

**Life and Letters**  
**of**  
**Saint Peter Julian Eymard**  
**Volume Four**  
**1862 - 1864**

Founder

Congregation of the Blessed Sacrament  
Fathers and Brothers, Congregation of the Servants  
of the Blessed Sacrament and  
a Eucharistic Association for the Laity

Translated and arranged chronologically by  
Sister Catherine Marie Caron SSS

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### **1862 - 1864**

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## INTRODUCTION

“All sacrifices put together are as nothing when we have our Lord on his throne: to see him, adore him, love him, serve him, isn’t that Paradise?” to Mme. Gourd, June 5, 1863.

The years 1862-1864 represent a particularly fruitful period in the life, teaching and apostolate of St. Peter Julian Eymard. His work as a Founder now entered a new phase: to perfect and solidify what was already underway, and so, much time was spent in making new foundations, in writing and revising rules for the men as well as for the Servants of the Blessed Sacrament, preparing a Manual for Associates and rules for the Novitiate.

He was inspired by his vision of the Eucharist and tirelessly proclaimed its meaning. It is the Wedding Feast of the King to which rich and poor are invited and to which some are called to give their lives. Each foundation was seen as a new throne for the Lamb, a divine fireplace being set for all to see, a gathering in the Cenacle where all were called to prayer.

His roles as a Founder and spiritual director continued hand in hand. The conferences, parish missions and letters from this period reveal a man who was spiritually focused, single-hearted. Jesus is the true center of life, of the heart. The influence of the Gospel of John is evident time and time again.

Father Herve Thibault, SSS, aptly summarized this spiritual direction in his booklet, “Eymard, as Spiritual Counsellor” as follows:

“The main lines of his spiritual guidance as can be seen from his correspondence at the time, follow loosely the spirituality of the French Jesuits of the French School:

1. Be God-centered instead of self-concerned.
2. Strive for union with God above the service of others.
3. Frequent and daily Communion.
4. Pray with your heart more than with your mind.
5. May God suffice you; may God be your stay.

He was a spiritual director and not a psychotherapist. He did not help people to accept themselves on the human level, but to center their life in God.”

St. Peter Julian pursued his search for the Cenacle tirelessly: the Cenacle-community of men and women worshipping together in Paris, gave way to the Cenacles of new foundations. These became as if symbolically a pursuit for the Cenacle of Jerusalem itself, the place of the Institution of the Holy Eucharist. As we shall see later, this was also to give way to another, deeper, more interior Cenacle, to which he was being called...

## PRAYER TO ST. PETER JULIAN EYMARD

“O Blessed Peter Julian, who received the outstanding privilege of knowing so perfectly the treasures of the most Holy Eucharist, to be on fire with it with seraphic love and to consecrate your tireless zeal to make it known and glorified perpetually by the whole world, obtain for us, we beg you, the spiritual and temporal graces which we need.

Obtain for us particularly to become, like you, faithful adorers in spirit and in truth of this Great Sacrament, and to work ever more to acquire the Christian virtues, especially a sincere humility, to be able to live a life of union with Jesus Christ which was the constant object of your zeal and which is the principal effect of Holy Communion in our souls.

Finally, obtain for us, O Blessed Peter Julian, your filial devotion to Our Lady of the Blessed Sacrament, in order that we may learn from this dear Mother to serve and adore on earth Jesus veiled in the Eucharist, to be able to adore and glorify him face to face in Heaven. Amen.”

- From the Directory of Prayers of the Servants of the Blessed Sacrament.

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### Key

The technicalities of translations deserve some consideration and explanation. Our effort was to be more literal than literary, to stay as close to the original text as possible, while however striving for smooth and readable English.

The headings for the letters are followed with a code which will enable the researcher to locate the original French letter and know the number of letters addressed to this correspondent. For ex.:

Miss Marianne Eymard (III 1/145 VI 10) means that this is the first of 145 letters to Marianne Eymard in the French Vol. III and that there are also 10 letters to her in the French Vol. VI.

St. Peter Julian often used abbreviations to begin his letters and after his signature. The meaning of these will be given in a footnote the first time the abbreviation is used. Ex.: A.R.T.E. = May your Eucharistic Kingdom Come! Abbreviations used after the signature have usually been written out in full when they were simple enough. Ex.: Sup. = Superior. Others are left as abbreviated when they did not translate easily from one language to another.

The capitalization of words by the author has been respected and left as in the originals. Therefore, Heaven, Will, Providence are constantly capitalized, which reveals a certain sensitivity or importance given by St. Eymard to these spiritual realities. However, the letters from Vol. II (to Marguerite Guillot) do not follow his usual pattern of capitalization. These were probably not transcribed from the original manuscript to the French publication. Other words were capitalized in English though they were not so in French, because custom or meaning required it. Ex.: Mass, Society and Work, when the latter two words referred to the Religious Institute he founded or other Works being undertaken in the Church of France at the time. The capitalization of the word cross and the words he, his and him, when referring to God, has been left as in the original.

Another pattern of his which has been respected is that of placing dashes when least expected, or an exclamation point in the middle of a sentence, or a colon to precede an explanation.

Although it was customary for diocesan priests to be called Mr. whenever the context is clear, these have been translated as Father, as is current in English use.

The list of topics taught at retreats and conferences is incomplete. But it is the one presently available to the translator. Conferences given to the priests and brothers of the Blessed Sacrament are indicated by the abbreviation SSS, those given to the Servants of the Blessed Sacrament as Conference Servants.

Whenever a phrase is bracketed in English, it is because additional words were needed to complete the original French thought. Lines of dots in the text, especially letters to Marguerite Guillot, indicate that the text was made illegible by the recipient (crossed out).

The determining guide in placing the Letters was the chronological listing of Fr. Garreau, S.S.S. Therefore, some letters have been relocated because that critical reading indicated that some dates had been misread for the French publication. For instance, in St. Eymard's handwriting May and March were difficult to distinguish, as were January and June. Occasionally, St. Eymard himself wrote an incorrect date or year as can be deduced from the postmark or content. The critical judgment of Fathers Garreau and Troussier have been followed in this matter. Other letters were without indication of date or place. These have been placed according to St. Eymard's pattern of correspondence. Letters begun on one date and finished on another have been placed at the earlier date except when the context dictated otherwise.

The Letters are divided into six volumes as follows:

I 1845-1852; II 1853-1857; III 1858-1861; IV 1862-1864; V 1865-1866; VI 1867-1868.

Technical difficulties of translation are ever-present. His long rambling sentences, a string of phrases divided by semi-colons, exclamation points in mid-sentence are a challenge, or perhaps a temptation, to the translator. At first an attempt was made to rectify the grammar in the process of translation. It became evident that short sentences made his style abrupt, and interrupted the flow of thought from phrase to phrase which are characteristic of his style. Therefore, to safeguard the personality and feeling of the original writings, the sentences were left in their original form as much as possible... commas are often replaced by semi-colons.

Whatever conference or retreat titles which are available at the present time have been inserted at their proper place. This list is not complete or exhaustive. However, if there are gaps, it may spur on further research to complete this aspect of the Founder's life which is the framework and background which help to keep the letters in proper perspective.

A few letters in this Volume have never been published before and are published here for the first time. These are indicated by (U) after the name of the addressee.

Our Saint continued to perfect his Constitutions until his dying day. In the Appendix at the end of this Volume are outlines of the Constitutions produced during these years with a few key chapters translated in full. This also may spur on further research on the part of the interested reader.

Sr. Catherine Marie Caron, Translator

# **CHAPTER I**

## **The Wedding Feast of the King January - June 1862**

*“One hundred fifty to one hundred sixty poor workers have the privilege of having been prepared for First Communion... it is the royal mission of the Eucharistic wedding feast.”*

*To Virginie Danion*

*Feb. 25, 1862*

### **Spiritual Teacher**

#### **- Parish Missions**

**Tarare**

**Hublay**

**Tours**

#### **- Correspondence**

### **Founder and Superior**

#### **- Retreats, Conferences**

#### **- Preparation of a Manual for Associates**

#### **- Resignation of Fr. de Cuers**

#### **- Tentatives for London**

**SPIRITUAL TEACHINGS**

*Jan 5-12 Retreat to the SSS Religious in Marseilles*

*Jan 5 Opening of Retreat*

*Jan 6 Retreat Counsels*

*1st Meditation: Purpose of a religious of the Blessed Sacrament.*

*2<sup>nd</sup> Meditation: Faith of the Magi. Their trials and victories of faith.*

*Jan 7 A.M. Openness of heart with one's director.*

*1st Meditation: Love of Jesus Christ, the means to the end. Conference: On the eucharistic Spirit.*

*2nd Meditation: Eucharistic faith, paralleled with the faith of the Magi.*

*Jan 8 Chapter: Fidelity to the spirit of the vocation.*

*Meditation: Eucharistic love - The Holy Eucharist, end and means of the life of the religious of the Blessed Sacrament.*

*3rd Conference: On Adoration. Instruction: Eucharistic love of Our Lord.*

*Jan 9 Chapter: Joy and sadness.*

*Meditation: On mortification.*

*Conference: Means to correct one's faults.*

*Jan 10 Chapter: Love for the Society.*

*Meditation: Jesus Christ, our means.*

*Conference: Means to go toward God. Instruction: Eucharistic humility.*

*Jan. 19 - Departure from Marseilles for Tarare, via Valence, La Mure and Lyons.*

**1090**

**CO 1089**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

**(II 208/395 VI 2)**

*Marseilles, January 19, 1862*

Dear daughter in our Lord,

I am writing to you on the train, since I didn't have [either] the time, or the possibility of doing so from Marseilles.

I'm going to stop to say a quick hello to my sister. Saturday morning, I'll go to say Mass at Fourviere, if possible. I'll see your dear sisters there briefly, and then Mme. Marcel.

In the evening I'll leave for Tarare where I'll spend a few days; then I'll leave for Paris, arriving at the end of the week. This is my itinerary. If you need to write to me, do so either at your sisters', or at the Pastor of the Madeleine at Tarare.

The north wind bothered me somewhat. I was aching for a day and a half, but it all disappeared when I was on the train.

The sea air usually bothers me a little and leaves me with a slight chest irritation.

I was favorably impressed with our little house of Marseilles, it is edifying; the Master is served well there, he must be happy. Though Fr. de Cuers is a bit rough exteriorly, he is very good at heart. He improves with acquaintance: he is a holy man, his intentions are always so upright. The Good Lord really tried him; he owes him a generous blessing, and he does bless him.

Fr. Leroyer is a true apostle of the Most Blessed Sacrament.

Fr. Locudent behaved irresponsibly here, he had caused disunity, spoken against the house to outsiders, discouraged vocations. Never had we ever had such a disgraceful novice.

Alas! after we had been so good to him!

Please give news about us to good Fr. Champion; I'll write to him later; please give my apologies to Mother at the Good Shepherd and tell her that necessity has no law.

*The Wedding Feast of the King*

Tell Sr. Benoite that I am pleased with her letter and even more so if she is prudent and prays much. My sincere and devoted wishes to all your sisters, I didn't forget them, they are my family: how could I forget them? I bless you all and especially the mother and servant of all<sup>1</sup>, in the love of our Lord.

All yours in our Lord,  
Eymard

**1091**

**CO 1090**

**TO MLLS. MARIANNE EYMARD AND NANETTE BERNARD**  
(III 121/145 VI 10)

*Marseilles, January 19, 1862*

Dear sisters,

I am writing a few words to tell you that I am on the train for Valence. I will sleep there tonight and arrive at La Mure tomorrow, Monday evening, around 6 o'clock.

I am well. See you soon!

All yours in our Lord,  
Your brother,  
Eymard, Superior S.S.

Miss Marianne Eymard  
rue du Breuil  
La Mure d'Isere  
via Grenoble

*SPIRITUAL TEACHINGS*  
*Jan 26-Feb 2 Parish Retreat at Tarare*

<i>Jan 2</i>	<i>Sun</i>	<i>Opening: Devotion to the Blessed Sacrament is the fundamental devotion.</i>
<i>Jan 27</i>	<i>Mon</i>	<i>1st Meditation: Eucharistic Interior Life.</i>
		<i>1st Instruction: Eucharistic Faith.</i>
		<i>2nd Meditation: Tepidity.</i>
		<i>2nd Instruction: If you knew the love of Our Lord in the Blessed Sacrament.</i>
<i>Jan 29</i>	<i>Wed</i>	<i>Meditation: Spiritual education through love.</i>
		<i>3rd Instruction: Eucharistic kindness.</i>
<i>Jan 30</i>	<i>Thr</i>	<i>Love, the Principle of Life.</i>
		<i>4th Instruction: Holy Communion.</i>
<i>Jan 31</i>	<i>Fri</i>	<i>Conformity to the Will of God.</i>
		<i>II: The simplest, most perfect, most blessed way.</i>
		<i>3rd Instruction: Eucharistic Life of Jesus Christ.</i>
		<i>6th Instruction: The Blessed Virgin: Mary's Mission.</i>
		<i>Sermon: Eucharistic Royalty.</i>

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<sup>1</sup> Herself



1092

CO 1091

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SS)**  
(I 104/181 VI 4)

*Paris, February 9, 1862*

Very dear Father,

Things are back to normal.

I found the house functioning well; one is missing for the service, that is Brother Louis, he was the last one to come from Moulins. His father is a follower of "*Sicle*;" he saw what they said against religious Orders; he obliged his son to leave, in spite of the written permission he had given.

When I arrived, Fr. Champion spoke quite strongly about what I will [now] share with you.

Authority must be shown respect in everything which does not constitute a privilege, but which applies to common laws. Well, he would like the community Mass at the Mother House always to be said by the Superior. He says it is in the order of things and appropriate: a Father ought to give Communion to his children; he should be the center and the unity of prayer. He says that this is done in other Orders.

It should also be the same for the hebdomadary who ought to return to his ordinary place in choir as soon as his turn is over, if there is another office. What do you think of that, dear Father? As for me, I would prefer oblivion. I am told that in this matter it should not be a personal question.

They also say that when the Superior enters, everyone should rise, etc.

Tell me how you see this in the presence of God, and what is best. I often visit you in spirit, my heart is always present to you, especially at the feet of the Good Master.

I am well. I am behind in so many things that it is frightening: everything will get done.

Fr. Clavel made his vows December 8 and wrote us a fine letter. A thousand and one eucharistic regards to everyone.

All yours in our Lord,  
Eymard, S.S.

1093

CO 1093

**TO MME. MARTIN**  
(VII 1/1)

*Paris, February 11, 1862*

Madame,<sup>2</sup>

I am writing to thank you for your spiritual remembrance and gift to our Lord. The devotional candles burned on his altar in gratitude for the grace received. We are asking our good Master to let it continue, to bless it, to make you a happy mother.

He is so good that he will give you even more than all we could wish and hope for! So, do continue to trust in his tender kindness. Consecrate your fruit<sup>3</sup> to him. Serve him even more and you will be called blessed in Heaven and on earth.

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<sup>2</sup> Mme. Martin, 7 Rue de Bonne 1, Lyons.

<sup>3</sup> Perhaps a pregnancy. Ed.

*The Wedding Feast of the King*

Saints are always the fruit of prayer and penance.

I beg you, Madame, to remember me a little in your prayers and to believe that I am in our Lord.

Your respectful and devoted servant,  
Eymard, Superior

Feb 18	Conference Servants: Respect - Bearing.
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**1094**

**CO 1094**

**TO MLES. MARIANNE EYMARD AND NANETTE BERNARD**  
(III 122/145 VI 10)

*Paris, February 17, 1862*

Very dear sisters,

Here I am in the midst of increasing occupations, not having even a moment for myself. I must often accept this sacrifice and say: My God, I offer it to you! - I did receive the money you sent me, thank you.

When I reached Grenoble, there was adoration at Notre Dame de La Salette and I preached there that evening; there were many people, as usual.

When I visited the Bishop, Friday morning, I could not decline his invitation to dine with a kind Bishop from America whom I know, and who was there; this delayed my arrival at Lyons, where I had only passed at first. I preached a Blessed Sacrament retreat at Tarare, a city of twelve thousand people with seven hundred men and women adorers; I was edified and consoled by it. I preached morning and evening for a week and very many people received Communion. The Good Lord still has some very good people. Yes, you certainly would need to have a good mission at La Mure, for alas, people are very cold; yet, there are warm hearts.

So then, poor Françoise died! I began to offer her forty masses myself and I am happy to do so, because I had great esteem for her and she is surely saved. But we haven't been to Purgatory, so I really don't know.

We are having very fine weather... My health is holding up well. - Miss Guillot is pretty well, so are her sisters. I saw Miss Prost, I will try to help her.

Have courage, my good sisters, when we have the Most Blessed Sacrament, when we know it, love it, and receive it often, we can do without many things. The Master replaces all his servants in an exceptional way; what matters is to live spiritually recollected in our Lord.

I bless you.

All yours in our Lord,  
Your brother,  
Eymard, Superior

Miss Marianne Eymard  
rue du Breuil  
La Mure d'Isere

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SS)**  
(I 105/181 VI 4)

*L.J.C.*<sup>4</sup>

*Paris, February 19, 1862*

Very dear Father,

Thank you for your reply and the contents, that is: 1. About the Superior's Mass: that was my thought, I wanted to know yours.

2. About the brief admonition at meals, you are right; so we have followed that Rule ever since.

3. About London, Fr. Champion likes that idea, he has written but no answer yet; perhaps because it is an important matter.

I am praying a great deal for a third house and offer myself to our Lord to suffer for it, because a foundation is a crucifixion and a resurrection, if God wants it and finds us faithful.

4. I paid Mr. Gondon his 100 francs; he needed them badly. His project is moving ahead; I saw his memorandum, the men at the State took it seriously. He is hoping for some reimbursement.

5. You are thinking seriously about Rome, that is fine. As for me, I do not see God's will in it clearly yet, for if the Society will receive nothing by it, I ought not to go. Then, I don't think that it would be a favorable time to handle private matters with so many Bishops present: may God's Holy Will be done! I spoke about it to Fr. Champion; he is hesitant. When the time comes, he may perhaps decide favorably.

6. Fr. Champion has been ill for three or four days with a fever that is circulating. However, he wasn't bedridden, he is better and has been doing everything for the last three days. The others are fine, except Brother Simon, from Verdun, who has a slight headache.

7. If you wish, Mr. Fouquet will fix the Tabernacle key by soldering it on the ring, if you want that; you could send it to him by mail, it only costs 10 centimes. That may be the best way to have a lovely key.

8. I paid all your small bills, Fr. Carri ordered your candles. The Good Master must pay some of his candle bill.

When you send the cases to Paris, please find out the approximate weight of the case; otherwise everything will be paid like candles.

9. I was sorry to learn that you haven't been well, nor good Fr. Leroyer. Courage! take care of the lamp so that it may continue to burn for a long time! I do thank good Fr. Leroyer wholeheartedly for what he sent me, it really pleased me, I am using it.

10. As we had said, dear Father, try to see your little novices in direction every week. It is the most effective way to form them and attach them to the Society. I embrace you all *in osculo sancto*<sup>5</sup> and in the love of our Good Master, I am,

All yours,

Eymard, S.S.

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<sup>4</sup> Praised be Jesus Christ.

<sup>5</sup> With a holy embrace.

1096

CO 1096

**TO MR. JOSEPH-AUGUSTE CARREL**

(V 11/24)

*L.J.C.*<sup>6</sup>

*Paris, February 20, 1862*

Dear friend and brother in our Lord,

I am writing to reply to your lovely letter: first, it frightened me, because it's difficult to resolve. I waited a few days, I prayed.

You are right to seek clarification, it's worth it; and then, it involves you alone. In matters of conscience, we must always go back to the principles and have a precise rule. Well, here is my reply:

There are three kinds of reactions: natural reactions, accidental reactions, and passionate reactions.- Accidental reactions have little importance, because they are unforeseen and have no roots in the will; they are simply temptations to be rejected. - Natural reactions are more serious; their root and strength come from our nature itself. They can easily become natural temptations and consequently have more power over us. Dear friend, the three examples you gave appear to me to be this type. The three examples are not a serious matter or even a voluntary cause of sin, because the reaction of temptation, criticism, or interior condemnation rests on a good principle and not on persons; that is, on the love of order, generosity and self-denial. It's true that the application then becomes personal by comparison and by parallel: that's the real temptation. The first reaction is a pure reaction without sin. The second, if it were premeditated and without a just cause, could become a venial fault. But what kind of venial fault? In your case, venial in its initial reaction, because you were quick, strong and combative. Afterward you must humble yourself about it in God's presence, when it concerns strangers or persons over whom you have no rights or responsibility. But it is your right and duty when it concerns your family or your workers; here justice passes ahead of charity. However, make justice as charitable as you can.

I don't need to speak to you about passionate reactions, thanks be to God, you are not affected by them. These reactions are not the origin, but the outcome, of an evil passion which is either loved or willed: so the reactions of a hateful, jealous, impure man are very dangerous, because they do not originate from a point of weakness, but from an enslavement or an evil foundation. - Although in principle, reactions are never sins in themselves, but only temptations in one's feelings; however, they need to be feared when they are under the dominion of a passion.

Dear friend, this is my reply. I am pleased with your question. It showed me that you give priority to your salvation and your desire to walk surely toward it. It also gives me the satisfaction of thanking you for your gracious hospitality, and to repeat my fond sentiments of dedication to you and your dear family, which I love as my own. Therefore,

All yours in our Lord,  
Eymard, Superior

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<sup>6</sup> Abbreviation: Praised be Jesus Christ.

**TO MME. MATHILDE GIRAUD-JORDAN**  
(IV 5/19)

L.J.C.

*Paris, February 23, 1862*

Madame Mathilde,

Dear daughter, I'm writing to answer all your questions. They show that you understood me well and that you seriously desire to belong to God with your whole heart and by your whole life.

First, let's establish this great principle:

Go to God, to your duties, to your neighbor, in a spirit of love, of love for his present holy Will, because God wants it so.

Then everything will be an exercise varied by this divine Will. You will be led by this beloved divine Will, you will remain free toward everything else.

You will then have only one general, universal and specific thought: God wants it, God no longer wants it, God does not want it.

The way to attain the spirit of this great principle is to pray, to meditate a few days on its excellence, to read what relates to it, such as the Treatise on the *Conformity to the Will of God*, by Rodriguez, etc. It is to make frequent aspirations of love for this will which directs, accompanies and follows all our actions and situations.

Now let me reply to the details of your letter. You say: "It is easy enough to see the Will of God in the duties of my state of life, but what disturbs me are inspirations for things which are not obligatory, such as to deny oneself a legitimate pleasure, to choose a mortification, etc."

Reply:

1. Follow inspirations of counsel when they come with peace and the attraction of grace: God wants it from your good heart.

Reject those which conflict with other duties and leave your soul sad, upset or worried, or undecided as to whether God wants it or not. That is a false light.

2. Be more generous in mortifications of sensuality, when you think of it beforehand, but leave them aside when it comes during an action which is already in course. It's too late. It would be nothing more than a pious worry or a disturbed conscience.

3. Reject your fear of a way of life which is too perfect: that comes from the fact that you are focusing on the mortification itself, on the means and not on the freedom of life in God, the great principle of life.

4. How many times should I plan to think of God during the day?

Reply - Choose some external sign which reminds you about God: for example when the clock chimes, when you are beginning a short action, when you receive a visitor, etc.

Love's thoughts are in what it loves. The greater the love, the more frequent, pleasant and spontaneous the memory of it is.

The love of God should be natural, that is, related to what you are doing, to your interior feelings, mingled with everything you love.

5. Which penances? - Short ones, during a free moment, when you are alone. Never otherwise, and better in the morning, if you are not alone at night. In that case, it would be better to set them aside.

6. Don't meditate with pen in hand, but always with your heart, and a little bit with your mind, when it isn't closed. Have few concentrated reflections. Reflect with affection, in dialogue with God, etc.

7. Confession every two weeks is enough. However, if something extraordinary, insurmountable or very definite prevented you from receiving Communion, it would be better for

*The Wedding Feast of the King*

you to seek reconciliation,<sup>7</sup> because holy Communion is the purpose of life and its perfection.

8. For you holy Communion is the principal exercise of Christian virtue, the royal act of love, the morning rain.

You must then go to holy Communion as to the sovereign grace of sanctification, like a little girl who has nothing, like a good beggar who needs everything and to whom our Lord wants to give himself as a favor and with special love.

9. As for night examen, examine your duties toward God first, then toward your neighbor, and finally the interior faults which your conscience felt or perceived, and no more.

As for interior faults of self-love, laziness [or] distractions, dismiss them as soon as they occur. They are like mosquitos for your state in life, or like the dust from the wind.

10. To struggle against your dominant fault, laziness, means never to put off a duty when the time has come to fulfill it and it can be done without too much inconvenience.

Love the Good Lord very much, dear daughter, but with a spiritual love of his divine beauty and truth, with the love of an affectionate and childlike heart, with a devoted love, as new as the flame from the hearth which never turns back on itself.

Goodbye, I bless you and will always pray for you and yours, who are very dear to me.

Eymard, S

**1098**

**CO 1097**

**TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)**

(IV 38/75)

*L.J.C.*

*Paris, February 23, 1862*

Madame and dear sister in our Lord,

You are scolding loudly, but I only spent a few hours in Lyons, in spite of the two nights. I spent all my time on the mountain of Fourviere visiting the communities there, etc. So Lyons didn't have the greatest share of my time. Then I must also say that I don't know how to free myself from people and that I stay too long where I shouldn't. To sum up, you have scolded me enough, or pretended to do so. Aren't you an eldest daughter in our Lord!

So, I am totally ready to receive your two nieces and give them all the time they want. But they must come; since errands take a long time in Paris, it would be better if they could write me a note the day before to tell me at what time they will come. It's true that I am always at home at 4:00, the time of Benediction. I am free either before or at 4:30.

So you are busy with errands and visits, and you feel good about it. So much the better! The interior life sometimes needs an outlet or even some difficult practice; the soul isn't distracted by it, it finds its expression there and pours out its surplus. Therefore, learn how to converse with God and your neighbor, keep God within you in the midst of the world; and when you have expended too much of your interior life, refill this empty vase and become once again a full and overflowing reservoir. You must!

I always pray for you. In our lives, we come across certain persons whom we never forget because they are like a mirror which is ever alive in the presence of God.

Goodbye then, I leave you and bless you.

All yours,  
Eymard

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<sup>7</sup> Confession.

**1099**

**CO 1099**

**TO MISS VIRGINIE DANION (SR. ANNE DE JESUS/SR. MARIE OF THE BL. SACRAMENT)**  
(IV 15/36)

*L.J.C.*

*Paris, February 25, 1862*

Very dear sister in our Lord,

I arrived here from Marseilles just a few days ago, and I didn't have the pleasure of reading your dear letter until today. I am answering promptly.

First of all, thank you for your Masses. I like to say them myself, every Tuesday.

I found eleven adorers in our house of Marseilles; three of them are priests; they understand the Blessed Eucharist, and that is saying everything. They love it and are fully dedicated to its service. The Work is influencing all of Marseilles. There, worship of the most Blessed Sacrament by perpetual Forty-Hours is splendid. Picture the church of Forty-Hours opened all night. Until noon, it is ordinarily full; from midnight to 5 o'clock still many people, and that, in every parish.

When I returned to Paris, I stopped at Tarare near Lyons. I gave a eucharistic retreat there in a city of 12,000 people. There are 700 men and women adorers there, and day adoration is perpetual in both parishes. It is very comforting and edifying.

Here in Paris, we are 14; there are 7 priests and the rest are aspirants or brothers.

Our Work for the First Communion of adults is growing: 150 to 160 workers have the privilege of having been prepared for First Communion; they are poor rag-pickers, poor neglected children from the factories. What a beautiful and lovely mission; it's the royal mission of the eucharistic wedding feast.

Rich, important, even learned people, put aside the holy Eucharist; the poor uneducated people of the world replace them. What causes me unbearable pain is to see many priests without devotion to the most Blessed Sacrament, who appreciate only external activities or knowledge. Oh! What are they doing? Nothing. - Empty echoes, dead words, they hardly still know how to speak about our Lord. How distressing! Heart-rending!

So, now we must rivet the chain of our hearts to the foot of the altar.

Oh! dear sister, let us pray, suffer, immolate ourselves in the presence of the adorable Host; never have the needs been greater, never more need for reparation. - What are Christians doing? devout souls? Hell is unleashed, the reign of evil is spreading, the blaze of impure vice is taking over from one person to another, the darkness of unbelief is increasing and spreading; and we are sleeping! and we say: everything is fine! Oh! Oh! If we could see what the heart of Jesus and the heart of Mary must be suffering, and the sadness of the Angels!

I leave you, my sister. I'm going to adore our Lord and God, for you and for me, in union with you and all the souls who love him.

Your silence is never blamed, nor judged; but, good sister, you aren't in Heaven yet from where people can no longer write or be crucified. Be a little more efficient with your time.

All yours in our Lord,  
Eymard, Superior

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SS)**  
(I 106/181 VI 4)

*L.J.C.*

*Paris, February 28, 1862*

Very dear Father,

Trials can be expected for such a beautiful Work! I admit that the trial that came from Michael affected me very much, I had accepted the sacrifice of what he had stolen, but the Masses were worrying me.

Finally, our Lord saw to it that we should be repaid sufficiently to pay for our monthly bread; I had been too happy to have a little in advance.

We received your money and applied it as you had indicated.<sup>8</sup> Thank you for the 25 francs for the house, but keep some small Providence for yourself and your needs, which are increasing with the family.

For those who come to see, examine whether they come from God, drawn toward and by our Lord. We must receive as a brother those whom God has chosen, who cooperate with his grace, and come with the honor of virtue in their present state, and with good will.

Twenty-five years is a nice age, I like it. God is giving strength to the curate.<sup>9</sup> Alas! There are so few priests who have the courage to break away from everything, stopped by a thousand things!

For the novices' breakfast, do as you think best. Some with weaker stomachs may need more, as some do here. The wisest thing, I feel, is to leave it to the prudence of the Superiors. However, I find that the idea is very good, and I will benefit from it.

London is still in contact, the owner hasn't been found. Fr. Bernin from London likes the idea, he will try other ways. Things are still in the planning stages, Fr. Champion is very enthusiastic: let us pray. But, farewell to the cassock [worn] in public. Ecclesiastical Authority has forbidden it for serious prudent reasons. Everyone is following the decision of the provincial Council; they wear only a white collar and a semi-clerical garb. Everyone who knows London says the same thing: therefore, if you went to London, you would be bound to the cloister.<sup>10</sup>

Nothing new in the house. -- The divine Master lives and reigns.

Goodbye. Many regards to everyone.

All yours in our Lord,  
Eymard

<i>Mar 4</i>	<i>Conference Servants: Four ends of sacrifice</i>
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<sup>8</sup> Fr. de Cuers' military pension.

<sup>9</sup> Priest studying his possible vocation to the Society.

<sup>10</sup> Fr. de Cuers' evident determination to wear a cassock.



**TO MME. CAMILLE CHANUET NEE CROZET (SR. CAMILLE DU SS)**  
(VII 10/17)

*Paris, March 6, 1862*

Dear mother and sister in our Lord, Finally, I can turn [my attention] to you! How has this happened? I have no idea. One thing is sure, I was not silent about you in the presence of our Lord. The thought of you and your sacrifice are always present to me. That is what leads me to say that in God's sight it is fine and very fine.<sup>11</sup>

What you are feeling is felt by all those who seek and desire God alone. The attraction to his holy will is strong enough but not clear enough to produce only peace and trust. At certain times of grace, everything is radiant, beautiful, attractive; then difficulty, anxiety, even agitation follow. We are afraid, fearful, everything in us revolts. It is the [moment of the] garden of Olives, of sacrifice.

Oh! How much did I myself suffer from that situation; not so much with doubts about my vocation, but from my unworthiness, my presumption. I was asking for the grace of a sudden death rather than to act counter to the will of God. God supports us in this state of war; we feel within ourselves a powerful strength which goes beyond the ordinary. Then, at a grace-filled moment, we forget all our suffering. We love, we desire sacrifice, we accept everything, we want everything to be as God wills because he wills it.

However, we must not open the door to practical doubts, to indifference toward both [ways] of life. We must incline our heart toward the way which is more perfect, more glorious for our Lord. Indifference would be the beginning of infidelity. God forbid!

Therefore, dear mother, when the sight of the children you are leaving strikes you with all its emotions, make it a bouquet of flowers; look at Abraham, the Blessed Virgin, our Lord.

When your struggle springs only from yourself, from the sacrifice of your freedom, your comfort, your person, Alleluia! (in spite of Lent). This is the victim of pleasing fragrance, the true Isaac. The more there is, the greater the victory!

Oh! Desire to come soon! Come under the shadow of this divine palm tree, which feeds and covers the solitary soul with its shadow. Vocations other than the great vocation of our Lord are only sporadic.

At least, be here at all times in your heart, your mind, your life. Then you will be on a mission, but at home, which will be your duty at that moment.

Goodbye, good Mother. Now that the door is open, I will be more prompt and attentive.

All yours in our Lord,  
Eymard

Mme. Chanuet (widow)  
18 rue St. Helene  
Lyons

<i>Mar 7</i>	<i>Conference Servants: Four ends of sacrifice.</i>
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<sup>11</sup> He means the approaching entry of Mme. Chanuet, the mother of Fr. Michel Chanuet, to the religious life.

**1102**

**CO 1102**

**TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)**  
(IV 39/75)

*Paris, March 10, 1862*

Madame and dear sister in our Lord,

Continue your breakfast as you are doing;<sup>12</sup> hunger does not prove a good fast, but the will to do it and the fulfillment of the external law.

I can tell by your letter that you care for others first and yourself last; that is progress in charity; but isn't that nightmare of a trip to Lyons over yet? I've learned from experience that I would need to be abducted and gagged. Once I go out on the street, I don't belong to myself nor to anyone else.

I saw your dear nieces, three different personalities with their own good qualities.

I gave them all the free time I had, so you should be pleased with me because I obeyed you.

They will tell you about my decisions: God, grace, and time are the Christian's three great strengths; whoever is looking for God alone and his Will at each moment is always in peace and fervent.

Thanks to our dear Mathilde for her little letter. I suppose that her mother<sup>13</sup> will read mine and explain it, if needed, and will also find a few good thoughts in it.

Thanks to your good friend from the 4<sup>th</sup><sup>14</sup> who is so affectionately dedicated to you; I received her letter this morning. I was pleased with it, as usual. I agree with her, but I hope for better.

Goodbye then, good and eldest daughter in our Lord. You know that you have rights that no one else has, and so I really count that you will obtain for me from God one of those graces which makes saints.

All yours in our Lord,  
Eymard

**1103**

**CO 1103**

**TO MME. MARGUERITE BLANC DE ST. BONNET (NEE CHANUET)**  
(VII 1/1)

*[Paris], March 10, 1862*

Madame and dear sister in our Lord,

I am enclosing a little note with the letter to your dear brother,<sup>15</sup> in order to tell you to remain always available to the love of our Lord, to be entirely his, like his possession, his property, in order that he may do with you as he wishes and you may attend to everything which will please him.

See our Lord in everything, I mean, our Lord in his kindness, in his divine and gracious Providence of salvation, disposing everything for our greater good.

Continue to receive Communion with the obedience of a child, the simplicity of love and the poor person's gratitude. Your natural and supernatural life must come to you from the Holy Eucharist. Continue to go [to Communion] with a longing for our good Savior who calls you, waits for you and loves you.

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<sup>12</sup> Lenten fasting.

<sup>13</sup> Natalie Jordan herself.

<sup>14</sup> 4<sup>th</sup> district, perhaps

<sup>15</sup> Mr. Amedee Chanuet or Fr. Michel; we do not have that letter.

*The Wedding Feast of the King*

You have nothing, but you need Jesus; you have neither virtues, nor merits to offer, but you have your heart, and the grace which God gives you.

I do thank the Good Lord that you are feeling a little better, and especially are really conformed to the Holy Will of God; that is the best [thing] that you could do.

My loving [respects] to your husband, to the mother<sup>16</sup> and the whole family, to Miss Zenaide and to all your children.

I bless you.

All yours in our Lord,  
Eymard, Sup.<sup>17</sup>

**1104**

**CO 1104**

**TO MME. FELICIE DE COUCHIES (NEE RATTIER)**  
(VII 3/9)

*Jesus Hostia*

*Paris, March 12, 1862*

Dear Lady,<sup>18</sup>

I don't have any plans this week nor next week; so you may come.

On Wednesdays, I go out in the afternoons until 4:00 p.m., but not always.

I am happy with the news you give me about your fine daughter.<sup>19</sup> I will be happy if I can help her, as well as yourself, dear Lady.

I am in our Lord, all yours,  
Eymard, Sup.

**1105**

**CO 1106**

**TO MR. ROSEMBERG AND FAMILY**  
(VII 5/9)

*Paris, March 14, 1862*

Very dear friends,

How shall I begin my letter? If you were not so far, I would come to express my great act of contrition, because I have been here for a month and I still have a stack of letters in front of me; but I am writing to you with the tender friendship [which I feel] in our Lord, which you have inspired within me and which two baptisms have strengthened. You really are my family. That is how I love you and offer you every day under that title to our good Master. Yes! I do pray for you every day. You know my wishes are always the same: let us truly love our Lord Jesus Christ. Let us love him royally in his beloved Sacrament; let us serve him with joy and happiness, like the Angels and Saints in Heaven. Let us always be happy with God, with his holy and ever adorable will. Let us find everything good,

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<sup>16</sup> Mme. Camille Chanuet.

<sup>17</sup> Abbreviation for superior.

<sup>18</sup> In-law to the Chanuet family, mother of Sr. Philomene du SS.

<sup>19</sup> Blanche Chanuet (nee de Couchies) or Nathalie (S. Philomene).

*The Wedding Feast of the King*

everything fine which comes to us from his fatherly hand. Let us lovingly surrender to him our worries for the future, forgiveness for the past, and walk under the beautiful sun of his grace.

Oh! How unfortunate are those who do not know Jesus, our good Savior. How ungrateful are those who reject him! How guilty are those who deny him! There are so many today who look at a man, a master, to know whether they ought to believe in Jesus Christ, serve and honor him.<sup>20</sup>

Oh! How many lazy, mercenary apostates there would be, if a choice had to be made between a job and faith, a protector and Jesus Christ, Luther or the Pope!

Good friends, let us pray. See how our good Master can make his church grow on its own! How he unmask his enemies! How they are overcome, because they are the enemies of God, of the church, and of any decent society.

I have real confidence in divine mercy and in the protection of the Immaculate Virgin Mary.

You are in perpetual thanksgiving, dear friends. Remain so always. May God give you a thousand times more loving reasons [to be so]!

I bless you, father, mother and dear children. I embrace the whole family, especially my good little Madeleine, and that charming Catherine.

Thank you for your pictures; they brought me the greatest pleasure, I keep them all in front of me and I place you under the Blessed Sacrament<sup>21</sup> from Sunday, the 16<sup>th</sup>, until the end of the month. There is no more beautiful place on earth; that is where you shall all be blessed!

It will surely be a feast for me to go to Tours, when the Good Lord wills it. I have such good friends there in our Lord. It has been such a long time since I have seen good papa Dupont! I am longing for it. Please say hello to him in God; one day it shall be eternal.

Goodbye dear friends. My loving remembrance to all our mutual friends.

All yours in our Lord,  
Eymard, Superior

**1106**

**CO 1105**

**TO MME. CAMILLE CHANUET NEE CROZET (SR. CAMILLE DU SS)**  
(VII 11/17)

*L.J.C.*

*Paris, March 14, 1862*

Dear Mother and dear sister in our Lord,

I certainly favor your plan to go spend a few days at Lantignie, then you will come and have your prie-dieu.<sup>22</sup> Later you can return to move your belongings, etc.

I like the peace and orderliness of your plans. Your departure must be noble, gracious and holy. It will be.

Dear daughter, keep in mind that you are coming to the divine court, that you will be living in the midst of the Angels, that Jesus will replace father, spouse, children, heaven and earth for you, and consequently that everything is an honor and again, love and happiness.

I like to present you to our Good Master every day, and to bless you. Therefore,

All yours in our Lord,  
Eymard, Superior

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<sup>20</sup> Consider political advantage.

<sup>21</sup> Their names under the monstrance.

<sup>22</sup> Enter the convent.

*The Wedding Feast of the King*

Mme. Chanuet (widow)  
18 rue St. Helene  
Lyons

**1107**

**CO 1107**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SS)**  
(I 107/181 VI 4)

*L.J.C.*

*Paris, March 22, 1862*

Very dear Father,

I don't need to tell you how sorry I felt when I read your letter. I can understand your personal pain; I can see that your only intent is the love you bear for the Society and your fear of harming it.

Without analyzing your reasons, I'm writing to beg you to continue in your responsibility until its time is over; I'm not ready to name another Superior; while you have the initial grace, another would need to be taught.

I know all that you are able to do and not do, dear Father, I take the responsibility for it. Your conscience should find comfort in having expressed your present state of mind and count on the grace of God and holy obedience.

I am convinced that to make a change at this time would be more harmful than helpful. Please, good Father, I have enough crosses, spare me that one. I beg you in the name of our Lord, continue to bear your cross a little longer; there is no honor today in being a Superior, there are only sacrifices. It isn't time yet.

Take heart, good Father, consider it as a temptation. I bless you *in osculo sacrae dilectionis*.<sup>23</sup>

All yours in our Lord,  
Eymard S.S.S.

**SPIRITUAL TEACHINGS**

*Mar 26, 27, 28 Paris Retreat for the 40 Hours Services at Herblay.*

*Opening: Prepare the Way of the Lord.*

*Mar 26 1st Day.*

*Morning Instruction: Priesthood.*

*2nd Instruction: Faith in the Blessed Sacrament.*

*Mar 27 2nd Day.*

*1st Instruction: Holy desires for Communion.*

*Instruction: Contrition.*

*Mar 28 3rd Day.*

*Meditation: On prayer.*

*Instruction: Eucharist, the Christian's consolation.*

*Vespers: Priesthood.*

<sup>23</sup> with a holy loving embrace.

**1108**

**CO 1108**

**TO MME. CLOTILDE THOLIN-BOST**

(IV 45/52)

*L.J.C.*

*Paris, March 30, 1862<sup>24</sup>*

Madame and dear sister in our Lord,

Thank you for your brief letter; thank you for the fine, devout greetings from the good adorers of Tarare. I also have a beautiful memory of it. Tarare will become the city of my heart. Our Lord must be happy with it; he has a court of fervent and dedicated hearts [there]. You must love this city of crosses and graces a thousand times more.

You must have eyes, ears, taste and hopes only for the holy Will of God at each moment. Hold our Lord's hand and tell him: "Lead me where you will." Poor George!<sup>25</sup> it's a passing fever, you must let it pass, and make him pray. We will surely do so for him.

My best regards to your dear husband, to your dear patient, to all your loved ones. I would really have liked to see your younger brother, but impossible.

Dear sister, may our Lord keep you for his works of glory and give you the strength and joy of his good and beloved service.

All yours in our Lord,  
Eymard, Sup.

**1109**

**CO 1109**

**TO MISS ZENAIDE BLANC DE ST. BONNET**

(VII 3/5)

*L.J.C.*

*Paris, March 30, 1862*

Mademoiselle,

I am hurrying to thank you for remembering me; I read your letter with the special interest I have for a soul whom God has entrusted to me. To begin, yes, we are praying and we will continue to pray for you and all your loved ones. It's a spiritual and perpetual contract in God's sight.

No! No! Our Lord will not forsake you; he will not leave you ... your place will always be there, yours is a place of love in his divine heart. You belong entirely to the Good Master; you give yourself to everyone for his sake, in all things you are in him.

This sensitivity is not wrong; however, it can go too far. When it becomes upsetting, causes sadness, endures, it must be stopped, even struggled against by your filial submission to the Holy Will of God.

The Good Lord does not forbid us to love our dear ones tenderly; on the contrary, he wills it. Try to direct all these affections toward our Lord as their purpose: our Lord, the royal love of your heart.

I understand that the trials of your family hurt you more than your own, that is always the seal and proof of true friendship. Here again, bring all these crosses to God in order that he may remove or bless them.

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<sup>24</sup> Listed in the French Volume as May 30, 1862.

<sup>25</sup> Her son.

I will send you my meditations later. I need to review and complete them; but don't hesitate to ask me for them again. I am a good debtor, but a little negligent and forgetful.

I wish that your dear brother would sell his country home at a good price and soon, that would give him some rest. I promise I will make a novena for this. It will begin Wednesday in honor of St. Joseph.

I understand your sorrow and your joy regarding the decision of Mme. Ch[anu]et,<sup>26</sup> I am surprised myself. I did not expect this vocation so soon, but God had it in mind, he wanted that generous heart, that soul so on fire for good. You are not losing her, she will always be a good mother, a good grandmother, a good friend. She will return to visit her children, when it will be helpful. I am convinced that her generous decision will be a positive thing for her families. She was dedicated to all, she will always be, but in a different way.

We are keeping a place for you here, dear daughter, but your mission is not over yet. Stay there, continue to belong to our Lord, by the gift of the heart, in the continual self-denial of your will.

"Sr. Benoite loves you dearly, she is happier than you are. She tells you<sup>27</sup> to be very spiritual, very simple with our Lord. You are doing better. Win that friend who loves you very much. Open her heart to God, because she is sad. She would be such a beautiful soul if she entered more deeply into the spirit of Jesus."

Well, my errand is complete now. I recommend myself to your kind thoughts in prayer. Believe me ever in our Lord,

All yours,  
Eymard

**1110**

**CO 1110**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SS)**

(I 108/181 VI 3)

*L.J.C.*

*Paris, April 1, 1862*

Very dear Father,

Thank you for sending the money, it came just in time for our needs, and for your Masses. I always regret receiving money from Marseilles, because I am afraid that you might need it more than we do, and that you would be lacking something. In that case, I wouldn't want it.

I received your remarks about the formation of future Superiors with the same intention which made you write it, that is, for the greater good of the Society. We will do all that we can; In the meantime, we are training them for confession, for preaching. Fr. Carri began well enough, even very well for him. Fr. Peilin overcame his weak voice and preached well. Fr. Chanuet repeated himself a little; he needs to train himself and work at composition, since he is one of the most capable.

One of our novices has the chills; however, he is feeling better. He is a 33-year-old priest from Brussels, very pious, very devoted to the Blessed Sacrament, but his health is weak. However, we must say that he is very regular and edifying; he is still only a postulant.

Nothing new; no news from London, nor new members. I would be grateful if, at your convenience, you would send me a memo on the debts that still have to be paid for repairs, the exact cost of the house, the amount we hope to withdraw, and the due date.

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<sup>26</sup> Sr. Camille du SS, her sister-in-law's mother.

<sup>27</sup> The rest of the paragraph is a message he is conveying for Sr. Benoite.

My eucharistic regards to you and to everyone, dear Father, *in osculo sancto*.

All yours in our Lord,  
Eymard S.

1111

CO 1111

**TO MME. CAMILLE CHANUET NEE CROZET (SR. CAMILLE DU SS)**  
(VII 12/17)

*L.J.C.*

*Paris, April 2, 1862*

Dear Mother,

I am writing a few lines to tell you how happy your letters made me. You understand the dignity of the gift of grace which our Lord wants to give you, while yet recognizing that you are unworthy of it, and in fact, who is worthy of a eucharistic vocation? It is the means by which we live the life of the Angels, dwelling with the adorable person of our Lord, we become his by immolating ours [will]. Oh, how afraid I was to become unworthy of this grace, [even] when I was still longing for it! How I feared to be rejected by God! I spent five years that way, feeling both fear and great interior joy. The eucharistic attraction had become a supernatural force which enabled me to understand the value of trials and the progress [that comes] by means of crosses. What impressed me most as the time approached was this thought: this sacrifice of leaving everything is done only once in a lifetime. It must be done well, it is worth martyrdom, it is the Baptism of love. Oh! Happy the soul which gives itself to our Lord to be only his! It's only right, a servant gives herself to service, a bride to her bridegroom, an adorer to the God of the Eucharist who will be a good Master, a great King, a divine Spouse.

How fortunate you are, good Mother, to end your life here below by the sacrifice of love! To come to live at the feet of Jesus, after having worked for him in your neighbor. Each thing in its own time.

It comforts me to see that your fine daughters, in spite of their pain and the loss which your departure will cause their poor hearts, participate in the grace and the glory of our Lord, to give you to him, to offer such a great sacrifice to him. They will receive the hundredfold in this world which you will receive yourself, because we could say that their sacrifice is greater than yours. Poor Emily! I understand her tears and her pain. She is such a good daughter, yes, she is such a tender mother! But her heart will follow you and become even more spiritual. From here you will help her greatly. Later she will see you again, and her dear brother Michel. Oh! No, she is not losing anyone, she will always have both claims.

Good Lady Marguerite<sup>28</sup> also sees and praises God for everything, she is right. Our Lord, for whom she loves you, will take account of this immense sacrifice. He will give her the strength of his love. It is boundless. Now she knows where to draw her strength and her light, in Holy Communion.

And dear Amedee, he is surely the one who is losing the most, or rather, who will gain the most, for I understand the void you will create for dear Lady Blanche<sup>29</sup> who must replace you. But, they will come to see you and look for you here at the feet of the Blessed Sacrament. The thought of you will be inseparable from the [thought] of our good Master. Love for their mother will be an adoration of the divine King she serves, the thought of you shall be like a perpetual mission among your dear ones.

---

<sup>28</sup> Mme. Blanc de St. Bonnet.

<sup>29</sup> Her daughter-in-law, Mme. Amedee Chanuet, (nee de Couchies).



*The Wedding Feast of the King*

Please, dear Mother, Easter is approaching, the beautiful day of love, the eucharistic wedding, the entry into the Paradise of Jesus.

Believe me in our Lord, dear Mother, all yours,

Eymard, Superior

Mme. Chanuet (widow)  
18 Rue St. Helene  
Lyons

**1112**

**CO 1112**

**TO COUNTESS FEGELY DE VIVY**  
(V 2/3)

*LJCE*<sup>30</sup>

*Paris, rue de Faubourg St. Jacques 68, April 3, 1862*

Madame Countess,

I can't tell you the pleasure I experienced reading your fine letter, when I returned from a trip to the South.

Thank you kindly. It shows me that you do not forget me, especially in the presence of our Lord. You have had many difficulties since I had the honor of seeing you, many setbacks every kind; but God is watching over you and your dear daughters, so that nothing unfortunate may happen to you.

Now you are at home, quiet with your fine devout daughters. Surely, we are well at home, with everything at hand, and especially, at one's convenience, or rather, under the same roof, our Lord. How fortunate you are to belong entirely to this good Master! You are rich, but in order to do more good; you have many farmers, but it is to help them to be good servants of God.

For the trials of life, oh! yes, this cross is great, but your virtue is even greater. After having done all that prudence and charity require, we must leave the rest to God who knows what is best for you.

For your Way of the cross, there are some beautiful ones at Bouasse-Lebel, rue St. Sulpice. It is a multi-dimensional photograph. It is the best there is for a small chapel. If you need me, Madame, I would be very happy to help you.

I was thinking a little about the pleasure of seeing you again in Paris this winter, but I see that I must give that up.

Miss Aloysia must be so happy in the house she loves so much!

Thank you, Madame, for your gracious invitation. I would be very happy to go to greet you if you were not so far, or if I had a little more time. I would go quite willingly, but I am the chamberlain of the great King, his unworthy but happy servant. - At his feet, Madame, I will always remember you, your dear family and your kindness for our little Society. God is still blessing it. We are fourteen in Paris, counting seven priests, and ten in Marseilles, of whom three are priests.

Many are called; but few come to the feet of our Lord.

Once again, I recommend the Father and sons<sup>31</sup> to your pious charity: we have such a great need of graces of holiness and devotion.

It will ever be a gentle consolation, Madame Countess, to receive news about you, because you will be on our eucharistic lists until Eternity.

---

<sup>30</sup> Praised be Jesus Christ Eucharistic.

<sup>31</sup> Literally: children, meaning his religious community.

Madame Countess, believe me ever in our Lord,

All yours,  
Eymard, Superior

P.S. My very faithful and devoted respects to your good Aloysia, for whom I love to pray, because she is so mature and kind.

1113

CO 1113

**TO MISS MARIE FEGELY**

(V 1/3)

*L.J.C.E.*

*Paris, April 4, 1862*

Miss Marie,  
Mademoiselle and dear sister in our Lord,

Your letter was a great consolation to my heart, because I was worried about all of you.

Then, there are some souls, who, since they are dear, remain so always. God gives one a spiritual empathy for them, which is a relationship of grace and of divine charity in our Lord.

I have seen many people since you passed through Paris; you are ranked among the first in the presence of our Lord to whom you are very dear and who loves you so!

Love him well, serve him royally, this good King and divine Spouse of your heart! Isn't it right that there should be souls called great by the world, and whom the world would like to buy!

Even if you had the most beautiful crown in the world, the richest wedding dowry, I would like to see you as you are belonging entirely to Jesus, the King of love, and you, his happy servant, his eternal spouse. Jesus, our good Master, has so few chosen souls, so few royal servants! You must count for a thousand, and serve him for ten thousand, by a fervent and generous eucharistic piety.

The Eucharist! That, dear Mademoiselle, is your center, your life, your death.

He is a personal Emmanuel; you must be his faithful companion. Love life only for the divine Eucharist, just as Heaven is loved only for God, and not for self.

May your divine love be your criteria for law, virtue, charity, and especially the scale from the sanctuary to judge, esteem, reject, desire, struggle according to your grace of love. Yes, yes, be pure with a purity [which is] like the rays of the sun, since this divine Sun rises in you every morning. The rays from heaven enlighten the mud the same as the flowers, but are not soiled by it. They do not unite themselves to stench, to darkness, but scatter them; they all begin from the same source: so, dear Mademoiselle, may your purity be. May it emanate from the Sun of the truth and love of our Lord Jesus Christ; may never a cloud or an obstacle cut them off from their direct line upon you or upon others. Let them be visible, like the rays, but not tangible, in order that no one may soil them by an impure or imperfect touch.

It is the ray which allows the beauty of the flowers to show; may purity be the beauty and goodness of all your virtues.

Oh! yes, be very pure, because God only joins himself to purity, - and according to the degree of purity, - like the affinity of two bodies in harmony. Be, not proud, but jealous of this purity, which is the most beautiful crown of divine love.

All the efforts of the devil and of the world are directed against the purity of the Spouse of our Lord, be sure of it.

You will even find priests who are more zealous for the good of their neighbor, of a man, than to protect and perfect a spouse of Jesus Christ. Beware of those who speak only about the salvation of their neighbor, and forget that the glory of our Lord has first rights. There are priests who

*The Wedding Feast of the King*

imagine they are doing a great thing who encourage the marriage of a spouse of Jesus, or of one who wants to be, alas!

May our Lord keep you, strengthen you and possess you ever! In him then,

All yours,  
Eymard, Sup. Soc. SS

Miss Marie de Fegely de Vivy  
rue de la Prefecture  
Fribourg, (Switzerland)

**1114**

**CO 1115**

**TO MR. ROSEMBERG AND FAMILY**  
(VII 6/9)

*L.J.C.E.*

*Paris, April 8, 1862*

Dear friends,

A brief greeting from the Good Lord to the whole dear family! To the dear mother, in order that she may always be the beloved disciple of the maternal Providence of God, ever gracious in her duties, ever joyful with her friends, always attentive to the Good Lord like the child of his heart, and the good Mother of Mothers. To the father my deepest spiritual expressions of friendship. May he be the St. Joseph of the Holy Family, father and servant, master and disciple. May our Lord bless new little Martin, may he be holy like his Patron, great in works and in words for the glory of God.

I haven't seen Miss Fanny since their return. I'm not surprised, alas! That poor mother considers her best friends as her enemies. We must pray for one and the other.

A heartfelt greeting to dear papa Dupont. I must go to see him, and speak with this friend of the Good Lord. There are so few on earth!

Goodbye, dear friends. I don't know when the wind of divine Providence will push my sails toward Tours. I am under its orders.

I bless you all in our Lord,

All yours,  
Eymard, Superior

**1115**

**CO 1114**

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DE CORNULIER)**  
(IV 36/104)

*LJC*

*Paris, April 8, 1862*

Madame and dear sister in our Lord,

Your kind letter finally brought me news about you, and what is more, the hope of seeing you in Paris. - Come sometime between May 12 and the 20<sup>th</sup>, and I will give myself fully to your dear soul.

*The Wedding Feast of the King*

How many times I wanted to go and work near your chapel! and finish this poor Manual! But, impossible to leave Paris. - You cannot imagine how happy I will be to see you.

My respectful and devoted regards to your dear sister.

All yours in our Lord,  
Eymard, Superior

**1116**

**CO 1116**

**TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)**  
(IV 40/75)

*L.J.C.*

*Paris, April 15, 1862*

Dear Madame,

I am writing to wish you the [same] greetings as the Angel of the Resurrection.<sup>32</sup> I saw and blessed your daughter who is so good.<sup>33</sup> I read the letters; I am sending you the answer. Your niece is good; they all are. You must be so more than all of them, you, the eldest daughter of our Lord in his new kingdom of the Most Blessed Sacrament.

Don't forget me in the presence of our good Master.

I remain very united to you in our Lord.

My sincere greetings and dedication to your fine friend, Miss Monavon. I will write to her later.

All yours in our Lord,  
Eymard, S.

**1117**

**CO 1117**

**TO MISS EDMEE BRENIER DE MONTMORAND**  
(IV 1/4)

*L.J.C.*

*Paris, April 15, 1862*

Mademoiselle,<sup>34</sup>

I read your letters. Those from your father show me your position in your family. The first letter proves nothing, except a man of the world who joins every irreligious saying to religion, - who understands charity toward the neighbor as the philosophers do, and doesn't acknowledge God's right to possess hearts for himself.

In the second letter you suppress a word either deliberately or stubbornly, I don't know. This word that you do not relinquish must be restored at the right opportunity, whether it hurts or not: it is the word of God; but I say right, or better, opportune.

---

<sup>32</sup> Peace.

<sup>33</sup> On April 11 he signed a form enrolling Mathilde Giraud Jordan into the Aggregation. cf. Appendix I.

<sup>34</sup> This is the first of 4 letters addressed to Edmee Brenier de Montmorand, 74 rue St. Jacques, Marseilles, the niece of Mme. Natalie Jordan (Mme. Camille).

*The Wedding Feast of the King*

You belong entirely to God. May he be blessed! and you also! Belong to God by sacrifice: that is the royal road.

Always keep watch over your heart: it is the fortress, the center of divine union.

Be kind to your neighbor, but not for esteem and love: that would be spiritual adultery.

Hold God's hand on the path of life and go directly to your duty and to the practice of virtue.

I am, in our Lord,

Your respectful and devoted servant,  
Eymard, SSS

**1118**

**CO 1118**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**

(I 109/181 VI 3)

*L.J.C.*

*Paris, April 23, 1862*

Very dear Father,

I am really late with you. We had work beyond our limits; for Easter, we changed the white drapes in the choir, which were almost black... our chapel is clean, they even say it is beautiful; but unfortunately white material is so quickly soiled! Fortunately, things are in order for a while. I will have the former ones bleached to have a set in reserve. On Sunday we will have the First Communion of 44 adults; they are beginning their retreat today: please pray for them.

Today, the novice who came from the Trappists is going to Senanque. I am returning to this letter which has been interrupted so many times.

Rev. Socquet left at 1:45 for Avignon and Senanque. This poor seminarian can no longer stand people; he would get agitated. The surprising thing is that he went out often; since he wanted solitude, he could have practiced it: a restless spirit. So, I think we should be very cautious about receiving those who have spent some time in contemplative Orders.

I read and reread your priest's choice. In itself, I find it very well done; he seems honest, what he says about his feeling about Prmontr is a tribute to him. He could not think otherwise, a first spiritual impression is always strong and delightful. However, what should we do? Leave him free to leave, or if he wants to make a serious effort, let him give himself fully to the Work and spirit of the Society? If you should notice any inconsistency or a negative spirit, it would be better to bring things to a close.

What you tell me about your young people made me sad. The devil is really doing all he can against this poor little Society. I can only pray for them, that they may triumph over these trials, for the greater glory of our Lord.

I am sure that your charity is very kind toward these poor unhappy hearts.

Here, the change from abstinence to eating meat always causes some inconsequential discomfort for some; however, no one is really sick. Brother Eugene is a little weak. As for me, I am almost as good as usual, as the meat also bothered me, making me [feel] a little numb. So, for several days I couldn't apply myself to anything.

Dear Father, regards from everyone, to you as well as to good Fr. Leroyer and the Brothers.

All yours in our Lord,  
Eymard S.S.S.

**1119**

**CO 1119**

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DE CORNULIER)**  
(IV 37/104)

*LJC*

*Paris, April 25, 1862*

Madame and dear sister in our Lord,

I'm astonished that you haven't received my answer to your first letter. I had told you that I would make myself wholeheartedly available to you<sup>35</sup> from May 10<sup>th</sup> to the 12<sup>th</sup>. Now I would prefer, if that wouldn't upset you, that it would be after your niece's First Communion, because I'd like to go to work a little on my poor Manual after the second Sunday of Easter. I may spend a week with good Mr. Dupont, from Tours, after May 4<sup>th</sup>. If I go, I'll let you know.

Thank you for your kind invitation; I would really like it but you are so far!... If you weren't coming to Paris, I would have gone from Tours to visit you for a day.

While waiting to see you, dear Lady,

Devoted respects to you and to your dear sister in our Lord,

Eymard, Superior

**1120**

**CO 1120**

**TO CARDINAL MORLOT, (PARIS)**  
(VI 3/4)

*[April 25, 1862]*

Your Eminence,

His Excellency the Nuncio has kindly promised me to come on Quasimodo Sunday<sup>36</sup> to confirm 44 adult workers who are to make their First Communion on that day, and he asked me to request Your Eminence for authorization.

If it is not too much to ask, may I dare request two favors from Your Eminence for the Work of First Communion of Adults: the first: permission to have them confirmed by any Bishop, either staying in or passing through Paris.

The second: authorization to confer Holy Baptism on those adults who have not received it or whose Baptism is in doubt, as well as the abjuration of heretics<sup>37</sup>. But the most precious favor for us is the fatherly affection of Your Eminence whose most humble and devoted servant I am happy to be,

In our Lord,  
Eymard, Sup.

Paris  
April 25, 1862

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<sup>35</sup> Literally: at the service of your soul.

<sup>36</sup> Sunday after Easter.

<sup>37</sup> In the margin was written: "I can only express my gratitude to Your Excellency for whatever he is willing to do for good Father Eymard and his Work. I give thanks a thousand times over and I shall always be happy about it.

1121

CO 1121

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DE CORNULIER)**  
(IV 38/104)

L.J.C.

Paris, April 29, 1862

Dear Lady,

As our first thought is the best one, let us go back to our [first] plan. Come to Paris from May 10<sup>th</sup> to the 12<sup>th</sup> for your retreat. -I am not leaving Paris now, I cannot; so I'm waiting for you at the feet of our Lord, happy if he should give me a few good graces for your dear soul.

May 4<sup>th</sup>. - Dear lady, I couldn't finish my letter; we are in the midst of a retreat: it's ending today. Come. I'm sorry that they cannot give you a room at the house next door; God has seen to it. The Augustinians, on rue de la Sante, are close to us; they promised me that they would receive you for your retreat.

So everything is settled, only you are missing.

My sincere regards to your dear sister.

All yours in our Lord,  
Eymard, Superior

May	<i>Conference Servants: Happiness is the service of our Lord.</i>
May 3	<i>Monthly Ret. Ser: Routine. Recollection - attention and rest. Recollection, necessary for a life of adoration. Progressive [growth in] love.</i>

1122

CO 1122

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 110/181 VI 3)

Paris, May 6, 1862

Very dear Father,

I must begin by asking you to excuse my delay in answering you: I lost your last letter trying to put my room in order, when we had the visit of Bishop Chigi, the Papal Nuncio. He had breakfast here on *Quasimodo*<sup>38</sup> Sunday, after confirming our children. He was very kind, it was a great joy for everyone.

Last Sunday, one hundred five of the older communicants made their Easter duty, after a four day retreat. Now things are quiet, everyone worked hard, our young priests have begun to hear confessions. They are trying to preach, they are beginning to fly, like birds that are still in the nest.

Fr. Peilin is still not well, it is called a cyst. Again today, the doctor told him it was not dangerous, but that he would need an operation shortly.

So you are only six! just enough to serve our Master strictly. That news saddened me; a very strong reason not to receive unsuited vocations which have made us suffer so. They were working for reward, the Master needed them, either for himself or for us.

---

<sup>38</sup> Sunday after Easter.

I can't answer your letter fully, since I had read only a part of it when I lost it. I looked for it like a pin, impossible to find it; so I decided to tell you so and to offer you regards from everyone here.

All yours,  
Eymard Superior

**1123**

**CO 1123**

**TO FR. ALEXANDER LEROYER**  
(I 1/54)<sup>39</sup>

*Paris, May 6, 1862*

Dear Father Leroyer,

I feel that you need some rest and a change, so I am pleased about your trip to Rome.... it will do good to your soul, but you will need to take care of your body. If you want to stay at the French College, they will receive you fraternally; Fr. Stonif, the Superior of the College, is ever go good. My hope is that our Good Master won't let you return empty-handed. Try to request a letter from the Bishop of Marseilles to obtain something; what I would like would be an Archconfraternity of the Most Blessed Sacrament.

I'm still waiting to hear from you about sending one of our Fathers there: Fr. Peilin. He is the only one who can preach a little, but he can't sing because of his ill health.

If it's urgent, send a telegram.

We also have our small difficulties, it's the fire of purification.

I am fondly united to you, dear Father,  
Eymard

**1124**

**CO 1124**

**TO MME. CAMILLE CHANUET NEE CROZET (SR CAMILLE DU SS)**  
(VII 13/17)

*Paris, May 7, 1862*

Dear Mother,

May our Lord extend his hand to you as you leave and speak to you by means of a very gentle and tender grace [saying]: Come to me. You are coming to the God of the Eucharist, your dowry is your heart. Have courage, cry a little while saying goodbye, but praise the Good Lord who wants you in his beloved service.

I bless you and all your dear ones.

Eymard, Superior

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<sup>39</sup> 1<sup>st</sup> of 54 letters from St. Peter Julian Eymard, written to Rev. Fr. Alexander Leroyer, Assistant General of the Congregation of the Blessed Sacrament.



Mme. Chanuet  
rue St. Helene 18  
Address correction:  
at Lantigne via Beaujeu  
Lyons

**1125**

**CO 1125**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 111/181 VI 3)

*Paris, May 11, 1862*

Dear Father,

Fr. Peilin will help you during Fr. Leroyer's absence. He is going there full of good will; he doesn't have many sermons [but] he will preach well. He preached very well today; encourage his first steps, [help him to] broaden out. He will need to come back here to learn sacred eloquence which we will teach to our young priests. You can let him hear confessions, he will be prudent; he is learned.

I am better; I fulfilled the entire eucharistic service today. I pray to our Lord for you, dear Father, so that you may stay firm on the battlefield; and for the traveler, so that he may return with some good things for the Society.

I am closely united to you in our Lord,

All yours,  
Eymard, S.S.

**1126**

**CO 1126**

**TO MME. FELICIE DE COUCHIES (NEE RATTIER)**  
(VII 4/9)

*Jesus Hostia*

*[Paris], May 12, [1862]*

Dear Lady,

I am writing to give you news about your dear daughter.<sup>40</sup> She is very happy and greatly desires to have her vocation confirmed by her good mother and tender father. The Ladies love her very much. She is continually begging me to intercede for her, to obtain your final consent.

Personally, I believe she is really called, and I think she will be happy there. As for when to give her entirely to our Lord, dear Lady, it would be good not to delay too long, for her health. Now that she sees and feels that she has found her place, she is very joyful. If you want to come for her, I have done all I can. I studied and tested her. She is a good adorer who would pray for you.

Mme. Chanuet<sup>41</sup> has written to me from Lantigne that she will arrive toward the end of May. She still seems decided and though poor human nature suffers greatly to leave her dear children, she

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<sup>40</sup> Sr. Philomene, with the Servants of the Blessed Sacrament.

<sup>41</sup> Her daughter's mother-in-law, later Sr. Camille du SS.

feels that God will replace her and she will serve them in a different way. Then, you know that she will return to Lantignie after a little while.

Dear Lady, I leave you in the arms of our Lord.

All yours,  
Eymard

**1127**

**CO. 1127**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 112/181 VI 3)

*L.J.C.*

*Paris, May 24, 1862*

Very dear Father,

Your renewed request to be freed from the duties of superior because you have reached the end of your strength, really saddened me. It shows me that you must be weaker than usual, and also that your conscience may be disturbed because you are unable to do everything that this service requires.

I resisted this desire of yours long enough. I no longer dare to do so, for fear of aggravating your suffering. Well! So be it: as you requested, I free you from your responsibilities as Superior. However, continue these duties until Fr. Leroyer arrives. I will write to him to replace you in that charge; but I will always count on your help and your dedication, insofar as you are able, for the dear house of Marseilles, for which you worked so hard, and which is providing much glory for God.

I remain, dear Father, united to you in our Lord, in whom I am,

All yours,  
Eymard, S.S.

**1128**

**CO 1128**

**TO FR. ALEXANDER LEROYER**  
(I 2/54)

*Adveniat Regnum tuum*<sup>42</sup>

*Mary Auxiliatrix, Paris, May 24, 1862*

Very dear Colleague,

Fr. de Cuers begged and petitioned me so much to be freed from his office of Superior because of his weak health and what he considers as an impossibility, that I felt I could no longer continue to insist or beg him to continue his office, without increasing his weariness. Therefore, I've just written to tell him that he will be released from the Superiorship when you return from Rome.

You are the one, dear Father, who, for the love and glory of our Good Master, will kindly dedicate yourself in the office of Superior for three years and more, if Holy Obedience requires that sacrifice from you.

---

<sup>42</sup> Thy kingdom come.

## *The Wedding Feast of the King*

God will be with you, it is his work that you are to cultivate. He will be on your side, as it is in his name that you will direct your brothers to his beloved service. The divine Queen of the Cenacle will be your advisor and guide for this eucharistic life. Then also, all the prayers and merits of the Society surround you. Fr. Champion and the other Fathers all name you for this office, not of honor, but of service.

While you are in Rome, speak to the Saints in their Holy city, especially to the new saints to be canonized, so that they may take you under their protection.

Eymard,  
Superior of the Society of the Most Blessed Sacrament

P.S. -- Study closely how Rome conducts their Forty Hours. That is the royal point for us; study everything that refers to the worship of the Most Blessed Sacrament. For your questions, consult not learned men, but men who are specialists in that area, such as Msgr. Capalti, the Undersecretary of the Congregation of Rites. Visit the religious sisters of perpetual adoration at the Quirinal; please remember me to them, they were very kind toward us. Try to affiliate our Society to their adorations.

In Rome, I didn't have time to go to the Carmelites to ask them for a form to affiliate our Society to their venerable Order, please make the request in my name.

Take care of your health, dear Father. To do your errands, avoid the evening air.

I am pleased to know that you are happy; the entire household thanks you for your greetings, and sends you theirs.

All yours in our Lord,  
Eymard

One book we would need, if it exists, is one which contains the bulls and decrees regarding religious Orders, or is it a partial collection of Bulls, etc.? Please get information about it.

By the intermediary of a friend, I received the authorization to bless the cross of St. Benedict in a certificate granted March 4, 1862, by Very Rev. Fr. Angelus Piscetelli, the general procurator of the Benedictine Congregation of Monte Cassino. However, they forgot to sign it, as there is a *Manu nostra subscriptus*.<sup>43</sup> The name is only in the title, the seal is there. If it was simply an oversight, please request a new certificate for me, do as much for yourself. I don't need the little Manual.

The Benedictines are at St. Callixtus beyond the Tiber.

1129

CO 1129

**TO MR. LEO DUPONT, TOURS**  
(V 2/2 VII 2)

*Adveniat Regnum Tuum*

*Paris, To Mr. Dupont, May 24, 1862*

Dear old friend in our Lord,

It was enough for you to welcome me, did you also have to empty your purse? Thank you twice, and even three times over, since the Good Master has his share in it... or rather, it's all for Him.

Dear papa Dupont, you count for half [the purpose] of my trip, I will go to stay with you and to work with the others. At least, we will have our evenings. What happiness to meet one another in God!

---

<sup>43</sup> Signed by our hand.

*The Wedding Feast of the King*

You found two saints for me: Nabuchodonor and Heliodore about whom I often think, - then you also gave me Sister Mary Emmerich, the prodigy of graces for our century.

What are you going to give me this time?

My regards to the beloved Rosemberg family.

All yours in our Lord,  
Eymard

**1130**

**CO 1130**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**

(I 113/181 VI 3)

*L.J.C.*

*Paris, June 12, 1862*

Very dear Father,

I am sending you the reply for Fr. Vicard; please give it to him, after looking at it. I included the Bishop's reservations because we will need a dimissorial letter.

This young man was always very pious at La Seyne; his talents were only mediocre, but he was virtuous. If he becomes a good adorer, that is the main thing.

Yesterday we received a letter with good news from Fr. Leroyer who then told us that he will be in Marseilles Saturday. He seems very happy and full of new energy. He told me that he wrote to you.

Your last letter, dear Father, leaves me in the hope of receiving another: your silence made me fear that I had hurt you in some way. If it is so, please accept my apologies. I am not aware of it, but alas! I often sin through human weakness. I don't know whether Fr. Peilin was able to do some good; I hope so and if his health would allow him to be of some help for the major feasts which are coming soon, he could stay a little longer in Marseilles.

All the Fathers and Brothers embrace you tenderly in our Lord.

Believe me always in our Lord, dear Father,

All yours,  
Eymard, S.S.

P.S. I cannot find it.

Rev. Fr. de Cuers  
Superior of the religious of the Blessed Sacrament  
7 rue Nau  
Marseilles

**1131**

**CO 1131**

**TO MISS VIRGINIE DANION (SR. ANNE DE JESUS/SR. MARIE OF THE BL. SACRAMENT)**  
(IV 16/36)

*Adveniat Regnum Tuum*

*Paris, June 13, 1862*

Dear sister,

Thank you for your brief note. I was thinking how very silent you have been. You inform me about your new life-style; I bless it, since it's so good. Besides, especially now, we must place ourselves at the feet of Jesus, the Host of propitiation and love, and ask for grace. There are so few souls who want to continue to belong to him and be satisfied with him! I'm happy to feel that is where you are, but I would like to see you and speak with you about many things which pertain to the service of our good Master; the time has not yet come. Mme. LePage from Rennes, whom I saw recently, told me that she might arrange for me to give a little retreat in Rennes in honor of the Most Blessed Sacrament; I might accept if I can hope to see you!<sup>44</sup>

I received your Masses and we will say them as soon as possible.

Well! The Church is victorious in Rome! Oh! What a victory in all hearts! There is so much evil, I am frightened by the loss of faith among businessmen. Business, science, government, all need faith.

Unfortunately, people neither want to see nor hear; they are afraid of God and his Church. Evil is great because it is organized, wealthy and powerful.

Let's pray for priests; they really need it. We must ask for great faith; it is weak.

I bless you, dear sister.

All yours in our Lord,  
Eymard, Superior

**1132**

**CO 1132**

**TO MISS MARIE (QUERENEL?)**  
(VII 1/3)

*Paris, June 14, 1862*

Dear Miss Marie,

I did not send you a letter for Rev. Fr. Burfin, the provincial of the Oblate Fathers, I was told that he was absent. For, my intention was to go to visit him as a friend, to speak to him about you. [When] you know that he has arrived, please let me know, and I will go. In the meantime, show my letter to this dear Father, he is a good Dauphinois and especially a holy religious.

It seems that this is the season for migraine headaches and the flu, and I have paid my little debt. We must indeed receive these little crosses from the Good Lord, but not provoke them by sadness and frustration, because our agitated nerves are often the cause of migraine headaches.

Here is the address for that dear young lady: Annette Ferrieu, at Mme. de Rez, rue des Martyrs 58. I don't know whether she is still here; if she is, scold her a little for me.

---

<sup>44</sup> Rennes was on the way to Maunon.

Goodbye, dear Miss Marie, bear with yourself, correct yourself with patience. Love God in all things.

In whom I am all yours,  
Eymard, S.

## 1133

CO 1133

**TO COUNTESS D'ANDIGNE (NEE DE MONTAGU)**  
(V 2/52)<sup>45</sup>

*Paris, June 18, 1862*

Madame and dear sister,<sup>46</sup>

It was a great joy for me to receive news from you; I was waiting anxiously for it. Sorrow and sadness are taking hold of you; fortunately, they are only temptations. Always be peaceful: our Lord loves you, you are his beloved daughter, the servant of his Heart; always go to Him passionately. Where would you go, if not to this good Master? You did not sin.... Do not worry about it at all. You have struggled so nobly for the Blessed Sacrament, you have won the prize.

Yes, yes, it would be better to endure any suffering, any loss rather than be deprived of your adorable Tabernacle. Cling to it with your whole soul: your beautiful little chapel makes your house a royal castle; otherwise, it would only be a beautiful prison.

It consoles me to think of your happiness and I no longer fear for you. Give me news about yourself often. I am leaving Monday morning for Tours. I will be staying with Mr. Dupont, rue Saint-Etienne, 10, until Tuesday July 2<sup>nd</sup>. I will bless you from a shorter distance.

Goodbye, dear sister,

All yours.

## 1134

CO 1134

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 114/181 VI 3)

*L.J.C.*

*Corpus Christi 1862*

To Rev. Fr. de Cuers

Very dear Father,

I was waiting for a letter from Fr. Leroyer before answering you. Since I haven't received anything, I am writing to tell you that you will be received here as a dear brother with great merit before God and the Society. I surely regret that your health doesn't allow you to continue to render a few services in the house which cost you so dearly, and where our Lord is still well served. There are hospitals for wounded soldiers; it is only right that religious also should have a paternal home.

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<sup>45</sup> Taken from a copy not the original.

<sup>46</sup> This letter is based on an authentic copy, not the original.

*The Wedding Feast of the King*

Therefore make the various pilgrimages to Laus, la Salette, the Chartreuse, Fourvire; it will do you good. Take a little more money, and if you should be in need, any of these places will be willing to give you an advance.

We are celebrating our royal Master as best we can, I believe that your celebration will be even more beautiful than ours.

When can we have a chapel at least like yours!

I am very united to you *in osculo Christi*,<sup>47</sup> dear Father.

All yours,

Eymard, S.S.

**1135**

**CO 1135**

**TO FR. ALEXANDER LEROYER**

(I 3/54)

*L.J.C.*

*Corpus Christi, 1862*

Very dear Father,

You are at home, among your kind and very fervent Associates, celebrating the royal splendor of Corpus Christi, with the words and heart of Rome. *Deo gratias!*<sup>48</sup>

Good Fr. de Cuers is asking to return to Paris because he is weary. I also believe that it comes from his extreme sensitivity as he leaves office; he is afraid of getting in the way of authority. I would have liked to see him at your side, but since his health is in jeopardy, charity requires that I grant what he is asking. Here he will not find what he has in Marseilles: the beautiful climate, beautiful liturgy, the hearts of the Marseillais people, but he will always find our own filled with esteem and affection for him.

Because of this unexpected blow, Fr. Peilin must devote himself to the utmost, entrust him with the bursar's office, he is excellent at it, he is very resourceful. Spare his voice, he may need a minor operation later. Tell him that the Good Lord will reward him well for this time on the battlefield. Everyone here sends you a thousand and one fond regards, especially Fr. Champion.

*In osculo sancto*, a hug to all the Fathers and Brothers, and especially to you, very dear Father, with whom I am, in our Lord,

Totally united,

Eymard, S.S.

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<sup>47</sup> in the embrace of Christ.

<sup>48</sup> N.B. Fr. Leroyer had only recently returned from Rome.

**TO MISS ZENAIDE BLANC DE ST. BONNET**  
(VII 4/5)

*Adveniat Regnum Tuum*

*Paris, Corpus Christi, 1862, [June 19]*

Mademoiselle and dear sister in our Lord,

I received your fine letter a while ago. I am sorry I could not answer it right away. Today, Corpus Christi, I cannot forget you, you belong to the family and you are the spouse, or rather the happy servant of our Lord. How happy you are to have kept yourself entirely for this divine Bridegroom! Always be faithful to him!

You have many trials; your good holy mother suffered a great deal, your dear brother also, your whole family. You are the one who is sensitive to all these sorrows. It must be so, since our Lord is your spouse.

The departure of Mme. Chanuet must have left you with mixed feelings. She is so good! She will return to Lyons soon - for her business affairs. I believe that she is leaving Monday morning or evening.

You have nice linen for purificators; our purificators are 50 cent. long and 40 wide. The cross is put in the middle. However, if you have a few meters of that beautiful linen, I would prefer to have it as is; we would use it for the top of an alb; we have a lovely lace trimming for one. However, it is up to you.

Thank you for [the offer of] your lovely blue silk. It would be better to keep it for the beautiful feasts of our Lord or of the Blessed Virgin. It would not be used much here.

Mme. de Couchies will give you the meditations which I gave her, until I can do others.

Always write every month and tell me:

- 1) Your state of soul, sad or happy, consoled or desolate, in devotion or dry.
- 2) How you are doing your prayer and Holy Communion.
- 3) What you are reading.
- 4) What helps you to find recollection and then whatever the Good Lord will inspire you to say.

Goodbye, dear daughter. I bless you with the blessing of Corpus Christi.

All yours in our Lord,  
Eymard

*June 23 - July 2: To Tours for a Parish Retreat for a First Communion, the Octave of Corpus Christi.*



*June 23 - July 2, Parish Retreat for First Communion – Tours*

*Opening: Preparation for First Communion.*

*First Day:*

*Instruction: Purity*

*Conference: Self-knowledge*

*Instruction: Faith in the Eucharist*

*2nd Day:*

*Meditation: The love of God*

*Instruction: On sin*

*Conference: To correct oneself*

*(It is not clear which of his prepared notes were used as talks during the following days.)*

*First Communion Retreat at Tours.*

*Prepared Notes:*

*Opening: Do not prevent the little children.*

*Communion - The most important action of one's life.*

*Communion - Love, Jesus and the child; a day in Paradise; Personal Corpus Christi; Royal wedding; and Union; and Rehabilitation; Grace of Strength; Grace of Purity; and Humility; and Meekness; and Mortification; and Charity.*

*The Eucharist and death; Sacrilegious Communion; Preparation for Communion; the love which institutes the Eucharist; Love which perpetuates itself through the Eucharist; Perpetuity, Eucharist thru the priesthood; How we must receive Communion; Communion and Thanksgiving.*

## **CHAPTER II**

### **The Foundation in Angers July 1862 - March 12, 1863**

*“All sacrifices put together are like nothing when we have our Lord on his throne. To see him, adore him, love him, serve him. Isn’t that Paradise?”  
To Josephine Gourd, January 5, 1863.*

#### **Angers:**

- Welcome by Bishop Angebault
- Difficulties with civil officials
- Inauguration (December 1862)

#### **The Preacher:**

- Annual Retreats for his religious
- Annual Retreats for the Servants
- Profession and Ordination Retreats
- First Communion, Adults
- Octave of Epiphany at Angers

#### **Departure for Rome**

Jul 5	Monthly Ret. Ser: Routine.
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**1137**

**CO 1137**

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DE CORNULIER)**  
(IV 39/104)

*Adveniat Regnum Tuum*

*Paris, July 9, 1862*

Dear Lady,

I couldn't write to you from Tours. I was overwhelmed with work.

I'm [now] here in Paris attending to my ordinary duties and a little more quiet.

I would have liked to go to see you briefly [on my way back] from Tours; I was pressed to return to receive one of our priests who was arriving from Marseilles.

So you still don't have your permission from Rome.<sup>1</sup> How I wish you would have it! You would be so happy to be under the same roof with the good Master!

So things are going a little better for your character defects? Praise God! Do perform the penance when you react too quickly.

Make some progress daily. Don't worry so much about your feet; worry a little more about your heart. Then, be strict to observe my prohibition about your temptation and you will be very pleasing to God, I will answer for that; it is the right way to finish with it. Don't inform anyone about your resolution if you are not asked anything; but simply do it: that will say everything and [say it] better.

Go to Communion and I bless you.

Eymard, S.

**1138**

**CO 1140**

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DE CORNULIER)**  
(IV 39/104)

Spiritual direction written for Mme. de Grandville (V p.81)

*July 14, 1862<sup>2</sup>*

1. Follow attentively the decisions [which were] made during your retreat; they were given to you under the influence of grace.

2. Cut short any turmoil or agitation of conscience by simple obedience; be content with a general act of sorrow for anything which has offended God.

3. When your soul is dry, sad and almost discouraged at the sight of your sins, don't begin by looking for the cause in yourself, that would make you feverish; but, turn immediately toward the divine and fatherly goodness of God. With a feeling of humility and trust, confess your weakness, your fault, to him and say: "I am guilty again; am I able to do anything else, oh my God? I accept the humiliation of my condition, the penance I deserve; but keep me at your feet, I do love you and will love you with Magdalen and you will have pity on me once again."

4. Serve our Lord for himself and to please him. Oh! how happy you would be if love were the rule, motive and reward of your actions! How do we act when we love someone for their own sake?

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<sup>1</sup> To have the Blessed Sacrament in her home.

<sup>2</sup> As a document of spiritual direction, this text is placed after the closest letter to the same person: July 9, 1862.

5. Enter resolutely into the freedom of the Lord. The core of this freedom is contained in these words: “May your will be done!” Always keep yourself at the service of this divine will over you. Feel free to do the good that needs to be done, in your duties of state, in scheduling your exercises of prayer; be all things to all people, when God wills it; but only God’s and God’s alone by the law of love.

Hold to everything and to nothing; to everything, when God wills it; to nothing, as soon as God no longer wills it, even your exercises of piety and charity, because God has changed them for something better. Suffering is worth more than prayer, self-denial more than action, silence in God’s presence more than an offering of praise.

6. Lastly, begin this new way of being: let God be your life, not his gifts, his works; live in God, and not in his grace and in his saints; live for Jesus in the Blessed Sacrament, the grace and purpose of your whole life.

Do not worry anymore about your progress, nor about the details of your virtues, nor even about your faults in any systematic way. Do it all in our Lord.

You will make progress when you put yourself aside.

You will find peace only when you go to Jesus by means of Jesus.

May his kindness grant this to you.

Eymard

**1139**

**CO 1138**

**TO THE COUNTESS D’ANDIGNE**

(V 3/52)<sup>3</sup>

*Adveniat Regnum Tuum*

*Paris, July 10, 1862*

Madame and dear sister in our Lord,

I could not answer you from Tours; thank you for remembering me. I was happy to receive news from you.

I like your simple and ready sacrifices. Nothing is good except what God wants.

St. John the Baptist was close to our Lord; he could see him from afar, but he stayed where he was without running to him; obedience required this. His heart alone had the joy of following him.

Be guided by this law of divine love, wanting only what God wills, as he wills and when he wills. Holy surrender is the purest and greatest love; let it be yours. Don’t worry so much about Purgatory; if the Good Lord wills it, you will want it with love. [The thought of] purgatory rejoices my soul as an immense grace of mercy. I know that we must detest the personal cause that leads to it, that is, sin; but even then, we must do so with a gentle humility.

You will go to Heaven, that is the main point. I really like your reflections about our Lord. Oh! yes, let him be your possession and your consolation; it is the greatest you could have.

Jesus is yours, almost alone, he stays in the sacred Host to wait for you there; he likes to converse with you. Let him really be the life, the joy, the happiness of your life!

I bless your difficulties and your crosses; they are the fruit of divine goodness which is pruning the tree; but don’t dwell on your difficulties, surely it’s enough to pass through the fire.

Poor eyes, don’t cry anymore. Take care of them to see the sacred Host. See how happy the soul is when it lives out of love: it only needs a body to suffer and a heart to give and sacrifice itself to divine love.

Goodbye, dear Lady. I bless you in our Lord.

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<sup>3</sup> Taken from a copy, not the original.

**TO BISHOP GUILLAUME ANGBAULT (ANGERS)**  
(V 1/14)

Angers, July 12, 1862

Dear Excellency,<sup>4</sup>

We come in all simplicity and trust to present to Your Excellency our desire to establish a house of Adoration in your pious city of Angers.

What makes us prefer Angers to other places which are being offered is the thought of raising a throne of honor and love on the very place, if possible, where a wicked priest boldly denied the dogma of the adorable Eucharist.

It seems to us that this would be a foundation of reparation, [which would be] pleasing to God and helpful to priests and faithful.

Therefore, in order that your Excellency may better judge the suitability of our humble petition, may I be so bold as to submit to him the purpose and means of our Society.

**Its purpose.** - The Society of the Blessed Sacrament, founded in Paris, on May 13, 1856, and honored with a first Letter by his Holiness Pius IX, on January 5, 1859, has as its principal purpose, solemn and perpetual Exposition of the Most Blessed Sacrament, venerated by public worship of perpetual Adoration by its own members, according to the four ends of sacrifice, that is: adoration, thanksgiving, reparation, and the perpetual apostolate of eucharistic prayer.

The divine Office, psalmodied in choir at the canonical hours, is recited as a form of adoration before the Blessed Sacrament exposed.

The secondary purpose of the Society is to devote itself to the glory of our Lord in the Most Blessed Sacrament by eucharistic apostolate, that is: to make Jesus sacramental known, loved and served by all the means which a pure and prudent zeal can inspire, according to the spirit and purpose of the Society.

**Its means.** - The Society has two principal means: temporal means and spiritual means.

*Temporal means.* The Society provides for its own foundation and for the maintenance of its members. Consequently it does not seek to raise funds, or annual collections. In order to devote itself to the eucharistic service of our Lord, it seeks only one thing, the willing consent of Your Excellency.

*Spiritual means.*

1. For eucharistic worship the Society scrupulously follows the Holy Roman Liturgy.
2. Each of its members, after the canonical steps,<sup>5</sup> [makes] the three religious vows and the eucharistic vow;
3. The principal works of zeal are: confession, preaching, eucharistic retreats, the Work of First Communion of adults and other works of zeal which have the Blessed Sacrament as its direct purpose.

**Spirit of the Society.** - The Spirit of the Society can be summarized by the four following virtues:

1. The service of our divine Master, which is the supreme rule and ultimate goal of all the Society's actions and the life of each of its members.
2. Respect and devotedness to the highest authority as coming from God, according to the divine plan.
3. Truth, the unchangeable and inflexible rule of behavior for the Society and its members.
4. To live without privileges, whether civil, ecclesiastical, or religious; to follow the common law in everything, following the example of our Lord.

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<sup>4</sup> Note written in by Bishop Angebault: "I answered July 15<sup>th</sup>."

<sup>5</sup> Literally: test, trial. Meaning: period of formation.

Such are, Your Excellency, the basic principles on which our little Society is based. We await only for the blessing of Your Excellency in order to begin work in Angers. That blessing will be a sure pledge for us of God's [own blessing], in whom I am happy to be, Your Excellency,

Your very humble and devoted servant,  
Eymard, Superior

**1141**

**CO 1141**

**TO MR. LOUIS PERRET**  
(VII 12/14)

*Paris, July 19, 1862*

Dear Mr. Perret,

Everyone here sends you their love and best wishes in God's sight in order that you may come safely to enjoy the success of your holy enterprise.

I am sending you the note from Miss Marie about harmoniums. She looked everywhere - your final advice which we are waiting for will be carried out promptly.

Our good, devout, blind woman is pleased by your kind charity toward her. She is certainly deserving of it.

It would surely be a pleasure for me to attend your beautiful feast of the Blessed Virgin on August 17<sup>th</sup>, but I'm afraid I have an obstacle at that time. We will unite ourselves to you wholeheartedly.

Believe us all in our Lord, dear Mr. Perret.

All yours,  
Eymard<sup>6</sup>

*July 20-29 - Visit to Angers in view of a foundation.*

**1142**

**CO 1142**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 115/181 VI 3)

*Angers, July 21, 1862*

Very dear Father,

I saw the Prefect; the Minister's name secured me a good reception, and he even promised me his protection, twice.

He told me that he would write to His Excellency who, I think, will not go back on his word. So the Prefect told me that I could search for a house.... I will write to the Minister about my visit to the Prefect and what he told me: that is the advice I was given.

I was sad not to find the Bishop, who had left on Saturday. Fr. Chneau, his Vicar General, is very kind to us.

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<sup>6</sup> A note from Miss Marie on various brands of harmoniums and a system to replace an organist followed here.

*The Foundation in Angers*

I ran all day looking at houses, but uselessly: it isn't the right time. The house of the Capuchins would be the best for us; in the meantime, a few people are also looking for something.

I expect to stay over tomorrow, Tuesday, and I would be happy if I could return to Paris Wednesday, but I would like to settle on something.

I am staying at the famous hotel d'Anjou.

Pray for me; the days seem like years.

Eucharistic regards to everyone.

All yours in our Lord,  
Eymard

Rev. Fr. de Cuers  
religious of the Blessed Sacrament  
63 rue fg. St. Jacques  
Paris

**1143**

**CO 1143,1**

**TO THE MINISTER OF WORSHIP<sup>7</sup>**  
(VII 1/2)

Mr. Minister,

After the audience which Your Excellency kindly granted me on Friday and the assurance that the steps taken for the Capuchins and Barnabites did not pertain to us, since we are auxiliary priests to the Bishops and pastors. I came to Angers to give my reply to the Bishop, who is asking us to come to Angers and into the diocese for the same purpose as in Paris. My first visit, upon arrival, was to the Prefect, to whom I reported what Your Excellency had kindly told me about our plan to come as helpers called by the Bishop. I assured him of our feelings and respect and our loyalty to the government of the Emperor, under whose Empire we came to be in Paris in 1856, with the help of Archbishop Sibour, to labor for the Work of organized Adoration, for priests' retreats, and the religious and free instruction of workers who have not made their first Communion. Our house in Paris is well located for that, at fg St. Jacques 68.

When the Prefect learned about my visit to Your Excellency... the Prefect told me that he would need to write to you about me. As the word of a Minister is a royal word, I am assured of his patronage and I hope to do it honor...

**1144**

**CO 1143,2**

**TO THE MINISTER OF WORSHIP<sup>8</sup>**  
(VII 2/2)

*July 22, 1862*

Mr. Minister,

Following the assurance given to me by Your Excellency on Friday that the steps taken for the

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<sup>7</sup> This is a penciled draft.

<sup>8</sup> This copy was done in ink.

*The Foundation in Angers*

Cap[uchins] and the Bar[nabites] for Angers did not pertain to us, I came to Angers to give my reply to the Bishop, who is asking us to come to his help especially for the Work of adoration established in the parishes of the diocese. On arrival, my first visit was to the Prefect, in order that he may know first and through me under what conditions we are coming to Angers. I gave him an account of my meeting with Your Excellency - that we are auxiliary priests living in community - founded in Paris in 1856 by Bishop Sibour, then Archbishop, for the Work of adoration and to establish the Work of First Communion for adult Workers, a work which he lacked, and also to receive priests on retreat.

I assured the Prefect of our loyal and respectful sentiments toward the government of the Emperor. We were born under the Emperor and in Paris. We owe nothing to other governments.

I found the Prefect to be a Magistrate who is loyal to his duties and to the Law. He received me kindly and promised me his kind patronage in case of need. He told me he would have to write to you about me, Mr. Minister. I am happy about it. It will confirm what Your Excellency kindly told me: The word of a Minister is a royal word. I hope to honor it... [incomplete]...

*July 29 - Return to Paris.*

**1145**

**CO 1144**

TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)  
(II 209/395 VI 2)

*Paris, July 31, 1862*

Dear daughter in our Lord,

Please assign one or two sisters to arrange the flowers for the Most Blessed Sacrament in the morning before the eight o'clock Mass. I will see that they are put in the parlor as early as seven o'clock. The bouquets should be ready at least by seven forty-five. No one is better suited to make these small flower gifts than the Servants of the Blessed Sacrament. As it is your beautiful day,<sup>9</sup> I will try to go say a few words to you at ten o'clock.

All yours,  
Eymard

Miss Guillot

Aug 2	<i>Monthly Retreat to SSS Religious, Paris. Laziness, Preparation for death.</i>
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<sup>9</sup> Anniversary and renewal of their vows.



**1146**

**CO 1145**

**TO MR. DE BENQUE**  
(VII 2/4)

*Paris, August 2, 1862*

Dear Mr. de Benque,<sup>10</sup>

We would be available to you, Father de Cuers and I, tomorrow, Sunday, at 11 o'clock and at your discretion. You are part of the family, and so we could come see you without any dispensation. Thank you for your dear friendship. See you tomorrow.

All yours in our Lord,  
Eymard

**1147**

**CO 1146**

**TO MME. CAMILLE CHANUET NEE CROZET (SR. CAMILLE DU SS)**  
(VII 14/17)

*Paris, August 7, 1862*

Dear Mother,<sup>11</sup>

I am really late with you! Not my heart and prayer, but my pen. I bless God for your trip, it was helpful and even necessary. You couldn't break such strong and dear bonds without replacing them immediately with others which are even stronger and more tender, but it could be done only by God and you.

Then, your need for God must have been strengthened by a way of life which is now passed and has been replaced by the adorable Eucharist. What a beautiful and divine center! There we find and rediscover everything in such vibrant love!

Yes, wait for your children to return. It's simpler. I will give the retreat only in the month of September.

I laughed and bless those lovely childlike scenes. How beautiful! Laughter is found where God is well served.

I like to think that you are going to see your dear daughter and Miss Zenaide (Blanc de St. Bonnet). The [presence of God] is felt there even more than nature itself! It will be good for you! Do not sadden charity with the fear of sorrow. There are good tears.

We are all fine. Pray for us and for 60 children who will make their first Communion on August 15<sup>th</sup>.

Goodbye, dear daughter, and dear Sister in our Lord,

All yours,  
Eymard, Sup.

P.S. We were expecting Sister Benoite today, but she was ill in Lyons, and she is still there at Miss

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<sup>10</sup> President of the Nocturnal Adoration in Paris.

<sup>11</sup> This letter was added at the end of a letter of Fr. Chanuet to his mother.

*The Foundation in Angers*

Guillot,<sup>12</sup> rue du Juge de Paix, 17, Carmelite house.

Mme. Chanuet  
at Mr. Blanc de St. Bonnet  
at St. Bonnet via Vaugneray  
Rhône

**1148**

**CO 1147**

**TO BISHOP GUILLAUME ANGEBAULT (ANGERS)**  
(V 2/14)

*Paris, Aug. 9, 1862*

Your Excellency,<sup>13</sup>

Allow us to add our wishes and respects to those of your priests and faithful. The feast of St. Lawrence shall also be one of our beloved feasts.<sup>14</sup> Your Excellency, we already like to say that we belong to you, and we hope that it shall soon be so in fact.

When I see you among your people as a Father and tender Shepherd, it is as if I saw our Lord so kind, so simple and so fatherly. You have certainly proved it to us, Your Excellency, by receiving us so kindly.

We are preparing the basic necessities here for the foundation which has already been blessed.

It will be doubly dear to me, by the happy opportunity that it will provide me, to offer you my respects and to receive your wise counsels.

Your Excellency, please bless me and our entire little Society.

I am so happy to be in our Lord, Your Excellency's

Very humble and devoted servant,  
Eymard, Sup. Soc. SS<sup>15</sup>

**1149**

**CO 1148**

**TO MR. ROSEMBERG AND FAMILY**  
(VII 7/9)

*Adveniat Regnum Tuum*

*Paris, August 11, 1862*

Dear friends of God,

Thank you for your little letter. Without it, I would still not have answered St. Aignan<sup>16</sup> because it was buried under a pile of others. - What a man I am! Really! I cannot be trusted any more than a day-old child - so don't trust me. Then, sometimes I am like a lost soul, not knowing where to give my attention. Finally, I must admit that I am wrong.

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<sup>12</sup> Miss Mariette Guillot, perhaps.

<sup>13</sup> Note handwritten by Bishop Angebault on this letter: "Answered affectionately Aug. 10<sup>th</sup>."

<sup>14</sup> Perhaps a patronal feast in Angers.

<sup>15</sup> Abbreviation for Superior of the Society of the Blessed Sacrament.

<sup>16</sup> A request to preach 40 hour devotions at St. Aignan.

*The Foundation in Angers*

I will then go to St. Aignan on August 22, 23, 24<sup>th</sup>. I would have to be very sick not to go and visit you briefly in the name of God on the 25<sup>th</sup> and see good papa Dupont.

Do pray for us - Sr. Benoite arrived Saturday. She is a little better. Her trip was marvelous with remarkable conversions. She loves you all very much, and so do I.

I bless you wholeheartedly. I saw your dear brother; he is always so kind.

Continue to be the children of divine Providence and be sure that [Providence] would perform miracles rather than abandon you.

My friendship to all.

All yours,  
Eymard, S.

*Aug. 15 - First Communion of 60 Adult Workers.*

*Aug. 19 or 20 until approximately Aug. 27 - To Angers for civil matters related to the desired foundation.*

**1150**

**CO 1149**

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DU CORNULIER)**

(IV 40/104)

*Angers, August 20, 1862*

Madame and dear sister in our Lord,

I am here in Angers to study the possibility of a house of adoration without knowing yet whether the Good Lord really wants it.

The Bishop is receiving us with his characteristic kindness and devotion. However, I hear that the Prefect is against any religious establishments. We have already noticed it, because he influenced the thinking of the Minister of Worship who had given permission. -May everything turn to the greater glory of God!

If you hadn't been away from Nantes, I would have gone to see you for 24 hours. But it's impossible: I am leaving tonight for Saint Aignan (Loire and Cher), near Blois, where I will be preaching adoration until next Sunday.

So your holy Pastor is in God's arms! I can understand your pain, your tears, your loss. Such strong and holy bonds are not broken indifferently. -But you still have God, dear daughter, and he will not forsake you; you are all his and he is all yours.

But now where shall you go? You have four choices: my advice is to do what is easiest, in the first place. Go where you won't have to wait too much, walk too far. Go to the closest place, if possible.

You have grown now, you know how to direct yourself somewhat, or rather, our Lord is the one who is directing the ship. Your formation is somewhat complete; your direction mustn't be a kind of slavery nor a center of life, but a simple grace.

Where would you go if you didn't know me? Well, go there; at least try it, open your conscience. Then you will see whether you feel a spontaneous trust.

Please, dear daughter! Look at heaven, and may the sight of those who attained it before us, encourage and strengthen us.

I bless you in our Lord.

All yours,  
Eymard

*The Foundation in Angers*

P.S. My devoted regards to your dear sister.

Madame de Grandville  
8 rue Saint Laurent  
Nantes

**1151**

**CO 1150**

**TO MME. JOSEPHINE GOURD (SR. JOSEPH DU SS)**  
(V 44/76)

*Angers, August 20, 1862*

Dear daughter in our Lord,

Thank you for your letter. I was anxious to receive news from you, and it isn't too bad. May God be praised! You are right to surrender yourself into God's hands, for life and death. We sleep peacefully when we sleep on God's heart; we travel happily when God carries us. However, do what must be done; you are right not to frighten the people around you, you wouldn't have a single moment of freedom and rest.

In your illness pray very little on your knees; as soon as you feel a bit uncomfortable, sit down. You may say your five Our Fathers and five Hail Marys to replace the Way of the Cross, as you wish. Begin them on your knees, if you wish, except while traveling or when you are in bed.

I share your criticism of the flyers. Offer that sacrifice to God for yourself.

Always maintain a spirit of love and trust; all your virtue and strength lie in that.

I bless you and your dear daughter.

All yours in our Lord,  
Eymard

P.S. I will be in Paris in a week.  
Madame Gourd

**1152**

**CO 1151**

**TO MISS STEPHANIE GOURD**  
(V 46/52)

To Miss Stephanie,<sup>17</sup>

Thank you, dear Mademoiselle, for your little note about your dear mother. May God give her back to you in good health!

As her nurse, you share her privileges and difficulties.

Go to God by the charity of divine love. It is the season's harvest. Take care of yourself a little; take advantage of opportunities for catnaps, it is such a pressing need for you.

Always be happy around your father and mother; it brings joy to the house.

Please! always be simple with God, a bit recollected within yourself, kind and pleasant toward

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<sup>17</sup> There is no indication of place or date on which this letter was written. The contents make this placement a possibility.

*The Foundation in Angers*

your dear neighbor and very happy with your grace.

I bless you in our Lord,

Eymard. S.

Aug 22, 23, 24

*Eucharistic Triduum (40 hours) at St. Aignan*

Notes:

*Opening of 40 hours: This is the acceptable time, these are the days of salvation (Rm. 13, II Cor. VI 2)*

*Plan II Abraham longed to see my day. He saw it and rejoiced. (Jn. 8)*

*If you knew the gift of God – faith*

*Eucharistic Faith*

*Eucharist and Priesthood*

*Return to Paris via Tours.*

**1153**

**CO 1152**

**TO MME. CAMILLE CHANUET NEE CROZET (SR. CAMILLE DU SS)**

**(VII 15/17)**

*Adveniat Regnum Tuum*

*Paris, August 28, 1862*

Dear mother and dear sister in our Lord,

I read your last letter with the heart which God has given me to help you and to receive you into his adorable service. Do what seems suitable before coming. Then you will let our Lord take care of the rest, and he will take care of everything.

I am happy to see that your heart aspires to the Blessed Sacrament and that you appreciate its grace. It is surely the greatest grace of all. You are leaving creatures to come to the Creator, the one who is the principle and the end, the center of every life.

We are beginning our retreat September 1st and will finish on the 8<sup>th</sup>. The one for the Sisters will begin the following Sunday, the 14th. If there were to be a change, we would write to tell you in time.

Everything is the same as usual. Sr. Benoite is well enough. We are praying a great deal for you, because you are on the battlefield.

I bless you in our Lord. Remember that this farewell takes place once in a lifetime and can enrich you in God's sight. All yours in our Lord,

Eymard

Mme. Chanuet  
at Lantigne  
via Beaujeu, Rhone

TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)  
(IV 41/75)

Paris, August 31, 1862

Madame and dear daughter in our Lord,

If I had not just returned from a trip, I would be ashamed of my delay. We are working for a foundation in Angers, and I was constantly on the road. You left your net behind, God's net! I will send it to you when I find out positively where you will be.<sup>18</sup>

Your letter left me with the impression that God was working in you and wants you to be totally his, but through sacrifice and especially by the gentleness of patience and freedom of heart.

You know that God is drawing you, wants you as his child, and that you are giving him much to do to remove, cut and break every obstacle on your path.

Go toward our good Master by surrender more than by effort, by love more than by virtues, by recollection more than by action. In a word, dwell in God and you will be in your divine center. I will pray for your dear niece whom I remember with joy.

I know that Mr. de Pina, the father, was the most respected person of Grenoble. He was the mayor.

Pray for us; we are beginning our retreat tomorrow morning for 7 days, and I am the one who will be giving it. Added to that I have neuralgia. I hope it will be [like] dew from Heaven.

Goodbye, dear Madame, my kind regards to your dear daughter and to your nieces.

All yours in our Lord,  
Eymard, S.

*Sep 1-8 Annual Retreat to SSS Religious (men), Paris*

	<i>Opening: Counsels for Retreat</i>
<i>Sep 1</i>	<i>1st Meditation: God's call to the Eucharistic Vocation</i>
	<i>Conference: Self-knowledge</i>
	<i>2nd Meditation: Eucharistic vocation</i>
<i>Sep 2</i>	<i>Condition for vocation</i>
	<i>Conference: Purpose of amendment</i>
	<i>2nd Meditation: Eucharistic Service</i>
<i>Sep 3</i>	<i>[On this day, letter to Bishop Angebault]</i>
	<i>Conditions for service: The wedding garment</i>
	<i>Conference: On the form of eucharistic meditation</i>
	<i>2nd Meditation: Tepidity</i>
<i>Sep 4</i>	<i>1st Meditation: The eucharistic life of Jesus</i>
	<i>Conference: Society, center of life</i>
	<i>2nd Meditation: Eucharistic humility of Jesus</i>
<i>Sep 5</i>	<i>1st Meditation: Religious poverty &amp; the Eucharist</i>
	<i>Conference: Modesty</i>
	<i>2nd Meditation: Jesus, obedient in the Eucharist</i>

<sup>18</sup> Meaning unclear.

Sep 6	<i>Counsels</i> <i>1st Meditation: On the Eucharistic love of Our Lord Jesus Christ</i> <i>Conference: How to acquire the virtues</i> <i>2nd Meditation: Interior life of our Sacramental Lord</i>
Sep 7	<i>Meditation on Mary and the Eucharist</i>

## 1155

CO 1155

**TO BISHOP GUILLAUME ANGEBAULT (ANGERS)**

(V 3/14)

*Paris, Sept. 3, 1862*

Your Excellency,

First, I want to thank Your Excellency for such fatherly kindness toward us, and then reply to the various questions you were so kind as to present to us.

1. We have only two houses: one in Paris and one in Marseilles. I had explained this to the Minister, and a public chapel in each house.

2. I also told His Excellency [the Minister] that we are an association of secular priests under the jurisdiction of Bishops and auxiliaries to their religious works, especially of adoration and of First Communion of adult workers.

In the Paris Brief or Ordo, we are listed only under the title of Priests of the Blessed Sacrament, after the other Congregations.

3. I also told His Excellency [the Minister] that we live from our own revenues, which are stable.

4. I spoke about the Church of St. Lawrence which is in ruins on the Knoll, of our intention to restore it and how we would go about it. That is when the Minister outlined the steps I should follow in this case, that is: it would require a petition from Your Excellency for a mission church; the petition needs to be submitted to the State Council, which should not ordinarily result in any difficulties; that the Bishop of Tarbes had just done this for the church of Lourdes.

5. I did not request any authorization from the Minister to go to Angers; Yours, Your Excellency, is sufficient. I only told him that Your Excellency was calling us for a work of adoration; that the work of adoration was public, with a chapel. When the Minister told me that there are at least 600 churches or chapels tolerated there, I answered that it would be one more.

This, Your Excellency, is the summary of my interview with His Excellency. There was a good rapport. He even suggested that I would do well to buy the house of the Capuchin Fathers, etc.

The Minister is mistaken about our situation in Paris. He is supposing that we have several establishments in Paris. We have only one, and I do not direct any other.

I consider the reply of the Minister as a kind consideration and as a promise of authorization. He said, "The question today concerns only the work of perpetual adoration; we are not questioning the principal work (of the large church of St. Lawrence)."

As for the place and size of the chapel dedicated to adoration, about which the Minister wants information, the Capuchin's house is available for rent, or the former hotel de Combray near the Knoll for sale. It seems to me, Your Excellency, that this last location, situated among the poor, far from the two parish churches, would be well received. The chapel we would serve would be modest.

Since the Minister knows that we have public worship, it might be better, Your Excellency, not to speak about a room for our chapel, which would seem very personal. Here, we have adoration

day and night.

I am quite confident that the answer will be affirmative. I will see Mr. Amil<sup>19</sup> immediately after our annual retreat, which will finish Sept. 8<sup>th</sup>.

Our Lord owes it to you to bless the work which your great love for his glory has begun. I believe, Your Excellency, that you are the first Bishop to form a Society of priests for adoration. You gave us the excellent Father Leroyer. Therefore, we will be your happy debtors, helpers, and devoted children.

Please accept the expression of my strong and very deep gratitude, and the filial respect which leads me to say that I am, in our Lord, Your Excellency's most humble and devoted servant,

Eymard, Sup.

**1156**

**CO 1156**

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DU CORNULIER)**

(IV 41/104)

*Adveniat Regnum Tuum*

*Paris, September 12, 1862*

Madame and dear daughter in our Lord,

I owe you for the lovely painting from your sister. Many thanks also to you.

Our affair in Angers is facing difficulties from the Minister of Worship. Because of the observations from the Prefect, he has modified, or rather disclaimed, his initial opinion.

The Bishop has complained. The Minister's reply gives us some hope. May God's holy will be done! I love Msgr. Angebault very much: he is very kind and devout! So now this foundation has been delayed at least for a few months. Dear daughter, be sure that if I go to Angers, I will write to tell you in advance, or I'll go to pay you a little visit.

You mentioned my promise for Thursdays. I don't remember it anymore.

You are right not to hurry to bind yourself to a new confessor before God's time. Wait for the circumstances provided by divine providence.

See how God was preparing you for this terrible blow by leading you in a direction of greater freedom and simplicity! Go to the Good Lord, dear daughter, with a trust which is greater than all your faults, and a surrender which is greater than all your sacrifices. You are God's and he will take good care of you.

Therefore, no more worrying.

Come back to kindness.<sup>20</sup>

In God is peace; in his love is happiness. Therefore,

All yours in our Lord,  
Eymard, S

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<sup>19</sup> Referred to elsewhere as Mr. Hamil or Hamille.

<sup>20</sup> Perhaps, as a resolution.



**1157**

**CO 1157**

**TO THE SISTER OF MME. ANTOINETTE DE GRANDVILLE**

(IV 41(bis)/104)

*Adveniat Regnum Tuum*

*Paris, September 12, 1862*

Mademoiselle,

I have just received your lovely religious painting. It made me exclaim with joy and happiness. It is really what I wanted; thank you. However, I regret such an expensive frame: it's too beautiful for us. I will therefore simply have to say that the subject required it and that your devotedness willed it.

So now you are close to the door and inside the house; how could we forget you!

I believe that you chose the center heart, I chose the sword, because that is my lot: how fortunate I would be if one day it could be crowned!<sup>21</sup>

Once more thank you, and believe me in our Lord,

Mademoiselle,  
All yours,  
Eymard, S

P.S. Nothing yet from Rome. I am looking for a benevolent influential mediator.

**1158**

**CO 1158**

**TO MME. TESNIERE**

(III 1/2)

*Paris, September 13, 1862, rue Faubourg St. Jacques, 68*

My dear Lady,

You must imagine that I have been absent, or prevented from writing. I was on retreat when your collective letter reached Paris.

Yes, let this dear boy come.<sup>22</sup> We will study the important question together before God. I was very edified by his fine sentiments, and even more, dear mother, by your generosity in giving him to God.

I only have time to assure you of my affection and dedication for your beloved son.

All yours in our Lord,  
Eymard

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<sup>21</sup> Probably a commentary on objects in the painting.

<sup>22</sup> her son, later Fr. Albert Tesniere SSS.

*September 14-21, Annual Retreat to the Servants (Paris)*

<i>Sep 14</i>	<i>Announcement of the retreat. Recommendation, dispositions for a retreat.</i>
<i>Sep 15</i>	<i>[Letter to Fr. Leroyer] Beginning the retreat. Eucharistic vocation. On direction. Love of our Lord.</i>
<i>Sep 16</i>	<i>Abide in our Lord's love. Threefold purpose of the Rule - purity.</i>
<i>Sep 17</i>	<i>Sacrificial love of our Lord. Merciful love.</i>
<i>Sep 18</i>	<i>Eucharistic death. Acquiring virtue, spiritual poverty.</i>
<i>Sep 19</i>	<i>Life of recollection in our Lord. Modesty, life of our Lord in us.</i>
<i>Sep 20</i>	<i>[Letter to Mme. Tesniere] Spontaneity of love. How we should obey - perfection of the gift of self.</i>
<i>Sep 21</i>	<i>Three consecrations. Prayer, impressions after the retreat, taking the habit, obedience, cord, name.</i>

1159

CO 1159

**TO FR. ALEXANDER LEROYER**

(I 4/54)

*Adveniat Regnum tuum*

*Paris, September 15, 1862*

Dear Father,

I am answering your dear letter. I'm very sad about Fr. Peilin's illness; he is paying a high price for the first campaign of his ministry.

I hope that he will be better soon and that a little trip will provide the best convalescence; please give me news about him.

I have two plans: either I will go see you myself, but I can do so only in two weeks because of the retreat for the Ladies, which is beginning today, and another one which is to begin next week; the other plan is to send you Fr. de Cuers who offered himself, or another young man. I will wait to hear from you about that. Are the young missionaries supposed to leave soon? We don't want to leave you all by yourself, so that the Good Master's service should also suffer because of it.

Also, please tell me the family and first names of all your novices and their date of entry, so that I may keep an exact record of it.

Yes, accept to be in charge of the Catholic workers, if, as you said, the Bishop agrees to it. It is a natural work for the Society of the Most Blessed Sacrament.

As for young Chve, it may not yet be time, since you must need his service. Otherwise, he would be fine here for his studies. As for board, take what you can, especially for the maintenance of his clerical clothing during the novitiate.

The question of Angers is still under consideration. The Bishop is vigorously pursuing it with the Minister, and the latter is already letting his resistance and obstacles drop. The Bishop is hopeful, and so are we.

I think the Prefect was the obstacle, because the Minister had placed no opposition at the beginning.

We are working hard for you. It will be beautiful.

Everyone loves you and prays for you, as I do, who am,

All yours in our Lord,  
Eymard

**1160**

**CO 1160**

**TO MME. TESNIERE**  
(III 2/2)

*Paris, September 20, 1862*

Dear Lady,

I am sending back your dear Albert; I was very satisfied with him: he has very good dispositions. He certainly could devote himself to the ecclesiastical state, and he will be a good priest. I don't see any obstacles; since he does well the things he does and likes, I am convinced that religion will provide him the strength and virtue that come from this holy state.

Dear Lady, I am glad for this opportunity to express to you the religious dedication which your piety and charity have always inspired in me.

If I can render you some service at Sens, I will do so willingly. Therefore...

Eymard

**1161**

**CO 1161**

**TO ALBERT TESNIERE (FR. ALBERT T. SSS)**  
(III 1/2)

*Paris, September 29, 1862*

Dear Friend,

I am writing to answer your welcome letter. My heart is happy to receive you for the service of our Lord in the Blessed Sacrament, you will be welcome here, because we love you.

So, for my part, there are no obstacles.

However, you understand that when you come to us, it will be like a Roman General: burning your ships behind you. You must become a holy priest and a good religious.

Your military career will be lost. Your studies here will only be ecclesiastical studies and cannot be used for a bachelor's degree.

This, dear Albert, is what you must have considered before making a final decision.

Human prudence would prefer to terminate the studies at La Fleche; but piety and salvation reign here. So, if you come, you will be well received; if you delay, my friendship for you will remain the same.

Believe me in our Lord,

All yours,  
Eymard

**1162**

**CO 1162**

**TO MME. TESNIERE**

(III 3/3)

Dear Lady,

As you will see in my letter to our dear Albert, I am letting him judge between the two options to be taken. He alone, in fact, can decide on this important question, since he must consider his preferences and his strength. Surely, he will always be dear to us, whether at La Fleche or here.

I will try to replace you near him as much as possible. Decide among yourselves. I will pray for you, dear lady.

All yours in our Lord.

Eymard

**1163**

**CO 1165**

**TO COUNTESS D'ANDIGNE**

(V 4/52)<sup>23</sup>

*Paris, Sept. 28, 1862<sup>24</sup>*

May our Lord watch over you and be your peace and joy in his divine love! I have been very busy lately; I gave the retreat to our Religious, then to the Ladies:<sup>25</sup> now I am a little freer, I'm writing to give you the first fruits.

You are suffering and you will suffer, it's a good path. You are praying, that is, walking and flying. You love our Lord and you are all his, he is all yours. What could be sweeter and more pleasant? On the contrary, you must be glad and be very happy at the feet of the divine Master who is yours in his divine Sacrament of love. You have Paradise and you are unhappy!

I know your faults: you are poor in virtue, poor in merit, poor in good deeds, that's all true. But you are rich in mercy, in spiritual poverty. At least, you owe everything to our Lord and you give him all the honor. Learn how to suffer purely for his love and to go without a thousand little nothings for his greater glory. Our good Master only asks you for one thing: that is to have confidence in his goodness and to surrender to his Providence of love. Do it well; be his beggar who lives from day to day.

No news about Angers; the Minister has requested many details from the Bishop. We are waiting for God's time, it will be the right one.

I will inform you if I am to go to Angers.

Goodbye in our Lord. I always find you in Him and I bless you always. Write to us.

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<sup>23</sup> Taken from a copy, not the original.

<sup>24</sup> Published in French as Oct. 28, 1862, listed by Fr. Garreau as Sept. 28, 1862.

<sup>25</sup> The Servants of the Blessed Sacrament.

1164

CO 1163

**TO FATHER CLAUDIUS MAYET, S.M.**  
(VI 4/4)<sup>26</sup>

*Paris, September 29, 1862*

Dear friend,

Fifteen years ago I read the Life and Letters of Marie-Eustelle. The impression they made on me have become one of those memories of grace which one never forgets. I can even say that it was like the dawn of an outstanding favor. Since then, I have daily recourse to the prayers of that saintly lover of the divine Eucharist.

I am convinced that the Virgin of Saint Pallais was a forerunner of the triumph of the worship of the adorable Eucharist which we are witnessing, and that if one were to gather from her letters the various feelings of piety which inspire them, it could make a devout and delightful manual of adoration. The feelings of the Saints have an inimitable unction of devotion. They seem to be still alive and inflamed with their initial fervor. That is why I express this desire.

I congratulate you, dear friend, on having such a beautiful mission. You will make that touching Life re-live, completing it and making it dearer and more venerable for us. I don't thank you for this: your heart must be finding its own sweet reward.

1165

CO 1092

**TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)**  
(IV 42/75)<sup>27</sup>

Madame Jordan,

You are [doing] better than I dared to hope, dear Madame; have courage! I can see that the love of our Lord is sprouting and growing in you and I hope that it will rise like an ear of wheat. It cost me that I couldn't see you, it is a sacrifice that the Good Lord was asking of me. I was pleased to see the good devout people from Tarare, they are so dedicated to the Most Blessed Sacrament. It is my [preferred] city in the diocese of Lyons, for others are not open.<sup>28</sup>

Continue to journey on the little path we have shown you. Walk ahead simply step by step, hold the hand of the Good Lord like a blind person; eat the bread he is giving you, like a good beggar, let the grace of the moment be your life, for you will always find a good lodging, a good family, a good table prepared by divine Providence.

Consider that water from the brook and the river are approaching the sea of eternity; your poor little boat is following its course with the banner of Heaven.

I laughed when I read your letter. It was so full, impossible to add another line. That's fine, you've covered things from a to z.

Goodbye then, dear Madame.

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<sup>26</sup> This letter was found in the book: *L'Ange de l'Eucharistie or Vie et Esprit de Marie Eustelle*, by the Author of the Life of Captain Marceau, Perisse Paris, Brussels parvis Ste Gudule. Fr. Eymard's name is not mentioned; just: Letter from a Superior-General. Tradition is that Fr. Mayet himself is the author of the Life of Captain Marceau.

<sup>27</sup> This undated letter was probably written between August and November 1862. Reference to his ministry in Tarare leads us to think so. (Garreau)

<sup>28</sup> Probably not open to him because of his past position with the Marists. Ed.

All yours in our Lord,  
Eymard, S.

**1166**

**CO 1164**

**TO MISS MARIETTE GUILLOT (SR. ANNE-MARIE DU SS)**

(III 15/21 III 1)

*Adveniat Regnum Tuum*

*Paris, October 1, 1862*

Dear daughter,

I have been owing you a letter for so long! See how we treat family friends; we make them pass last, hoping to give more to them than to others, and see, I have given you nothing.

I am really sorry about it... and I promise to do better in the future.

I've had your written direction for such a long time; since it is so old now, it would be like giving a remedy to someone who is already healed; so, you must tell me anew about your present state.

Nevertheless, I would like to say:

1. Continue your Communions, your strength lies in that. Go as a poor beggar and convalescent.

2. It is good to do your three examens; however, when you forget it at noon, make it up at night.

3. Bear with your feelings of powerlessness in God's presence: that is the poor person's adoration. At such a time stay very simply at the feet of God. When you are tired, you are not held to adoration; but when you miss it through your own fault, recite five Paters and 5 Aves in reparation;

4. Do the monthly retreat as follows: in the morning, let your meditation be on the graces which come from the goodness of God, on those he gives you and on what you owe him. This meditation will touch you more than any other.

During the day, spend fifteen minutes for examen and reparation. In the evening, the preparation for death. Then, ask God to give you another month to serve him better.

5. Dear daughter, always be very patient in the midst of your trials and sufferings; that is the flower of divine love. Your place here is ever certainly assured; are you not our eldest daughter?

When you see Mme. Delpuche, please remember me to her and tell her that we don't forget her, that I hope to see her when I go to Lyons in the winter. We are saddened by the illness of our dear sick friend,<sup>29</sup> Sister Josephine, Miss Billard. We were really afraid that the Good Lord would take her; we would certainly want her to live longer. Please tell her our best wishes and how we are praying for her.

Goodbye, dear daughter; give our best regards to your dear sister.<sup>30</sup>

I bless you.

All yours in our Lord,  
Eymard

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<sup>29</sup> Literally: daughter.

<sup>30</sup> Her sister Jenny, for whose care she could not leave Lyons to join her sisters in Paris.

**1167**

**CO 1166**

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DU CORNULIER)**  
(IV 42/104)

*Adveniat Regnum Tuum*

*Paris, October 3, 1862*

Madame and dear sister in our Lord,

You asked for my opinion about a confessor.

I would favor the Pastor, your neighbor; he is closer, and it is easier.

Confession leaves one free as regards direction. Dear daughter, you are really not sufficiently informed about that.

Confession regards one's conscience; direction regards the freedom which stems from trust. We are always free to seek advice elsewhere. I don't like consciences that consider themselves bound, as by a vow, to a confessor.

So, without discussing the relationships you may want to maintain or consult, simply go to confession and say whatever you wish.

Freedom! dear daughter! freedom even in direction!

As you get closer to God, external needs will decrease.

You don't need to continually review the past. Leave it where it is, under the mantle of forgiveness and oblivion! I would greatly love for you to have the Blessed Sacrament!<sup>31</sup> I am seeking and waiting.

Nothing new about Angers. The matter is being debated between the Bishop and the Minister.

So much for religious freedom!

My respects to your dear sister. Her painting is always before me and I really like it.

I bless you.

All yours in our Lord,  
Eymard, S

Oct 4	Conference Servants: Detachment.
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**1168**

**CO 1167**

**TO ALBERT TESNIERE AND HIS MOTHER**  
(III 2/2)

*Paris, October 5, 1862*

Dear friend,

Come when you wish; your little cell is ready and the Great King is expecting you.

You will have a beautiful place in his Guard, as you already have a very tender one in his heart and in mine.

Don't have your cassock made at Sens; they would not know [what you need]: and you, dear mother, be at peace and happy about your dear son.

If the Good Lord should prolong your life, you will attend his holy Mass; if God should decide

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<sup>31</sup> The Reserved Sacrament in her home.

otherwise, you will have left this beloved son in our Lord's family.

All yours in our Lord,  
Eymard

*Oct. 7 - Entrance of Father Albert Tesniere.*

1169

CO 1168

**TO MR. EMMANUEL DE LEUDEVILLE (FR. DE LEUDEVILLE)**

(V 11/14)

*Adveniat Regnum Tuum*

*Paris, October 10, 1862*

Dear friend,

I thank our good Master for having enlightened and drawn you, and let you triumph over natural feelings and yourself.

It's a terrible and violent struggle; but we can feel a grace and strength beyond our own strength, followed by a peace and happiness previously unknown. God has won, and he is pleased. I am not surprised by the faith and generosity of your devout parents; so God will reward them for it, even in this world; they are not losing you; they will find you again and you will be more of a son and more of a Christian.

I admit that if our vocation did not come from Heaven, you would be unusually foolish to leave your family and to come and embrace a way of life where human nature finds nothing but crucifixion and death. But you are a man who doesn't consult friendship, self-interest, comfort, or even the happiness [that comes from] virtue. There is only one reason, one determining motive here! God wills it. And in the presence of these three words, we add: and so do I.

You want information about the small supplies [you are to bring]; here it is:

1. We have the bed, but bring sheets and blankets.
2. Bring table napkins, even handtowels.
3. We have lamps.
4. A Novice doesn't have a penny of his own. He gives me his money and I buy what he needs; or, if he has nothing, I pay for it.
5. Yes, you will study Gousset. Bring only the books you will find helpful.
6. I strongly urge you not to worry about preparing all these things; your relatives are nearby. Then also, in this family everyone is treated as a son.

The young soldier<sup>32</sup> entered with a minor [companion], a soldier from Castelfidardo, Mr. Martin from Strasbourg, who was by the side of General de Pimodan; he is a saint.

Goodbye, dear friend, my respects to your good parents.

All yours in our Lord,  
Eymard

Mr. de Leudeville  
At Leudeville  
near Marolles-en-Hurepoix  
(Seine-et-Oise)

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<sup>32</sup> Evidently some mutual acquaintance.



**1170**

**CO 1169**

**TO BISHOP GUILLAUME ANGEBAULT (ANGERS)**  
(V 4/14)

*Paris, October 10, 1862*

Excellency,<sup>33</sup>

I am a bit late with Your Excellency. I was waiting to have something positive to reply to your esteemed letter.

The Minister finally came back yesterday; they could not do anything in his absence. I saw Mr. Hamille,<sup>34</sup> who is always very kind, he is leaving on holiday Saturday; he recommended me to Mr. Tardy, the head of the division who is in charge of our affair. Mr. Tardy told me that he had sent our application to the Minister.

I communicated to him, the director, the favorable documents that I had from the Archdiocese which served to support your letter, Excellency. He told me that because we are secular priests, this foundation should not meet with any difficulties; - that they had thought it would be a large establishment. He added that our business would be handled only in a few days.

That, Your Excellency, is the present state of affairs, on a good path, I hope. So we will soon be at your kind disposal, Excellency, happy to become worthy of your trust.

It is with the greatest veneration that I permit myself to say that I am, Your Excellency's,

Very devoted servant,  
Eymard, Superior

**1171**

**CO 1170**

**TO MME. JOSEPHINE GOURD (SR. JOSEPH DU SS)**  
(V 45/76)

*Adveniat Regnum Tuum*

*Paris, October 15, 1862*

Madame and dear daughter in our Lord,

I am truly sorry I didn't answer you right away; forgive me in our Lord.

1. Yes, when the questions: "May I? Should I?" leave you undecided, consult the grace and reasons of the moment; let that be your guide.<sup>35</sup> In some cases, propriety is a good motive.

2. For poverty.<sup>36</sup> When it relates to others, or what seems suitable to your position, incline toward a gift or charity, when you can. That is the guiding principle.

However, when it is a matter of lavishness or exceptional luxury, frugality is better.

You did the right thing about the two books, as well as the Masses at La Salette: they complete your pilgrimage. Yes, buy the "Life of Captain Marceau" and a few helpful books; it's a matter of charity.

You may replace the two surplices. If you helped the young priest, you did well.

I am not in favor of the annuity for Vaise.

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<sup>33</sup> Handwritten note by Bishop Angebault on this letter: "Letter from Fr. Eymard, Fine hopes."

<sup>34</sup> Referred to elsewhere as Mr. Amil or Hamil.

<sup>35</sup> Literally: your light.

<sup>36</sup> Mme. Gourd consulted Fr. Eymard regarding the practical applications of her private vow of poverty.

Pray silently for the healing of [his] soul, but don't start pressuring him again. The blow has been struck; he knows what he owes to God. So, wait for the moment of divine Providence.

It's a good thing that the young man should get married.

Take care of your health, not as its slave, but in an ordinary manner.

Count on the gentle and gracious goodness of God and the all-powerful protection of the Blessed Virgin for the conversion and salvation of that dear soul. A soul for whom there has been so much prayer and suffering cannot perish.

In general, dear daughter, when you must make a quick decision either about poverty or something which would require permission or advice - if it's urgent - act according to your lights at that moment, in a spirit of obedience or charity, and go forward.

Let us love our Lord very much, dear daughter, for he is loved so little; there are so few people who belong entirely to Him! Oh! while no limits are set for a deceptive and vain world, for shameful and debasing passions, for worthless people, nothing is done for the Good Lord. Oh! how humiliated our Lord is in contrast with the devil who rules on earth!

I bless you, dear daughter. Give us news about yourself; it's always very dear to us in our Lord.

In Him, all yours,  
Eymard

**1172**

**CO 1171**

**TO COUNTESS ADELE DE REVEL DE NESC**  
(VII 8/17 VIII 26)

*Paris, October 15, 1862*

Mademoiselle,

I learned that you are ill. I was sorry to hear it. I prayed to our good Master to leave you a while longer on earth. Father Poupinel reassured me with the news that you are better. May you continue to improve and get better. Alas, dear Mademoiselle, all these changes tell us that this is not our final homeland and place of rest. That beautiful Heaven which has its door on Calvary must have all our love. But we must complete the work of God in us.

Think a little about your servant on the way, because I am also journeying, sometimes painfully toward that Calvary, but our Master is so kind that he carries the whole cross and I only need to follow him. I don't know when I will go to Lyons, but the thought of your visit already brings me joy.

May our Lord keep and comfort you, dear Mademoiselle.

In Him,  
All yours

1173

CO 1172

**TO MISS STEPHANIE GOURD**

(V 32/52)

*Adveniat Regnum Tuum*

*Paris, October 16, 1862*

Miss Stephanie

Dear daughter in our Lord,

I kept waiting for news about your missing letter, I filed a complaint. Don't let that prevent you from writing with complete simplicity; it's only an accident which the devil may have instigated to take away your simplicity and openness.

What you spoke about in your last letter which I re-read is so old that I won't answer it, except for three points:

1. Your vocal prayers, etc. They must be done in ordinary circumstances. However, when you haven't done your reading, or said the Office by bedtime, put them aside.

2. For the little mortifications, for your face, etc..., that's fine; but it shouldn't become a struggle. It's true that negligence in that area keeps growing and a limit must be set.

3. As for the Pastor's things, you do well (one line erased), it is a double charity.

In what concerns support for the church, you ought to give good example. Do everything in the world to keep the Blessed Sacrament; should there be any doubt about it, your reasons are very favorable to keeping it.

I was very happy about your trip to La Salette; it is an indirect commitment. Be convinced that grace is working interiorly.<sup>37</sup> Continue your prayers and good works for this intention.

Always go to the Good Lord with simplicity and love. It is the shortest way.

I bless you, dear daughter, in our Lord.

All yours,  
Eymard

Madame Gourd

*Oct. 21 - Meetings with civil officials of Angers in Paris.*

1174

CO 1173

**TO FR. ALEXANDER LEROYER**

(I 5/54)

*Adveniat Regnum tuum*

*Paris, October 22, 1862*

Very dear Father,

I'm writing to thank you first of all for your letter and for the notes about your house, and [then] to bring you up-to-date about ordinary matters.

1. Nothing new about Angers.

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<sup>37</sup> Probably in reference to her father's conversion. Ed. note.

I saw Mr. Hamille<sup>38</sup> and Mr. Tardy, directors of the Ministry of Worship. The files are at the Ministry; the Minister has just returned from his vacation and hasn't been able to see to it. There may not be any difficulties. Mr. Tardy told me that the Bishop's second letter to the Minister had a good effect.

2. There is nothing new, either, about the requested chapel in Paris; we searched; there is nothing but they are thinking of opening a little street facing the chapel door; therefore, they intend to maintain it.

3. I expect that you either have news about Fr. Peilin, or he is there in person. I'm not satisfied with his leaving us so long without news. I heard that he was better.

4. We have two new Brothers: one in minor orders and the young military man whom Fr. de Cuers saw.

Fr. Auger wrote to tell me that his father is at death's door and that he could not come yet.

5. It is as cold as in winter, with a cold wind and continual rain. I'm happy to know that Fr. de Cuers is there enjoying your beautiful sunshine; the winter has already begun here.

6. I saw your dear sister and her fine husband, Mr. Lemay. Joseph really would have wanted to go see you in Marseilles, your godchild loves you so much: they are eager for the foundation.<sup>39</sup>

7. I was sorry to learn that the Bishop of Angers isn't well. May God preserve him.

Goodbye, dear Father. My regards to dear Fr. de Cuers and to all the Brothers.

Everyone here sends you their fond regards.

All yours in our Lord,  
Eymard

P.S. I requested the candle through the Superior of the French Seminary in Rome, whom I saw in Paris.

1175

CO 1174

**TO COUNTESS ADELE DE REVEL DE NESC**  
(VII 9/17 VIII 26)

*Paris, October 28, 1862*

Mademoiselle,

I wanted to answer you right away and then I let the moment pass. So I am late again.

Thank you for your good and dear letter. Long-standing friendships are like a river which flows high at its banks. It is the only stable kind of friendship. It survives storms and weather which erase so many things.

Dear daughter, illness is a messenger from Heaven which comes knocking at our door like a forerunner. We must receive it because it possesses God's secret.

Yes, in Heaven, it [suffering] has special rights at the throne of Jesus crucified. Welcome it when it comes, but don't desire it. I wish you good health! for alas! when you will no longer be in Lyons, if I should survive you, as my life is moving quickly, a day and a month here, if I say, you are no longer in Lyons, I will no longer have a Bethany there, that fond memory, those former days, no more trips, but only the Good Lord and his friends.

I bless you, my sister. Think of me in prayer; the thought of you at the foot of the altar is a loving thought; then from time to time [send me] a dear letter.

All yours in our Lord

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<sup>38</sup> Printed in French as Mr. Hamitte. Probably an error. cf. Doc. 1170.

<sup>39</sup> The foundation of Angers, Fr. Leroyer's home town.

1176

CO 1175

**TO FR. AGUSTINO THEINER**  
(VI 2/2)

*Paris, October 28, 1862<sup>40</sup>*

Good Father Theiner,

I am writing to be remembered by you as it is impossible to forget your good friendship. I am sending you a few Masses by means of good Fr. Olivieri for your needy religious.

You would be very kind and gracious if you could say a little word to His Holiness in favor of the most beautiful work of zeal which exists, and which some gentlemen of Marseilles are directing with so much success.

Goodbye, dear Father Theiner. When will I have the pleasure of embracing you!

Believe me ever in our Lord,

All yours,

Eymard, Sup. Soc.SS.

1177

CO 1178

**TO FR. ALEXANDER LEROYER**  
(I 6/54)

*Adveniat Regnum tuum*

*Paris, November 9, 1862*

Dear Father,

I've been wanting to write to you for several days. I made a quick trip to Lyons to see a benefactress who was dying; she was dead when I got there. I recommend her to your prayers.<sup>41</sup>

In Lyons I saw Fr. Peilin, he really wants to come back. He was advised to try very strong remedies. I authorized it for about a week. He was supposed to write to me today if he was better, but I'm not hoping for anything, or not much.

A fine doctor in Paris told me that the only solution is an operation.

On the other hand, I've been told that this infirmity could make him unable to preach; so then, how could I send you back a servant who cannot help you actively! You have such great need of help, it really is high time for us to give you a serious helper! Here is my decision: I suggested to Fr. Champion that he go to Marseilles for a while. He will leave here to join you in a week or ten days. He asked me for that amount of time [in order] to finish a work on the liturgy for the printers at Mr. Le Clere. When that is done, he will leave right away; he is happy to go there, he will be a great help to you in your office of Superior. I urge you to entrust the novices to him so that he may begin their novitiate exercises and give them spiritual conferences: so then, he will be the Master of novices. Divine Providence seems to be indicating this choice. We have no more space here, we are seventeen; we can't do otherwise until we have a separate Novitiate.

My whole desire is to establish the house of Marseilles solidly, because it has suffered enough.

Don't make any changes in your former practices of simple observances without telling me

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<sup>40</sup> Original date illegible. Vatican Archives listed as Oct. 1863. However, in 1863-64-65, Eymard was not in Paris. Listed as 1862 by Garreau.

<sup>41</sup> Miss Josephine Billard. Literally: memento.

about it, because we should aim at uniformity everywhere. If what you are doing is better, it should be maintained, and we should do the same. Besides, when there is question of making a new decision, we should reflect carefully, in order not to go backwards.

Fr. Champion will surely leave a great vacuum here. Fortunately, Fr. Chanuet and his novices really give of themselves, and each one renders service to the extent he can.

I will therefore call Fr. Peilin back here and help him get better first of all.

Nothing new about Angers, I am still waiting. My visit to the Ministry didn't speed anything! What can we do? Pray, and wait for God's moment.

We haven't received anything from the City either about the transfer of domicile; the City is borrowing money to be able to give some.

I plan to leave Fr. de Cuers there for a while; three of you is not too many,<sup>42</sup> and even if Fr. Peilin were better, I would have given him to you, to create a good professed house.

Nothing else is new, except that a cold dampness is setting in.

Has Brother Auze returned?

Eucharistic regards to everyone.

All yours in our Lord,  
Eymard

P.S. I've just received your letter; thank you. I hope mine will make you happy. Oh! Yes, sad Corsicans! like the Cretans in St. Paul's time. I cannot send you Brother Simon yet; I would like him to be ordained. Fr. Champion is professor here, he will do very well there.

It hurts me to know that Fr. de Cuers is suffering. He would suffer even more in Paris, because of the cold and lack of exercise, because we have more study here than activity.

## 1178

CO 1179

TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)  
(I 116/181 VI 3)

*Adveniat Regnum tuum*

*Paris, November 9, 1862*

Very dear Father,

I've just written a few words to Fr. Leroyer. I'll send you Fr. Champion, since I cannot send you Fr. Peilin at least for some time for he is to be operated on in Paris; later, it would be too late. I saw his pain in Lyons when I went to see a dying benefactress; we are advised to have him operated on. They tell me that internal medicine is useless, so be it: there are more opportunities in Paris than elsewhere (Lyons). Fr. Champion will be helpful to you there, and it will also be good for him, since the house of Marseilles is more unified than ours, with fewer components and distractions: it is a Professed house.

As he loves you and Fr. Leroyer very much, he is happy to go. His work will be Master of Novices, for that should be our priority.

In this state of things, for the good of the house of Marseilles and of each one, it is important, dear Father, that you remain there as an intermediary so they may continue what has been done, and the way it is done. Before changing a practice, things must be studied carefully.

Although it would please me to have you here, I feel that your presence is more helpful in Marseilles. There is nothing new here, and you can help us only by means of the ordinary service; there is an additional advantage there. Besides, there is no news about Angers, nor from the City

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<sup>42</sup> Three priests.

*The Foundation in Angers*

Hall of Paris, everything is dead. It isn't our fault, because we have done enough.

I will send your pension check with Fr. Champion. I kept a small amount for the beginning of the foundation in Angers. Another reason leads me to send Fr. Champion to Marseilles: in case of a foundation in Angers, to be faithful to the truth, we will have to send Fr. Leroyer, at least for a few months, since his name was given to the Minister, even if we must replace him after the beginnings. In that case, Fr. Champion would serve as intermediary in Marseilles, I think that is the best way to go for the moment.

Mr. de Leudeville entered as a novice a few days ago. His health seems stronger. He is also a man of rule and devotedness; we will observe him under the test.

We are beginning to feel that damp cold characteristic of Paris. God be praised! It is our sacrifice for the moment.

In our Lord, dear Father,

All yours,  
Eymard

To Rev. Fr. de Cuers

**1179**

**CO 1180**

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DU CORNULIER)**

(IV 43/104)

*Adveniat Regnum Tuum*

*Paris, November 9, 1862*

Madame and dear sister in our Lord,

It worries me a little not to have any news from you. I should believe that everything is going fine, because fever or the cross both make people communicate; well then! be happy.

How good is the Good Lord! He replaces everyone, outlives everyone, he is always our good Father! So be truly his, with a holy surrender which makes the soul God's poor, happy and blind beggar. Oh! If we really knew our Lord, how vibrant and strong we would be! Go often then to cast yourself at his feet with love, like the holy women after the Resurrection; go and plunge yourself more often in the divine hearth of his Eucharist, and he will nourish you.

You must reach the point where Jesus will be enough for you. Oh what a beautiful direction Jesus gives us! Then, we must enclose ourselves in his divine Heart, to be molded and filled with his spirit, and chiselled by his divine hands.

There is nothing new about Angers. God has his time.

I am sending you a card that was sent to me, so that it may constantly remind you: blind trust, sweetness in virtue, simplicity in love.

I bless you in our Lord.

All yours,  
Eymard, S

**1180**

**CO 1181**

TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)  
(IV 43/75)

*Adveniat Regnum Tuum*

*Paris, November 9, 1862*

Madame and dear sister in our Lord,

So you have been ill and in great pain! If you hadn't been so far away, I would have gone to heal you if I could have done so. I only went as far as your door in Lyons. There, on Monday morning, they told me that you were fine and that you would arrive in 10 to 15 days.

When I came down from the train, my first visit was to you.

Does that surprise you? I left Paris on Sunday the 2<sup>nd</sup> for Lyons to attend to a dying person. I found her dead. At least I really prayed for her and said the holy Mass at her funeral. She was a holy soul, a Third Order member, and one of my former penitents, Miss Billard from St. Louis.

So you can see that I do not forget my own! As for you, dear Madame, you must become still a little holier. Ah! Life in this world is so beautiful!, so precious, so eternal!

These few days of life have put Heaven at our service and the Most Holy Trinity at work with us and in us. Oh! If a damned person, or a soul in Purgatory, had but a single one of our days at their disposal!

So then, dear daughter, we must become holy and truly glorify God in our daily sufferings and sacrifices.

Yesterday I saw your dear nieces, I welcomed them as coming from you; and so I am repaying you a little for my debts by helping them. They really love you; they are going to stock up on their supplies;<sup>43</sup> they are very good. If dear Mathilda is with you, tell her I thank her for her letter. I really prayed for your healing, and I will say the 20 Masses she sent me.

Then, when she has time, have her write me a long letter from the heart.

Goodbye, dear Madame, you know how close I am to you in our good Master in whom I am

All yours,  
Eymard, S.

The associate Pastor from La Mure is asking me to submit the name of his brother, Mr. Charvet, a first class clerk for indirect contributions, for [the position of] manager in the offices at St. Marcellin's Quarters whose present manager is expecting a promotion.

See if you can do anything. He is a good person.

**1181**

**CO 1182**

TO MME. MATHILDE GIRAUD-JORDAN  
(IV 6/19)

*Adveniat Regnum Tuum*

*Paris, November 16, 1862*

Madame Mathilde,

I am writing, dear daughter, to answer your letter which was transparent with honesty and good

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<sup>43</sup> Probably in a spiritual sense. Ed.



intentions.

To begin, I am closely united to you in your prayers to have a child of blessing,<sup>44</sup> and I hope it will be given you from God's goodness. As it will be a saint, God makes us ask for a long time. Your promise to raise a poor child in gratitude must have touched the Heart of God.

You did well to review these past three years, since this has brought you peace. From time to time it's good to review our ordinary confessions, because a venial fault is not forgiven without contrition.

You have loved your mother dearly and you will love her even more now that the Good Lord has given her back to you. Yes, may he sustain her for you and for me too, because she is very dear to me in our Lord. Of all the good souls whom I have directed, hers is certainly the one with which I have the most affinity in our Lord.

You have received a great deal, dear daughter; be very generous to our good Master in return. Use your free time wisely because society requires so much from us that if we aren't careful, we will never have a moment to think of our own soul or of God.

While you are still young you need to protect the solid and extensive training you received. You must even keep informed a little about the principal writings of the times which are in your field. There are certain periodicals which are well-done and which keep us well informed at a low price.

Try to be simple and affectionate with the Good Lord, for him and in him. I think that your distractions come from the fact that you concentrate too much on things or on your faults. We don't feel the wind in a well-closed house. A soul that knows how to dwell in Jesus doesn't feel the fury of storms.

Try to reach that beloved dwelling, dear daughter. Jesus said: "Whoever abides in me and I in him, that one will bear great fruit."

How do we dwell in Jesus?

1. By loving his adorable and ever beloved Will.
2. By contemplating his infinite goodness, which is constantly pouring itself out upon us.

Oh! how happy we are when we live in that divine atmosphere! It's true, we must be generously mortified to live this interior life in Jesus, but love does it painlessly. The world is a Calvary which crucifies both good and evil people. How many sacrifices of self-denial we must make at every moment! Accomplish them well for the Good Lord.

Be ever gracious in duty, generous in virtue, devout in love, and you will be as the Good Lord wants you to be.

I bless you, dear daughter,

All yours in our Lord,  
Eymard, S

**1182**

**CO 1183**

**TO MISS STEPHANIE GOURD**  
(V 33/52)

*Adveniat Regnum Tuum*

*Paris, November 16, 1862*

Dear daughter,

I am now answering the various details regarding your direction. The order you followed is fine.

1. Limit your activity. It is by the ordering of things and duties that you will finally succeed in doing many things without feeling burdened.

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<sup>44</sup> She desires pregnancy.

2. Think less often about the spirit of sacrifice. It's true, everything depends on it; you must make it your bouquet to divine love.

3. Silence: speak through charity, that's fine, for mental relaxation isn't bad, provided that the law of charity is maintained.

4. Esteem for your neighbor, severity about noticing their faults. I found this article true on several points: your severity is natural and stems from your character, the lack of personal love which you can expect from it proves it. What to do? - Nothing direct, except in violent reactions of temptation against [our neighbor], then we must take firm hold of ourselves and intercept with gentleness, silence, or charity the feeling which moves us against our neighbor. Otherwise, go quietly on your way, take this as a rule: I will act as I would do if I were not tempted. Oh! Dear daughter, if only we would see [a bit more] how pleased God is with our poor neighbor, things would go better!

6. Modesty of the eyes. Excellent thought; but we need a simple modesty, to look without seeing, as St. Francis de Sales says.

7. Interior impatience. This defect is corrected by willing only what God wants and as he wants it.

8. Adoration by the four thoughts... It's the best of all methods. When you finish, begin over again until you finally learn how to spend more time on it.

9. Aspire to the spiritual repose of recollection at the feet of your good Master: the silence of love is perfect love.

Poor daughter, you are still on this wretched earth; don't be astonished if you are wretched as well. You must always rise again and go to the door of divine Goodness.

Now, dear daughter, I will answer your first letter.

About the Reserved Sacrament: I do hope that you will keep it.

If the Pastor wants to, he can easily explain that the chapel is public, surrounded with a good number of faithful who are far from the church, that the chapel is watched over by you and by others.

Therefore, it isn't strictly a personal favor. You give enough to be [considered] a benefactress. However, it seems to me that, it would be prudent to tell the Pastor to make the request from the Bishop to retain the Reserved Sacrament, - that you are hoping to bring P. back to his initial pledge, that if he learned that the Reserved Sacrament was being removed because of his reduction,<sup>45</sup> everything would be lost;<sup>46</sup> that you will give later, but that it is prudent on that score not to make the request now.

I think this is a strong reason.

Goodbye dear daughter; may our Lord bless you: you, your dear mother, and your dear father. Your souls are very dear to me. Rather than to hurt yourself (one line erased), of all even if they feel strongly about it.

... is in Lyons for about 2 weeks; she needed to go. If you go to Lyons, see this dear mother.

All yours in our Lord,  
Eymard

P.S. I am reopening my letter to repeat: Sell your shoes rather than lose the One who is Everything.

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<sup>45</sup> Reduction of financial support by her father? Ed. note.

<sup>46</sup> Hope for her father's conversion. Ed. note.

**1183**

**CO 1184**

**TO BISHOP GUILLAUME ANGBAULT (ANGERS)**  
(V 5/14)

*Paris, November 16, 1862*

Excellency,

I am very happy about the good news, the permission of the Minister for the foundation in Angers.

All the courage and devotedness which your piety [inspired] were required, Excellency, to overcome so many obstacles.

Now, our only desire is to respond to Your Excellency's expectations to carry out the beautiful plan<sup>47</sup> which led us to Angers, in preference to any other city.

First, I will send Fr. de Cuers to you, Excellency, to receive your first orders and to prepare the chapel and house immediately. When everything will be ready, I will send Fr. Leroyer to begin adoration. This dear Father is so happy to see this dear desire of his heart happen in his dear city!

I am giving Fr. de Cuers a copy of the faculties signed for us by his Eminence Cardinal Morlot and Bishop De Mazenod of Marseilles, in order that your Excellency may be so kind as to give us his, and so we may become your sons.<sup>48</sup>

Your Excellency, I hope that I will soon have the happiness to go to thank you myself for the paternal interest you have shown us. It is especially at the feet of our good Master that we will prove our gratitude to you.

It is with sentiments of most profound respect and gratitude that I am confident to say that I am, in our Lord, Your Excellency,

Your very humble and devoted servant,  
Eymard, Sup. Soc. SS

**1184**

**CO 1185**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 117/181 VI 3)

*Adveniat Regnum tuum*

*Paris, November 19, 1862*

Very dear Father,

Let us adore God's plans! Surely the place for exposition is already determined Above;<sup>49</sup> let us hope that one day it will be at the Knoll!

Tonight I saw the Mayor, the end of the visit was better than the beginning: they began by saying that it would be impossible, then difficult, but at the end they were kind.

The Mayor said that he would look into it when he reached Angers.

He went further and spoke of a large piece of land belonging to the city, which will be for sale; it's the armory across from the Ambray Hotel. That is, the land on Lyonnaise Street, next to, or across from, the church.

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<sup>47</sup> French: pense - thought, plan, project.

<sup>48</sup> Literally: children.

<sup>49</sup> Capitalized in the original.

He told me that they would make a street there this winter, and that there would be a nice lot there.

For the Knoll, he repeated what you said. It seemed to me that we might easily obtain the separation of the Knoll from the lot, or buy it separately.

It was agreed that you would see him on his arrival to speak about it. The agreement with the city by the Hospital Administration is not binding yet. If the Administration wants it, I believe the Mayor will not place any obstacles to it. The Knoll is useless to them for their plans; or at least, not worth much.

Visit the armory; see if there is an old convent church; look elsewhere, too. I suffer to think that you are alone there; would it be better to return before the Mayor's arrival? it's up to you to see him.

I have 30 to 40 thousand francs at hand, to borrow, if we need it to buy something; that way we could pay cash.

Fr. Champion left, as happy as a child.

Dear Father, give us news about yourself from time to time, it would comfort us over your absence.

All yours in our Lord,  
Eymard

**1185**

**CO 1186**

**TO COUNTESS D'ANDIGNE**

(V 5/52)

*Feast of the Presentation of the Blessed Virgin, 1862*

Madame,

You are the first to hear the news! Everything is settled for Angers. In about two weeks we will go to prepare a temporary setting for Exposition; the Carmelites on rue Lyonnaise are lending us their church and relinquishing the use of the Chaplain's house where we will be able to house 4 or 5 adorers.

I am sending Father de Cuers to prepare the sanctuary of the church by having it partially painted, etc. When everything is ready, I will go to Angers for the day of Exposition and I will let you know beforehand.

If you are able to go there, please write to tell me, because I would feel badly if you were not there for the rising of the Sun of love and grace.

Are you feeling better? Will you be coming to Paris soon? Have you considered the Pastor of St. Clotilde's for our sermon?<sup>50</sup> Are you praying for us?

Is our Lord pleased with his servant? Is she going to him like a gentle trusting child and with a simple, blind surrender to whatever his love desires? Are you pleased with God? What questions! But they are all dear to me.

I bless you in our Lord and at his feet, I am

All yours,  
Eymard

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<sup>50</sup> Sermon to raise funds for the First Communion ministry.

RETREAT

RETREAT PLAN  
AIM OF THE RETREAT  
(November 1862)

I) The aim of the retreat is to place yourself in our Lord. - He said: He who dwells in me, and I in him, will bring forth much fruit. If you abide in me and my words abide in you, you shall ask what you will, and all will be granted you.”

Now what does it mean to dwell in Jesus? What is the path which leads to that divine dwelling? How can we enter there? What are the conditions for remaining there?

Three great truths to be studied during the retreat.

1) We do not dwell in Jesus - when we dwell in the labor of his service; a truly devoted and faithful servant concentrates on his Master’s affairs, attentive to his Master’s concerns, more than in his Master.

- We do not dwell in Jesus - when we dwell on what may procure his glory; the soldier going to fight for his King does not dwell with him.

We do not dwell in Jesus when we work for our own perfection according to the law or virtue.

In all these states the soul dwells in itself - always restless - exposed to all winds.

To dwell in Jesus is to leave oneself behind, to strip oneself of self - to give oneself as one gives wood to the fire - a heart to royal love - a life for a life.

That is the life of the spouse. - A spouse leaves her name, her relatives, her home, her friends, her country - her personal pleasures, and goes to live in the home of her divine spouse, to live with him, from him, for him.

Therefore

she thinks in Jesus  
she speaks the word of Jesus  
she performs the actions of Jesus  
she prays the prayer of Jesus  
she suffers the suffering of Jesus  
she dreams only of what may please him  
she loves only what Jesus loves  
she wants only what pleases him  
she is absorbed in Jesus.

2) The path which leads to this dwelling in Jesus is a love which gives all, - and wants to suffer all

3) The door which introduces us into the dwelling of Jesus - is holy recollection.

4) The condition for remaining there is the Most Blessed Eucharist. Jesus said: “He who eats my flesh and drinks my blood dwells in me, and I in him.”

May Jesus, then, dear daughter,<sup>51</sup> be the way, the truth, and the life of your retreat.

Eymard, Sup.

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<sup>51</sup> Probably to Mother Guyot, the superior of St. Thomas de Villeneuve, according to Sr. Valentine Bouchard, SSS.

[The above text was followed by some resolutions<sup>52</sup> done in the handwriting of the addressee, after which were the following words in the handwriting of Fr. Eymard.]

If you follow this path of recollection and prayer it will make you happy! However, you must expect the penance you will experience from the Lord at the very beginning of your prayer for your distractions and mental wanderings. That is the purification. Everything depends on the first moment.

To abide in Jesus, we must leave external ties behind and leave at the door of his divine heart whatever cannot or should not go into that divine dwelling.

To reach such a divine condition, the thought of the beauty, goodness, love and power of Jesus must become the habitual and delightful thought of one's heart. Therefore, we must contemplate him in himself.

Therefore, dear daughter, get to work.  
Eymard

**1187**

**CO 1187**

**TO MR. ROSEMBERG AND FAMILY**  
(VII 8/9)

*Adveniat Regnum Tuum*

*Paris, December 2, 1862*

Very dear friend,

Ever since yesterday I have been making fruitless attempts to go see you at Tours. It has been impossible to work it out. During this time I have ordination, a retreat for the three novices who will be making their profession on Christmas Day. It's a great sacrifice for me. I love Tours, as you know, I love good papa Dupont and your family as my own. Then, I would have been so happy to give a little retreat to the good Lady adorers, but it is impossible. Please offer my excuses to Miss de Saveniere.

I expect to go to Angers for the exposition on the Feast of St. John, December 27<sup>th</sup>. I do hope to see you and papa Dupont on my return [trip].

Believe me ever in our Lord,

Dear friend of my heart,

All yours,  
Eymard, Superior

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<sup>52</sup> Resolutions (of Mother Guyot):

1. To have a spirit of recollection I will therefore try to be united to God. During prayer, I will not worry about this or that, but think of God and little of myself. Then in my relationship with others I will speak only with calm and gentleness.
2. I renew the r[esolution] of another retreat to go often before the Blessed Sacrament to recommend myself to the Heart of Jesus, to the Blessed Virgin, to St. Joseph, to my dear Angel, and [to the Angels] of those whom I will be directing.
3. Every day I will read at least a few verses or a paragraph of the Holy Gospel. This reading was so helpful to me during my retreat. Yes, I want to abide in Jesus and let him abide in me to bear fruit.

**1188**

**CO 1188**

**TO MISS THEODORINE THOMAS**

(III 1/14)<sup>53</sup>

*Adveniat Regnum Tuum*

*Paris, December 15, 1862*

Mademoiselle,

Thank you for the letter you sent when you arrived. I was waiting for it. I thank God for sustaining you in the midst of these outcries which come both from human nature and from life itself. Good! At least you can say to our Lord: My love for you is greater than all this.

Your heart stayed with our beloved and divine Sacrament of love. Your mind will be taken up with your affairs, your life will be God's, and all will go well.

I bless you, my good young lady. Give us news about yourself. We treasure it in the Lord.

All yours,  
Eymard

**1189**

**CO 1189**

**TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)**

(IV 44/75)

*Adveniat Regnum Tuum*

*Paris, December 15, 1862*

Madame and dear sister in our Lord,

Thank you for your letter, for the news you gave me about everyone, your dear Mathilde and your good nieces. You can see that I do pay my debts; that poor net is still here, waiting to be sent, and I don't know the address; I lost it. So, I will need it, with a little note, I have the samples here. Oh! You are right; it's no use depending on me; I'm like that with the Good Lord too, I really need his mercy.

I don't expect to go to Lyons during the month of January as I usually do on my way to Marseilles.

On December 27, the Feast of St. John, I will be going to Angers to expose our Good Lord and King, for the first time, on a new throne at the very place where the unbelieving Beranger preached his heresies against the Most Blessed Sacrament during the 12<sup>th</sup> century. I expect to spend a few weeks there (rue Lyonnaise, at the Carmelites).

I do and will think of your proteges; however, though I am trustworthy at the feet of our good Master, I am not so with men, in spite of their promises. Oh! How sad it is to see the antichambers of great ones filled and the Palace of the Great King deserted! You don't belong to that world anymore, dear Madame, and you are very fortunate! but I am in the midst of it and it makes me see better how good is the Good Lord.

When I go to Marseilles, I will really try to pay you a little visit. In the meantime, visit me at

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<sup>53</sup> Miss Thomas did domestic work for the Fathers in Paris.

*The Foundation in Angers*

the feet of our Lord.

I will finish now. In a moment, I will go to preach about our good Master.

All yours in our Lord,  
Eymard, S.

**1190**

**CO 1190**

**TO BROTHER JEAN, CAPUCHIN SCHOLASTIC**  
(VI 1/1)

*Adveniat Regnum Tuum*

*Paris, December 15, 1862*

Very dear and beloved brother Jean,

May our good Master repay you all your good wishes for us! I was happy to have news about you, and especially to learn that on Saturday you will have received the tonsure and Minor Orders. That was always the object of my wishes for you, because a priest and a good priest can give so much glory to God! And, with the heart of the Seraphic Father St. Francis you will be an excellent priest of the Lord.

Oh yes, dear and kind brother, we will really pray for you. The beautiful friendship between us makes it a beloved duty.

At this time we are making a small foundation of expiation in Angers - at the very spot where the wicked Beranger dared to preach against the divinity of the Eucharist. Exposition will take place on the Feast of St. John, your religious patron saint. I recommend this to your prayers.

The Good Lord is blessing us with crosses. It is a good blessing!

Goodbye, my dear brother Jean, may God also complete what he has begun so well in you.

All yours in our Lord,  
Eymard, Sup.

To Brother Jean in Bayonne (Dec. 1862)  
West Pyrenees

**1191**

**CO 1191**

**TO COUNTESS ADELE DE REVEL DE NESC**  
(VII 10/17 VIII 26)

*Paris, December 15, 1862*

Mademoiselle,

I received the stipends for the novena for your dear deceased. Because of your friendship, you can presume that I will take personal responsibility for it. Therefore, thank you.

I didn't have time to be sad about your illness, I only learned about it when you were already better. I wanted to write to you, but unfortunately I put it off until the next day and now a long time has elapsed. But you know that our feelings are unchanging and ever more dedicated. You are a Bethany in my life; I would almost say, my family. May God keep you and bless you. But obey



the doctor, and now and then, when it isn't too imprudent to go out, go to steal the Good Lord; but holy Communion with the divine Will must be at every moment. Yes, rest in God's hands, on the maternal bosom of divine Providence. Live from day to day and you will be a blessed child. Thanks once again for your letter; you know how much it means to me.

## 1192

CO 1192

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(VI 3/4 I 181)

*[end December 1862]*<sup>54</sup>

Well, dear Father! The workmen and women, like the train, are all going full steam ahead!

So, is the opening date still to be the 27<sup>th</sup>, the feast of St John? I cannot leave on Christmas Day, we are having vows as well as First Communion that day, etc. - I shall be half-dead, but I will leave either that night or on Friday, and - really, it is almost a pity that Epiphany would not be the day of the<sup>55</sup>... royalty.

Everyone here is surprised at this. It would be no more than 5 or 6 days! Think about it and decide. For my part, your opinion shall be my own.

Courage! and regards to all.

Eymard

## 1193

CO 1193

**TO FR. ALEXANDER LEROYER**  
(I 7/54)

*Adveniat Regnum tuum*

*Paris, December 18, 1862*

Dear Father,

I was waiting for a letter from Fr. de Cuers to write and tell you the date for the beginning of Exposition in Angers.

I would have preferred Epiphany to the feast of St. John; however, I left it to Fr. de Cuers' decision: if everything is ready, and if the Bishop wants it sooner, that will settle it.

I will let you know about it as soon as I can; Father is very happy.

If you wish, have the clothing ceremony for your novices on Christmas or another day. Good Fr. Champion is right about that; the cassock helps religious life, and among us, we can almost say that it creates it.

We will have profession on Christmas Day here. Those who are called are: Fr. O'Kelly, Brother Eugene and Brother Henry. While recognizing that Brother Ren, the porter, is doing well lately, we have delayed him for a few months, in order to encourage him to learn to read, which he knows only a little. He is setting himself to it wholeheartedly.

It was truly divine Providence which delayed my visit to Marseilles. I couldn't have preached the octave for the Epiphany. I am a bit weak from constipation, so I must be patient, I think it is

<sup>54</sup> Listed at the end of the month. (Garreau) However, the contents indicate an earlier placement. Ed.

<sup>55</sup> Illegible word. Most likely a preference expressed for Epiphany as the date for the first exposition.

due mostly to the cold.

So, I am praying to our Good Master to inspire our dear Father;<sup>56</sup> he is brand new, so there is a vast field for his zeal. I know that he is doing well and is loved. Offer my regards to him, as well as to all your brothers.

In our Lord, dear Father,  
All yours,  
Eymard

**1194**

**CO 1194**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 118/181 VI 3)

*[Paris]<sup>57</sup>, Saturday, December 20, 1862<sup>58</sup>*

Dear Father,

I am writing to you in haste; I wasn't able to see the Minister, I'll see him Monday. Everyone tells me that the reference to auxiliary servants doesn't include the three priests.

That is the devil's last blow; our Lord will have the last word on Monday.

Forgive this paper, I am writing to you from the post office as I leave the Ministry.

All yours,  
Eymard

To. Rev. Fr. de Cuers  
at the Carmelites, rue Lyonnaise  
Angers (Maine and Loire)

**1195**

**CO 1195**

**TO CARDINAL MORLOT, (PARIS)**  
(VI 4/4)

*December 22, 1862*

Your Eminence,

God continues to bless our Work for the First Communion of Adult Workers: 51 of them will have the joy of communicating for the first time on Christmas Day and, among them six fathers of families; one father will be baptized with his two children. In the name of this Work, dear to your heart, I am requesting Your Eminence with confidence, to authorize Benediction on the day of First Communion, so that we may close that beautiful day with Benediction, and renew Baptismal Vows<sup>59</sup>. We often find irregular unions among these unfortunate parents. We shall then arrange with the Parish priests to marry them quietly in our chapel. At Easter, we gather as many of our former children as we can. We give them a retreat of 4 days to prepare them for their Easter duty, and we have the consolation of seeing a large number of them attending.

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<sup>56</sup> It is unclear to whom he is referring.

<sup>57</sup> Troussier.

<sup>58</sup> Troussier. The date is printed in the French Letters as December 26.

<sup>59</sup> In the margin was written: fiat ut petitur. A. Suret, V.G.

*The Foundation in Angers*

May your fatherly heart, Your Eminence, bless the sons and the Father, who is most happy to be Your Eminence's humble son,

Eymard

Paris  
December 22, 1862

*Dec 26 - Departure for the foundation in Angers.*

**1196**

**CO 1196**

TO MME. ANTOINETTE DE GRANDVILLE (NEE DU CORNULIER)  
(IV 44/104)

*On the train, December 26, 1862<sup>60</sup>*

Dear Lady,

I am on my way to Angers. The first Exposition will be done by the Bishop on Monday at 8:00 a.m. I expect to stay there until the 15th. I will wait for your visit there. Otherwise, I will try to go to visit you if I can. My address: rue Lyonnaise, at the Carmelites, Angers.

My best regards to your dear sister.

All yours,  
Eymard

*Dec 29 - Opening of the house of Angers. Exposition of the Blessed Sacrament. Fr. de Cuers had returned to Marseilles to replace Fr. Leroyer, who was originally from Angers and would come to the inauguration.*

**1197**

**CO 1197**

TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)  
(I 119/181 VI 3)

*Adveniat Regnum tuum*

*Angers, December 31, 1862*

Very dear Father,

I am sending Fr. Peilin back to you, and I am keeping Fr. Chanuet until Friday morning, because of tomorrow's feast. Fr. Chanuet must have written you the details of Monday's feast.

The altar was magnificent. All the religious groups were represented: the Pastor of the Cathedral, those from St. Teresa - its curate - and from the Trinity, Fr. Charles, Fr. du Coudray, two Vicar Generals, the Bishop's chaplain.

The Bishop gave a very touching account linking Jesus' birth with our arrival and Exposition.

At the end, his tears were flowing; he said lovely things about the Blessed Sacrament, he spoke

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<sup>60</sup> Published in French as 1861. Because of the contents, 1862 is more likely (Troussier). A letter to de Cuers published in French as Dec. 26 was corrected by Troussier as Dec. 20<sup>th</sup>.

out his heart; among other things: "My priests will receive you well. The Pastors will receive you well, and if ever you would find a heart closed to you, you would always have the heart of your Bishop." He praised the sector: "Welcome the poor," he said, "they are the beloved of the Lord; welcome the rich who may often be unfaithful to the Lord, alas, but who were nevertheless welcomed at Bethlehem."

There was a large attendance: there must have been 50 men and 350 women. I preached in the evening, there were fewer men, but as many women. I announced the daily exercises, the Thursday instruction, and said a word about the Aggregation.

Our adorations are going well. At every moment I see courageous women coming for their adoration; there are many devout people on this side of town.

The good Carmelites are excellent, and happy with the joy of Exposition. Their chaplain was sent away, it was better to terminate immediately; we would have been in each other's way.

Yesterday I saw the Prefect for a long time; he wanted to be kind, he wanted to be strict, always on the fence about the truth. That being the case, I told him how we were progressing, but he kept referring to his letter to the Minister and the fact that he had not received an answer from him, that he would send it to me when he receives it. He is a man who likes to keep you hanging and agonizing. I told him in every [possible] tone of voice that we would respect the limits set by the minister, that the Minister had prejudices against us, that he had been ill-informed. The Prefect spoke to me about associations which are organized for adoration by the people of the city; he compared them to secret societies, he said that these do not depend on the Ministry, but on him. Poor man! he has the sad talent of thorns! but our Lord is on his throne, he has already been there three days, he will grow and become the God of the Resurrection. The Prefect kept telling me: the Minister has granted more than he intended, you are a Congregation. - Yes, Sir, we are a Congregation, but a secular one, in this regard, the Minister did not grant us any favor or privilege. We are not bound by the law of regulars, we have community life; there are six of us. We will respect the limits, it is in our own interest to do so. I thanked him for not having opposed the opening. A half hour was spent in this way.

Now, thank you for your kind wishes, dear and beloved Father, you couldn't have made them more eucharistic, nor dearer to my heart. Let us suffer everything, provided that our great King may reign; let's confront any sacrifice, provided we may gain one more throne for him. All for the Master! - the only happiness of the servant is to serve him. By our vocation, the empire of the world is ours, the grace of the times, the power and mission of eucharistic love. Oh! if we could only appreciate the honor and greatness of our vocation! how small the great ones of this world are before the Divine Eucharist! how small even the virtues of the great saints in the presence of this Sun of all justice, little stars before the eternal Sun!

A good religious of the Most Blessed Sacrament is fine anywhere... he has the adorable Host. How good the Good Lord was in this foundation! he really wanted it. The first and last hour were sublime, the Master's honor was royal.

Surely, one day this foundation will be great; it has been tried too much to remain in mediocrity. If we had not begun immediately, a thousand new difficulties might have come to block it; it was our Lord's time. We lack everything and we have more than we need: a very poor and cold church, but it has the King on his throne of grace and fire.

I am happy to have come at the very beginning, you will come next, dear Father, because when I look at the future, I need to close my eyes quickly and do like St. John on the bosom of our Lord.

I constantly tell myself: we are soldiers, the soldier gets his orders from his leader, from morning until night; that's a soldier's whole life. The next day, he returns to get new orders.

Fr. Peilin decided to have surgery in Paris; encourage him, but then, what shall we do for Marseilles, for Fr. Leroyer? I'm afraid that Fr. Peilin might need to stay in Paris a while. How then shall we replace Father? Perhaps the surgery will not be much.

For the Epiphany retreat here, I still don't know anything; will there be any people? Should it be announced tomorrow, or Sunday? Will it create a sensation? I'm like a man who doesn't see clearly. I'm still feeling the pain which yesterday's visit caused me. I will do for the best.

My best wishes for a good eucharistic year to all the Fathers and Brothers. My wishes can be summarized as follows: May they be good and happy adorers, always proud and happy to serve such a great and good Master.

I am, very dear Father, very strongly united to you in our Good Master and

All yours,  
Eymard, S.

**1198**

**CO 1198**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

(II 205/395 VI 2)

*Adveniat Regnum tuum*

*Angers, December 31, 1862<sup>61</sup>*

Very dear daughter,

May our Lord bless you during the New Year. May he give you and all your sisters the grace of love which is the life, virtue and happiness of a true Servant of the Most Blessed Sacrament. Oh! yes, dear daughters, love our Eucharistic King and Spouse: eucharistic love is your entire law, virtue and holiness. True love is self-forgetful, devoted, perpetually self-sacrificing, not through self-interest nor effort, but with joy, finding its sole happiness in pleasing others.

To love our Lord royally means total death to our selfish nature and within oneself as well; for love is death first, then life. Love doesn't limit itself to certain days or hours. Love is like eternity, ever growing with new gifts and affection. May your heart ever dwell in its center!

I don't need to tell you how often you are present to me, you, Sister Benoite and all your sisters; and how I wish for you all that our good Master wants to give you and wants you to be. You are my beloved family.

I am happy here in this Bethlehem. The divine King is already three days old; he will grow, that is my hope, while we remain ever at his feet.

The opening by the Bishop on Monday was magnificent: there were many clergy and people, a very beautiful altar; however, when it was time to go to the refectory, divine Providence had to provide. I had had breakfast prepared for fifteen guests; everything went fine, but everything was borrowed, that's fine.

Nothing is as beautiful as a foundation made by men. We keep on laughing and saying: we don't have this, nor that, not even pins. From time to time I go out and come back laden like the poor village women when they return from the city. But the Good Lord is so good! We are at the Carmelites who would give us their whole house; you can understand that discretion requires that we should not need anything.

Once more, happy New Year to you, dear daughter, may it be the best of all; to Sr. Benoite, may she glorify our Lord by her sufferings; to all your sisters, whom I offer to our Lord every morning during the Holy Sacrifice.

I bless you with the blessing which our Lord has given me in his divine mercy.

In him, all yours,  
Eymard

P.S. When you see M. thank her for her kind letter. I understand her sorrow: it was God's will.

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<sup>61</sup> Originally printed as December 31, 1861 in French Volume II. Because of the content and the manuscript, Fr. Troussier puts it as 1862.

**TO FR. ALEXANDER LEROYER**  
(18/54)

*Angers, January 1, 1863<sup>62</sup>*

Dear Father,

I am writing to wish you a happy New Year, you are the first. I wished it to you this morning at the feet of the divine Master, and I prayed to him to bless you all: you, dear Fr. Champion, and all your dear Brothers.

What can we wish a religious of the Most Blessed Sacrament, other than to be a good and perfect adorer, entirely dedicated to the service of his good Master, seeking only his glory by death to self, or better yet, by total selflessness.

Oh! If only we understood the honor and happiness of our sublime vocation! If the world only knew how rich we are!

January 4. Now I am finishing my letter, dear Father. I have been so busy these days, that I couldn't even find a single moment.

I can't tell you anything new about the opening, your friend Mr. Chesneau told you the same day. How beautiful it was! All classes were represented: the Jesuits, the Lazarists, the Oblates, the pastors, the one from the Cathedral, those from St. Teresa and from the Trinity, with his assistant; the chaplains from Calvary, the Carmelites, Fr. du Coudray.

There must have been 50 to 60 men, and about 350 women.

The Bishop spoke, as he does, from the heart with devotion and feeling. He made me cry and he cried himself.

So our Lord has been on his throne in Angers for a week now. It will continue to grow: I believe that this foundation will be great some day; it has had so many trials!

Your city of Angers has good subjects, dear Father, I will keep this work for you, as I know no one. My mission is to plant this tree of life well, to form the eucharistic guard within; then, you will set the fire. Our good Master has many visitors among the people from the Doutre; he must be pleased.

Try to leave for Paris towards the end of the Epiphany octave. Take Fr. de Cuers and bring him with you.

Work it out between you; Fr. Peilin will go to Marseilles. He wants to have his surgery first; he is happy to return.

Everyone is waiting for you here.

We haven't received anything from Marseilles yet, I will file a claim for it: I trust you addressed the two cases to the Carmelites.

See how divine Providence works! Marseilles has provided a wonderful dessert; Paris alone provided the decoration for the altar; the second honor will be yours.

Goodbye, dear Father. See you soon.

My most heartfelt regards to all your brothers.

All yours in our Lord,  
Eymard

P.S. -- I forgot a letter for you from Brother Henry in Paris; he was asking you to pray for his profession: don't tell him I forgot it.

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<sup>62</sup> Finished on January 4<sup>th</sup>.

**1200**

**CO 1200**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 120/181 VI 3)

*Angers, January 2, 1863*

Very dear Father,

I cannot let Fr. Chanuet leave without writing you a few words. Our Lord is already 5 days old here. God grant that these days may be full and pleasing in his sight!

The house is beginning to function. Our Lord has a limited service, the poor are coming to visit him.

I will write to Fr. Leroyer to come toward the end of his octave, to get you in Paris, but we will have to see when Fr. Peilin can go. He told me that he would go to Paris for his surgery. Plan this trip with the two of them, and send me a note about it.

In our Lord, all yours,  
Eymard

To Rev. Fr. de Cuers

**1201**

**CO 1201**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 206/395 VI 2)

*Angers, January 2, 1863<sup>63</sup>*

Thank you dear daughter, for your wishes which were so eucharistic; you must have received mine; we both have the same mission, let's see who will be most devoted to it.

Our poor house of Bethlehem is now beginning to have its daily necessities, but not those for the following day. We will need six surplices to change; once again we will count on your sisterly care to send them to us.

Tell Sister Benoite not to forget those who are absent and to obey you well, that I send my blessing to heal her a little.

My most devoted regards to you all; a special remembrance to Miss Thomas. She must be "the straw" of the Child Jesus' Crib.

Miss Michel is to come around the 15<sup>th</sup>.

I bless you, dear and poor daughter.

All yours in our Lord,  
Eymard

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<sup>63</sup> The manuscript and printed letters read January 2, 1862, but Father Eymard was in Paris then, whereas he was in Angers in 1863.

**TO COUNTESS D'ANDIGNE**

(V 6/52)

*Adveniat Regnum Tuum!*

*Angers, January 3, 1863<sup>64</sup>*

Madame,

Your two letters brought me some comfort over your absence. I was going to put my letter in the mail (here enclosed) when yours was handed to me.... The Good Lord willed it for his greater glory. I felt that you should have the first blessing.<sup>65</sup> It belonged to you, for you are a daughter and sister of the family of the Most Blessed Sacrament.

I was happy to meet Mr. D'A..., he was the first to recognize me and speak to me; he was very kind. I told him that if I had had a free day, I would have gone to greet him.

January 4<sup>th</sup> - So now we are here in Angers! after so many obstacles, interdictions, threats, what our Lord wants, happens, in spite of all human malice.

Indeed, we want to establish our foundation only under his protection and his love. His glory is too much at stake for him to forsake us on an angry sea.

The opening was beautiful, the Bishop put his devout and loving heart fully into it; he said wonderful things about the foundation which he compared to the birth of our Lord; and then, he made a profession of faith for us. I would have hidden, if I could have.<sup>66</sup> This good Bishop cried while he was preaching.

I hope that this foundation will be the most beautiful flower in his crown, since it was harvested at the Cenacle.

The religious and secular clergy were well represented: the Superior of the Jesuit fathers, the Lazarists, the Oblates; the Pastors of the Cathedral, of St. Teresa and Trinity parishes; the Chaplains, Fr. Charles and Fr. de Coudray; the two Vicar Generals; the secretary from the Chancery; the curate from St. Teresa's; the Chaplain of the Carmelites. There was a numerous attendance, about 60 men, at least 300 women, and music.

The feast in Heaven must also have been great; there is a new throne for the Lamb!...

Today, our Lord is seven days old here. Oh! What good and gracious days they have been! I was hungering to see him and speak to him!

Truly, I sometimes find myself telling our good Master that I love him so, because, at his feet, I forget Paris, Marseilles, La Mure; I feel as if I am no longer in this world. Sometimes I wonder if I still have any heart...

How beautiful exposition is! there are no more foreign lands, nothing still seems beautiful in the world! other than the beautiful, holy, gracious and adorable Host, Jesus!

The people in the neighborhood come to visit our Lord. I can understand that people from the other shore do not come, it's far; and then, they have exposition at the Chancery.

I don't need to tell you, dear Lady, that I pray for you and your loved ones.

Your cope serves as a standard reminder here, every day at 4 o'clock.<sup>67</sup>

Since you have time, write to us. I still don't know when I will go to Paris.

If our good Master wanted me to die here, I would be willing: to be buried in the foundations. Sometimes I ask him for this, because the one who will come after me will be better and will do better; I am the front soldier for the first round of artillery, covered with dust and mud; that is all there is on the battlefield; what follows must be better.

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<sup>64</sup> Finished Jan. 4.

<sup>65</sup> of the New Year or of the new foundation.

<sup>66</sup> Probably too many compliments.

<sup>67</sup> Used for Benediction.



Goodbye, at the feet of the divine Master I bless you wholeheartedly. Know how to be happy there, be very simple, humble, youthful like the Child Jesus. Pay no attention to your agitation and storms. Jesus, your King, loves you. That is very sure!

Eymard

I am sending you my first letter as a proof that I didn't forget my promise.

**1203**

**CO 1203**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

(II 207/395 VI 2)

*Adveniat Regnum tuum*

*Angers, January 4, 1863<sup>68</sup>*

Dear daughter,

Thanks in advance for the surplices; we only need a few sheets, we don't have any to change, we go from day to day.

I am glad that you have been put in charge of the Blessed Virgin and St. Joseph. If everyone sings, sing.

As for adoration until midnight, it seems to me that until 9:30, or 10:00 p.m. at the most, would be sufficient; the rest seems a bit risky to me. Say that you cannot take it upon yourself; if they answer that they take it upon themselves, say that in another [similar] case I had reproached you. They are doing this for the glory of the Divine Master, the intention is excellent. But beyond that, you must be prudent; it's even time to be more so.

I am fine, thank you for your letters. They do please me very much.

All yours,  
Eymard

**1204**

**CO 1204**

**TO MME. JOSEPHINE GOURD (SR. JOSEPH DU SS)**

(V 46/76)

*Adveniat Regnum Tuum*

*Angers, January 5, 1863*

Dear daughter in our Lord,

May God repay your good wishes to me!<sup>69</sup> Your needs are ever present to me. The beloved soul we wish to see at the feet of the Good Lord, surrendering itself once and for all to his divine goodness and mercy, - that grace is very dear and alive in my heart.

For you, dear daughter, continue to be the Good Lord's poor little one! Poor people don't know how to think, work or express their needs well. Be like that at the feet of our good Master.

Your poor mind doesn't serve you very well: it even tires you. Bear with your poor agitated

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<sup>68</sup> The manuscript and printed letters read January 4, 1862, but Father Eymard was in Paris then, whereas he was in Angers in 1863.

<sup>69</sup> New Year's wishes.

mind. Dear daughter, live with a free heart (but very gratefully) in God's fatherly kindness which is so great toward you. Always go forward, in spite of your distractions, your imagination and your faults.

See how the Good Lord had pity on that poor woman; she died a holy death; she received the Sacraments; she still had a good mind. That is the greatest grace. Your grief and fears in her regard touched the Heart of God.

I liked your letter which was written in the form of a journal. That is how you must do; there's nothing better for a father's heart.

I'm pleased that you will be coming to Paris. I expect to be there in about ten days, if it's God's will.

Our little foundation, which was made in the midst of many trials, is functioning. We are five; but all sacrifices put together are like nothing when we have our Lord on his throne. To see him, adore him, love him, serve him: isn't that Paradise?

Goodbye, dear daughter! If I should die, please have about fifty Masses said for those I would have forgotten to say. I'm always afraid about that.

I bless you with my whole heart.

Eymard

Madame Gourd.

**1205**

**CO 1205**

**TO MISS STEPHANIE GOURD**

(V 34/52)

*Adveniat Regnum Tuum!*

*Angers, January 5, 1863*

Miss Stephanie

Thank you for your wishes,<sup>70</sup> dear daughter, and especially for your prayers. Pray well, especially at this time.

I offer the same wish for you. Oh! Yes, may our Lord reign in all hearts, but especially in our own.

Indeed, he prefers this victory of the gift of our own hearts over the gift of all other hearts.

Dear daughter, I can see that you long to get out of that apathy which is weighing you down. You would like to have a strong external means at hand, something more stimulating, and I tell you that you have a better one, that is, the grace of the Reserved Sacrament, of holy Communion and of your dear mother.

Live only from day to day with the grace of the day. You are doing too much like sick people do. Consider the good you have received, the tangible love of our Lord; his goodness at every moment. Live a bit more out of gratitude and the fire will become strong again.

I am very happy with the news which the Pastor has given you. Be sure that if our good Master is pleased with you, he will remain your divine guest.<sup>71</sup>

Our little foundation is progressing in the midst of some poverty, a poverty which gives the appearance of being rich. Exposition was done magnificently on December 29<sup>th</sup> by the Bishop. So now, the Child Jesus is 8 days old here. It's always good to be on this Tabor of love.

Goodbye dear daughter; I bless you for this New Year.

Eymard

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<sup>70</sup> New Year's wishes.

<sup>71</sup> They will be allowed to keep the Reserved Sacrament.

**1206**

**CO 1206**

**TO MOTHER GUYOT**<sup>72 73</sup>  
(V 1/8)

*Adveniat Regnum Tuum*

*Angers, at the Carmelites, January 5, 1863*

Dear Mother and daughter in our Lord,

I didn't have time to wish you a happy New Year until now. I did so in the presence of the Good Lord and I do so every day at the Memento where you will be [remembered] until the end of my life.

Dear Mother, I wish you the royal love of our Lord; the rest is nothing by comparison to this eucharistic diadem. Oh yes! Do love our Good Lord in a royal, not servile fashion!

Be a true disciple of his sacred love. You have his Tabernacle, you have its key and its keeping.

Then, do everything royally for the pure glory of your Good Lord, and finally be a bit more obedient to me when I tell you:

BE | kind and gracious toward your daughters;  
| spiritual and patient toward yourself;  
| noble and devoted in God's service;  
| always alert to the divine Will.

That being said, I bless you and I am going to celebrate [Mass] and offer you to our heavenly Father.

All yours in our Lord,  
Eymard

P.S. The Bishop has entrusted altar breads exclusively to some Religious here; he even refused to let the Carmelites here make any.

*Jan. 6-13 - Preached the Octave of the Epiphany in Angers.*

**1207**

**CO 1207**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 121/181 VI 3)

*Adveniat Regnum tuum*

*Angers, January 7, 1863*

Very dear Father,

I began the Octave. I am preaching at 6:30 a.m. for the working women and 4:00 p.m. for those who are free. Some people come, not a crowd, but pious souls. God will send them, he is the One who must bless them.

---

<sup>72</sup> Superior at St. Thomas Villanova, rue d'Enfer, Paris.

<sup>73</sup> The 8 letters to Mother Guyot were taken from copies, not from the originals; they had every evidence of authenticity.

*The Foundation in Angers*

The royal feast<sup>74</sup> was very beautiful, with many people. Yours must have been magnificent. The objects from Marseilles were in Angers for more than two weeks, we claimed them, and received them on the eve of Epiphany. It made things festive.

People are coming to visit our Lord, not many, but good.

I am going to preach; I am very sad about Sr. Benoite's serious illness; may the holy Will of God be done!

In our Lord,  
All yours,  
Eymard

**1208**

**CO 1208**

TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)  
(II 210/395 VI 2)

*Adveniat Regnum tuum*

*Angers, January 7, 1863*

Very dear daughter,

Thank you for your letters, even though they tell me about a very heavy cross. I began the novena at six o'clock this morning, I will continue it at the same hour. I am asking God to keep Sister Benoite a while longer, she will have plenty of time to rest. Tell her that I am blessing her and did bless her with the Blessed Sacrament; let her offer her sufferings to our Lord for the Work and especially for the new house in Angers. I am preaching the Octave twice a day; I don't even have time to turn around. God sustains me in my weakness and I need it.

Thank you for the surplices and the sheets, add a few hand towels, and we will be rich. The rest is fine. Please write to me.

My soul is resigned, but my heart is sad. May God's divine Will be done!

All yours in our Lord,  
Eymard

I am reopening my letter so that you will tell Sr. Benoite, in virtue of Holy Obedience, to ask our Lord to [let her] stay a while longer in order to suffer for the Work ....

**1209**

**CO 1209**

TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)  
(I 122/181 VI 3)

*Adveniat Regnum tuum*

*Angers, January 8, 1863*

Very dear Father,

People are beginning to come to the instructions; today I counted six priests among the listeners. Pray so that God may bless this foundation.

---

<sup>74</sup> Epiphany.

*The Foundation in Angers*

Miss Guillot will be sending us surplices, etc. Kindly put some hand towels in her package, if she hasn't put any. Especially, buy us two lamps like those in the sacristy and the staircase, with two extra glasses, we would also need some glass followers for our candelabra, we have only the exact number. Put all that in the package.

Everyone is fine.

Brother Henry is outstanding, Paul sings, Brother Eugene shines by his insights. Our singing is not outstanding, I am encouraging the sisters<sup>75</sup> to sing.

In osculo sancto.<sup>76</sup>

All yours,

Eymard

P.S. -- Send Fr. Peilin to Marseilles as soon as possible, so that Fr. Leroyer may come to you in Paris and both of you come here.

To Rev. Fr. de Cuers  
religious of the Blessed Sacrament  
68 rue faubourg St. Jacques  
(Paris)

**1210**

**CO 1210**

TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)  
(II 211/395 VI 2)

A.R.T.

*Angers, January 9, 1863*

Dear daughter,

I wrote to you Wednesday. I am surprised that you didn't receive my letter; I received everything: your hundred francs, your telegram. What touched me most is your charity.

I began the novena for the healing of Sr. Benoite on the 7<sup>th</sup>. I am saying holy Mass every day at 6:00 for this intention.

God is sustaining me, adoration is going well, preaching twice a day. There is an attendance of devout and simple people who are pleasing to God.

Tell Sr. Benoite that I am praying a great deal for her, that she should offer herself to God.

All yours in our Lord,

Eymard

P.S. I am going now to preach.

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<sup>75</sup> The Carmelite Sisters, whose chapel they were using.

<sup>76</sup> with a holy embrace.

**1211**

**CO 1211**

TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)  
(II 212/395 VI 2)

*Adveniat Regnum Tuum!*

*Angers, January 10, 1863*

Dear daughter,

Everything reached us in good condition, now we are too rich! Thank you, may God repay you for it!

I thank God for healing Sr. Benoite: she must continue to work a while longer. It would not be very nice for her to go to Paradise and leave me here with difficulties and trials; she is being sensible, I'm pleased about that.

We are working very hard. God is watching over me, I haven't been ill; the Fathers are well. My migraine headache comes up to the door, but when it sees that I have too much to do, it threatens a little and goes away.

My sincere blessings.

All yours,  
Eymard

**1212**

**CO 1212**

TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)  
(II 213/395 VI 2)

*Adveniat Regnum Tuum!*

*Angers, January 11, 1863*

Dear daughter in our Lord,

I received your letter and its contents: many thanks; however, don't send me anything else. It would be superfluous; I have all I need at present. I almost miss our earlier poverty, it was so nice to be able to say: we don't have it. We really can get along without everything, except God!

Thank Miss Thomas for her generosity, she was very helpful. Our Lord will remember it, and so will we.

Nothing new here. Our Octave will end Tuesday. I thank the Good Lord for having granted relief to Sr. Benoite: I really prayed for that. Tell her that I am not forgetting her: on the contrary, I am praying very much for her, for you and for all your dear daughters.

In our Lord,  
All yours,  
Eymard

TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)  
(I 123/181 VI 3)

A.R.T.

*Angers, January 15, 1863*

Very dear Father,

Brother Simon gave me 200 francs when he arrived, and 150 francs a month ago. He bought some things from a ploughman and personal objects for a 50<sup>th</sup> of a franc in the expectation of coming to Angers. I think he will bring it all; give him 300 francs. Fr. Carri can borrow them from the Masses until I return, or even 350 francs, if necessary. As for what we received from the Chartreuse, that is for his board, he has no claim to it. I am entirely at peace about this dismissal. I asked God [not to keep him] if he did not have the true qualities of a religious of the Blessed Sacrament. He was always doubtful. What is happening to him happens to those who come for themselves and who are not straightforward.

I am entirely at God's disposal for the trip to Rome.<sup>77</sup> If I hadn't mentioned it, it was because I was in a hurry and did not have time.

I wasn't expecting to go until the Archbishop of Paris would be installed, because without testimonial letters, one can do nothing in Rome, and I certainly wouldn't go there without them. I don't think the new Archbishop who was named would refuse us a letter.

The Bishop of Angers is absent until Sunday, I will ask him for one before leaving.

So you are more tired, dear Father, and I was counting on you to finish what you have begun here! And if Fr. Leroyer is absent from the house, especially in the beginning, how will it go with Fr. O'Kelly who doesn't know how to preach or is afraid to?

It isn't possible to leave this house alone. In that case,<sup>78</sup> I should put off my return to Paris until Fr. Leroyer would be totally settled, and we are so few... Surely, dear Father, I don't want to increase your fatigue, but if I could lessen it, I would do so willingly.

I was far from expecting that your health would be at such a point on the eve of my departure. I had counted on you when we began Angers.

Your letter almost indicates that you have a few problems. Please tell me about it, for if I am the cause, it is certainly unknowingly. Without withdrawing or becoming passive, you can still do a great deal of good. Your example and the esteem and affection that we have for you, your love for the Most Blessed Sacrament: these things do more good than you would think.

Every day I ask our Good Master to keep you still a long time in his service and in my fond and fraternal friendship.

In our Lord,  
All yours,  
Eymard

Forgive me.

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<sup>77</sup> With three houses it was now possible to request official approval of the Congregation from Rome.

<sup>78</sup> In the case that Fr. de Cuers is not well enough to replace him in Angers.

**1214**

**CO 1214**

TO MME. ANTOINETTE DE GRANDVILLE (NEE DU CORNULIER)  
(IV 45/104)

*Angers, January 23, 1863*

Dear Lady,

I will do all I can to come see you tonight, Friday, via the express train. I can give you only a few hours on Saturday.

First of all, thank you for the lovely flowers. I will come to thank you for your visit.

All yours in our Lord,  
Eymard

P.S. My respects to your dear sister.

**1215**

**CO 1215**

TO THE MAYOR OF ANGERS<sup>79</sup>  
(VII 1/1)

*Angers, January 24, 1863*

Mr. Mayor,

We are now permanently established in Angers and temporarily at the Carmelites, who kindly put their Church at our disposal. We continue to hope to acquire the Knoll to build a chapel there, as the Bishop wrote to His Excellency, the Minister of Worship, who welcomed this idea favorably.

Therefore, Mr. Mayor, I am asking you to consider with the same kindness as I received in Paris, the question of whether your cession of rights in this matter would be likely and would give us hope of purchase from the administration of hospices, according to the ordinary legal form.

The chapel which we wish to build on this Knoll will be public; it will give life to that poor sector, and bring honor to the City, at least we hope so, and especially, Mr. Mayor, to your wisdom and just administration.

I would be very grateful, Mr. Mayor, if you would submit it to the Council as you had led us to hope, and then advise me.

I regret that an obligatory departure for Paris deprives me of the honor of coming to offer you my respectful best wishes once again.

Kindly receive them again and believe me, Mr. Mayor.

Your very humble servant,  
Eymard

Paris  
rue fg St. Jacques 68

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<sup>79</sup> This lette ris taken from a copy, not from the original.



Jan. 24, 1863 - Return to Paris via Nantes.

**1216**

**CO 1216**

**TO M<sup>LL</sup>ES. MARIANNE Eymard AND NANETTE BERNARD**  
(III 123/145 VI 10)

*Adveniat Regnum Tuum*

*Paris, January 29, 1863*

Very dear sisters,

It is high time to wish you a happy New Year. I did so in the presence of God and I do it wholeheartedly everyday, it is only right.

Miss Guillot must have told you that I had gone to Angers for a foundation, I have just returned. I had been there since the end of December, but I was so busy that I didn't have time to breathe; so I didn't write to anyone.

On December 29<sup>th</sup> the Bishop came for the first Exposition with many clergy, surrounded with a devout assembly. I was very happy to see our Lord on a new throne: it is the third one; where shall the fourth one be? wherever he wills, we are ready to go to the furthest limits of the world for his glory.

It is very late, dear sisters, to wish you a happy New Year, but my wish is always the same: to wish the reign of Jesus within you and around you. How fortunate you are! God has entrusted you with dear young souls to form for his divine service! do it well, joyfully and lovingly. You have the most beautiful mission; then, you do laundry for his altars and decorate them, you are very honored. You will be repaid for everything in Heaven, just be fervent and devoted.

I am well. Through my own fault, the country air left me with a migraine headache, but just for a day when I returned. Now I have a stack of letters to read and write, visits to render; what a slave! I should add: of the Good Lord.

I will inquire for good Mr. Jouardet, it seems that he was forgotten.

I don't know when I will be able to go see you. I will be going to Marseilles, but I can't say exactly when; I hope to go to La Mure in passing for a heartfelt greeting, not as long as I would like, but at least it will be a very fraternal and cordial one in our Lord in whom I remain,

Your brother,  
Eymard, S.S.S.

**1217**

**CO 1217**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 124/181)

*A.R.T.*

*Paris, February 1, 1863<sup>80</sup>*

Very dear Father,

The cause of suffering which you described to me is too weighty [for me] to refuse your return here. So return, dear Father, as you wish.

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<sup>80</sup> February 1 or 3: Troussier.

*The Foundation in Angers*

As there are so many blankets in Angers, and we lack some here, it would be useful if they would send us two or three, as I think you must have about 15 or 16, and more. However, if it is too much trouble, let us wait.

I am in our Lord, very dear Father,

All yours,  
Eymard, S.S.S.

**1218**

**CO 1218**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 214/395 VI 2)

*Paris, February 2, 1863*

Dear daughter in our Lord,

A thought came to me in the presence of the Blessed Sacrament about Mme Chanuet. It is that if you were to write, it would be better to write to her directly, making your observations kindly, as something that makes you sad, so that she may also know what she has to do; that is more appropriate for you than to accuse her in my presence. It is more befitting your position as Superior, and it will also make you stronger. Expose the facts, be moderate in making personal reflections, and we will pray that God will bless the rest. We shouldn't forget that spiritual childbearing has its own agony: it is birth to grace.

All yours in our Lord,  
Eymard

**1219**

**CO 1219**

**TO MR. DE BENQUE**  
(VII 3/4)

*Paris, February 2, 1863*

Dear Mr. de Benque,

Please receive my Eucharistic wishes for you and your beautiful, beloved Work, although belated.<sup>81</sup> I wish you all the blessings which flow from it, and all the happiness which the Holy Eucharist contains.

I've just returned from Angers. I hope that this little foundation will be for the glory of God. They are 6: 3 fathers and 3 brothers.

When I returned through Tours, one of my good friends gave me this note. He is a fine adorer. Since you are the only one I know at the bank, I am sending it to you. If it is redeemable,<sup>82</sup> I entrust it to you. It seems that Mr. Fabre is a very distinguished subject.

Believe me in our Lord, dear Mr. de Benque,

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<sup>81</sup> The Nocturnal Adoration Society.

<sup>82</sup> Literally: if it is hopeful.

All yours,  
Eymard

**1220**

**CO 1220**

**TO MR. JOSEPH-AUGUSTE CARREL**  
(V 12/24)

*Adveniat Regnum Tuum*

*Paris, February 6, 1863*

Dear friend and brother in our Lord,

I have just read your letter now for the first time. Your friendship, your wishes, touch my heart deeply! I return them to you still fresh.<sup>83</sup> You surely are my dear beloved Bethany. I love Lazarus, Martha and Mary, and all the little flowers of the Good Lord.<sup>84</sup>

It's definite, I cannot separate you from my prayer, and, as treasurer of the Society, I am giving you its spiritual purse.

When will I go to Lyons? Perhaps soon, perhaps in a month, I don't know, but I will not pass by without a visit and a handshake.

I have just returned from Angers, where we have just made a foundation. It began on December 29<sup>th</sup>, the day of the Exposition. That house is functioning well.

When shall we go to Lyons? God knows. It will be the foundation of Notre Dame de Fourviere. Goodbye, dear friend, a thousand and one blessings and regards to all your dear ones.

All yours in our Lord,  
Eymard, S.

*Feb. 8 - To Lyons to discuss possibility of a foundation.*

**1221**

**CO 1221**

**TO M<sup>LES</sup>. MARIANNE EYMARD AND NANETTE BERNARD**  
(III 124/145 VI 10)

*Lyons, Sunday, February 8, 1863*

Dear sisters,

I am here in Lyons on business. I have two days to myself. I am leaving tomorrow, Monday, to go see you Monday evening. I will stay with you on Tuesday, and leave you on Wednesday. See you soon.

Eymard

Miss Marianne Eymard  
rue du Breuil  
La Mure d'Isere

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<sup>83</sup> Literally: still warm.

<sup>84</sup> Mr. Carrel's children.

*The Foundation in Angers*

*Feb. 9-10 - In La Mure.*

*Feb. 11 - Return to Paris.*

*Feb 15            Conference Servants: Vocation, the reign of our Lord.*

*Feb 18            Conference Servants: Ash Wednesday. Penance through the heart.*

*Late Feb Conference Servants: Mortification spiritualizes the body, simplifies the spirit, frees the heart.*

*Mar 1            Conference Servants: The month of St. Joseph.*

**1222**

**CO 1222**

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DU CORNULIER)**  
**(IV 46/104)**

*Adveniat Regnum tuum*

*Paris, March 2, 1863*

Dear Lady,

I have not left yet. I expect to leave at the beginning of next week. So, I still have time to receive news from you.

I communicated the message about your dear brother; they recognized him: he is in Purgatory, near the middle, with his arms crossed, looking above calmly; they told me that he had been very charitable. That is the best news of all. Although it isn't a matter of faith, it is still quite comforting.

My retreat isn't finished yet:<sup>85</sup> they are still working on it, and promised to give it to me soon. Please pray for my trip to Rome.

If you should need to write to me, write to the French Seminary, on rue Saint Clare in Rome.

My devoted respects to your dear sister, and [thanks] for her religious painting.

All yours in our Lord,  
Eymard, S

**1223**

**CO 1223**

**TO MISS VIRGINIE DANION (SR. ANNE DE JESUS/SR. MARIE OF THE BL. SACRAMENT)**  
**(IV 17/36)**

*Adveniat Regnum Tuum*

*Paris, March 2, 1863*

Mademoiselle and dear sister in our Lord,

It has been so long since I received news from you, or from your dear Director, that I would almost cry out that I have been forgotten. You may be saying the same.

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<sup>85</sup> Retreat notes.

*The Foundation in Angers*

I arrived here from Angers a short time ago;<sup>86</sup> we founded a little house there. It has been functioning since December 29<sup>th</sup>.

I've just come from Lyons where a foundation is being offered to us,<sup>87</sup> but the Cardinal wants to take time to study the matter.

I am ready to leave for Rome a week from now. I didn't want to leave without telling you, and asking you whether you have any errands.

Please begin praying for us so that the glory of our common Master may shine forth pure and great because of this trip.

I am in bad shape, physically and spiritually. Our good Master will sustain my weakness, I hope.

Goodbye, dear sister, believe that I am ever united with you at the feet of our Good Lord, in whom I am

All yours,  
Eymard, Superior

**1224**

**CO 1224**

**TO MME. MATHILDE GIRAUD-JORDAN**  
(IV 7/19)

*Adveniat Regnum Tuum*

*Paris, March 2, 1863*

Dear Madame and daughter in our Lord,

I'm very happy about your beautiful trip to Rome: it's the most beautiful one for a Christian soul. Read *Christian Rome* or some other work, in order to know the background of the monuments in advance.

Be like the sun ever rising toward high noon. The world is ever robbing us of our time, our piety and our virtue. We must be careful to fill our reservoir of graces in the morning.

1. In Paris, meat is allowed until Shrove Tuesday inclusively. I think it's the same in Marseilles. Follow the custom in effect at the points of departure or arrival. Be broad-minded. Say a word about it to your confessor, if you find it necessary.

2. On the sea, do as people do on the sea: lucky, yet, if you are not seasick.

3. Your Easter duties can be fulfilled in Rome more easily than anywhere else, in any church or chapel. The rule is that travelers should perform their Easter duties wherever they are.

4. I urge you to receive Communion every time you can. During a pilgrimage, it's a need.

5. Oblige your dear mother to eat a little more, to take some coffee in the morning. She is taking advantage of my absence!...<sup>88</sup>

You should have given me the name of your sister-in-law in Rome. They'll give you my address at the French College, St. Claire Street, near the Piazza Minerva.

I expect to leave by the beginning of next week.

I bless you,

All yours in our Lord,  
Eymard

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<sup>86</sup> January 23.

<sup>87</sup> February 8.

<sup>88</sup> To perform stricter penances than he would allow.

Mar 4	Conference Servants: Annihilating love.
Mar 7	Conference Servants: Annihilating love.

*March 8 - Departure for Rome via Marseilles.*

**1225**

**CO 1225**

**TO MISS MARIETTE GUILLOT (SR. ANNE-MARIE DU SS)**  
(III 16/21)

*Paris, March 8, 1863*

Dear sisters,<sup>89</sup>

I am writing a few words to you from the train, for I will not be able to stop in Lyons, time is lacking. I must set out for Rome tomorrow night. I have been so busy!

Please tell Miss Josephine Christen, at Miss Billard's, that I read her letter to Mother, that she can come to be with her in Paris, and that she will be welcomed. She will replace her dear mistress at the feet of the Blessed Sacrament.<sup>90</sup> Personally, I would be very happy to welcome her should she prefer to wait for my return from Rome, in about a month.

Let her do as she wishes.

Please give my regrets to good Mme Delpuche. I will see her on my return, and you also, my dear sisters.

Your sisters<sup>91</sup> are well and your two nieces are happy and responsible. They are expecting to see me when I return.

Please pray very much for me, especially at Notre Dame de Fourviere, for this will be a long trip and the good Master must do everything.

Love the Good Lord dearly and always serve him joyfully. I don't write to you very often, but you are always dear to my heart in the presence of the Blessed Sacrament. I treat you like my family.

Goodbye, good daughters, I bless you.

All yours in our Lord,  
Eymard

Miss Mariette Guillot  
17, rue du Juge de Paix  
Lyons, Fourviere

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<sup>89</sup> To Mariette and Jenny Guillot.

<sup>90</sup> Her employer Miss Billard had left the Servants and then had died.

<sup>91</sup> Sisters Marguerite and Claudine.

**TO MME. JOSEPHINE GOURD (SR. JOSEPH DU SS)**

(V 47/76)

*Adveniat Regnum Tuum*

*Paris, March 8, 1863*

Very dear daughter in our Lord,

It has been so long since I have written to you! Some of it was due to travel, some due to fatigue, and also because I was expecting you in Paris: everything concurred. However, you do know that your soul is ever dear to me in our Lord, and that everything which interests you, interests me.

Miss Guillot has given you some news about us. She told you what our Lord has done in our Society. The Good Lord is very good; he continues to give us many graces, while we, we are very poor adorers.

Our house in Angers is doing very well and is already doing some good in the city. Many people come to our church.

Now, I am on my way to Rome. I will soon be passing by Romanche and I will bless you wholeheartedly, as well as your dear patient. I am going to place our little Society at the feet of the Sovereign Pontiff and ask him for a second blessing. I will leave from Marseilles tomorrow night at 9 o'clock and reach Rome on Wednesday, around 11 o'clock a.m.

I don't need to tell you to pray for this trip. I will do so for you and your dear patient in every beautiful sanctuary of the Eternal City.

You certainly have had your trials and anguish, dear daughter. I understand all the pain in your heart in the extreme circumstances you were in, between the fear of failure and your duty of conscience. Oh! poor daughter, how you must have suffered! Be at peace: you did not offend the Good Lord.

He sees and knows his duties very well.<sup>92</sup> What proves it is that he asked you if he was in danger of death; that means he would have confessed himself.

As for you, dear daughter, let this be your guiding principle: when there is no danger in his condition and you doubt or fear to do more harm than good, be at peace; it isn't time. In order to speak directly about confession, you must feel a bit more confident and God must open the door.

Let us bless God for his convalescence. God is preparing this dear patient through illness, which surely makes him reflect a lot.

We will double our prayers with you, dear daughter. For this reason, I am giving you all the merits of the Society during the month of St. Joseph.

Goodbye, dear daughter!

I bless you with all my heart. Be calm and poor at the feet of our good Master.

All yours,  
Eymard

P.S. Here is my address in Rome: at the French Seminary, St. Claire Street. - The cost of postage is one franc.

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<sup>92</sup> her husband.

**1227**

**CO 1227**

**TO MISS STEPHANIE GOURD**

(V 35/52)

*Adveniat Regnum Tuum!*

*Paris, March 8, 1863*

Miss Stephanie

Dear daughter in our Lord,

My illegible handwriting will show you that I am writing to you on the train.

I hope that your charity has forgiven me for my silence. I was expecting you in Paris.

You certainly have had your sorrows and trials, and our Lord hasn't consoled you yet with the resurrection of your dear Lazarus.<sup>93</sup> It will be beautiful, since God is expecting so much prayer!

Have confidence, the fruit of so many sacrifices, prayers and tears cannot perish. Continue to storm heaven with holy violence. This is the month of St. Joseph, your good mother's feast. Bring about this lovely bouquet somehow; St. Joseph must get to it for good.

Always be calm and generous, dear daughter. Do not consult your heart or your mind, but only duty or the holy Will of God at each moment, or the most charitable choice to make. In doubts or in the fear of acting, pray; then do what prayer will inspire you; nothing, if you are anxious, but everything that trust will suggest. So much for your obligations in relation to your dear father.

As for you, go to the Good Lord as sick people do, for you must be very tired from all these struggles. Remember that in the case of illness, the... is piety, that is when good becomes the greater good. Let your poor feelings cry out a little, but let your heart always be given to your divine Master. Go see him often like Magdalene of Bethany.

Goodbye dear daughter; I really hope to have news from you in Rome, at the French Seminary, rue St. Claire. Postage will be one franc.

I bless you.

All yours,

Eymard

Madame Gourd

**1228**

**CO 1228**

**TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)**

(IV 45/75)

*A.R.T.*

*Paris,<sup>94</sup> March 8, 1863*

Dear sister in our Lord,

I am on the train for Marseilles and I cannot stop because I was weighed down with business until this morning. I will pass through Lyons tonight around 10:00; I will bless you when I pass.

I would surely have been happy to see you and to tell you to love the Good Lord dearly, to be

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<sup>93</sup> Conversion of her father.

<sup>94</sup> Published in French as May 8, 1863. This is impossible because he was in Rome at that time. (Troussier)



*The Foundation in Angers*

the beloved host of his heart, and the servant of his love. This divine dwelling is the only one that is peaceful and good; there is no real virtue other than the one that makes us live from Jesus; no pure love except through self-denial. My dear daughter, you know all that and you have begun to do it. Always do it well for you should not and cannot regress.

Don't be upset with me if I have only a few words for you. They are from the heart and the Tabernacle. I assure you that I always keep your place for you.

Goodbye, dear daughter in our Lord; pray for this trip so that everything may turn to the glory of our divine Master and that I may not be an obstacle to his graces.

I bless you and your dear daughter whom I will be expecting in Rome.

All yours in our Lord,  
Eymard, S.

Mme C. Jordan  
10 rue de Castries  
Lyons

**1229**

**CO 1229**

**TO MR. JOSEPH-AUGUSTE CARREL**  
(V 13/24)

*Adveniat Regnum Tuum*

*from Paris to Lyons, March 8, 1863*

Dear friend and brother in our Lord,

I'm writing on the train to say a quick hello. I left Paris this morning, I must be at Marseilles tomorrow morning and leave for Rome in the evening.

Therefore, it's impossible for me to pay my debt to fraternal friendship. Since you are a man of duty, you will respect mine.

It's impossible to gain a half-day for Lyons! I will surely think of you at St. Peter's, at St. Mary Major's, at St. John Lateran's. You shall also pray for me, because I really need it. It is true that as the Good Lord has always been so kind on our behalf, I would be at fault to fear human beings.

My faithful regards to your dear wife, to your whole family. My best wishes to good Fr. Barnola and Fr. Jacquet.

All yours in our Lord,  
Eymard

My address in Rome: at the French Seminary, rue Ste-Claire, - if you should need me.

## **CHAPTER III**

### **Second Journey to Rome March 12 - June 1863**

**Audience with Pius IX**

**Approval of the Congregation by the Holy See**

**Personal Humiliations**

**First Retreat of Rome (Passionist Monastery)**

*Second Journey to Rome*

*Mar. 9 - Embarkation at Marseilles for Rome with Father de Cuers and Father de Leudeville in order to solicit the approval of the Constitutions.*

*Mar. 12 - Arrival in Rome.*

**1230**

**CO 1230**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS) & SERVANTS**  
(II 215/395 VI 2)

*Rome, March, 1863<sup>1</sup>*

Dear daughters,

Don't worry about me, our good Master is watching over me.

My seasickness is over, we are in Rome now; today I will see the Holy Father with my two companions. I hope to see him again, as this visit cannot settle anything yet, unless the Good Lord does as he did the first time.

I am praying for you all, and I would like to bring you every possible blessing from Rome. I mention your name at every sanctuary, and to every Saint.

Goodbye dear daughters. I bless you with all my heart.

Eymard

...[5 lines erased].

My address: St. Bridget's, Piazza Farnese, Rome, via Marseilles.

*Mar. 18 - Audience with Pius IX by Fr. Eymard together with Father de Cuers and Father de Leudeville.*

**1231**

**CO 1231**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 216/395 VI 2)

*Adveniat Regnum tuum*

*Rome, March 28, 1863*

Dear Daughter in our Lord,

I am sending you a few words with tomorrow's mail.

Everyone's health is good, our requests have been taken to the Congregation, I was assured of that this morning. However, Holy Week and the Easter Week holidays are coming: two weeks when no one works in the offices.

We will take advantage of it to pray a little more to our Lord. I am not forgetting you, nor our dear Work; but it's impossible to approach the Holy Father at this time.<sup>2</sup>

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<sup>1</sup> Probably March 18, based on the other correspondence. Troussier.

<sup>2</sup> Perhaps, for special favors.

*Second Journey to Rome*

There are so many people in Rome that the holy Father gave a public audience to three hundred persons yesterday.

We must continue to pray very much, for that is the only means by which we will obtain anything; in this matter, men in the highest places cannot help us at all. The work I asked of you may perhaps be useless; however, if you can do it, have it sent to me well-sealed through the Nunciature. Fr. Carri will take it to Bishop Meillat or to his secretary, Fr. Lucciardi, who will get it to me GRATIS. I performed the same service for them. I miss our little Cenacle, I need to see the Blessed Sacrament: all the Saints I came across, all the beautiful churches I see, all the magnificent celebrations, don't do me as much good as an hour of adoration. Oh! Praised be the Most Blessed Sacrament and the most beautiful, most blessed of vocations!

Sister Benoite, I wished you a happy feast day in the beautiful church of St. Paul's, where the Benedictines are. Pray very much for our Work, for those who must handle the matter here, in order that it may not drag on too long.

Dear daughter, please tell all your Sisters that I don't forget them, that I present you every day to our Lord upon the altar of some martyr.

Goodbye dear daughter, take better care of yourself, don't worry about me.

I bless you.

All yours in our Lord,  
Eymard

**1232**

**CO 1232**

**TO MLES. MARIANNE EYMARD AND NANETTE BERNARD**

(III 125/145 VI 10)

*Adveniat Regnum tuum*

*Rome, March 28, 1863, At St. Bridget's*

Very dear Sisters,

I have been here in Rome for nearly three weeks now. I had the joy of seeing the Holy Father on March 18<sup>th</sup>. He was very kind toward our Society, he loves the Blessed Sacrament so much! He is very well, and Rome is very quiet, in spite of what evil people say.

Our business may keep us longer in Rome. We would even be lucky if we could finish in this amount of time because there is so much happening in Rome!...

I won't forget to bring you something from this holy city.

My health is good. I was a bit ill on the sea like everyone else, because the sea was rough; but once on land it passed.

We are visiting the holy places consecrated and sanctified by millions of martyrs. It is really touching to still see the places of their martyrdom, struggles and burial. Rome continues to be a Catholic reliquary of martyrs.

The Blessed Virgin is really honored here. Her image is in every home, one or several lamps burn before her venerable image day and night. You see the image of the Blessed Virgin on every street corner, everywhere, and in the evening they are all illuminated. Rome is the city of Mary and the saints.

Please pray hard to God for me and for our dear Work. I hope to write to you once more.

May Jesus bless you. In him, dear sisters,

All yours,  
Eymard

P.S. I don't think anything is held against Mr. Jouardet in Paris; his marks are good. When I return I will see Mr. Leydeker. It would be well to inquire in Grenoble; I didn't have time to stop. Tell them that I will not leave a stone unturned.

**1233**

**CO 1233**

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DU CORNULIER)**  
(IV 47/104)

*Adveniat Regnum tuum*

*Rome, March 28, 1863, at St. Bridget's, Madame de Grandville*

Good and dear sister in our Lord,

It has been such a long time, but I was so overwhelmed with visits and business before leaving that I could not. I think that I even forgot to thank your dear sister.

I brought the retreat you mentioned here. So you can be sure to get it, since I have it. I wanted to send it to you from Marseilles, but once I arrived there I didn't even have time to turn around, and it was already time to leave.

What can I tell you about Rome! Everything and nothing. - Everything, because the Pope is here, and the secular and Christian world gravitate around him: the Christian world lives in his light; the profane world to persecute him. - Nothing. Remove the Pope from Rome, and Rome is only a tomb of saints and persecutors, of people whose lives depend on having the Pope at the Vatican.

Poor Roman people! If at least they understood their joy and glory! But the rich and middle class people here are like everywhere else; the common people are simple and pray. I believe that the French army, especially the officers, are lowering the morals and faith of certain classes.

A good hour of recollection before the Blessed Sacrament does more good than all the beautiful marble churches to be visited, all the tombs to be venerated - although everything here deserves respect, I still miss my Exposition, the sight of the Blessed Sacrament. I may have to stay here another month; it is so long! Give me news about yourself: it is quite simple, with one franc for the postage. I don't need to tell you that I am praying very much for you.

The business matter of the Bishop of Angers has been settled. Here they felt very badly about his problem.

Goodbye dear lady and sister in our Lord.

All yours,  
Eymard

**1234**

**CO 1234**

**TO COUNTESS D'ANDIGNE**  
(V 7/52)

*Adveniat Regnum Tuum*

*Rome, March 28, 1863*

Madame and dear daughter in our Lord,

Thank you for your letter, it was very consoling. Thank you for your prayers and sufferings. Everyday and at every sanctuary I repay you as best I can. I was worried about your operation; it

was successful. May God be blessed and thanked!

The Holy Father is fine. He is so hard-working, it could kill 10 people but God is watching over him. I had the joy of seeing him on March 18<sup>th</sup>. He was as kind as usual. As there were three of us together, I couldn't say anything personal, I even refused to see him alone at this time, although it was offered to me, for fear of hurting my companions.

The Holy Father has forwarded our approbation to the Congregation of Regulars. That was all I wanted to ask His Holiness.

A moment ago, I was assured that everything had been received. Now our request is delayed until after Quasimodo Sunday,<sup>3</sup> because of Holy Week and the Easter holidays.

All I do is pray to the Saints and the Blessed Virgin, pray the Stations of the Cross every day for the souls in Purgatory, so that God may act alone and wonderfully for the glory of his divine Son, our Lord and King.

Rome is wonderfully peaceful. It is as if there had never been any enemies nor Piedmontese.

You would like some news about my poor person. Physically, I am fine; my soul suffers to be without seeing the Blessed Sacrament. And so, everyday I run to find it somewhere.

I understand better than ever that an hour of recollection, of union, and of love at the feet of our Lord does the soul more good than all the pilgrimages in the world.

It's true that faith finds its edification there; piety a source of edification; but the interior spirit often suffers.

Be humble, simple and tender at the feet of our Lord; leave black clouds at the door. Ignore the poverty and weaknesses of your spirit. Give your heart, offer your heart: that's everything.

God loves you, Jesus is the spouse of your soul, the law of your life. Be happy!

I saw Fr. de Charnac. We agreed that you should not ask permission for the Reserved Sacrament.<sup>4</sup> Keep the one you have from your Bishop, they said. So, be at peace about that. I will buy you the pretty crosses.

I bless you. Write to me during Holy Week.

All yours in our Lord,  
Eymard

P.S. I was ill during the sea voyage; they say, very ill; but now everything has passed. So Heaven shall be like that: sufferings will only be remembered in thanksgiving.

**1235**

**CO 1235**

**TO THE SACRED CONGREGATION OF BISHOPS AND REGULAR CLERGY**

(VI 1/1)

**Present State of the Society**

*March 31, 1863*

**1. Personnel** The Society consists at present of 28 members, 9 of whom are priests; the others are either in Holy Orders or aspire to them. The Society has no lay brothers. It has several aspirant-priests and students.

**2. Houses** The Society has 3 Houses: one in Paris, which is the Motherhouse; another in Marseilles and a third in Angers. The activity of these three houses is adoration and pastoral ministry.

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<sup>3</sup> Sunday after Easter.

<sup>4</sup> from Rome.

**3. Properties** We hold the Title Deed to the Paris House, estimated at 300 thousand; the Marseilles House estimated at 60,000. We are in the process of acquiring the property of Angers - which could not be done at the beginning of its foundation, as the building site is a Hospice property available only in one year's time. Meanwhile, His Excellency the Bishop has given us the use of the Church of St. Teresa.

**4. Income** The Society has a fixed income and does not live on alms. It has 15,000 annual income, apart from Mass stipends and donations for worship.

**5. Encouragement** In 1855 the Society received its first encouragement from His Holiness - witness the 1859 Letter. What it is asking, humbly but confidently, is a Constitutive Decree making it the obedient and devoted daughter of the Holy Roman Church, the apostle of the liturgy, and above all, apostle of faith and love for the adorable Sacrament of the altar.

**1236**

**CO 1236**

**TO MISS STEPHANIE GOURD**

(V 36/52)

*Adveniat Regnum Tuum!*

*Rome, April 6, 1863*

Miss Stephanie

Dear daughter in our Lord, I have just received your letter and I am hurrying to tell you how much it pleased me, first the news about your family and then about yourself. I was very happy to learn about your dear father's good deed for the statue of the Blessed Virgin; that will surely all be repaid! I was quite afraid that your vigils and fatigue might end up by making you sick; I can see that your nervous system has been worn down.

So, I beg you, take advantage of the permissions and counsels that are given you to eat meat, you need it; don't worry about the rest. It is better to suppose that others have the charity they ought to have.

When you see yourself becoming sensitive, easily irritable, touchy, you must change your spiritual diet right away, have some distraction - a brief absence, if possible - tell God and your mother about it because it is a feverish illness that must be intercepted.

Go to the Good Lord, directly and honestly, dear daughter, and avoid all this soul-searching which heals nothing but springs from a heart which desires not to have offended God. That's fine, but we must not look at ourselves too closely.

God loves you! Be full of trust and love! I bless you from the eternal City.

All yours in our Lord,  
Eymard

**1237**

**CO 1237**

**TO MME. JOSEPHINE GOURD (SR. JOSEPH DU SS)**  
(V 48/76)

*Adveniat Regnum Tuum*

*Rome, April 7, 1863*

Madame,

I am writing, dear daughter in our Lord, to send you a brief Easter greeting, the greeting of the Angel to the holy women, of Jesus to his disciples: Peace be with you!

You really had your heartaches and you still do. May Jesus sanctify them and sustain you!

I pray for you at all the sanctuaries I am happy to visit.

My health is adequate. The business matter which brought me to Rome is in process, but I still don't know when I will be able to leave.

I'm asking our Lord to let me be in Paris at the end of this month. If the Pope himself would study the question, it would be over quickly, but it will be the Congregation of Regulars. So then, it will take longer. Their holidays will also last until next Monday. May God be glorified by everything!

The Holy Father is fine. There were many foreigners - more than usual - in Rome. The Holy Father is acclaimed everywhere. He is so kind! Rome is the capital of Christianity. We feel at home here.

Goodbye, dear daughter. I bless you and ask you to pray for this dear Society.

All yours in our Lord,  
Eymard

*Apr. 8 - Second private audience with Pius IX. Easter Wednesday, new favor for the Aggregation.*

**1238**

**CO 1238**

**TO FR. ALEXANDER LEROYER**  
(I 9/54)

*Adveniat Regnum tuum*

*Rome, April 11, 1863*

Dear Father,

Thank you for your kind letter and the consoling news you give me about Angers: God is blessing you; and how could it be otherwise!

You are working through Jesus, with Jesus, and for Jesus, the Host of Love.

Here is some news about us here:

We had our first audience March 18<sup>th</sup>, in which His Holiness granted our request for a Constitutive Decree and submitted it to the study of the Sacred Congregation. We were quite fortunate to introduce our request before the Easter vacations.

Cardinal Clarelli, Prefect of the Sacred Congregation, promised me he would give us all his support. His Excellency, the Nuncio of Paris, had written him a fine letter in our behalf, and I brought four beautiful testimonial letters, that is: from Paris, Angers, Marseilles and Carcassone,



*Second Journey to Rome*

and I received a fifth one, the one from Coutances.

The Bishop from Marseilles was outstanding. He wrote in Latin the most beautiful letter possible: I will share it with you.

I had a second audience with His Holiness Wednesday April 8<sup>th</sup>, and the Holy Father granted that the Priests, novices and Associate members who couldn't make their adoration before the Blessed Sacrament exposed, but who would make it before the Tabernacle where the Reserved Sacrament is kept, would gain the same indulgences: what a great favor! However, the Holy Father added one condition. Here it is:

Die 8 Aprilis 1863

*Pro gratia, ea tamen conditione, ut ante altare SSmi Sacramenti lampas die noctuque ardeat, et a fidelibus inspiciatur.*

Pius PP. IX<sup>5</sup>

Therefore, you can promulgate this grace immediately, without needing the *exequatur*,<sup>6</sup> because we have it in the first one.

The Easter celebrations were wonderful: a crowd of foreign visitors larger than other years. Rome has the tranquility of divine peace: we feel as if we are in our own family.

Fr. de Cuers is well enough and sends a hug. He had some pain these days, he is better now.

We are praying a lot, so that our business will not drag on; do the same.

I will take care of all your errands, the holidays are over tomorrow.

I am beginning to find the time long here; however, our business must be taken care of.

I'm happy that you went to Paris: the Ladies were so happy with your visit and your concern.

Poor Fr. Chanuet can be excused, but he should have done otherwise: it comes from a lack of experience.

Goodbye, dear Father, give my love to the Fathers and Brothers.

I'm happy that Fr. O'Kelly is becoming an apostle.

Once again I would need to receive the messages for Mother Prioress, because I lost my notes. My respectful regards to all the kind sisters.

All yours,  
Eymard

1239

CO 1239

**TO FR. MICHEL CHANUET**

(I 1/29)<sup>7</sup>

*Adveniat Regnum Tuum*

*Rome, April 11, 1863*

Dear Father,

Thank you for your letter, it really pleased me; if you make St. Joseph the Superior, he will guide the small boat well.

I saw the Holy Father on April 8<sup>th</sup>. He granted to the Associates the wonderful favor of

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<sup>5</sup> April 8, 1863

<sup>6</sup> "For this favor there is this condition, that candles should burn day and night before the altar of the Most Blessed Sacrament and be adorned by the faithful." Pope Pius IX.

<sup>7</sup> Permission.

<sup>7</sup> First of 29 letters written by ST. Peter Julian Eymard to Fr. Michel Chanuet, Master of Novices of the Congregation of the Blessed Sacrament.

*Second Journey to Rome*

carrying out their adoration before the Reserved Sacrament in the Tabernacle when they cannot do it before the Blessed Sacrament exposed; so we can also benefit from the same favor, when we are in the same situation. That is one of the greatest favors I had hoped for: I would willingly have gone to Rome just for that. You can apply it right away; the *exequatur*<sup>8</sup> from the Bishop is not necessary.

The holidays will be over on Monday; then we will take concrete steps to help our project move forward. Prayer will do more than anything; so I have begun to make the Stations of the Cross every day.

You did well to delay the young man until my return: he may have a true vocation.

As for Fr. Meunier, if there is the slightest dishonor or scandal about his life, it will go no further. So, you do well to cut off any contacts and not to receive him. How unfortunate it would be if he was found with us! This gentleman lacked honesty, and that is a sufficient reason for exclusion: he should have informed us.

If Fr. Leroyer returns to hear the Ladies' confessions, ask him to speak to the novices and to the community at the evening reading: that always has a positive effect and unites the houses.

As for silence and recollection, don't worry about it; start by practicing it in public, then show up in the hallways from time to time. Inspire, rather than command it.

Be on the watch against discouragement: it is only a temptation. We may have moments of fever,<sup>9</sup> but we shouldn't let our sadness be too evident.

Regards to everyone.

All yours,  
Eymard

Please tell Brother Martin that I will be very happy to take care of his errand for the medal of Castelfidardo.

To Rev. Fr. Chanuet  
religious priest of the Most Blessed Sacrament  
68 rue fg. St. Jacques  
Paris

**1240**

**CO 1240**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 217/395 VI 2)

*Adveniat Regnum tuum!*

*Rome, April 11, 1863, at St. Bridget's*

Dear Daughter,

I am writing to give you some news about ourselves: our request is sleeping in the tomb, the Resurrection isn't here yet.

The holiday season will be over tomorrow, and work will resume on Monday. We have used our time to pray and attend the Sacred Ceremonies. This week we are not too well, Fr. de Cuers with his pains, and I with a bad cold which I caught on Easter itself.

Since we had nothing to do, our Good Master has sent us a little work to do.

For Sister Françoise, give her a chance since she seems to be applying herself: besides it would be well to find a good place for her in case you should ask her to leave, so that she wouldn't be on

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<sup>8</sup> Permission.

<sup>9</sup> A favorite expression of Fr. Eymard to describe temptations against one's duty, position in life, etc.

the street; but it should be done without telling her; that would upset her.

Fr. Carrie had you sign two notes which I had made out in your name, in order not to be known in a charity I wanted to render; but it doesn't commit you in any way.

Sister Antoinette still wants to dispose of everything; the pension she is giving is surely very creditable, it is a delicate matter to ask for ourselves. I believe that poor sister is being tempted as regards her family. I am not saying that she shouldn't give the capital someday because she has the right to do so and has kept that right; the only thing to do is to tell her not to give away the capital, that I don't want that; let her make her will as she wishes and give it to whom she wishes; be tactful.

By giving up everything, Miss Thomas seems to be proving her good will to give herself totally to the service of God. Surely there is a lot to be done, but if she sets herself to it with goodwill, and Miss Michel also, they could become good adorers. It is good to remember that religious life is totally new for them, that everything needs to be done, and so lead them to our Lord like children who have faults.

It is really unfortunate that Fr. Leroyer was hurt by what happened in Paris. If I could have foreseen it, I would have done differently, because harmony and charity of heart are bought at a high price. I think that it was only a thought, as Fr. Chanuet hasn't mentioned it to me.

If you gave another hundred francs on Easter Tuesday, that's enough; because the trip costs only 30 to 35 francs round trip, or 40 at the most for first class.

Dear daughter, don't give in to sadness, nor to temptations against poor human beings; accustom yourself to take care of your affairs with our kind Master first of all. He is the one who directs everything for the best. You don't need any other protector. If our Lord is happy with us, even the Angels and devils will wait on us.

I still don't know when we will be able to leave. I hope it will be soon, God willing.

Do tell your sisters that I am praying very much for them at the Holy Martyrs' tombs; tell Sr. Benoite that I bless her, and all your daughters as well, and especially yourself whom I give to our Lord, in whom I am,

All yours,  
Eymard

Fr. Leroyer could say a few words to the Community. That idea pleases me because he is very devoted to you.

**1241**

**CO 1241**

**TO COUNTESS D'ANDIGNE**

(V 8/52)

*Adveniat Regnum Tuum*

*Rome, April 11, 1863*

Madame,

I have an opportunity for France<sup>10</sup> and so I am writing to send you my Easter Greeting, the Alleluia of the Angel and our Lord.

He greeted his apostles with the words: May peace be with you! And I wish you this peace, dear Lady, a trusting peace which surrenders itself like a child to God and entrusts itself to his kindness and mercy.

A peace of conscience which rests first in humility, to accept its weakness and then, in the simplicity of obedience, in order to act in a spirit of faith.

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<sup>10</sup> Someone was travelling to France.

*Second Journey to Rome*

Keep this principle well in mind: a troubled conscience is no conscience for you; and go forward for your Communions.

Never give any importance to temptations. Let them disappear by themselves by means of your humble acceptance and your obedient rejection.

Love the Good Lord dearly: that is the whole law, and the sum of virtue.

You must have much to do for the sermon.<sup>11</sup> May our good Master sustain and enrich you. The only thing I can put into your purse is my prayers.

I saw the Holy Father April 8th. I had him bless and touch your cross and I will bring it to you. Goodbye, dear Lady. I present you everyday to our Lord in whom I am

All yours,  
Eymard

P.S. We are still in the dark about our request and [the length of] our stay; as God wills!

To Mme d'Andigne

**1242**

**CO 1242**

**TO MOTHER GUYOT**  
(V 2/8)

*Adveniat Regnum Tuum*

*Rome, April 11, 1863*

Dear Mother,

You will be so pleased with me! At my audience on March 18<sup>th</sup>, the only request I made was for your precious blessing from the hand of the Holy Father. So I have it very precious, and I don't dare entrust it to anyone. The Pope read your petition twice and asked for your medals, etc., to bless them; then, I showed him your crosses. "Oh!", he said laughing, "these are beautiful and light!" And as they moved when he opened the book, our good Holy Father arranged them carefully! When I told him that this work was done by your daughters during recreation, he was touched by it, and asked me how many there are. When I told him that they were very docile and loved the Good Lord dearly, he graciously took his pen and wrote: "*Pro gratia, et Dominus vos benedicat et sanctificet.*"

"Granted as a favor: May the Lord bless you and sanctify you."

So, dear Mother, you can see that I did not forget you.

I deserved your reproaches for not writing when I arrived. The letter was written, but I was waiting to feel a little better to send it, because the sea tossed me so badly that I could have died. It's over now, - that is how life shall pass! Blessed are we if Heaven is its term! But no, there is still too much to be done! - This Easter Week, we are both unwell, Fr. de Cuers and myself. I have a bad cold which I caught Easter Day, and Father has his pains. I was telling him: The others are on holiday; but we are preparing the work.

We saw the Holy Father on March 18th, and it was my joy to see him again on April 8th. He granted that the Associates, who could not make their adoration in the presence of the Blessed Sacrament exposed, could do so before the Tabernacle, with the same indulgences. What a favor! Now benefit from it. I haven't missed it since that grace was received, it's encouraging; it can be

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<sup>11</sup> Countess d'Andigne organized Mission sermons to raise funds for Fr. Eymard's work of First Communion for Adult Workers.

divided.<sup>12</sup>

On Monday, the Congregations will resume their work. We will try to hasten ours, because I am beginning to find the time long. What will they give us? Whatever God wills! The Holy Father can only forward matters to the Congregation of Regulars for the decree.

They may perhaps give us only a decree of commendation. May God be praised! Perhaps nothing: may he be praised even more!

Be very obedient, and limit yourself to ordinary confessions.

Humble yourself in the presence of God and your sisters when it's necessary, that's your absolution.

So, no more agitation nor impatience against yourself.

Goodbye, I bless you and all your sisters and daughters.

All yours in our Lord,  
Eymard

I won't say anything about Mr. Menier. Alas! that news really hurt me. Another one who lacked honesty; but, can they deceive the Master?

*Apr. 17 - Around this date, calumnious denunciation against him. cf. Appendix II.*

*Apr. 20 - Mass at the tomb of St. Peter.*

**1243**

**CO 1243**

**TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)**  
(IV 46/75)

*Rome, April 20, 1863*

Madame and dear sister in our Lord,

Many thanks for your heartfelt wishes and dear letter; it was like receiving a flower from my [own] family.

I would have written to you sooner if your dear daughter were not here.<sup>13</sup> Also, since Easter, I have been sick with a cold, and then with ophthalmia which makes me close my eyes; however, my eyes are better.

I thank the good Master for sending me these little troubles, since I have nothing else to do than to wait for our request to be handled [in turn].

Will it be much longer? I have no idea; I hope I will know something soon.

Today, I will go to say holy Mass at St. Peter's tomb for your dear daughter and her friends. Needless to tell you that you will have the first share. I will make a special pilgrimage to your good St. Felicity.<sup>14</sup>

My wish for you is that you may be like your noble patroness.

Your dear daughter is fine, as well as Mr. Giraud. They are using their time well. Last night I had dinner with the whole family; it was a very pleasant evening for me. Your last letter confirmed the sad fact that the Misses M... would need to have a good St. Francis of Sales to unite them to one another. How sad! When we see and hear such sad things, we cry out to the Good Lord: do not let

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<sup>12</sup> The Hour of Adoration.

<sup>13</sup> Mathilde Giraud Jordan was visiting Rome at the time.

<sup>14</sup> Perhaps her middle name? Ed.

me be blind. Everyone thinks they are right, claiming their rights of freedom and conscience. In such a temptation, there is a certain fever which makes them excusable. Put oil on their wounds and listen to them like a doctor or pacifier: however, avoid judging them or reflecting on it within yourself, see it all as a fever or a temptation.

Believe what I am telling you; lend your mind, your will, your hands to your neighbor; but remain free from every person and their affairs in the divine sanctuary of your soul; let it be the Holy of Holies for God and for you, the Tabernacle where God alone resides.

So, be busy with people and things when duty or charity require; once that is done, let it be over.

I recommend myself to your prayers.

I am going to St. Peter's, and I bless you wholeheartedly.

Eymard

**1244**

**CO 1244**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

(II 218/395 VI 2)

*Rome, April 25, 1863*

Thank you for your letter. I see that the Good Lord is watching over you all. May he be praised! And should the devil of our evil nature make his appearance, don't listen. I mean, if your daughters have temptations, or negative reactions<sup>15</sup> like...you did well to speak the truth.

Your dear nieces do well to stay a while with the Blessed Sacrament. It can only be very good for them.

Since the doctor is prescribing the springs for Sr. Benoite, you must send her, but not alone. I would much prefer that the Good Lord would heal her at home.

Everything is calm here at the moment, we have nothing more to do than wait.

My cold consists in coughing spells; however, it is lessening, as I am nursing it.

I am beginning to find the time long here.

As for you, stay close to our Lord. Everything consists in that.

I bless you.

All yours in our Lord,

Eymard

Miss Guillot  
66, rue fg St. Jacques  
Paris

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<sup>15</sup> French: mauvaises impressions.

**1245**

**CO 1245**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 219/395 VI 2)

A.R.T.

*Rome, May 6, 1863<sup>16</sup>*

Very dear daughter,

I wrote to you about ten days ago. My letter may have strayed, as it wasn't sent through the mail. We are fine, our request<sup>17</sup> is in process, I hope that everything will be done this month and that we will be leaving soon, God willing.

I am praying very much for you and your sisters, especially for poor Sr. Benoite in order that our Lord may relieve her.

Recommend me to the prayers of your dear family.

I bless you wholeheartedly.

All yours in our Lord,  
Eymard

Miss Guillot

*May 8 - Approval of the Congregation by the Holy See.*

**1246**

**CO 1247**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 220/395 VI 2)

A.R.T.

*Rome, May 16, 1863*

Good daughter,

Thank you for your offers of money, I have enough for the time being. Fr. Carrie also sent me some.

So then, Sr. Benoite has gone to the springs. May the good Lord heal her and at least give her some relief! Tell her that I am asking that from God for her, and that I bless her everyday at holy Mass.

I read the reports about your dear house; the small difficulties some of your daughters have, come from the fact that they aren't giving themselves fully to God, the result is restlessness, cravings, personality conflicts.

You did well toward Miss Michel; her behavior in that instance made me sad. Sr. Antoinette is still a child, she imagines that we want her fortune, that once her vows are made we will oblige her to give; can anything be so pathetic! if it weren't for charity, I would dismiss it all;<sup>18</sup> we certainly don't want to pressure her, but we don't want her to be imprudent.

I don't want the total renunciation of property, since we are not recognized religious, and I don't know when God will do it or want it; therefore, the vows are only personal vows of

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<sup>16</sup> Perhaps March. Troussier.

<sup>17</sup> Literally: nos affaires: our business matters.

<sup>18</sup> meaning unclear.

*Second Journey to Rome*

conscience; it cannot be otherwise, at least for now.

You did well to deal with her as you did: you must tell the truth clearly and kindly, but energetically.

Have courage dear daughter, it is for God that we are working.

I bless you all.

All yours,  
Eymard

You only need to put your five four-cent stamps over the address and not inside, in order for a seven and a half gram letter to have sufficient postage.

Miss Guillot  
66, fg St. Jacques, Paris

**1247**

**CO 1248**

**TO FR. ALMERICI, BARNABITE**  
(VI 1/2)

*Adveniat Regnum Tuum*

*Rome, May 16, 1863*

My dear Father Almerici,

Just a short note from Rome, the city of your affection and graces.

I have been here for two months. Time passes quickly in Rome; it is a city which is both paternal and maternal - one feels at home here. Our business is proceeding well; it has already been submitted to the Holy Father. I have been given to hope that everything will be completed by Corpus Christi. May God will it so!

I have seen your fine Father-General; I liked him very much; he is so good and so straightforward. I spoke to him at length about Paris, the foundation, and the purchase of a good bargain, and he seemed to be greatly in favor of Paris.

I shall see him again, for it is important that you should have a home in Paris.

I do not forget your dear Russians. They greatly need good missionaries. God is beginning to be there by means of Poland, which is giving them a good lesson, and who knows if it may not be a saving humiliation for a Russia beaten, humiliated and scourged as she deserves. She will only be getting back what she has done to others. I learned here that when Nicholas saw us take Sebastopol, he was so humiliated that he requested a deadly poison from his doctor. That is how this persecutor of the Church and the Saints died.

God is bringing about a renewal of society, but he needs Saints. Pray for me, dear Father, as I do for you, most gladly. We shall meet again soon.

Ever your friend,  
Eymard

P.S. Would you kindly post the enclosed letters to Rev. Fr. Almerici  
Barnabite  
1, rue Monsieur, Paris



**TO FR. MICHEL CHANUET**  
(I 2/26)

A.R.T.

Rome, May 16, 1863

Dear Friends,

This won't be my last letter from here yet: on Wednesday I was told that our business won't be finished until Corpus Christi. God willing, may it be so!

Our request was submitted to the Pope, who approved the plan. Now the report and the Decree are being prepared, but they must be submitted to the Holy Father once again for his approval.

You cannot imagine the wisdom, study, scrutiny and advice which are part of the approbation of a Congregation: it would frighten you. Oh! It's because the Church builds for the future: it doesn't want to have any regrets.

Thank you, Fr. Carrie, for sending us money. May God repay you! I wasn't in need yet, but it could have happened.

Be strong, dear Father Chanuet; love your primary family well. Be a Father, Master and doctor: these are the three qualities of a good Master of novices; especially be a Father, because it is by the heart that hearts are won.

Do not receive retreatants from other religious groups in the future, not even the Capuchin Fathers: that would be to miss our purpose; either everything or nothing. We might otherwise be seen as running a boarding house, not on your life!

If you see that new aspirants enter well into the spirit, you can put them with the community: it would be too long to wait for my return. Finally, they are telling us that everything will be done by Corpus Christi. May God so will! the Holy Father will be absent until the 20<sup>th</sup>.

Yes, Fr. Carrie, offer a Eucharistic bouquet according to our means.

Goodbye, dear friends and Brothers. I pray for you and bless you a thousand times over in the presence of God.

Eymard

Regards to everyone from here.

To Rev. Fr. Chanuet  
Religious of the Most Blessed Sacrament  
68 rue fg. St. Jacques  
Paris

*May 17-25 St. Peter Julian made his first retreat in Rome at the Passionist Monastery at Sts. John and Paul.*

<i>May 17</i>	<i>Sun. My inner dispositions</i>
<i>May 18</i>	<i>The goodness of God towards me. Survival of the Society</i>
<i>May 19</i>	<i>Personal failings</i>
<i>May 20</i>	<i>Lack of mortification – Remedies</i>
<i>May 21</i>	<i>Fri. Self-love. Effects of self-love</i>
<i>May 22</i>	<i>Sat. Practice of contrition &amp; love. Confession - Synthesis. Abiding in Jesus</i>

1249

CO 1249

**TO FR. MICHEL CHANUET**  
(I 3/26)

*Adveniat Regnum tuum*

*Rome, May 30, 1863*

Very dear Father,

Your letter did me so much good! May God repay you for it! Trust in God like a good lieutenant; when you don't know, say plainly: I will study the matter.

When you do know, settle it in the name of God.

When you have doubts about the facts, take the broadest view; when it is a matter of law, consult the law, the spirit of the law, our Lord's grace. I am happy that the spiritual, temporal and personal authority of the Superior resides in his grace of state.

I am sorry about Brother Augustine, that is a temptation from the family.

We must settle things with Brother Joseph; tell him to wait for my return.

I will get advice from Fr. Ambrose about that priest. Encourage him.

We are all fine; however, I am longing to see you all again!

I'm looking forward to Corpus Christi because I'm hoping to have the flower for which I came to Rome.

What a joy it would be if our decree were given to us during that beautiful Octave! I'm hoping for it, since they promised it to me. I have good news which gives me hope.

Goodbye, dear and beloved Father, friendly regards to all.

All yours in our Lord,  
Eymard

P.S. Take care of Brother Charles: he seems tired. Make him rest and dispense him from anything that might tire him.

You have the faculties to indulgence the cross of St. Benedict, so does Fr. Carrie: you may use them.

1250

CO 1250

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 221/395 VI 2)

*Adveniat Regnum Tuum*

*Rome, May 30, 1863*

Dear daughter,

May Jesus be your royal love! I read your letter with real interest. I can see that your house is functioning well; may God be praised!

How could it be otherwise, since it is the Good Lord's Work? I do approve your way of seeing and doing things in regards to Miss Thomas and Miss Michel; they must set themselves to the religious endeavor, to the common life; otherwise, they might reproach us later on for not having warned them. I especially don't want to have Servants of the Blessed Sacrament who are worldly, too influenced by their human feelings, with selective friendships:<sup>19</sup> I would rather set the four

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<sup>19</sup> French: amities particuliers.

*Second Journey to Rome*

corners of the house on fire.

The news you gave me about Brother Charles really made me sad, he is well liked; as for Brother Eugene, I had heard about his illness and I did pray to God for him. Please put all these little troubles of the young Fathers at the foot of the cross; these things are all a suffering, but shouldn't become a cross. Lack of experience limits one's vision. Always keep your soul at peace in the midst of the sea, whether calm or troubled.

See things in God.

We haven't had any news about our request for a month now, except that they promised to give us an answer by Corpus Christi; as it is being handled at high levels, all we can do is wait. That is why my letters have nothing special to say. Before Pentecost, I went into a monastery to hide, to make a good retreat, and I came out Monday; my health is stable.

Thank you for your offer of money. If I should need it, I will draw on your account from Rome: that would be easier.

I bless you. Take courage and don't let yourself be saddened by these little difficulties. So, continue to be kind.

I bless you, your daughters, and Sr. Benoite.

Eyd.

I would surely be happy to bring you some favor from the Holy Father. I'm trying to see how I could obtain it, I haven't been able to obtain anything yet. We would need a Bishop for that. I am praying and looking for a way.

Miss Guillot  
66, fg St. Jacques, Paris  
By sea

*June 3 - Pius IX signed the Decree of Approbation.*

*June 10 - Father received the Decree of Approbation. Painful incident caused by Father de Cuers. cf. Appendix III.*

**1251**

**CO 1253**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 222/395 VI 2)

A.R.T.

*Rome, June 10, 1863*

Dear daughter,

You are the very first one to whom I am announcing that the Society was approved as of June 3<sup>rd</sup> and that I've just been given the Decree of Approbation.

Do thank the Good Lord, his holy Mother and St. Joseph for it, because it is a miracle of their protection and grace. I am hoping to leave next week...

I'll write to you from Marseilles. I must rush, the mail is leaving.

My blessings on all of you; you can be sure that I don't forget you here in Rome, and that I am praying and interceding for you with our Lord and his Saints.

All yours in our Lord,  
Eymard

1252

CO 1251

**TO FR. ALEXANDER LEROYER**

(I 10/54)

A.R.T.

Rome, June 10, 1863

Dear Father,

Praise God and thank his Holy Mother: the Society has been formally approved. The Decree is dated June 3<sup>rd</sup>, the eve of Corpus Christi: that is, first Vespers.

The details will come later.

I have the Jubilee Letter for the good Sisters.

The one for the Portiuncula is more difficult to obtain because you were uncertain whether there may be other churches in Angers which have the privilege of the Portiuncula. Here it is:

*“Ex Audientia S.S. die 5 Junii 1863*

*Ordinario pro informatione et isto qui referat num aliae Ecclesiae gaudeant Indulgentia Portiunculae in civitate Andegavensi, et quo intervallo distent ab introscripta Ecclesia Monialium de qua in precibus.”*<sup>20</sup>

So, dear Father, if Reverend Mother Prioress really wants this favor, ask for the approval of His Excellency. Please present him my deepest respects.

Write immediately to Fr. Prével, Piazza Farnese, at St. Bridget's. In my absence, he will take care of the rest of the errands.

I expect to leave next week for France, either Wednesday or Thursday.

Regards to all. Wishes for good health to dear Br. Eugene. Here everyone sends a hug.

All yours in our Lord,  
Eymard

Please give the letter here enclosed to Rev. Mother, so that she may send it.

1253

CO 1252

**TO FR. MICHEL CHANUET**

(I 3b/29 VI 2)<sup>21</sup>

Rome, June 10, 1863

Dear Father,

Bless and thank God through his Holy Mother, St. Joseph and St. Michael. The Society is approved, I have the Decree of Approbation.

On March 18<sup>th</sup>, the Holy Father introduced it for the study of the Sacred Congregation. On May 8<sup>th</sup>, he approved it.

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<sup>20</sup> From an Audience with the Holy See on June 5, 1863.

The Ordinary of that place which is referred to therein could be other Churches that may enjoy the Portiuncula Indulgence in Angers since they are at a distance from the privileged Church of the Friars where prayers are offered.

<sup>21</sup> The only copy we have of this letter to Fr. Chanuet in Paris is the one written by Fr. Leroyer on a letter he received from Fr. Eymard, sent to him in Angers.

*Second Journey to Rome*

On June 3<sup>rd</sup>, on the eve of Corpus Christi, or rather, on Corpus Christi, the Sacred Congregation of Bishops and Regulars decreed its approbation.

Notice the dates and the Saints: on the 18<sup>th</sup>, St. Gabriel; on the 8<sup>th</sup>, St. Michael; on the 3<sup>rd</sup>, Corpus Christi. The Month of St. Joseph, the Month of Mary, the Month of the Blessed Sacrament! The gifts of God are complete and carry a mystery [requiring] our gratitude.

To Rev. Fr. Leroyer  
Superior of the Religious of the Blessed Sacrament  
Rue Lyonnaise  
Angers  
France (Maine and Loire)

**1254**

**CO 1254**

**TO COUNTESS D'ANDIGNE**  
(V 9/52)

*Adveniat Regnum Tuum*

*Rome, June 10, 1863*

Madame,

I am writing to announce the good news to you: our little Society was approved on June 3<sup>rd</sup>, on the eve of Corpus Christi or rather on Corpus Christi itself. Praise God and his holy Mother with us and for us.

I expect to leave Wednesday or Thursday of next week. I will then write more details to you.

The Good Lord blessed the collection,<sup>22</sup> I bless you for it also, and our Lord even more. You did well to keep the rest, we will settle all that when I come to Angers.

May the good Master give you his holy childlike love! I don't know whether you were told that the Associates could gain a plenary indulgence before the Tabernacle when they don't have exposition.

May Jesus bless you!

In Him,

Madame,  
Your ever devoted,  
Eymard

To Mme Countess d'Andigne

*June 17 or 18 - Departure from Rome with the decree of approbation.*

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<sup>22</sup> Collection to support the work of First Communion for adult workers.

## **CHAPTER IV**

### **Blessings That Bear Fruit July 1863 - December 1863**

**First General Chapter of the Society of the Blessed  
Sacrament**

**Revision of the Constitutions at St. Bonnet**

**First steps for the Foundation of the Servants of the  
Blessed Sacrament in Angers**

*July 1-2 - At Laus to thank the Blessed Virgin.*

**1255**

**CO 1255**

**TO MILES. MARIANNE EYMARD AND NANETTE BERNARD**

(III 126/145 VI 10)

*Gap, July 1, 1863*

Very dear sisters,

I am here at Gap, I have just arrived, I will go to spend the night at Notre Dame du Laus. Friday we will leave from Gap and spend the night at Notre Dame de La Salette where I will spend Saturday and Sunday, and I will reach you Monday morning.

If La Salette were not too far, I would tell you to come; but I hesitate to ask that of you. If I can even shorten my stay at La Salette, I will arrive Saturday night; but if I haven't arrived by nine o'clock in the evening, don't expect me.

I am accompanied by two gentlemen [friends] of one of our friends from Marseilles; find out where I can find two beds for them; Pilloux's would be better, as it is best to be free.

My dear sisters I can spend only two days with you because it is urgent that I return to Paris. It was in order to gain a day and be able to see you that I took the tiring coach from Marseilles to Gap.

Don't count on me too much for Saturday, I am afraid I won't be able to; as I reflect on it, don't come to La Salette; I will be there so briefly and we would hardly have time to see one another there.

My respects to the Pastor. Please tell good Fr. Baret to come to see me at the house next Monday. I would also like to see Fr. Girolet.

I embrace you in our Lord. Will see you soon.

All yours,  
Your brother,  
Eymard, S

**1256**

**CO 1256**

**TO FR. ALEXANDER LEROYER, SSS**

(I 11/54)

*Notre Dame de La Salette (Isre), July 4, 1863*

Very dear Father,

I am writing you a few words from the Holy Mountain where I came to thank the Blessed Virgin and pray for the Society.

I will be in Paris toward the end of next week. From there I will write to give you my arrival date in Angers. Fr. Champion needs to spend three weeks in Paris for the *Ordo*, and during that time you will go visit Marseilles and revive your followers a little. Fr. Champion surely does all he can, but your Marseillais long and wait for you. Oh, what generous souls! You would preach a retreat to your Associates; I left it for you, so that helps them to be patient. I will go myself to replace you in Angers during that time.

*Blessings That Bear Fruit*

I was a little weak from the heat; that helped me decide to come through the Alps.  
Give my regards to your Fathers and Brothers; I will soon have the joy of greeting them.  
If you didn't send your letter to Rome, wait for my return. Mr. Prevel has left there.  
Believe me always in our Lord, dear Father,

All yours,  
Eymard

Rev. Fr. Leroyer  
Superior of the Religious of the Blessed Sacrament  
At the Carmelites  
Angers  
(Maine and Loire)

**1257**

**CO 1257**

**TO FR. MICHEL CHANUET SSS**  
(I 4/29 VI 2)

*July 4, 1863*

Very dear Father,

Here I am at La Salette, at the feet of the Most Blessed Virgin; ten years ago, I came to place the plans for the Society at her feet; it's only right that I should offer her the first fruits.

I really prayed for the Society, present and future; for you, dear Father, and all your brothers, so that we might all become good adorers.

I came through the Alps, hoping this trip would improve my health somewhat, because I left Marseilles quite tired, my stomach was upset and I was worn out by continual perspiration. The perspiration has stopped, I hope the rest will also pass.

I will be there toward the end of the week.

You will receive four packages from Rome, costing 32 francs for 100 kilos, in addition to the cost of the packaging by the customs. In this same delivery, I will write to your dear sister for Miss Zenaide.<sup>1</sup>

Fr. de Cuers may have arrived, if so, he will tell you about Rome. See you soon, dear friends.

All yours in our Lord,  
Eymard, S.S.

To Rev. Fr. Chanuet  
Religious priest of the Blessed Sacrament  
68 rue fg. St. Jacques  
Paris

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<sup>1</sup> His sister-in-law.



**1258**

**CO 1258**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 223/395 VI 2)

*Notre Dame de la Salette (Isere), July 4, 1863*

Dear daughter,

Here I am at La Salette. I am praying very much for you and for all your daughters. I am offering you to our good Mother so that you may work with her for reconciliation.

I wasn't able to write to you, I was kept so busy in Marseilles that I didn't have time to breathe.

In the end I was struck by dysentery which left me a little weak, with continual perspiration. I'm going to try to leave it all behind, here on the holy Mountain. I'm going to spend a day at La Mure, then I hope to be in Lyons Thursday, and Saturday in Paris.

I will go to see your dear sisters. Goodbye for now.

My prayerful regards to all your Sisters.

All yours in our Lord,  
Eymard

To Miss Guillot  
66 rue fg St. Jacques, Paris

**1259**

**CO 1259**

**TO MR. JOSEPH-AUGUSTE CARREL**  
(V 14/24)

*Notre Dame de La Salette, (Isere), July 4, 1863*

Dear friend,

I am writing you a few words from La Salette. I am on my way to Lyons, where I expect to arrive Thursday evening, and we can speak about my trip. I came to thank Our Lady of La Salette and I prayed for you and your family. I am happy to see that devotion to the Blessed Virgin is growing, and consequently, the kingdom of our Lord will come. My respects to your wife, best wishes to the whole family.

All yours in our Lord,  
Eymard

Mr. Carrel  
3, quai d'Orleans  
Lyons

*July 12 - Return to Paris from Rome.*

**1260**

**CO 1260**

**TO COUNTESS D'ANDIGNE**  
(V 10/52)

*Paris, July 16, 1863*

Madame Countess,

I was going to write to you when your letter came to bring me so much joy. I've been here in Paris for four days. I haven't been able to tend to my affairs yet I am beginning with you. Your soul is always very dear to me in our Lord and for our Lord; so, I present it to him everyday during the holy Sacrifice.

Yes, enjoy the happiness which is yours to have your good Master be with you and for you<sup>2</sup> through love for your poor heart. So, do keep it for him in total simplicity and gratitude.

You will not attain peace of heart by being upset or worried, but by surrendering yourself to his divine goodness and mercy.

So, go to our good Master like a weak undeserving child goes to its mother's heart: an act of submission and surrender is more perfect than anything you could do; your place of choice ought to be at the feet of the divine Master, to see him, listen to him and feel close to him. It is because you reflect on yourself too much by yourself that you become fearful. Look at yourself in our Lord's mirror.

I am still thinking of going to Angers at the beginning of August. I will let you know.

My final advice is this: Your dryness and aridity come from the fact that you go to our Lord by yourself and for yourself. Do better: go for and through Him. Converse with his kindness, his love, his heart, and your heart will expand.

Goodbye, or rather, see you soon!

In our Lord,

Madame,  
All yours,  
Eymard

**1261**

**CO 1261**

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DU CORNULIER)**  
(IV 48/104)

*Paris, July 18, 1863*

Madame,

I am here in Paris. Yesterday I found the card from your dear sister on my table. I had left in haste for the Visitation, and I was sorry to learn that she had left the previous day - I could have seen her. I am deeply sorry.

I brought the Brief for the Indulgences, the relic of St. Joseph, and even one of St. Helena. How can I send them to you?

I must go to Angers at the beginning of August; if I have a free day it will be yours.

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<sup>2</sup> French: tout a vous et tout pour vous.

My efforts to obtain the Reserved Sacrament failed before my departure. I thought I would succeed, the Cardinal of the Briefs had brought my petition himself, but alas! a second disappointment, as I had already tried another way in vain.

The Holy Father is very fussy about that. Your Bishop is probably the only one who might have tilted the scales or the Bishop from Manchuria. I was very sad about it; I would have been so happy to bring you our Lord!

God blessed us in Rome. I obtained the approval of our Society and also the great favor that the Associates who cannot make their adoration before the Blessed Sacrament exposed will gain the same indulgences before the Tabernacle.

Goodbye, dear lady, the mail is leaving.

All yours in our Lord,  
Eymard

**1262**

**CO 1262**

**TO MR. DE BENQUE**  
(VII 4/4)

*Paris, 68 rue fg St. Jacques, July 18, 1863*

Dear Mr. de Benque,

I have returned showered with blessings from the Holy Father. I would really have liked to bring you even more for your beautiful and beloved work, but I was able to get information only. - It's possible to obtain an Archconfraternity, although it may be difficult. You need the help of the Archbishop, that is the essential condition. Then, it would be necessary that someone follow the matter closely, which could be done easily. It seemed to me that Fr. Le Rebours, as Director of the work, and as Vicar General, could have overcome the difficulties. When I mentioned his name, I could see that he is looked upon favorably.

I was very pleased, dear Sir, to learn about the success of Rev. Fr. Hermann and the satisfaction of his dear listeners.<sup>3</sup>

So now, a friend of mine, Mr. Lacroix from Tours, begs me to remind you to patronize Mr. Fabre from Tours as director of a branch of the Bank. They say that the director's job in Amiens is vacant, or will soon become so by the resignation of its incumbent, or the position of teller at Bordeaux, which they say would be equally good, and that Mr. Fabre would be willing to accept. I recommend this matter to God and to you. Mr. Fabre is spoken of very highly. However, as I write you all this, I am like a student with his teacher, I am [just] reciting a lesson of friendship.

Believe me in our Lord, dear and good Mr. de Benque,

All yours,  
Eymard

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<sup>3</sup> Fr. Hermann addressed the members of the Nocturnal Adoration Society.

**1263**

**CO 1263**

**TO BISHOP GUILLAUME ANGEBAULT (ANGERS)**

(V 6/14)

*Paris, rue Faubourg St. Jacques, 68, July 21, 1863*

Excellency,<sup>4</sup>

I am writing to present you with my respects, our Decree of Approbation. Your testimonial letter weighed heavily in the scales, because, Your Excellency, you are greatly loved in Rome. They know that you were the first bishop of France to begin Peter's pence, which is now the only resource for the Holy Father.

You have devoted friends there, and the Pope himself is very warm toward you, Excellency; he told me so.

I left the Holy Father in good health and full of trust for the Church's victory.

Rome is basically very calm, although there is unrest around its walls, [it is calm] because the soldiers of Catholic France are on guard; besides, a carefree attitude is somewhat characteristic of the Roman people.

I do rejoice, Your Excellency, at the thought of going to see you at the beginning of August and telling you personally of our filial gratitude.

I need to send Fr. Leroyer to Marseilles for a few days only, to preach a retreat that was promised there; that is why I will be replacing him in Angers.

Please, believe me ever in our Lord, Excellency,

Your very devoted and happy servant,  
Eymard

**1264**

**CO 1266**

**TO MISS PROUVIER**

(V 5/5)

*Adveniat Regnum Tuum*

*Paris, July 24, 1863*

Mademoiselle and dear sister in our Lord,

I am here in Paris, in the midst of a thousand and one things which were waiting for me. I arrived 12 days ago and I haven't been able to write to you until now, it is 10:00 p.m.

God really watched over us in Rome, we obtained our approbation. Thank God for us, for it is a great grace, it's our religious baptism. But pray even more for us and especially for me, so that I may not be too unworthy of such a holy vocation and I may glorify our Lord to a degree consonant with his grace.

I didn't bring your relics, they weren't ready, or rather, here is the story: as they didn't want to make such a large number, I bought two beautiful reliquaries to diminish the work; but then, they could no longer find the reliquaries. No matter how much I searched, or became angry, I had to leave with things unchanged, very unhappy. I asked one of my friends to go and to search it out.

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<sup>4</sup> Note written by Bishop Angebault: "replied."

*Blessings That Bear Fruit*

I certainly hope that your efforts will not remain fruitless, or especially, without great merit. I sought a great deal of information for you.

A Community in Paris which has three houses, but no letters of recommendation from the Archbishop, only from the Nuncio, has just been refused: letters from Bishops are absolutely necessary.

I was very pleased to learn that your Work is going well, especially in Paris. May God be praised! If you had been on my path, I would have gone to greet you. Will you come to Paris? I am going to Angers after the Assumption, for a month.

Pray for me. Grace and the cross are inseparable.

I bless you.

All yours,

Eymard

**1265**

**CO 1264**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

(II 224/395 VI 2)

*Paris, July 24, 1863*

Dear daughter,

I will hear confessions tonight after the rosary. I have a migraine headache this morning.

This important novena is worrying me a lot. I see many problems and suffering in either solution. Do you have any insights? I have had a head cold for the past few days. I must be like a night traveler who waits for daylight.

May the Good Lord show us what is best, his holy will.<sup>5</sup>

I bless you,

Eymard

**1266**

**CO 1265**

**TO MR. EMMANUEL DE LEUDEVILLE (FR. DE LEUDEVILLE)**

(V 12/14)

*Adveniat Regnum Tuum*

*Paris, July 24, 1863*

Very dear brother,

Thank you for your letter, I was expecting it from your heart.

You are now at the springs. Follow the treatments like a religious exercise of obedience; do what must be done and restore your health a little.

External distractions joined to the loving thought of God: that is your life as a bather.

Go to God as God wants you: the situation is the path.

Live from day to day, but even that is too much: from moment to moment.

Everyone was deeply touched by your fraternal greetings: they are received fondly.

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<sup>5</sup> Perhaps for the Servants to leave Paris for a foundation of their own.

*Blessings That Bear Fruit*

Pray for Fr. Labosse, our companion at St. Bridget's<sup>6</sup>. He died suddenly at Auxerre. Fortunately, he had just sent me two rescripts from the Sacred Congregation. It was his last sign of friendship.

I bless you, very dear brother.

All yours in our Lord,  
Eymard

Mr. de Leudeville  
at Mme Mignard  
rue Napoleon III  
at Plombieres (Vosges)

**1267**

**CO 1267**

**TO MR. RATTIER**  
(VII 2/2)

*Paris, July 24, 1863*

Dear Mr. Rattier,

So, must I always be your debtor! I will not be alone, because our Lord wants to share the burden, so then, you have two [debtors]. Thank you, therefore, but next time I will set limits to your thoughtfulness.

Dear Fr. Chanuet asks me to tell you that he will take care of the errand with M. Besson, and he sends his fond respects.

Believe me ever in our Lord, dear Mr. Rattier,

All yours,  
Eymard, Sup.

Mr. Rattier, at his estate  
at Faiz, via Nemours  
Seine-et-Marne

**1268**

**CO 1268**

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DU CORNULIER)**  
(IV 49/104)

*Adveniat Regnum tuum*

*Paris, July 25, 1863*

Dear Lady,

Thank you for your letter. It is as dear to me as your soul, in the sight of God.

I was very happy to see your dear sister. Her face shows joy, peace, and the happiness of

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<sup>6</sup> Monastery in Rome where Fr. Eymard and Mr. de Leudeville had stayed.

God's service.

I gave her my little errands: first of all, your retreat; I didn't have time to reread it. I believe it is well done, but then, you can see what it is worth. Didn't I loan you some meditations on the Blessed Sacrament? I brought you an unusual relic from Rome: our Lord's nail, that is, one which touched the one they have at [the Basilica of the] Holy Cross of Jerusalem which I saw, as well as the wooden inscription from the cross. Why bring you this nail? To show you how our Lord was crucified, and also to remind you about his crucifixion, and to help you with your own. To crucify oneself through love, that is a Christian's life.

I must leave here the 19<sup>th</sup> for Angers. I may get an urge to go to Nantes overnight and return Thursday morning to Angers, since I must preach at night.

Goodbye good lady, I bless you at the feet of our Lord. Then we will decide on a confessor for you. I think you need more freedom and openness.

All yours in our Lord,  
Eymard

**1269**

**CO 1270**

**TO MISS VIRGINIE DANION (SR. ANNE DE JESUS/SR. MARIE OF THE BL. SACRAMENT)**  
(IV 18/36)

*Adveniat Regnum Tuum*

*Paris, July 26, 1863*

Mademoiselle and dear sister,

I'm writing to tell you that I've just returned from Rome with abundant blessings from the Holy Father for the Society, but as for myself, I am still poor, even poorer, because now we are called to honor the Church and our Lord, and my wretchedness only increases. So you must really pray very much for me, since you love our Society, as we also greatly love yours. I was happy to say your Mass of thanksgiving in Rome every Tuesday, and now I like to continue saying it here. What are you doing? What is happening to the Work of thanksgiving? Your kind Director? And you, what are you doing?

I will leave August 19<sup>th</sup> for our house in Angers (rue Lyonnaise, at the Carmelites, Maine et Loire). I will spend only a month there. In a way it makes me happy because I will be more peaceful and calm, God willing.

At Rome I saw Msgr. Gallo, as well as His Eminence, but I hesitated to go see him since I don't know him well enough. I could see that he is a saint.

Believe me, in our Lord,

Dear sister,  
All yours,  
Eymard

**TO MISS EDMEE BRENIER DE MONTMORAND**  
(IV 2/4)

*Adveniat Regnum Tuum*

*Paris, July 26, 1863, rue Faubourg St. Jacques, 68*

Mademoiselle,

I brought your letter with me to Rome, in order to answer you from the Eternal City, and I brought it back here, unanswered. I am upset. In your charity forgive me, and don't lose your trust.

I was so busy in Rome over the great matter of [obtaining] approval of our Society that I didn't have time.

Thank our Lord for us. The Holy Father approved us with many blessings and much kindness.

Now about you. It's true that it's very late to answer your letter; but it will be a proof of goodwill.

I like your simplicity and honesty in the pros and cons.

You tell me about your impressions when you remember this person, and about the medal; I expected it. Our sleeping nature promptly awakens stronger than ever. So it must be watched carefully; cut the tree to its smallest root, in order that the tree of life may have all the sap of the new earth, you understand.

Be pitiless for the little branches that would like to grow again at the foot of the divine tree.

Oh! Yes, struggle bravely against natural impressions; they would make you suffer too much. Besides, divine love must lay hold of them like wood to feed its flame: I mean, those that could become evil; or else like a seed, to make it germinate, grow and ripen. That is the foundation of the spiritual life.

You need to know that when a soul wants to live a spiritual life, it has only one enemy left to fear: laziness, negligence.

So we must be assertive with ourselves, a gentle assertiveness for others and strong assertiveness towards oneself. This applies to your visits to the poor, your rising in the morning, your work at home.

I'm happy to learn about your temptation regarding direction. I laughed, because that must have cost you a lot; but truth comes first. Your soul is only dearer to me for it.

Love our Lord very much. May his love be strong in your heart, blossom in your works, [and be] royal in your life. Our divine Master is so beautiful, so good, so loving! Be jealous of his choice and proud of yours.

I rejoice over your chapel. How much happiness it will give you!

My best regards to your dear sisters. Now I am waiting to receive fresh news from you.

I bless you in our Lord,  
Eymard



1271

CO 1272

**TO COUNTESS FEGELY DE VIVY**

(V 3/3)

*Adveniat Regnum Tuum*

*Paris, July 26, 1863*

Madame Countess,

I have just returned from Rome, I was away almost six months. Therefore, it is high time that I should answer your good letter from the month of January.

Dear Lady, thank you for the kind sentiments you expressed toward me with so much charity! I do not deserve them! Yes, you are very dear to me in the sight of God, as well as your fine daughters. You are all in the daily remembrance of my heart and prayer, and in spirit, I often go to visit you at Fribourg.

Yes, dear Lady, you certainly have your crosses; the result of life and wealth; but you have the virtue which knows how to bear and sanctify them. You love God and Heaven above everything else. Oh! yes, God is everything, and Heaven is our only happiness!

Your desire to marry off Miss A. is quite legitimate and pressing. I wish I could help you in some way. First, I shall pray to our Lord for this intention.

The Good Lord truly blessed us in Rome. The Holy Father approved our Society and endowed it with great favors. Thank the Good Lord for us, dear Lady, because we did not deserve it. It was our Lord himself who, in this way, wanted to encourage [us in] our weakness, because noblesse oblige.

Goodbye dear Lady, I assure you that nothing pleases me more than your interests.

Therefore, believe me in our Lord, Madame Countess,

Your ever devoted,  
Eymard

Mme Countess of Fegely  
Fribourg (Switzerland)

1272

CO 1274

**TO FR. ALEXANDRE LEROYER, SSS<sup>7</sup>**

*L+S*

*Paris, July 26, 1863*

Very dear Father,<sup>8</sup>

I wish to speak to you about the Ladies.<sup>9</sup> I should be very grateful if you would speak to His Excellency about it,<sup>10</sup> to know if he would consent to be the first Father and founder in the good city of Angers. The time has come to make a decision. They cannot remain as they are - we must do something with them for the service of the Good Master.

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<sup>7</sup> The manuscript copy is in the Archives of the Chancery in Angers.

<sup>8</sup> Fr. Leroyer was the Superior of the Blessed Sacrament Fathers in Angers.

<sup>9</sup> Servants of the Blessed Sacrament.

<sup>10</sup> Note from Bishop Angebault: "Fathers of the Blessed Sacrament: Project for a House of Sisters of the Blessed Sacrament."

### *Blessings That Bear Fruit*

There are about 20 of them. They have the wherewithal to establish and maintain themselves; so they would not be a burden... On the contrary, they will do much good wherever they will be.

There are some good candidates and I may say some very good adorers. It would be a grace for the region which receives them. There are several possible plans already - Grenoble would take them for La Salette, and Ars for its pilgrimage. In the South I have been approached by several people. They are thinking of them in Versailles. I confess I would be very glad to see them in Angers.

Tell His Excellency that the Holy Father blessed their Work 4-1/2 years ago in writing.

If His Excellency is willing to receive them, they should be established in the new quarter of the city so that each part of the city may have its adoration, and if, one day, the Ladies' Adoration could not take place at the Chancery,<sup>11</sup> it could be at these Ladies' place.

Try to see His Excellency as soon as you can, as other avenues might be sought, or we would accept what is already offered.

I forgot about your dear brother in Rome. You will be able to make up for that in Marseilles. I am truly sorry about it. I am sending you three forms. I shall take some to Angers.

My good wishes to everyone. Believe me, in our Lord,  
Very dear Father,

All yours,  
Eymard

P.S. Fr. Carrie also has a right to sign for the railroad.

**1273**

**CO 1273**

**TO MARIE FEGELY**  
(V 2/3)

*Adveniat Regnum Tuum*

*Paris, July 26, 1863*

Mademoiselle,

I am here in Paris after four months in Rome and the rest in Angers, where we founded a house of adoration. So now we have three houses and are preparing for a fourth.

The French newspapers may perhaps have told you<sup>12</sup> that the Sovereign Pontiff had approved our Society and enriched it with very precious graces.

It was on June 3<sup>rd</sup>, the eve of Corpus Christi that our Decree of Approval was signed. So now we are baptized; what remains is to be faithful and to [work for] the perfection of our holy state which we do not have. Ask it for us.

I am entirely disposed to share with you all the indulgences of the Way of the Cross as you desire, dear Mademoiselle, and to determine as its condition the prayer "*O Bone Jesus*," on the crucifix of your friend, as on yours, and that of Madame your mother and sister, or the five Our Fathers and Hail Marys in honor of the five wounds of our Lord. You can gain these indulgences not only in case of illness and infirmity, but of travel, and during the night when it is morally impossible for you to go to the church for the Way of the Cross. As for your friend's crucifix, I would need to have it here, because I can only give these indulgences when I have the crucifix before me.

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<sup>11</sup> Group of Lay Women adorers meeting regularly in Angers.

<sup>12</sup> Miss Fegely was in Switzerland.

I thank you for your so kind invitations to come see you. I often thought of going to surprise you that way, when I go to visit our house in Marseilles. But it's so far, and then time, which passes so quickly, is lacking.

I would really like to see your holy mother who loves and serves God so well, your dear sister, happy in her room with all her things. I always remember her sad boredom in Paris.

For you, dear Mademoiselle, belong entirely to our Lord, like the Blessed Virgin, like his virgin and his royal servant. Oh! You have chosen the better part! How beautiful is the purity, kind the kindness, holy the love, of the One who is the Spouse and King of your heart, and the only law of your life! Always belong entirely to him, be but a flame which enlightens, warms and burns everything around it. Our Good Master is loved too little, and our love is so finite! We must make up for it by making him known, loved and served. If faith makes us into a disciple of Jesus, love makes us his Apostle.

Goodbye dear Mademoiselle, believe me ever in our Lord,

Your ever devoted,  
Eymard, Superior

**1274**

**CO 1269**

**TO MME. CLOTILDE THOLIN-BOST**  
(IV 49/52)

*Adveniat Regnum Tuum*

*Paris, July 26, 1863<sup>13</sup>*

Madame and very dear sister in our Lord,

I really blame myself for not writing to you as soon as I arrived, because afterwards I was busy with so many visits and business. In your charity, please forgive me. When I reached Lyons, my first visit was for you, but you had left the home of Mme de Launey; but, at least that is where I learned that your dear son was much better.

I was surprised to find your sister in Lyons and sad to know how she was dismissed;<sup>14</sup> God willed it so; may his holy Name be blessed! It is good and gracious everywhere.<sup>15</sup> Religious vocations, externally speaking, are only various colors of God's service, but not its basis and law. Therefore, dear Sister Antonia must continue to weave and embroider her beautiful white robe for Paradise.

So now you are at Joasson! - where the Good Lord has placed your nest - with your whole family. Fortunately, Heaven's dome covers you, the love of God is your atmosphere, his heart your dwelling, and his law your delight. Be happy.

I entrust you to good St. Anne. I am going to celebrate Mass. I bless you: you, your fine husband, your dear children, and your good sister.

All yours,  
Eymard

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<sup>13</sup> Published in French as 1864. Fr. Troussier indicates 1863 because of the content.

<sup>14</sup> from the convent.

<sup>15</sup> The holy name of God.

**1275**

**CO 1275**

**TO MISS AGARITHE MONAVON**

(V 8/9)

*Paris, July 28, 1863*

Dear Mademoiselle,

I have been in Paris for a few days; I was a bit ill when I returned, because of the heat and also because of fatigue. The sea was bad, but it was bearing more than Caesar and his empire: it was bearing the approval of the Society and many other graces.

Dear Mademoiselle, we have now been approved, but not sanctified. I understand more than ever that everything is vanity, and that virtue is personal. All these titles of honor are an attire which covers wounds or great weaknesses.

I will be here in Paris until Aug 18<sup>th</sup>. Then I shall go to spend three to four weeks in Angers at the Carmelites, on rue Lyonnaise, where our house is located. If only you were on my path! But you are too far. I would be so happy to see you and your dear friend!!! The Good Lord has not shown me the way.

Now it's your turn to give me news about yourself.

All yours in our Lord,  
Eymard

**1276**

**CO 1276**

**TO MOTHER MARIE DE JESUS (EMILIE D'OULTREMONT D'HOOGHVORST)**

(U)

*Paris, July 28, 1863*

Very Reverend Mother,<sup>16</sup>

When I returned from Rome, I found your book about Mary Reparatrix and your important letter.<sup>17</sup> I am writing to thank you with all my heart and congratulate you in our Lord for the wealth contained in this fine and excellent book and your happiness in such a beautiful and great vocation. You adore our Lord through Mary - she is the first Reparatrix of the world - and the first Adorer of our Lord. How blessed you are to have known how to unite Jesus and Mary in your Institute!

As for us, we are also very happy in our service of perpetual adoration, we also have adoration as one of the ends of sacrifice and from this point of view we are one at the feet of the same Master.

I recommend our young Society to your prayers, my very Reverend Mother, and I beg you to believe that I am in our Lord,

Your very devoted and humble servant,  
Eymard, Sup.

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<sup>16</sup> Superior of the Sisters of Mary Reparatrix.

<sup>17</sup> Literally: honorable letter.

Aug 1	Conference Servants: Goodwill.
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*Aug. 19/23 - First General Chapter and retreat before the renewal of vows which were to follow the canonical approbation.*

**1277**

**CO 1277**

**TO COUNTESS D'ANDIGNE**

(V 12/52)

*Paris, August 22, 1863*

Madame,

I will be in Paris on the 27<sup>th</sup> and entirely at your disposal. Number 66 is at your service and will be happy to see you.<sup>18</sup>

I won't be going to Angers yet, since they are repairing the chapel. When shall I go? The Good Lord knows. I will do what I can to support your wishes.

Pray for us: tomorrow, the 23<sup>rd</sup>, we will all renew our vows, following the approbation, in order that they may be canonical. Our house is full.

Believe me: go to our Lord like a poor, very poor person who is nevertheless loved and privileged, whose only virtue is gratitude, whose only merit is to know how to beg and to receive well; willing to be in debt toward its benefactor for everything and always happy to increase the amount of its debts every day; to be bankrupt but loving.

“Blessed are the poor!”

“The kingdom of heaven belongs to you.”

I bless you,

All yours in our Lord,  
Eymard

*Aug. 23 - Renewal of vows by all the religious.*

Aug 28 Conference Servants: The three degrees of love of our Lord in us. Advice. Our Lord's reign in us. Religious life.
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<sup>18</sup> She is welcome to stay with the Servants.

**1278**

**CO 1278**

**TO COUNTESS ADELE DE REVEL DE NESC**  
(VII 11/17 VIII 26)

*Paris, August 30, 1863*

Mademoiselle,

Your good letter pleased me. I am writing to thank you, but you are too grateful; alas! Mademoiselle, I did so little, and this little so poorly. You insist too much that I have done a great deal. Yes, I wanted to, and I still do. God alone knows all the good and all the graces that I desire for you, because I can see that our good Father loves you very tenderly and very generously; he wants you to belong entirely to him alone; the divine jealousy of his heart is very glorious for you and the peace and fidelity that he is giving you are its comforting proof. It is true that this divine life has its cradle, its growth, its perfection on Calvary, and that our Lord turns everything into a cross, a sacrifice; but it is in order to increase its value, your titles, the bonds of love, and to give you a greater life total. Oh, how good this dear Master is to multiply the days of our life a hundredfold. At the end of life, most of your loved ones are already in eternity, and God has left you the last in order to gather up their merits. When the slave or the prisoner sees his chains wear out or become lighter, he rejoices. When the heart says with more freedom and surrender: Our Father who art in Heaven, it begins to rise from this poor land of separations, farewells and exile.

Yes, Mademoiselle, let me tell you, my daughter, union with our Lord will take place in time and in eternity. Union in God and like God. I leave you in his divine love.

**1279**

The document is deleted because it is the same letter found in Volume V Doc. #1544 (CO 1548)

**1280**

**CO 1279**

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DU CORNULIER)**  
(IV 50/104)

*Angers, September 10, 1863*

Madame and dear sister in our Lord,

I have just come to Angers for a day.<sup>19</sup> I am writing to tell you that the Carmelite chapel will be under repair until October 10<sup>th</sup>. Therefore, you are free.<sup>20</sup>

If I had come here alone, I would have gone to see you; but I am with the Master of Novices whom I will bring to Lyons to visit a few novitiates there. When I return to Paris, I will write to you. I would need to go to the springs at Allevard (Isere), for at least two weeks. I feel a little weak from my trip to Rome; but I'm afraid that it's too late. We will see.

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<sup>19</sup> To study the possibility of a foundation for the Servants.

<sup>20</sup> To come or not.

The Carmelites will have a very lovely church. It will be more suitable for our Lord.  
My respectful regards to your dear sister. Believe me ever in our Lord,

All yours,  
Eymard

**1281**

**CO 1280**

**TO BISHOP GUILLAUME ANGEBAULT (ANGERS)**  
(V 8/14)

*Angers, September 11, 1863*

Your Excellency,

I have the honor of submitting to Your Excellency a presentation of the Constitutions of the Society of the Servants of the Blessed Sacrament, gathered in Paris in 1858, encouraged by his Eminence Cardinal Morlot, as a work of zeal, and by His Holiness Pius the IX on January 5, 1859.

#### PURPOSE OF THE ASSOCIATION

The Servants of the Blessed Sacrament devote and consecrate themselves, under the direction of the local Ordinary, to the service of perpetual Adoration, by the exercise of the four ends of Sacrifice, in union with the life of the Blessed Virgin in the Cenacle.

#### WORKS OF ZEAL

To Adoration, they join zeal for Eucharistic worship, working to provide poor churches with suitable linens and vestments.

They instruct, under the direction of the pastors of souls, persons who would be late for their First Communion, or young adults who would not otherwise have the possibility of learning catechism.

They receive in retreat devout persons known to them who would like to make a retreat before the Blessed Sacrament.

#### SPIRIT

The Servants of the Blessed Sacrament are to serve their divine Master with the fidelity and self-denial of a good servant, in a spirit of love and sacrifice, wanting and desiring only one thing: the greater reign of Jesus in the Eucharist by their own annihilation, like St. John the Baptist.

#### MEANS

In order to serve our Lord more perfectly, the Servants of the Blessed Sacrament make to the local Bishop the perpetual vows of poverty, chastity, obedience, and the eucharistic vow.

They maintain cloister for the love of our Lord.

#### MEMBERS

To be received as a member of the Society requires:

## *Blessings That Bear Fruit*

1. A good reputation
2. Adequate health for day and night adoration
3. The ability to recite the Office
4. The practice of the interior life or at least an aptitude for it
5. A simple and docile spirit
6. A real devotion to the Blessed Sacrament, an attraction of grace to the life of adoration.

## POSTULANTS

The Postulancy lasts three months during which the postulant follows all the exercises of the novitiate in secular dress.

## NOVICES

Once the time of postulancy is over, the election of the postulant as a novice is submitted to the secret vote of all the professed sisters of the house.

To be accepted, it is necessary to receive half of the votes plus one.

The novitiate begins only with the taking of the [religious] habit. The novice's vocation is examined every six months. She is then informed of whatever she needs to correct or acquire, under pain of being refused for profession.

This examination is written in the appropriate register.

## PROFESSED

Three weeks before the end of the novitiate, the election of the novice to profession is submitted to the secret votes of the professed Sisters of the house requiring the majority of the votes plus one.

A novice admitted to the grace of profession prepares for it by seven days of complete retreat.

Before her profession, she takes the necessary steps for the vow of poverty.

## NATURE OF THE VOWS

1. By the vow of poverty, the professed sister renounces the use, usufruct and administration of her property, of which she keeps the radical domain. She may give up the use, usufruct, and administration to whomever she wills, inside or outside the Community.

She may always, even after her profession, with the permission of the Superior, give property, either by will, or to whomever she wishes.

She follows the same rule for any other property which could come to her either by will, or as a gift.

With the permission of the Superior, she may perform whatever legal actions necessary for the administration of her properties.

2. By the vow of chastity, she consecrates herself fully to God and renounces marriage forever.

3. By the vow of obedience, she immolates her will and gives it to God into the hands of her legitimate Superiors, according to the purpose of the Society.

4. By the eucharistic vow, she dedicates herself perpetually to the service of Adoration, accomplishing by vow the hours of adoration which will be assigned to her by obedience.

## SUPERIORS

1. The first Superior of the Society is the local Bishop to whom all promise filial obedience.

2. Under the direction of the first Superior (masc.), a Superior (fem.) governs and directs the Community, according to the spirit and Rule of the Society.



### *Blessings That Bear Fruit*

3. The Superior is named by all the professed Sisters, by two-thirds of the votes, by secret ballot and for three years; she can be re-elected a second time.
4. The confirmation of the local Ordinary is required for the validity of the election.
5. The choice of the Mistress of Novices, if there is one, must be submitted to the nomination of the Bishop.
6. In harmony with the Mistress of Novices, the Superior assigns the sisters to the various secondary employments of the house.
7. Every year, at the end of the year, she gives a report to the Bishop on the personnel and finances of the Community.<sup>21</sup>

*Sept. 12 - The Bishop of Angers approved a foundaiton of the Servants in his diocese.*

**1282**

**CO 1281**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 125/181)

*Adveniat Regnum tuum*

*Angers, September 12, 1863*

Very dear Father,

We have found great riches in Angers: the Reverend Jesuit Fathers were kind enough to lend us their Novitiate Directory, and we have been copying it here for three days, we are near the end. I hope to leave tomorrow or Monday at the latest.

I saw the house doctor, a Christian and learned man. He is obliging me to go to the springs at Allevard, under pain of being unable to do anything in two months time. He says that my lungs are tired and my larynx also. So then I will go into exile again for a month. I hate to do it. I resigned myself to it in order to continue to work, if God wants it.

I will reach you tomorrow night or Monday, and leave again as soon as possible for Lyons. From there, I will go directly to Allevard.

Our trip to Solesmes was very good; also at la Trappe of Laval. I didn't see the Bishop; he was gone.

In our Lord, dear Father,  
All yours,  
Eymard S.

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<sup>21</sup> The Manuscript ends thus.

**1283**

**CO 1282**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 225/395 VI 2)

*Adveniat Regnum Tuum*

*Angers, September 12, 1863*

Dear daughter in our Lord,

I've just come back from the Chancery. The good and holy Bishop of Angers will welcome you in his episcopal city as his daughters; he will be your father, and you will be fine Servants of the Blessed Sacrament there.

It was eleven o'clock when he said this *fiat* which will fill you with joy. God has prepared a good and devout pastor to guide and help you: the Pastor of Notre Dame, Fr. Crepon.

I wasn't able to find a house yet. The Pastor will do so. our Lord knows where he wants to lodge. So then, thank him and ask him where his chosen Cenacle is to be.

I will always be your father and even more dedicated. I will arrive tomorrow night or Monday.

I bless you in our Lord.

All yours in his divine love,  
Eymard

*Sept. 16 - Fathers Eymard and Chanuet spent the following weeks in various communities to study their Constitutions and take notes.*

**1284**

**CO 1283**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 126/181)

*Aix, Pension Bossut<sup>22</sup>, rue des Ecoles, September 20, 1863*

Very dear Father,

Here I am at Aix. I only passed through Allevard; the springs were closing there on that very day, here they are still open: they say there are still 500 visitors. I will continue my treatment for the time needed.

Thank you for your kind letter, it really pleased me. I read it and will reread it again, for it is very practical. You could ask for the 50 francs from the locksmith for No. 66.<sup>23</sup> When you have some good thoughts, write them to me, they will keep me pleasant and welcome company.

I sent Fr. Chanuet to the Grand Chartreuse. We were very satisfied in Lyons with the Carmelites and Dominicans. This trip is very helpful.

My fondest wishes to the household. Oh! what a sacrifice it is to be so far away from Exposition!

All yours in our Lord, dear Father,

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<sup>22</sup> Written elsewhere as Pension Bossuet.

<sup>23</sup> Faubourg St. Jacques 66 - the residence of the Servants of the Blessed Sacrament.

Eymard S.S.S.

P.S. For the foundation Masses Thursdays, Fridays, Saturdays and Sundays, they must be said right away. If you have not said those for this week, as I believe I told you, they must be said as soon as possible as I did not say them. To pay for these Masses, I advised Fr. Carri to withdraw the interest from Le Clere's every six months. That is where there is a note to subtract from [the expenses of] the printing of the Constitutions, and a painting.

**1285**

**CO 1284**

**TO BROTHER GABRIEL**

(VIII 3/4)

*Aix-les-Bains, Pension Bossuet, Sept. 21, 1863*

My very dear and esteemed Superior,

It has been a very long time since I sent you my fond and devoted greetings! When I see your dear brothers in Paris, I am very happy to hear news about you, and I know how richly God has blessed you. You will have a beautiful crown, for you have founded a most useful and pious Society in the midst of so many sacrifices!

God has also deigned to make use of my limitations for the Society of the Most Blessed Sacrament. It has been approved by the Holy See since the month of May. It now remains [for us] to strive for the holiness that should go with it. Help me, beloved Father, to obtain this.

Now for the main purpose of my letter. I know a good young man, 17 years of age, who is educated, devout, of good character and good health, but he is illegitimate. He wants at all costs to be a Brother. His mother is a very good and fervent Christian, and she has made amends for her fault.

Can you receive him? with next to nothing? as his good mother has kept him in school up till now.

I can assure you that you will find him to be an excellent candidate.

I feel confident that I can trust in your kindness for a prompt reply. I will be in Aix for another week.

Believe me always, in the love and devotion of our Lord,  
good and most dear Father Superior,<sup>24</sup>

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<sup>24</sup> The following letter is a reply from Brother Gabriel:

Belley  
September 1863

Very Reverend Father Superior,

I am (illegible) by our brothers who are gathered together on retreat and are at this moment about to leave. I have time just to tell you that, out of consideration for you, I will accept the young man about whom you told me; but when he comes he will have to bring all he can. I shall request the dispensation with regard to the irregularity concerning his birth.

I have always kept, esteemed Father, a most pleasant memory of you. I congratulate you on the success of your Work and the approbation it has received from the Holy See.

That is indeed proof that it is the work of God. Our congregation enjoys the same privilege, and I can only praise God for having protected it in the same way.

Please I am ever, in union of prayer,

Your most devoted servant,  
Brother Gabriel  
Sup. General

All yours,  
Eymard, Sup. of the Society  
of the Blessed Sacrament

**1286**

**CO 1285**

**TO FR. ALEXANDER LEROYER, SSS**  
(I 12/54)

*Adveniat Regnum tuum*                      *Aix-les Bains, Boarding House, Bossuet House, September 22, 1863*

Dear Father,

I have been here for three days because of this cough, which is caused by sinus; I have had it since my return from Rome, and it provoked a sore throat. I'll stay here about two weeks.

I'm taking advantage of my free time to work on what is lacking in our Constitutions and to compile the notes from our visits to the various novitiates. Fr. Chanuet and I gathered excellent information from the different groups: now we must choose what will suit our eucharistic purpose.

While admiring the Rules and Constitutions of the various groups, we kept saying: that doesn't equal our purpose, our eucharistic means. Our purpose is greater; they are richer in means. Oh! it is true: before the sun of Exposition and the religion of adoration and love, everything is eclipsed.

One Superior told us: "Jesus Christ is on the line of fire now. It is no longer a dogma or a truth which is being attacked, it is himself. You are the Society for our times. I have a high regard for your Society."

Now, about Marseilles. I want to send you Brother Chave, so that he may go to Angers with Brother Henry, so that you may have them do their philosophy.

**1287**

**CO 1286**

**TO COUNTESS D'ANDIGNE**  
(V 13/52)

*Adveniat Regnum Tuum!*                      *Aix-les-Bains, Pension Bossuet, September 22, 1863*

Madame, etc.,

I am here at Aix-les-Bains. The springs at Allevard were closed. God willed it so.

I thank our Lord so much for having given you this positive sign of being forgiven, of your purity of life and of his love for you. Such a grace is not received through the imagination; imagination is a ghost or a breeze.

Take hold of this peace and trust in God. Don't let yourself be troubled by the past; in fact you must and you will do it faithfully.<sup>25</sup>

Love suffering [that comes] from God: it's a field to be tilled; but don't abide in suffering, but in patience, submission, offering and surrender which are the virtues of one who suffers. So much for personal suffering [that comes] from our neighbor. But for those which come from God, go further: thank him with love, because he wants to purify your faith, purify your love, perfect your trust, force you to place yourself entirely in him instead of dwelling in means.

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<sup>25</sup> Find peace.

Sufferings from God are: temptations, dryness, interior trials, fears, terror, etc., at the sight of our weakness.

In such states of soul, flee the temptation in itself; go beyond yourself, go to the feet of the Master, thank him for this storm which made you run to him.

In a word: Love and serve God through self-denial and holy surrender.

Farewell in our Lord. May he bless you and possess you in his divine love.

Eymard

**1288**

**CO 1287**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**

(I 127/181 VI 3)

*Adveniat Regnum tuum*

*Aix-les-Bains, September 23, 1863*

Very dear Father,

Don't worry about me; I am being well cared for. I don't feel the effects of the springs yet; however, I can bear them without fatigue.

Here is the state of the matter about the Masses:

1. I said the four foundation Masses, each week, until Wednesday, September 14<sup>th</sup>, the day of my departure from Paris. I left you the responsibility, as Superior of the house, to have them said, beginning the 15<sup>th</sup>, that is, Thursday, Friday, Saturday and Sunday of each week. Therefore, if you did not say those for the week of the 15<sup>th</sup>, say them separately.

As for the money which should pay for the stipends, use the interest on the money placed for that purpose with Mr. Adrien Le Clere. The interest is 6 per cent. Consequently, it yields a dividend of 5 francs for each Mass, and a little more. These Masses must be celebrated on determined days during the year. The interest is withdrawn every 6 months. So, as the Masses are said before receiving the stipends, since they are received all at once, I was putting in the Mass cash box as many francs as Masses said, when I was not the one who held the cash box and the accounts for the Masses, as has just happened during my trip to Rome.

So therefore, in order to know when the interest is due, consult the note from Mr. Adrien Le Clere. If that confuses you, wait for me and begin by saying the Masses as I said above, for the intentions of the foundress.

2. It is for the house that I am saying my Masses, not those from Fr. Carri's cash box, but those which you found in my room: all these Masses are for 1 franc (at least I think so). Put aside the notes you found until my return.

In the cash box there is a letter from Miss Danion, from Mauron, with 52 francs. That is a Mass of Thanksgiving which I say every Tuesday. The 48 other Masses, which she mentions in her letter, have been given elsewhere to be said.

Therefore, by telling Fr. Carri not to count my Masses, I wanted to give them myself from those you have in hand. Don't assign those in my box to others, but rather those which Fr. Carri has, or at least wait for me before giving them to other priests. I don't know whether I am very clear; you be the judge.

I will do what I can for Brother Abel.

In our Lord, very dear Father,

All yours,

Eymard

To Rev. Fr. de Cuers  
Superior of the Religious of the Blessed Sacrament  
68, rue Faubourg St. Jacques, Paris

**1289**

**CO 1288**

TO MME. ANTOINETTE DE GRANDVILLE (NEE DU CORNULIER)  
(IV 51/104)

*Adveniat Regnum Tuum*

*Aix-les-Bains, Pension Bossuet, September 23, 1863*

Madame and dear sister in our Lord,

Here I am at Aix for bronchitis. I expect to stay about 10 more days. I am here alone with our Lord, feeling deprived of Exposition, but it is God's Will.

I received your last letter and I read it carefully and sadly.

No, no, don't give up Holy Communion, that would be like giving up your medicine and your life. It isn't given to you because you are sweet, kind, humble and recollected, but in order that you may become so, that you may bear with yourself in humble patience.

Believe me, you are in a state of temptation. You don't know how to make yourself known.<sup>26</sup> What can you do? Oh! Not what you are tempted to do. You frighten yourself. You measure yourself against the graces you have received or your dear sister's virtues or what you should be! It would be better to put aside such frightening and discouraging mirrors and look at yourself in the mirror of weakness and God's power, of your imperfection and his mercy, of your poverty and his goodness.

One day I was really crazy. I felt as if our Lord was showing me that my love for him was merely vain childish feelings. Don't be like that. How then can we love the Good Lord? For him and in him and lose oneself a bit more in his goodness.

I'm expecting a letter from you, because, when I received yours, I was on the point of leaving for Nantes and I ran out of time.

In our Lord, Madame and dear sister,

I am, all yours,  
Eymard, S.

**1290**

**CO 1289**

TO MLLES. MARIANNE EYMARD AND NANETTE BERNARD  
(VI 3/10 III 145)

*Aix, September 24, 1863*

Very dear sisters,

I am sending you the letter, accepting that dear child you recommended to me. He will be very happy here.

In the other place they were requiring that he pay board. That would have been very difficult

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<sup>26</sup> How to be open with a confessor or director. Ed.

for his poor mother.

The springs are helping me.

I am waiting for the names of the people you wish me to enroll. The Pastor has given me news about you. I know that my parcel arrived. I think they wrote to Paris. The letter will be waiting for me there, so don't mention it.

Goodbye, dear sisters,

Your brother,  
Eymard

**1291**

**CO 1291**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 128/181)

*Aix, St. Michael, 1863*

Very dear Father,

I love to receive news from you often, thank you, thank you so much: it alleviates my solitude.

Yes, take Fr. Champion's room and choose a good stove, especially something practical and clean. I am bringing you some money.

Then, the thought of separating the professed from the novices is statutory.

Your letter just came telling me your plans for a room.

My opinion would be to leave the whole second floor for the Novitiate, not to give Fr. Champion's room to the novices but to leave the room downstairs for their use, as it is better to keep the first floor for the professed.

I like the good idea you had about St. Michael. Yes, let us honor him well. He is the soldier of God's glory.

I expect to finish my treatment toward the end of the week, and go from here to rest a little at Father Chanuet's brother-in-law's home, where the Blessed Sacrament is kept, and to do some work there.

The treatment doesn't leave me any time; also, it leaves me disturbed and prevents me from sleeping. I know it will make a big difference, but only later, because at this time, my nerves are on edge.

Don't write to me until I send you a new address.

In our Lord, very dear Father,  
I am yours,  
Eymard, S.

**1292**

**CO 1292**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 226/395 VI 2)

*Aix, September 29, 1863*

Very dear daughter,

Thank you for your kind letter, I was going to write to you when yours arrived, but there is no time for anything here at the springs.

If you receive a letter from Angers for me, keep it until I give you a new address. I told Fr. Crepon, the pastor, to send my letter to you.

So Miss Thomas has left: too bad and yet all the better. Since she couldn't take it upon herself to become a true religious, it was better to make a decision. Oh! Let that be a good lesson. All for our Lord, not for individuals. I will write to Sr. Jerome. Mr. Gaudioz and his dear daughter wrote me fine letters.

I didn't have time to go visit your sisters, someone accompanied me from Lyons. All I could do was pay a quick visit to Mme Marcel, whom I found very tired.

Don't worry about me. The springs agitate me a great deal. I'm told that usually happens. I'll sleep later on.

Don't write to me until I send a new address; I expect to take a few days of rest at St. Bonnet and finish my treatments this week. I wrote to the Bishop of Angers thanking him in your name for his fatherly care in welcoming you.

Goodbye dear daughter. I bless you, Sr. Benoit and all your daughters.

In our Lord,  
All yours,  
Eymard

**1293**

**CO 1293**

**TO BROTHER GABRIEL**  
(VIII 4/4)

*October 1863<sup>27</sup>*

Very respected Brother Superior,

I am sending you my good young man. He is setting off happy and full of good will. I am sure that you will make him an excellent brother of the Holy Family.

I thank you with all my heart for being willing to accept him with conditions so filled with charity for him.

I hope he will not be the last I shall have the joy of sending to you. For your devout and holy Congregation is very dear to me; and, what a beautiful crown awaits you in Heaven!

Believe me to be, ever in our Lord, my dear Brother Superior,

All yours,  
Eymard  
Sup. Cong. S.S.

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<sup>27</sup> Probable date.



1294

CO 1294

**TO FR. ALEXANDER LEROYER, SSS**

(I 13/54)

*Adveniat Regnum tuum*

*Aix, October 1, 1863*

Dear Father,

Thank you for your kind letter, it pleased and edified me as always.

About the profession, put it off until my visit to Marseilles, because it is well that the Brothers understand their commitment clearly.

People will be so happy to receive you and see you again in Angers, where a beautiful chapel is waiting for you.

In Paris, don't mention the foundation of the Ladies in Angers. It's better to keep it a secret for a little while longer.

I will leave the springs and go to spend a few days in solitude in order to work and rest a little, because the springs left me upset and agitated.

My address is: in care of Mr. Blanc de St. Bonnet, at Saint Bonnet, via Vaugneray (Rhône). He is Fr. Chanuet's brother-in-law, and he has the Blessed Sacrament in his home.

My regards to good Fr. Champion. I know he has reached his destination and is as courageous and dedicated as ever.

My regards to good Fr. Peilin. I would so like to see him feeling better; to all the brothers; may they always be dedicated children of the eucharistic family.

In osculo sancto, dear Father,

All yours,

Eymard

P.S. In my visits to religious Orders, I didn't see any Order in France calling its Superior General "Most Reverend Father", but "Very Reverend Father". I would prefer that: it is more ordinary. Please tell the Fathers of the house to no longer use the title "Reverendissime."

1295

CO 1295

**TO MOTHER GUYOT**

(V 3/8)

*Adveniat Regnum Tuum*

*Aix, October 1, 1863*

Dear Mother,

Thank you for your letter; I wanted to tell you the news, but I did the same as usual! - And then, the treatments at the springs keep one so busy!

I am finishing them and I am going to rest and quiet down a little for a few days in solitude to regain my sleep and quiet.

I still don't know what the results of the treatment will be. I am not worse, I am better.

I am sorry that my daughters are so late with you.<sup>28</sup> I will really scold them; it really hurt me.

My Fr. de Cuers can be excused a little; you know that he doesn't like to go out and converse.

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<sup>28</sup> Mother Marguerite? Ed.

*Blessings That Bear Fruit*

Please good Mother! Let your cell be your retreat, don't be like a sleeping patient, but converse a little more with our Lord, that's why He is keeping you infirm.

I bless you as ever in our Lord,

All yours,  
Eymard

*Oct. 1 - To St. Bonnet, in the family of Mr. Blanc de St. Bonnet, to rest and work on the revision of the Constitutions. "St. Bonnet was to be for me the holy cavern of St. Benedict, Mount Alverno of St. Francis, the Manresa of St. Ignatius; better let me say, my Cenacle of recollection."*

*The following 16 letters were written during that period.*

## 1296

CO 1296

TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)  
(I 129/181 VI 3)

*Adveniat Regnum tuum*

*St. Bonnet, via Vaugneray, October 6, 1863 (Rhone)*

Very dear Father,

Here I am with Father Chanuet's family, in the greatest and most delightful solitude, with the Blessed Sacrament and a holy family: this is what the Good Lord prepared for me that I might rest a little and work peacefully. I've already begun, and I hope that our Lord will continue to give me his graces. I am beginning to sleep again; my coughing has diminished and my pulse is gradually becoming more normal. So, don't worry about me; just pray and have others pray for me, so that I may be one with our Lord on this mountain and write under his influence.

*In osculo sancto*, very dear Father,  
All yours,  
Eymard, S.S.S.

## 1297

CO 1297

TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)  
(II 227/395 VI 2)

*Adveniat Regnum tuum*

*St. Bonnet via Vaugneray, Rhone, October 6, 1863*

Very dear daughter,

I am very happy and peaceful here at St. Bonnet's. My health is improving: Mme Marguerite and Miss Zenaide take such good care of me! I'm really at home.

Sleep is returning and my cough is lessening, as well as the nervousness from the springs.

Pray and thank the Good Lord for me as I am also working for you.<sup>29</sup>

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<sup>29</sup> Working on Rules and Constitutions.

My good daughter, may you, Sr. Benoite and your dear daughters all pray a great deal, this is the time to do so.

I bless you wholeheartedly, you and all your daughters.

All yours in our Lord,  
Eymard

Miss Guillot  
66 rue fg St. Jacques, Paris

## 1298

CO 1298

**TO MME. CAMILLE CHANUET, NEE CROZET (SR. CAMILLE DU SS)**  
(III 2/3 VII 17)

*Adveniat Regnum tuum*

*Saint-Bonnet, October 6, 1863*

Good mother, sister and daughter in our Lord,

I am here at home among your children, in the family, as though in a religious house. It is the most gracious, admirable, devout family that I know. The good Master must be happy here, where he also shows us such great kindness! It seems that Saint-Bonnet was to be, for me, the sacred cave of St. Benedict, the Mount Alverno of St. Francis, the Manresa of St. Ignatius; but it is even more, my Cenacle of recollection, because work is easy for me here. In need, I have two good secretaries, and in Mr. Saint-Bonnet I have a wise counselor who is close to God.

Thank you then, good daughter, for having planned and brought about my being with this blessed family.

I am feeling better. I am surrounded by too much attention. I saw Mr. Amedee and Madame Blanche in Lyons. They are always such worthy children of yours. I had hoped for a moment to see Madame Emilie during her trip to Lyons, but impossible; you know how busy she is!

Pray very much for me, dear daughter; you are very much alive here in your dear daughter who truly loves God.

All yours,  
Eymard, Sup. S.S.

To Madame Camille

## 1299

CO 1299

**TO COUNTESS D'ANDIGNE**  
(V 11/52)

*Adveniat Regnum Tuum*

*St. Bonnet, via Vaugneray, Oct. 6, 1863<sup>30</sup>*

Madame,<sup>31</sup>

I returned from the springs a bit tired, I am staying with a eucharistic family, the Chanuet

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<sup>30</sup> Should read October 6 (Troussier). Published in French as Aug. 6<sup>th</sup>.

<sup>31</sup> Taken from a copy, not the original.

family, who has the Most Blessed Sacrament, as you do. I came here to rest a little and to work on our Rule and that of the Ladies.<sup>32</sup> I believe they will go to Angers, the Bishop is welcoming them, the Pastor of Notre Dame will receive them in his parish and he is looking for a house for them. I hope he will find one when it is God's hour and day.

That is the whole story just for you. However, you can speak about it to the Bishop, to Father Bompois and to Father Crepon, if the opportunity should arise. I would even be happy about it, if you think it is wise and prudent. I will be here until next week, then I will go to Paris.

Pray a great deal for me at the feet of our Lord. Father Leroyer will return to Angers for the feast of St. Theresa.

I bless you at the feet of our Lord in whom I am,

All yours

**1300**

**CO 1300**

**TO COUNTESS D'ANDIGNE**

(V 14/52)

Adveniat Regnum Tuum!

Madame,<sup>33</sup>

Thank you for your letter. I will be here for the rest of the week because my work is going slowly.

Thank you even more for your offer of fine hospitality. It surely would have been even dearer to me, if God had willed it.

Leave our Lord for a day or rather for several hours, since you visit him morning and night.

Here is your rule: You may go to Angers or elsewhere, everytime you would have gone if you didn't have the Reserved Sacrament. Yes, speak on my behalf to Father Crepon, Father de Maupois, the Vicar General. Be St. Martha for your sisters; find out what would be suitable, if it is prudent to do so.

You could mention it to Father Leroyer, who will be in Angers, but only around the 18th.

Always be happy with our Lord, trusting in your poverty and spiritual infirmities. Never review your sins, even present ones; but, when you notice them, cast a simple glance of the heart toward our good Master. Say to him: "That is one more wretched fruit from my garden!" or: "Oh! How weak I am, and how good you are to love me in spite of it!" That will be your daily absolution.

Goodbye in our Lord. Believe me ever,

Madame,

All yours,

Eymard

P.S. I have time to receive more letters from you, if necessary, between now and Sunday.

At St. Bonnet  
via Vaugneray (Rhône)

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<sup>32</sup> Servants of the Blessed Sacrament.

<sup>33</sup> Probably 1863.

**1301**

**CO 1301**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**

(I 130/181 VI 2)

*Adveniat Regnum tuum*

*St. Bonnet, October 11, 1863*

Very dear Father,

Thank you for your letter. I really thanked our Lord for the Bishop's visit. Our Good Master is at work.

I am really much better; my stay at St. Bonnet completed the treatments; now I see that the springs helped me.

My stay here is one of perfect peace, solitude, and devotion.

I'm working as I have never worked, with such facility. I needed this time and quiet; I hope that you will thank the Good Lord with me for this. I plan to stay here until I finish the Constitutions and the Directory. I have done about half the work. I have a good secretary to help me here.

So therefore, if you don't need me, I'll stay another week.

I will never again find such a situation for work.

Pray and have others pray for me, dear and kind Father, for I am looking at the most important questions.

*In osculo sancto,*<sup>34</sup> very dear Father,

All yours,

Eymard

Fraternal regards to the whole eucharistic family, and my thanks to dear Fr. Chanuet. I'll write to him later.

**1302**

**CO 1302**

**TO MME. JOSEPHINE GOURD (SR. JOSEPH DU SS)**

(V 49/76)

*Adveniat Regnum Tuum*

*Saint Bonnet via Vaugneray, (Rhône), October 15, 1863*<sup>35</sup>

Madame and dear daughter in our Lord,

I am here very close to you. I've just received news about you through Miss Guillot, which makes me long to see you when I return to Paris next week, but how? It is the Good Lord's secret.

We go forward in the light. May God be praised for it and make his light burst forth in that fine heart!<sup>36</sup>

Your grape harvest is over. Did God give you a good one?

I came here to work undisturbed in solitude near the Blessed Sacrament. I am reworking the Rules for the Ladies and for ourselves.

Please pray for me, dear daughter. I do so for the three of you; the fourth is richer.<sup>37</sup>

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<sup>34</sup> with a holy embrace.

<sup>35</sup> Printed in French as Oct. 29, listed by Garreau as Oct. 15.

<sup>36</sup> An allusion to her husband's desired conversion?

<sup>37</sup> Meaning unclear.

Dear daughter, I bless you and your daughter with all my heart in our Lord,

All yours,  
Eymard, SSS

## 1303

CO 1303

**TO MISS JOSÉPHINE GOURD**

(V 52/52)

...<sup>38</sup>

I would be pleased to know what you are doing in the service of our good Master. I know that it is harvest time (a good and fruitful year).<sup>39</sup> Praise God! Be a good grape-harvester; admire the grapes for the wine and the wine of virgins, the Eucharist!

How wise you would be and loved by God if you knew how to find a eucharistic link or a eucharistic thought in each created thing! Love moves to everything and leads everything to love. So, love our Lord and our good Savior.

Farewell, dear daughter. I bless you with my whole soul in our Lord.

Eymard

Mme Gourd

## 1304

CO 1304

**TO MME. JOSEPHINE GOURD (SR. JOSEPH DU SS)**

(V 50/76)

*Adveniat Regnum Tuum*

*Saint Bonnet via Vaugneray, October 21, 1863*

Madame and dear daughter in our Lord,

Your letter made me feel the same joy as [we feel] from our own family, for you are the daughter and servant of our Lord.

I would like to see you and Miss Stephanie very much, but I don't know whether to choose Thorins or Lyons. Please tell me which would be better for you. On one hand, I am afraid that your husband might be surprised and embarrassed by my visit; on the other, if I could be helpful or even please him, I would be very willing to go.

I will leave here for good next Monday. I will be in Lyons around 3:30. I will go to the Misses Guillot to get news about you, if I don't receive any in the meantime.

I bless you, dear daughter. Pray very much. I am working for you.

All yours in our Lord,  
Eymard

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<sup>38</sup> Excerpt from a letter.

<sup>39</sup> No indication of date. However, the reference to the grape harvest concurs with the preceding letter to her mother.

**1305**

**CO 1305**

**TO MOTHER GUYOT**

(V 4/8)

*St. Bonnet, October 21, 1863*

Dear Mother, sister and daughter in our Lord,

I am giving you all your titles, although you never lost them; you earned them too dearly.

I thank the Good Lord for your healing, because your retreat was long enough; it must be that you needed it.

You did not sin against your vow of poverty; you don't need to mention it, it's only an advance for the sake of convenience.

You would do well to decorate our Lord's throne, it's your right and even your glory: perpetual permission.

I will be here for another few days, not to rest but to work with all my strength.

Pray for me and don't tell me again that my letters are dry, it isn't true. I wrote to you when I was leaving Aix,<sup>40</sup> in haste, because I didn't want to leave without saying a few words.

I bless you, even your faults which have been humbled a little: that's fine.

All yours in our Lord,  
Eymard

**1306**

**CO 1306**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**

(I 131/181 VI 2)

*St. Bonnet, October 26, 1863*

Beloved Father,

Thank you for your lovely letter; your thoughts and desires are my own. I'll go to Marseilles for the vows and I'll be in Paris around the 8<sup>th</sup> to see our Brothers who are leaving.

I'll stay here until November 2<sup>nd</sup>, and will be in Marseilles only the 2<sup>nd</sup> or the 3<sup>rd</sup>. I still have much work to do, although I am really making progress. I am taking advantage of it, as it may be a long time before I can be so well situated to do some writing.

I thank the Good Lord for the new vocation, I saw the priest from Lyons, he still had business to sort out. He seems very fine to me; he is young, which is what we need.

I really approve the children's party, I am ashamed I didn't think of it sooner.

Dear Father, I am praying our Good Master to give you a little courage, because we still have a long and difficult journey ahead. Can you believe that we must go to sleep at the Cenacle!

I embrace you, dear Father.

I am fine, even if I am a bit restless at night because of my type of work: it's nothing.

All yours in our Lord,  
Eymard, S.S.

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<sup>40</sup> Reference to Doc. 1295.

To Rev. Fr. de Cuers  
Superior of the Religious of the Blessed Sacrament  
68, rue Faubourg St. Jacques, Paris

**1307**

**CO 1307**

**TO FR. ALEXANDER LEROYER, SSS**  
(I 14/54)

*Adveniat Regnum tuum*

*St. Bonnet, via Vaugneray (Rhône), October 26, 1863*

Dear Father,

I am really sorry I wasn't in Paris to receive you, but since I hadn't finished my work and since I am in the most favorable of situations, I am staying here until All Saints day. From here I will go to Marseilles to receive the vows and make a brief visit to the whole family. I will stay there until November 6<sup>th</sup> or 7<sup>th</sup>. Then I will return to Paris on the 9<sup>th</sup> to see your brothers before they leave.

I really thanked the Good Master for the blessed fruits of your retreat in Marseilles: you certainly have the eucharistic mission of the Aggregation. It will be your beautiful crown, and I'd like you to establish it in all of France, in order to cover it with good and fervent adorers.

I am very happy also to speak to you in greater detail about the foundation of the Ladies in Angers: the Bishop and Fr. Bompois welcome them with joy and pleasure in Angers. Fr. Crepon will take them under his protection and sponsorship; so much for enemies and it was necessary. The Pastor wrote to tell me that he found a house, go with him to see it. I told him that I would have preferred to see it near the parish. However, if it is suitable, it is better to take it right away, rather than wait too long. If only your brother-in-law could give them a hand! If it is helpful, I could go to Angers in two weeks. Let the Pastor have the honor.

If you should need to write to me, do so right away at St. Bonnet or at Marseilles.

Fondly united with you in our Good Master, and with all the Fathers and Brothers.

All yours,  
Eymard, S.S.

**1308**

**CO 1308**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 228/395 VI 2)

*Adveniat Regnum tuum*

*Lyons, October 26, 1863*

Dear daughter,

I'm writing to you from your sister's house,<sup>41</sup> where I came to spend half a day. Tonight I'll return to St. Bonnet until All Saints Day, because my work isn't finished yet and I want to finish it before returning to Paris.

From here, I'll go to Marseilles for a visit to receive the vows of Fr. Peilin and I'll be in Paris around November 8<sup>th</sup>. I wrote to Fr. Leroyer about everything regarding Angers. I also wrote to Fr.

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<sup>41</sup> Mariette Guillot in Lyons.



Crepon, the fine Pastor, in order to expedite the matter: so everything is progressing. I am asking Fr. Leroyer to look at a house which the Pastor mentioned to me, to find out whether it is suitable, and I am telling him that if it would be helpful, I could go to Angers around the 15th of November.

So continue to pray very much. My health is good even though I am working a great deal. I came here only for a short day, for little errands and also to rest my head a little.

Your sisters are well too, in spite of the "little mosquitoes"<sup>42</sup> that bother them from time to time; but your good sister Mariette is so kind and patient that in the end everything works out.

I really hope that Miss Jenny, the little novice, will come soon.

I bless you all; tell dear Sr. Camille that her whole family is too kind toward me and that everyone is fine.

In particular I bless Sr. Benoit and offer her to our Lord.

In our Lord, all yours,  
Eymard

**1309**

**CO 1309**

**TO MME. JOSEPHINE GOURD (SR. JOSEPH DU SS)**

(V 51/76)

*Adveniat Regnum Tuum*

*Saint Bonnet, October 28, 1863*

Madame and dear daughter in our Lord,

Our Lord asked for a sacrifice on both our parts. I went Monday to Lyons especially to see you and I returned here only after I was sure you were gone. Don't be sad about it: the Good Lord does everything to grant a better grace.

I said holy Mass at Fourviere for your husband and for both of you, but especially for your husband.

I have returned here until November 2<sup>nd</sup>, and from here I will make a quick visit to Marseilles and return around the 7<sup>th</sup>. We will see how the Good Lord will inspire us. My address at Marseilles is: rue Nau, 7.

Dear daughter, I rejoice to know that you are the disciple of divine Providence and that you let yourself be led by it [Providence] like a child.

I bless you and your dear daughter, and the whole family.

In our Lord, all yours,  
Eymard

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<sup>42</sup> Meaning unclear.

1310

CO 1310

**TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)**  
(IV 47/75)

*St. Bonnet, via Vaugneray (Rhône), October 29, 1863*

Madame and dear sister in our Lord,

I am very near you, I am here in the midst of the woods on a mountain with God alone, close to the Blessed Sacrament, at the home of Mr. Blanc de St. Bonnet, a friend. I came here on my way back from the springs at Aix, which had left me upset, and also to complete our Rules. It will soon be 4 weeks that I have been here and I will leave only on November 2<sup>nd</sup> to go to Marseilles. I will arrive in Lyons only on Monday night around 5:00 p.m. by the coach from Grezieux at Place Douane.<sup>43</sup> I want to go see you briefly if you are there, and to leave again on Tuesday morning.

I've been living like a recluse without any social contacts and that is what I needed; I did really work hard. I didn't write to you because I wasn't in Paris, and I was also hoping to go see you.

I also owe an answer to your dear daughter, I will make up for everything.

In our Lord,

Dear Madame,  
All yours,  
Eymard

1311

CO 1311

**TO FR. MICHEL CHANUET SSS**  
(I 5/29 VI 2)

*St. Bonnet, October 31, 1863*

Very dear Father,

Thank you for your letter; as always it was a comfort to me.

My pleasant stay here is coming to a close; my work is progressing. I will finish it only in Marseilles; I still have a few topics to handle, and my head is beginning to slow down. The trip will shake me up a little. Fr. de Cuers writes that he has very little wine left. I am telling you like the blessed Virgin at Cana, please write to the Source of divine Providence.<sup>44</sup>

S.B.<sup>45</sup> is in a state of diabolical temptation; what she does, what she says, do not come from God. Authority must always be respected, and she hardly does that. However, she can be excused, because when temptation takes hold of her, she becomes irrational on that point. As reason is guided and sustained by the light we have at the moment, when she loses that light, her nature and weakness take over, and she doesn't know how to reason virtuously: she doesn't see. It's a trial, and a lesson. Everything is going fine here, everyone sends you their fond regards and so do I, *in osculo sancto*, dear Father.

All yours,  
Eymard

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<sup>43</sup> Literally: Customs Square.

<sup>44</sup> His family had vineyards.

<sup>45</sup> Sister Benoite.

Please thank dear Fr. de Cuers for his letter. I will write to him later. I wrote to Angers; that gives me a little freedom.

1312

CO 1312

**TO FR. JOSEPH AUDIBERT SSS**

(I 1/20)<sup>46</sup>

*Adveniat Regnum tuum*

*Marseilles, November 15, 1863*

Very dear Colleague and beloved friend in our Lord,

Yes, you are truly called to the Society of the Most Blessed Sacrament! your vocation has been strongly tried by heaven and earth.

Never, no never, during my 30 years of ministry have I encountered such diabolical malice, as Fr. Bertrand calls it; such a fiendish trick, as the Bishop says. I don't hold anything against your friends: they were all so cleverly deceived, they deserve only pity. Now they are both very sad and relieved. On the day I arrived in Toulon, Monday the 9<sup>th</sup>, the authorities received the clear proofs which opened their eyes: Fr. Bertrand told me so.

Divine Providence had reserved a friend for you in Toulon: Mr. Senequier. He deserves full credit, he never wavered. He defended you as a most devoted friend. Today he is modest in his triumph and attributes the honor to Fr. Bertrand, who was also upset and afraid; yet he strongly influenced the Bishop, who was listening only to him.

I saw the Bishop twice, Monday and Thursday. On Monday, he was already convinced the letters were false, suspected a single trouble-maker and had received a retraction, but he still had a third matter to clarify, and said he was pursuing it. On Thursday, everything was as clear as day, and he didn't waste any time. Friday morning, in a Confirmation ceremony for your penitents, he couldn't praise you enough; he spoke about it to all those who saw him.

I also saw Mr. Vincent:<sup>47</sup> like the others, he had been surprised by the candor, simplicity and reserve of the woman calumniator. He was sad that he hadn't known about it and that he wasn't informed until September; he condemned the steps taken and said they were "beyond the law."

I saw Fr. Liotard at Hyres, I couldn't leave him with such a painful and damaging thought: he was pleased with my visit.

I also saw the Pastor of St. Louis of Toulon; he was beside himself with joy.

What gave me the greatest consolation and joy was to see your whole family at Toulon, your kind sister, her husband and your sister-in-law and at Carnoules your dignified and worthy father, your fine mother and your holy brother.

The Bishop was struck by your father's worthy and noble sentiments. When he told him that he would always have a place for you, your father answered: "No, Your Excellency, my son will stay with the friends who received him so well during the time of difficulty. I prefer to see him in Paris with Fr. Eymard." That is what the Bishop told me, and he was very moved by it.

The Bishop thanked me for my visit to Toulon, and I think it helped.

The astonishing thing, my good friend, is that the clergy thought you were guilty, except for one. All the laymen I saw defended you and said: it is impossible.

Mr. Cros, the director of Naval Constructions, Mr. Dando, Mr. Plissier, Mr. Monteil, etc. -- Alas! Vanity of vanities! after 16 years of apostolate!

I was extremely happy with Fr. Capucini: he is the one who put them on the trail of the person

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<sup>46</sup> First of 20 letters from St. Peter Julian Eymard are addressed to Rev. Fr. Joseph Audibert, who became Superior of the house of Angers, later Superior General of the Congregation of the Blessed Sacrament.

<sup>47</sup> Perhaps Fr. Vincent.

*Blessings That Bear Fruit*

and the falsehood of the letters: he was very devoted to you.

Fr. Lambert, Michael the sacristan, Fr. Pommel and so many others told me all their great affection for you.

Let us thank God for this terrible storm. You have reached the harbor!

I don't have anything to tell you about the Dalaca family; it's beyond all praise, beyond any ordinary friendship.

I will be staying here until the end of the week, because the house is having Adoration for Forty Hours next Friday; then I will leave again for Paris, which I am really eager to see again.

I am fine; the weather is cold, the sun is veiled, except in our dear Cenacle.

I embrace you in "*osculo sancto*".<sup>48</sup>

All yours in our Lord,  
Eymard,  
Superior of the Society of the Blessed Sacrament

P.S. I brought all your Breviaries.

To Rev. Fr. Audibert  
religious of the Blessed Sacrament  
68, Rue Faubg. St. Jacques  
Paris

**1313**

**CO 1313**

TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)  
(II 229/395 VI 2)

*Adveniat Regnum tuum*

*Marseilles, November 19, 1863*

I'll come to see you around Thursday of next week. I'll visit Miss de Saint-Bonnet, rue Sala 9, to see Sr. Camille should she still be there. It's too bad that your dear niece is not well, it was a good opportunity; however, we must submit to the guidance of divine Providence, which does everything for the best; we must say the same about Angers.

Place everything at the foot of the Cross: our Lord is the one we must please and to whom we must give ourselves; people can be only like thorns.

I have the sweet hope that everything will go well and that you will be blessed by Heaven.

Here, everything is fine... but we are very busy.

I bless you all in our Lord, in whom I am

All yours,  
Eymard

Miss Guillot  
66 rue fg St. Jacques, Paris

---

<sup>48</sup> a holy embrace.

**1314**

**CO 1314**

**TO COUNTESS D'ANDIGNE**

(V 16/52)

*Adveniat Regnum Tuum*

*Marseilles, November 19, 1863*

Madame,

I am still in Marseilles. I will leave again on Saturday to reach Paris, Thursday or Friday of next week. From there, I will go to Angers to see the place to be rented, because it seems that we cannot buy it yet, since the house is not for sale. May the holy Will of God be done, because God always acts for the best.

As soon as I arrive in Angers, I will have the honor of writing to you, and I would go to see you if you could not come, if, however, you think it is a good thing.

God is always very kind toward your servant. Thank him for me. I do so for you because I know how much our Lord loves you and fills you with his graces.

Be attentive to see yourself in him, in his divine goodness and love.

Consider your personal issues of temptation and turmoil as nothing, and may the divine Sun scatter all your clouds by itself.

I bless you in our Lord,  
Eymard

**1315**

**CO 1315**

**TO MR. EMMANUEL DE LEUDEVILLE (FR. DE LEUDEVILLE)**

(V 13/14)

*Adveniat Regnum Tuum*

*Marseilles, November 19, 1863*

Very dear brother and friend in our Lord,

I am still here; however, I will leave here Saturday or Sunday, and reach Paris around Thursday of the following week.

So you are still ill! I am really sorry about it, because I see the loss of a good adorer. All my hopes were to see you continue both your studies and your eucharistic service near the Blessed Sacrament, even to mitigate the rule for you, if that were necessary. For, where can one be better than at the feet of Jesus? And since suffering is your way of holiness from God, you will have to suffer elsewhere.

However, whatever may be your decision, dear brother, your soul and your life will always be very dear to me and you will always be counted as one of us.

I bless you in our Lord, in whom I remain,

All yours,  
Eymard

Fr. de Leudeville  
at Leudeville  
via Marolles-en-Hurepoix  
(Seine-et-Oise)

**1316**

**CO 1316**

**TO FR. MICHEL CHANUET SSS**

(I 6/29 VI 2)

*Adveniat Regnum tuum*

*Marseilles, November 21, 1863*

Very dear Father,

I received your letter today. In that letter you expressed positively what I had just told our Fathers, that we need a house of pure contemplation in the Society for vocations that are purely contemplative, that I had provided for this house in our Constitutions, that it would be the soul of the Society; and everyone approved it: so what you are telling me confirms my desire and hope of doing it soon.

Only, very dear Father, just as any desire, even a spiritual one, which causes too much anxiety is still imperfect, or at least mixed, I beg you, leave it at the feet of our Lord. Naturally you lean towards that situation, but our good Master must raise it to a divine level. Yours is not a timid nature, but a heart which needs our Lord; by overly seeking silence and solitude for itself, your heart would only find a desert, and it needs more than that; you need the Most Blessed Sacrament.

Today we had a profession of vows. Tomorrow or the next day, I will leave for Chambery, and I will reach you soon: I am anxious to see you all. I am like a fish out of water. I need more calm and silence than others; but, alas! the Good Lord really knows how to make me live out of self-sacrifice! All I have been doing is to make myself available to everyone. May God be praised and glorified for that! See you soon, good Father.

All yours,  
Eymard

**1317**

**CO 1317**

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DU CORNULIER)**

(IV 52/104)

*Adveniat Regnum Tuum*

*Paris, December 3, 1863*

Madame and dear daughter in our Lord,

I finally returned to Paris 3 days ago. I'm leaving tomorrow, Friday, for Angers where I will stay until December 9<sup>th</sup> or 10<sup>th</sup>. I will preach a short Triduum at the Carmelites on the 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup>.

Write to me there, or come to see me. If you were ill, I would rush to go see you.

I only have time to offer my heartfelt respects to you and to your dear sister.

All yours in our Lord,  
Eymard, S.

1318

CO 1318

**TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)**  
(IV 48/75)

*Adveniat Regnum Tuum*

*Paris, December 3, 1863*

Madame and dear sister in our Lord,

I have been in Paris for four days with the last stages of an infection which I caught on my way back from Marseilles. It was a sacrifice not to see you on my way back; I was eager to return after two and a half months of absence and suffering. I am on the point of leaving again: I am going to Angers (at the Carmelites) until the 10<sup>th</sup>, then I will remain in Paris longer (God willing). What a life mine is! I spent a month on the mountain of St. Bonnet le Froid at Mr. Blanc de St. Bonnet, close to the Blessed Sacrament, in the most complete solitude; I completed our Constitutions.

I would have loved to see you on the way but neither one of you was there.

Now, when shall I see you? Divine Providence knows.

I imagine that you will give me fresh news as well as dear Mathilde.

I bless you everyday in the holy Sacrifice.

In our Lord then,  
All yours,  
Eymard, S

1319

CO 1321

**TO MR. ADOLPHE BLANC DE ST. BONNET**  
(VII 2/4)

*Adveniat Regnum Tuum*

*Paris, Dec. 3, 1863*

Very dear Sir and friend,

Let me thank you once more for your gracious and warm hospitality! I found the beautiful dream of my life: our Lord, a mountain, a beautiful view, a beautiful sky, a friend of Bethany. May God repay you for all your goodness!

I left my pen and inspiration at St. Bonnet. I have no more.

I returned to my poor boat, tossed about by all the waves that come and go. Poor life! May it at least belong to God!

I sent to Rome all the works you gave me for Cardinal Antonelli and for Fr. Basile, the Passionist priest near the Colliseum.

I wrote my little evaluation, both of the author and the book, to the Cardinal.

I read the precious book about the Downfall of Reason in Europe. It really struck me. I find it sadly too true; and I don't see the remedy, because the evil is on the increase. Minds are led astray, and lead to the loss of both reason and heart. I began reading about the French Reformation. I found it at Toulouse; although expensive, it is highly appreciated.

I like your metaphysics. I follow them as if they were my own. Your books remain engraved in one's mind. They follow the truth. They become like a practical principle, in spite of oneself. That is because light is independent.

Continue to work in the same direction. [You are] planting the grain of wheat, the bread of

*Blessings That Bear Fruit*

Kings and nations.

I personally handed your manuscript to Mr. Coquille, asking him to publish it speedily as you wish. Mr. Dulac is absent. I wasn't able to see the Nuncio yet, because I want to give him this work personally.

Dear Sir, you have a beautiful but difficult mission. When we work to give birth to a new Society, it requires a generation and a half; one to receive and develop it and the other to be fed upon it.

Always consider me as a friend of St. Bonnet and as a brother in God's sight.

My respectful regards to Madame your mother, to your wife and your dear sister.

All yours in our Lord,  
Eymard, Sup.

**1320**

**CO 1319**

**TO JOSEPHINE GOURD (SR. JOSEPH DU SS)**

(V 52/76)

*Adveniat Regnum Tuum!*

*Paris, December 3, 1863*

Madame and dear daughter in our Lord,

Much to my regret, I was unable to see you on the way. If I had known what Sr. Benoite told me: that Mr. G. had confessed himself here, but that he didn't finish, because the priest he approached didn't suit him; if I had known that, I would have arranged to go see him and you also.

That is a great step. Therefore, grace is at work. Let us double our prayers. Our Lord owes us this dear troubled soul. Be very kind toward him.

I am leaving tomorrow for Angers to go rent a house for our Sisters. Do pray so that I may find the true Cenacle where his devout family may go to serve him.

Thank you for your letter. The good Master didn't let us meet.

Prepare a nice stable for the Child Jesus, a nice crib, a simple and devoted heart. This year, ask him for the complete return of this dear soul whom I also love.

May Miss Stephanie be very happy near the divine crib. Let her prepare a second one for the new soul.

I bless you in our Lord.

All yours,  
Eymard

P.S. I will be back around December 10<sup>th</sup>.



**1321**

**CO 1320**

**TO MILES. MARIANNE EYMARD AND NANETTE BERNARD**

(VI 4/10 III 145)

*Adveniat Regnum Tuum*

*Paris, December 3, 1863*

Dearest sisters,

I have been here in Paris, at last, for the past 4 days. I had hoped to take four days from my journey, but I had to do so many things that it wasn't possible. I am well, in spite of all the obligations which increase every day.

I am even leaving tomorrow for Angers to go prepare a house for our little religious Sisters, as I would like to get them settled so they can be peaceful. I shall not stay long in Angers, as I have to be back here by the 12<sup>th</sup> to preach a retreat in preparation for Christmas in a Parisian Parish, St. Thomas Aquinas. The good Lord always gives us many blessings. We should be more docile and inwardly recollected.

I am going to send Fr. Faure the books he asked for and which I am giving him, for no return other than prayers. You may take one or two for yourselves. I may put a few others in the parcel; you may give them to any Church you wish.

Keep praying for me as I do for you.

I saw Mr. Cros and all his family in Toulon. He is well, and is very kind. I dined at his house. Please tell his two dear sisters that I have seen him, and tell them my own continued dedication to them.

I had written a letter to your fine, esteemed Pastor. I believe he is in good health.

I bless you and offer you to the good Master in whom I am,

Your brother,  
Eymard

**1322**

**CO 1322**

**TO MR. ROSEMBERG AND FAMILY**

(VII 9/9)

*Adveniat Regnum Tuum*

*Paris, December 3, 1863*

Dear friends in our Lord,

I returned to Paris four days ago after two and a half months away. I am leaving tomorrow for Angers at 9:00 a.m. I will try to steal a few hours from my journey either going or returning, to visit you as well as good papa Dupont whom I also long to see, and to the family of the Tremblaye.

We will chat a little about everyone.

I am sending you some beautiful verses. - Mr. Rosemberg must write a lovely melody for them to sing to an Angel Messenger.

See you soon, dear friends of the good Lord,

All yours in our Lord,  
Eymard

Greetings to our good singer, Mme. Marceau.

1323

CO 1323

**TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)**  
(IV 49/75)

*Adveniat Regnum Tuum*

*Paris, December 4, 1863*

Dear daughter in our Lord,

I wrote to you before receiving your letter. See how I do not forget you in the midst of a thousand other things; how could I forget my eldest daughter! But if I did, it wouldn't be through indifference that you would draw me out of oblivion because that word is foreign to you.

I bless your time of solitude; it is the only thing that does good to a burdened soul. Do so from time to time; it is the soldier's withdrawal. There is only one thing for you to do in order not to regress, but to advance; it is to give yourself to the spiritual life, to the life of recollection, to meditative readings, like Sacred Scripture; you really ought to read it a little more often; buy the Bible of Carrieres. Keep this principle of life in mind; you will be happy in God's service only by an interior life of prayer and love. That does not require that you should give up the Presidency, but it will make you bear it even better. When our good Master will no longer want you to serve others, he will remove you himself. I would like to see you a bit more of an adorer, how bad you are!

Miss Agarithe wrote me at least three letters, and I didn't answer any because I wanted to be with God alone in my solitude, like Moses on the mountain. A well turned phrase is like a well curled hair, or a sound without ideas. Please, dear daughter, don't think that is my weakness.

I would have liked to have news of Mme Nugues and her children, and of your nieces in Denmark.

I bless you and your dear daughter in our Lord.

All yours,  
Eymard, S.

1324

CO 1324

**TO MISS ZENAIDE DE ST. BONNET**  
(V 1/3)

*Adveniat Regnum Tuum*

*Paris, December 4, 1863*

Mademoiselle and dear daughter in our Lord,

Thank you for having copied my poor manuscripts so well. With your writing, the thought is clearer and simpler: you will have half the merit, - as I say to your dear brother, I left my peace and my pen at St. Bonnet! I am here in the midst of a whirlwind; at least if it would lift me up to Heaven!

I am leaving tomorrow for Angers, until the 10<sup>th</sup> or the 12<sup>th</sup>, where I am going to look for a little Cenacle for our Lord and his happy Servants. When can I do as much in Lyons?

Always be the little servant of our Lord and your dear neighbor, doing so graciously, because our good Master wills it so.

Don't be sad about the future: it is in God's hands. He is a good Father.

Go to our Lord with simplicity and with a recollected and grateful heart, and you will be very dear to him.

*Blessings That Bear Fruit*

I bless you, your dear mother and the whole family.

All yours in our Lord,  
Eymard

P.S. Kindly give this little note to your brother and remember me to your two friends.

*Dec. 5-10 - To Angers to prepare a foundation for the Servants.*

*Dec. 6-8 - Preached a triduum for the Carmelites of Angers.*

*Dec. 8 - Purchased a house in Angers for the Servants.*

**1325**

**CO 1325**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

(II 230/395 VI 2)

*Angers, Immaculate Conception, December 8, 1863*

Dear daughter in our Lord,

I've just bought you a very suitable house, quiet and well-situated for adoration. Thank God and his holy Mother: it's Mary's flower to her divine Son for this day. The Bishop is very dedicated to you as is Fr. Bompois, his Vicar General.

Inscribe them on your prayer lists.

I bless you. See you soon.

All yours in our Lord,  
Eymard

*Dec. 10 - Visit to Mr. Dupont in Tours.*

**1326**

**CO 1326**

**TO SR. CATHERINE OF THE SACRED HEART**

(VI 1/1)<sup>49</sup>

*Tours, December 10, 1863*

Dear Sister,

Our good papa Dupont has given me good news about you, and your wishes, for which I was most grateful.

You are still upon the cross, dear Sister, and you will probably remain there, for often God leaves one there as long as there is something to be sacrificed or to die.

There are so few souls who want to suffer for God, that when God finds one which is devoted or at least resigned, God is quick to make the most of it, since it seems that suffering is necessary for the reign of God and the salvation of mankind. There is no love without suffering, and suffering

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<sup>49</sup> This letter was attached to a letter from Mr. Dupont of Tours.

*Blessings That Bear Fruit*

is the fruit of the earth.

I agree with Mr. Dupont's counsel: resign yourself, dear Sister; go further, devote yourself, do even more - do as St. Andrew who embraced the cross, and when you have done that, I can promise you true love and its benefits.

I bless you with all my heart.

All yours,  
Eymard

*Dec. 18 - Return to Paris*

**1327**

**CO 1327**

**TO MME. CLOTILDE THOLIN-BOST**  
(IV 46/52)

*Adveniat Regnum Tuum*

*Paris, December 20, 1863*

Madame and dear sister in our Lord,

I am so far behind with you! It is really unforgivable! However, I had made plans to go spend a few hours with you on the way, when bronchitis and a travelling companion obliged me to return quickly.

It almost looks like we ran away from each other; you came to Paris when I left, you left Lyons when I came there from Rome. May God be praised for everything! I saw your sister for a moment when I passed through Lyons.

I saw that she was as generous as ever, but she has a lot of work. I would like her to stay there: I recommended her to those good women. She gave me news about your whole household. I have returned here from our house in Angers, I had barely arrived when I had to preach all day in a Paris parish with a raspy voice. May God be praised!

Your letter was just brought to me, I am opening it with joy and sadness, because your charity is always ahead of me while your trust has to wait. Well, here I am!

Yes, I thank our good Master for having come to your aid. Can he forsake you? No. I understand your suffering. God allowed it for the welfare of both: such Crosses are our Lord's secret; they crucify our poor nature completely. So once again you are nailed down at home; no doubt, it's for a greater good and for the greater glory of our Lord. So, sleep at his feet like a child of his Heart. It's a blessing for your children to be near you; it's a good thing that Albert likes the fields; that will preserve his faith and innocence. George, like Jacob, will watch over his good Mother and the Mother will watch over her two little Lambs.

I understood your thought that your sister's affection was too human, and yet it's quite legitimate since you are all she has. Make it pass through the heart of our Lord and always respond to her in a kind and sisterly way, for even if Jesus is her center [of focus], we still need our family.

Enjoy your good Master and the joy of Bethlehem where we will meet again among the Shepherds and Angels.

I bless you in our Lord,  
Eymard, S

**1328**

**CO 1328**

**TO BISHOP DE DREUX-BREZE, (MOULINS)**  
(VI 1/1)

*Adveniat Regnum Tuum*

*Paris, December 20, 1863*

Your Excellency,

Fr. de Cuers will be with you tomorrow, Monday, about noon, to take Mr. Gibert<sup>50</sup> and visit St. Germain with him. If our Lord wants us in your diocese, Your Excellency, we shall be happy to work for his glory under a Bishop who is so devout, and so Roman! If it is agreed, we shall give up another project which has been offered to us.

Allow me, Your Excellency, to return to the terms which Your Excellency told me personally when we were leaving: that the Society would have to pay 20,000 francs to acquire the property; that is, half the purchase price. If these terms are essential to the foundation, we shall be obliged to give it up - at least for some time - for we are unable to make that commitment as our houses of adoration have no other income but that provided by the Society, and the Society already has to pay for the luminary which costs at least three thousand francs a year. It would be somewhat burdensome for us [to raise more money], at least for the moment. I would like Your Excellency to provide our Lord with all of his Cenacle, and we would give him all our service.

Fr. de Cuers will tell me what Your Excellency thinks about this: it will be the expression of the Will of God for us, be it yes or no.

I should also be pleased to know if, once we are founded by Your Excellency, we would have any difficulties with the commune<sup>51</sup> or the parish with regard to the service of perpetual adoration, after fulfilling all duties as Pastors.

I trust Your Excellency will pardon my speaking so freely. If we understand one another, problems will be avoided.

With the deepest feelings of veneration, I have the honor to be, in our Lord,

Your Excellency's most humble and most obedient servant,  
Eymard

**1329**

**CO 1329**

**TO FR. ALEXANDER LEROYER, SSS**  
(I 15/54)

*Adveniat Regnum tuum*

*Paris, December 26, 1863*

Dear Father,

Fr. Carrié will be happy to join you, filled with a great desire to learn; he prefers not to hear confessions. However, if you should need him from time to time, especially for men, I leave that to your discretion. I warned him about the discretion to use towards the Carmelites. He is a bit tired: take care of him, but don't let him be cared for by outsiders. We should be strict on this point of discipline.

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<sup>50</sup> Perhaps Fr. Gibert.

<sup>51</sup> Civil authorities.

*Blessings That Bear Fruit*

A religious should never receive anything from the outside for himself; but everything should be given to the Superior.

Brother Joseph, whom I am lending you for a while, will not stay with us. He will be the servant for the Ladies: they are fortunate to have a good subject from us. This Brother had been telling me for a long time that he couldn't stay in our life, that he needed a more active life: in the end, I gave in.

During his free time, send him to clean the house when you buy it, and also to receive and take care of the Ladies' belongings. His wages will begin with them on January 1st.

I hope to receive the news about the purchase of the house soon; we need it at all costs. It may already be done, but help it along, for fear that the devil might place obstacles. I'm worried about it.

I am sending you 100 francs that I had kept aside in case of need: that would pay for the bed you bought.

Find your courage in our Lord, dear Father, we are one in his spirit.

All yours,  
Eymard, Superior

**1330**

**CO 1330**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

(II 231/395 VI 2)

*Paris, Saturday, December 26, 1863*

Dear daughter in our Lord,

The second house is bought, so now you have two houses.<sup>52</sup> Father will write more to you about it.

We will hurry to get the house ready for you.

As for the singing to be adopted, it is appropriate, even necessary, to adopt the singing of the diocese of Angers.

I will go see you tomorrow and say a few words to the Sisters at two thirty.

All yours in our Lord,  
Eymard

Miss Guillot

<i>Dec 27</i>	<i>Conference Servants: The three births of Jesus - the Creche, the Holy Bambino, the Cenacle.</i>
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<sup>52</sup> Two buildings which will be joined.

## **CHAPTER V**

### **Pilgrims for the Cenacle January - June 1864**

#### **Pilgrims:**

**Fr. de Cuers and Brother Albert Tesniere go to Rome  
and Jerusalem to pursue the dream of purchasing  
“The Cenacle”**

#### **“Gathered in the Cenacle”:**

**The foundation of the Servants of the Blessed  
Sacrament in Angers**

1331

CO 1331

**TO MLES. MARIANNE EYMARD AND NANETTE BERNARD**

(VI 10/10 III 145)<sup>1</sup>

*Paris, January 1, 1864*

Very dear sisters,

I wish you a Happy New Year, just as I used to when I was little. I had already wished it for you on the Holy Day of Christmas, while I was saying Holy Mass for you as I always do. These are my New Year's gifts, and they are good ones.

May the good Lord grant you good health, good fortune, his love. Keep on doing good and saving the good souls which God has entrusted to you. It is a great grace to be able to work for God.

I am well. We are working hard. I have no time to breathe. The more we grow the more our work and outside obligations increase; but the good Lord is sustaining us.

I shall be sending you the works for Fr. Faure. Take one of them. I am giving them to him; I want him to pray for me.

With tender affection in our Lord,

Your brother,  
Eymard

I have brought a real portrait of the Holy Father from Rome; I shall send it to you.

<i>Jan 4-7</i>	<i>Conference Servants: The New Year. The three conditions to serve our Lord.</i>
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1332

CO 1332

**TO MME. MATHILDE GIRAUD-JORDAN**

(IV 8/19)

*Adveniat Regnum Tuum*

*Paris, January 4, 1864<sup>2</sup>*

Madame and dear daughter in our Lord,

Thank you for your wishes,<sup>3</sup> I placed you in the crown which I put at the feet of our Lord.<sup>4</sup> It has been your place for such a long time!

Have confidence in prayer. It is the unfailing power which God has given us. By means of it you will obtain the salvation of the dear soul whom God has given you, and all your loved ones. "Ask and you shall receive", our Lord said.

I'm not urging you to put aside your old prayers: they are old friends; but Prime is the best morning prayer and Compline at night. We have no others; it's the prayer of the Church.

Freedom and naturalness of spirit are preferable. Be yourself with the good Lord. However,

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<sup>1</sup> The original of this letter belongs to the Fraternite Sacerdotale, Montemario, Rome.

<sup>2</sup> Published as Jan. 12; listed as Jan. 4 - without explanation (Garreau).

<sup>3</sup> New Year's wishes.

<sup>4</sup> Spiritually.



*Pilgrims for the Cenacle*

nourish your spirit with holy thoughts and good reading.

Be assured that your letters, and those of your dear mother as well, are welcomed like friends; they are never too long!

I bless you in our Lord.

All yours,  
Eymard, S.

*Jan 6. The General Council decided that Father de Cuers should leave for Jerusalem in view of acquiring the Cenacle.*

**1333**

**CO 1333**

**TO MARIE FEGELY**  
(V 3/3)

*Adveniat Regnum Tuum*

*Paris, Jan. 6, 1864*

Mademoiselle,

I told our Lord to bless you, you, your holy mother and your fine sister, not only on New Year's Day, but everyday.

May this good Master keep you for himself, Mademoiselle. May he be all in all things, and may nothing be anything without him. How happy I am when I think that you have given him your heart and your life, that you have given him the honor of being preferred to everything, that you want to be his loving servant! You cannot make a better choice! Be his like an Angel from Heaven. Keep for him [alone] your virginal affection and intentions.

I do so wish that you would establish a house of women Adorers in your country. That is the greatest, the holiest and most apostolic thing you could do. Work for this Cenacle, you have the means, the love and, perhaps, the mission for it.

Enkindle a fireplace which will never again be extinguished. Consecrate one of your estates, like Mary and Martha, to the royal hospitality of Jesus, the Host of love, become its first servant and adorer. - Oh! Heaven and the Church would be so pleased with you!

Thank our Lord for us: today is the anniversary of our first Exposition, of our first apostolic Letter and of our second foundation. If we were better Adorers, our Lord would do even greater things, but our faults hold back his graces, and so, I really cry for myself.

So, Mademoiselle, there is so much evil in the world, so few true adorers, so few souls belonging entirely to Jesus, that we must console him and be his family.

I leave you at the feet of our divine Master, I ask you to remember me to the kind remembrance of your whole family.

In our Lord,

All yours,  
Eymard, S.

**TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)**  
(IV 50/75)

*Adveniat Regnum Tuum*

*Paris, January 8, 1864*

Now at last, my good and dear Madame, it is your turn, things have cleared up a little. I will be a bit freer for God's friends. What a life mine is! it is all cut [in pieces] and torn in shreds! At least if our Lord can draw his glory from it! It's just that one is forever losing in the world, we must be ever giving while receiving nothing: then we always give too much and we steal from the good Lord in order to give. Oh! We are much better on the Tabor of the Eucharist! there is no visible body there, the senses are dead or chained. What did I wish for you this year? You surely know, the eucharistic kingdom of our Lord in you. Notice that I did not say devotion, virtue, or even love, but the kingdom, that is, the gift of your whole self to this good Master to be his possession, his field, his heart, his life and even his death. We must absolutely come to that; otherwise, you would only be like wood that is put close enough to the fireplace to be dried; it may smoke, cry, shout, be warm; it will never burn if it isn't in the fireplace, assimilated by its power. Please, you know that in order to light a candle we must take fire from the flame itself and not from the draft.

And what have you wished for me? the love of my Master? I do think that I love him; his Paradise? not yet, I still need to suffer for houses;<sup>5</sup> Lyons? Wish me the real Cenacle [first], and then the interior Cenacle; then, I will be happy.

Now about your letter. Thank you for your Christmas wishes, etc...; I told you mine.

Thank you for the 100 francs, I wasn't able to go for them yet; I will say the Masses. I have been back in Paris only a short time; I am working for a beautiful foundation; pray for it.

You did well to write to your nieces as you did, because (as an outsider looking at the thing in itself) such a despotism makes me see the greatness of the contrary grace, and also the great virtue of these young women; they are very fine, and so I always pray for them.

I will write a little note to Mme Nugues.

Shout! force your brother to put some order in his affairs, it is an open abyss which can always widen; it often involves salvation.

I am receiving your two friends as associates, you are the first associate after Mr. Carrel. I am working a lot on my Manual. It is almost finished.

I may leave for about 2 months around February 26<sup>th</sup>. Take advantage of it.

I write almost as long as you do; don't worry, your letters will never be too long. I discontinued my correspondence with Miss Monavon. I really don't know why.

Goodbye, I bless you in our Lord.

Eymard

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<sup>5</sup> To obtain new foundations. Ed.

1335

CO 1335

**TO MR. LOUIS PERRET**  
(VII 13/14)

*Adveniat Regnum Tuum*

*Paris, January 9, 1864*

Very dear Mr. Perret,

So now I wish you a good and happy New Year, better than all the others! The complete triumph in you of Our Lady of Roche and especially of our good Master! because you work only for his service and glory in souls. We so miss having you, or at least having news about you. You really are the Blessed Virgin's hermit, [it was] impossible to find you in Lyons where I went looking for you several times.

I didn't get back to Paris until December 18th, I had gone to the springs at Aix which exhausted me; I had to go to Provence, then to Angers. I wonder whether the year '64 will keep me so busy! All for the holy will of God!

Here, everything is the same as usual, we miss you. The devout and interesting blind lady came to wish you a happy New Year; I promised her I would convey her grateful and prayerful heart [feelings] to you. What would she become without you! We advanced her 65 francs and I assure you that it is perhaps the best charity you could do.

Give me your dear news, and believe us always very tenderly and sincerely in our Lord, dear Mr. Perret,

All yours,  
Eymard, Superior

Jan 10	Conference Servants: Delays. The spirit of the Servants of the Blessed Sacrament.
Jan 10	Conference Servants: Death to self - self-denial.

1336

CO 1336

**TO FR. ALEXANDER LEROYER, SSS**  
(I 16/54)

*Adveniat Regnum tuum*

*Paris, January 10, 1864*

Very dear Colleague,

Finally, I can write to you. I believe that in your charity, you excused me because of the numerous New Year's visits; and in fact I was busy, I am beginning to breathe a little.

Thank you so much for your kind and eucharistic wishes: *quid mihi est in coelo, et ab Eucharistia quid volui super terram!*<sup>6</sup> Ah yes! May the eucharistic kingdom of our Lord come and may we be its first disciples and ardent apostles. No more individualistic pursuits, no more efforts wasted<sup>7</sup> outside [the scope] of our great mission.

<sup>6</sup> "which is mine in heaven, and without the Eucharist what can I desire on earth?"

<sup>7</sup> Literally: work wasted.

All for the service and glory of the Master: we should summarize the Society with these words: a devoted love for the service and glory of our Lord Jesus Christ in the Most Blessed Sacrament of the altar, according to the spirit and laws of the Holy Roman Church.

Thank your religious in my name for their good wishes, I presented them all to our Good Master so that he might bless them and confirm them in their holy vocation.

As for the Bardet house, go no further: you have done all you can. Offer no additional compensation; our Good Master must want this unforeseen delay which is quite contrary to our expectations, since I had been told that the house was or would be free.

The Ladies were ready,<sup>8</sup> they will prepare themselves that much better; if I have two free days during the month, I will try to go visit<sup>9</sup> the two houses that were bought, to see how we could make a temporary chapel.

As for Brother Joseph, it is really long and a bit hard to deprive him of the offices, especially perhaps for six months. Because who will stop people from talking, especially evil tongues? we shouldn't worry about it.

I'm writing a few words to Brother Chave. As for Brother Alphonse's breviary, it is better to wait, for that poor child is coughing a great deal; we had hoped a little, but alas! there isn't much hope that he will get better.

This morning I received a note from Reniquet, I am sending it to you for your examination. I wasn't expecting this debt: besides, I had asked you not to draw any expenses on us without telling us in advance. As Procurator General, Fr. de Cuers might very well not be in agreement. I had promised to pay for the cupboard, send me the bill and I will have it paid.

Since the house of Angers is almost entirely funded by Paris, we need to determine our expenses carefully, even those for worship, to be able to face everything, especially now when we have great expenses.

Believe me in our Lord, dear Father,

All yours,  
Eymard

**1337**

**CO 1337**

**TO VIRGINIE DANION**  
(IV 19/36)

*Adveniat Regnum Tuum*

*Paris, January 10, 1864*

Mademoiselle in our Lord,

May our Lord guide you and give you all the gifts of his love! May you lead all hearts to love, serve and adore him! May your thanksgiving cover the world like the eucharistic gifts!

These are my wishes; and yours! you accept them and forget them;<sup>10</sup> is it possible that you don't have enough time to give me news about yourself?

Are you ill? Our Master has such need of workers. Are you on the cross? But love can bear it, and keeps working even when crucified. Courage! I'm a bit upset with you for such a long silence; however, I still continue to say your Mass every Tuesday and have a great love for your Work of thanksgiving.

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<sup>8</sup> Servants were ready for their foundation in Angers.

<sup>9</sup> Literally: see and visit.

<sup>10</sup> He was expecting to receive New Year's wishes from her.

*Pilgrims for the Cenacle*

I am recommending [to your prayers] a long and difficult journey which I will undertake at the end of the month for the glory of the divine Eucharist.

I really hope the good Lord will bless it.

I bless you myself in this good Master.

All yours in the divine Eucharist,  
Eymard

**1338**

**CO 1338**

**TO MR. JOSEPH-AUGUSTE CARREL**

(V 15/24)

*Adveniat Regnum Tuum*

*Paris, January 10, 1864*

Dear friend and brother in our Lord,

I was upset with myself when your letter arrived as I had my pen in hand to write to you! Therefore, I no longer have the priority of written wishes, only those of prayer, because, at 4:30 a.m., I was presenting you to our Lord with your whole family which I love as my own and which I bless every day. May our good Master always be the Head of your home; his holy law, the sovereign law; his holy love, the source of all love. You are certainly the happiest father whom I know!

And so, I never cease asking the good Lord to give you that [gift of] surrender to the divine and fatherly Will of God over you and over your loved ones.

Please offer my fondest sentiments of devotion to your whole family.

All yours in our Lord,  
Eymard, S.

P.S. Warm fraternal greetings to Fr. Jacquet, and to good Fr. Barnola. Please send me a copy of my poor photograph, [I want] to see what I look like.

**1339**

**CO 1339**

**TO MME. ANTOINETTE DE GRANDVILLE**

(IV 53/104)

*Adveniat Regnum Tuum*

*Paris, January 11, 1864*

Madame and dear sister in our Lord,

Thank you for your wishes, your prayers, your spontaneous thoughts. I am late with you; I made up for it in the presence of our Lord early in the morning on New Year's day.

What I wish for you is strength; be strong to confront your weaknesses, your worries and especially your frustrated self-love at being so brusque and impatient; that is your cross, your humiliating side. Accept the humiliation of it and especially the patience. Just don't be fond of your faults: that's all the good Lord is asking of you. I am satisfied with your efforts; always continue this way. Go like a beggar to our good Master.

May our Lord become your divine guest. Oh! Then, I would even be happier to go see you, for you would be very rich.<sup>11</sup> Don't be in too great a hurry to decide on a confessor; wait to see who will be named. I agree with you, but he must also deserve your trust, spontaneity and [meet your] needs.

My very deep respects to your dear sister.  
I bless you in our Lord in whom I am

All yours,  
Eymard, S

**1340**

**CO 1340**

**TO JOSEPHINE GOURD (SR. JOSEPH DU SS)**  
(V 53/76)

*Adveniat Regnum Tuum*

*Paris, January 13, 1864*

Madame and dear daughter in our Lord,

I am writing to thank you for your wishes; they are what I hope for; but there is so much to be done [yet] to become a real instrument of God!

Oh! How deeply I feel my faults and weaknesses! I am like one who wants to walk and cannot. I have such a great need for God's mercy!

As for you, let yourself be led by the current of divine Providence. Everything that happens around you is from God and for your greater good. God does everything for the best.

I would really like to have you here. My hope is that you will come in God's own time and moment.<sup>12</sup>

Yes, have confidence for this dear soul.<sup>13</sup> God is working on it; it is in the throes of battle. Pray in union with your mother, the Society of the Most Blessed Sacrament.

Oh! When will the beautiful moment come when God will be in your three hearts, making them one in his divine love.

I bless you.  
All yours in our Lord,  
Eymard, Superior

One of these days I will write to Miss Stephanie. I am leaving tomorrow for Angers for 4 days. I wanted to bless you before leaving.

Madame Gourd

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<sup>11</sup> He hopes she will have permission to keep the Sacrament at home.

<sup>12</sup> To join the Servants of the Blessed Sacrament.

<sup>13</sup> Her husband(!)

1341

CO 1341

**TO MME. TAMISIER, TOURS**  
(VII 1/2)

*Adveniat Regnum Tuum*

*Paris, January 13, 1864*

Madame,

God will bless you for giving him your good and dear daughter.<sup>14</sup> She is fine; she is happy. She seems to have found her center of life. Her heart is blossoming under the beautiful sun of the Eucharist. It also seems to me that her health is better. So then, she is more peaceful and happy! We will see whether God will grant her the total grace. She is very loved by the Ladies. Her singing is a joy for us in the chapel.

And so, thank you, Madame, we will take good care of her and we will respect God's freedom in her.

Also accept my best spiritual wishes in our Lord. May his kingdom come!

You are suffering from everything that is being said. I understand it, but don't let yourself be influenced by this passing wind. The Holy Will of God will scatter all these clouds.

Goodbye dear Madame,

All yours in our Lord,  
Eymard

1342

CO 1342

**TO COUNTESS D'ANDIGNE**  
(V 17/52)

*Adveniat Regnum Tuum*

*Angers, January 19, 1864*

Madame,<sup>15</sup>

I cannot leave Angers without writing you a few lines. There is nothing new for the Ladies;<sup>16</sup> it's impossible to begin now. The houses that were bought will not be available before the month of May: one of them for sure: the Bardet house; the other will be available only around the feast of St. John. I wanted to buy the middle house, belonging to Mr. Ruisson, a house which is worth 18,000 francs at most. He wants 30,000 for it, saying very simply that he wants us to pay for the convenience. It's a little expensive! I am being advised to wait, that no one would go as high as the price I am offering.

Before coming, I told our Sisters: "You are not quite ready, that is why God is making you wait. He doesn't want to come to Angers until everything is ready: A King does not improvise."

Well, Madame, I had them tell you to serve our Lord with joy; you must. What is better than to serve him with love? Love produces joy and dedication: is anything better? You are in God's graces as in the Ocean: thanksgiving ought to be your continual sentiment. So always consider God's wonderful kindness over you, his fatherly hand, which is so attentive and always so gracious even in the smallest sacrifices he asks of you. Look at everything through this divine prism, and

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<sup>14</sup> To be a religious.

<sup>15</sup> Taken from a copy, not the original.

<sup>16</sup> The foundation of the Servants of the Blessed Sacrament in Angers.

everything will be colored by it! Remember that natural sadness kills the body and the mind; spiritual sadness, the heart and devotion. I know that there is a wholesome sadness, but I don't wish you even that one. I prefer to know that you are on the Heart of Jesus with St. John, than at His feet with Magdalen.

And so, in order always to be happy with our Lord, flee from yourself. The sight of yourself agitates you, consider yourself as a stranger except in God.

So be very simple, have a simplicity which looks at things in the goodness of God. Oh! how lovely everything then becomes! Goodbye, Madame, I am running out of paper. It is late, I bless you.

Tomorrow night, Tuesday, I will be in Paris.

Jan 22	Conference Servants: The eucharistic death.
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**1343**

**CO 1343**

**TO BISHOP VALERGA, PATRIARCH OF JERUSALEM**

(VI 1/3)

*Paris, rue fg. S. Jacques 68, January 22, 1864*

Your Excellency,

I am sending Fr. de Cuers, a professed religious of our Society of the Most Blessed Sacrament (canonically approved) to Jerusalem, to take the necessary steps for a foundation of a house of Adoration on Mount Sion at the very spot, if it is possible, where our Lord instituted the Most Blessed Sacrament of the Altar.

We know that, humanly speaking, the matter is difficult - perhaps impossible - but with the blessing of the Vicar of Jesus Christ, the help of Your Lordship and, above all, with the grace of God, we hope against all hope.

And so, Your Eminence, I do commend to your zeal and piety, so well known in the Church, this devout project and the Priest I am sending to Your Lordship, whose most humble and obedient servant I am confident to say that I am in our Lord,

Pierre Eymard

Super. of the Society of the S.S.

*Jan 24. Departure of Fr. de Cuers and Brother Albert Tesniere for Rome.*



1344

CO 1344

**TO MME. LEPAGE**

(IV 1/26)<sup>17</sup>

*Adveniat Regnum Tuum*

*Paris, January 24, 1864*

Madame,

I thought I might see you around New Year's Day, but I see that I must give that up. However, I would have been very happy to see you, and to hear you tell me about your dear family and your holy spouse whom Heaven jealously snatched from you. He certainly owes you something, as you must have added to his crown. True friendship lasts forever. Such profound blows must have shown you the vanity of all passing things! Of every transient joy! Oh! How blessed we are to know our Lord and to find everything in him!

Your mission is surely not completed. You must still complete what has been started in your family, and which I hope you will see, for God's glory.

Remain always an apostle of the God of the Eucharist; it's a mission of fire near those who are cold, of light for those who do not believe, of holiness for the soul of the adorer. Jesus said: "I am the bread of life."

How good is the good Lord to have made us know, love and receive the divine Eucharist! What more can a hungry soul desire?

I recommend to your love for our Lord a great project which we have for his greater glory.

1345

CO 1345

**TO THE SECRETARY GENERAL, ORLEANS CO.**<sup>18</sup>

(VII 1/1)

*Paris, January 24, 1864*

Mr. Secretary General,

It is my honor to send you herewith the Statutes of our Society: a copy in conformity with the one which is filed with the minister of Worship.

I understand the justice and wisdom of your request, Mr. Secretary General. In fact, to enjoy a favor, we must fulfill its conditions and we believe we fulfill them well, because our Work for the First Communion of adult workers is constantly increasing, and by means of the children we are trying to help their poor parents and to legitimize their marriages, which are too frequently illegitimate, also. Therefore, I hope that you will let us retain the charity of our half fare and that we will always be happy to be in your debt.

It is with sentiments of profound respect...

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<sup>17</sup> This is the first of twenty-six letters addressed to Mme Lepage from Rennes.

<sup>18</sup> Orleans Co. – a railroad company.

1346

CO 1346

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**

(I 132/181 VI 2)

*Adveniat Regnum tuum*

*Paris, January 25, 1864*

Very dear Father,

I am sending you the letter of His Excellency Disraeli. Today, this kind ambassador waited to hand over his letter to me personally; he reached out to shake my hand very kindly.

Really, dear Father, our Good Master does everything so well that we have reason to hope in his all-powerful goodness.

If we had come to the Blessed Sacrament only to accomplish that one beautiful mission: to give back the Cenacle to our Lord, it seems to me that, beyond that, nothing is left but the “*Nunc dimittis*.”<sup>19</sup>

Be strong then, dear Father, and have confidence. I am not saying that our Lord is for us and with us; but that everything is for him and for his greater glory.

We are constantly praying for you. I accompany you in all your ways.

If you have time, go see Fr. Basile at the Passionists, ask him for a petition for the Congregation of Rites, to obtain permission to say Lauds separately from Matins, presenting as a reason:

1. that we must stand before the Blessed Sacrament. It would be a relief.
2. it was done in the past. (cf. Martne)
3. That we will say Lauds “*summo mane*,”<sup>20</sup> etc. Good Fr. Basile will do that willingly for you.

If you see the priest from Marseilles in Rome, ask him to have bound the work which he brought for Cardinal Antonelli. Ask him also to re-copy my letter on good paper.

I bless you, and your dear companion.

All yours in our Lord,  
Eymard S.

1347

CO 1347

**TO COUNTESS ADELE DE REVEL DE NESC**

(VII 12/17 VIII 26)

*Paris, January 25, 1864*<sup>21</sup>

Mademoiselle,

Your letter brought me a joyful moment. I am keeping it to reread it. I will not leave for Marseilles yet; I have just sent Fr. de Cuers ahead of me, so that if I am to go, it will only be in a month or a month and a half; but I will be sure to let you know, because I would be happy to see you again and to speak with you a little. I am getting older, I am already in my fifty-fourth year. You laugh, and yet I don't expect to get old bones in this world. I admit that I don't want to die; I see so many things that still need to be done! I would really like to leave like David, bequeathing peace to Solomon.

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<sup>19</sup> “Now you can dismiss...”

<sup>20</sup> “Very early in the morning...”

<sup>21</sup> The content indicates this letter was written in January, not June, as printed in French. Troussier.

1348

CO 1348

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**

(I 133/181 VI 2)

*Adveniat Regnum tuum*

*Paris, February 1, 1864*

Very dear Father,

I am sending a letter with this mail to tell you that we are following you step by step with our hearts, wishes and prayers; we hope that our Good Master will hear them.

Tomorrow, on the feast of the Presentation of our Lord in the temple by his most holy Mother, we will present you very specially to Jesus and Mary themselves.

I think that you must have received the letter I sent you from Ambassador Disraeli; to add the stamps, it was too late when I received it on Monday. So here is what I am asking you to do: you are at the source of good insights and reliable information; please find out whether Rome would approve the distinction which we made between triannual vows which the Society could dispense, and perpetual vows reserved to the Holy See.

The Sacred Congregation of Regulars, by a decree given July 17, 1858, to the Trinitarians, and March 19, 1857, to the Dominicans, declares the following:

1. *Vota simplicia, perpetua erunt ex parte voventis, utpote quae tendunt ad emittenda deinde vota sollemnia, in quibus perfectionem et complementum accipient.*

2. *Eorundem votorum simplicium dispensatio reservata est Romano Pontifici cui professi gravibus urgentibus causis preces porrigere poterunt.*

3. *Verum eadem simplicia vota solvi etiam possint ex parte ordinis in actu dimissionis Professorum, ita ut data dimissione professi ab omni dictorum votorum vinculo et obligatione eo ipso liberi fiant.*

4. *Superiores Regulares ad quos spectat concedere poterunt huiusmodi professis litteras dimissorias dumtaxat ad primam tonsuram et ad ordines minores.*<sup>22</sup>

Would they grant us simple vows for three years, which would be perpetual on the part of the one making vows, but temporary on the part of the Society? First question.

But should we define vows in this manner, we would need to know whether, during these three years, we could call forth our subjects only to the four minor orders; in that case would we not be binding ourselves? exposing ourselves to losing many subjects who would not want to wait four years to be ordained? I say four years, including the novitiate year; these are great difficulties.

2. Some say that to admit candidates to perpetual vows immediately after one year of novitiate, would be to expose ourselves to receiving vocations who have not been sufficiently tried; however, we must make a choice. I don't think Rome will approve temporary vows as we have conceived them; as Rome sees it, these are not canonical vows. Inform me on this point.

3. There would be a third way; that is to require two years of novitiate as many communities do.

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<sup>22</sup> 1. The simple vows will become perpetual on the part of the one making the vows inasmuch as they prepare one for the time when they will pronounce solemn vows in which the vows will become perfect and complete.

2. A dispensation from these same simple vows is reserved to the Holy Father to whom the professed can ask for an extension for serious and urgent causes.

3. It is true that the same simple vows can also be dispensed by the Ordinary in the act itself of dismissing a professed religious so that when a professed is dismissed he becomes free of every bond and obligation of the vows made to that Ordinary.

7. Regular Superiors, to whom it is granted, could give dimissorial letters of these same religious up to first tonsure and minor orders.

*Pilgrims for the Cenacle*

By setting the principle that perpetual vows would not be made until 21 years of age, some, by that fact, would have a longer probation. As it is, the simple Brothers cannot be admitted before 20 years of age, according to the apostolic Constitutions. Dear Father, please don't leave Rome without seeing a few key people who would be informed about this matter: Msgr. Chaillot, or Msgr. Pregliati, Secretary of the Congregation of Regulars, or someone else. I am at a standstill on this question.

Brother Albert's mother is doing well, I see her from time to time.

Everyone is the same as usual, we are waiting for news from you.

Goodbye, dear Father, dear Brother Albert.

Affectionately yours in our Lord,  
Eymard S.

Mr. Baudry came a few days after you left, and he graciously gave us the amount. I'm sorry that I still cannot put on the stamps: the post office is closed.

To Rev. Fr. de Cuers  
religious of the Blessed Sacrament  
at St. Brigitte's, Piazza Farnese  
(via Marseilles) Rome

*Feb. 2. The two travelers were received by the Pope after the Angelus. Father de Cuers presented the petition from Father Eymard.*

<i>Feb 2</i>	<i>Conference Servants: Vows. Purification, vow of obedience, the cord, the name.</i>
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**1349**

**CO 1350**

**TO BISHOP CRUICE', (MARSEILLES)**  
(VI 1/1)

*Paris, February 2, 1864*

Your Excellency,

It was said of our Lord that he was good. Our whole Society, and especially our house in Marseilles, are happy to say the same about you, Your Excellency. And now here I am again, to put before you our desire to receive, from your generosity, two dimissorial letters following on the Tonsure in the name of Most Rev. Guillaume Angebault, Bishop of Angers, for two of our professed religious in theology and from Marseilles. They are: Henri Billon and Joseph Chave.

They will be, Your Excellency, two good adorers who will be encouraged by your warm and zealous devotion to come before the Most Blessed Sacrament, and who will pray continually for their good Bishop and for the dear city of Marseilles.

May Your Excellency always bless and have a paternal love for us in our Lord, in whom I am happy to be,

Your most humble and most grateful servant,  
Eymard, Sup. Soc. SS.

**TO HIS HOLINESS PIUS IX<sup>23</sup>**  
(VI 1/2)

PROJECT FOR THE FOUNDATION OF JERUSALEM<sup>24</sup>  
MOST HOLY FATHER,

Pierre Eymard, Superior of the Society of the Most Blessed Sacrament in Paris, humbly prostrate at the feet of Your Holiness, submits that: for many centuries the Cenacle has been in the hands of infidels, for the punishment and humiliation of Christians; and yet it is the most venerable and the holiest church in the world! There, was the first altar, the first tabernacle of the Holy Church of Jesus Christ. It was from there that [the Church] went out, holy and powerful, to win the world for the Savior. It would be timely indeed, Most Holy Father, to regain possession of our father's house, to place our Lord back on his throne of love, and to render to him solemn and perpetual worship of adoration in the very place where his boundless love instituted the adorable sacrament of the Eucharist. The dogma of the Immaculate Conception should naturally lead to the eucharistic reign of our Lord; such is our confident hope; and the reclaiming of the Holy Cenacle must be its precious fruit.

In former times there were Crusades for the Holy Places. The Society of the Most Blessed Sacrament, canonically approved by a Decree of the Sacred Congregation of Bishops and Secular Clergy, dated June 3, 1863, desires to undertake this crusade for the Holy Cenacle, to buy it back from the Turks. Since it is willing to consecrate to this eminently Catholic work, its property, personnel and life, and to establish solemn and perpetual worship of adoration there to pray night and day for Your Holiness, for Holy Church, for the reconciliation and conversion of the world, for the triumph of faith and love for the Most Holy Sacrament of the altar.

It is to this purpose, Most Holy Father, that we are sending [one of our Religious] to Jerusalem; and first, to Rome, that he may lay at the feet of Your Beatitude our project and our hope, confident as we are that with your blessing we shall succeed. Therefore, this humble petitioner begs Your Holiness, if you see fit, to recommend Fr. de Cuers, his representative, to Bishop Valerga, Patriarch of Jerusalem; and should you find it opportune, to support our request to the Administrators of the "Holy Door" for a decree of sale.

Mr. Drouyn de Lhuis, Minister for Foreign Affairs, has already recommended us in this matter to the French Consul in Jerusalem, Mr. de Barrere.

It is a great work that we wish to undertake! But, if your Holiness is with us, we have our Lord Jesus Christ, for Whom all is easy and possible.

And this petitioner will pray the Lord etc...

Feb 5	<i>Conference Servants: Recollection and sensibility.</i>
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<sup>23</sup> This petition was drawn up in Paris in January 1864, but presented to the Holy Father by Fr. De Cuers on February 2<sup>nd</sup>.

<sup>24</sup> This copy was made from the authenticated copy of the Sacred Congregation of the Propagation of the Faith. It is slightly different from the text quoted in Troussier, vol. II, pp. 422-423.

1351

CO 1352

**TO MR. BESSIERE**

(VII 1/1)

*Adveniat Regnum Tuum*

*Paris, February 9, 1864*

Dear Sir,

I am sending you this letter in its first draft.<sup>25</sup> Cut, eliminate, take away whatever you will and especially put it in correct French, because I hardly have time to elaborate this thought. As to its form, it is like rough minerals emerging from their geological source.

I am also sending you the design for our seal... please return it to me. I am sending two; choose one.

I regret that I don't have time to come see you at this time. I will make up for it later.

My respectful regards to Mr. Buffet.

All yours in our Lord,  
Eymard, Superior

Mr. Bessiere

1352

CO 1353

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

(II 232/395 VI 2)

*Paris, February 12, 1864*

Read the [enclosed] letter carefully, my daughter. See whether it might not be too strong, and what effect it could have.<sup>26</sup>

We are certainly praying for your beloved sister Jenny and for your aunt. You must see what is not proper in your sisters, in order to [help them] get rid of it, and their faults in order to correct them. Mother: it is the heart which gives orders; Servant of the servants: gentleness is at work, charity guides the will, and prudence decides everything. We must be very careful not to let ourselves be affected by the faults of those who are close to us, because it ordinarily creates an obstacle to peace or wise decisions.

We need to do as God does; be very patient with individuals, usually make general admonitions, and always soften corrections, because we are dealing with slow minds, limited will power, selfish hearts, and sick nerves. We must perform a maternal comedy. It's almost funny, but that's how it is. I bless you in our Lord.

Eymard

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<sup>25</sup> We do not have the letter he was referring to, nor know its contents. It may have to do with efforts to purchase property in Angers. cf. next letter.

<sup>26</sup> cf. note on previous letter to Mr. Bessiere Feb. 9, 1864, and letter to Mme d'Andigne Jan. 19, 1864.

**1353**

**CO 1354**

**TO MME. ANTOINETTE DE GRANDVILLE**  
(IV 54/104)

*Adveniat Regnum Tuum*

*Paris, February 12, 1864*

Madame in our Lord,

I'm still indebted to your charity. You were worried about my cold; it was the beginning of the flu which made me sick only for one day and night, then I [was able to] get up and I have been working as usual.

I was happy to see you at least for a few hours, and I hope that our dear Master has blessed and is still blessing your good dispositions. Feelings are like thoughts: they come and go; we must feed them, restore them to grace and virtue; they need to be watered constantly, like a new plant.

Every day is new: add oil to the lamp of charity every morning: dismiss fear, agitation, worry: that's all like blinding dust, or like an upsetting and weakening fever.

Be firm with yourself. Good bye. I bless you in our Lord. My respectful regards to you, dear sister.

All yours in our Lord,  
Eymard, S

**1354**

**CO 1355**

**TO THE SECRETARY, CHANCERY OF PARIS**  
(VI 1/1)

*Paris, February 12, 1864*

Dear Secretary-General,

It was only a few days ago that I was able to have precise information about Fr. Croustillot, rue St. Sulpice 86. He is a priest, and he lives with a 22-year-old woman - an ex-nun whom he met and led astray at St. Joseph Hospital. I saw him, poor wretch. I pointed out to him as strongly as I could the consequences of his behavior, and I urged him to go into a monastery at Pierre-qui-vire. He promised me he would, but will he?

It seems that he is very unhappy, and asks me for help. He signs as a business agent.

This is where his passion for strong liquor has brought him. However, I shall try to get him to go to a penitential monastery.

Kindly accept, Fr. Secretary-General, the most respectful and dedicated sentiments of

Your very humble servant,  
Eymard

1355

CO 1356

**TO FATHER X<sup>27</sup>**  
(VI 1/1)

*Adveniat Regnum Tuum*

*Paris, February 12, 1864*

Dear Friend,

I have just written to the Prior of the Benedictines at La Pierre-qui-vire - he is a friend of mine. I am asking him to receive you, and he will receive you, I hope. They have a house in Belgium also. You will be happy there; they have studies there also. I await his reply and then I shall go and see your Bishop at once. So - [have] trust and confidence. I bless your religious sentiments, you are choosing the better part. It is the surest way. I am still counting on the grammar; please bring it when you come.

My respects to the Very Rev. Fr. Abbot,

All yours in our Lord,  
Eymard

1356

CO 1358

**TO FR. BERNARD, OSB<sup>28</sup>**

*Adveniat Regnum Tuum*

*Paris, February 13, 1864*

Very dear and esteemed Father,

I am writing to recommend a good priest to you. I know him well; he is devout, studious, and will be very helpful to you if you have any young men who need instruction,<sup>29</sup>....Latin and other studies. He was a teacher for a long time, then a parish priest; he has been aspiring to the religious life for many years but was always held back. He is now free. The concerns of pastoral ministry have been a great trial to him. I recommend him to you, despite his 50 years he enjoys excellent health. I have written<sup>30</sup> to ask the Bishop of Versailles for testimonial letters.

Dear Father, I would appreciate a prompt reply.

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<sup>27</sup> Cf. preceding and following letters.

<sup>28</sup> Prior of La Pierre-qui-vire

<sup>29</sup> The blank spaces correspond to illegible words in the manuscript copy.

<sup>30</sup> The 2 underlined words are doubtful.



**1357**

**CO 1357**

**TO MISS AGARITHE MONAVON**

(V 9/9)

*Adveniat Regnum Tuum*

*Paris, February 13, 1864*

No, No, Dear Mademoiselle, you have not hurt me. My pen must have expressed my feelings poorly. It is with joy that I will see you in Paris if I am here when you come in April and May, because I am never sure of myself. I am the good Master's errand boy like a servant [who] never knows what will be commanded: that is my situation.

I understand that paper cannot transmit certain sorrows. Well! You will tell them to me [in person], and I will listen to them and share them deeply in our Lord.

Pray for me at this time. I have an important project for the glory of our Lord in the most Blessed Sacrament.

In this good Master,

All yours,  
Eymard

**1358**

**CO 1359**

**TO ARCHBISHOP CHALANDON, (AIX)**

(VI 1/1)

*Paris, rue fbg St. Jacques 68, February 15, 1864*

Society of the Most Blessed Sacrament

Your Excellency,

We have had Fr. Eugene Decombis here on retreat from your diocese. Born in Grans, in the Region of Salons, on December 13, 1829, he did his philosophy in 1848 at the Major Seminary of Aix, and since then he has taught at Ste Croix in Aix and in several other institutions. This young man asks to enter our Congregation. Without being quite certain yet about his religious vocation, we have seen that he is well-disposed and has good will. Therefore, I do not hesitate to beg Your Excellency to give your blessing to his holy desire and provide us with the testimonial letters needed for his admission to the novitiate.

I am happy to commend to your devotion, Your Excellency, our little Society which has been approved by His Holiness.

With deepest feelings of veneration I do not hesitate to call myself, Your Excellency,

Your most humble servant,  
Eymard, Sup. of the Society

1359

CO 1360

**TO THE PARISH PRIEST OF ST. GERMAIN-EN-LAYE**

(VI 1/1)

*Society of the Most Blessed Sacrament*

*Paris, Rue fg S. Jacques 68, February 15, 1864*

Dear Vicar-General,

We have had Father Decombis here on retreat. He has been a teacher in an ecclesiastical establishment in your parish. Father Vicar-General, I come with confidence to ask you for some confidential information about this gentleman. It would serve also as testimonial letters for his admission to our novitiate. Has he a good record from St. Germain? Do you know of anything in him which might be an impediment for the priesthood and the religious life?

Please accept my deep gratitude and profound respects in anticipation for this important service.

I am, in our Lord, Father Vicar-General, your most humble servant.

Eymard

Sup. of the Society

1360

CO 1361

**TO FR. ALEXANDER LEROYER, SSS**

(I 17/54)

*Adveniat Regnum tuum*

*Paris, February 16, 1864*

Dear Father,

Finally we have news about our travelers: they had a good trip and saw the Holy Father on February 2<sup>nd</sup> at 6:00 p.m. They had a fine audience and were promised a letter of recommendation; the petition was referred to the Propaganda to be studied, since it belongs to its jurisdiction. Father expects a letter permitting him to leave around February 21<sup>st</sup>: he is happy and hopeful.

The little boy from Angers arrived, happy and joyful: he has good will.

I will see whether I can send you some of our surplus, though we still need it. For though we have enough candelabras for the great feasts, we are poor for ordinary days. I would prefer to send you the money to buy some, if I had some, but this trip leaves me a bit dry, especially if I needed a second one; I gave all your messages to Brother Eugene.

Impossible to buy Mr. de Russon's house at that price, we can do perfectly without it, after all. If he wants to take advantage of our desire for it, he is wrong; as for the alley, we will manage without it.

So, I'm no longer thinking about it or wanting it; good Mr. de Russon wanted a nest egg, by selling it for 30,000 francs and taking the doors and windows; fortunately, I had been warned about such a possibility.

Everything is the same as usual, I sent Brothers Marius and Charles to Marseilles; they really needed that help.

As for the Masses to be said, I am saying only those for which I have money on hand. The matter of Brother Henry's aunt is delicate, but it would be even more delicate to sell titles and request prayers for the deceased. People who think that priests may make advances on their stipends are quite mistaken. That is my policy.

*Pilgrims for the Cenacle*

Goodbye, dear Father.

All yours in our Lord,  
Eymard

**1361**

**CO 1362**

**TO MME. CAROLINE SEMICHON**  
(VIII 1/1)

*Adveniat Regnum Tuum*

*Paris, Feb. 16, 1864*

Madame,<sup>31 32</sup>

I willingly accept the dates indicated by your Pastor for your retreat of adoration. I will arrive there on Saturday, March 5<sup>th</sup>. I understand that for the greater good, the blessed hospitality of the Pastor is preferable. You will not be hurt, Madame, since you want what is best.

So, please accept for you and yours, the respectful and devoted sentiments of

Your humble servant,  
Eymard

To Mme. Caroline Semichon  
at Neufchatel (Lower Seine)

<i>Feb 19</i>	<i>Conference Servants: Sanctification of actions, the personality, a word about confession.</i>
<i>Feb 21</i>	<i>Conference Servants: Good will, watching over the heart.</i>
<i>Feb 23-28</i>	<i>Adoration Retreat at the Parish at Dreux.</i>
	<i>Opening: Our need for a retreat.</i>
	<i>2nd Day: Sermon: Love is the principle.</i>
<i>Tue.</i>	<i>1st Conference: Trust is the foundation.</i>
	<i>Sermon: Trust through Jesus Christ, Attributes of love.</i>
<i>Wed.</i>	<i>Meditation: Love is the Principle.</i>
<i>Thu.</i>	<i>Purpose of the Eucharist.</i>
	<i>Summary: Fruits of the love of Jesus.</i>
<i>Fri.</i>	<i>Meditation: Attentiveness of love.</i>
	<i>Conference: On recollection.</i>
	<i>Sermon: Priesthood.</i>
<i>Sat.</i>	<i>Meditation: Attentiveness of love.</i>
	<i>Conference: On simplicity.</i>
	<i>Eucharistic reign of Jesus Christ, "Christus vivit, Christus regnat, Christus imperat." <sup>1</sup></i>

<sup>1</sup> "Christ lives, Christ rules, Christ commands."

<sup>31</sup> Attached to this letter was one addressed to F. Eymard with the following message:

Mme Semichon asks Rev. Father Eymard to sign this letter so she may know if the crosses were given to him.

(signed in pencil) Eymard

<sup>32</sup> Together with the original of this letter, two letters of Miss Tamsier to Mme. Semichon were given to SSS Archives in 1984.

**1362**

**CO 1363**

**TO FR. ALEXANDER LEROYER, SSS**  
(I 18/54)

*Paris, March 2, 1864*

Dear Father,

1. I am really behind with you: excuse me, I've just arrived from Dreux, where I organized adoration. Sunday I brought and left ... at Mr. d'Alvimare's (Eure and Loir), for two weeks. I am sending him your note.
2. I'll send you our two large candelabras; I had told Brother Eugene, he didn't have time to send them to you.
3. Under no condition should the Ladies take boarders.
4. I'm happy to see your two proteges become clerics.
5. Ask Mr. Bardet to wait at least until the month of April or May, when the Ladies will be in Angers. If necessary, I'll write to him, I would be extremely upset; I think his notary must be pushing for that, but he may pay a high price for it. If that is so, I'll surely refuse, I have the right to do so.
6. I'm pleased about the good news regarding the Bishop of Angers.
7. Tomorrow, on the third, they will arrive in Jerusalem; pray a great deal. Good news.
8. Fr. Champion gave you too early a date for Fr. Audibert's departure: my firm decision is that he make a canonical novitiate. However, we will see if we can loan him to you for a few days.
9. I'll write to good Fr. Carri one of these days: I was sorry and cross that he didn't consult you.

In our Lord, dear Father,  
All yours,  
Eymard

*Mar. 3 - Arrival of Fr. de Cuers in Jerusalem.*

**1363**

**CO 1364**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 233/395 VI 2)

*Paris, March 5, 1864*

Dear daughter,

...[7 lines erased].

2. I keep forgetting to tell you that the novices and professed are not obliged to render an account of their inner lives nor of their consciences when they are in direction with their Superiors; consequently, we must be careful to let them know that rule. It was removed from our Rule in

*Pilgrims for the Cenacle*

Rome because I had included it. I also saw that it was explicitly erased from other Rules as well, giving Superiors only the right to ask whether the external Rule is being observed. If the sisters want to talk about it, they are free to do so, but we should avoid asking them about it. Rome has taken away this religious right from all of us.

3. ...[28 lines erased].

Goodbye dear daughter, let your natural self die, be totally spiritual. Seek only the greater good. Please avoid whatever could hurt anyone ...[2 lines erased].

All yours in our Lord,  
Eymard

*Mar. 6-13: Retreat of Adoration at Neufchatel - he organized 46 men and 130 women for adoration.*

**1364**

**CO 1365**

**TO FR. ALEXANDER LEROYER, SSS**  
(I 19/54)

*Paris, March 15, 1864*

Dear Father,

I have just come from Rouen, and I am hurrying to write to you. I have just come from the notary for the power of attorney to buy the Bardet house. I can have it only tomorrow, Wednesday, at 4 o'clock in the evening, because of the authentication; so, it will only reach Angers Thursday morning. Therefore, please let Mr. Bardet be patient one more day; please urge him to do so in my name.

I am astounded that the plan for the contract was done without me: what I want is a tontine (group) contract, and not a personal sale; I'll send the form tomorrow.

Until Thursday morning.

Tomorrow night you will receive a more detailed letter.

All yours in our Lord,  
Eymard, S.

To Reverend Father Leroyer  
Superior of the religious of the Most Blessed Sacrament  
at the Carmelites  
(Maine and Loire) Angers

**TO FR. ALEXANDER LEROYER, SSS**

(I 20/54)

*Paris, March 16, 1864*

Very dear Father,

I am sending you Fr. Audibert with the necessary authorization for the two deeds for the Bardet and Soland houses. I chose to do it through him, to spare you any unpleasantness or embarrassment.

We will make the deed of sale with a tontine (group) deed. Tomorrow morning, Thursday, you will receive the authorization by mail; it was delayed by the authentication [required] from the court house.

Mr. Bardet will have caused us unnecessary expenses if he had the deed registered and undersigned privately in his impatience to have it over with, since these sales cannot be based on me. Besides, the time needed for a forced registration hasn't expired yet; I could make claims as well.

I told Fr. Audibert about it: I want to have some time to finance the Bardet house, since I must pay cash for Mr. de Soland's house.

Surely, Mr. de Russon's house would make it complete, but the Ladies will have more than enough; besides, when we have to pay 70,000 francs, we must consider our limitations.

As for me, I assure you that I don't want it, and it's over. I saw the advantage of that purchase as clearly as anyone, but there is a limit to everything.

They say that Mr. de Russon is even thinking of increasing the price on his house: let him do what he wills, but his expectation of the neighborhood going up may be illusion. I persist in my first idea of having the church at the carpenter's place; we would then be free of any compensation.

Do not hurry to abandon or change the Gothic form; let's wait for the decision, since the Congregation is going to study the question [based] on the report from Malines.

Send me Fr. Carri for the workmen's Easter duties. I will send him back to you Monday or Tuesday of *Quasimodo*.<sup>33</sup> Fr. Chanuet will be involved with the First Communion of the children he prepared: it's only right. Besides, in the Society we have a mission of obedience and nothing more; the works belong to the Society and not to the members: Fr. Carri really devoted himself to them, he deserves much from the Society.

God has blessed a retreat of adoration which I have just preached at Neufchatel. I organized the service. I left 46 men adorers and 130 women adorers, led by the Clergy.

Our travelers arrived in Jerusalem on the third. I am waiting for fresh news: pray a great deal.

The Bishop was so delightfully kind and fatherly toward the Ladies.<sup>34</sup> It was a very happy feast for us! May God preserve him for us!

All yours in our Lord,  
Eymard, Superior

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<sup>33</sup> Sunday after Easter.

<sup>34</sup> Visit of Bishop Angebault of Angers to the Servants in Paris.

1366

CO 1367

**To MME. X**  
(VII 1/1)

*Paris, March (or May) 16, 1864*

Madame,

I arrived only last night. I am hurrying to thank you for your good letter and for the precious information you give me about Mademoiselle your niece. Good Mme Bucheron will be very happy about it. Madame, I've never met a more beautiful soul than this deeply Christian mother! [She is] so dedicated and so modest about her good deeds. Her daughters must inherit such a great heart and such enlightened piety. I know that Mr. Jules' sentiments are very honorable and religious. I know his respect for religion, his open religious loyalty. It didn't occur to me to ask whether he is practicing. He must do so quietly and fearlessly. If he doesn't, I will answer for him, he will do it.

Your niece will be happy with Mr. Jules, I have no doubt. I have rarely met such rich and kind personalities. What I know about him is worth a whole life.

Madame, let me send you a little example of it, and then you can judge for yourself.

In our Lord, Madame,  
All yours,  
Eymard

1367

CO 1368

**To FR. X<sup>35</sup>**  
(VI 1/2)

*Adveniat Regnun Tuum<sup>36</sup>*

*Paris, Rue fg St. Jacques 68, January 21, 1864<sup>37</sup>*

My dear Father,

I received the letter which you did me the honor of writing to me on the 16<sup>th</sup> of this month, in which you express your desire to enter our Society. Before I ask your worthy Bishop for his reference, I ... by yourself ... as well ... and on the motives which have led you to the religious life and especially .... The first objective ... We also have the Holy Ministry, but it is mostly limited to the Holy Eucharist, like retreats of adoration, 1st Communion, etc.

To belong to our Congregation, we ask only two conditions: the ability to follow the rule, and to bring to us the dignity of the priesthood.

I do not need to tell you, Father, how excellent and joy-giving is this eucharistic vocation. Your request is enough to show me that you desire it.

I am, in our Lord, Father, your respectful and devoted servant.

Eymard, Sup.Soc.SS.

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<sup>35</sup> Perhaps Fr. Caret cf. the following letter to Bishop Lavigerie. (cf. Doc. 1368)

<sup>36</sup> Preceded by illegible words

<sup>37</sup> Perhaps March

**1368**

**CO 1369**

**TO BISHOP LAVIGERIE, (NANCY)**  
(VI 1/1)

*Paris, March 30, 1864*

Society of the Most Blessed Sacrament  
rue fg S. Jacques 68

Your Excellency,

Fr. Caret, from your fine city of Nancy, has told me of his desire to enter our Society. May I request some personal information from Your Excellency.

1. Is he and is his ministry honorable? We cannot receive anyone who has the slightest blemish.

2. Does he have a good community spirit?

3. Do you know, Your Excellency, the principal motive for his desire for religious life?

I do hope, Your Excellency, that you will kindly give me a confidential reply. When I bid you farewell in Rome, you promised us your good will. I thank you for it in advance, and our good Master will be your debtor.

It is with feelings of the deepest respect that I feel the assurance to call myself in our Lord,

Your most humble and devoted servant,  
Eymard, Super.

<i>Apr 1</i>	<i>Ret.Ser: Gentle humility and love.</i>
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**1369**

**CO 1370**

**TO MARIETTE GUILLOT (SR. ANN-MARIE DU SS)**  
(III 17/21)

*Paris, April 2, 1864*

Dear daughter in our Lord,

Don't worry: it is only a threat and nothing more. Go to Mr. Giraud, judge at the Tribunal, 57 rue Saint Joseph. He will give you good advice; give him my little note.

I deeply felt your fears and troubles, though I didn't write to you as I would have liked, somewhat for lack of time, waiting in vain for more free time, a thousand things to do, and also, a little laziness.

Alas! I am always late with everyone, even with the good Lord.

So, now your poor aunt has died and your dear sister is feeling better. Then other crosses have come, that is our life when we follow Jesus Christ, our good Master. Don't be discouraged: someday rest and peace will come. You have two families: the one in Paris is entirely dedicated to you and loves you. God wants you to stay a little longer in Lyons.

Your presence is still needed ... Be there as if you were on mission from the Blessed Sacrament.



*Pilgrims for the Cenacle*

Have courage then, dear daughter; you are ever present to us and very dear in our Lord, in whom I am

All yours,  
Eymard

P.S ....[5 lines erased].

**1370**

**CO 1371**

**TO FR. ALEXANDER LEROYER, SSS**  
(I 21/54)

*Paris, April 5, 1864*

Dear Father,

I am sending Fr. Carrié back to you, he is happy to return there. He has already improved a lot; take care of him, let him hear some confessions; that would be a good change and would attach him to the house.

He is bringing you 200 francs. That is all I can send you at this time, since Fr. de Cuers is not here to draw his pension.

I am sending you one of my best Brothers, Brother Antoine. You would do well to assign him exclusively to the sacristy: he is skilled and devout, and he will take good care of your things. He is a tailor.

Fr. Bouix told me that we can use Gothic vestments, that Rome doesn't condemn them at all, but would say nothing more.

Nothing new from Jerusalem. Father tells me that the Cenacle is a stronghold of the devil, that it will need to be besieged in every way, but that prayer will overcome everything. They are fine.

I sent your crosses through Brother Henry, I believe, but I am sure I gave them to be taken to you; could he have forgotten them in his suitcase?

Spread the love and service of our Lord, and you will be good adorers.

All yours in our Lord,  
Eymard

P.S. - Don't overwork Fr. Audibert. Take care of him.

**1371**

**CO 1372**

**TO FR. CYR AMAND CHAMPION**

(I de C 134/181)<sup>38</sup>

*Paris, April 13, 1864*

Very dear Father,

Here enclosed you will find the two declarations needed to withdraw the amount in question; I hope that they will no longer hold back on the two deeds.

Take care of yourself, Father, go out to rest a little, you must be tired. I hope I will not have to leave you alone for the feast of the Blessed Sacrament, as I feel that would be beyond your strength.

Thank you for your last letter. Nothing new here, we are still waiting for some news from [Jerusalem]. I fear that Fr. de Cuers let himself become discouraged too quickly to face the question of the Cenacle head on. He must have let himself be too depressed by the impossibilities.

Let us pray much. - Yes; Emmaus, but as a last consolation: we must try the impossible and hope for everything.

Very dear Father, I am very united and tenderly loving in our Lord,

Eymard

**1372**

**CO 1373**

**TO BROTHER MARIE RATONS, SSS**

(VI 2/7)

*Adveniat Regnum Tuum*

*Paris, April 16, 1864*

Very dear Brother Marie,

Your letter pleased me greatly in our Lord, as did your obedience. So now you are in Marseilles, as [you were] in Paris, with the Blessed Sacrament and for the Blessed Sacrament. If anything outward has changed, may your piety, your spirit of penitence and love not change. A religious of the Blessed Sacrament belongs to no particular region or house. He is part of the court of the Great King and follows him everywhere. Take care, dear Brother Marie, not to give way to sadness - nor let the desire for penance lead you to value your holy vocation less - that would be a temptation. There are some penances which may be done without permission - I mean those which come from everyday life; but penances of fasting, cords... not beyond once or twice a week, - going without sleep, or not sleeping on a mattress.

Well, dear brother, have courage; see good Father Audibert and be open with him. I thought I would have time to write a letter to Brother Charles - I'll write to him later.

Affectionately yours in our Lord,

Eymard

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<sup>38</sup> Although this is not one of the letters addressed to Fr. de Cuers this letter 134/181 was found in the files with his correspondence. In the chronological listing, this letter is shown as being addressed to Fr. Champion.

**1373**

**CO 1374**

**TO MME. ANTOINETTE DE GRANDVILLE**  
(IV 55/104)

*Adveniat Regnum Tuum*

*Paris, April 19, 1864*

Madame in our Lord,

You are the only one to whom I would write; I am ill with the flu, coughing, etc. which saps my strength for anything else. May God be blessed! I must admit that in the midst of all my work I said: If Nantes were not so far! But it's too far. We are few priests and some are ill. But then, I am not any worse.

I'm glad you were able to follow the retreat of Fr. P. de Pontlevoy. We must always welcome God's passing graces. It's a good resolution to be more punctual!! Hold to that. - Life comes first. Then a religion based on ordinary duty is best. We shouldn't let ourselves complain about our duties even one day because we will be tempted to do the same the next day. So dear daughter, pay your debts and engage in a free trade of love with our Lord.

I was very happy to see that you were pleased with Fr. Rich, and I urge you to continue. I am pleased with the freedom he is giving you and the punctuality he is requiring. I plan to go to Angers around May 15<sup>th</sup> when the house for the Ladies will be ready for repairs. Surely, if the good Lord allows, I hope to bring you a greeting from our Lord.

Don't worry about me. The pain in my side seems to have passed; I still have some fever and whooping cough, and I'm not bedridden although I am tempted to be. However, I must shake off this illness. God is helping me!

I bless you wholeheartedly in our Lord.

Eymard, S

**1374**

**CO 1375**

**TO VIRGINIE DANION**  
(IV 20/36)

*Adveniat Regnum Tuum*

*Paris, April 21, 1864*

Mademoiselle and dear sister in our Lord,

I've just received your letter and its contents. I am and will be faithful to my commitments for thanksgiving. I like to say your Masses; first of all it saves you from needing to send directions here, and then it is a bond of union in the service and for the glory of our good Master. I was complaining about your silence; every day I wanted to break it and find out why. Do you want to become a recluse? Before you do so, at least come to see us in Paris. Are you tied to your duty, to your village, your Works? In that case, may we come to see you? I often [thought] about it in order to share my hopes with you, but can it be done on the way to Angers? Answer me yes or no about that because it's also necessary that you should be free.

I have a great plan: It is to regain the Cenacle! To put the Most Blessed Sacrament back on a beautiful throne at its holy Birthplace. I have already sent two of my religious to study the question, submit it to the Holy Father, handle the question of law and the question of fact. It is already being studied; the Patriarch of Jerusalem is in our favor, the Holy Father is studying it and seems well disposed. There are two major questions to be resolved:

1. The question of the Franciscans who have exclusive ownership and privileges in the Holy Land;

2. Purchase from the Turks because it's a mosque.

We wanted to buy the ruins of the Church of Emmaus, but the Franciscans opposed it; they don't do it themselves and won't let others do it. It will come in its own hour and time, but we must pray and suffer: these are the two arms of faith.

I would really like to establish a fourth house for retreats, like a eucharistic Carthusian house, for vocations which are exclusively contemplative. I am praying and looking for this heaven of adoration. At the end of May, at Corpus Christi, I will found a convent for the Servants of the Blessed Sacrament, whom I have been preparing here for seven years. The Bishop of Angers wants them and is happy to receive them, I will give them to him. The house is already bought.

I've just finished our Constitutions. Now I would like to prepare a Manual of adoration; the Office of the Blessed Sacrament is already printed. Since thanksgiving is your mission, give me everything you have that has been printed, and also send me a few meditations on the Eucharist. So get to work at the feet of our Lord as soon as possible. The world is hungry and is dying of hunger, alas! very often in the arms of priests who are without love.

Two weeks ago, Bishop Maupoint, whom you know, came here to confirm our workers; he really impressed us.

I'll be here until May 16<sup>th</sup> when I will go to establish the Ladies at Angers.

I bless you in our Lord, and I am in his mutual service,

All yours,  
Eymard, Superior

**1375**

**CO 1376**

**TO FR. ALEXANDER LEROYER, SSS**

(I 22/54)

*Adveniat Regnum tuum*

*Paris, April 25, 1864*

Dear Father,

Joseph is asking for a certificate to obtain permission from the General to travel to Angers. It's a formality which will save him the trouble of doing it later.

I am sending you the one<sup>39</sup> which belongs to Miss Guillot. It is absolutely necessary to have her signature legalized by the police commissioner as soon as possible; if there are any difficulties, please prepare one like it.

I will remember your clasps.

Please keep for me any surplus of Mass stipends which you may have (even for 1 franc).

The Jerusalem affair is progressing according to the chain of command:<sup>40</sup> the Patriarch answered in our favor at the Cenacle; he wants Fr. de Cuers to bring his letter of reply to Rome to sustain it. There are two major questions in this affair: the question of right, the one which would give us the religious right and place of the Franciscans: that is the principal one - and the question of fact, that is, the purchase.

First of all, we must establish the first one: things are going well; the question of Emmaus has vanished, and I'm not sorry about it. The Franciscans yetoed it, even against the Patriarch's wishes; then the Patriarch placed an interdict upon the place. Everything will come to us in its own day and time.

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<sup>39</sup> The certificate.

<sup>40</sup> Literally: hierarchically.

*Pilgrims for the Cenacle*

Goodbye, dear Father.

All yours in our Lord,  
Eymard

P.S. -- Fr. Champion is not too well. I am sending him Fr. Audibert as a helper, it seems that he really needed him. A blood clot partly paralyzed his left arm; he had spoken to me about Miss Fabre, and I had answered favorably.

**1376**

**CO 1377**

**TO MME. ANTOINETTE DE GRANDVILLE**  
(IV 56/104)

*Adveniat Regnum Tuum*

*Paris, April 26, 1864*

Madame and dear sister in our Lord,

Thank you for your kind invitation. I would be at home with you, but at this time I'm having our Rules printed and I must be here. Then, I also received several candidates and they need to be initiated into their new life. My little discomforts won't prevent me from working; I'm doing better, I have coughing spells only from time to time.

I'll let you know when I'll be in Angers. It would be a comfort for me if I could go to greet you in our Lord.

I'm always very pleased to know that you go to see Fr. Rich. Don't worry about what or how much you should tell him or what you should refrain from saying. All I can tell you is not to worry about it and if it worries you, disturbs your peace, your freedom, then forget the whole thing and limit yourself to a simple confession, except to say whatever comes to your mind at that moment under the influence of grace and simplicity. That is a good rule for you to follow and it will give you peace.

Oh yes! How I wish that you would have a life which flows from our Lord! a light which emanates from his Love!

A purity which is born from holy humility!

A devotedness which is more faithful to duty!

A virtue which stems from freedom more than from austerity!

These are my wishes. May our good Master give you a hundredfold. I bless you in his divine love.

All yours,  
Eymard, S

Madame de Grandville  
8 rue Saint Laurent  
Nantes (Lower Loire)

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 135/181 VI 2)

*Adveniat Regnum tuum*

*Paris, May 3, 1864*

Very dear Father,

May God be praised and thanked! You have arrived and are still full of courage to leave again; your every step will be and has been counted; each one will buy one stone of the Cenacle.

I am really sorry that you haven't received any of my letters: one is waiting for you in Rome, I am surprised that you didn't receive the one I sent you in Jerusalem, because I wrote to you immediately upon receiving the one of March 19<sup>th</sup>.

I think as you do, that we must push this effort to the limit. You are more informed than I, you have seen everything, heard everything, you will be stronger in Rome.

My first reaction to your proposal to begin right away in Jerusalem, at any place whatever, was that this does not suit me too well. Let's begin by making a real siege on the Cenacle. To wait for years, struggle step by step; I must admit that, for the moment, this doesn't suit me too well.

First of all, I want you to treat the question of the Cenacle. That is why I sent you to Rome and to Jerusalem, that is the request we made directly to the Holy Father; we need a straightforward decision, either a yes or a no.

The Franciscans have the ancient privilege; they haven't done anything for the Cenacle, they let the surrounding land escape Catholic ownership: it would be ridiculous on their part to contest this ownership with the Americans, etc. They<sup>41</sup> will never succeed in accomplishing anything except to prevent Catholics from settling on ruins they own but cannot restore. Would the Holy See allow us to work for its redemption for the purpose of adoration? that is what seems clearest to me.

If you treat only the general question of some foundation in Jerusalem, on another piece of land, no doubt even to obtain that would be a triumph. In general, I think we should ask this question only if there is no other hope, because, if it were settled in favor of a foundation, God will manifest his holy Will for the time and place. So then it is a question of power, of new rights which you will present in Rome. You know that Rome likes to see, hear, and conciliate differing parties whenever possible. In the end they settle matters when there are no more alternatives.

Please send Brother Albert back to me; his poor mother is not well; it worries me: I can see that her son is a great part of her illness, which became very serious at one point. This poor woman is losing her head over her Albert: I am really annoyed.

We are being offered to buy, at a low price, an old convent of Gnovfains in the surroundings of Poitiers. There is a church, a convent, a stream, 26 acres of land with a single tenant: quiet, isolated, an excellent place for the formation of men, for those who have the attraction and need of a more recollected life, at least temporarily. We must admit that our three houses in practice are too active for a novitiate, for studies, for a life of retreat. I have been wanting this model house for a long time, where we would form good and solid adorers, even for the Cenacle.

I am asking God for this house with my whole soul; I feel the need of it. Sr. Michel said that we needed a house of prayer: here it is.

I believe that the price of this vast property would not exceed 50 to 60 thousand francs. Please say a word about it to our Priests in Marseilles and tell me your feelings.

Nothing new, I have had a bit of flu; I am feeling better, even well.

Please inquire in Rome what documents we need to petition the Sacred Congregation of Bishops and Regulars for the faculty to establish this new house. You are at the source of information, you can find out. Fr. Freid, our friend, the Superior of the French Seminary, or the

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<sup>41</sup> Probably referring to the "Americans."

Head of Protocol can tell you. May God accompany you, bless you, and bring you back happy!  
Ask for the money that you need, I will repay it.

All yours in our Lord,  
Eymard

As for the petition to the Holy Father, I don't know what else I could say: tell him about your mission. God holds hearts in his hands, it is in his name that we are casting the net.

**1378**

**CO 1379**

**TO FR. MICHEL CHANUET SSS**  
(I 7/29 VI 2)

To Rev. Fr. Chanuet,  
Master of Novices

Accipe, carissime frater in Christo, hanc vitae nostrae eucharisticae legem et formam; simplici corde lege, amoris virtute serva et aliis fortiter commenda, et erit tibi lux et vita.<sup>42</sup>

Parisiis, 4 Maii, 1864  
Totus tuus in Christo,

Eymard, Sup. Soc. S.S.

May 5	<i>Conf.Ser: Blessing of the sacred vessels, the altar linens, the vestments, the holy habit.</i>
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**1379**

**CO 1380**

**TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)**  
(IV 51/75)

*Adveniat Regnum Tuum*

*Paris, Ascension, 1864<sup>43</sup>*

Dear Madame in our Lord,

I will be here in Paris until May 13<sup>th</sup> or 14<sup>th</sup>. I will go to Angers for a few days, perhaps until the end of the month.

I am going to establish the new adorers whom our Lord gave me to form;<sup>44</sup> therefore, I am going to light a new divine fireplace; Heaven grant that it may never go out!

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<sup>42</sup> "Receive, most beloved brother in Christ, this rule and the way of our Eucharistic life, read it with a simple heart, live it with a generous love, commend it strongly to others and it will be light and life for you.

Paris, May 4, 1864

All yours in Christ"

<sup>43</sup> Ascension Day was May 5, 1864.

<sup>44</sup> Foundation of the Servants of the Blessed Sacrament.

So it is with pleasure that I will see your dear niece, whose simple obedience I do admire for it must make her very pleasing to God. You are right to respect her moral intuition. On the other hand we must have pity for the cause of the trial which has so little respect for what God himself respects; wicked people do not dare violate and the devil cannot win over by assault, but the good Lord is sanctifying his beloved child by that means.

So you are at Calet in the charming countryside where my mystical rock is located, from where I contemplated such a pure and beautiful Heaven! It is one of those nights which I will never forget.

Take advantage of this dear silent solitude to come closer to God, to enjoy God, to lose yourself a little in the harmony of his heart.

I envy you this gentle rest, I am in the midst of the floods in this ocean called Paris, where I take hold of God on the run and rest a little when I adore him.

Be at peace; I still keep you as my eldest daughter even if I don't tell you so very often; but you are also silent and mute.

In our Lord then,  
All yours,  
Eymard

Greetings to your good Pastor.

**1380**

**CO 1381**

**TO THE BLESSED SACRAMENT COMMUNITIES<sup>45</sup>**  
(VI 1/2)

*Adveniat Regnum Tuum*

*Paris, Ascension 1864, [May 5<sup>th</sup>]<sup>46</sup>*

Very dear Fathers and Brothers in our Lord,

Eight years ago today, we came to Paris to found the Society here, and, since that time, what graces and blessings [we have received] from God and Holy Church!

Yes, the Society comes from God: its existence without human support is proof of it; its foundation in Paris without supporters, unknown as we were, proclaiming a life of adoration where only works of exterior zeal were given the right or confidence to introduce themselves.

Well! the Society was received and approved by Archbishop Sibour and his Council on May 13<sup>th</sup> 1856; two years later, on January 5<sup>th</sup>, it was praised in a Letter from His Holiness; and, finally, on May 8<sup>th</sup> 1863, on the Feast of the Apparition of St Michael the Archangel, the Supreme Pontiff, upon the proposal of the Congregation of Bishops and Regular Clergy kindly granted the Society absolute and perpetual approval. A blessed day! on which, my Brothers, we must present a profound thanksgiving to God. It is a family feast, since it is the day of our birth in the Church, just as the death of a saint is his birth in Heaven. This blessed approbation made us Religious of Holy Church! Our Society has a place of honor in this beautiful garden of grace and evangelical vocations. Although we were the last to appear, we have a place at our Father's family table; and with what spiritual graces, what unexpected favors the Holy Father has endowed the Society! His Society, for it was his heart which encouraged the idea from the first, guided its first steps, and has now given it its canonical franchise.

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<sup>45</sup> A circular letters to the Communities of Marseilles and Angers.

<sup>46</sup> "In 1856, the Feast of the Ascension was May 1<sup>st</sup>; in 1864 the Ascension was on May 5<sup>th</sup>. Father was therefore recalling the anniversary of the Ascension, not the exact date of the month." Note from Father Tenaillon.



To show gratitude for so many graces, let every priest, on May 8<sup>th</sup>, say Mass in Thanksgiving for the Supreme Pontiff and for all those who worked for its approbation as well. On that day, let the Brothers receive Holy Communion for this intention, and let all adorations be like a sheaf of praise, thanksgiving and love for the greatest of all blessings.

In our Lord I am deeply united and devoted to you,

Eymard, Superior

**1381**

**CO 1382**

**TO MR. GOIN<sup>47</sup>**  
(VII 1/1)<sup>48</sup>

*Paris, May 11, 1864*

Sir,

It is my honor to ask you to sell me the following: 17 bonds of La Seine, 16 of the same Orleans, 2 of the same Line of Italy, 4 on the Public Debt 3%.

Please receive the expression of my gratitude in advance.

Father Eymard  
rue fg St. Jacques 68

*May 13<sup>th</sup> or 14<sup>th</sup>. Departure for Angers to prepare the foundation of the Servants.*

**1382**

**CO 1383**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 234/395 VI 2)

*Adveniat Regnum tuum*

*Angers, May 16, 1864*

Dear daughter in our Lord,

I bought your charming house. You will have a lovely chapel with everything that is necessary and suitable. I'll arrange a nice refectory; I ordered six beds, the chairs are ready. You'll have plenty of water. The good Lord is really spoiling you! These are his gifts to you.

Tonight they will tell me the price for gas heat; you will also need an oven, it is better to buy it here. There are some very good ones, and no more expensive, even less: for 300 to 400 francs you can have one that is adequate for thirty to forty people. Our former tenant has some of every kind; better to use him, he is a very honest man. He has a little building enclosed in the property. I want to buy it from him, you will need it; it won't be expensive, he can't use it. More details tomorrow. Think about the following:

1. Purchase a host-iron at Picard's, rue de Sevres, or at the parish Credit, or elsewhere; it should cost about 40 to 50 francs.

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<sup>47</sup> Change agent.

<sup>48</sup> This letter is taken from a copy, not the original.

*Pilgrims for the Cenacle*

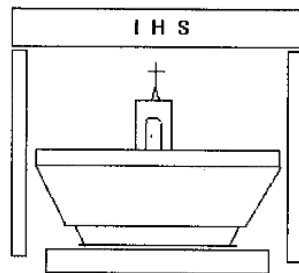
2. Lamp globes without shades.
3. Biretta.
4. Missal strings.
5. Have the chalice consecrated.

6. I am sending you a receipt for Mr. Cavalie, rue d'Enfer, at the Institution of Saint Thomas Aquinas, near the Carmelites (three houses down).

Buy white damask cloth right away, for the altar canopy and to hide the windows behind the altar. I don't want to have them blocked.

Width of the canopy: 1 meter 50 centimeters, length: 2 meters 70 centimeters, make it like this square, with silk fringe. The hanging part should not be more than 25 centimeters. You could put the monogram IHS in the middle, the one I gave you from Miss Larousse.

Besides that, have a hanging strip in back, 3 meters 50 high and 3 meters wide with a tape on each side. Here is the plan:



Hurry up. As soon as the chapel is ready, I will have you come, probably Sunday night. I bless you.

All yours in our Lord,  
Eymard

Go on Friday to withdraw the note.

**1383**

**CO 1385**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

(II 235/395 VI 2)

*Adveniat Regnum tuum*

*Angers, May 17, 1864*

Dear daughter in our Lord,

We are working very hard, I hope that we will be ready on Monday at the latest.

I wrote to Fr. Chanuet to obtain half fare for you on the West railroad, or if refused, on the one from Orleans.

Come on the one that grants it; please, take second class: that is a favor which God will grant you. It will be easier to have three compartments for twenty-two.

Keep Miss Larousse's embroidered IHS to put here on the back of the curtain, and don't put it in the middle of the canopy on the inside: it would be too big, and it will be better where I am telling you.

Don't worry about the wood, we will do it here, you have the measurements ... follow those measurements.

*Pilgrims for the Cenacle*

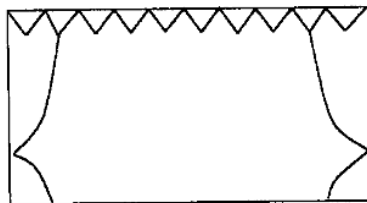
It seems to me that in order not to be too conspicuous here, the best thing would be to come in separate groups, leave Monday morning, and arrive at night on number 14 and not 30. On Tuesday, the others would come the same way, or they might travel overnight from Monday to Tuesday, which would be more difficult, or Tuesday morning. I do recommend that you form two groups because you will draw too much attention otherwise. Write to tell me what you will do. However, unless you receive another note from me, leave Monday morning only, not Sunday night; that would be too soon.

I bless you in our Lord,  
Eymard

P.S. I am reopening my letter to ask you to make two white curtains to separate the sanctuary from your choir, that would do nicely.

You only need one width of white damask cloth. The height is 3 meters 20 centimeters; put a fringe on it.

In addition make a valence to join them, about 4 meters long. Here is my idea:



To Miss Guillot  
rue fg St. Jacques 66, Paris

**1384**

**CO 1384**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**

(I 136/181 VI 2)

*Adveniat Regnum tuum*

*Angers, May 17, 1864*

Very dear Father,

I am sending you the two forms from the Orleans Railroad: Everything has been settled with that generous Company; you should add the name of your station of departure, and above that, the date of departure. Ignore the date I put there, it is the date of the order.

I will be very happy to receive you in Angers and we will work together on the memorandum from Rome. We will see what is the best thing to do.

I am here for two things: the first, to read and explain the Constitutions; the second, for the foundation of the Ladies for Thursday, Corpus Christi. I could add a third one: to breathe a little more freely.

Fr. Leroyer will leave here sometime between now and the eve of Corpus Christi for Paris, where he will preach the retreat for the adorers over the course of four days. I'm very pleased that he will be heard and enjoyed.

Finally, dear Father, we will be seeing you. May God be praised! and we will hear you speak about Jerusalem and Rome, those great cities of our Lord!

If you find a good angel Raphael on the way, Morey is not very far from Paris for Brother Albert; but then, do for the best.

I'm fondly united to you in our Lord.

Eymard, S.S.

**1385**

**CO 1386**

**TO MISS MARGUERITE GUILLOT<sup>49</sup> (MOTHER MARGUERITE DU SS)**  
(II 236/395 VI 2)

*Angers, May 18, 1864*

Dear daughter in our Lord,

We are working as hard as we can; I hope that we will succeed in getting the essentials done.

Please pay Mr. Oddou who will give you a note from me, the amount of a thousand francs which I received here for him, and for which I will repay you. It comes just at the right time. I saw in your contract with Dubois that we were to give him 300 francs here to transport our belongings from the train. The things have not come yet, we are waiting for them.

I bless you, Sr. Benoite, and all your daughters, in our Lord.

Eymard

**1386**

**CO 1387**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(VI 1/2 II 395)

*Angers, May 18, 1864*

Miss Guillot  
rue faubourg St. Jacques 66

Dear Mademoiselle,

Please give to Mr. Oddou Henri, the bearer of this note, the sum of one thousand francs in return for the same amount which I received here, and which I shall pass to you.

Signed: Eymard

Received from Miss Guillot the sum of one thousand francs.

Undersigned: Odon

Paris, May 19, 1864

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<sup>49</sup> Supplement to letter 236.

**1387**

**CO 1388**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 237/395 VI 2)

*Angers, May 19, 1864*

Dear daughter in our Lord,

Your belongings just arrived at eleven thirty; everything seems to be in good condition. They will be opened at three o'clock, we will take good care of them. Make the back curtain wider than I had first said, because we won't be able to do anything for the moment, neither paint nor wallpaper. The curtain behind the altar needs to be approximately 4 meters 80 centimeters wide in order to cover the back wall entirely.

Your arm chair is at Poujol, rue Grenelle, St. Germain 42. I don't think that your lamp has a heart-shaped light fitting like ours. Look for and buy one that has a white cord for that.

Last night I saw the Bishop. He promised me to come Thursday at 7 o'clock in the morning to say holy Mass for you and expose the Blessed Sacrament. God couldn't grant you anything nicer.

Dear Sr. Benoite, this is for you: be sensible and don't worry, you must earn the graces that are waiting for you here, very great ones. You will have a lovely chapel, very calm and peaceful.

I bless you in our Lord, you, Sr. Benoite, your good Mother, and all your sisters.

Eymard

**1388**

**CO 1389**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 238/395 VI 2)

*Angers, Friday, May 19, 1864<sup>50</sup>*

Dear daughter,

Everything arrived and is unpacked. The young man was very careful, nothing was broken, we haven't noticed anything missing.

So we gave him and the others who worked with him 50 francs as a tip: it was well deserved and earned as they put themselves to a great deal of trouble. We gave the 300 francs required to transport your belongings from the train: now we only need to subtract what you had paid in Paris. There is still a lot of work.

Everything needed for the Lord will be ready, and the principal things for you.

See you Monday night. I will go meet you at the train.

I bless you.

Eymard

Send for an altar stone right away, it is hard to get here.

Bring a little leftover white silk to decorate the tabernacle.

I've just looked over your affairs and settled your bill with the coachman.

---

<sup>50</sup> Date uncertain. In 1864, Friday was the 20<sup>th</sup>. Troussier.

*Pilgrims for the Cenacle*

We still owed:

	1200 fr.
city tax	<u>26.25</u>
	1226.25
Given as tips to the coachmen	50 fr.
For the workers	<u>14</u>
	1290.25

The Bishop came this afternoon to see your houses, like a good Father joyfully waiting for his children.

**1389**

**CO 1390**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

(II 239/395 VI 2)

*Angers, Saturday, May 26, 1864<sup>51</sup>*

Dear daughter,

I received all your letters, thank you for them. We are still working hard, everything is happening at once.

Don't forget to ask Brother Frederic for the Conopeum that the Mother of the Good Shepherd made for the house of Angers, and to bring it to us.

Write to tell me whether you are coming Monday night around eight o'clock. On second thought, it would be better if you all arrived together; but write to tell me your train for departure and arrival so that we may obtain a bus for you.

I bless you,  
Eymard

Miss Guillot  
66 rue fg St. Jacques, Paris

**1390**

**CO 1391**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

(II 240/395 VI 2)

*Angers, Monday 6:30 at night, May 23, 1864*

Dear sisters,

Welcome! You are coming at God's call to raise a new throne for our Lord, to enkindle here the first hearth which should diffuse itself until the end of the world. May you be blessed for it!

You have been chosen to be the first ones to begin this new Cenacle, how fortunate you are. You have received the first grace, be faithful to it!

---

<sup>51</sup> Although dated May 26<sup>th</sup>, this is most unlikely. Saturday was the 21<sup>st</sup> and the postmark was the 21<sup>st</sup>. Troussier.

*Pilgrims for the Cenacle*

It isn't an Angel or a Saint that you will serve, it is Jesus, the King and God of Angels and Saints. You will always have him and he will be everything for you.

I regret not being able to be there tonight at 8:00 p.m. Fr. de Cuers has just arrived as well as Fr. Champion. I'll come to see you tomorrow morning.

Joseph will do all the errands for you, he has been admirably devoted.

I bless you, while crying with joy to see you finally gathered in the Cenacle before my death.

Eymard

**1391**

**CO 1392**

**TO MME. ANTOINETTE DE GRANDVILLE**

(IV 57/104)

*Angers, May 24, 1864*

Madame in our Lord,

I have been here several days surrounded by many workmen; the Ladies arrived last night, rue de l'Hopital, 14, near the Anjou hotel.

Thursday, at 7:00 a.m., the Bishop will come for the first Exposition; if only you could be here!

I expected to have a day to myself to go to Nantes; impossible! I will be staying here until Monday.

I only have time to say that I am, in our Lord

All yours,  
Eymard

**1392**

**CO 1393**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

(II 241/395 VI 2)

*Angers, May 25, 1864*

Please send me the big book, I must do the "acts"<sup>52</sup> over again.

I forgot to put the date of entrance into the house, for each one. Ask each one, and send it to me tonight, I need it.

Don't forget the little table for the cruets, etc. on the Epistle side. Prepare water and salt for the holy water, find your Roman Ritual, if it doesn't disturb you too much.

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<sup>52</sup> Though not a letter, the above document has its place of interest here, as it is taken from the minutes of the Inauguration and vows:

1<sup>st</sup> Foundation of Angers

On May 26, 1864, feast of the Blessed Sacrament, after six years of preparation under the guidance of Rev. Father Eymard, Superior of the Society of the Blessed Sacrament in Paris, after having the blessing of Pius IX on Jan. 5, 1859, with the consent and paternal concern of His Excellency Bishop Angebault, the Servants of the Blessed Sacrament made their first foundation in the city of Angers, rue de l'hopital, 14. After the blessing of the chapel, the Bishop celebrated holy Mass in the new chapel at 7 o'clock and did the first Exposition, which is to be continual day and night. God willing that it may be perpetual in this blessed city which welcomed with so much affection and devotion this new-born work. At Holy Communion the first professed sisters renewed their perpetual and triannual vows. Those who renewed their perpetual vows are: etc.

*Pilgrims for the Cenacle*

Let Sr. Marie look up the blessing for the habits, which she copied for me.  
Yes, Sr. Camille will make her vows, tell her also in my name.  
I will be up there<sup>53</sup> around 5:15 a.m.  
I bless you.

Eymard

<i>May 26 Conference Servants: 1<sup>st</sup> Exposition of the Blessed Sacrament.</i>
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*May 26 - Foundation of the convent of the Servants of the Blessed Sacrament in Angers. They received the religious habit for the first time on that day and began a life of enclosure.*

<i>May 28 Conference Servants: Religious life. A means and not an end.</i>
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<i>May 29 Conference Servants: Triannual vows, the sacramental presence. Joy and the gift of the spirit.</i>
--

**1393**

**CO 1394**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 137/181 VI 2)

*Adveniat Regnum tuum*

*Angers, May 29, 1864*

Very dear Father,

My intention is to do as you did, to go from here to Marseilles via Bourges; that will save time and money and some of my energy.

Therefore, if something serious requires my passing through Paris, send me a telegram immediately.

We have just returned from the procession to bless the Knoll; it was magnificent, the whole city was there: the Prefect, the Mayor, the Tribunals, the Court, etc....

I expressed one prayer to our Good Master: "I am coming to declare ownership for next year, it is our turn now; you told Moses and Joshua that wherever they would walk, the land would be theirs. Therefore, the Knoll is ours, or rather it is Yours."

Fr. Champion is leaving tomorrow night, he is really much better.

Everything is fine here.

Regards to all.

All yours, dear Father, in our Lord,  
Eymard

Tell Fr. Chanuet to inquire about the cost of the Ladies' censer so that they might send the amount. Near the rue du Vieux Colombier.

*May 31 - Letter from Cardinal Barnabo to Father to urge him to pursue his efforts for a foundation in Jerusalem.*

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<sup>53</sup> Fr. sent this note from the Father's monastery in the other part of the city of Angers.



**1394**

**CO 1395**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

(VI 2/2 II 395)

*Lion d'Angers, May 31, 1864*

I ask Sr. Marguerite of the Blessed Sacrament, as a true Mother and as a good sister, to receive Madame d'Andigne in the house whenever she goes to see them.<sup>54</sup> I bless you for it in our Lord.

Eymard, Sup. S.S.S.

*Jun 2*      *Conference Servants: The schedule (continued).*

**1395**

**CO 1396**

**TO MME. ANTOINETTE DE GRANDVILLE**

(IV 58/104)

*Adveniat Regnum Tuum*

*Bourges, June 3, 1864*

Madame in our Lord,

I am writing to you as I travel on the train. I've just read your letter; thank you for the details about Marseilles, I only knew the background.

I'm not going to Marseilles for that, but to visit our house and participate in the feast on the fifth. The Bishop intends to establish a house of women Adorers, but the choice has not yet been made.

I hope to stay in Marseilles until June 12<sup>th</sup>; then I will be in Paris around the 18<sup>th</sup>.

I'm happy to know that you are at peace. Be very obedient and recollected and you will always remain so.

Thank you for the greetings from Msgr. Verolles. He is my saint and a friend. Fr. Jacquet, a Marist, is in Lyons and is doing well.

My heartfelt regards to your dear sister.

All yours in our Lord,  
Eymard, S

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<sup>54</sup> The sisters had established an enclosure on their foundation day.

1396

CO 1400

**TO MISS VIRGINIE DANION (SR. ANNE DE JESUS/SR. MARIE OF THE BL. SACRAMENT)**  
(IV 21/36)

*Adveniat Regnum Tuum*

*On the train to Marseilles, June 4, 1864*

Mademoiselle and dear sister in our Lord,

I couldn't answer you from Angers, I was so busy that I didn't have time.

With God's help, I made a foundation of the Servants of the Blessed Sacrament with perpetual exposition.

On Thursday, the Feast of Corpus Christi, the Bishop made their first foundation and exposition. Now there is one more throne and divine hearth! May its fire never go out!

I've just promised to preach a retreat at Rennes, for the feast of the Nativity. I am hoping that, being so close to you, I will have the opportunity to see you, and to speak about our Works.

I would almost like to scold you a little. You were afraid that I would suggest sacrifices and separations to you. If our good Master willed it clearly, with three definite signs, you would need to say: "Here I am, the happy servant of your love."

But I have no mission of this type. I wanted to see you, to tell you how we are proceeding, what we want to do for the glory of our good Master, what is developing in Jerusalem where I've sent 2 religious to study whether to have a eucharistic foundation at the Cenacle or whether to wait. Rome seems to be pleased with our plan, the Patriarch of Jerusalem wants us, but we need the final word which will give life and fruitfulness: the "*Mitte me*"<sup>55</sup> from God.

I am going to Marseilles for a couple of weeks, then I'll return to Paris.

I hope that our good Master has healed your patients and has given you back the freedom of your little corner of Mauron. Your letter seemed a bit agitated.

Goodbye, good sister in our Lord,

All yours in His glory,  
Eymard, Superior

1397

CO 1398

**TO MME. CLOTILDE THOLIN-BOST**  
(IV 47/52)

*Adveniat Regnum Tuum*

*On the train, June 4, [1864]*

Madame and dear sister in our Lord,

I often wanted to write to you and do so when I would be rested and could write longer; I had to wait until I would be on the train.

As you say, souls joined by the same grace and bound by the same law of charity speak and see each other in our Lord; but we need to tell one another so from time to time.

I prayed for the success of your Third Order retreat; for we need only to receive one grace well to renew our hearts and raise up our life in God. That was a very good idea they had at Amplepuis and it would be wonderful to renew it annually.

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<sup>55</sup> "Send me."

You are very close to God on your hilltop, surrounded by the silence of the world and with the invisible world. Continue to be happy there in such good company: the only one which is ever gracious and accessible. Let yourself be led by the movement<sup>56</sup> of each moment's grace; that is the only movement the receptive sail can take, others only disturb it, if they don't come from above.

Grace always means peace and sacrifice, love and zeal, gift and happiness. Let yourself be taken by our good Master and led where he wills by the path that pleases him; it's always the best one, although we cannot always see the outcome. Your children are happy at Joasson; well, so much the better! they will be well behaved and won't have any opportunity for wrongdoing. They will help their good Father. Nowadays we bless those who are called to country living for their pure and simple souls.

Goodby, dear Madame. I am going to Marseilles (rue Nau, 7) for about twelve days.

I bless you. I would be even happier to see you.

All yours in our Lord,  
Eymard, S.

Mme Tholin  
at Joasson  
Amplepuis (Rhône)

**1398**

**CO 1399**

**TO MME. LEPAGE**  
(IV 2/26)

*Adveniat Regnum Tuum*

*On the train to Lyons, June 4, 1864*

Dear Madame in our Lord,

Your fine letter has been pursuing me; it finally caught up with me in Angers and I am hurrying to tell you that I will be pleased to preach the retreat for the Nativity; on one condition however, that is, that you will be there, because your presence is at least half of my reason for accepting. I am going to Marseilles to go visit our house (rue Nau, 7). I'll stay there about ten days. I will be in Paris around June 18<sup>th</sup>. I'll write to tell you the exact date. However, I wouldn't want to disturb your trip at all. I deeply regretted that I was absent for your visit. I was in Angers establishing a house of women adorers on the day of Corpus Christi itself; they are called the Servants of the Blessed Sacrament; there are 21 of them.

I am so happy to see this new throne established for our Lord. I hope he will find his delight there.

Goodbye, dear Madame, I greatly desire to see you.

All yours in our Lord,  
Eymard

---

<sup>56</sup> Literally: Surrender to the wind of grace at each moment.

1399

CO 1401

**TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)**  
(IV 52/75)

*Adveniat Regnum Tuum*

*On the train, June 4, [1864]*

Very dear Madame in our Lord,

I greet you from my coach, you and your beloved family; sorry that I don't have a day to spare on my way down to go to see you at Calet, but I am already late for the feast at Marseilles, on the 5<sup>th</sup>. If I have a day when I return, I will give you half; I would like to see Chatte again, I miss it; and then your blessed boulder of Caesar's,<sup>57</sup> or better of Calvary. I am praying for your cocoons; I hope you will have nice ones. May the good Lord hear me. You must be like busy Martha, do try to wed these two dear sisters of Bethany a little more; if Martha's place is more meritorious, Mary's is more delightful.

Your dear nieces must be with you, happy to be with their dear aunt.

So I bless my Trinitarian family wholeheartedly. Has dear Mme Nugues returned from Rome? I would be very happy to see her; no doubt your dear Mathilde is with you! If not, I will go to see her in Lyons.

Goodbye dear Madame, don't forget that I am getting older and I am not getting better. I don't know how to belong fully to God in the midst of winds and waves.

I bless you.

All yours in our Lord,  
Eymard

My address: rue Nau, 7, Marseilles  
Mme C. Jordan,  
at Calet at St. Romans,  
via St. Marcellin (Isere)

1400

CO 1397

**TO MR. JOSEPH-AUGUSTE CARREL**  
(V 16/24)

*Adveniat Regnum Tuum*

*On the Bourbonnais train, June 4, [1864]*

Very dear friend and brother in our Lord,

Since I cannot go to hug you, I am scribbling my greetings on the train, hoping for better luck on my way back, in about 12 days.

It's a feast for me when I can see the father, mother and children of my first friend in our Lord. I have just set fire to a second eucharistic hearth in Angers; we are preparing a beautiful one in Jerusalem; I am going to see whether the one in Marseilles is starting to die out a little. When shall we go to Lyons? - In God's time! It will always be the [city] of my heart, and you, dear friend, my Bethany.

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<sup>57</sup> Common name of the hill of St. Romans where he received a special experience of the goodness of God as a young curate, and which was near her home.

See you soon then! Ever in our Lord, the Host of Praise and love,

Eymard

Marseilles  
rue Nau, 7

**1401**

**CO 1402**

**TO MISS ZENAIDE BLANC DE ST. BONNET**  
(VII 5/5)

*Adveniat Regnum Tuum*

*On the train, June 4, 1864*

Mademoiselle in our Lord,

I was hoping to say hello on my way back from Angers via Orleans and Bourges. Impossible, we only spent 10 minutes at the station. I hope to make up for it when I return. You are now my Bethany, and it seems to me that I am yours. You have all been so good for me! For me, St. Bonnet was the mountain of God, where a difficult task<sup>58</sup> became so easy and so pleasant for me. Thank you again for your charity.

I love your family as my own. St. Bonnet is my beautiful dream of peace and work! But when and how? I don't know. Our Good Master is not letting me see my future. I like to live from day to day in his arms.

You make me very happy when you tell me that you are continuing your Communions. Always continue them. A bride of Jesus must live by Jesus.

Don't look too closely at what you are bringing to it, but at the love that is welcoming you and giving itself to you. Holy Communion is the virtue of virgins.

Always be kind, gracious, pleasant and dedicated toward your loved ones, especially toward your good and holy mother. What you tell me about your friends would make me sad if I didn't know how generous you are.

My dear daughter, you see how things happen when something is too personal, friendship too social. Don't be too sad about it. It is just that our Lord loves you for yourself and wants you to be entirely his by the repose of the heart. However, continue to be kind to them and do not complain about them, either to them or to God.

Our Ladies<sup>59</sup> are finally settled: the first exposition was done by the Bishop who spoke very lovely and encouraging words to them.

They began nocturnal adoration only on Thursday, June 2<sup>nd</sup>. They needed rest so badly. How happy they are! Mme Chanuet<sup>60</sup> is 10 years younger with the white habit. Don't tell me again that your letters are too long. I will scold you for writing too seldom.

Eymard

P.S. Read me as you can. The train is making my pen shake.

---

<sup>58</sup> He wrote the Constitutions of the Congregation of the Blessed Sacrament at St. Bonnet.

<sup>59</sup> The Servants of the Blessed Sacrament.

<sup>60</sup> Sr. Camille du SS.

**1402**

**CO 1403**

**TO MME. LEBOURLIER**  
(VII 1/1)

*Lyons, June 4, 1864*

Mme Lebourlier,

I am writing to you from Lyons, since I could not do so from Paris. However, I did not forget your major question. This is my conclusion: your marriage is radically null. Consequently, you can get married in Russia as if you have never been married to Mr. Lebourlier in the sight of the Church. You may therefore go to Russia, bringing your baptismal certificate. You would do well to bring the death certificates of your father and mother.

If you want to wait to see me, I will be in Paris around June 20<sup>th</sup>. I will write to you about my arrival.

What leads me to the conclusion of the nullity of your marriage is: 1) The opinion of the Secretary of the Congregation of the Council of Trent, in Rome, who assured me of it.

2) Three weeks ago I consulted the Promoter of the Bond in Paris. He answered the same thing, that your marriage was radically null in the sight of the Church.

3) I consulted the Vicar General of Angers and several theologians, same answer. However, as Church impediments are not recognized in France, you cannot remarry either civilly or religiously by a French Priest. - You must leave the country, but that is exactly what you want [to do].

Forgive me for having made you wait so long for my answer. It is just that I wanted it to be sure.

If you need to write to me, I am in Marseilles, rue Nau 7, until June 12<sup>th</sup>.

Believe me in our Lord, Madame, your respectful servant.

Fr. Eymard, Superior

P.S. Excuse my poor writing, I am writing to you while the coach is shaking.

**1403**

**CO 1404**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 242/395 VI 2)

*Adveniat Regnum tuum*

*Marseilles, June 10, 1864*

Dear daughter in our Lord,

I was very pleased to read your letter of the 7<sup>th</sup>, and I'm very happy to see that your house is functioning, that you have begun and are continuing perpetual Exposition.

At first, a few sisters may become tired because of nocturnal adoration, but everything will become easier by the grace of their call, as it becomes a habit and they experience the happiness of the divine service. You did understand my idea which is to have the adorers rest once a week, each one in turn, since you have more than necessary. Be broad and indulgent toward those who would really be tired, because otherwise it would only get worse.

Yes, receive the Fathers well, especially Fr. Leroyer; the reason that you give me is very true. So it is better to make a slight concession,<sup>61</sup> because after all, the principles of independence are established. There are now only relationships of concern and family ties in our Lord.

Watch out for Mr. de Russon. He is exploiting your hopes, he will ask you for an exorbitant price for that small alley. He is already mentioning that you should pay for the priority. If you can do without it, leave it, you will get better terms.

He is wrong to cause trouble about the wall; the rights are in your favor since it is in your place and on your land. As far as the small part of the wall that he lays claim to, it is so for the top, but you own the foundations since it is entirely on your land. These are annoyances meant to force you to buy his house. He complained that I treated him too offhandedly, it's just that I treated him as he deserved and he saw that he was caught in that final decision. If you need the advice of an architect, speak to Mr. Dussouchet, close by on rue Flore.

You asked about the passageway to be built. It will be easy for you to do it through the drying shed, you have nothing to worry about since both sides of the street belong to you.

There is nothing to it.

Please, my dear daughters, enjoy your happiness; it is a great one. Be very happy to have so many graces, and honor your good Master, in order that he may find his delight among you. I am fine, and I'm following your adorations in mind and heart. Everything is fine here. I hope to be in Paris Thursday.

Pray for me.

All yours in our Lord,  
Eymard

P.S. It is clear that there is no change in our relations nor in our heart.

Miss Dalaca is here with the dear mother of Sr. Isabelle, Mme Cadiere; everything is going well, her mother is truly resigned.

**1404**

**CO 1405**

TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)  
(II 243/395 VI 2)

*Adveniat Regnum tuum*

*Marseilles, June 14, 1864*

Dear daughter in our Lord,

The merchant who sells beds lives on rue St. Julien. He is the only one, on the way up on the left; he loaned those you have and was to deliver the others within two weeks.

Take the money for the novenas, put it in the purse for the Master's service, and pray for those intentions every day. Here, we say an Our Father and a Hail Mary after the rosary and after Benediction. We announce them as follows: for special intentions. I presume that you say your rosary in Our Lady's chapel.

You did well to refuse work from the outside; that will cut down contacts. Also, don't accept any charitable work for the outside. Be entirely given to your interior service; do not let them win you over on that point.

Mr. Maingot may be influenced by Fr. Leroyer to have you buy Mr. de Russon's house, there is time: wait.

According to Canon Law and our Constitutions, the Mistress of Novices is Assistant by right and replaces the Superior for everyone. Sr. Virginie is therefore not Assistant, but only Councillor,

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<sup>61</sup> A concession from the rules of the new cloister? Ed.

called to give her vote in the Council, without any other authority, except what the Superior might give her if the Mistress of Novices were absent, which should certainly be foreseen. Remove the word "Assistant" because that would be confusing. This is your Council: Superior, Mistress of Novices, Councillor.

Since you are always in the house, I don't see what they could ask from Sr. Virginie, except for a few little permissions when you are out of sight.

I had written to Mme. Tamisier not to go to Angers yet, to wait, that you are still too unsettled. I am sorry that they went to the Bishop, it only causes confusion. Let her go to the springs; if they keep after you, it will be a trial.

I don't know whether I am well or not, I hardly have time to breathe. I bless you all very eucharistically in our Lord,

Eymard

To dear Sr. Marguerite,  
Superior of the Servants of the Blessed Sacrament  
14 rue de l'Hopital  
Angers, (Maine et Loire)

**1405**

**CO 1406**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

(II 244/395 VI 2)

*Adveniat Regnum tuum*

*Marseilles, June 14, 1864<sup>62</sup>*

Dear daughter in our Lord,

I'm very happy that they gave you the adorers in your part of the city, and the other part to our Fathers; they had spoken to me about that when I was there and I had applauded the idea. So be kind toward the Ladies:<sup>63</sup> they will be your helpers as they were also the main reason for your being accepted by the Bishop and Fr. Bompois. I beg and plead with you not to be the active president of the work. Leave that honor and responsibility to the one who is in charge, and her Council as well.

The President is a very fine woman. Be a family to them. Do not accept Mass at eight o'clock; it would be impossible. After spending the night at adoration, we need breakfast. If there were two Masses, that would be fine.

However, if the Bishop wants you to be the president, what should you do? Beg His Eminence to dispense you from that heavy burden, on the pretext of not knowing anyone.

It seems to me that you should open the grilles during the adorations of the ladies of the city in order that they may be able to see the Most Blessed Sacrament; see whether there are any problems, but that would be better than to admit them in the choir with you.

Show a great deal of trust and gratitude toward the Bishop. He is so kind and has a religious spirit; ask him for the book that he prepared for communities.

You would surely not be expected to pay for the furnishings. It<sup>64</sup> would be better to leave it with the Bishop for poor churches.

Have courage, my daughter; in the beginning we must spend ourselves for the foundation, time for rest will come later.

---

<sup>62</sup> Same date as preceding letter. He continues giving practical advice. He may possibly have been interrupted, or had sent the first part with an earlier postal delivery.

<sup>63</sup> A group of woman adorers who had been meeting at the Chancery.

<sup>64</sup> Meaning unclear.



Rest a little, as soon as you see that you are tired; put aside human respect.  
I bless you, Sr. Benoite, and all of you in our Lord.

Eymard

**1406**

**CO 1407**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

(II 245/395 VI 2)

A.R.T.

*Marseilles, June 15, 1864*

Dear daughter,

In principle, don't disagree with the Bishop, and concede all that you can, as I wrote to you yesterday. The Ladies were the main reason for your acceptance, and will make you loved.

I can understand their desires and request that others besides themselves not be received: you must accept it simply and absolutely, and give them your promise of it for their city. I think it is right and proper.

As for Fr. Leroyer, let him work it out as he can. As soon as he accepts the Ladies, he must accept the consequences. The Bishop couldn't respond otherwise, nor could you do otherwise.

Please tell Sr. B. that what she said doesn't matter....[2 lines erased]...I will write from Paris .  
... [2 lines erased].

God allowed it, therefore it is fine.

Mr. de Russon's house is certainly not necessary for you, it would be useful. I see that you have many novices; several fine ones are getting ready in Marseilles, encourage them: they are the seed of the second foundation.

It would be better to buy the house now, but first of all, we must be sure we have the funds, therefore we need to wait a little. So it might be better to wait for the communicating wall until I reach Paris, which will be Saturday night, or Sunday, I hope.

Have courage and trust! Foundations cost dearly, but they will be solid. I bless you all in our Lord.

Eymard

*June 17. Departure from Marseilles for Paris.*

**1407**

**CO 1408**

**TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)**  
(IV 53/75)

*On the train, June 17, 1864*

Dear Madame,

I am sad to greet you as I pass at Valence. I must hurry to Paris where a sick person is waiting for me and, perhaps, also great sufferings. May God be praised! and his holy Will. I have been sick over it for the last ten days.<sup>65</sup> Pray for me. I dare say that I need it at this time; the cross seems very heavy. I would have been happy to go see your dear family and to help them a little. It was a fine opportunity, but I must go to Calvary and not to my good and beloved Bethany.

My best wishes to all.

All yours in our Lord,  
Eymard, S.

**1408**

**CO 1409**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 246/395 VI 2)

A.R.T.

*On the Paris train, June 19, 1864*

Dear daughter in our Lord,

I will arrive in Paris tonight, and I will be totally available to you.<sup>66</sup>

Miss Brun's friends told me to urge her not to go to Marseilles, because her father said he wouldn't let her leave, he would rather lock her at home. So, don't let her go.

I barely stopped in Lyons. I saw Miss de Revel, Mme Marcel and Miss Zenaide, that is all; I didn't have time to go see your sister.

May God bless you, have great trust in his divine Providence, be always happy in his holy service, and pleasant with your sisters.

I would like you to be as happy as in Paradise. Make things light and pleasant, so that they may be inclined to do them joyfully.

I imagine that Sr. Benoite hasn't gone<sup>67</sup> yet. I bless her as well as you and all your daughters.

All yours in our Lord,  
Eymard

Madame... gave me 1 kilo of fine incense for you; Fr. Audibert will bring it at the end of the month.

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<sup>65</sup> The illness of Fr. de Cuers.

<sup>66</sup> It seems that Marguerite had come to Paris from Angers to see him.

<sup>67</sup> To the springs.

1409

CO 1410

**TO MME. CLOTILDE THOLIN-BOST**

(IV 48/52)

*On the train, June 19, 1864*

Madame and dear daughter in our Lord,

My letter will tell you that I had to sacrifice Amplepuis and Tarare. A pressing duty is calling me to Paris. I would have been very happy to see you all! I had counted on it, but illness held me back too long in Marseilles.<sup>68</sup> Such is life, we must go to Calvary instead of resting in Bethany.

I hope that your dear children will always be responsible and if the eldest comes to Paris, I would be happy to help him.

Your adoration is providing you many consolations, and great glory to our good Master.<sup>69</sup> It is the work of works, the love of loves, the life of life. It needs to be spread everywhere.

I have just lighted one more fireplace in Angers. The Ladies<sup>70</sup> whom I had been preparing for the past 7 years have finally been founded in Angers, on the Feast of the Body and Blood of Christ and they have continual adoration. I hope they will be pleasing to our Lord.

My regards to dear Mr. Tholin, to your dear children.

All yours in our Lord,  
Eymard

1410

CO 1411

**TO ANTONIA BOST**

(IV 16/28)

*Adveniat Regnum Tuum*

*On the train, June 19, 1864*

Dear Mademoiselle,

I blessed you in passing. I couldn't go see you: a pressing duty was calling me back to Paris. I would have been happy to surprise you, to hear you, to help you.

I have learned that your health is shaken: don't destroy it.

Perhaps you have too much to do. And then, your generosity does nothing by halves, and you give beyond your strength. Sometimes it is forced upon us, but we must always fill in the gap.

Love the good Lord dearly, dear Mademoiselle, love him four times more than another, because he is your great All.

Never rest on a human heart, but on the loving, kind, and pure Heart of Jesus.

Try to keep your mind serene: it is the source of the sun because it is the sanctuary of God.

Goodbye, dear Mademoiselle. You are alive in our hearts.

All yours in our Lord,  
Eymard

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<sup>68</sup> Illness of Fr. de Cuers.

<sup>69</sup> An adoration group.

<sup>70</sup> The Servants of the Blessed Sacrament.

TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)  
(II 247/395 VI 2)

A.R.T.

*Paris, June 21, 1864*

Dear daughter in our Lord,

I wrote to Fr. Leroyer about your adoration.<sup>71</sup> My thought is still the same, that is: that you should accept what the Bishop is offering you, even to be the president, which no doubt would only be a title of honor; but then, you would be a center. The Bishop is right. It would even have been desirable that you would have had the whole group of the Ladies.<sup>72</sup>

However, don't accept meetings of outsiders in the novitiate. I am surprised that Fr. Leroyer is requesting this from me for his fraternity. This dear Father considers only the aspect of external zeal!

When you will be in the Soland house, you will have a large room there. Then, you will be able to consider whether you can receive them there: I think that would be possible and even appropriate, especially for the Council meetings of the work.

You must write to the notary, Mr. Neveu. You have his address in the deed. Just the address of Mr. Neveu, notary in Angers, is sufficient for them to come for the 10,000 francs.

You must have the deed of sale for Mr. de Soland before the departure of the little mother<sup>73</sup> and include all the perpetually professed sisters.

I am taking care of the money, we will have it before the end of the month.

I will borrow 15,000 francs. How much revenue is necessary for the house and the ordinary expenses? Because you shouldn't stay without money. Didn't you tell me that Sr. Mariette was bringing something?

Before deciding on the point of juncture, it might be well to have both houses, in order to see more clearly.

I do not want Sr. Benoit to go to Marseilles at all for many reasons, especially not alone. The good people of Marseilles are kind, but they shouldn't be sought after.

At this moment I cannot go to Angers, I am overwhelmed with business matters; you don't need me; the notary will visit you in the large room, and read the deed there, that's all, then you will sign it. Kind Fr. Crepon will be there,<sup>74</sup> it is the simplest thing in the world. The essential thing is to have the money ready and to have the acknowledgement of receipt in the deed.

You may send me your letter by means of good Brother Augustine; that was a poor gift that he gave you.

May our Lord bless you all. Be happy in the joy which is yours, and treat the Master well.

All yours in our Lord,  
Eymard

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<sup>71</sup> Group of Adorers.

<sup>72</sup> The group of women adorers of the city had been divided between the priest and the sisters.

<sup>73</sup> Name given to S. Claudine of the Blessed Sacrament. (Guillot)

<sup>74</sup> Their pastor.

1412

CO 1413

TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)  
(II 248/395 VI 2)

*Adveniat Regnum tuum*

*Paris, June 25, 1864*

Dear daughter in our Lord,

I am hurrying to answer your last letter.

Mr. Neveu must at all costs either make the deed alone or in partnership. For my part, I want to tell you that you are not at all obliged to accept Mr. Dely. I don't know him. The buyer always has the right to choose his notary. Since he dealt with the big issue of the alley, give him the benefit of the deed, that is my advice. After all, if Mr. de Soland also wants his, that can be done, but let yours be Mr. Neveu; the seller never has the right to impose his notary upon you. Yes, at all costs, bring the matter of the alley to a close as soon as possible through Mr. Neveu; have them build the two walls quickly.

I keep thinking that on the 24<sup>th</sup>, the day of your beginnings, our good Master will resolve the matter in your favor.

I am writing to Marseilles tonight for the money ...[5 lines erased].

I believe that Miss Baillet has sisters, and it was on that pretext that she was sent away; so do not receive her, write to tell her that it isn't possible. Yes, now I remember, they were very happy to get rid of her.

I will be happy when the alley is closed.

Goodbye. I bless you all.

Eymard

1413

CO 1414

TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)  
(II 249/395 VI 2)

*Paris, St. Peter's Feast, June 29, 1864*

Dear daughter in our Lord,

Thank you for your wishes for my feast day on St. Peter's feast. I really would need to be more like him to serve the good Master, especially, his love.

Your letter telling me yesterday that the work of the Ladies had dissolved made me very sad.<sup>75</sup> I sent a word about it by telegraph to Fr. Leroyer. As for you, surrender yourselves to divine Providence. You had nothing to do about it, and if that should happen, don't reproach either God or man. God willed it so, for the best.

You will not lack for adorers.

You would do well to make as many suitable little cells as possible in the attic.

Later, when the Soland house will be ready to live in, you should even make a corridor through the middle of the first floor, in order to have cells on each side.

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<sup>75</sup> The Ladies Adoration group formed by Bishop Angebault.

Have the parlor fixed immediately and the room for Brother: that is urgent, and while you are at it, you would do well to make as many rooms as there are windows in the attic. If any room has two, divide it.

About the oven. Don't decide to order one from Paris before trying those in Angers. It's usually the draft from the chimney that makes for a good oven, and since Mr. Trottier is there near you, it would be easier for repairs.

There are larger ones; if I could send you yours, I would do so; but once it has been taken apart, it might not be worth much.

If you get one from Mr. Trottier, you could sell yours, it's only a loan; that would save a hundred francs. Our gentlemen have one in the meantime.

We must wait for vocations, since it is full. However, if you can please the Pastor by receiving his, the one about whom he spoke to me, that would be the appropriate thing to do.

I am taking care of having your Rules printed.

I was wrong to tell you to have the deed done by Mr. Neveu if we buy the Russon house. I had promised that one to Mr. Pelou, his notary.

The money has been requested only for the beginning of July. It's difficult to obtain money right away these days.

Besides, the Soland house is ours, we bought it, we have the deed under private act.

I bless you all, especially the dear traveller. I entrust you to God's keeping.

All yours in our Lord,  
Eymard

Be the only signee on the Mayor's letter.

**1414**

**CO 1415**

**TO MARIANNE EYMARD AND NANETTE BERNARD**  
(III 128/145)

*Paris, June 30, 1864*

Dear sisters,

It was impossible for me to go to La Mure; I really had a strong desire to do so, it was a sacrifice for me; but this life is sown only with crosses and trials so that we might be attached to it only as a path to heaven.

I returned quickly to Marseilles, because one of our Fathers was very ill when he returned from Jerusalem. He has been better since yesterday, and he is healed now, at least I hope so.

I am always fine, the good Lord is too good to me, because I am surprised that I can do so much without fatigue.

In the past I couldn't break my sleep without being tired; now, it doesn't bother me. The good Lord is sustaining me and I should be better.

Our house at Marseilles is doing very well and doing much good. The Ladies in Angers are still happy, but at the moment their space is quite limited.

Miss Guillot was a bit tired; she spent herself so much!

We are preparing a beautiful foundation in Jerusalem, we would like to buy the Cenacle someday and have adoration where our Lord instituted this great Sacrament. We can't do it yet; to succeed we shall have to make a foundation for Adoration nearby in the city, during the course of this year. The Holy Father had a beautiful letter written to us to encourage us to do it.

Pray very much for that, because it would be a great grace for everyone.

I had never seen a procession as beautiful as the one at Marseilles; it is impossible to imagine! The curate of La Mure must have told you about it. I was really sorry not to have met him.

So, have courage, dear sisters, take good care of yourselves, love the good Lord dearly and have him loved by your daughters.

All yours in our Lord,  
Your brother,  
Eymard

**1415**

**CO 1417**

**TO MR. JOSEPH-AUGUSTE CARREL**

(V 17/24)

*Paris, June 30, 1864*

Dear friend,

Don't be upset with me if I wasn't able to go see you. A person who was seriously ill was waiting for me; that is, Fr. de Cuers returning from Jerusalem. It could have been fatal - fortunately, the night before last, he responded, and now he is better.

Jerusalem is progressing! The Propaganda, in the name of the Holy Father, has just opened for us the doors that were closed for all other religions for the last 500 to 600 years.

So then, the Most Blessed Sacrament will enter there triumphantly! I am told that its worship is very pitiful in Jerusalem; everything is dead and speaks of death; we shall go there to show the true life.

I would have been so happy to see you all as a family! As a traveler, I could only bless you as I passed by, but I remain always,

Dear friend,  
All yours in our Lord,  
Eymard, S.

**1416**

**CO 1416**

**TO COUNT D'ANDIGNE**

(V 1/1)

*Paris, June 30, 1864*

Sir Count,<sup>76</sup>

Madame your sister wrote to tell me the painful news about the death of your dear gracious cousin. I was aghast and didn't have the courage to write about it to anyone. I had just received a fine letter from Mr. Gauthier. I am sending it to you, Sir Count, it will tell you two things: their affection for the newlywed and some hope for a second one which I will revive shortly.

How happy I would be, Sir Count, if I could be of some help and success for the second suggestion! Mme Countess kindly wrote to me, allow me to insert my grateful answer here.<sup>77</sup>

Please receive the respectful and ever devoted regards of your humble and obedient servant.

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<sup>76</sup> Taken from a copy, not the original.

<sup>77</sup> We do not have that letter.

**TO FR. HENRI DURAND**  
(VIII 1/2)

*Adveniat Regnum Tuum*

*Paris, June 30, 1864*

Dear Father,

You wrote to me on June 5<sup>th</sup> to request a day and a time.<sup>78</sup> I am entirely at your disposal, but please write to me the day before and tell me the day and the time which suits you. I shall be expecting you, and we shall talk about whatever interests you.

In our Lord, dear Father,

All yours,  
Eymard

To Fr. Henri Durand  
at the Sulpician Seminary

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<sup>78</sup> For an interview? Ed.



## **CHAPTER VI**

### **A Siege on the Cenacle July - November 10, 1864**

“We will make a foundation in Jerusalem near the Cenacle, in order to besiege it.”

To Natalie Jordan, Aug. 9, 1864

**Fr. de Cuers’ second voyage to Jerusalem**

**Fr. Leroyer to Belgium to preach an “Apostolic Month”**

**Parish Retreat at Rennes**

**Fr. Eymard to Rome**

**1418**

**CO 1419**

**TO FR. ALEXANDER LEROYER, SSS**  
(I 23/54)

*Paris, July 1, 1864*

Dear Colleague,

I would like you to get information from the Pastor about the postulant, and if you see fit, to test him further.

It is possible that we will need such a postulant, I will know next week. This is the reason: we are being offered a former abbey to buy as a novitiate; we would need a gardener there. We will visit it Monday or Tuesday with Fr. de Cuers. Then I will write to you about it. If he is in your way, send him to spend some time with his parents, we don't really need him here.

Thank you for the explanations you were kind enough to give me concerning the Ladies of the city, we had nothing to do about it: that concerns him. The Bishop knows very well how dedicated we are to him.

Fr. de Cuers had some stomach discomfort, it was a reaction to his trip and to the climate. He is better. We've just received an excellent letter from the Cardinal Prefect of the Propaganda, which praises our plan to go to Jerusalem and strongly urges us to carry it out.

Tomorrow night, I must go to the Ministry of Foreign Affairs to ask for a letter of recommendation and approval for our foundation.

Everything leads us to hope that 1864 will be a great year for the Society.

Pray for that and for us all.

All yours in our Lord,  
Eymard

**1419**

**CO 1420**

**LEBOURLIER MARRIAGE – INVALIDITY**

**Invalidity of the Lebourlier Marriage**

Monday, February 9<sup>th</sup>, 1852, in the church of St. Nicholas des Champs in Paris, a religious celebration was held for the wedding of Charles Philippe Le Bourlier, the eldest son of Francois Pierre Le Bourlier and Marie Ursule Richard, his wife, both deceased, to Marie Josephine Pauline, eldest daughter born of the legitimate marriage of Jacques Theodore Le Carpentier, deceased January 1, 1858 and Francoise Appoline (nee Le Bourlier) - the marriage was blessed by Fr. Reboul, the pastor of the Parish. The witnesses were Charles Jacques Le Carpentier, Lucien Millet, Philippe Millet.

However,

The above marriage is radically null in the eyes of the Church because:

1. The husband is the maternal uncle of the bride, and this obstacle was not revealed to the Church: even worse, it was knowingly and willingly hidden by the parties and especially forbidden to reveal it by the mother of the bride. -

2. It is certain that the bride, Marie Josephine Pauline, was born while her father was alive. He died only on January 1st, 1858, and although separated in property from his wife - nevertheless was

still seeing her. According to law, she is his legitimate daughter and was herself born of adultery which can in no way be proven, even according to the falsified documents which were referred to in the act of separation - as such, there would also be an obstacle since she would have been married to the brother of her own mother.

And also

In June 1863, I, the undersigned, consulted in Rome Archbishop Giannello, the Archbishop of Saïdes, and pro-secretary of the Sacred Congregation of the Council on the question of the invalidity of the marriage and he replied that it is null by law.

In May 1864, I consulted Fr. Bours,<sup>1</sup> the Vicar General and official of the Archdiocese of Paris and he replied that the marriage is radically null.

In addition, I consulted several eminent theologians who all replied that the marriage is radically null.

Which I also certify, I, the undersigned,  
Paris, July 2, 1864

Eymard,  
Superior of the Society  
of the Blessed Sacrament

**1420**

**CO 1421**

**TO FR. HENRI DURAND**  
(VIII 2/2)

*Paris, July 4, 1864*

Dear Father,

I must be away until Wednesday evening. I am afraid I may not be back by midday - I am writing to tell you to save you the trouble of coming.

I am praying, and will pray hard, that this desiderio desideravi<sup>2</sup> may be accomplished in our Lord.

All yours in Xo<sup>3</sup>  
Eymard

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<sup>1</sup> Perhaps Le Bours.

<sup>2</sup> "I have greatly desired...."

<sup>3</sup> Christo.

**1421**

**CO 1422**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 250/395 VI 2)

*Paris, July 7, 1864*

Dear daughter in our Lord,

I have the 15,000 francs here.<sup>4</sup> I'll send them to you by some safe means. I've just returned from a three-day trip. I haven't seen Mr. Bouvier yet.

Until later.

All yours in our Lord,  
Eymard

**1422**

**CO 1423**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 251/395 VI 2)

*Adveniat Regnum tuum*

*Paris, July 8, 1864*

Dear daughter in our Lord,

Enclosed I am sending you a note for fifteen thousand francs on sight from the bank of Angers. You need only write as follows on the back, below the two printed lines:

For Receipt.

Angers, date ...

14 rue de L'Hopital.                      Marguerite Guillot

Give it to Mr. Neveu, who will withdraw the money without fee. Then send me a note for 15,023 francs to pay for the amount to cover both the creditor and myself. The additional 23 francs are first, 15 francs required in Paris for a note on the bank of Angers, and then 8 francs for the Bank of Marseilles in Paris, unless you prefer to pay these separately from the round figure.

Be sure to have all the necessary repairs done in the Soland house, in order not to have to come back to it. Yes, boards would be better in the parlor.

Yes, have a communicating door made to the parlor, where a mother would visit, to be able to see one another without grilles. All the doors would be contrary to the Rule, if this one were.

But yes, I had definitely told you to do the second floor of the Soland house. It's necessary to have as many rooms as possible, you will be short of space later.

As for the retreat, I can't give it now, I have too much to do. Wouldn't Fr. Leroyer be better? Poor Fr. Leroyer! what was he saying? Well, our good Master will fix everything. It would be well if you wrote to tell the Bishop how happy you would all be to receive his group.

Send me the note from Mr. Le Clre, so that I may pay it.

I bless you in our Lord,  
Eymard

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<sup>4</sup> cf. Letter of June 21 to Marguerite Guillot.

Give me Sr. Benoite's address; pray for a matter related to the Society of Mary. I'm sending you the letter from that poor child. Yes, she is one.

1423

CO 1424

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 252/395 VI 2)

A.R.T.

*Paris, July 10, 1864*

Dear daughter in our Lord,

I received your letter. I'm glad the money reached you safely. I'll go to Mr. Le Clre to withdraw the amount and send it to you immediately. A lapse of time is always allowed to pay the workmen; you have to wait for the memorandums, only the common laborers need to be paid, like the wall-paperer... Mr. Trottier will wait. I wasn't able to see Mr. Bouvier, which I regretted.

Please, I beg you, don't leave any connecting door between the house and Joseph's room: it isn't possible, nor prudent, whatever the advantage may be. He must pass by the common door like everyone else. It's already enough to have that parlor door reserved for the mothers; the stairs for that should begin in the public parlor.

I'm very happy that you have so many cells<sup>5</sup> in the Soland house. There won't be too many. Take care to do well what needs to be done, so that you won't need to redo it.

Wait until you are settled before receiving aspirants, except for a legitimate exception made by God. Don't allow any special privileges in the chapel, with reserved seats and pews. By the fact that they aren't paid for, the adorers' chairs should be in front. I've never tolerated the indirect possession of a space with reserved chairs: they belong to the first person who comes.

Jerusalem is in the making. Couldn't you make us a few vestments like your own for this foundation? I will certainly pay the expenses but you would offer the work. You would need to begin soon, because we will need them in September or October.

I will be sending Fr. de Cuers there with a Brother right away, to prepare the way; he will be leaving toward the end of the month.

Pray for that.

I bless you all in our Lord,  
Eymard

P.S. If the Bishop should come often, don't attempt to give 5 francs each time as I do, but once or twice a year.

Write to acknowledge the receipt on this document. The one you sent me would subject you to a fine: I, the undersigned, Superior of the Servants of the blessed Sacrament, rue de l'Hopital, 14, acknowledge having received a deposit from Rev. Fr. Eymard, Superior of the Society of the Blessed Sacrament of Paris, for the amount of 15,700 francs 50, which I retain for his free disposal. Angers, date ....

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<sup>5</sup> Monastic term for bedrooms.

**1424**

**CO 1425**

**TO MSGR. CHAILLOT, ROME**  
(VI 1/1)

*Paris, July 10, 1864*

Monsignor,

To have the pleasure of writing to you and [thanking] you for your kind letter and good wishes, I decided to send you directly the amount for my 2 subscriptions to the Annals and for the correspondence - that is, 34 francs. I am adding Mass stipends for the rest, at 1 franc per stipend, which may be appreciated by some priest. I have designated some of them for the French Penitentiary at St. Peter's. In "*Le Monde*" I was happy to read their praise for your last article about the Patriarchates, quoting extracts from the correspondence. It is necessary to become known, especially these days, and by all lawful means.

It seems that a favorable reception is being given to solid theology and the spirit of authentic understanding for Rome.

My thanks again, Monsignor, for your kindness towards the gentlemen from Marseilles. It is a good seed sown for Holy Church. It will make them favor Rome, and they needed it.

If there is anything I can do for you, please let me know. I would always be happy to show you my most genuine and sincere gratitude. Please believe me, Monsignor, ever in our Lord,

All Yours,  
Eymard

**1425**

**CO 1426**

**TO CARDINAL BARNABO, PREFECT OF PROPAGANDA**  
(VI 1/4)

*Paris, July 10, 1864*

Eminence,

We were very grateful to receive the letter which you kindly wrote to us on May 31, 1864 regarding the request we had made to His Holiness to purchase the Cenacle and make a perpetual foundation there; and, in the event of a present impossibility, we asked for the authorization to make a provisional foundation in Jerusalem itself; so that, being on the spot, we could more easily purchase at a suitable time the pieces of land near the Cenacle, saleable at the death of private owners, and thus prevent heretics and schismatics from purchasing them.

Your Eminence explained in the letter to us, and we have also had evidence, that at this moment the purchase of the Cenacle is impossible. You have praised and approved our plan to make this preparatory foundation and strongly encouraged us to put it into effect. You have even been so kind as to commend us in this matter to His Excellency the Patriarch.

So as to cooperate with the desires of His Holiness and the Sacred Congregation of Propaganda, we are busily arranging the immediate departure of our religious for Jerusalem.

The Emperor's Government, expressed by His Excellency the Minister for Foreign Affairs, has assured us of his protection and support.

But, Your Eminence, we are counting above all on divine protection, and the blessing of the Holy See for this great endeavor; and we hope that your heart will consider us henceforth as

*A Siege on the Cenacle*

members of your great apostolic family; and that, as such, you will deign to give to the Society of the Most Blessed Sacrament, for all its children to be sent to the Holy Land, the same faculties on land and sea as you usually give to apostolic missionaries. We await this confidently, so that we may leave as soon as possible.

It is with the deepest veneration that I kiss the hem of your sacred Purple, and am bold to call myself, Your Eminence, in our Lord,

Your most humble and devoted son,  
Pierre Eymard, Superior  
Society of the Blessed Sacrament  
Paris  
rue faubourg St. Jacques 68  
July 10, 1864

To His Eminence the Cardinal Prefect of the Sacred Congregation of Propaganda.

**1426**

**CO 1427**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 253/395 VI 2)

*Adveniat Regnum Tuum*

*Paris, July 14, 1864*

Dear daughter in our Lord,

I am working to bring your Rule into harmony with ours; pray for that.

Send me the details of the habit for postulants, novices, junior professed, and perpetually professed.

When I told you not to accept reserved chairs in your chapel, it was as a principle, in order that you would have authority in your own home, and not have empty chairs when there are too many people. For the present, leave things as they are, but be clear and explain the rule.

You would do well to accept Mme. Garreau's recruit. It seems to me that she is really called and very courageous.

For the vestments, we need five: white, red, green, purple, and black. Then we need a white cope with stole, and two stoles for the adorers. Buy what you need in Lyons. It is cheaper there; make them like yours, not Gothic.

For the moment we have not decided when the departure for Jerusalem will take place but everything is settled and accepted.

I thank God for having quieted the storm in Angers.

Have great trust in God. I bless you.

All yours in our Lord,  
Eymard

**1427**

**CO 1428**

**M. LOUIS PERRET<sup>6</sup>**  
(VIII 1/2 VII 14)

*Paris, July 20, 1864*

My dear Mr. Perret,

Our good Father de Cuers is at last leaving Paris again to go to prepare the foundation of Jerusalem. Propaganda, on the orders of His Holiness, encourages us and urges us to do this.

Fr. de Cuers would very much like to see you before leaving France. He leaves here on Saturday and will be in Lyons on Sunday morning. He will stay there purposely to see you. He asks me to ask you to come to Lyons on Sunday. He will look for you at your house. He will arrive that same morning from Paris at the Gare de Perrache, and will say Mass at Ainay. He will tell you the rest himself. I bless God for this foundation. Please pray for it. You know that I promised you a cell in all our houses, and that the Cenacle must be our divine fortress.

I pray sincerely for you and for us all, so that God may bless you in your apostolate, which is already bearing such precious fruits.

All yours in our Lord,  
Eymard

Monsieur Louis Perret, Architect  
9, quai de l'Archeveche  
Lyons

**1428**

**CO 1430**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 254/395 VI 2)

*A.R.T.*

*Paris, July 27, 1864*

Dear daughter in our Lord,

Finally I am able to write to you. I've been so busy because of the departure of Fr. de Cuers and Brother Eugene for Jerusalem that I didn't have time to write. They left Saturday night. Sunday, I preached elsewhere, these last few days I was still busy with things to send.

They are leaving from Marseilles on the 29<sup>th</sup>. Pray for this foundation which, I hope, will give great glory to our Lord.

I wrote to the young lady from Chlons to ask her for information due to my lingering doubt that she had some infirmity.

I didn't know that my brothers had said that I wanted to keep your oven, they must really want it; well! we will keep it. I'll send you the 200 francs.

Now about the vestments: we need a white cope with its stole. Make the cape and embroidered orfrey in gold, but simple, with quality tapes. For vestments, I prefer moir to all those damask materials, provided the price is approximately the same.

---

<sup>6</sup> Architect in Lyons.



Therefore we need: white, red, green, violet and black; put silk tapes on the silk vestments; the vestments should be simple, since they are to be used every day; later on, we will try to have something better. For the altar linens, we will use some of those we have here. We would need a dozen surplices, medium length.

I haven't been able to go to Mr. Le Clere yet. I'll try to go soon.

I'm working on your Rule at every free moment.

I'm happy about all the good things that are happening to you; our Lord is celebrating his wedding; everything comes from him and through him; you do well to thank him, it's only right. Everything for him, nothing for us, that would be like putting a worm in the roots of a tree.

I wrote to Sr. Benoite.

I think that Fr. Henry's servant is fine, and that she has a reasonable dowry, you could give her a try; however, if it is convenient, you could ask Fr. Champion to see her beforehand.

Fr. Peilin wants to leave, he may even have left already. He wrote to the Bishop of Grenoble and the Bishop sent the letter back to me which is certainly not a credit to the Society. I see that we have somehow been used as the means for his priesthood. Now that he is ordained a priest, he is leaving; what is worse is that he wants to stay in Marseilles. No doubt he will do some good there, for he is a good confessor, so I will leave him free. He had never given his heart to the Society, he wanted to preach, and be active! May God bless him! I didn't discredit him to the Bishop; on the contrary, I praised him: he is a good priest.

I bless you all in our Lord,  
Eymard

**1429**

**CO 1429**

**TO COUNT JEAN RAYMOND DE CUERSS (FR. DE CUERS SSS)**  
(I 138/181 VI 2)

*Adveniat Regnum tuum*

*Paris, July 27, 1864*

Very dear Father,

I have just come from the Ministry; everything is fine, everything is settled, you will leave on the 29<sup>th</sup>. We must really pray for Mr. Faugre, for he is so kind and friendly toward us: our Lord is indebted to him. You must have received the 4000 francs today, which I sent you through the mail; I know that you received the 10,000 in Lyons. Truly God is doing everything, arranging and preparing everything for the best, he wants Jerusalem. He will give the Cenacle at his own time. It is evident that this foundation, the first bouquet after our Canonical Approval, must truly glorify our Lord and honor his Society, for it means giving back the Cenacle.

May God keep you, lead you and bless you, dear Father!

May difficulties, if there be any, only serve as new proofs of your trust in God.

We are praying a great deal for you and Brother Eugene.

I bless you fondly in our Lord, in whom I am,

All yours,  
Eymard, Superior

*July 29 - Fr. de Cuers embarked from Marseilles for his second voyage to Jerusalem, this time with Brother Eugene.*

**1430**

**CO 1432**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 255/395 VI 2)

*Paris, August 1, 1864*

Dear Daughter in our Lord,

I'm enclosing a letter from Miss Baillet. Study and see whether she should be admitted; she really seems to love the Blessed Sacrament; she has a dowry of 20,000 francs; she won't be a burden.

I'm pleased that you received the good Polish lady; her vocation makes her rich and well-endowed. Such subjects are worthy of a price, because they have passed through fire.

The doors were made exactly as I wanted them.

I'm working hard for you.

Don't let the idea of the Jerusalem foundation over-excite the sisters; besides, when will it happen? It's useless to go make a foundation when a foundation is in course.<sup>7</sup> That could dissipate energy from the house, and cause gossip and difficulties.

Nothing new here. Please take better care of poor brother ass, as St. Francis of Assisi would say, and don't overdo it in any way, because moderation has the last word.

I bless you all, and especially you,

All yours in our Lord,  
Eymard

*August 2 - Second letter from Cardinal Barnabo encouraging the foundation of Jerusalem.*

**1431**

**CO 1431**

**TO MADEMOISELLE X**  
(VII 1/1)

*Paris, August 3, 1864*

Mademoiselle,

I've just arrived from a journey. I will be happy to see you tomorrow, but it would have to be from 3 to 4 p.m. or after Benediction, which would be at 5:15 p.m.

So you will be going to the beautiful and beloved Dauphine. Congratulations. It is still the most beautiful countryside in the world, whether rock or desert.

See you tomorrow.

All yours in our Lord,  
Eymard

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<sup>7</sup> Useless for the sisters to think of going when they are barely getting started in Angers.

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DU CORNULIER)**  
(IV 59/104)

*Adveniat Regnum Tuum*

*Paris, August 7, 1864*

Dear Lady in our Lord,

You are right, I'm really late with you! I had some [religious] who were sick and then so many things, it's dizzying! So I did like lazy people do: tomorrow!!! But I assure you that it's only my pen, you are as present to me otherwise!

I am very pleased about your direction by Fr. Rich. I lovingly thank our Lord for it. Finally, you feel understood, and especially fed; not always being purified. Yes, yes, you need more food than others, - more strength than sacrifice, more love than virtue! Consequently you are our Lord's poor grateful one. To receive and give thanks, that is your lot.

But your weaknesses? - well! this is the claim which the poor ones have on God. But my sins? - They are your claim to great mercy, which forgives once and for all; like a good mother who forgives over and over again, a thousand times a day, because her poor child is very weak and miserable.

Mediocre Communion that may be evil? - Mediocre! sometimes, but lukewarm water is on the warm side. Since you don't want to let them be lukewarm, they won't provoke the vomiting that sin does, since you don't like it.

Evil? - Never.

But my temperament? My bad example? - It's true that you are not naturally kind, and supernaturally, you are not perfect. So I urge you to bear the first and not discuss the second. Presume that others have a little charity. After everything is over, humility says: I'm not a model of sweetness, but let's be a model of patience and sometimes of reparation. Know that some thorns are more useful than some flowers; it's good that certain external faults cover our piety and protect our heart.

Well, this is quite a sermon, isn't it? but it's already an old one.

I am pleased with your decision about that dear Polish priest.

Oh! how I would like you to be a little host of love in your little Tabernacle!<sup>8</sup>

I don't know when I'll go to Angers, I expect to go during the month and this time I'll try to give you 12 hours.

I bless you wholeheartedly,

Eymard

P.S. There is hardly anyone in Nantes who has a subscription to the little leaflet of the Blessed Sacrament.

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<sup>8</sup> Alternative translation: how I would like to have a little host, etc.

1433

CO 1434

**TO COUNTESS D'ANDIGNE**

(V 19/52)

*Adveniat Regnum Tuum*

*Paris, August 7, 1864*

Madame in our Lord,

I don't want to leave your letter without a reply, if not with a word of comfort, at least with charity.

I can see that the storm is setting its thunder rolling over your head, and that your soul is troubled and discouragement would be quickly at your door, if God were not protecting the entrance. I understand that [the thought of] Heaven does not encourage you, because the idea of Purgatory darkens the path and divine justice frightens you. So, I will not tell you: Serve our Lord because he has a beautiful Heaven for you; but, Love our good Master because he is gracious and because he has a great love for you, because he created you through love, guided you in love and promised forever the mercy of his love.

You must absolutely avoid self-scrutiny in this great issue of God's service, because the sight of yourself upsets your heart, and yet, your heart loves the good Lord and sovereignly loves him alone. Besides, outside of God, human beings amount to so little, or are even so weak and evil! You do well to be free of them. Work to free yourself of your fears, which, basically are not bad, but proceed from a good feeling which is the desire to be in God's good graces, not to displease him and not to be separated from Him. That is all very fine; but if these fears prevent you from receiving Communion, from being faithful to your duties of life and your spiritual practices, they would not be good and would harm you. Besides, you know that in such a painful state you must behave as one does in a storm: pray, and surrender oneself to the mercy of God; or, as when we have a very strong migraine headache, we say: "My God, I offer it to you... since it comes from you." The essential thing for you is to do things through duty, without turning back to see whether the heart... (half a page is missing) at this time, because the struggle you had to inflict upon yourself left you agitated.

May our Lord place a little more trust in your heart!

I hope to be able to go to Angers during the month of August; I will let you know.

Finally, I don't expect to go to Jerusalem until the chapel is built... (the end of the letter is missing).

1434

CO 1435

**TO MME. TAMISIER, TOURS**

(VII 2/2)

*Paris, August 7, 1864*

Dear Madame in our Lord,

I do thank you for your kind remembrance and letter. I laughed a little, because our foundation in Jerusalem has not taken place yet, even though they have gone, and should arrive in Jerusalem for that purpose shortly. If these fine women adorers expect to go soon, it will require a miracle; the very one of obtaining the Cenacle, which is still a mosque, and which will continue to be so, unless the good Lord turns them upside down or destroys it. And so, dear Madame, there is nothing settled for these Ladies. They have the time to prepare themselves.

*A Siege on the Cenacle*

Surely, if the good Lord gives them the grace to go to Jerusalem someday, they will be very happy.

I still don't know when I shall go to Angers; but I had them prepare a parlor without grilles for the parents and there, dear Madame, you will be received as a mother.

I am happy to see your dear daughter keep so firmly and faithfully to the eucharistic service of our Lord. She finds that it gives her the vitality she needed so badly.

Believe me ever in our Lord, dear Madame,

Your faithfully devoted servant,  
Eymard, Sup.

**1435**

**CO 1436**

**TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)**  
(IV 54/75)

*Adveniat Regnum Tuum*

*Paris, August 9, 1864*

Dear Madame in our Lord,

You know that suffering either puts us to sleep or makes us beastly or takes all our attention; that describes me a little. However, the sick priest is healed and more peaceful now, so I am picking up my pen for Calet where my old friends are.

I would surely have been happy to see you; you and all your daughters; but the coach of divine Providence didn't decide to stop there. I felt I had a few necessary errands, but the good Master kept me busy elsewhere. So don't be upset with me because I would hold it against you. The more I long for solitude, the more my boat is tossed and turned. I must accept these thousand and one things, which like a swarm of hornets come to disturb me. Paris is like a whirlwind! Pray for me. You are very quiet there with your summer fruit, your pious leisure, and the many families!

We will make a foundation in Jerusalem near the Cenacle, in order to besiege it; in a few months I hope to go there to visit.

We are preparing another [foundation] for the novitiate.

We are on the point of losing our property in Paris for Boulevard St. Marcel; may everything be for the greater glory of our good Master.

I am sending you two issues [of a periodical] which may perhaps interest you. Since your daughter may be with you, I won't send her one.

What are your dear nieces doing?

China stands before them like a mystery! - divine Providence will arrange everything, and for the best. I like their holy surrender; God will bless it. You had mentioned some wedding plans, I pray that God will bless them if it is in his plan of grace.

I would be so happy to see dear Mme. Nugues again with her dear children! Remember me to her, as for you, dear daughter in our Lord, love our good Master dearly. Serve him ever better, and become very spiritual because that is the root which makes the tree, and the sun from heaven which makes it flower and ripen.

Read a lot and pray even more; you must notice your heart's great need for God and the frequent absence of thoughts!

Goodbye, I bless you very much in our Lord,

Eymard

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 256/395 VI 2)

A.R.T.

*Paris, August 11, 1864*

Dear daughter in our Lord,

As your letter supposes, I have become forgetful; I have so many little things to do these days that I often forget even what is essential. I went to Mr. Le Clere, but he was away. I must go today or tomorrow. I'll send you everything... [*two and a half lines erased*].

Keep a notebook for the dowries and deposits belonging to the sisters, in order that the dowry may always be listed; as for what has been given outright, it isn't necessary... [*3 lines erased*]. We will settle all these things when I go to Angers when your Rule will be ready for printing. I hope that it will be toward the end of the month.

About Miss Baillet, if you like her, write to her yourself saying that she can come for a try; that's more appropriate than my doing so.

I really understand that when there is good news about the Society, the Sister's joy and happiness consists in sharing it with their friends; it's only natural, but it is childish, because things are not ripe yet, and outsiders are speaking as if they were.

From Marseilles, I received a letter telling me that the story about Fr. Peilen has caught fire with those hotheads. Collections are being made for him, people are taking action, Fr. Champion has been criticized for a few words. His friends present him as a victim; enough, it will pass.

I learned yesterday that in Marseilles there is also talk about Sr. Benoite; I think that Miss Lautard spoke about her and as everything gets repeated among devout people, we are afraid that the Bishop may be upset by it. It was even said that Sr. Benoite was to go to Marseilles; write clearly that she is not. But don't worry about anything; in Marseilles everything passes quickly. As for letters which might be misleading, don't be afraid to have them rewritten.

These little problems are on all sides; it should be said that religious life makes people childish.

I haven't heard from Sr. Benoite; is she sick? Where is she? She must be told to come back when she can.

Goodbye dear daughter, I bless you. Be simple with God, joyful with your sisters, calm and peaceful within yourself.

All yours in our Lord,  
Eymard

**1437**

**CO 1438**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 257/395 VI 2)

*Adveniat Regnum tuum*

*Paris, August 16, 1864*

Dear Daughter in our Lord,

I'll write to Miss Baillet telling her to wait.

Let's praise God for everything, since in spite of my poor intuition, he wanted [us] to go to Marseilles.<sup>9</sup> I imagine that you must have written to Miss Lautard, rue de Grignan, for a recommendation in her favor.

So then, do whatever you think would be suitable for your chapel. It is regrettable that you would have to suspend adoration. Couldn't you close the grille with a curtain or two, tell the workmen to be silent, and continue adoration? Don't count on me to preach the adoration, especially the first day, because I have been detained here. Then, for the last three days, my voice is becoming hoarse as it did last year. Nevertheless, we will do all we can to help you.

Yes! Watch out for the cool walls, it's easy to get sick.

The arrival at Jerusalem will be the 17<sup>th</sup>.

Concerning Henriette from Laus, we will talk about it. I believe she has already been in a convent, that her health is frail. The first reason would lead me to refuse her.

I bless you all in our Lord,  
Eymard

**1438**

**CO 1439**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 258/395 VI 2)

*Paris, August 19, 1864*

Dear Daughter in our Lord,

I'm sending you the letter I've just received from Marseilles. You'll like it.

I hope that Sr. B. will come back soon.

You don't mention that you are feeling better. I hope you are, since our Good Master is giving you much to do, he owes you strength.

I'm working hard for you: the first part of your Rules is already printed. I'm working on the second part, but before having it printed, I'll send it to you to read, and submit any observations you think are needed.

I bless you in our Lord.

All yours,  
Eymard

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<sup>9</sup> unclear whether he is referring to the community or some individual[s].

**1439**

**CO 1440**

**TO MR. JOSEPH-AUGUSTE CARREL**  
(V 18/24)

*Paris, August 21, 1864*

Very dear friend in our Lord,

I accompanied you and your dear son to Germany with my prayers and wishes. May God watch over him! I also recommend to you my former student and child, the eldest Nicode boy, a straightforward and intelligent young man. If you could house him or help him to find housing, I would be very grateful. He is the son of a holy mother.

I am in our Lord,

Very dear friend,  
All yours,  
Eymard, S.

**1440**

**CO 1441**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 139/181 VI 2)

*Paris, August 26, 1864*

Very dear Father,

Miss Michel, at the first news of the Jerusalem foundation, came to tell me that she wanted to go to Jerusalem. I opposed her desire by presenting all the sacrifices she would have to make. In spite of that, she persisted, and is leaving on her own. She has a generous heart, she is capable of great sacrifices, and she is proving it in this circumstance. She will not be a burden to anyone. On the contrary, she will do some good. She deserves your trust. I blessed her when she left, admiring her dedication, which will certainly please our Lord. We are waiting, and we never stop praying for you and the foundation.

Vocations are scarce, some good ones seem to be in the making. People are coming to ask what we are doing; adoration frightens the timid and the self-centered.

In the meantime, we pray, we hope.

Goodbye, dear Father, may we soon receive a comforting letter from you.

All yours in our Lord,  
Eymard, Superior



**1441**

**CO 1442**

**TO MME. TESNIERE**  
(VII 2/2 III 2)

*Paris, September 1, 1864*

Dear Mother,

So your pious desire has been fulfilled! [You are] totally God's and totally your neighbor's! on the path to religious life! You work quickly! that's fine: give everything at the first go.

May God support you, may He be your all in exchange for everything you are giving him and for everything you will do for him!

It's a dream for me! but is there anything God's love cannot do! Your dear Albert is still fine and very responsible; therefore, worthy of all your maternal love.

I feel very despondent. They<sup>10</sup> are demolishing the Church of the Capuchin Fathers today - I am waiting for our turn without knowing either the time or the place, but the good Lord knows it and we sleep peacefully on the safe pillow of divine Providence.

May God bless you as I do with my whole heart.

In our Lord then, Dear Mother,

All yours,  
Eymard

**1442**

**CO 1444**

**TO MISS ANNE DE MEEUS**  
(VI 3/22)

*Paris, September 2, 1864*

Mademoiselle,

I was hoping to come to Brussels by tomorrow, Saturday, but now I have been prevented. I am obliged to put off my journey until after September 15<sup>th</sup>, as I have been committed for a long time to give a retreat in Rennes.

Your kind letter, Mademoiselle, made me glimpse the possibility of uniting our two works and a foundation. This idea does us honor and I thank you for it. However, I must tell you that such a foundation is not possible for us at the moment, since we are making one in Jerusalem. Two religious are already there preparing the site, and I shall be sending all those who are free at present.

We have been strongly urged by the Propaganda to make this foundation, so as to have the Cenacle one day. God ever blesses us, but true adorers are rare, and we ask the good Lord for them.

I shall be back from Rennes on September 16<sup>th</sup> or 18<sup>th</sup> if I go to visit our house in Angers.

Please believe me to be, in our Lord, Mademoiselle,

Your respectful and most devoted servant,  
Eymard

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<sup>10</sup> Perhaps the city for the creation of new boulevards.

**1443**

**CO 1443**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 259/395 VI 2)

*Paris, September 2, 1864*

Dear daughter in our Lord,

Thank you for your letters, you know how much they mean to me: they come from the family! If I don't answer you each time, it's because I count on your charity when there is nothing urgent, or when I see that you can manage by yourself.

I was hoping to visit you from the 4<sup>th</sup> to the 7<sup>th</sup>, but it's impossible: the printing is still in process, and I want to finish before going to Rennes (Ille-et-Vilaine) St. Aubin's Parish, September 7<sup>th</sup>; so I am using my time efficiently.

I'm told that Sr. Benoite will be coming one of these days. It's high time. I'm not very pleased with it all, but if Heaven wills it, we must will it and still bless heaven for it. I informed Mr. Le Clere. Sr. Benoite will bring you the money.

Pray for Jerusalem, for our compulsory sale, for my retreat.

I bless you wholeheartedly, and I am in our Lord, dear daughter,

All yours,  
Eymard

**1444**

**CO 1445**

**TO MR. HENRI DURAND (FR. DURAND SSS)**  
(VI 1/1)

*Adveniat Regnum Tuum*

*Paris, September 6, 1864*

Dear friend in our Lord,

I shall arrive in Rennes tomorrow evening. It will indeed be a joy to see you again, God willing.

I embrace his designs, which are ever gracious and benevolent toward you.

It is your responsibility to know and fulfill them without selfish motivation, without giving in to natural influences, without [depending on] any reasons of body or mind which might be foreign, or harmful to your welfare.

Like you, I desire only his holy Will, and you will always be dear to us and united with us, whatever state you choose, or in whatever difficulty you may be.

Believe me, in this Good Master.

Ever yours,  
Eymard, Superior

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<sup>11</sup> Virginie Danion came to Rennes from Maunon to meet with her director-friend.

*Sep 8-16    Retreat for the Nativity at Rennes [parish].*

*I. Sermons or Instructions*

- 1. Greatness of Mary*
- 2. Greatness of her divine Motherhood*
- 3. Mary, Mother of mankind*
- 4. The Eucharist: Why?*
- 5. The Hidden God*

*II. Meditations*

- 1. On prayer*
- 2. Rules and reasons for prayer*
- 3. On meditation*
- 4. Rules for prayer*
- 5. Three counsels*

*III. Conferences*

- 1. Love, the principle of holiness*
- 2. Three principles of the three faculties*
- 3. Counsels: Vigilance over head and heart*

**1445**

**CO 1446**

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DU CORNULIER)**

**(IV 60/104)**

*Adveniat Regnum Tuum*

*Rennes, September 8, 1864, At the Rectory of Saint Aubin*

Madame in our Lord,

I will be here at Rennes until September 16<sup>th</sup>; I am preaching a retreat in the parish.

It begins tonight; then I'll return to Paris; at the end of September I will be going to Angers. I'll let you know if it is sooner. From there either I will go see you, or you will come.

I thank the good Lord for having given you Fr. Rich.

Pray for me and my retreat. I had thought I would be able to go to Angers sooner, but it's impossible. Jerusalem is beginning; they arrived there August 17<sup>th</sup>. I hope to go in the Spring.

I bless you and your dear sister,

Eymard

**1446**

**CO 1447**

**TO MME. FELICIE DE COUCHIES (NEE RATTIER)**

(VII 5/9)

*Jesus Hostia*

*[Paris, Sept. 19, 1864]*

Dear Lady,

I would need your help to complete the good work you helped to begin if, however, it is possible for you to do so.

It would involve your coming to Paris to accompany the Sterlingue son to the Trappists at Briquebec (Manche) where I was promised room and board. It's a final effort and the final grace. It is very difficult for me to be absent at this time, and [the matter] is urgent.

It would also be necessary to pay his debts. I am really afraid that all these debts are a bit exaggerated. I am being ordered to pay them by Mademoiselle, his sister. May God help you! I am almost annoyed! and I don't know what to do.

Finally, he agrees to go there ... but is he really converted? time will tell.

My respects to Mr. and Mme. Rattier. All yours,

Eymard

**1447**

**CO 1448**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

(II 260/395 VI 2)

*Paris, September 20, 1864*

Dear Daughter in our Lord,

Finally, I have some time to give you. I returned from Rennes Saturday. I was a little tired, since I had spent the night, and then I was burdened with visits and things to the point that I am a little impatient at times. I don't have a single moment: may God be praised! If I could cut down on my sleep, but I'm afraid to [do that]. So then, as God wills!

I saw Sr. Benoit very little, barely a moment, since I had to leave and couldn't delay my trip which had been set and preplanned.

My God! dear daughter, how worried you are about having that poor confession, for every week or two! If Fr. Leroyer holds to it, let him confess every week, because it's our rule and yours. You shouldn't feel bound by whatever was said nor base a decision on it. Fr. C.<sup>12</sup> may have said that but it seems to me that every two weeks is quite long, and would require a good reason.

I'll come to see you, be a little bit more patient, and we will settle everything. Read the first part of the Rule which I gave Sr. B. and if you have any observations, send them to me right away.

I bless you in haste,  
Eymard

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<sup>12</sup> Perhaps Fr. Crepon, the Pastor, or Fr. Champion.

**TO FR. ALEXANDER LEROYER, SSS**  
(I 24/54)

*Paris, September 22, 1864*

Dear Father,

Your two letters had bad luck. The one from Fr. Audibert traveled to Rennes and was left there unread. The one that Fr. Carrière brought me stayed in the hands of Fr. Chanuet who forgot all about it. You settled the issue of Fr. Carrière; you did well.

Certainly, go once to each of your family member's homes: equality of right and friendship require it.

Nothing yet from Jerusalem. As the mail comes every two or three weeks, I'm not surprised, since, no doubt, Fr. de Cuers wants to give us good news.

I've just learned that Fr. Crepon has arrived.

I do understand the opinion that was given; on my next trip to Angers, we will try to settle everything for the best; Sr. Benoite saw Brother Henry's servant; she must have interviewed her.

We have Fr. Blot, an ex-Jesuit, as a postulant: we will see how he does; he is edifying and happy. He left the Society of Jesus with honors to dedicate himself to the service and glory of the Most Blessed Sacrament. He has good reports from his superiors; we will see whether he is a good adorer above all.

I have a great proposal for you: an apostolic month in Belgium.

Miss de Meeus, the Superior of the house of adoration in Brussels, came to beg us to found a house in Brussels saying she would give us her beautiful and magnificent church of the Miracle and a house next to it, and at least for a time set the rent at 2500. She adds that, by this foundation, we would gain all of Belgium; that, by means of their associations, which are spread everywhere, all the cities of Belgium would be open to us.

I answered no, because Jerusalem is underway and we have to provide for it.

Then, she asked for you by name, for a month, so that you should see for yourself and that you could see the four major cities: Antwerp, Liege, Ghent and Brussels, where they have centers. I more or less promised you for the month of October, but on condition that you would like to do it: if so, I would go to replace you in Angers, and you would go to cast some fire in this Catholic Belgium: we are free to refuse.

I didn't commit myself to anything. Consider, dear Father, whether that suits you and whether you feel inclined to it by the love and glory of our Lord.

Rest assured that I am in this good Master,

All yours,  
Eymard

1449

CO 1451

**TO MISS ANNE DE MEEUS**

(VI 4/22)

*Paris, September 26, 1864*

Mademoiselle,

Here I am at last. I will send Fr. Leroyer to you for the month of October, but he will not arrive until next week, Tuesday or Wednesday at the latest, since I cannot send him from Angers before next Sunday or Monday, as I am swamped with business in Paris at the moment.

I still don't know, Mademoiselle, what the will of God is to be in regards to Brussels. I am showing my good will by sending you one of our Fathers. We shall be praying, and God will do the rest.

If God wills it as you desire it, our acquaintance at the beginning of our Society, and our meeting in Rome, must all have been providential! But, with the prospect of our foundation in Jerusalem, the idea of another would be too much for me. So I prefer to close my eyes and ears and live day by day, without committing myself for the future.

Believe me to be, in our Lord, Mademoiselle,

Your respectful and most devoted servant,  
Eymard, Sup.

1450

CO 1450

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**

(I 140/181 VI 2)

*Adveniat Regnum tuum*

*Paris, September 26, 1864*

Very dear Father,

May our Lord direct and assist you in all your ways, and strengthen you in the trials which are inseparable from a foundation, especially in Jerusalem. Fr. Champion told me about your trip to Rome; it surprised me, but did not discourage me: you are in place, you know better than we do what is necessary, you have the grace of state. However, we are praying very much for you, so that he may bless all that you will do.

A few weeks ago, Sr. Benoite saw three men dressed like Turks, dwelling in the houses of the Cenacle and telling one another, while pointing to a vacant lot of theirs on a small plateau (I believe) across from the Cenacle, "this land isn't of any use to us. We should sell it." Then the devils began to make hellish noise. Sr. Benoite didn't hear anything else. She told me: "Fr. de Cuers should buy that."

I'm telling you about it just as it came to me, to see whether there is anything there to see and buy. On Oct. 10, you will be in Beirut, then from there to Jerusalem. You are hoping that on the Epiphany we will have a fourth throne; I also hope so, for that is the royal day for our houses.

I sent away the two Englishmen, brothers, and Fr. Carel, as being doubtful and not entirely given to the Work. Since then, Fr. Blot entered as a postulant, he loves the Blessed Sacrament and is a skilled writer and is very eucharistic. On Sunday, Oct. 2<sup>nd</sup>, he will begin the novitiate.

We also received a fine sergeant who has good will. The brother of Brother Marie is in Marseilles, they say he is very edifying, he is 16 years old. Fr. Audibert is making his vows on the 29<sup>th</sup>, feast of St. Michael. His family created a storm about it, he has been very generous, God will bless him.

There are a few vocations on the horizon, but nothing positive; we will make a novena to St. Michael for this. The novitiate is separated in every way and is going very well.

Nothing new beyond the ordinary.

May our Lord keep you and bless you.

All yours in our Lord,  
Eymard, S.S.

**1451**

**CO 1452**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

(II 261/395 VI 2)

*Paris, September 29, 1864*

Dear Daughter in our Lord,

Thank you for your letter and the remarks<sup>13</sup> which I find accurate. I took them into account except on the article about monitors. I don't want any, for many reasons. I replaced them with an observer at the chapter of faults.

I included the remarks concerning the cook. However, if she doesn't attend the Office, she should have three adorations like the others. Otherwise she would be looked down upon, or she would become a lay sister. However, she should have set hours because of her primary duty.

I am hoping to bring you the two parts of the Constitutions. I also hope to be in Angers Sunday night or Monday morning, and then we will work for the Project of the Good Master and his happy Servants.

In our Lord, all yours,  
Eymard

P.S. If you have any errands in Paris, I will be glad to do them.

I've just received your letter. That poor woman ... is quite a cross, and Fr. Peilin even more. He must be the one who told the whole story in Marseilles; let people talk and do as they will. The good Master knows all the good things we did for that poor priest and all that I wanted to do for him. The fury in Marseilles will calm down; the essential thing is to be silent, pray, suffer, and ask God forgiveness for so many offenses. You did well to send the woman away, but take care and good care of her daughter.

I'll bring you the money from Mr. Le Clere. I'm aware that you must not have any. If we need a small loan of five or six thousand francs to pay everything, we should not hesitate.

I hope you will be satisfied with your Rule. It's better than ours; however, my dear friend, I always find you so insecure, I'd even say with the same defect: specifics. Remember that there are things which ought not or cannot be determined. We need to make judgments, to have an authority to settle matters; otherwise authority would be nothing more than a melody. You need to have a little more confidence in your grace and in the grace of others.

I bless you, and the "little mother"<sup>14</sup> whom I am looking forward to seeing, as well as your whole eucharistic family.

Eymard

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<sup>13</sup> He had requested remarks on the new draft of their Rule.

<sup>14</sup> Her sister Claudine.

**TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)**  
(IV 55/75)

*Paris, September 30, 1864*

Madame and dear daughter in our Lord,

Friends are often the last to whom I write; don't be upset with me. I am like those who tell their work: I'm yours right away! and to my friends: Wait that I may be free and we will speak at ease by ourselves, but that leisure never comes. So, I must give you a few moments. I expected to do so from Rennes, where I spent 10 days preaching, but the crowds laid hold of me and ate me alive. So now, I will soon be going to Angers (at the Carmelites) to visit our two houses. I'll stay about two weeks. Calet! runs far away from me.<sup>15</sup> I greet you and bless you from a distance with all your friends.

First, a word about your last letter. I would be very happy to receive your Mr. Gerin, but he hasn't come yet. I'll try to help him in any way I can; let him come. I know Mr. Laverdan; he is a good courageous Catholic, but he will be leaving soon.<sup>16</sup> It may now take two or perhaps three weeks, because I am the day laborer of divine Providence. I didn't pay your offices, and if you haven't done so, I will go to pay them when I return. Is your dear Mathilde always so kind? I don't doubt she is; her virtue is like her training, serious and dutiful; that is the best. Then she goes simply to God - that is the shortest way.

You really pleased me in your last letters! At last! At last! You are walking in the interior kingdom which I have been longing for you for such a long time. You love silence, solitude of soul; that is the sanctuary of God where he gives his oracles of love; love it very much and there you will learn quickly and easily how to know God in his light, enjoy him in the essence of his goodness, imitate him in his spirit of love. We are always beginners in this school of love, because we are always learning something new; we enter more deeply into the depths of the knowledge of God and his virtue. Oh! Please believe me, let your prayer be made up of silence, contemplation, union with our Lord; that is the only true center of life. The rest is a painful and difficult work of the soul; it means working too much. Here, it is God working in her, the heavenly dew penetrates her gently. But also you are old,<sup>17</sup> you must hurry to God by the shortest way, quickly redouble your efforts.

Pray for my Jerusalem, the devil is obstructing it. I have a great respect for your sister-in-law; I assure you that she has a beautiful soul. However, she needs more openness.

Goodbye dear daughter.

I bless you,  
Eymard, S.

---

<sup>15</sup> Calet, the place where she is, is inaccessible to his travel plans.

<sup>16</sup> meaning unclear.

<sup>17</sup> They were the same age.



**1453**

**CO 1454**

**TO BROTHER MARIE RATONS, SSS**  
(VI 3/7)

*Paris, September 30, 1864*

Very dear Brother Marie,

Your letter really pleased me, especially your genuine and generous feelings for our Lord and for the most beautiful vocation on earth.

You have been sorely tried and tempted, my poor brother, but you are still within the holy Ark. The good Master has kept you and will keep you. Yes, Fr Peilin's departure is a good lesson and a cause for sadness. The poor priest is trying to undermine the Society from which he received only good; he speaks ill about his brothers, and has written to the Bishop of Grenoble about it. I have repaid him good for evil. May God open his eyes, or at least prevent him from sinning. Alas! this isn't how we should behave when we love a Society as our own mother. Don't discuss it in the house any more - and if anyone brings it up to you, just say: "We are praying for him."

Be confident, when the moment for enlistment will come, make a novena to St. Michael and we will all join in it with you. I shall be happy to place you in the house of solitude, but you must earn this grace, dear brother, by your fidelity and love for our Lord.

I am pleased with your dear brother, and I bless him.

I bless you too, may God keep you, protect you and be your All.

All yours in our Lord,  
Eymard

P.S. Fr Audibert's Profession was magnificent. It made us all cry that evening at Benediction. He preached a wonderful sermon with a paraphrase of the Creed.

**1454**

**CO 1455**

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DU CORNULIER)**  
(IV 61/104)

*Adveniat Regnum Tuum*

*Angers, October 6, 1864*

Madame and dear daughter in our Lord,

I have been here in Angers one day already; I'm writing to let you know, so that, if you should need me, you can come to see me. I would really like to go see you at Nantes, but I can't, since I'm replacing the Superior whom I sent to preach a retreat in Belgium.

I hope that your discomfort is over and that you are feeling better now.

How happy I would be to see you always abiding in the peace of the Lord, and thus trusting in his love and obedient to His grace.

My religious sentiments to your dear sister.

All yours in our Lord,  
Eymard

1455

CO 1456

**TO COUNTESS D’ANDIGNE**

(V 20/52)

*Angers, October 9, 1864*

Madame in our Lord,

I have been here in Angers for a few days, I hope to be here still when you come; this week I am giving a retreat to my Religious, and the 16<sup>th</sup> or 17<sup>th</sup> I will begin that of the Ladies. I saw them in haste because I have been replacing Father Leroyer here. I sent him to Belgium to preach one or two retreats there and so I don’t have long intervals to myself.

Madame, there is only one thing that is essential, which nothing can replace and which divinely replaces everything: it is to love our Lord, to place all our works, our pleasures, joys and trust in him. The rest is nothing, or so unstable, so pitiful, that we suffer if we must see to it.

So, love our Lord dearly: he loves you so and he loves you so tenderly in his divine Sacrament; be attentive to spare a few beautiful moments for his divine life of love and don’t let yourself become too busy and overwhelmed.

I bless you in our good Master.

Believe me, in his holy love,

Your respectful and ever devoted,  
Eymard

*Oct 10-17      Retreat for the SSS Religious (men) at Angers.*

*Opening: “and they persevered in prayer.” Ac. I 14.*

*1st Meditation: Need for salvation*

*Conference: On the Rule*

*2nd Meditation: Fear and salvation*

*3rd Meditation: Backsliding, routine*

*Conference: On modesty*

*Meditation: Our duties toward the Society*

*Meditation: Ordinary actions*

*Conference: Developing the virtues*

*Meditation: Eucharist and life*

*Meditation: Love, a means*

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<sup>18</sup> The following nine letters were written while preaching this retreat.

**1456**

**CO 1458**

**TO MME. LEPAGE**  
(IV 3/26)

*Adveniat Regnum Tuum*

*Angers, October 10, 1864*

Madame and dear daughter in our Lord,

I am returning your little daily schedule with a few notes. Be faithful to it during ordinary times, but when illness or the needs of charity prevent you from following it, do so graciously; but protect your freedom, your independence of heart, the strength of your virtue in order to belong to God alone.

Great love is needed to know how to protect it. You can be a fine daughter and still be the head of the house;<sup>19</sup> be a friend and remain free within.

Above all, go to the good Lord by the heart, by openness of heart, by an intimate conversation of soul, in order to obtain that peace that says everything, to a feeling for God which replaces everything, an affectionate glance toward God<sup>20</sup> which gives life to everything.

I bless you both, joy and love in God.

All yours in our Lord,  
Eymard

**1457**

**CO 1457**

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DU CORNULIER)**  
(IV 62/104)

*Angers, October 10, 1864*

Madame in our Lord,

I will be entirely at your disposal when you come to see me. I will be giving a triduum to the Ladies of Adoration<sup>21</sup> of the city, toward the end of next week, I believe. In any case, I'll let you know.

I'll certainly be very happy in the Lord to see you. I'll be very available to you.

I bless you.  
Eymard, S.

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<sup>19</sup> Difficulties with her mother? Ed.

<sup>20</sup> “*regard affectueux de Dieu*” - *de* could be translated glance of God or glance toward God.

<sup>21</sup> Women adorers who frequented the chapels of the Fathers and that of the Servants.

**TO MISS ZENAIDE BLANC DE ST. BONNET**

(V 2/3)

*Adveniat Regnum Tuum*

*Angers, October 10, 1864*

Mademoiselle and dear daughter in our Lord,

This morning at the Office while reading the Martyrology, they announced the feast of St. Zenaide, Virgin, for tomorrow the 11<sup>th</sup>. Therefore, I am writing to wish you a happy feast day, and to wish for the very thing that makes it so beautiful: the love of our Lord, whom you have chosen as your eternal and royal Spouse, whom you serve in the charity of self-denial, and whom you will always serve as the King and God of your heart.

I was happy to learn that after so much suffering, your dear mother was feeling better, and that you were all at St. Bonnet. May God be praised! Because if it were not for the glory of God, your mother's holiness, we would look with great sadness at so much suffering and pain; but that is exactly what we must adore in God's plans, who chooses a few beautiful souls for himself which he dedicates to the pain of Calvary as victims of salvation for his people, because there must always be an amount of suffering on earth for God's blessing and forgiveness.

How happy I would be to see your dear mother again! For me, she is like a living relic of the holiness of our Lord within her. Poor mother! may our good Master comfort, encourage, and strengthen her on her mysterious Calvary!

You share in it also, dear Mademoiselle, and you do so with the heart which God has given you, and protected, and with a daughter's love such as she deserves. For you, that is worth as much as any religious vocation, worth all virtues, all merits. And so, have courage and trust! However, don't let sadness lay hold of your soul; I say "of your soul" and not "of your heart," in order that you may always be able to lift it up and give it courage. Remember that the best condition of love is to be ruled by its necessity, and the greatest proof that we love God is to love him with self-denial and sacrifice.

However, feed your soul carefully with the piety, divine love, and prayer which are both its formation and its nourishment, with Holy Communion, in spite of everything, which is its incarnation in you and its daily source, with readings which restore your freedom of mind and give new freshness to your thoughts.

And then, come and go where you will, you are on a good path. The circle of God's will is large enough for you to exercise and run in the holy joy of his law.

A year ago at this time, I was on the delightful and beloved mountain of St. Bonnet. What a beautiful month for me! How happy I would have been to return! It seems to me that we can find every inspiration, virtue, charity there; and so that stay left one of those imperishable, I will say, ever delightful memories in my soul.

May God repay you all the good that you have done for me! If I had some reason to go to Lyons, I must admit that I would have to be very rushed not to go see you all at St. Bonnet. That beautiful horizon is ever before my eyes; its devout chapel and its guard always in my heart.

Mme. Chanuet is fine,<sup>22</sup> I saw her several times, but I haven't spoken to her at length. She seems happy; she is. One would say that she is getting younger. In fact, the Ladies<sup>23</sup> are very happy, although in very cramped quarters.

I will be giving them a retreat in seven days, on the 16th. Really, if you were free, I would tell you to come, dear Mademoiselle. It would be 10 days of vacation for you; it would do you so much good. So then, why not come while I am here. It seems to me that you would bring me all the

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<sup>22</sup> Her sister-in-law's mother, Sr. Camille.

<sup>23</sup> The Servants of the Blessed Sacrament.

happiness of St. Bonnet. I owe you a picture of my poor self, I thought I had sent you one, I made a mistake to the advantage of an old friend. When I think of it, I will send you one if you want it; otherwise, we will leave it buried in the dust and neglect; because alas! it embarrasses me.

I bless you! Give me news about everyone.

All yours in our Lord,  
Eymard, Superior

**1459**

**CO 1460**

**TO SR. AUGUSTINE DU SS**  
(III 1/1)

*Angers, October 12, 1864, rue Lyonnaise, 9*

Mademoiselle,

I proposed your admission to the Servants of the Most Blessed Sacrament. On my proposal, they accept you willingly. Therefore you may come, if you feel called to this beautiful life (rue de l'Hopital, 10 bis). Since your good and excellent teacher<sup>24</sup> is thinking of religious life, she would do well to accompany you and come and see, in order to be able to compare later: the Ladies here are beginning their annual retreat Monday morning.

If you want to participate in it, you should hurry.

I bless you in our Lord.  
Eymard, Sup.

P.S. Bring me from Fr. Chanuet four Rules in French and four in Latin, please.

**1460**

**CO 1461**

**TO MME. FELICIES DE COUCHIES (NEE RATTIER)**  
(VII 6/9)

*Jesus Hostia*

*Angers, Oct. 12, 1864*

Dear Lady,

I am very happy about the news you have written to me concerning that poor young man; how wonderful that he should be there, and be happy! He owes you a hundred times more than he does me. Truly, God has heard so many prayers!

Your dear daughter is fine.<sup>25</sup> She is happy. She laughed wholeheartedly when she received your 10 francs which will be used for flowers, etc...

The Ladies<sup>26</sup> are doing well. I saw them very little as I was preaching the retreat to our religious. They are so happy with their vocation!

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<sup>24</sup> Alternate: your dear fine employer.

<sup>25</sup> Sr. Philomena

<sup>26</sup> Servants of the Blessed Sacrament.

May God bless you, fortunate mother! You have a daughter who is a mother, another a Sister of Charity, and a third an adorer. You have everything.

I bless and thank you for your good letter.

All yours in our Lord,  
Eymard

**1461**

**CO 1462**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 141/181 VI 2)

*Angers, October 13, 1864*

Very dear Father,

I have just learned about your return to Paris and your slight fatigue. Rest, because “*grandis via tibi restat*”.<sup>27</sup>

I will not have you come to Angers; stay in Paris to keep the house which is a bit empty because of Fr. Audibert’s departure.

This week I am giving a retreat to our religious; next week I will preach a retreat to the Ladies. I expect to be in Paris a few days before All Saints.

When do you expect to leave for Rome? Do the Roman holidays end at All Saints or later?

I am feeling some regrets about the recall of Brother Eugene; he just wrote me a letter from his Greek Catholic Monastery, about his Latin studies with a professor. We thought we were doing for the best, but he has just arrived and must already leave: in short, God willed it.

Store up a good supply of strength and grace, dear Father.

All yours in our Lord,  
Eymard, S.

P.S. You would do well, dear Father, to see Mr. Fouquet about the bronze items for church.

I saw a lovely inexpensive model for candelabras at Girard, the bronze-smith’s, at Notre Dame des Victoires. Brother Frederic knows him.

**1462**

**CO 1463**

**TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)**  
(IV 56/75)

*Angers, October 13, 1864, rue Lyonnaise, 9*

Dear Madame in our Lord,

All your people are going to leave for China; that makes me feel badly for them and for you. Fortunately we bring the good Lord in our heart.

I wrote a little letter to your dear nieces; give it to them if you judge it opportune. I wanted to give them my dear Virgin of Laus.<sup>28</sup>

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<sup>27</sup> “You have a long road ahead of you.”

<sup>28</sup> Perhaps a statue.

*A Siege on the Cenacle*

I will give you one someday.

But, you are staying here with us: you may say, it's almost as if China were separating us! Well, even so! there is no distance for souls; or better, friendship is even greater and broader.

I am giving retreats to our religious men and women here in the city, so you can see that I am always a little bit on the battlefield in order to leave behind, not all of my wretchedness, but at least a few shreds. It does me good to speak about our Lord. It seems to me that when I am saying it, I love him more, perhaps it's only the fever of activity. When shall I go to give a retreat of the Blessed Sacrament in your Lyons? And at Ainay? How sad! Poor Lyons!

I am very happy here; I'm not receiving any [visitors], I am a bit alone, I can find myself again at the feet of God. I am like someone who is out of breath, now breathing in peace: to be quiet at God's feet is to find him. Don't you sometimes feel the well-being of spiritual breathing, gently, affectionately at God's feet, in the sight of his beautiful Heaven, there on my rock of Caesar?

My God, what a gossip I am becoming! My pen flows as quickly as my thought to Calet!  
Goodbye in our Lord,

All yours,  
Eymard, Superior

Please tell your sister-in-law that I'll never forget her cousin, nor her children, nor her whole family. May your nieces be very kind toward her.

Mme. Jordan,  
at Calet, at St. Romans,  
via St. Marcellin (Isere)

**1463**

**CO 1464**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 263/395 VI 2)

*Angers, October 14, 1864*

Dear Daughter,

To cut short all the requests and pressures regarding vocations, I think we need to adopt the following points as a rule:

1. Ask for a dowry of 12,000 francs or 600 francs in revenue; be strict about exceptions.
2. Don't receive persons who were refused by other Communities, or who have been professed, or even who have received the religious habit. The reason is that they make comparisons, they are already anxious, and finally, the Master must have the first fruits.

The first ones were necessary for the foundation; now we must build with new stones.

I bless you in our Lord,  
Eymard

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 262/395 VI 2)

Angers, October, 1864<sup>29</sup>

Dear daughter,

I won't be able to go to visit you tonight. I am preaching at Vespers.

I'll go tomorrow morning to say Holy Mass at 6:30 [a.m.] and immediately after holy Mass, we will begin the retreat. I want to say holy Mass with you daily in order to have more time. Consequently, Fr. Leroyer will have to come to say it here in my place.

With the instruction in the chapel at 8:30 and at 5:00, it seems to me that it will be sufficient to close the chapel at that time, and open it the rest of the time.

All Yours in our Lord,  
Eymard

P.S. I saw the Bishop; I hope he will come Sunday morning.

To the V. Hon. Mother.<sup>30</sup>

*Oct 17-23 Retreat to the Servants of the Blessed Sacrament, Angers*

<i>Oct 17</i>	<i>1st Meditation: Opening of the Retreat</i> <i>2nd Meditation: The three miracles: conservation, preservation, preparation</i> <i>Conference: Explanation of the Rule</i> <i>3rd Meditation: Recollection of the virtue of prayer, of love</i>
<i>Oct 18</i>	<i>1st Meditation: Our physical, natural, and supernatural life</i> <i>Conference: Explanation of the Rule (cont.)</i> <i>2nd Meditation: Our Lord, model of the gift of self</i>
<i>Oct 19</i>	<i>1st Meditation: Purity of life</i> <i>Conference: The Rule (cont.)</i> <i>2nd Meditation: The Eucharistic Service</i>
<i>Oct 20</i>	<i>1st Meditation: How we must serve Our Lord</i> <i>Conference: The Rule (cont.)</i> <i>2nd Meditation: Humility (principle of the life of love)</i>
<i>Oct 21</i>	<i>1st Meditation: Prayer</i> <i>Conference: The Rule (cont.)</i> <i>2nd Meditation: Simplicity of love, of virtue, of life with self, the neighbor and God</i>
<i>Oct 22</i>	<i>1st Meditation: The gentleness of Our Lord</i> <i>2nd Meditation: Mary, Model of Eucharistic Adorers The Eucharist, summary of all mysteries. Attraction of grace</i>
<i>Oct 23</i>	<i>Counsels. The cord</i>

*The following five letters were written during the course of the above retreat.*

<sup>29</sup> Probably the 16<sup>th</sup>. (Troussier)

<sup>30</sup> Very Honorable.



**1465**

**CO 1466**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**

(I 142/181 VI 2)

*Angers, October 19, 1864*

Very dear Father,

Thank you for your little note. I had received all the details from Fr. Leroyer; it would even be more beautiful, but the time has not come. Besides, there is the question of Rome, and Jerusalem above all.

I had mentioned again the house of Mme. de la Villeneuve. In coming to Paris, this lady came to see us. No doubt in answer to it, here is the letter from Fr. Hermann. Consequently, it is easy to establish connections. They are established.

I would like that house as a novitiate; then, at the given time, we would establish a house of adoration in Lyons.

It seems to me, instead of coming to Angers, where I would have very little time to give you, since I am preaching three times a day, and confessions are beginning and will last until Sunday, it would be better if you went to Lyons yourself to see the Countess, and His Eminence, if everything goes smoothly. You would be well received, and if you want a letter for the Cardinal, I would send it to you right away.

In any case, I hope to be in Paris at the end of next week, since I must give another Triduum to the Aggregation of the city on Monday, Tuesday and Wednesday.

May our Lord heal you and give you strength and courage for his greater glory.

All yours in our Lord,  
Eymard

**1466**

**CO 1468**

**TO MISS ANNE DE MEEUS**

(VI 5/22)

*ADVENIAT REGNUM TUUM*

*Angers, October 20, 1864*

Mademoiselle,

Your sentiments of good will and unity are indeed very welcome to me, for divine Providence brought us to birth<sup>31</sup> at the same time and to meet on the path of the Most Blessed Sacrament.<sup>32</sup> And so I have given you proof of my consideration by sending you two of our Fathers.

As for the present foundation, it isn't possible for me. I cannot abandon Jerusalem where everything is in readiness. All I can promise you, Mademoiselle, is to put you first and give you priority.

Please believe that if I could do more I would do it at once, as I love your Church, your work, your country.

I am expecting Fr. Leroyer, who will give me his impressions of your Belgium, sorely tried by the spirit of evil, it is true, but also truly Catholic and devoted to the Holy Father.

In our Lord, all yours,  
Eymard, Superior

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<sup>31</sup> The two Congregations.

<sup>32</sup> Meeting in Rome.

**1467**

**CO 1467**

**TO FR. ALEXANDER LEROYER, SSS**  
(I 25/54)

*Adveniat Regnum tuum*

*Angers, October 20, 1864*

Dear Father,

Thank you for your good and consoling letters; they pleased us.

I am expecting you a few days before All Saints, at least by October 29<sup>th</sup>, because I want to return to Paris before All Saints day.

I'm not writing to His Eminence of Malines, because it is too soon; I cannot yet accept that foundation. Jerusalem must be first; no reason, no offer should tempt us at this time.

I sent you to see, to study the territory, to make the Society known a little, and for vocations, should God will it.

I am surely very grateful that these excellent Ladies considered us, and your eucharistic work; but let us wait for the time when it will be possible: I already have enough experience not to take on more than we can do.

I bless you and expect you with joy in our Lord, in whom I am, dear Father,

All yours,  
Eymard, Superior

**1468**

**CO 1469**

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DU CORNULIER)**  
(IV 63/104)

*Angers, October 21, 1864*

Madame in our Lord,

I will be giving a triduum to the Adorers of the city in the Chancery chapel at 7:30 a.m. and at 3:00 on Monday, Tuesday and Wednesday. These instructions will not prevent me from having enough time to see you. So, you may come when you wish. Get lodging at the Hotel of Anjou. - I would like to spare you this trip and go to Nantes, but I don't see how I would have time for it.

I bless you in our Lord,  
Eymard, S.

1469

CO 1470

**TO MISS ANNE DE MEEUS**  
(VI 6/22)

*ADVENIAT REGNUM TUUM*

*Angers, October 22, 1864*

Mademoiselle,

Your second letter would tear my heart if it were not that I await the time of divine Providence. It is my only rule and, for my part, my only desire is to follow it, but not to anticipate it. I did so once, and I promised God that I would never do it again, for it cost me very dearly.<sup>33</sup> I realize, Mademoiselle, that the circumstances are indeed very favorable or at least appear to be; but for me that would be a reason to consult God more deeply, since, humanly speaking, it would be too much of a commitment.

If then, Mademoiselle, you can give elsewhere what you think is now needed to end this uncertainty, please act as if nothing had been planned with us. I would indeed bless God if you could soon find what your love for the glory of our Lord desires. As for us, we already have so many requests that it would be a relief, personally, to have one less concern.

Believe me ever in our Lord, Mademoiselle,

Your respectful and most devoted servant,  
Eymard

*Oct. 24-26 - Retreat to the Ladies Adoration Group, Angers.*

1470

CO 1471

**TO MISS ANNE DE MEEUS**  
(VI 7/22)

*Angers, October 28, 1864*

Mademoiselle,

I am very touched by your kind feelings towards us. Be assured that like yourself I indeed desire to work for the glory of our Lord in union with you, for your work is very dear and admirable to me, being the first to know it. But at this moment, it is impossible for me to promise anything or to seize the favorable circumstance, because God's hour has not yet come for us, and we must remain free on both sides.

Besides, Mademoiselle, the experience I have had of the movement of God's Grace upon our Society has sufficiently convinced me that the foundations which God wants for us are always brought about with "firmness and gentleness," - and that is why we do not take advantage of propitious occasions, but only of orders from On-High.

As I told you, Mademoiselle, I am keeping you in first place, while at the same time leaving you free. I have only one thought in mind - Jerusalem; and I hope that next Holy Thursday will see the first throne of Exposition there! It is in that direction that we are working with confidence.

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<sup>33</sup> Perhaps referring to the approval of the Third Order of Mary? Ed.

I commend this thought to your devotion, and I remain united indeed with you in a common prayer and vocation from our good Master in our Lord, in whom I am, Mademoiselle,

All yours,  
Eymard, Sup. Soc. SS.

**1471**

**CO 1473**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 264/395 VI 2)

*Paris, November 4, 1864*

Dear Daughter in our Lord,

I'm leaving for Rome Saturday or Sunday. I will not be staying there a long time.

I adore God's plan in this matter. I was expecting it. The young woman from Paris wanted to write to you again, she begged me on her knees. I told her that it was useless, that you wouldn't take her back.

As I reflect on the estimate you sent me, the passageway would be made very solidly, it might be better if it were less so. If, instead of bricks, they used wood, and instead of a tile roof, they used zinc, it would be lighter, cleaner, and perhaps less expensive. For the roof, Mr. Trottier can give you good information.

Also have them look at the passageway that goes to the ironing room, it is light and solid. Then, put in your order when you have decided what is best.

Don't worry about the Russon house.

I told Fr. Leroyer to speak to the novices on the monthly retreat day, and that Fr. Crepon would take care of the confessions.

I asked Fr. Leroyer if he would preach. He would do so willingly, but he needs permission, and then his voice is weak. He should try. I am writing to Fr. Crepon today.

About Sr. Rose, if she calms down, fine. If she wants to leave, leave her free; but be kind to her and reason with her for her own good.

You may write to me in Rome: at the French Seminary, Rome, via Marseilles. The postage is 1 franc.

I'm praying for the healing of your dear sister.

I'll leave Sunday morning at the latest.

I bless you all, and you in particular, dear daughter.

All Yours in our Lord,  
Eymard

P.S. Take it as a rule not to make decisions based on what "they say" or "they told me." The Bishop is polite: he doesn't share his private thoughts with everyone.

**1472**

**CO 1474**

**TO MME. BENOITE RICHARD (SR. BENOITE DU SS)**  
(VI 1/12)

*Paris, November 4, 1864*

Dear daughter in our Lord,

So you are suffering! Offer all your sufferings for my journey to Rome because all the demons are against it, and yet God wills it, his glory is at stake.

Do not increase your sufferings by taking on those of others, not even mine. Just pray for me.

You know quite well that it is your mission for the Society. You will rest in Heaven, but not yet. Suffering for our Lord and in our Lord is so good!

I shall pray hard today and tomorrow for your relief.

Pray too for the Papal Nuncio in Paris.

Love the good Lord dearly, and help your daughters to love him.<sup>34</sup>

I am praying for Sister Rose's attitude.

Although I am far from Angers in the body, I am there in spirit in our Lord. Every blessing to you.

All yours in our Lord,  
Eymard

*Nov. 7 - Fr. Eymard embarked in Marseilles for Rome in order to pursue the possibility of purchasing the Cenacle.*

**1473**

**CO 1477**

**TO MLES. MARIANNE EYMARD AND NANETTE BERNARD**  
(VI 5/10 III 145)

*Marseilles, November 7, 1864*

Dear sisters,

I am leaving for Rome this evening. I shall stay there about one month. I shall try to bring you something for your raffle.

I am going there to negotiate for a foundation in Jerusalem, for the Cenacle. How happy I would be to see our Lord there one day - for it belongs to the Turks now.

If I can find a free day I shall go to see you. I desire it as much as you do, dear sisters, but my obligations are always increasing, so I am always very busy.

Until next time, dear sisters,

All yours,  
Eymard

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<sup>34</sup> Sr. Benoite was Mistress of Novices

**1474**

**CO 1475**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 143/181 VI 2)

*Marseilles, November 7, 1864*

Dear Father,

I am leaving tonight at 7:00 for Rome; pray.

Fr. Eugene arrived this morning at 9:00 in very bad weather. I told him to stay in Marseilles until I return.

He invested the money in Jerusalem, fortunately; I am sending you the receipt; withdraw the one of St. Joseph of Cluny. As for Miss Michel, she will write to her brothers.

I am going to Rome with hope, but expecting trials.

May God be grace and strength!

Take good care of yourself, dear Father.

All yours in our Lord,  
Eymard

**1475**

**CO 1476**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 265/395 VI 2)

*Marseilles, November 7, 1864*

Dear Daughter,

I've just arrived in Marseilles, I'm leaving tonight for Rome, write to me at the French Seminary. Give me news about yourself and Sr. Benoite. Everything is fine here.

I'm leaving now in God's care. Please, all pray for Jerusalem.

My blessings.

Eymard

# **CHAPTER VII**

## **Third Journey to Rome (Part I)**

**November 10 - December 1864**

**Diplomatic issues relating to the purchase of the  
Cenacle**

**Contacts with leading Church officials**

**Preparation of Novitiate Rules**

**Loss of Vocations**

**1476**

**CO 1479**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 266/395 VI 2)

*A.R.T.*

*Rome, November 15, 1864*

Thank you for your letter. However, as it weighs only seven grams, in Rome I had to pay two additional francs; the postage stamps you put on didn't count, because they were insufficient. Next time, have them weighed at the post office.

The letter from Miss Lautard of Marseilles doesn't say anything except that she is giving you up, since she wants to found a Carmel. Poor woman, she deserves more pity than blame.

I saw Miss Sterlingue before my departure. She will bring you 10,000 francs at the end of November.

Wait a little longer for the passageway; we will see whether there may be some other way.

I told Miss Brenet that it is finished, that she had been too indecisive and lacked courage. I even scolded her for having left in fear and told her that you wouldn't take her back.

It's too bad that Sr. Mariette travelled so far for nothing; you did well to write telling her to come back if things don't work out in Lyons. Also tell her that she is not bound to the Office; as for yourself, do as you say. Necessity and common sense have taught you to proceed this way; what is more, if it should tire you, give it up, or at least be satisfied just to follow it visually. Yes, we really need to pray because here in Rome we need to start over; it is as if nothing had been done; who knows even whether the Holy Father will permit it? I am hoping to have my audience at the end of the week, do pray for that, since it's for the glory of God.

We've had very bad weather; I had a strong bout of seasickness. Now it's over and forgotten.

Goodbye, dear daughter. I bless you and all your daughters.

All yours in our Lord,  
Eymard

P.S. You will be receiving the Rules from Mr. Le Clere. Write to ask him to send you only the final printing. I'll take the first one for corrections.

While waiting for the passageway, begin by having the laundry door made to avoid passing through the gardens.

**1477**

**CO 1478**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 144/181 VI 2)

*Rome, French Seminary, November 15, 1864*

Dear Father,

I have been in Rome for 5 days. We had bad weather and a 12 hour delay. I arrived here Thursday and in the evening I saw Cardinal Barnabo, who certainly was not encouraging. According to him, everything has to be studied, none of our efforts should have had any aspect of a religious foundation, but simply to purchase a plot of land. To sum up, I didn't understand



*Third Journey to Rome (Part I)*

anything, except that they foresee major difficulties and they don't dare to tackle them. This kind Cardinal kept up a long monologue, to tell me everything I already knew and to show me his delicate position in regard to the Patriarch and the Franciscans.

Finally, it was only today that I was able to reach Msgr. Capalti, after four visits to the Propaganda: same answers.

The conclusion of it all is that I will bring the religious question to His Holiness: it is at the bottom of the whole thing, [it is] the major and only question. I put in my request for an audience, I hope to have it by the end of the week; pray and have others pray. I can feel a storm around the Holy Father, but our Lord, who seems asleep, will wake up at his moment of glory.

I received the letter from Fr. Blot and Fr. Chanuet; I cannot say anything yet, I need to pray to know whether it is the right moment for this second class of adorers; do also, pray very much for this.

I am doing well, it is still raining here.

Goodbye, dear Father, regards to everyone and especially to Fr. Chanuet.

All yours in our Lord,  
Eymard

**1478**

**CO 1480**

**TO MME. ANTOINETTE DE GRANDVILLE (NEE DU CORNULIER)**  
(IV 64/104)

*Rome, French Seminary, November 15, 1864*

Dear Lady in our Lord,

I have been here in Rome for 5 days; I came for the questions relating to Jerusalem, because the demons in hell are all furious about it; but I am trusting in our Lord's glory.

I am looking into your affair, but, but ... it is so difficult! We would need to have an influential person here like your Cardinal from Rouen, or even your brother with his lively faith. It's a grace which would need to be obtained in a private audience.<sup>1</sup>

I don't forget you, nor your very dear sister; pray for me also, because I feel I need it.

Rome is as calm as a child sleeping on its mother's lap.

God is watching, but there are many wicked people.

Goodbye in our Lord.

At your service,  
Eymard, S.

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<sup>1</sup> Permission to have the Blessed Sacrament in her home.

**1479**

**CO 1481**

**TO MR. ROMAIN DE SEZE**  
(VII 1/1)

*Rome, French Seminary, November 15, 1864*

Dear Sir and friend in our Lord,

I was not free to read your letter until today. Therefore, that means a late response. I do so, however, to prove my deep interest and also to share my personal feelings with you. It is, that you should marry the person you mentioned to me, that strikes me as providential.

As for your religious vocation, I certainly don't see any obstacle in you, - but when everything is put on the scales, it seems to me that marriage is more suitable for you.

I will really pray for you, because, in the final analysis, you are the one who must say yes or no.

I keep and will always keep a good and faithful thought of you in God's presence, in whom I am,

Dear Sir, your ever devoted,  
Eymard

Mr. Romain de Seze  
at the Estate of Eyran  
via Brede (Gironde)

address correction:  
rue de Verneuil, 11  
Paris

*Nov. 17 - Audience with Pius IX.*

**1480**

**CO 1482**

**TO HIS HOLINESS PIUS IX**  
(VI 2/2)<sup>2</sup>

MOST HOLY FATHER,

Peter Julian Eymard, Superior of the Society of the Most Blessed Sacrament, canonically instituted in Paris, prostrated at the feet of Your Holiness, submits the following: namely in the hope of buying back the Cenacle from the hands of infidels and Muslim desecration, presented to the Holy See on February 2<sup>nd</sup>, the Feast of the Purification, his project for first acquiring, at a suitable time, the lands adjoining the Cenacle, a large part of which has already been purchased by schismatics and Protestants, no doubt for a purpose contrary to Holy Church. At this very moment, I have heard from a religious of our Society in Jerusalem, on October 12<sup>th</sup>, that the English wish to buy a fine piece of land near the Gate of Sion, at the place where the house of the Blessed Virgin was - and to build a Protestant school there. Our religious has bid 5000 francs more than the item for sale, and awaits a favorable reply from the Holy See to buy it.

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<sup>2</sup> This petition was presented on November 17, 1864

Encouraged by the Sacred Congregation of the Propaganda on last May 31<sup>st</sup> to pursue our project, and upon its recommendation to this effect to the Patriarch of Jerusalem in July, we sent our religious to Jerusalem with the necessary resources to rent a house at first and begin adoration there, according to the aim of our Society, while awaiting the opportunity to acquire the Cenacle itself, or at least the adjoining land.

His Excellency the Patriarch received our religious with great affection, and wishes this foundation as much as we do; but he does not believe himself to be formally authorized by the letter from His Excellency the Cardinal Prefect of the Propaganda to authorize us to open a house of adoration in Jerusalem, - because of an old Decree prohibiting any religious order in the Holy Land other than the Franciscans. He has referred the matter to the Holy See; and has even encouraged us to come to request this official favor so as to remove all doubt. We are happy to add, Most Holy Father, that the Franciscans in Jerusalem, and especially the new Custodian General, were favorable towards us and have received our religious very well.

Our house of adoration in Jerusalem will do a further good: that of promoting the cult of the Blessed Sacrament - alas! so poor and so neglected in the Holy City, where all the Christian denominations argue over the cross of the Savior and leave his Tabernacle deserted.

This humble Petitioner, with his brothers, prostrated at the feet of Your Holiness, beseech you to remove all obstacles to their religious foundation in Jerusalem; filled with confidence that God, moved by the prayers of perpetual adoration and penance, will hasten the happy day when the Cenacle will be delivered from the hands of the infidels and restored to Catholic worship. With this triumph, a new era of graces and blessings will be opened upon the world. Perhaps, in the designs of Divine Providence, that happy day is not very far off!

And the petitioner will pray etc....<sup>3</sup>

**1481**

**CO 1486**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**

(I 145/181 VI 2)

*Rome, November 22, 1864*

Dear Father,

I saw the Holy Father, he listened attentively to the petition which I read to his Holiness to the very end.

He made no objections, and yet I presented the whole matter: the ancient Decree, the letter from the Propaganda, your trip to Jerusalem to begin the foundation, the state of misery and neglect of eucharistic worship in Jerusalem where only the cross is mentioned, leaving the tabernacle deserted.

The Pope told me that he would refer the matter to the Congregation of the Propaganda; it is the only possible way, because it is the Congregation which made the contrary Decree.

I saw Cardinal Barnabo, who seems to have a very positive attitude; but the question must be brought before the general Congregation of Cardinals. His Eminence told me to write a complete memorandum on the matter, which he would have printed and then distributed to all the Cardinals of the Congregation.

This kind Cardinal told me how it should be done. I am working on it; he told me the three difficulties which must be overcome: French diplomacy, the French religious congregation, the Franciscans. Msgr. Capalti added that they are always afraid of the presence of several groups in the missions.

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<sup>3</sup> The conclusion is not given in the copied text.

The Cardinal Prefect repeated to me several times: you should have begun by buying, as if to say “*fait accompli*.” If the Patriarch had begun the foundation with the letter written to us and to his Excellency, a big step would be behind us; but as the Cardinal Prefect told me, his desire to invite all the religious groups is known in Rome, and so he is not trusted. Then at this time, he said, the Lazarists, the Jesuits and another group from Serbia are requesting entry. - They came after we did.

This, dear Father, is the state of the matter. I surely do not see any breakthrough among the clouds. I don't have much hope; yet, I am doing everything as if it were to succeed: it is a gigantic matter, frightening by its seriousness and consequences. Imagine my difficulty.

Cardinal Barnabo had said to me: the Pope is annoyed by this question of Jerusalem, he doesn't like us to bring it up; they are afraid of Russia and of France. There are ill feelings toward France because they will give up on the dome of the [Basilica] of the [Holy] Sepulcher. The Holy Father asked Constantinople to repair it themselves at their own cost. They answered that it was too late, that they had not even been consulted in appealing to Russia, but that the note from the Holy Father would serve as opposition if necessary.

So, dear Father, these were my feelings when I went to the Papal Audience; but God consoled me, because the Holy Father was so kind and condescending. Now the Congregation must decide between the glory of the divine Eucharist, the individual interests of a religious group, and the poor opinions of national groups, languages, and relationships.

Exurgat Deus! - Domine iudica causam tuam. - Adveniat Regnum tuum.<sup>4</sup> This is my continual prayer!

Goodbye, dear Father; regards to all.

All yours in our Lord,  
Eymard, S.S.S.

**1482**

**CO 1487**

**TO FR. ALEXANDER LEROYER, SSS**  
(I 26/54)

*Rome, French Seminary, November 22, 1864*

I wasn't able to write to you sooner from the Eternal City; I'm doing so today to tell you that I saw the Holy Father Thursday, that His Holiness received the Jerusalem affair kindly and referred it to the general Congregation of the Cardinals of the Propaganda for their study; that is the most favorable thing the Holy Father could do. Now, I am writing a memo on this great and colossal affair, the consequences of which will be very important, if they open the Holy Land to the Society, and with us, to so many others.

I had hoped to see the matter settled quickly, as good Fr. de Cuers had led me to hope, but it is taking on such proportions that it is going to become a general question.

May God draw his glory from it!

The Holy Father is fine. Rome is as calm and peaceful as faith and trust in God, there is much prayer here; besides, you know that there is much prayer in Rome.

Pray for me, or rather for the great affair of the Cenacle.

Regards to all.

All yours in our Lord,  
Eymard, S.

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<sup>4</sup> God be praised! - Lord, judge your cause. - Thy Kingdom Come!

**TO CARDINAL BARNABO, PREFECT OF THE S.C. OF PROPAGANDA**  
(VI 2/4)

[Rome, November 24, 1864]

REPORT TO HIS EMINENCE THE CARDINAL-PREFECT OF THE PROPAGANDA

Eminence,

The kindness with which you deigned to receive us and look favorably on our desire to regain the Cenacle to found a house of perpetual adoration there, and your dedication to the extension of the Kingdom of God, encourage me to submit to Your Eminence our thoughts on this great matter, and sum up its different phases.

On February 2<sup>nd</sup> of this year I submitted first to His Holiness the initial plan for buying the Cenacle itself for the purpose of perpetual and solemn adoration. His Holiness ordered the Sacred Congregation of Propaganda to obtain information on this matter from His Excellency the Patriarch of Jerusalem, who responded favorably to our foundation project in general, and spoke of the present impossibility of acquiring the Cenacle itself - it has become a mosque - and according to the Turks, the tomb of David is beneath it, and this they venerate.

This is also what Your Eminence kindly told me by letter on last May 31<sup>st</sup>. The two religious I had sent to the spot gave me the same reply. It was then that the idea came to us of founding a preparatory house of adoration in Jerusalem itself. The Patriarch approved of this, since it would give us the opportunity, as we would be present to benefit from favorable opportunities to buy the lands adjoining the Cenacle which belong to private owners; for Protestants and Schismatics have already bought a large part of this land, certainly with a purpose contrary to Holy Church, in view of a possibly imminent event - a political upheaval which might give the Cenacle to them.

The Sacred Congregation, in the same letter of May 31<sup>st</sup> and a second one in July, was good enough to encourage us in our second plan, and even recommended us to the Patriarch. Pleased with this gracious support, I sent two religious - Fr. de Cuers and another professed [religious] - to Jerusalem with the initial resources to build a provisional chapel and begin adoration. At this point, the Patriarch, feeling that he was not sufficiently authorized to allow us a religious foundation, referred us to a Decree in existence for 700 years which, by its tenor, suspended the founding of any religious congregation other than those already existing in the Holy Land. He promised to write on our behalf to the Sacred Congregation of the Propaganda for the *dilata*<sup>5</sup> to be suspended for us or to be made invalid for all.

Following the wise advice given me by Your Eminence, I have had to submit to His Holiness the new state of affairs regarding the Jerusalem foundation. I have done this, and here is the summary of my Petition. I explained that with the present impossibility of acquiring the Cenacle it would be opportune and most useful to buy the lands adjoining the Cenacle, which are already owned in part by heretics and schismatics. At this very moment the English are negotiating for a fine piece of land of 1500 metres, near the gate of Sion and the Cenacle to build a Protestant school. One of our religious, who stayed in Jerusalem, bid a higher price for it when he heard of this. He is waiting for my reply to buy it. It is said to be the site of the Most Blessed Virgin's House near the Cenacle itself. I spoke also of the difficulty with the Decree referred to by the Patriarch, and begged His Holiness to remove that obstacle to our entry, which is desired by the Patriarch himself; and that the new Custodian General of the Holy Land had welcomed our religious kindly, and knew of our idea of a religious foundation. I concluded my Petition by pointing to the poverty of worship of the Most Blessed Sacrament in Jerusalem, especially in the schismatic communities, and one could even say among Catholics as well.

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<sup>5</sup> Prohibition.

Such, Your Eminence, is the summary of my appeal to the Holy Father. He gave it his kind attention, promised me that he would submit it to the examination of the Sacred Congregation, and left me with the gracious assurance of its happy outcome. It is in your hands, Eminence. I have no illusions about the difficulties of the situation. They are great, and in your prudence you have not hidden them from me. Fortunately we were unaware of them before we undertook anything; otherwise, we might never have had the courage to make this attempt.

Permit me, Your Eminence, to review the four great obstacles which seem to go against us.

The first is that it is to be feared that the Diplomatic arms of the Powers<sup>6</sup> may take exception to this foundation, or that our French Government may interfere with it.

This could be a serious difficulty if it were a question of the Cenacle itself, but it is only a matter of the adjoining lands which anyone has the right to purchase. Furthermore, it is not as Frenchmen, nor under the auspices of our government, that we shall be going to Jerusalem, but as religious of the Holy Roman Church and under the jurisdiction of the Patriarch. Before making any approach to the Holy See I thought it wise to ask the Minister for Foreign Affairs whether the government would be opposed to our plan of founding a house of adoration in Jerusalem, like the ones in Paris, Marseilles and Angers. We were told that that would not be the case, but that the matter depended entirely on the Propaganda, and that the government could do nothing else than recommend us. We asked for no more than that. Mr. Drouyn de Lhuis, the Minister, even gave us a letter for the French Consul in Jerusalem, Mr. de Barrere. It is clear that the Diplomatic body will not interfere with us, nor we with them.

The second difficulty is the fear of disunity of organizations among themselves, which would be a most regrettable scandal in the midst of the various schismatic communities in Jerusalem.

I don't know whether division would come from the Reverend Franciscan Fathers. It would certainly not come from us. The cult of the Most Blessed Sacrament, in fact, establishes a brotherly bond of charity everywhere. Moreover, there could be no cause for disunity about us, since we are not in the same field of ministry. We are absorbed night and day by the constant service of perpetual adoration and the Divine Office in choir. No, no, Your Eminence, I can assure you that we will not be a subject for discord in Jerusalem. I am even convinced that we will be a link between the two spiritual authorities of the holy places. If you give us a church for adoration in Jerusalem, Your Eminence, we shall ask for nothing more. We will only adore, and pray for everyone, respecting everyone's rights and making them respected.

The third difficulty is perhaps more serious: it is the French element as against the Italian element - the only one used in the East. If, Your Eminence, it were a question of nationality, the situation could turn into rivalry. But it is not a question of persons here, but of very different works. We will learn the Italian of the East, although it is barbaric compared to that of Rome, as it is a vague mixture of Turkish, Arabic, etc., but it is rather Arabic that we shall learn, in order to teach catechism if the Patriarch approves. Oh, Your Eminence, would that the French of Godefroy de Bouillon were still spoken!

Permit me, Your Eminence, to add that it matters little whether one is Italian, or French, or German, so long as one brings about the glory of God and the triumph of the Holy Roman Church. Are we not all children of Holy Mother Church? I grant that we French have more initiative than the Italians - that is a national trait - but, after all, the mixture of different approaches of zeal can lead to emulation. One can soon rest on past laurels when one is absolute master of the place.

The 4<sup>th</sup> difficulty is the worst: the privileges granted to the Franciscans oppose any other foundation.

If the privilege prevents some greater good, it seems to me that it should be either abolished or limited, Your Eminence!

The pontifical authority which granted it still has the same power. In any case, privileges follow the times, but do not dominate them. There always comes a time when they are impracticable or fall into disuse.

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<sup>6</sup> Civil Powers

By reestablishing the Patriarchate of Jerusalem, the Holy See has indeed limited the Franciscan privileges! or rather, the Patriarchate has resumed its rights; and indeed the Sacred Congregation must be proud of that reestablishment, which has already borne such marvelous fruit in Syria. The Franciscans keep the Holy Places, the Patriarch regains the others - or at least the souls outside the fold.

Moreover, His Holiness dealt with the question, or at least clarified it when he declared two years ago that the Fathers in the Holy Land were to keep what they already have, but could not acquire new sanctuaries. So, in founding a house of adoration with the approval of the Holy See, with the aim - so desired - of regaining the Cenacle, and under the authority of His Excellency the Patriarch, we are not infringing any Franciscan privilege. We are affirming it rather by the authority which sends us and which will direct us. You have told me, Eminence, that the matter will be brought before the general Congregation of the Propaganda. I am happy about this because from its decision will emerge the will of God for us. If it approves our desire for a foundation in Jerusalem with a view to buying back the Cenacle (which perhaps, Your Eminence, is in the not too distant future) we shall go off joyfully and dedicated with all we have and are to this eminently Catholic work. If, however, you judge in your wisdom that there is no reason to approve of us for Jerusalem, we shall submit and await God's good time.

To enlighten you, Eminence, in your religious approach to us, I enclose the Decree of our approbation and a copy of our Constitutions.

I kiss the hem of your sacred Purple with veneration, and am pleased to say that I am in our Lord,

Your Eminence's most humble and obedient servant,  
Peter Julian Eymard  
Superior of the Society of the  
Most Blessed Sacrament

Rome  
November 24, 1864

**1484**

**CO 1517**

**REPORT ADDRESSED TO THE PRESIDENT OF THE PROPAGATION OF THE FAITH**  
(VI 1/1)

Dear Mr. President,<sup>7</sup>

Desiring to regain from the hands of the Turks the 1<sup>st</sup> Sanctuary of our Holy religion, the Cenacle, and to establish perpetual adoration therein and, by this means, to work for the salvation of the Jews and the world, the Society of the Most Blessed Sacrament, whose mother-house is in Paris (rue fg S. Jacques 68) laid at the feet of His Holiness a Petition expressing our desire and the dedication of our labors and ourselves to this Catholic cause. The Holy Father, attracted by our Petition, sent it to the Sacred Congregation of the Propaganda with the order to gain information on this question from the Patriarch of Jerusalem. Bishop Valerga gave a favorable response to the essentials of the question, and suggested a provisional foundation in Jerusalem itself. Two of our religious were sent to Jerusalem to examine the question and its possibilities on the scene, and they assured us that, in order to accomplish the purchase of the Cenacle and its adjacent lands, saleable upon the death of the owners, it would be imperative to be on the scene. This feeling was shared by the Patriarch and by the Propaganda, as you may judge for yourself by the enclosed letter.

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<sup>7</sup> This document bears no date, but is in a notebook dated 1864. It may have been written after the 2<sup>nd</sup> letter to Card. Barnabo (Nov. 24<sup>th</sup>, 1864) or the 2<sup>nd</sup> to Msgr. Valerga (Feb. 4<sup>th</sup>, 1865)

*Third Journey to Rome (Part I)*

The Rev. Father de Cuers has already found some land suitable for building a chapel and a house in the Christian quarter. They are asking 70,000 francs for it. We could even begin adoration there soon. All is ready for the composition of the staff for this house - we will begin with six members.

Now, Mr. President, as we would belong to the Propaganda by this foundation, would you please adopt us also and come to our aid for this foundation which concerns all Catholics, since it was from the Cenacle that the Church emerged, and where Our Lord Jesus Christ instituted the Holy Eucharist and the priesthood.

In that city, very poor in every way, there are no resources; everything is very expensive, especially for Catholics.

May we, Mr. President, count upon an annual donation from the Propagation of the Faith and a small sum to help with the foundation?

We are the first religious in six hundred years to whom the Holy See is opening the gates of the Holy Land. We shall be perhaps the first to ask you for a share in the assistance with which you cover the world. St. Paul begged alms for his nation from other nations. His great motive was that one should give back in alms the gift of faith received from the land of Our Lord Jesus Christ. It is the same faith we now desire to carry back to Jerusalem, and so, Mr. President, we are asking you for Apostolic bread and a tent for Our Lord.

It is....

**1485**

**CO 1489**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

(II 267/395 VI 2)

*Rome, November 25, 1864*

Dear daughter,

I want to write you a few words. My health isn't bad, let's say I'm even well.

I saw the Holy Father on Thursday the 17<sup>th</sup>; he was very kind and referred the study of a religious foundation in Jerusalem to the Congregation of the Propaganda. I don't dare hope for it, when I consider the difficulties; but when I consult the glory of our Lord and his kindness in entrusting us with such a beautiful mission, I hope for it with all my heart.

I didn't forget you when I was with the Holy Father. He gave me a cherished blessing for you all. Today I learned that Fr. Binet is leaving for reasons of health, and that Fr. Garreau of Angers left to go to the Dominicans. He wanted a life of mission and preaching. God be praised!

Our good Master keeps only those who come for him alone. These departures hurt me, but our Lord will know how to replace them. I don't want to stay long in Rome. I would like to leave in a few weeks, God willing.

Goodbye, dear daughter.

I hope that Sr. Benoitte is better now. I bless her especially + and you, too, dear daughter.

Eymard

P.S. Read the letter which I am writing to the Pastor; seal it and give it to him.



**1486**

**CO 1491**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 268/395 VI 2)

*Adveniat Regnum tuum*

*Rome, December 2, 1864*

Dear Daughter,

I was very happy to receive news about all of you.

I pray that our Good Master will heal your dear Sister Eustelle, and bless you all in his beloved service.

It is only right that you should water the eucharistic tree with a few drops of blood, so that it may flower on earth and in heaven!

Consider trials as graces; bear them with love, because that is the real fruit of virtue. Often remember that a mother must suffer for all her children and bring them to birth in God's service by her own sufferings. Saints are difficult to form, their crown must be bought dearly. - Not in vain was our first mother told that she would give birth in pain. Our second Mother, the Blessed Virgin, gave us birth to the life of grace in union with Jesus Crucified; you, the third mother, or following the other two, must share their lot for the supernatural life.

About the chairs: hold to the principle of subscriptions. - In our houses I would also like the chairs to be paid, but as in Marseilles, without subscriptions. The reason for that is the inconvenience of having empty chairs when the people aren't there. So we will also have to tell the subscribers that once an exercise has begun and their chair is occupied, it belongs to the first one who comes. Otherwise they would have more authority under your own roof than you do. Keep the subscriptions since they are done, but try to foresee or anticipate the difficulties that might arise.

Do what is right and let people talk; we can never satisfy everyone. You have authority under your own roof. Whoever complains will eventually be still or leave.

Nothing has been done yet. The Cardinal who was supposed to handle the matter is sick; he is feeling better. May God be praised!

Sr. Benoite, I bless you, do be prudent, the beautiful season of Christmas is coming! Prepare a lovely manger for the Child Jesus.<sup>8</sup>

All yours in our Lord,  
Eymard

**1487**

**CO 1490**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 146/181 VI 2)

*Adveniat Regnum tuum*

*Rome, December 2, 1864*

Very dear Father,

I remitted my memorandum to His Eminence the Cardinal Prefect, Thursday the 24<sup>th</sup>, and the next day this kind Cardinal became seriously ill from a recurrence of gout; they feared for his life. Finally today, I was able to see him. At his next audience with the Holy Father, he will speak of the

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<sup>8</sup> In your heart.

*Third Journey to Rome (Part I)*

decree *Dilata*.<sup>9</sup> He told me: this obstacle must be removed for everyone, as it would almost be an insult to remove it for only one group. This good Cardinal was full of kindness, but he must see the Holy Father before the general Congregation of Cardinals.

What a big question!

Let us pray! Thursday His Eminence will have his audience: how beautiful if it were next Thursday, the feast of the Immaculate Conception!

So here I am in Rome; I have no idea for how long. But I cannot leave until I see this matter either buried or approved.

The Cenacle is certainly worth it! And things take a very long time if we are not in Rome to push!

I am working as much as I can [to acquire] the knowledge of eucharistic liturgy! In this way, time will be shorter and used more fruitfully.

Goodbye, dear Father; regards to all in our Lord.

All yours,

Eymard, S.S.

P.S. Do you remember the Capital building - not the first one but the second new one, with a garden next to it for the church, with another garden behind it? Well! it is for sale, they want 80,000 francs for it. It is the best position in Rome; it is the glory of the Master at the Capital. But, but, neither men, nor money at the moment.

1488

CO 1485

**TO THE SECRETARY OF THE SACRED CONGREGATION OF RITES**

(VI 2/2)<sup>10</sup>

Monsignor<sup>11</sup>

Please allow me, in your kindness, to express the following doubts:

1. Since the Regulars are bound to the Offices of the Patron of the Diocese and the Titular of the cathedral, are they bound to say the Office proper to the diocese, or must everything be taken from the Common?

2. A decree of the Sacred Congregation of November 12, 1831 forbids the giving of Communion at Masses said before the Blessed Sacrament exposed. It is in common usage in France to give it. Must we comply strictly with the prohibition of the Decree, or take into account the custom approved by the Ordinary? (conclusion missing)

To His Reverence

Monsignor Bartolin..<sup>12</sup>

Secretary for the Sacred Congr. of Rites

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<sup>9</sup> A term used by the Roman Curia; prohibition.

<sup>10</sup> This document has no indication of date or place. However, in December 1864, Fr. Eymard was researching questions of law and practice with the Congregation in Rome.

<sup>11</sup> In the margin of this letter is this unfinished reply:

*Debent recitare officium proprium si sit a S.Sede approbatum ritu dupl.II class. absque octava - si non approbatum de communi ad 3<sup>o</sup> tenentur regula*

*ad festa patroni “??” a S.S. confirmati, ad f.p. titularis, Eccl. Cath. et dedic. ejus dam.*

Translation: Should the proper office be recited if it is approved by the Holy See with the rank of a double of II<sup>nd</sup> class without an octave - if it is not approved from the common holding the rules to the III<sup>rd</sup> class, to the patronal feast of the place approved by the Holy See, to the patronal feast of the Catholic Church and the dedication of the same feast...

<sup>12</sup> The paper is cut at this point.

**1489**

**CO 1492**

**TO COUNTESS D'ANDIGNE**  
(V 21/52)

*Adveniat Regnum Tuum*

*Rome, December 2, 1864*

Madame,

I do want to write you a few words from the Holy City to tell you that I mention your name to all the Saints, men and women, who fill Rome! But<sup>13</sup> I give you everyday to our Lord at 7:00 a.m. on the holy Altar, in order that he may bless you and make you worthy of all his love and his true servant of the Most Blessed Sacrament.

How fortunate you are! you have our Lord in your home. He is there especially for you; so he loves you very much since he is staying with you and giving himself to you day and night!

Serve him with honor.

Adore him with love.

Stay at his feet like Mary, and serve him like Martha.

Adorn his altar, give even more to his Heart.

I remain here at the disposal of our good Master; I don't know when I will leave. I expected to stay only two weeks and it will soon be a month. May he be blessed! I am his before any other thing!

Pray for the Cenacle, because the devil is furious and men here are even afraid; but the glory of our good Master will triumph!

I bless you in our Lord.

Eymard!

Madame d'Andigne  
(deliver personally)

**1490**

**CO 1493**

**TO MLES. MARIANNE EYMARD AND NANETTE BERNARD**  
(III 129/145)

*Rome, December 3, 1864, at the French Seminary*

Very dear sisters,

I am writing you a few words from Rome where I arrived after a rough passage, with a bad case of seasickness; but once on land, it is quickly forgotten. It is something like in heaven where we will forget our past sorrows. I am fine, the weather is beautiful in Rome.

I had the joy of seeing the Holy Father on November 17<sup>th</sup>. His Holiness received me very kindly, and granted my request to go to Jerusalem to found a house of Adoration near the Cenacle where our Lord instituted the most Blessed Sacrament of the Eucharist. But now, since the matter must pass through the Congregation of the Propaganda, it is dragging a little, because there are so many things that must be done in Rome! The Holy Father is well and Rome is very quiet, in spite of the evil plans of the enemies of the church.

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<sup>13</sup> Original not capitalized.

*Third Journey to Rome (Part I)*

I will pray a great deal, dear Nanette, for the eternal rest of your two nephews. They died in a very Christian manner, that is the greatest of graces.

You have had your trials, dear sister, it is a proof that you are doing good works; it is the only condition. However, in these difficult moments, we must pray, suffer in silence, make good use of humiliations and wait patiently for God's time. The good Lord always blesses the cross which is carried for him!

Men are like leaves tossed about in the wind, but they are harmless.

I will be here all of December; I would really like to bring you my New Year's gifts and receive yours.

Farewell, my dear sisters, my respects to the Pastor. I truly thank God for having preserved him, Our Lady of Laus could not forsake him.

I bless you from the tomb of the holy Apostles.

All yours,

Your brother in our Lord,  
Eymard, S.

**1491**

**CO 1495**

**TO MME. MATHILDE GIRAUD-JORDAN**  
(IV 9/19)

*Rome, December 3, 1864, at the French Seminary*

Madame and dear daughter in our Lord,

I am replying to your letter of October 25, from Rome.

I've been here for a month. I was hoping to stay only a few weeks, but I can see that I'll have to stay another month. In short, as long as God wills...

I am here concerning the affair of the foundation of Jerusalem. There are great difficulties, but everything will become smooth if our Lord wants to have a house of adoration in Jerusalem.

I am waiting for dear Mme. Nugues and I'll be very pleased to see her here with her two children. I saw Mr. Nugues who is feeling fine.

Now about you.

You are right: work at holy recollection; that is the root of the tree, the life of virtue and even of divine love.

Distraction of spirit is really harmful for the heart, because when the mind is flitting everywhere, playing with everything, worrying over a thousand and one little nothings, it leaves the heart dry, stops feeding it with good thoughts; the memory no longer reminds it about the presence of God. The imagination is amusing itself and amuses the mind with its crazy inventions. Then our poor heart is reduced to pious feelings about a God of devotion and his inspirations of grace, without being well rooted in him, filled with his love, or living by the Holy Spirit, and then quickly becomes exhausted and bored.

Please dear daughter, work at holy recollection by living by God's law, his truth, his gift of kindness, the constant proofs of his love. You must establish for yourself a center of life in God, a dwelling, so that the spirit of our Lord may fill your sinful spirit and be the light, joy and life of your heart.

The essential thing in the service of God is to renew our strength constantly. It can be done by a fulfilling retreat; but when we cannot, we must direct our prayers, spiritual reading and little sacrifices, toward the great and unique point of recollection within our inner spirit, according to how we feel moved by the grace of the moment.

Instead of a week, plan on two, and remember that the improvement of your soul depends on your greater ease to become recollected in God. The rest is only a practical application of it. It's like a plant drawing its life from the root, while the root depends on the humidity of the ground.

*Third Journey to Rome (Part I)*

Please now, take courage! Gather manna for the day; every morning it falls for you; let it be everything for you.

I bless you in our Lord,  
All yours,  
Eymard, P.S.

P.S. I didn't mention anything about the Third Order of Mary. However, since your mother belongs to it, it would be one more bond with her.

**1492**

**CO 1494**

**TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)**  
(IV 57/75)

*Rome, December 3, 1864, French Seminary*

Dear Madame,

I cannot write to your daughter without saying a word to you, her dear mother.

I will be here in Rome until the end of December, perhaps; it is for the Cenacle. We must buy it at a high price because the devil possesses it; people are afraid, and so I am alone with my prayer and our Lord.

Pray together with us for this great project, because to reopen the Cenacle to the worship of the Most Blessed Sacrament would be like opening an era of grace and glory for our Lord. What joy! if I were to die in Jerusalem, if one day I could see the Blessed Sacrament exposed at the Cenacle itself! The more they tell me that it's difficult, the more I hope, because God will put all his strength behind it.

Rome is as calm as its faith, the Pope is smiling with confidence in God, the devil works harder here than elsewhere; but since the divine Master has willed to be the support of his Vicar, he will support him with nothing, as it happens now.<sup>14</sup>

Will I have the consolation of seeing you on the way, dear Madame? I have no idea; I am like a passing cloud pushed by the wind.

However, I would be happy to see you, if I can, I shall.

You are alone now in Lyons, or rather back to your ordinary life; make it new every day for God, for it must be new in grace and in love for our Lord. Fr. Peuriere was removed from you;<sup>15</sup> that is a loss, I ask God to give you a better one; remember the three qualities of a good director:

- empathetic because of grace and because of the trust he inspires;
- strong interior life; otherwise, they are like train conductors;
- experienced; prudence requires it.

If you don't find one right away, go to confession but reserve your trust for God's moment, and live from day to day letting God's strength and spirit be the law of your life.

Goodbye dear Madame, I bless you wholeheartedly.

All yours in our Lord,  
Eymard, S.

Mme. Jordan,  
rue de Castries,  
Lyons

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<sup>14</sup> meaning unclear.

<sup>15</sup> perhaps by a transfer.

1493

CO 1496

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

(II 269/395 VI 2)

*Rome, December 6, 1864*

Dear Daughter in our Lord,

I don't believe that the house they are telling you about is the one I had mentioned to you - the one which comes to a dead end on one side and in your yard by the carpenter's shop; therefore there is nothing to be done. It seems that the woman who is leaving is only a tenant who would pass on her lease to you; what good is it to take that on? Thank her kindly, and that's all ... [23 lines erased].

The Pope ... [3 lines erased]. When I presented him with my request for indulgences for you ... [2 lines erased] ... added in his own hand, a few consoling, complimentary words for you; however, I don't want to put such a precious document in the mail. I'll bring it to you with my esteem and joy.

Do as you say about the chairs, and let them scream; you are the authority under your own roof. We must favor the eucharistic souls from the neighborhood.

Goodbye. I bless you, Sr. Benoite, and all your sisters.

Eymard

P.S. Why not have holy Mass at midnight with Holy Communion, if the Bishop allows it? I requested that permission for us.

1494

CO 1497

**TO FR. MICHEL CHANUET SSS**

(I 30 VI 2)

NOVITIATE RULES<sup>16</sup>

*Feast of the Immaculate Conception, December 8, 1864*

It is a beautiful feast day in Rome; yesterday bad weather, today magnificent sunshine. Heaven is feasting the Immaculate together with the earth, which is so beautiful and joyful today.

Oh! today, Rome is in its glory, because of its love for the Blessed Virgin. Let us share in it, and be worthy children of the one who gave us Jesus to adore, love and glorify! If anyone ought to honor and love the Blessed Virgin, we are the ones, little brothers of St. John, patron of love. We will never love her as much as the beloved disciple of the Last Supper loved her, as our Lord whom we adore loved and honored her. So, dear Father, see to it that your Novices have a tender devotion to the Blessed Virgin. A young family needs a mother; a kingdom needs a Queen.

Now about your Novitiate.

Begin the reform immediately; or rather, the application of the Rule; God will bless this canonical and fundamental law. We have bought this truth dearly: it is so true that the tree must be

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<sup>16</sup> Drawn up by Very Rev. Fr. Peter Julian Eymard, in Rome, on the Feast of the Immaculate Conception, 1864. Addressed to Fr. Michel Chanuet, Master of Novices.

### *Third Journey to Rome (Part I)*

well-rooted before it can bear fruit. Premature fruit does not reach maturity, and a precipitated maturity is tasteless. May God be praised for everything! we did it because we needed to; our haste to have men quickly.

We really deserved it! We have had men, but selfish ones, because they were not stripped of themselves; on the contrary, we favored natural activity, the ambition to learn in order to climb higher. What was central became only incidental; but these unfortunate people also paid dearly for it. They were with the Master, but not for the Master; they received everything and did not bear fruit to the glory of God; they adorned themselves with his gifts; they used the Society, and now we have lost 20 priests and as many brothers. God gave us the grace to stay; may he be praised! Let us try to understand this immense grace!

It will be easy to organize the Novitiate schedule; however, we must avoid three dangers: first, using time for things which benefit neither the person nor the Society;

Secondly, to be busy only with manual and external things which would not cultivate the mind;

Thirdly, to be busy only with ascetic things, which would not complete their formation.

So here are my thoughts:

#### Religious Knowledge

1. All must apply themselves first to the practical knowledge of their duties as religious adorers, which includes three areas of study: spiritual reading on religious life: Rodriguez, since we don't have others; besides, his religious doctrine is solid, rich and even pleasant. Every day, each one must spend a half hour in spiritual reading, for example, at 3:00 in the afternoon. It can be done in a major biography of a saint or on a particular treatise, like Grou or on "*The Knowledge of our Lord*" by St. Jure.

This reading is cancelled on holidays or when there is an exceptional exercise at that time. Try to have them jot down a few notes on their reading, especially the young ones.

2. Have them memorize the prayers and better yet, recite them privately once or twice a week- from time to time, have public recitation of the following public prayers: *Benedicite*, *Meal Blessings*, *Angelus*, *Regina Coeli*, *Tantum Ergo* with its prayer, *Litanies of the Blessed Virgin*, *Salve Regina*, *Pater*, *Ave*, *Credo*, *Confiteor*, Response of the Mass.

When the Directory is complete, they will have to learn the practical rules, at least the definitions.

3. They must learn the major<sup>17</sup> catechism of the Diocese and teach it to others, and once or twice a week have them recite a chapter in public.

We should also have them learn the common rules or make a practical selection: Latin for those who know Latin, and the French edition for the others.

Be sure that each one has a Rule, an Imitation, a Catechism, a book on the Blessed Sacrament, a book for spiritual reading, and the New Testament in Latin or French.

#### Basics for Religious Training

1. Elementary knowledge of French grammar, writing, spelling, simple arithmetic, geography, logic. Teach them to read Latin and French.

Have one class a week for singing.

2. Conference on Politeness.

Notice their posture; practice dignified and religious bearing (see the Rule); one conference a week.

3. Train all the Novices for the various chores of a religious house. Change the employments the first of every month, as follows: lamps, refectory, help in the kitchen, simply to learn to cook, not to stay there. I absolutely do not want it to be a set employment for a Novice, only a practical learning experience. We will send them only when the Brother Cook is working on the food and preparing it.

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<sup>17</sup> It is not absolutely sure that the word "major" is in St. Peter Julian's handwriting.

### *Third Journey to Rome (Part I)*

Linens and linen room. I will regulate that employment when I arrive. The Novitiate should have its own linen room, as well as its small library, a supply of necessary items: oil, candles, paper, pens, ink, shoe laces, pins, needles, white thread, black thread, buttons.

Give each Novice a free half-hour each day to study, pray, do some non-scholastic thing of his own choice: that is, write a letter, take notes, arrange his room. That time could be set in the afternoon from 2:30 to 3:00.

It might be good to leave time in the morning until lunch: 1. to clean their rooms and put them in order; 2. for Holy Scripture for future scholastics who already know Latin; and for the others, private exercises to train their memory.

Preparation for their adorations. - Dear Father, be sure that your Novices prepare the eucharistic subject of their adorations. It would be to tempt God, or presumption, or laziness, or absurdity to go to adoration without preparation; it leads to sterility, lack of devotion and routine.

Each day (except Sundays and feast days) let them have a half hour for cleaning, sweeping, dusting, cobwebs; arranging the employments, etc.

In the afternoon (except holidays, conference days and Thursday), let time be set aside from 3:30 - 4:00 p.m. for manual work in the garden, obviously not on a rainy or a snowy day.

For the conferences:

The morning one should be exclusively ascetic; the one in the afternoon which should take place around 4:00 or 4:30 and finish at 5:00 in time for Vespers, should be on the various topics of formation. Dear Father, you don't always have to speak, have them read a specific subject in some good book, and if you have capable men, have them present one of the topics of grammar, etc., etc. It will form them and teach them how to prepare a subject.

Now here are three essential counsels:

1. Keep track of how each Novice uses his time, so that they won't waste any. Don't let them spend it on trivial things: *cuique sua*.<sup>18</sup>

Stimulate those who sleep in the arms of laziness. There is a lot of time wasted in a Novitiate if they are not held to a specific and personal schedule approved by authority. Tell them: "Give me a report each day," and then they will be afraid, and they will be careful.

2. Be precise and methodical in your Advice to the Novices. When you don't see clearly, wait; that is prudence. We cannot always do new things: a good thought, a word of encouragement or of faith is always possible.

Study Pinamonti's book: "*The Director*"; if you don't have it, you can find it on my dresser.

3. Love your sons,<sup>19</sup> be patient in listening to them when their hearts are suffering, when temptation is pursuing them. I would even say: be kindly compassionate: it heals them to let them speak. However, if something isn't right, an observation of virtue must be made, saying: "That's a temptation, it's the sacrifice which God is asking of you."

Be serious in your room with your novices; there, never give in to pleasantries or laughing or casualness: you are a divine educator.

Be happy, open, pleasant at recreation, don't let them notice that you are observing them, or that you are displeased. Rejoice like a friend with God's little ones.

I will leave you with that, that is my flower for the feast of the Immaculate Conception. I am happy to send it to you and even to give up the Sistine Chapel for you.

Be kind with Fr. Fevre; he is fine, his conduct has been devout and pure, his Bishop wrote to ask me my thoughts about his... first.

I bless you, dear Father, with all my heart in our Lord.

Eymard

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<sup>18</sup> to each his own.

<sup>19</sup> Literally: children.



**TO MOTHER GUYOT**

(V 5/8)

*Adveniat Regnum Tuum*

*Rome, French Seminary, December 8, 1864*

Dear Mother and daughter in our Lord,

On feast days, our thoughts turn preferably to those who are close to us: therefore, I am writing to send you a brief greeting. I do so at the holy altar every morning at 7:00; but I must bring you up to date about events here since you have been a friend since the beginning and the Blessed Sacrament is everything to you, and you love its poor weak children who are so tried and humiliated, yet so happy with their vocation!

Two more priests have left!!! I hardly dared to count on Fr. Blot, but Fr. Garreau! And then a professed brother in Marseilles. May God be praised for everything!

It makes me tremble when I see that people come to the Blessed Sacrament for themselves, that they want to work for themselves, that they want to be apostles before being adorers, want to be religious to have a family, or their own glory! Oh! there are so few men who come for our Lord, who are entirely his!

It seems that our good Master wants first to teach us by all these trials, since we wouldn't have enough light or virtue to learn it otherwise.

My petition for Jerusalem which was well received by our Holy Father is delayed by the illness of the Cardinal Prefect of Propaganda. - God willed it so for a greater good, no doubt! However, the Cardinal is better; I will probably be obliged to stay here until the end of December. That's because things go slowly in Rome: there are so many things and so little time! Fortunately, we are able to work and find edification.

I had your rosaries blessed myself; so I will bring them to you with joy. The Holy Father is fine. People are as calm here as if there were no storms outside, nor enemies within; - they trust in God and the Pope; they are happy!

I see that you are preparing a beautiful crib for our Lord;<sup>20</sup> if only you could also prepare the Eucharistic Passover for us as Peter and John prepared it! I certainly hope that we will go to Jerusalem and even to the Cenacle, in spite of the devil, the difficulties [which spring from] passions, the lack of good will from human beings. Everything is possible with God, and to the one who believes.

Please, dear daughter, you must do like the Blessed Virgin now. She prepared herself for her journey to Bethlehem by interior union with the Incarnate Word, desiring to see and serve him, ready for any sacrifice.

Holy recollection in God is the strength of the soul focused on God to break forth and spread from there. May our Lord grant you this grace of graces.

I bless you and all your dear daughters and sisters.

All yours in our Lord,  
Eymard

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<sup>20</sup> In her heart, by her sacrifices. A favorite thought of Fr. Eymard.

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 147/181 VI 2)

*Adveniat Regnum tuum*

*Rome, December 10, 1864*

Dear Father,

No doubt you know about the new difficulty, the illness of the Cardinal Prefect Msgr. Barnabo. He is feeling better and will be able to return to his duties.

I will go see him at the beginning of the week. He could not attend the ceremony on the 8<sup>th</sup>, but I learned last night that he had said Holy Mass. Msgr. Capalti was advising me to leave, that they would write me the decision. No doubt this kind man wanted to get rid of my insistence! I answered that I would wait for the Cardinal to get better.

He is the one who told me about the Holy Father's favorable attitude, that except for the decree *Dilata*,<sup>21</sup> the Holy Father would have settled the matter. Let us wait, that is how God's Works proceed, especially in Rome!!

I submitted to the Sacred Congregation of the Holy Office, at the Vatican, which is responsible for the laws of the Church, faith, etc., the question of the "*frustulum theologicum*"<sup>22</sup> to be brought to the Holy Father to know whether we can use it as in Rome, "*salva ieiunii lege*".<sup>23</sup> Very Rev. Father Sallua, the head secretary for the Holy Office, and known as the leading Dominican theologian of Rome, answered: "You may, and you even have one reason more than we do, nocturnal adoration."

So, begin this Papal and Roman custom in Paris, which is even normal, as I learned that, even in the more austere communities, that is how the fast is done: a cup of coffee or chocolate made with water, 1 1/2 ounces of bread. That way, I can fast, and I am fasting here.

This is what they told me in Rome: you Frenchmen give sovereign respect to the law, but practice it feebly. Hardly anyone among you in France fasts, because you say: either everything or nothing. As for us, we have modifications, and the law is fulfilled by everyone.

I received a Rescript November 24 regarding Holy Mass before dawn, starting at two o'clock in the winter, 1 o'clock in the summer and one-thirty in autumn and springtime.

I have another Rescript to terminate all difficulties about Midnight Mass. Msgr. Sterna and Msgr. Bertolini say that the French custom of giving Holy Communion at Midnight Mass and saying the three Masses in a row is respectable.

Here are the words for the Rescript:

Sanctitas Sua annuere dignata est ut Sacerdotes huius Congregationis absque interruptione celebrent missas in Nocte Sacratissima Nativitatis Domini et fideles devoto animo ad sacram synaxim accedant in Ecclesiis praedictae Congregationis.<sup>24</sup>

So please continue to pray; only prayer can triumph over the devil, timid men, position-taking, etc.

All the glory will be God's.

All yours in our Lord,  
Eymard

<sup>21</sup> A term used by the Roman Curia, could mean "Decree delay".

<sup>22</sup> Small theological morsel, could mean a recognized exception to the law of fasting.

<sup>23</sup> Without breaking the law of fast.

<sup>24</sup> "His Holiness has found it fitting for the priests of this Congregation to celebrate Masses without interruption during the Most Sacred Night of the Nativity of the Lord and that the faithful may approach the sacred banquet with a devout soul in the Churches of the said Congregation."

1497

CO 1484

**TO THE SECRETARY FOR THE SACRED CONGREGATION OF RITES**<sup>25</sup>  
(VI 1/2)

I

Reverendissime,<sup>26</sup>

Petrus Eymard-Superior Societatis SS. Sacramenti in Gallia, dubiorum sequentium solutionem a Reverentia tua superexcellenti supplicat.

1. Debetur hebdomadario in choro regulari, prima sedes tiam supra superiorem - cum S. Congregation 22 augusti 1626 sic decrevit; Prima sedes in choro conceditur hebdomadario parato tantum.

2. In Societate supradicta recitatur Officium Divinum coram SS. Sacramento, omnibus superpelliceo indutis; haec forma Officium Divinum recitandi, datne hebdomadario Jus in prima sede standit?

3. Potestne recitari aut cantari coram Sanctissimo exposito, versiculus: Adoremus in aeternum Sanctissimum Sacramentum, sicut mos est in pluribus Ecclesiis Galliae?

4. Convenitne cantiones in lingua vernacula, cantari coram SS. Sacramento exposito, etiam extra officia liturgica?  
(conclusion missing)

1498

CO 1500

**TO FR. ALEXANDER LEROYER, SSS**  
(I 27/54)

*Adveniat Regnum tuum*

*Rome, December 10, 1864*

Dear Father,

Thank you for your kind letter of November 30<sup>th</sup> and the edifying details about Brother Alphonse's illness and death; you did well to receive his vows. He really deserved that consolation; he will pray for us.

Here are a few decisions to be followed:

1. I obtained from the Sacred Congregation of Rites permission for us to give Holy Communion at Midnight Mass and say the three Masses in succession. (November 24)

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<sup>25</sup> There is no indication of place or date on this document, but since he handled this matter with a certain authority in the following letter to Fr. de Cuers, it seems logical that it predate that letter. (Ed)

<sup>26</sup> Translation:

Very Reverend Father,

Peter Eymard - Superior of the Society of the Most Blessed Sacrament in France begs from your most excellent Reverence an answer to the following questions:

1. Should not the hebdomadary in the regular choral recitation be in the first place ahead of the superior - as the Sacred Congregation had decreed on August 22, 1626: "the first place in the choir is given only to the assigned hebdomadary."

2. In the above-named Society the Divine Office is recited before the Blessed Sacrament with all present vested with a surplice. In this way of reciting the Office, shouldn't the hebdomadary stand by right in the first place?

3. Can the versicle: "Let us adore the Most Blessed Sacrament" be recited or sung before the Blessed Sacrament exposed, as is the custom in many churches in France?

4. Is it suitable to sing hymns in the vernacular before the Blessed Sacrament exposed as is done outside the time of liturgical Office?

2. Faculty granted, by a Decree of November 24 from the same Congregation, to say Holy Mass during the winter hours two hours before dawn, an hour and a half in autumn and springtime, and one hour in the summer.

3. I consulted the Secretary of the Congregation of Rites about French hymns before the Blessed Sacrament. He answered that we may not sing them during Benediction of the Blessed Sacrament, but otherwise we may. It is the custom in Rome to sing Italian hymns, even among the Sisters of perpetual adoration. That is not against liturgical law.

4. For the albs, he said: decorations made of embroidered cotton are only tolerated. (So dear Father, you know that we didn't keep the cotton ones that we had; cotton lace on the bottom doesn't matter, because he said, it is considered as a decoration.)

5. As for Mass before the Blessed Sacrament exposed, that can only be in the case of perpetual Exposition.

For the rest that you sent me, I will consult key men.

6. I also asked permission to use the "*frustulum theologicum*"<sup>27</sup> on fast days as in Rome, and the head Secretary of the Holy Office answered me that we could, especially since we have nocturnal adoration as well.

I've just written to all the houses to adopt this practice. If someone asks not to take anything, he can be left free.

7. As for Sr. Benoite, since her state<sup>28</sup> is a private matter and not for the benefit of others, you can understand that it does not call for clear or conflicting conclusions. She is unaware of the extraordinary aspects of her condition, her confessors always hid that from her: so be careful not to open her eyes. Besides, that requires a particular grace and mission.

For my part, I respect this condition. I go further; I tried to benefit from it personally. I spoke to the Holy Father about it a second time, and he gave me very wise rules to follow about it.

8. What you tell me about your dear brother seems fine; we will speak about it again.

I will really pray for your dear candidates, in order that God may find them pleasing to his Heart on the seventeenth.

Eucharistic wishes to everyone.

All yours in our Lord,  
Eymard

**1499**

**CO 1502**

**TO BROTHERS FREDERIC STAFFORD, ALBERT TESNIERE & JULES GAYRAUD**  
(VI 1/1)

*Rome, December 10, 1864*

To the dear Brothers Frederic, Albert and Jules,

Dear Brothers,

Thank you for your nice little letter. I am pleased with your good dispositions. Indeed, you are now the eldest in the Mother House, so you must carry its honor.

Concerning your Tonsure, I have to see the Archbishop of Paris, and you must finish your philosophy, because he will request an examination and it is important that you be ready.

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<sup>27</sup> Theological morsel.

<sup>28</sup> Her extraordinary graces.

*Third Journey to Rome (Part I)*

Keep praying for Jerusalem, things are going well. Our Lord will win his cause, but it must be paid for. It is such a glorious one!

Happy Christmas Feast, as they say in Rome.

All yours in our Lord,  
Eymard

**1500**

**CO 1501**

**TO MISS VIRGINIE DANION (SR. ANNE DE JESUS/ SR. MARIE OF THE BL. SACRAMENT)**  
(IV 22/36)

*Adveniat Regnum Tuum*

*Rome, December 10, 1864*

Dear sister in our Lord,

It has been so long since I've had any news about you. I've been [here] in Rome for a month now to handle the great question of the Cenacle. As you can imagine the devil has to get involved and men are afraid and put it off. The Holy Father has been very kind, but since the General Congregation of Cardinals must study and make a decision, we must wait.

The last straw is that the Cardinal Prelate has been sick for two weeks; surely that is all very providential. Our Lord will draw his glory from it, and I will gain a little because I am taking advantage of my free time to recollect myself a little and to study, because in Paris and elsewhere I don't know how to find a single moment.

In Rome the Most Blessed Sacrament receives due honor; the Forty-Hours are well attended. This nation is good, with faults which come from climate, race and Italian habits; they pray, have a keen faith, and a great love for the Blessed Virgin.

God is still testing our little boat; two priests who were novices have just left to devote themselves to a more apostolic life. May God be praised! How few they are who find that our Lord is enough! there are so few adorers!

So then, pray that I may at least be a good one. I will spend another month here - at least that is what I expect - because our business is blocked. If you have any errands, I am here at your service. You may have written to me in Paris; everything is being held there for me.

Goodbye, dear sister. When you see the Master, speak to him a little about his poor servant, your brother in his service and in his love.

Eymard, Superior

**1501**

**CO 1504**

**TO MSGR. CAPALTI, SECRETARY OF THE PROPAGANDA**  
(VI 1/3)

*Rome, at the French Seminary, December 12, 1864*

Monsignor,

His Eminence the Cardinal-Prefect, who graciously received me this morning, instructed me to ask you to make a short report on the question of a religious foundation in Jerusalem, so that the matter may be brought to the next General Congregation. I beg you, in your charity, not to forget us, nor to put off this matter too long. As you will have seen from my short report, we are awaiting this decision so as to close the sale of the Turkish land near the Cenacle which the English want to buy to build a Protestant school. It would indeed be regrettable to lose such a fine opportunity, but we can do nothing unless the Sacred Congregation lifts the obstacle of the decree *dilata*.

Everything is ready for us, our religious await a “yes” to set out for Jerusalem for the third time.

Filled with confidence in your love for the glory of God, which I believe to be at stake in this matter, I have the honor to be, Monsignor,

Your most humble and grateful servant,  
Pierre Eymard  
Sup. of the Congr. of the  
Bl. Sacrament

**1502**

**CO 1505**

**TO MR. AUGUST FIOT<sup>29</sup>**  
(V 1/1)

*Rome, December 13, 1864, at the French Seminary*

Dear friend,

I have been in Rome for a month, I left Paris quickly, and I couldn't let you know. I was hoping to stay here only two weeks, and God knows when my petition for Jerusalem will be over.

The Holy Father is on my side, but Cardinal Barnabo is ill, and the Secretary of the Propaganda will get involved only with four ambassadors of the Grand Master from above.

And so, I have begun my pilgrimages to spur people on.

Signora Rosa asked me for news about you; she was a bit ill, but she is better.

I saw saintly Fr. Jandel, Msgr. Amanthon several times, and now we are with Mr. d'Alvimare and Mr. Gilbert<sup>30</sup> - all of them happy. If only you could be here, dear friend!

Everything is fine in Rome. The Holy Father has a slight cold like everyone. He is fine and he is as calm as he is trusting.

Rome doesn't change. It's the same city with its good old ways, etc. And then, our good Master watches over it and the Holy Spirit governs it. That's the main point.

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<sup>29</sup> 33 rue de Vaugirard, Paris

<sup>30</sup> It is not clear whether the latter are priests.

*Third Journey to Rome (Part I)*

Goodbye, dear friend. I don't forget you, especially with my Saints.

All yours in our Lord,  
Eymard

P.S. Kindly send to Fr. Lalande, the Penitentiary at St. Peter's, through Fr. Breteuil, the curate at St. Germain-des-Prs, his friend, what you have in print about Ven. Fr. Antoine, the Dominican of the 17<sup>th</sup> century, who founded about 20 houses for Works of Adoration in France.

I am counting on your fiery zeal to have it soon.

I will pay you for it all when I return.

**1503**

**CO 1506**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

(II 270/395 VI 2)

*Rome, December 17, 1864*

Dear Daughter in our Lord,

I cannot hold on to this precious document from the Holy Father any longer. It's one of those graces which His Holiness rarely grants, and even today, he no longer granted requested blessings; but for you, he granted the requested blessings with favorable consideration using the formula of the Church.

Keep this document carefully; it is even more solemn than the first one, for it grants you favors and graces, while the first one only gave you a blessing.

No doubt the first blessing bore its fruit, because now you are honored with Exposition, rich in subjects and happy in your vocation.

These graces from the Holy Father will be your gifts from the Child Jesus.

I am happy to send them to you and bless you all with deep affection in our Lord, especially you, dear daughter, as well as all your very dear community in the Lord.

Continue to pray for the great question of Jerusalem.

All yours in our Lord,  
Eymard

**1504**

**CO 1507**

**TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)**

(IV 58/75)

*Rome, December 17, 1864*

Madame and dear daughter in our Lord,

I am replying immediately to show you that I am happy with your letter, and I do not want to make you wait for my answer.

I begin about your dear daughter:

1. The historical Dictionary of Bouillet has flagrant errors. Read the article about confession, where it maintains as the Protestants do, that it was instituted at the Lateran Council. I am told that the one by Boiste is better. You would do well not to buy Bouillet.

Yes, she may read the Bible, but advise her to get the critical replies of Gunee or Duguet, etc., in order to be able to resolve historical difficulties or conciliate apparent contradictions.

I saw fine Mme. Nugues! The crossing<sup>31</sup> made her very sick, but you know how much energy she has; she is dragging herself. So your nieces are now at Seuryaque; may the good Lord protect them. Mme. Nugues also gave me some details which pleased me.

So you thought of giving up the poor and your Presidency? When the good Lord no longer wants you there, he himself will make it impossible for you. Wait for that, but don't create it; work, since it's the grace and duty of the moment.

Remember that we must force people, even pious people, even priests, to do good when it isn't their own undertaking. We must do a little like the woman in the Gospel, annoy the judge to make him render justice.

A second counsel is this one: When a soul gives itself more to the spiritual life, it needs more generosity and energy than when it is fully dedicated, or even sacrificed to charity or to external duties which, by themselves, nourish natural activity and have a grace of strength.

Because the spiritual life puts us continually at odds with ourselves, it ends up by wearing out our poor virtue, our natural energy. If we are not careful, we end up by dreading all interior exercises. The spirit is afraid of them, the heart is afraid and the will says: it is too hard to be constantly keeping watch over oneself, studying oneself, mortifying oneself in every way! And yet dear daughter, it must be done, that is the condition of the life of recollection to which our Lord is calling you. It's a hard and painful moment when we leave Egypt to pass the Red Sea; but once in the desert, under God's wings like our Lord's little chicks, then we breathe a different air; we live a different life and we end up believing in these words which are so little known: My yoke is easy and my burden light. We even say: I didn't think it could be delightful to sacrifice for God.

Go to confession for absolution; if you are given a good word, take it, if not, God will give it to you himself. The essential thing is to know how to find your life in God.

Goodbye, dear daughter, have a good Christmas holiday. Receive my first wishes for the New Year in our Lord,

All yours,  
Eymard

**1505**

**CO 1508**

**TO MME. DE COUCHIES (NEE RATTIER)**  
(VII 7/9)

*Jesus Hostia*

*Rome, Dec.<sup>32</sup> 17, 1864*

Dear Lady and Sister in our Lord,

Thank you for your fine letter which gave me so much news about everyone!

I will say your Mass on the Holy Day of Christmas. Pray and receive Communion for this intention.

That poor lady is very unhappy, surely, even though the devil is bound. She greatly needs to make a good confession. Let her good and holy husband continue to be very responsible and God will hear him.

I am so pleased about the good news regarding the chapel of Lantignie. It will be a real blessing for your family and for the village!

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<sup>31</sup> Sea-crossing

<sup>32</sup> In French, this letter is incorrectly listed as Oct. 17.



*Third Journey to Rome (Part I)*

Miss Sterlingue should not consider that lady and her husband in a bad light! They are not intelligent nor stable enough.

I will see to it when I return.

I hope to be in Paris in January. However, may the holy Will of God be done; things go slowly in Rome. There is so much to be done!

I will write a letter to dear Mr. Sterlingue at Briquebec. I haven't had time yet.

I wish you happy holidays, dear daughter, especially, peace in your business matters, and freedom which makes the soul belong entirely to God.

Accept in advance my wishes for the New Year which is about to begin. Everything turns to good for those who love God! and everything is good for the one who wants only the Holy Will of God.

All yours in our Lord,  
Eymard

*Dec. 23 - Sunday. Audience with Pius IX at 5:30 p.m.*

**1506**

**CO 1509**

**TO MISS VIRGINIE DANION (SR. ANNE DE JESUS/SR. MARIE OF THE BL. SACRAMENT)**  
(IV 23/36)

*Adveniat Regnum Tuum*

*Rome, December 23, 1864*

Dear daughter in our Lord,

I am writing to let you know about a blessing from the Holy Father for you and your work, it's still warm!<sup>33</sup>

His Holiness blessed you at 5:15 p.m. during a private audience. As he said, the works of God are always tested; that is their nature and sign of authenticity. The greatest suffering is the one which comes from the ministers of God; it has always been so. Dear daughter, I hope that the Blessing of such a holy Father will bring you some consolation, and will give you new courage to work for the glory of the good Master.

Thanksgiving supposes a gift; the gift, the suffering of our Lord who earned it.

Your dear work would be rootless if it were not founded on Calvary's soil; and this root would become parched if your tears didn't water it from time to time.

My letter will bring you the gifts of the Child Jesus.<sup>34</sup> These gifts will be a thanksgiving for so many graces with which he has showered you, and for the graces yet to come during this great year 1865.

This little mustard seed must necessarily flower according to the good pleasure of our good Master. I will be here until January 15<sup>th</sup> or 20<sup>th</sup> at least. May God be praised!

Pray for me and for my project for Jerusalem!

Goodbye, I bless you very fervently in our Lord,

Eymard, Superior

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<sup>33</sup> Literally: burning.

<sup>34</sup> New Year's wishes.

**1507**

**CO 1510**

**TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)**  
(I 148/181 VI 2)

*Rome, Feast of St. John, 1864*

Very dear Father de Cuers,

Mount Sion! with its Cenacle and the little piece of land which Peter and John prepared for the Passover: that is my wish for this year of 1865.

The difficulties, the changing tides seem like nothing more than seasickness, once we reach the shore.

I am praying and begging God and all the saints: that is my present occupation. At the end of Christmas vacations, I expect to see a few Cardinals to prepare them for their solemn vote and to instruct them about the matter, for fear that Msgr. Capalti would not give it the importance I am hoping for.

God be blessed for everything! that is the most simple expression of it all, God is the one who will influence their wishes.

I am doing a little study of notes about the Blessed Sacrament and religious life: it had been so long since I had been able to reflect a little.

May God, dear Father, give you strength, courage and trust; for if God is for us, it will be for a great good.

In our Good Master,  
All yours,  
Eymard, S.S.

**1508**

**CO 1511**

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**  
(II 271/395 VI 2)

*Rome, December 27, St. John, 1864*

To all the Sisters.

Very dear Sisters,

I am writing to wish you a Happy New Year, you my dear daughters in our Lord, who are always present to me in his divine love and glory.

I am wishing you a happy New Year from Rome, from the city of our Lord Jesus Christ, where his Vicar resides, the center of Catholic unity.

Dear sisters, I've already sent beautiful graces from Rome for you! I didn't forget you on November 17<sup>th</sup>, during my audience with His Holiness. You must have received my petition to the Holy Father with the precious indulgences he is granting you, especially for the beautiful day of your vows.

The Holy Father granted them with great consideration, even though it was forbidden to present him the smallest sheet to sign; see how much God loves you!

What more could I wish for you, dear sisters, in addition to the royal and foundational grace you received at Corpus Christi: your religious life, perpetual Exposition, in short, your Cenacle!

*Third Journey to Rome (Part I)*

Oh! my very dear sisters, if you understood as I do, what a great grace it was that brought you together as a Community, how difficult it was to establish a new religious family, without any other right than your sincere desire and my own nothingness, you should continually thank our Lord for it!

I should not say my *Nunc Dimittis*<sup>35</sup> yet, unless it is God's will, but continue to water this little plant which God has blessed, and which has such a beautiful place in the garden of Holy Church.

I desire to see you grow, not in numbers, but in virtue, in holiness, in authentic religious life. No doubt, you are working with all your strength to become good religious, to be good adorers; but my sisters, there is still a long way to go to reach the prie-Dieu of eucharistic perfection!

May Christian charity be sovereign among you: that is our Lord's primary virtue and the soul of religious life. Let each one esteem her sister as better than herself, and, as St. Paul says, consider her to be more virtuous and more deserving; let each one consider in her sister only her graces, her virtues, the love and goodness of God for her and in herself, her weaknesses and sins, and she will always be charitable.

I am not telling you: "bear with one another," that's not enough; but love one another, since you form the beloved family of our Lord. So, be pleased with the fine service and holiness of your sisters, just as in a body one member is pleased with the service of the other.

You form the court of the great King: always be dignified among yourselves. May good manners, proper behavior, a dignified way of speaking be the mark of your community life together.

You are in our Lord's house. Be happy in his holy house, in his beloved service, in everything you do for him; love will do that, a love that comes from the heart, a royal love which will become as tender and sensitive as wax near a good fire.

Oh! yes, my sisters, be true disciples of our Lord's divine love! That's your grace, your law, your life: eucharistic love!

God has given you a fine heart: be sure to give it back to him. He wants that heart in his; be sure to place it in that burning furnace. Sometimes nature cries out, people make us suffer: that's all fine, because then the heart moves quickly towards its God and good Master. It would be a great misfortune, if we found our pleasure outside of our vocation and of our Lord.

So I bless you with my whole heart, dear daughters. May God keep you, make you grow in the knowledge and virtue of his holy love! And I will be happy.

All yours in our Lord,  
Eymard

1509

CO 1512

**TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)**

(II 272/395 VI 2)

*Rome, December 27, 1864*

Dear daughter in our Lord,

I'm sending you the Christmas gifts for your sisters. You must have received my letter, the letter from the Holy Father. That one should be framed in gold and in your hearts, because it's worth a kingdom, almost an approbation.

A New Year is here! Who would have said that 1864 would give you one throne and two houses? And yet that grace is there, like a great permanent miracle!

What will the year 1865 give you? There is only heaven left; but heaven is for rest, and we must still work! Heaven is for glory, and we must still glorify God through humbling of ourselves.

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<sup>35</sup> Now you may dismiss.

*Third Journey to Rome (Part I)*

Heaven is for happiness, and we must still suffer. In this world, heaven is to be crucified for the love and glory of our Lord. - Let yourself be led on this beautiful and noble path. We won't live for very long in this magnificent period of grace: let's make the best of it.

Remember that a mother is ever in the pangs of childbirth, she gives life and strength to her children by her own sufferings, but God knows so well how to provide support and comfort! Keep your soul ever peaceful in your external behavior, keep your heart under God's watchful care, especially at painful times, when it becomes agitated or a sword pierces it through; see God in everything, and everything will become divine. Dear daughter, think about the path on which God has led you to bring you to this Cenacle. The Hebrews' path, from Egypt to the Promised Land, was not as miraculous as yours.

It all shows you how much God loved you and loves you even more! Be happy to serve him and to serve him by serving your sisters.

Goodbye, dear daughter, I bless you from Rome, in the heart of our Lord Jesus Christ.

Eymard

**1510**

**CO 1503**

**TO MME. LEPAGE**

(IV 4/26)

*Adveniat Regnum Tuum*

*Rome, December 30, 1864, at the French Seminary*

Dear Madame in our Lord,

I've just seen Father who is asking me to answer regarding the retreat at the Carmel of Bergerac. I didn't receive your letter addressed to Paris, but I am hurrying to tell you not to count on me, because I don't know how much time I must still spend here for the question of Jerusalem. It must pass through the general Congregation of Cardinals. The Holy Father was very kind to us.

I believe that we must buy the Cenacle! It is certainly worth it!

I was expecting to stay here only two weeks and now it's been a month, and who knows when it will be over! I'm asking our Lord to let me leave by the end of December; however, may his holy Will be done.... Whatever the good Lord wants is the best!

I often think of you, dear daughters of the good Lord; you both have one single thought and law of life and love of God. The good Master is the one who brought that about.<sup>36</sup> Then, I also think about your little Oratory which is so devout and prayerful! where our Lord has his sacred shroud and the symbols of his love.

See how much he loves you!

Love him very much and be entirely his, like good servants.

Learn how to find time to work for him and for yourself.

Goodbye, dear beloved daughters in our Lord.

I bless you very much in our Lord.

All yours,  
Eymard

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<sup>36</sup> Miss Antonia Bost came to live with Mme. Lepage.

**TO MME. LEPAGE**

(IV 5/26)

*Adveniat Regnum Tuum*

*Rome, December 31, 1864, at the French Seminary*

Dear Madame and sister in our Lord,

Your letter pleased me, it was a half-visit. Thank you for your wishes and even more for your prayers; I need them in order to be pleasing to God's heart.

It would surely be a treat for me to give the retreat at Bergerac,<sup>37</sup> but I'm following the spirit of the good Lord and it must guide me.

So, dear daughter, you have had heartaches, sorrows of conscience and devotion! I'm not surprised, that is the daily bread of souls who want to belong to God alone with Jesus Christ. It's necessary to remain firm on your principles, that is: my heart is God's, my life is for his service, first of all, and then for my neighbor; each in due order.

Dear daughter, protect your heart against sadness, for that is its death or at least its enslavement; let it always be pleased with God, and God will always be pleased with you.

You did well to struggle for your freedom and independence; that is where you find life; you must do so until your freedom is respected; let them decide accordingly.

When you were with Mr. Lepage, no one disturbed you; you are the same, now with a double right to be free. To attain this level of freedom, you must hold to it above any other consideration of affection. I don't mean pouting, but knowing how to be dignified and reserved waiting for the time when the other will be reasonable.

As you are beginning a way that is more interior by prayer and a life more withdrawn with God, you must expect more interior suffering, because the soul is more sensitive and feels the absence of God more keenly. Then also, because God is such a close and dear friend, he immediately lets the soul feel its infidelities so that it may return to its duties right away. At such times of sorrow and discouragement, recollect yourself and you will find the remedy and courage you lack.

May God bless you, dear daughter of our Lord! and may you console his Heart for so many ungrateful and unfaithful hearts who feel he is not good or generous enough.

Goodbye in this good Master,

All yours,  
Eymard

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<sup>37</sup> Carmel.

**1512**

**CO 1513**

**TO MILES. MARIANNE EYMARD AND NANETTE BERNARD**  
(III 130/145)

*Rome, December 31, 1864, at the French Seminary*

Very dear sisters,

I am writing to wish you a happy New Year from Rome: the holy year, for we are going to have a jubilee; a year of consolation, for you have truly had your sorrows; finally the love of the good Lord who is, and is worth more than all good things, since the love of God is God.

I will be in Rome for three or four more weeks. I persist in my desire and hope to visit you briefly in passing. I say in passing, for this prolonged stay is delaying many things.

I continue to be well. What is retaining me here is not the difficulties but the quantity of business to be handled; each one must wait for their turn. Rome is the center of the whole world. - The Holy Father is still well.

Goodbye, dear sisters, have courage! we are going toward heaven; and have patience! for our crown is not ready yet.

I bless you tenderly in our Lord.

Your brother,  
Eymard, S.S.S.

Miss Marianne Eymard  
rue du Breuil  
La Mure d'Isere

**1513**

**CO 1514**

**TO ANTONIA BOST**  
(IV 17/28)

*Rome, December 31, 1864*

Dear Miss Antonia,

I am sending you my wishes<sup>38</sup> from Rome, the center of all Christian hearts, the hearth of light and its rays, but above all, the foundation of our faith on the tomb of Peter, the great Galilean, where peoples and kings kneel before him. How great he stands in this pagan Rome! How magnificent he is under this huge dome which rises beyond the clouds!

The voice of Peter is like thunder or a dove!

I wish that you could come to Rome someday - to visit Christian Rome, not the Italian Rome with its ancient customs. No doubt that all has many charms for a Roman who only looks at the streets and the Tiber, but not for us.

Therefore, dear daughter, a new year is upon us. This is its dawn: what will its noon and its sunset be like?

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<sup>38</sup> New Year's wishes.

*Third Journey to Rome (Part I)*

God knows the story of its days and hours. Some say 1865 augurs badly; others hope in God; others in the devil. These are the Mazzineans, the Piedmontese, a race of vipers who only want to poison the universe.

You are there like two hermits of the good Lord. Live wisely, but especially joyfully in the Lord. I often go to see you and bless you.<sup>39</sup>

Have great love for our good Master, dear daughter, since he has kept your heart whole and pure. Keep it carefully for him, because it has suffered enough from people.

Goodbye, I bless you wholeheartedly in our Lord.

Eymard

**1514**

**CO 1516**

**TO MR. JOSEPH-AUGUSTE CARREL**

(V 19/24)

*Adveniat Regnum Tuum*

*Rome, at the French Seminary, December 31, 1864*

Dear friend in our Lord,

I am writing from the royal pontifical City to wish a happy New Year to you as well as to your beloved family.

Among Christians, we wish one another God's kingdom, both for time and for eternity, but especially for the present time which is the seed of glory, struggle and virtue. You are fortunate, dear friend, God has given you earth's most beautiful and noble [gifts]: Heaven is lavishing its graces upon you: the conclusion is gratitude, I will thank him with you.

I am here waiting for a decision about Jerusalem which I was promised would be around January 15th; I will be fortunate if I am in Paris by the end of the month!

I hope that the decision about Jerusalem will be a favorable one.

I saw Mr. Berger, that fine Major-Sergeant, twice. A father must be proud to have such a son; he is doing very well.

Goodbye dear friend. I will stop on the way to ask you for my New Year's gifts.

Don't bother to answer me, unless you have some little service to ask from me in Rome.

All yours in our Lord,

Eymard, S.

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<sup>39</sup> in spirit.

## APPENDIX I

### Enrollment form for the Aggregation to the Society of the Most Blessed Sacrament

For the greater glory of  
Our Lord Jesus Christ  
in the Most Blessed Sacrament<sup>1</sup>

Mr./Mme. .... was received as a member of the Aggregation of the Blessed Sacrament by me, the undersigned.

(Place - date - year - signature)<sup>2</sup>

#### Aggregation to the Society of the Most Blessed Sacrament

1. There are two types of Aggregation: simple or personal affiliation, and Aggregation established as a fraternity.
2. To be a member of a fraternity, the person must be received by the fraternity in keeping with its specific rules.

#### Simple Aggregation

##### Conditions

To become a member of the Aggregation, a person should be received by the superior of the Society of the Blessed Sacrament, the center of which is in Paris, or by a professed priest of the same society, or finally by another priest specially delegated for this purpose.

Anyone can be a member of the Aggregation, provided they commit themselves to fulfill its duties.

#### Duties of the Aggregation Members

1. The adorer is committed to at least one hour of adoration a month. The hour can be broken up, if a person does not have time to do it in a single adoration. It is appropriate to go to Communion on that day.
2. The adorer should recite daily the *Tantum ergo*, or an Our Father or Hail Mary, and three times the eucharistic invocation:

*Laudes ac gratiae sint onmi momento  
Sanctissimo ac divinissimo Sacramento.  
Benedicta sit sancta et Immaculata Conceptio  
beatissimae Virginis Mariae*

---

<sup>1</sup> Under this heading was a seal or stamp of two angels adoring the Blessed Sacrament on the altar.

<sup>2</sup> The name of the person, the place, date and signature were handwritten. The rest of the form was printed. This form enrolling Mme. Mathilde Giraud is reproduced in "*Une Reponse a la Prience*," dated Paris, April 11, 1862 and signed: Eymard



## *Appendix I*

Oh Sacrament most holy, oh Sacrament divine  
All praise and all thanksgiving be every moment thine.  
Blessed be the holy and Immaculate Conception of the Blessed Virgin Mary.

3. Have a Mass said for the deceased members each year during the octave of the Feast of the Body and Blood of Christ.
4. The members are urged to recite the Office of the Blessed Sacrament once a week. It can be said on a single day or split between the days of the week.

### **Spiritual Benefits**

1. An adorer who is a member of the Aggregation becomes a spiritual member of the Society of the Blessed Sacrament: as such, he/she has a brother's/sister's share in all the adorations, Holy Masses, divine Offices, penances and good works of the Society, and after death, receives the benefit of its daily prayers and devotions.
2. The Sovereign Pontiff granted on December 20, 1858, to all the members of the Aggregation, in perpetuity a daily plenary indulgence every time they spend an hour of adoration in the presence of the Blessed Sacrament exposed, and seven years and seven 40 days for those who have not received Communion on that day. All these indulgences are applicable to the souls in Purgatory.

### **Spirit of the Aggregation**

1. Love for Our Lord Jesus Christ in his divine Sacrament must be the rule and purpose of the life of the adorers and be the characteristic of their holiness.
2. They will have a tender devotion to the Immaculate Conception of the Blessed Virgin Mary, as this mystery has a close and special bond with the august Mystery of the Body and Blood of Jesus Christ.
3. They will love the holy Roman Church as the divine Bride of our Savior, and their mother in faith. They will profess a true disciple's fidelity<sup>3</sup> to the Sovereign Pontiff and a religious respect for Bishops and priests, by whom Jesus Christ gives himself perpetually to mankind in the sacrament of his love.
4. Let truth and charity be their unchanging rule in their dealings with others, for Jesus Christ said: "I am the truth." St. John said: "God is love."

### **The Works of the Aggregation**

Although the members of the Aggregation should esteem and support all works of zeal, nevertheless, those works which refer more especially to the worship and devotion of the Most Blessed Sacrament ought to be preferred.

The principal eucharistic works are:

1. To teach Christian doctrine to uneducated children and to adults who have not made their first Communion.

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<sup>3</sup> Literally: filial devotion.

## Appendix I

2. To devote themselves to holy Viaticum, which consists in preparing sick persons to receive the last sacraments; to prepare, especially among poor sick people, a little oratory for holy Viaticum and to accompany it as much as possible.
3. To collaborate actively in supporting worship, maintaining the cleanliness and suitability of sacred linens and vestments, for the proper decoration of the altar where the Blessed Sacrament is kept, maintaining the lamp in poor churches, as well as the luminary for exposition.

### Feasts

The principal feasts are:

Epiphany, anniversary of the first exposition in the Society of the Blessed Sacrament;

The Annunciation, in which the Word was made flesh to become one day our food in the divine Eucharist;

Corpus Christi, patronal feast;

The Immaculate Conception;

St. John, the beloved disciple, second patron of the Society.

### Act of Consecration

I, N..., consecrate and devote myself entirely, through the hands of the Immaculate Virgin Mary, to the service and glory of Our Lord Jesus Christ, truly, really and substantially present in the most Blessed Sacrament of the altar for the love of men; desiring to adore, love and serve It in fraternal union with the Society of the Blessed Sacrament, and to obtain its glory by every means which will be accessible to me. It is for this reason that I commit myself to monthly adoration. Henceforth, I want to live only for the love and extension of the eucharistic kingdom of Jesus Christ in me and in the whole world. Amen.

The priest adds:

*Et ego ex facultate mihi tradita et concessa, adscribo te Aggregationi sanctissimi Sacramenti, et reddo te participem omnium adoratum, missarum, orationum et omnium honorum spiritualium, quae in societate sanctissimi Sacramenti ex gratia Dei fiunt, et insuper omnium indulgentiarum quae u sancta sedi ei concessa fuerunt. In nomine Patris + et Filii et Spiritus sancti. Amen.*<sup>4</sup>

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<sup>4</sup> And I, by the powers that have been given to me, enroll you in the Aggregation of the Blessed Sacrament and give you a share in all the adorations, Masses, prayers and all the good works which, by the grace of God, are accomplished in the Society of the Blessed Sacrament, and I also enable you to share in all the indulgences which the Holy See has granted to it. In the name of the Father +, and of the Son and of the Holy Spirit. Amen.

## APPENDIX II

from “*Fr. Eymard’s Obedience and Sense of Responsibility*” by Fr. Herv Thibault

“In April, 1863, while Fr. Eymard was in Rome seeking the approbation of the Congregation, he was denounced to Pius IX for being a defector from the Society of Mary and for maintaining a cozy relationship with his lady catechists at faubourg Saint-Jacques with common choir and common purse. The charges were not true. Later, the religious who had made the accusations was recalled to France and made to apologize to Fr. Eymard.

“Fr. Eymard’s reaction to those vexations is remarkable. In public, he had to vindicate himself and to defend the honor of the Society; in private, he tried to detect the facts beneath such exaggerations and misrepresentations that could lend themselves to such criticisms. He tried to correct the situation. When Pius IX advised him in order to prevent talk, to find another location for the ladies, Fr. Eymard obtained Bishop Angebault’s acceptance of the Servants in Angers, 12 September, 1863.

“And thus ended Fr. Eymard’s hope for a cenacle-community.”

## APPENDIX III

from *"Tomorrow Will Be Too Late"* by Fr. Normand Pelletier SSS

Finally, on June 10, he received the long awaited Decree of Approbation. In part it read:

"The above named priest, Eymard... has presented to the Holy Father, Pope Pius IX, his humble petition for the approval of the religious Congregation...

"His Holiness approves and confirms by this Decree this Congregation... of the Blessed Sacrament as an institute with simple vows under the authority of a Superior General... and leaving to a future time the approval of the Constitutions regarding which the Holy Father seeks to make a few corrections.

Given in Rome... June 3, 1863".

It had been a long journey; all the pain, the wrenching departure from his Marist community, the poverty, the lack of vocations, and the last minute accusations which nearly derailed the whole project... it was all behind him now.

With the Decree of Approbation in hand and gratitude in his heart he hurried to share his joy with Fr. De Cuers who, upon scanning the document, broke into a rage waving the document in Eymard's face shouting.

"What is your name doing on this Decree?"

All along De Cuers had rejected every personal recognition in regard to the foundation of the Blessed Sacrament Congregation. He was seemingly not objecting to the absence of his own name on the document; rather, he would not tolerate any personal acknowledgement of any sort. All recognition belonged exclusively to the Lord and Master, neither to himself nor Eymard.

Whatever were De Cuers' motives for the outburst, it caused Father Eymard great suffering and strained their relationship. The two men were temperamentally very different. De Cuers, with his naval training, seemed more secure with a highly disciplined and ordered style of life. He was intensely motivated but often narrow and simplistic in his approach. The story is told of how he would exit the church backwards when the Blessed Sacrament was exposed so as not to turn his back to the Master. Another time, in Paris, Father Eymard had allowed the young religious to sit down in the sanctuary during their prayers. When Fr. De Cuers saw the chairs which had been provided for this purpose, he personally threw them out of the sanctuary claiming more discipline and austerity were required.

Their relationship was built perhaps more on a common, though equally profound, attraction to the Eucharist than on friendship or even on complete agreement concerning the means to be taken to make the Blessed Sacrament better known and loved. In any case, this incident did not help ameliorate their relationship, in point of fact, it very likely aggravated an already frayed one.

Perhaps the best conclusion to this episode is a line which Fr. Eymard wrote a few months later.

"Well, we have been approved, but we have not yet been sanctified."

## APPENDIX IV

### RULES OF ST. BONNET

#### CONSTITUTIONS OF THE CONGREGATION OF THE SERVANTS OF THE BLESSED SACRAMENT<sup>1</sup>

##### First Part GENERAL RULES

###### Chapter

I	Purpose of the Congregation
II	The Religious Name
III	The Eucharistic Service
IV	On Adoration
V	On Eucharistic Worship
VI	In What Spirit We Are to Adore
VII	Practical Method for Adoration
VIII	How the Sisters Are to Strive for Holiness
IX	On Holy Recollection
X	On Obedience
XI	On Chastity
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XIII	On the Eucharistic Vow
XIV	On the Divine Office
XV	On Holy Mass and Suffrages for the Deceased
XVI	On Holy Communion and Suffrages
XVII	On the Sacrament of Penance
XVIII	On the Examen
XIX	On Devotion to the Blessed Virgin
XX	On Humility
XXI	On Penance (chapter)
XXII	On Practices of Piety
XXIII	On Common Life
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XXV	On Fraternal Charity
XXVI	On the Discernment of Vocations
XXVII	On Caring for the Body
XXVIII	On Caring for the Sick
XXIX	On External Contacts
XXX	On Eucharistic Works
XXXI	On Love for Holy Church
XXXII	On Duties toward the Superior
XXXIII	On the Book of Penances

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<sup>1</sup> These Constitutions are not an official text, but a scrap done at Saint Bonnet, in 1863. It has no Second Part.

Third Part  
ON GOVERNMENT AND THE VARIOUS EMPLOYMENTS

I	On the Ecclesiastical Superior
II	On the Mother Superior
III	On the Chapter
IV	On the Election of the Mother Superior and her Councillors
V	On the Assistant
VI	On the Mistress of Novices
VII	On the Sister Econome (Treasurer)
VIII	On the Sister Portress
IX	On the Sacristan
X	On the Cook
XI	On the Refectorian
XII	On the Linen Room Sister
XIII	On the Bell Ringer

Rules (of St. Bonnet) 1863  
First Part  
GENERAL RULES  
First Chapter

PURPOSE OF THE CONGREGATION

The Congregation of the Servants of the Most Blessed Sacrament, blessed in its purpose and its first members by his holiness Pius IX, presently reigning, on Jan. 5, 1859, devotes itself principally to the service of perpetual adoration of our Lord Jesus Christ, exposed to public veneration in union with the life of the Most Blessed Virgin in the Cenacle, according to the spirit and rules of the Holy Roman Church and with filial obedience to the local Bishop, whom they consider as their Superior and Father.

CHAPTER II  
THE RELIGIOUS NAME

The Sisters will make to God the sacrifice of their name, as of their personality and will take a new name, their baptismal name as much as possible, as being the most honorable, joined to the lovely title of Servants of the Blessed Sacrament. Our Lord said: "Whoever is the conqueror of self and the World, to that one I will give a hidden manna and a new name."

CHAPTER III  
THE EUCHARISTIC SERVICE

May the Eucharistic Service of Our Lord be the principle and the purpose of their actions, as of all their virtues: the good service of the Master is and must always be the purpose of the life and qualities of a good and faithful servant under pain of infidelity.

Therefore the sisters should correct their faults with holy indignation; even the least imperfection ought not to be found in the service of such a great master; it is no merit to be suitable; let them adorn themselves with all the Christian and evangelical virtues, like a robe of honor required for entrance into the Divine Palace.

When she is pure and adorned, an adorer is only what she should be for the active service of the heavenly King, lacking this first perfection of the Angels, she should at least bring to the feet of Jesus the humility of love.

CHAPTER IV  
ON ADORATION

1. Each sister shall regularly make two hours of adoration a day, and one at night, in successive order, beginning with the first hour of the day and of the night.
2. The service of adoration shall be divided by intervals of eight hours [beginning in the morning] on twenty-four, the first hours shall be 4:00 a.m., noon, and eight at night.
3. Beginning at nine at night until 4:00 a.m. exclusively, there should always be two adorers.
4. The Superior can give the coadjutrix sisters set times if their work requires it.
5. For grave and urgent reasons she can dispense the sisters from a part or from a whole adoration, but not beyond eight days, and when she has done so, she shall inform the Superior. (masc.)
6. The Superior will do the same for all the other points of the General Rules.
7. A Bulletin Board showing each sister's hours of adoration will be posted in a public place and, if possible, each sister will have an exact copy of it in her room.
8. The Bell Ringer will see to it that each adorer be exact for the order and hour of her service: if necessary she will warn the person and if she is habitually negligent or late, she will inform the Superior.

## CHAPTER V ON EUCHARISTIC WORSHIP

1. The Sisters should do nothing for worship which is not according to the liturgical laws and rules of the Holy Roman Church, either for vestments or for public prayers.
2. Twelve candles of pure wax will always be burning during exposition. Two of which shall be on each side of the throne and three on each side of the altar, slanted downward from the throne.
3. On solemn feast days there will be more candles according to the importance of the feast.
4. The sisters will kneel on a simple prie-Dieu, without drapings and outside the sanctuary.
5. They will remain kneeling as long as possible with great and simple reverence in their complete habit, their dress of honor, since they are in the royal service of the Divine Master on his throne surrounded by the splendor of the worship of Holy Church.
6. Except for extreme necessity, the adorers should never dare speak in the presence of the Blessed Sacrament exposed, which would be a fault or lack of politeness if it took place in the presence of the great ones of the world; on this point let them imitate the Angel adorers.
7. Half-way through the hour of adoration one of the adorers, if there are several, should read the act of reparation aloud.

## CHAPTER VI IN WHAT SPIRIT WE ARE TO ADORE

1. As it is the spirit and not the letter which gives life to the soul and gives honor to God, the sisters should make their adorations according to the spirit of the four ends of sacrifice, that is: adoration, thanksgiving, reparation and petition.
2. In order to avoid routine and dryness of spirit and heart, the adorers should find inspiration from their attraction of grace or from the various Mysteries of the life of Our Lord, of the Blessed Virgin, or the virtues of the Saints in order to honor and glorify the God of the Eucharist by all the virtues of his mortal life as by those of all his Saints, whose grace and purpose He was, as He is their crown of glory.
3. The adorers should draw on their own depth of devotion and love before using a book; let them love the inexhaustible book of humility of love. However, they can help themselves a little with a book of devotion, in order to re-direct their thoughts toward their Good Master who prefers the poverty of their hearts to the most sublime thoughts and feelings of others.

## CHAPTER VII PRACTICAL METHOD OF ADORATION

1. In order to adore well, my sisters, according to the spirit of the four ends of sacrifice, study the nature of each one carefully and then it will be easy for you to formulate these sentiments.

The four ends of sacrifice are a summary of religion and worship, of the practical faith found in prayer; all the virtues find their natural expression there as in a center of grace and love.

### **Adoration**

The object of eucharistic adoration is the infinite excellence of Jesus Christ, worthy in himself of all honor and glory.

Unite yourselves, therefore, my sisters, to the praises of the heavenly court. Prostrate before the throne of the Lamb, they cry out in admiration:

“To the One who is seated on the throne and to the Lamb who was slain, honor, glory, thanksgiving, virtue, power and divinity, forever and ever.”

Like the twenty-four elders who cast their crowns at the feet of the throne of the Lamb in homage, so you also should place at the feet of the eucharistic throne the homage of your whole person, your faculties, and actions, saying to him: To you alone be love and glory.



#### *Appendix IV*

Then contemplate the greatness of the love of Jesus Christ, instituting, multiplying and perpetuating the divine Eucharist until the end of the world. Admire his wisdom in this marvelous gift which is the admiration of all the Angels. Praise his power which has overcome every obstacle.

Exalt his goodness which has determined all its gifts. Break into shouts of joy and love at this sign that you are the very purpose for the greatest and holiest Sacrament: for Jesus Christ would have done for you alone what he has done for all: what Love!

Though powerless to do so, adore Jesus in this Sacrament as he deserves, call on the help of your good Angel, the faithful companion of your life; he will be so happy to begin with you here below what he must continue to do eternally with you in glory.

Adore in union with the Church the very God she has entrusted to your adoration as her faithful representative at his feet.

Unite yourselves to the adoration of all the Saints on earth, of the angels and saints in Heaven; but especially unite yourselves to the adoration of the Blessed Virgin and St. Joseph when as sole possessors of the hidden God, they formed his only court and his whole family.

Adore Jesus by Jesus himself. That is the most perfect adoration. He is God and man, your savior and brother.

Adore the heavenly Father by means of his Son, the object of his good pleasure, and your adoration will be worth that of Jesus. It will be his own.

### **Thanksgiving**

Thanksgiving is the act of love which is sweetest to the soul, the most pleasing to God. It is the perfect homage to this infinite goodness.

The Eucharist, itself, is perfect thanksgiving, that is the meaning of its name; Jesus gives thanks to his Father for us. He is our thanksgiving.

Therefore, my sisters, thank God the Father for having given you his divine Son, not only as your brother in the Incarnation, as your teacher of truth, as your Savior on the Cross, but especially as your Eucharist, your bread of life, your paradise begun.

Thank the Holy Spirit for continuing to bring him every day on the altar by means of the priest, as he did once in the virginal womb of Mary. But let your thanksgiving rise up toward the throne of the Lamb, toward the hidden God, like pleasing incense, like the most beautiful harmony of your soul, like the present most tender love of your heart!

Thank him in humility of heart, like St. Elizabeth in the presence of Mary and the incarnate Word; thank him with the emotion of John the Baptist as he felt the closeness of his divine Master, hidden as he was in the womb of his mother. Thank him with the joy and generosity of Zachaeus receiving the visit of Jesus in his house. Thank him with Holy Church, with the heavenly court. So that your thanksgiving may be continual and ever growing, imitate Heaven, consider the beauty and goodness of the God of the Eucharist, which are ever new and ever ancient, as he is constantly consumed and reborn on the altar for the love of mankind. Contemplate his sacramental state, the sacrifices he has made in the Cenacle to reach you; the struggle he has had to sustain against his own glory to humble himself in this way to the very limits of nothingness, to sacrifice his freedom, his body, his very person, and that without any conditions of time or place, but abandoning himself without any other defense than his love, to the love or hatred of men.

At the sight of so much goodness on the part of our Savior for all men, and especially for you, since you possess him, live by him, enjoy him, open your hearts and let thanksgiving arise from it like a flame from a powerful source; let it surround the eucharistic throne, let it join and become one with this divine fire, with the radiant and devouring flame of the heart of Jesus. Let these two flames rise to heaven to the throne of God the Father who gave you his Son, and to the entire Holy Trinity.

## Propitiation

Reparation, propitiation must follow thanksgiving; from joy your heart must pass to sadness and tears of deepest sorrow at the sight of the ingratitude, indifference, and wickedness of most people toward the Eucharistic Savior.

See how people forget Jesus, after having loved and adored him. Isn't he still loveable? Has he stopped loving them? Ah, the ingrates, it is because he is too loving that they no longer want to receive him. It is because he has become too humble, too small, reduced to nothing for them, that they no longer want to see him and they flee from him, they chase away the thought of him, which disturbs and challenges them.

There are some who insult and deny him as revenge for his excessive love, since they cannot deny this good Father, this gentle Master. They close their eyes to this sun of love in order no longer to see it, and among these ingrates there are sacrilegious virgins, unworthy priests, apostate hearts, fallen seraphim and cherubim. Oh, my sisters, that is your important responsibility: to cry at the feet of Jesus, scorned by his own, forsaken and crucified in so many hearts, in so many places. It is to console the heart of this tender Father from whom his enemy, the devil, has taken so many children. The eucharistic prisoner can no longer run after his strayed sheep which are exposed to be devoured.

It is your responsibility to implore for grace for the guilty ones, to pay their ransom to divine mercy, by proxy, to make yourself a victim of propitiation, with Jesus our Savior, who can no longer suffer in his risen state, but will suffer through you and with you.

Finally, impetration ought to crown your adoration and be its glorious triumph. Impetration is the strength and power of eucharistic prayer. You cannot and ought not to preach Jesus Christ, work directly for the conversion of sinners, for the greater sanctification of the Just ones: your mission is that of Mary at the feet of Jesus. It is the apostolic mission of prayer and of eucharistic prayer in the midst of the splendors of worship at the feet of the throne of grace and mercy.

To pray is to glorify the infinite goodness of God. It is to set divine mercy into action; to rejoice and release the infinite love of God for his created people, by fulfilling the law of grace which is prayer.

Prayer is therefore the greatest glory a human being can give to God.

Prayer is the greatest virtue of human beings. It contains all the virtues, because they all prepare it and are part of it. Faith believes, hope prays, charity petitions in order to give. Humility of heart composes the prayer, confidence expresses it, perseverance triumphs over his heart, over God himself. Eucharistic prayer has one other quality; it goes directly to his heart like a flaming arrow. It calls on Jesus in his Sacrament to work and live again. It releases his power.

The adorer does even more, she prays with Jesus Christ. She puts him on his throne of intercession near to his Father like a divine advocate for his redeemed brethren.

But for whom ought she to pray?

This sentence "May your kingdom come," ought to summarize and guide the prayer of an adorer. She ought to pray so that the light of truth of Jesus Christ would enlighten all men, especially infidels, Jews, heretics and schismatics, so that they may come to true faith and charity.

She must pray so that the holiness of Jesus Christ might reign in his faithful, religious and priests so that he may live in them once again through love.

She must pray especially for the Sovereign Pontiff, for the intentions of his heart, for the Bishop of the place, for the intentions of his zeal, for all the priests of the diocese in order that God may bless their apostolic works and set them on fire with zeal for the glory and love of the Holy Church.

To vary her prayer, the adorer will sometimes paraphrase the Our Father, at other times the following beautiful prayer:

Soul of my Savior sanctify me

Body of Christ, save me

Most pure heart of Jesus purify, enlighten me, set me on fire

#### *Appendix IV*

Blood of Jesus, inebriate me;  
Sacred water from the side of Jesus, wash me,  
Passion of Jesus, strengthen me  
In your wounds, hide me.  
Do not permit me to be separated from you by sin,  
Defend me against the wicked spirit;  
Call me to you at the hour of death  
So that I may praise you eternally,  
In union with the Saints. Amen.

Or else, paraphrase the devout litanies of the Holy Name of Jesus.

The adorer should not leave the presence of her divine Master without thanking him for his audience of love, ask his forgiveness for her distractions and lack of reverence, offer him as a sign of fidelity a flower of virtue, a bouquet of little sacrifices, then leave the place as from the Cenacle, like an Angel leaving the throne of God to go and carry out his divine orders.

[For the purposes of the Appendix, Chapters VIII - XXVII are omitted.]

### CHAPTER XXVIII ON EXTERNAL CONTACTS

[points 1-5 skipped]

6. The sisters will not undertake works of charity or zeal which would draw them from their life of silence and recollection. They will be satisfied to encourage them and pray for them.

### CHAPTER XXIX ON EUCHARISTIC WORKS

1. The principal work to which the sisters should devote themselves with happiness is the work of eucharistic worship,<sup>2</sup> in union with the Blessed Virgin working in the Cenacle for the service of the holy altars, and of the priests of Jesus her divine Son.

2. The sisters should study with care the subject of sacred linens and vestments, the form used or prescribed by the liturgical laws of the Holy Roman Church, being careful not to invent, change anything but to adhere closely to the rule.

3. As much as possible, they should receive in the convent for eucharistic retreats, devout or recommended persons; never persons unknown or suspect. The retreatants will have contacts only with the sisters designated to help or serve them; they will lodge outside the cloister of the sisters. The Superior should favor eucharistic retreats in order to obtain good adorers in the world for Our Lord.

4. They will teach catechism to poor unlearned girls or those who may be behind for the first Communion; they will teach them solid doctrine and Christian devotion under the ecclesiastical direction of the Pastors and will make it an honor to prepare them and dress them suitably for this holy day of Jesus Christ.

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<sup>2</sup> French: cult - a work which embodies worship and everything that pertains to worship.

## APPENDIX V

### CONSTITUTIONS OF THE CONGREGATION OF THE SERVANTS OF THE BLESSED SACRAMENT

PARIS

Adrien le Clere & Co.  
Printers for our Holy Father the Pope  
and the Archdiocese.  
1864

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## FIRST PART GENERAL RULES

### CHAPTER I

#### **The Purpose of the Congregation**

This [religious] family, the smallest of the families of our Holy Mother Church, blessed with so much affection by His Holiness Pius IX under the title of the Servants of the Blessed Sacrament on January 5, 1859, devotes itself with all its soul and all its strength to its two purposes, which are:

1. To render in the first place and by all its members a solemn and perpetual service of adoration to our Lord Jesus Christ ever dwelling in the Blessed Sacrament of the altar for the love of mankind.
2. To dedicate itself to the love and glory of this most August Sacrament by the unceasing apostolate of the four ends of sacrifice: by retreats of adoration; and by the promotion of eucharistic worship (cult) under the auspices and guidance of the Immaculate Virgin Mary, Mother and Model of true adorers in spirit and in truth.
3. To attain more effectively this double purpose, they will make the perpetual vows of poverty, chastity, obedience and the eucharistic vow and will live under a common rule of life.
4. The law and spirit of divine love will be the inspiration and the guiding principle of their lives and the bond of union among them as among the members of a same body, so that vivified by that love, having only one heart in his service, they may consecrate themselves entirely to the greater glory of our Sacramental Lord.

### CHAPTER II

#### **The Service of Adoration**

1. Let them understand clearly that they have been chosen and been admitted to profession only to devote themselves to the service of the divine person of Jesus Christ our King and our God, truly, really and substantially present in the Sacrament of his Love. Therefore, as good and faithful servants of so great a King, they shall consecrate faithfully to his greater glory their talents and virtues, their piety and labors, without any self-seeking.

## *Appendix V*

2. They shall serve our Lord Jesus Christ according to the law and spirit of the Holy Roman Church to which they should cling with all their heart and strength, as children to their mother.
3. In order to be exclusively dedicated to the sovereign service of their heavenly King and to always be ready to fulfill the duties of their vocation as adorers they shall keep their independence and freedom toward any exterior work or personal obligations to anyone; their watchword as well as their motto shall be: All for the Service of Jesus in the Blessed Sacrament.
4. They should never forget that a true servant of our Lord should be exclusively and constantly devoted to the service of their good Master; serve him as did the Blessed Virgin Mary the happy servant of the Lord, by purity of life, humility of love and the joy of a pure and entire devotedness.

## CHAPTER III

### **Rules for Exposition**

1. Exposition of the Blessed Sacrament will take place only with the consent of the local Ordinary.
2. Exposition of the August Sacrament will take place at the main altar where nothing else is placed, such as paintings, relics, that may divert attention from the divine Sacrament.
3. Exposition will always be festive, and more so on major feasts. Thursdays shall be celebrated with special devotion in memory of the Lord's Supper. The altar will be decorated as on Sundays, in order to recall and reverence the greatest day of our Lord's love.
4. Twelve candles of pure wax are to be kept burning during the time of Exposition. The candles offered by the devotion of the people shall be in addition to these and only placed before the tabernacle on the altar step.
5. On solemn feasts, the luminary for exposition shall be more abundant. That is: for second class feasts, from 12-20 candles; for first class feasts, from 20-24; for first class ferias, at least from 24-28; but for the feast of Corpus Christi, the titular feast of the Congregation, our King and God shall be honored by the most magnificent cult in keeping with the means of each house. The festive luminary of Exposition shall begin at Prime and last until after Vespers.
6. Each adorer ought to conduct herself in the presence of the Blessed Sacrament exposed with the greatest reverence and devotion and observe the strictest silence.
7. No one should ever enter the holy place without being respectful and edifying by her external clothing and holy modesty, by cleanliness of face, hands, clothing and shoes.
8. Everything that is to be used to decorate the altar and the throne of exposition should be white and of precious material. The canopy should be of the same color.
9. The monstrance should be at least of gilded silver. There shall always be six candelabra on the altar, three on each side of the monstrance, with candles of various heights. The altar table shall be covered with three cloths, hanging down to the floor on each side, the carpet on the altar step shall be of better quality than the rest; those which cover the sanctuary shall be green. The prie-Dieu for the professed sisters shall be covered with a white covering; those of the novices with a green covering. These coverings shall be of better quality for the solemn feasts.

## CHAPTER IV

### **How the Sisters are to Adore**

1. The professed sisters, the novices and the postulants shall personally make three hours of adoration daily of one hour each, two during the day, and one at night.
2. The adorer spends her hour of adoration kneeling, in full choir costume. Whoever could not remain kneeling shall make her adoration at the place reserved for invalids and shall be replaced at the prie-Dieu if she is alone at that hour.
3. The Superior shall also divide the hours of the day and the night among all the sisters in such a way that each one can do them in succession, beginning with the first which is 5 a.m., then noon, and then 8 at night, and continue them until the last.
4. The adorers shall apply themselves during their adoration to honor the four ends of sacrifice, that is, to offer perpetually to God the Father through our Lord Jesus Christ Sacramental, a sacrifice of praise and honor, of love and thanksgiving, of propitiation and impetration, for the greater service the greater reign of Jesus Christ Sacramental; for the Sovereign Pontiff, for all the religious orders, for priests and the princes, for the destruction of all heresies and schisms; in order that the Jews may see the light, that pagans may adore their Savior, that all may love Our lord Jesus Christ and come running to his Sacrament of life.
5. The adorers shall prepare themselves with care for the exercise of adoration in order to avoid the damaging effects of routine and tepidity. Let them learn to honor and as if to bring back to life in the supreme cult of the Eucharist all the mysteries of our Lord Jesus Christ, to glorify all his virtues in this supreme gift of his love. They should also celebrate, for the honor and glory of the hidden God, the feasts of the Blessed Virgin Mary and the Saints.
6. However, the best way of adoring the Lord is the one which the Holy Spirit inspires and favors in a humble and upright heart. Let each one therefore be faithful to her grace, progress in recollection at the feet of the Lord and the virtue of sacred love as having received the best part with Mary.
7. The adorers shall avoid during their hour of service reciting prayers which are foreign to adoration itself, especially the rosary. They should as much as possible, make on their own the various considerations and the various acts of the exercises of adoration, and should use books only to turn their thoughts toward Our Lord, or to struggle against spiritual or physical laziness.
8. The Holy See having granted daily indulgences for the exercises of adoration, let all, whether novice or professed be attentive to gain them and to pray for the intentions of the Sovereign Pontiff by reciting 5 Our Fathers and 5 Hail Mary's at the end of their adorations.
9. In a public place a list shall be posted with the names of the adorers and their hours of adoration. The Directress of the service shall be attentive that each one carry out her responsibility strictly and regularly. She shall correct the negligent; if this is not effective, she will warn the Superior, who is bound to correct and even to punish the negligent sister.
10. Let no one of her own authority dare to change her hour of adoration with another, delay it or omit it. If there is grave necessity or a charitable reason to do so, she will present the reason to the Superior and obtain a dispensation. The sisters who are responsible for the kitchen, the infirmary, or the turn, shall be given set times for their day adorations in order that the service of the community may not suffer.

## *Appendix V*

11. The Superior could in a serious case, considering the common good, change in favor of individuals only, the order of the service of adoration, or dispense them of part or even of everything in case of necessity and for one week only. She shall inform the Superior (masc.) about this dispensation and also of its reasons.
12. The sick, the infirm or the sisters who are prevented by a serious reason from making their regular hour of adoration, shall make up for it by holy recollection and unite themselves in spirit to their sisters who replace them at the feet of our Lord.
13. In order that the daily service of adoration be easily maintained, the Superior shall see to it that the adorers have seven hours of interval between their adoration during the day and return to their service only at the eighth hour.
14. From nine o'clock at night inclusively until 4 o'clock in the morning, there shall always be two adorers, for fear of being overtaken by sleep, and also so that one of the adorers may awaken those who are to follow, and that the Blessed Sacrament exposed never remain alone.
15. The one who is guilty of having omitted an adoration shall deprive herself of recreation that day; the one who will have omitted two shall go without recreation, dessert and wine at the following meal; the one who omits three, in addition to the preceding penances, shall make up for her fault by fasting; the one who will have violated silence before the Blessed Sacrament exposed shall go without wine at the following meal.

...[for the purposes of this Appendix, Chapters 5-16 are omitted.]

## CHAPTER 17

### **External Relations**

1. As a true servant is attached and bound exclusively to the service of her master and not that of outsiders, the servants of the Blessed Sacrament should subordinate everything to the service of Our Lord and have with outsiders and even with their relatives only contacts of necessity and Christian propriety.
2. The sisters shall maintain enclosure. In case of necessity which is considered serious by the Superior, they can go out only with the consent of the Council, the permission of the Superior (masc.) and accompanied.
3. They will not go to the parlor on retreat days, during Lent, (except on Thursday in mid-Lent), Ember Days and Vigils which are fast days. On these Holy Days they will avoid contact with the outside; however, the Superior could give permission either to write or to go to the parlor if necessary.
4. The sisters should not maintain any frequent or unnecessary correspondence. An adorer owes her time and her heart to her divine Spouse; the law of duty and charity should guide all her contacts with the outside; her love for our Lord should bury her with him.
5. The letters shall be handed over open to the Superior and received as such, except those written to the Superior (masc.). It is a wise and prudent means to prevent the infernal serpent from entering into the Eucharistic Paradise. The letters of the novices will be submitted to the Novice Mistress, also open; in case of difficulty they shall submit them to the Superior of the House.

... [Chapters 18-22 are omitted here.]



## CHAPTER 23

Means by which the sisters should devote themselves to the  
glory of the Holy Eucharist.

1. Prayer joined to penance and especially adoration being the most necessary and effective apostolate to obtain the glory of God and the salvation of souls, the sisters shall devote themselves to the perpetual practice of the four ends of sacrifice, in such wise that in the continual exercise of adoration each hour of the day and night shall be given one of the four ends of sacrifice to honor.
2. Working to decorate altars more suitably, to make linens, vestments for the Holy Sacrifice, especially for poor churches, such ought to be the privileged work of zeal of the adorers.
3. They shall receive with great charity and joy for the eucharistic exercises of retreat, devout souls known or recommended to them in order that at the feet of the Lord, like Mary, they should listen to him in silence, enjoy him in peace and give themselves entirely to his service of love.
4. The purpose of the retreat being to form good and fervent adorers for our Lord in the world, all the exercises which compose it should lead the soul to interior recollection as the first condition of devotion, then to the knowledge of what the love of Jesus has done for us in the Eucharist, in order to communicate his life and obtain her love by his very own very love.

[The remaining chapters are omitted here as being of secondary interest.]

## APPENDIX VI

### Constitutions of the Congregation of the Most Blessed Sacrament 1864<sup>7</sup>

#### First Part

##### General Rules

- |            |   |
|------------|---|
| Chapter 1  | The Specific Purpose of Our Institute                       |
| Chapter 2  | The Service of Adoration                                    |
| Chapter 3  | Rules for Exposition  |
| Chapter 4  | How Our Religious Should Adore                              |
| Chapter 5  | Observance of the Sacred Rites                              |
| Chapter 6  | Celebration of the Sacred Rites                             |
| Chapter 7  | On Holy Communion   |
| Chapter 8  | Divine Office   |
| Chapter 9  | Sacrament of Penance  |
| Chapter 10 | Our Form of Prayer  |
| Chapter 11 | Silence   |
| Chapter 12 | Common Life   |
| Chapter 13 | Exercises of Piety  |
| Chapter 14 | Studies (3)   |
| Chapter 15 | Chapter of Faults   |
| Chapter 16 | On Modesty  |
| Chapter 17 | Relations with the Outside                                  |
| Chapter 18 | Behavior Toward Superior and Brothers                       |
| Chapter 19 | Duties Toward the Holy See                                  |
| Chapter 20 | Duties Toward the Local Ordinary and Authorities            |
| Chapter 21 | Charity Toward the Sick                                     |
| Chapter 22 | Suffrages for the Deceased                                  |
| Chapter 23 | Order of Precedence   |
| Chapter 24 | Means by Which our Religious Ought to Glorify the Eucharist |
| Chapter 25 | Preaching   |
| Chapter 26 | The Sacrament of Penance                                    |
| Chapter 27 | Retreats  |
| Chapter 28 | Vow of Obedience  |
| Chapter 29 | Vow of Chastity   |
| Chapter 30 | Vow of Poverty  |

#### Second Part

- |           |  |
|-----------|--|
| Chapter 1 | The Various Houses and Foundations       |
| Chapter 2 | House of Formation and Master of Novices |
| Chapter 3 | Houses of Study                          |
| Chapter 4 | Professed House                          |
| Chapter 5 | House of Solitude                        |
| Chapter 6 | Admission of Candidates                  |
| Chapter 7 | Admission of Postulants to Novitiate     |
| Chapter 8 | Guidelines for the Examiner              |

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<sup>7</sup> Taken from “*Constitutions de la Congregation du Tres Saint Sacrement.*”

## *Appendix VI*

Chapter 9	Length of Formation
Chapter 10	The Spirit in Which the Novices Should be Formed
Chapter 11	Formation of the Novices
Chapter 12	Acceptance of Novices
Chapter 13	Nature of the Vows
Chapter 14	Profession
Schedule	Penances

### Constitutions of the Congregation of the Most Blessed Sacrament

#### First Part

#### Common Rules

##### Part I

#### **The Specific Purpose of the Institute**

This family, the smallest of the families of our holy Mother the Church, approved on May 8, 1863, by Pius IX gloriously reigning, under the name of the Congregation of the Most Blessed Sacrament, devotes itself with all its soul and all its strength to its two purposes, that is:

1. To render above all and by all its members, a solemn and perpetual cult of adoration to Our Lord Jesus Christ, dwelling perpetually in the Most Blessed Sacrament of the altar for the love of men.
2. To devote itself to the love and glory of this most august Sacrament by the apostolate of each of its members, who, under the auspices and the guidance of the Immaculate Virgin Mary, should apply themselves to it in keeping with their graces and virtues.
3. To obtain this double purpose more effectively, they will make the three perpetual vows of poverty, chastity and obedience and live according to the common life.
4. The law and spirit of divine love will be the inspiration and supreme rule of their lives and the bond of unity among them as among the members of the same body, so that, enlivened by that love, having only one heart in his service, they may consecrate themselves entirely to the greater glory of Our Lord Jesus in the Eucharist, strengthened by love and inspired by a same zeal.

#### Chapter II

#### **The Service of Adoration**

1. All should know that they have been and have made profession for the sole purpose of dedicating themselves to the service of the divine person of Jesus Christ our King and our God, truly, really and substantially present in his Sacrament of love. That is why, as good and faithful servants of so great a King, they shall faithfully consecrate to his greater glory their qualities and their virtues, their studies and their work without any self-seeking.
2. They will serve Our Lord Jesus Christ according to the law and spirit of the holy Roman Church, to which they must be united with their whole heart and all their strength, like children to their mother.

## *Appendix VI*

3. In order to be exclusively attached to the sovereign service of their heavenly King, and always prepared to fulfill the purpose of their vocation as adorers, they will maintain their freedom and independence toward any exterior works and obligations to anyone; their motto as well as their banner shall be to carry out this desire of our Lord:

May your Kingdom come.

4. Lest any external functions, whether preaching or spiritual direction, lead our religious to lose their fervor for the service of adoration, the Superior should not keep them too long a time in external ministries. If, however, the preaching of these retreats would bring about great fruitfulness for souls and a greater glory for the holy Eucharist, they could dedicate themselves to it, with the permission of the Superior General or Provincial, which, however, they should never grant if it were to be detrimental to the service of adoration.

### **Chapter III** **Rules for Exposition**

1. Exposition of the Blessed Sacrament should take place only with the consent of the local Ordinary.

2. Exposition of the august Sacrament should take place only at the main altar where no relics or paintings should be placed, in order that nothing may distract from the divine Sacrament.

3. The practice (cult) of Exposition should always be festive, more so on the major feasts. Thursdays shall be celebrated with special devotion in memory of the Lord's Supper; on that day a sermon should be given, as much as possible, as well as on the major feasts of Our Lord and the Blessed Virgin Mary.

4. Twelve candles of pure wax should always be kept burning during Exposition. Candles offered by the devotion of the people will be added to these, only in front of the tabernacle on the altar step.

5. (number of candles on feast days)

6. (reverence and piety)

7. (external appearance)

8. (white decor)

9. (quality of liturgical accessories)

### **Chapter IV** **How Our Religious Should Adore**

1. Professed priests and brothers assigned to a house and travelers, the day after their arrival, shall personally make three hours of adoration daily, lasting one hour each, two during the day, one at night.

2. The adorer shall make his adoration kneeling, head uncovered, wearing a surplice and, if he is a priest or deacon, a white stole. He should never be seated during his adoration; it would be better to withdraw.

## *Appendix VI*

3. The superior should divide equally among all the religious the hours of the day and night, in such a way that each one may spend all the hours of the day and night successively, beginning with the first, that is four in the morning, then noon, and eight o'clock at night, continuing until the last.
4. During their adorations, the adorers shall strive to honor the four ends of sacrifice, that is: to offer perpetually to God the Father through Our Lord Jesus Christ, an offering of praise and honor, love and thanksgiving, propitiation and impetration, for the greater service and reign of Jesus Christ in the Eucharist; for the sovereign Pontiff, for all religious orders, for priests and princes, for the destruction of all heresies and schisms; in order that the Jews may see the light; that pagans adore their Savior; finally, in order that all may love Our Lord Jesus Christ and hasten to his Sacrament of life.
5. That adorers should prepare themselves with care for the practice of adoration in order to avoid the disastrous effects of routine and tepidity. Let them learn to honor, and relive in the supreme worship of the Eucharist, all the mysteries, to glorify all his virtues in this supreme gift of his love. They should also celebrate the feasts of the Blessed virgin Mary and the Saints for the honor and glory of the hidden God.
6. However, the best way to adore the Lord is the one which the Holy Spirit inspires and favors in a humble and simple heart. Therefore, let each one be faithful to his own grace and progress at the feet of our Lord in recollection and sacred love as having received the better part with Mary.
7. After a half-hour of adoration, the adorers could recite together and standing the part of the office of the Blessed Sacrament which corresponds to the canonical hour: that is, from six to nine in the morning, Prime; from nine to noon, Terce; from noon to three o'clock, Sext; from three to six, Nones; from six to eight, Vespers; from eight to ten, Compline; from ten to midnight, first Nocturn; from midnight to two o'clock, second Nocturn; from two to four, third Nocturn, from four to six, Lauds.
8. (Indulgences)
9. (Organization of adoration)
10. (Authority of Superior)
11. (Dispensations)
12. (Travellers)
13. (Intervals)
14. (Need for two adorers at night)
15. (Penances for breach of rule)

Chapter V  
**Observance of Sacred Rites**

1. As it pertains to the Holy See alone to determine and make rules for the worship due to Our Lord Jesus Christ, all the members of the society will affectionately observe, as their supreme and inflexible rule, all the liturgical rules, decrees and sacred observances of the Holy Roman Church.
2. They should apply themselves very ardently to know the liturgy, spread it everywhere and defend it with all their strength against false or private inventions or vain practices which destroy divine worship.
3. Every week, every house shall have a liturgical conference of at least one-half hour, to which all shall attend.
- 4, 5. (liturgical training)
- 6, 7, 8, 9. (Sacred linens, architecture, songs, solemn Benediction)
10. (Organization)

Chapter VI  
**The Celebration and Participation at Holy Mass**

1. Priests shall celebrate Mass daily for the intentions of the Superior of the house, and the brothers shall attend devoutly. Visiting priests all do the same.
2. Priests should never omit the celebration of Mass, except in cases of illness, or impossibility, with the consent of the Superior.
3. On Holy Thursday, the priests and brothers will receive Holy Communion from the Superior, the celebrant.
4. (Occasions to be presided by the Superior)
5. (Mass intentions)
6. Private Mass should not ordinarily go beyond one half hour.
7. Those who will celebrate (Mass) and those who are to receive Communion will devoutly consecrate fifteen minutes in preparation and one-half hour in thanksgiving.
- 8, 9, 10, 11. (Penances)

Chapter VII  
**On Holy Communion**

1. They must live of (by) Jesus Christ who have given themselves for his love and glory to his Eucharistic service: therefore, let each one apply himself fervently to the practice of the virtues, in order to approach Holy Communion fruitfully and be judged worthy to receive it often, even daily.

2, 3, 4, 5, 6. (Frequency and authorizations for receiving Communion)

(Chapter VIII omitted here)

Chapter IX  
**Sacrament of Penance**

It is proper that adorers who fulfill the same ministry as the angels near their heavenly King should shine with outstanding purity, and if they do not have all the other virtues, they at least should stand out by their purity of conscience. It was formerly said to the Levites: Be pure, you who carry the vases of the Lord. How much more so should they be who serve him in his throne. Therefore, our religious should fear nothing more than sin, which soils body and soul; let them avoid with greatest care and energy, temptations and occasions of sin.

1, 2, 3, 4. (frequency and organization)

5. On entering in the society, let each one make a general confession of his whole life to a priest named by the Superior, in order that, like a new man in Jesus Christ, he devote himself entirely to the Eucharistic life with a pure and joyful heart. Each year, during the annual retreat, let them make a sacramental review of the year; at the monthly retreat, that of the month, in order to walk more carefully and with greater purity in the footsteps of the Lord.

6. They shall avoid wordiness in their confessions, vague and unnecessary explanations which are more harmful than helpful to the soul. Let them be stricter for sins that originate from pride, unruly affections, sensuality, as well as those which are against obedience, charity and especially against the reverence and worship of the Blessed Sacrament.

7. Let them learn true compunction of heart and firm resolve, especially motivated by the love and glory of our God and Lord Jesus Christ, on which the fruitfulness of this sacrament depends.

8. Out of respect for this sacrament which is so necessary for salvation and for the grace it confers, they shall spend fifteen minutes in preparation and as much in thanksgiving. Whoever has not done so will make up for it by reciting the seven penitential psalms.

9. Each one will greatly benefit from a full and simple openness of his heart to his ordinary confessor, about his temptations and even sadness of heart. This helps to avoid the traps of the devil and the sadness of discouragement which is like the death of the soul, and they will go forward with strength and confidence in the paths of the Lord.

The Confessors should receive their brothers with paternal kindness, even if they should often request their charity.

Chapter X  
**Our Form of Prayer**

As the form of prayer is the rule of life, that of the society shall be the form of prayer of holy Mother Church in carrying out the four ends of sacrifice.

1. Let them adore Jesus Christ Our Lord and our God in the praise and love of his perfections and greatness, to whom be all honor and glory.
2. They shall glorify his divine goodness, the inexhaustible source of all graces and gifts. They shall glorify it first in itself and then in all creatures.
3. They shall weep bitterly over their own sins and the sins of others, offering to God the Father, in propitiation and reparation for so much evil, the merits of the Passion of Jesus Christ, together with their own penances, united to the sacrifice of the Cross, grace and salvation for all.
4. They shall pray unceasingly for the establishment and the spreading of the greater kingdom of Jesus Christ in the whole world, in order that all, recognizing him through faith, may follow him through love, and live of his life. Therefore, all our religious should dedicate themselves generously to the glory of Jesus in his sacrament of love unto the very sacrifice of their freedom and even unto the sacrifice of their lives.
5. They shall recommend to all this method of prayer of Holy Church; they shall strive to explain its meaning and especially the virtues it involves and the precious graces that flow from it.

Chapter XI  
**Silence**

1. As the silent soul is always attentive to God and thereby becomes worthy of an even greater grace, our religious shall faithfully maintain the virtue of silence, and holy recollection shall be like the soul of our houses of adoration.
- 2, 3, 4, 5. (Places and time of silence)
6. If our religious always want to enjoy closeness to Jesus and be happy in their excellent vocation, they need distance from the world, even the pious world. It is in silence and spiritual repose that the devout soul grows in holiness and his cell becomes a place of delight.  
(Chapters 12 - 23 omitted here)

Chapter XXIV  
**Means to glorify the Holy Eucharist**

Each one ought to devote himself, in keeping with his graces and gifts, to the greater love and worship of the Holy Eucharist, and apply himself with zeal to awaken and nourish the faith of the faithful toward this sacrament of life. To realize more surely this second purpose of the Society, they shall apply themselves preferably to the following works:

1. Those who have the better part of adoration at the feet of the Lord in a life of solitude and withdrawal from the world will dedicate themselves to the apostolate of prayer, in the perpetual exercise of the four ends of sacrifice before the throne of grace and mercy.



## *Appendix VI*

They will honor with a special devotion the life of adoration of the Blessed Virgin in the Cenacle, entirely devoted to the salvation of the world, and they will share her love for Our Lord Jesus Christ and her dedication to his glory.

2. They will cultivate the knowledge and skills which could serve the improvement of worship and devotion toward the Blessed Sacrament.
3. Let them devote themselves with inflexible courage to the strict observance of and zeal for the ceremonies of the Holy Roman Liturgy.
4. They shall receive with fond charity in their Cenacle the priests who seek recollection and strive to help them become ardent adorers of Our Sacramental Lord and his real apostles in spirit and in truth.
5. They will prepare poor adult workers for first Communion, instruct them in Christian doctrine, and prepare them by solid piety to receive worthily the most holy Body of Jesus Christ.
6. They will give spiritual exercises to stimulate the faithful to adoration and worship, to frequent Communion done with ever increasing faith and devotion.

Preachers and confessors approved by the Superior will have nothing else in view other than the reign of love of Our Lord Jesus Christ in all men, rejoicing with St. John the Baptist to see Jesus live and grow in souls, while they are forgotten and left unknown.

Therefore, in the Society, let us never praise the talent or the zeal, the eloquence or the virtue of anyone in his presence, but let us refer everything to the honor and glory of God, the grace and purpose of every good thing.

## Chapter XXV **Preaching**

1. Our preachers should not flaunt themselves, but proclaim Jesus and Jesus sacramental, rejecting any vain worldly eloquence and human glory. Let their words be simple and devout, preaching for the edification of all, especially the unlearned and the poor, shunning worldliness, the scandal of the Cross of Jesus Christ.
2. Although the preachers should feed upon the Holy Scriptures and be filled with the doctrine of the holy Fathers, that is not sufficient for their mission: it is especially at the feet of the Lord that they ought to find their knowledge and seek inspiration in the spirit of Our Lord, be filled with the grace of their vocation in order to set everywhere the fire of divine love, and so fulfill the wish of the Lord, who said: I have come to bring fire in the earth and all I desire is to see it set the world on fire.
- 3, 4. (Choice of preachers)
5. In our churches, if there are lay people present, preaching will be done on Thursdays, on solemn feasts and during the Octaves of Corpus Christi and Epiphany.

## BIOGRAPHICAL NOTES

with Document References

### ALMERICI, FR., Barnabite

A friend of Fr. E. whom he met in Rome. The correspondence is scanty. It seems that Fr. A. had missionary aspirations for Russia.

(VI 1/2) #1247

### ANGEBAULT, BISHOP GUILLAUME, Bishop of Angers

Well-known for his piety and for his attachment to the Holy See. As early as 1850 he had established Nocturnal Adoration for men in his diocese and in 1854 perpetual adoration with the help of all the parishes. He welcomed the foundation of the Society of the Blessed Sacrament in his diocese and later that of the Servants.

Bishop Angebault was one of the three bishops to provide testimonial letters to support Fr. E.'s request for approval by the Holy See. Fr. E. consulted Bishop A. for the Third Part of the constitutions of the Servants. Eventually a strain occurred between Eymard and the Bishop over the transfer of the Fathers to a new location and the foundation of the Servants at Nemours. But later, Bishop A., Mother Marguerite and Fr. E. met to handle the most sensitive issues facing the two communities.

(V 1/14)	#1140	(V 4/14)	#1170	(V 8/14)	#1281
(V 2/14)	#1148	(V 5/14)	#1183		
(V 3/14)	#1155	(V 6/14)	#1263		

### MAYOR OF ANGERS

(VII 1/1) #1215

### AUDIBERT, FR. JOSEPH SSS

Priest of the diocese of Frejus, Assistant Pastor at the Cathedral of Toulon, renowned for his public speaking. He preached at the ceremony of the translation of the relic of St. Victorius, organized in La Seyne by Fr. E. in 1853.

Although he first approached the Society of the Blessed Sacrament to discern his vocation in 1856, he was not to enter until 1863 after false accusations were leveled against him in his home diocese of Toulon. He was named Superior of the Community in Angers in 1865 and entrusted with the task of transferring the community and building the first Church of the Society. He was Vicar General of the Congregation from Jan. 22, 1881-Nov. 25, 1886. Superior General 1893 - Aug. 1905. In his letter to Bishop Angebault, Fr. E. described Fr. A. as the most qualified member of the Society.

(I 1/20) #1312

### MR. AUDIBERT

Father of Fr. Joseph Audibert SSS. St. Peter Julian wrote him only a few letters, but full of esteem and respect, especially concerning the false accusations surrounding his son.

(I 1/2) #1279

### AUGUSTINE DU SS, Sr.

Parisian servant - girl admitted to the Servants in Angers upon the request of Fr. E.

(III 1/1) #1459

### BARNABO, CARDINAL ALESSANDRO

Prefect of the Congregation of the Propaganda in Rome. It was through him that Fr. E. presented his request to Pope Pius IX to establish the Third Order of Mary, Sept. 8, 1850. From

### *Biographical Notes*

Jan. 2, 1864 to March 1865, Fr. de Cuers and Fr. E. frequently visited and corresponded with Cardinal Barnabo concerning the possibility of a foundation at the Cenacle of Jerusalem. Cardinal Barnabo supported this effort which eventually failed.

(VI 1/4) #1425 (VI 2/4) #1483

#### BENQUE, MR. MONT DE

President of the Nocturnal Adoration Society at St. Thomas Aquinas Church in Paris.

(VII 2/4) #1146 (VII 3/4) #1219 (VII 4/4) #1262

#### FR. BERNARD

#1356

#### BESSIER, MR.

Unknown.

(VII 1/1) #1351

#### BLANC DE ST. BONNET, ADOLPHE

Brother-in-law of Fr. Michel Chanuet SSS and philosopher-writer. Born in 1815, this French philosopher is described as belonging to the "Mystical school of Lyons," and known as the "philosopher of sorrow." They became friends when Fr. E. was Visitor General of the Marists. In 1863. Fr. E. accepted his hospitality and it was at his home that he found the atmosphere and support he needed to draw up his Constitutions for the Society of the Blessed Sacrament. Mr. B. sent copies of his works to Fr. E. who always expressed a deep appreciation for them.

(VII 2/4) #1319

#### BLANC DE ST. BONNET, MARGUERITE (MME. ADOLPHE, nee CHANUET)

Sister of Fr. Michel Chanuet and wife of the famous philosopher. She was a connecting link in Fr. E.'s circle of friends. At St. Bonnet he came to know the entire Chanuet family. Fr. E. offered her encouragement and support, especially at the time her mother entered the convent as Sr. Camille du SS.

(VII 1/1) #1103

#### BLANC DE ST. BONNET, MISS ZENAIDE

Sister of the famous philosopher, Miss Z. acted as Fr. E.'s secretary during his stay at St. Bonnet to write the Constitutions.

(V 1/3) #1324 (VII 3/5) #1109 (VII 5/5) #1401

(V 2/3) #1458 (VII 4/5) #1136

#### BLESSED SACRAMENT COMMUNITIES

(VI 1/2) #1380

#### BOST, ANTONIA (JULIE-ANTOINETTE)

The sister of Mme. Clotilde Tholin-Bost, who was closely associated to Fr. E.'s apostolate. Antonia was a lay consecrated virgin who belonged to the Third Order of Mary. She wanted to be a religious, but Fr. E. encouraged her to stay at home to care for her parents. She entered the Sisters of Charity in 1857 and was dismissed in 1864.

Fr. E. encouraged her when her mother died and supported her contacts with her brother, who was not church-going. He especially gave her rich counsels for spiritual life and prayer. In 1864, she went to Rennes to live with Mme. Lepage, a widow, who was also a correspondent of his, and Antonia arranged for Fr. E. to preach a mission at the church of St. Aubin, Rennes, from September 8-16, 1864.

## *Biographical Notes*

(IV 16/28) #1410

(IV 17/28) #1513

### BRENIER DE MONTMORAND, MISS EDMEE

Niece of Mme. Natalie Jordan. We have 4 letters from Fr. E. to her, ranging from 1862-1868. She had consecrated her virginity to God in spite of her father's opposition. (Her father was the brother of Natalie Jordan.)

(IV 1/4) #1117

(IV 2/4) #1270

### CAPALTI, MSGR. ANNIBALE

Secretary at the Congregation of the Propaganda in Rome at the time when Fathers de Cuers and E. sought permission for a foundation in Jerusalem. Fr. E. expressed a fear that Msgr. Capalti's presentation of the matter to the Cardinals would be a disservice to his cause.

(VI 1/3) #1501

### CARREL, MR. JOSEPH-AUGUSTE

A member of the men's group of the Third Order of Mary, Lyons. Mr. Carrel was a life-long friend. He was a textile merchant in Lyons. In his travels, Fr. E. often accepted hospitality in this family which he referred to as a "dear beloved Bethany." This family had been constituted as a "House of Nazareth."

(V 11/24) #1096

(V 14/24) #1259

(V 17/24) #1415

(V 12/24) #1220

(V 15/24) #1338

(V 18/24) #1439

(V 13/24) #1229

(V 16/24) #1400

(V 19/24) #1514

### CATHERINE OF THE SACRED HEART, MOTHER

A religious in Tours, and a friend of Mr. Dupont.

(VI 1/1) #1326

### CHAILLOT, MSGR.

A priest-writer in Rome to whom Fr. E. addressed a few words of praise for his writings and thanks for his kindness toward the Fathers in Marseilles.

(VI 1/1) #1424

### CHALANDON, ARCHBISHOP GEORGES

Bishop of Belley, then Archbishop of Aix. He came as a friend to bless the Monastery of Roquefavour, Oct. 23, 1867.

(VI 1/1) #1358

### CHAMPION, CYR AMAND, SSS

Born at Chanos (Valence) Feb. 6, 1820. Ordained at Belley in 1846 as a Marist priest. As a Marist colleague, Fr. Champion had served in England and had worked with Fr. E. at La Favourite as Assistant Master of Novices. During Fr. E.'s time at La Seyne, he recommended Fr. C. to Marguerite Guillot in Lyons as a confessor. Fr. C.'s area of specialization was Liturgy and Canon Law.

He joined the Society of the Blessed Sacrament in Paris in Oct. 1857. He was among the first group who made perpetual vows after the approval of the Society and participated in the first General Chapter, where he was named Assistant General. He was a faithful collaborator, always ready to render service where needed in any of the houses of the Institute as well as to the Servants. He was made Superior of the Brussels Foundation where his knowledge of English was particularly helpful. He became the third Superior General of the Congregation, from June 29, 1871 to January 22, 1881.

(I de C 134/181) #1371

SECRETARY, CHANCERY OF PARIS

(VI 1/1) #1354

CHANUET, MME. CAMILLE (nee CROZET) (SR. CAMILLE, SS)

Mother of Fr. Michel Chanuet, Amedee Chanuet and Marguerite Blanc de St. Bonnet. In her son and daughter-in-law's home, St. Eymard felt so at home that he went to write the Constitutions for the new Communities. She eventually became a Sister of the Blessed Sacrament. She died at the home of her son Amedee.

(III 2/3 VII 17)	#1298	(VII 12/17)	#1111	(VII 15/17)	#1153
(VII 10/17)	#1101	(VII 13/17)	#1124		
(VII 11/17)	#1106	(VII 14/17)	#1147		

CHANUET, MICHEL, SSS

He was a young law student from Lyons when he entered the novitiate of the Society in September 1859, and left his doctorate unfinished. He would eventually become Fr. E.'s chosen Master of Novices. With Fr. E. they visited various novitiates in France to prepare their new Constitutions and formation program. Fr. C.'s desire for solitude and silence made him the confidante of Fr. E.'s plan for a house of solitude. Fr. E. corresponded with several members of the Chanuet family: his mother, Mme. Camille Chanuet, who eventually became Sr. Camille SSS; his brother Amedee; his sister Marguerite (Mme. Adolphe Blanc de St. Bonnet) and sister-in-law, Miss Zenaide Blanc de St. Bonnet. The Chanuet family contributed financially to the foundation of Nemours.

(I 1/29)	#1239	(I 3b/29 VI 2)	#1253	(I 6/29 VI 2)	#1316
(I 2/29)	#1248	(I 4/29 VI 2)	#1257	(I 7/29 VI 2)	#1378
(I 3/29)	#1249	(I 5/29 VI 2)	#1311	(I 30 VI 2)	#1494

COUCHIES, FELICIE DE (nee RATTIER)

Mother of Sister Philomene, Sr. Vincent S.C., and Blanche (Chanuet). She lived at Fay-les-Nemours. Sister of Mr. Rattier.

(VII 3/9)	#1104	(VII 5/9)	#1446	(VII 7/9)	#1505
(VII 4/9)	#1126	(VII 6/9)	#1460		

CRUICE, Bishop of Marseilles: Successor of Bishop de Mazenod.

(VI 1/1) #1349

CUERS, COUNT JEAN-RAYMOND DE (FR. DE CUERS SSS)

Born at Port de Ste. Marie in Spain on July 29, 1809, and baptized the following day. He was the eldest son of a noble family. He had made a career in the Navy, where he had engaged in military activities all over the world. He had been indifferent to religion until his conversion in 1848 after the death of his sister.

Ordained to the priesthood by the Bishop of Marseilles, June 24, 1855. First companion of Fr. E. They had met in Paris when Fr. E. was Provincial of the Marists. Count de Cuers and Hermann Cohen had collaborated to establish Nocturnal Adoration for men in Paris. He and Fr. E. met again in Toulon where the Count was involved in establishing adoration. Fr. E. was named chaplain to the group. Fr. de C. urged Fr. E. to join him in a project to found an Order of the Blessed Sacrament. His zeal made him impatient with Fr. E.'s slow discernment. He studied for the priesthood and was in Paris during Fr. E.'s discernment retreat. Shortly after the foundation he left Paris to begin the House of Marseilles and be its Superior. There he began the Aggregation of the Blessed Sacrament and dedicated a chapel to Mary under the title of Our Lady of the Blessed Sacrament.

## Biographical Notes

De Cuers was radical and ascetic, which made it difficult for others to live with him in such extreme poverty. He was sent to Rome and Jerusalem to explore the possibilities of a foundation at the Cenacle. Later he was to ask for the dispensation of his vows to begin Roquefavour, an experience of solitude. Permission was granted by Fr. E. to begin the Work without dispensation. He returned to the Congregation to be its Second Superior General Aug. 9, 1868 until June 21, 1871.

(I 104/181 VI 4) #1092	(I 119/181 VI 3) #1197	(I 135/181 VI 2) #1377
(I 105/181 VI 4) #1095	(I 120/181 VI 3) #1200	(I 136/181 VI 2) #1384
(I 106/181 VI 4) #1100	(I 121/181 VI 3) #1207	(I 137/181 VI 2) #1393
(I 107/181 VI 4) #1107	(I 122/181 VI 3) #1209	(I 138/181 VI 2) #1429
(I 108/181 VI 3) #1110	(I 123/181 VI 3) #1213	(I 139/181 VI 2) #1440
(I 109/181 VI 3) #1118	(I 124/181 VI 3) #1217	(I 141/181 VI 2) #1461
(I 110/181 VI 3) #1122	(I 125/181 VI 3) #1282	(I 142/181 VI 2) #1465
(I 111/181 VI 3) #1125	(I 126/181 VI 3) #1284	(I 143/181 VI 2) #1474
(I 112/181 VI 3) #1127	(I 127/181 VI 3) #1288	(I 144/181 VI 2) #1477
(I 113/181 VI 3) #1130	(I 128/181 VI 3) #1291	(I 145/181 VI 2) #1481
(I 114/181 VI 3) #1134	(I 129/181 VI 3) #1296	(I 146/181 VI 2) #1487
(I 115/181 VI 3) #1142	(I 130/181 VI 2) #1301	(I 147/181 VI 2) #1496
(I 116/181 VI 3) #1178	(I 131/181 VI 2) #1306	(I 148/181 VI 2) #1507
(I 117/181 VI 3) #1184	(I 132/181 VI 2) #1346	(I 140/181 VI 2) #1450
(I 118/181 VI 3) #1194	(I 133/181 VI 2) #1348	(VI 3/4 I 181) #1192

### ANDIGNE, COUNTESS D' (nee DE MONTAGU)

Born and bred in aristocracy, Miss de Montagu married the Count d'Andigne in a fairy tale marriage and life. She lived on her estate at L'Ilse-au Lion-d'Angers in the summer, and in the winter at rue du Bac in Paris. A woman of wealth and influence, she was also kind and close to the poor. When in Paris, she regularly attended Fr. E.'s Thursday sermons. As her director, he challenged her to spiritual values, to treasure the Eucharistic Presence in the chapel at her estate, and to the true meaning of nobility.

She and her sister, Mme. de Fraguier, organized the group of women who took up collections to finance the Work of First Communion of Adults. In 1873, after the death of her husband and the loss of her property, she entered the monastery of the Visitation in Paris. She testified in the process of beatification of Fr. E as Sr. Francoise de Chantal de Montagu.

(V 1/1) #1416	(V 8/52) #1241	(V 16/52) #1314
(V 2/52) #1133	(V 9/52) #1254	(V 17/52) #1342
(V 3/52) #1139	(V 10/52) #1260	(V 19/52) #1433
(V 4/52) #1163	(V 11/52) #1299	(V 20/52) #1455
(V 5/52) #1185	(V 12/52) #1277	(V 21/52) #1489
(V 6/52) #1202	(V 13/52) #1287	
(V 7/52) #1234	(V 14/52) #1300	

### DANION, MISS VIRGINIE (SR. ANNE DE JESUS/SR. MARIE OF THE BLESSED SACRAMENT)

Entered Carmel and later the Reparation Sisters, where she was known as Sr. Anne. She met Fr. E. when he helped their foundation in Lyons. She left the Reparation Sisters and returned home to Maunon, where she eventually founded a House of Perpetual Thanksgiving.

She shared Eymard's ideal for a eucharistic Third Order and he continually encouraged her in the Work she would eventually found only after his death. The tone of his correspondence is that of a brother in the Lord, two equals seeking the Will of God. He obtained the blessing of Pius IX on her plans in 1864.

## Biographical Notes

(IV 15/36)	#1099	(IV 18/36)	#1269	(IV 21/36)	#1396
(IV 16/36)	#1131	(IV 19/36)	#1337	(IV 22/36)	#1500
(IV 17/36)	#1223	(IV 20/36)	#1374	(IV 23/36)	#1506

### BISHOP DE DREUX-BREZE (MOULINS)

(VI 1/1) #1328

### DUPONT, MR. LEO

Known as the “Holy Man of Tours,” Mr. Dupont was originally from Martinique. As a young widower he dedicated himself to bringing up his only daughter who died at age 15. Mr. Dupont dedicated his life to good works, especially to spreading devotion to the Holy Face. His home became a sanctuary of prayer, devotion and healing. Fr. E. often stayed there when traveling through Tours and the men worked together to establish a group of Nocturnal Adoration in Tours and to strengthen the group in Paris.

(V 2/2 VII 2) #1129

### DURAND, FR. HENRI, SSS

From Rennes, Fr. D. joined the Society after 1864. He assisted Fr. Chanuet in the novitiate at St. Maurice and in the latter part of the 19th century was influential in bringing about the practice of more frequent Communion in the Church.

(VIII 1/2)	#1417	(VIII 1/1)	#1444	(VIII 2/2)	#1420
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### EYMARD, MARIANNE

Sister and godmother of St. Peter Julian Eymard. Born in 1799, the fifth and only survivor of the first marriage of Julian Eymard. She was the main source of the childhood anecdotes that have come to us regarding our saint. She was the first to learn of his desire to become a priest. She supported this desire in spite of their father’s opposition. Marianne and their adopted sister Nanette left La Mure temporarily to keep house for Peter Julian when he was a pastor at Monteynard. She tried to oppose his Marist vocation without avail. Later, having returned to La Mure, she would be associated to the Third Order of Mary and become its president there. Later she joined and promoted the Aggregation of the Blessed Sacrament.

The La Mure family home became a center of friendship for those whom Fr. E. would direct to La Salette. So, friendly ties were established especially with the Guillot sisters, Srs. Benoite and Philomene, Mmes. Jordan, Tenaillon and many others. Marianne and Nanette attempted a vocation to the Servants, but did not persevere.

In September 1865, Fr. E. spent 2 weeks in La Mure because of Marianne’s long illness. He was to return to his family home to die in 1868. From July 21 to August 1, his sisters and friends cared for him. They were by his bedside in his last moments. Marianne died February 17, 1876.

(VI 3/10 III 145)	#1290	(III 122/145 VI 10)	#1094	(III 128/145 VI 10)	#1414
(VI 4/10 III 145)	#1321	(III 123/145 VI 10)	#1216	(III 129/145 VI 10)	#1490
(VI 10/10 III 145)	#1331	(III 124/145 VI 10)	#1221	(III 130/145 VI 10)	#1512
(VI 5/10 III 145)	#1473	(III 125/145 VI 10)	#1232		
(III 121/145 VI 10)	#1091	(III 126/145 VI 10)	#1255		

### FEGELY DE VIVY, COUNTESS

From Fribourg, Switzerland, she and her two daughters, Aloysia and Marie, met Fr. E. during a stay in Paris. In his correspondence he encouraged the Countess in her wedding plans for Aloysia and repeatedly declined her invitation to visit them in Switzerland.

(V 2/3)	#1112	(V 3/3)	#1271
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## *Biographical Notes*

### FEGELY, MISS MARIE

Daughter of the Countess Fegely de Vivy. Fr. E. encouraged Marie in her choice of virginity and suggested that she found a house of adorers in Switzerland.

(V 1/3) #1113 (V 2/3) #1273 (V 3/3) #1333

### FIOT, MR. AUGUSTE

In December 1858, he accompanied Fr. E. on his first pilgrimage to Rome. In 1865, Fr. E. wrote to him from Rome to order some printed materials. Otherwise unknown.

(V 1/1) #1502

### GABRIEL, BROTHER

Founder and Superior General of the Brothers of the Holy Family, Belley. Fr. E. corresponded praising the Brothers at Grenoble and Paris.

(VIII 3/4) #1285 (VIII 4/4) #1293

### GIRAUD-JORDAN, MME. MATHILDE-SYLVIE

Daughter of Natalie (Mme. Camille) Jordan. Lyons and Calet. She began spiritual direction under Fr. E. in 1855. She married Paul Giraud in 1856 and bore him a son 10 years later. She received spiritual direction for many minute details of life - including advice specific to her change from the single to the married life.

(IV 5/19) #1097 (IV 7/19) #1224

(IV 6/19) #1181 (IV 8/19) #1332

### GOIN, MR.

Financial investor.

(VII 1/1) #1381

### GOURD, MME. JOSEPHINE (SR. JOSEPH du SS, nee MOREL)

Directee of Fr. E. from 1848-1868. He considered her as a saint, as his correspondence to her daughter Stephanie attests. He respected her as a mother. His correspondence is a constant support of prayer and sacrifice for the conversion of her father and her husband.

The Gourds were well-to-do. They had an estate in Lyons and a country residence, "Les Thorins," north of Lyons in Romaneche. At "Les Thorins" they had permission to keep the reserved Sacrament in their chapel. They were close friends of the Guillot sisters and the Mayet family. They met Fr. E. through the Third Order of Mary.

After the failure of Nemours, Mme. Gourd harbored Sr. Benoitte and Sr. Philomene at "Les Thorins." Her spiritual attraction to the religious life led her to make vows of poverty and obedience to Fr. E., even in her married state of life. She was associated to the Servants of the Blessed Sacrament under the name of Sr. Joseph du SS. She was close to the sisters and present with Marguerite Guillot during her last meeting with Fr. E. at Vichy. March 13, 1861, in the Oratory of the Servants of the Blessed Sacrament, Mme. Gourd and her daughter Stephanie made perpetual vows in the presence of the community of the sisters and of Fr. E., with the intent of entering community when they were free from other obligations. This did not materialize. But in 1874, Mme. Gourd donated a house in Lyons to the Servants.

(V 44/76) #1151 (V 48/76) #1237 (V 52/76) #1320

(V 45/76) #1171 (V 49/76) #1302 (V 53/76) #1340

(V 46/76) #1204 (V 50/76) #1304

(V 47/76) #1226 (V 51/76) #1309



**GOURD, MISS STEPHANIE**

Stephanie received many letters of spiritual direction from Fr. E. which contain some of his most beautiful passages on prayer and the spiritual life. He encouraged her in caring for her sick parents and supported her choice for virginity during a time of testing. On March 13, 1861, in the Oratory of the Servants of the Blessed Sacrament, Mme. Gourd and her daughter Stephanie made perpetual vows in the presence of the community of the sisters and of Fr. E., with the intent to enter community when they would be free to do so. Stephanie and her mother were present at Vichy with Marguerite Guillot during her last meeting with Fr. E. to discuss a foundation of the Servants in Lyon. Their plans to eventually join the Servants never materialized, but they donated a home in Lyons for a foundation of the Servants, which took place after the death of Fr. E.

(V 32/52)	#1173	(V 35/52)	#1227	(V 52/52)	#1303
(V 33/52)	#1182	(V 36/52)	#1236		
(V 34/52)	#1205	(V 46/52)	#1152		

**GRANDVILLE, MME. ANTOINETTE DE (nee DU CORNULIER-LUCINIÈRE)**

Resided at 8 rue St. Laurent, Nantes, close to the Cathedral. Born in 1807, she learned about the foundation of the Society through a Parisian newspaper. She visited the Chapel of rue d'Enfer and met Fr. E. there. He guided her from 1856-1868. He encouraged her to frequent Communion and to spread the fire of eucharistic love. She often made retreats under his direction. In Paris she stayed either with the Dames de la Retraite (Cenacle), the Servants of the Blessed Sacrament or the Augustinian Sisters. She transcribed notes for him. She was the intermediary with the Bishop of Nantes, Bishop Jacquemet, in Fr. E.'s failed attempt to make a foundation there. He greatly loved the people of Nantes. Our last existing letter was addressed to her.

(IV 36/104)	#1115	(IV 45/104)	#1214	(IV 55/104)	#1373
(IV 37/104)	#1119	(IV 46/104)	#1222	(IV 56/104)	#1376
(IV 38/104)	#1121	(IV 47/104)	#1233	(IV 57/104)	#1391
(IV 39/104)	#1137	(IV 48/104)	#1261	(IV 58/104)	#1395
(IV 39/104)	#1138	(IV 49/104)	#1268	(IV 59/104)	#1432
(IV 40/104)	#1150	(IV 50/104)	#1280	(IV 60/104)	#1445
(IV 41/104)	#1156	(IV 51/104)	#1289	(IV 61/104)	#1454
(IV 42/104)	#1167	(IV 52/104)	#1317	(IV 62/104)	#1457
(IV 43/104)	#1179	(IV 53/104)	#1339	(IV 63/104)	#1468
(IV 44/104)	#1196	(IV 54/104)	#1353	(IV 64/104)	#1478

**GUILLOT, MISS MARGUERITE (MOTHER MARGUERITE du SS)**

The largest collection of letters by our Saint was addressed to Marguerite Guillot: 395 letters in all. They first met in Lyons when Fr. E. preached a retreat at the Charity of Bellecour. Her need became the incentive for his accepting to direct the Third Order of Mary in 1845. They worked together for the next 11 years, for its development and growth.

After the foundation of the Society of the Blessed Sacrament, he invited Marguerite to Paris where she became the first Superior of the Servants. She was a discrete and attentive confidante. Their relationship, which was to last until his death, was characterized by openness and trust, of exceptionally high quality, not without suffering. Given the anguish of her soul, his letters often allude to Gethsemane and Calvary, but stressing always Christ's love for us more than suffering and our response to his love more than the cost or pain.

Her sisters Claudine and Mariette (Sr. Anne-Marie) were to follow her on her spiritual journey as members of the Third Order of Mary, establishing a "House of Nazareth" in their home, then to Paris as Servants of the Blessed Sacrament. Their sister Jenny, who was sickly, died an early death. Fr. E. also corresponded with her sister Mme. Gaudioz, her brother-in-law Mr. Claude Gaudioz, and their daughters Jenny and Marie.

## Biographical Notes

(VI 1/2 II 395) #1386	(II 227/395 VI 2) #1297	(II 251/395 VI 2) #1422
(VI 2/2 II 395) #1394	(II 228/395 VI 2) #1308	(II 252/395 VI 2) #1423
(II 205/395 VI 2) #1198	(II 229/395 VI 2) #1313	(II 253/395 VI 2) #1426
(II 206/395 VI 2) #1201	(II 230/395 VI 2) #1325	(II 254/395 VI 2) #1428
(II 207/395 VI 2) #1203	(II 231/395 VI 2) #1330	(II 255/395 VI 2) #1430
(II 208/395 VI 2) #1090	(II 232/395 VI 2) #1352	(II 256/395 VI 2) #1436
(II 209/395 VI 2) #1145	(II 233/395 VI 2) #1363	(II 257/395 VI 2) #1437
(II 210/395 VI 2) #1208	(II 234/395 VI 2) #1382	(II 258/395 VI 2) #1438
(II 211/395 VI 2) #1210	(II 235/395 VI 2) #1383	(II 259/395 VI 2) #1443
(II 212/395 VI 2) #1211	(II 236/395 VI 2) #1385	(II 260/395 VI 2) #1447
(II 213/395 VI 2) #1212	(II 237/395 VI 2) #1387	(II 261/395 VI 2) #1451
(II 214/395 VI 2) #1218	(II 238/395 VI 2) #1388	(II 262/395 VI 2) #1464
(II 215/395 VI 2) #1230	(II 239/395 VI 2) #1389	(II 263/395 VI 2) #1463
(II 216/395 VI 2) #1231	(II 240/395 VI 2) #1390	(II 264/395 VI 2) #1471
(II 217/395 VI 2) #1240	(II 241/395 VI 2) #1392	(II 265/395 VI 2) #1475
(II 218/395 VI 2) #1244	(II 242/395 VI 2) #1403	(II 266/395 VI 2) #1476
(II 219/395 VI 2) #1245	(II 243/395 VI 2) #1404	(II 267/395 VI 2) #1485
(II 220/395 VI 2) #1246	(II 244/395 VI 2) #1405	(II 268/395 VI 2) #1486
(II 221/395 VI 2) #1250	(II 245/395 VI 2) #1406	(II 269/395 VI 2) #1493
(II 222/395 VI 2) #1251	(II 246/395 VI 2) #1408	(II 270/395 VI 2) #1503
(II 223/395 VI 2) #1258	(II 247/395 VI 2) #1411	(II 271/395 VI 2) #1508
(II 224/395 VI 2) #1265	(II 248/395 VI 2) #1412	(II 272/395 VI 2) #1509
(II 225/395 VI 2) #1283	(II 249/395 VI 2) #1413	
(II 226/395 VI 2) #1292	(II 250/395 VI 2) #1421	

### GUILLOT, MISS MARIETTE (SR. ANNE-MARIE DU SS)

Eldest sister in the Guillot family, Mariette was a practical woman who cared for others. After the death of Jenny, she joined her sisters in Paris and became Sr. Anne-Marie.

(III 15/21 III 1) #1166	(III 16/21) #1225	(III 17/21) #1369
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### GUYOT, MOTHER, Religious of the Good Shepherd

Mother Guyot was Superior at St. Thomas-de-Villeneuve, administered by the Religious of the Good Shepherd in Paris, near rue d'Enfer. At the time of the foundation of the Society of the Blessed Sacrament, she provided some furnishings for the house. Their friendship lasted until the end of Fr. E.'s life. His letters to Mother Guyot show humor and closeness.

(V 1/8) #1206	(V 3/8) #1295	(V 5/8) #1495
(V 2/8) #1242	(V 4/8) #1305	

### JEAN, BROTHER, O.F.M.

Capuchin scholastic from Bayonne, East Pyrenees. Fr. E. encouraged his priestly vocation.  
(VI 1/1) #1190

### JORDAN, NATALIE (MME. CAMILLE, nee BRENIER DE MONTMORAND)

St. Peter Julian often referred to her as "my eldest daughter." Born in March, 1810, she outlived Fr. E. who directed her personally from 1846 and by correspondence from 1850 - 1868. He appointed her as Rectress of the Married Women's branch of the Third Order of Mary.

Both were born in the Dauphine Region of France and were proud of their common roots. They were close in age, conviction, feelings and ideals. On a visit to Lyons in 1865, Fr. E. told her that they were sister-souls going through the same stages of the spiritual life together. He kept

### *Biographical Notes*

her informed of the principal events in his life and visited her and her family in Lyons and Calet when he could do so. He also corresponded with her daughter Mathilde Giraud-Jordan and her niece Edmee de Montmorand.

(IV 38/75)	#1098	(IV 45/75)	#1228	(IV 52/75)	#1399
(IV 39/75)	#1102	(IV 46/75)	#1243	(IV 53/75)	#1407
(IV 40/75)	#1116	(IV 47/75)	#1310	(IV 54/75)	#1435
(IV 41/75)	#1154	(IV 48/75)	#1318	(IV 55/75)	#1452
(IV 42/75)	#1165	(IV 49/75)	#1323	(IV 56/75)	#1462
(IV 43/75)	#1180	(IV 50/75)	#1334	(IV 57/75)	#1492
(IV 44/75)	#1189	(IV 51/75)	#1379	(IV 58/75)	#1504

### LAVIGERIE, CHARLES MARTIAL ALLEMAND, Bishop of Nancy (1825-1892)

Named to the See of Nancy in 1863. He managed to bring about a notable reform within 4 years. He sought to raise the intellectual level of the clergy and to bring his priests into contact with contemporary society. His nomination to the See of Algiers in 1867 enabled him to realize his missionary vocation. In 1868 he laid the foundations of the Society of Missionaries of Africa (The White Fathers) and founded the Missionary Sisters of Our Lady of Africa in 1869.

(VI 1/1) #1368

### LEBOURLIER, MME.

Marriage annulment.

(VII 1/1) #1402

### LEBOURLIER MARRIAGE - INVALIDITY

#1419

### LEPAGE, MME.

A widow from Rennes. Mme. Lepage desired to enter Carmel. However, Fr. E. guided her in her new state of life (widowhood). Another directee, Miss Antonia Bost, went to live with her in 1864. Mme. L. was influential in obtaining an invitation to Fr. E. to preach a Triduum at Carmel in 1866.

(IV 1/26)	#1344	(IV 3/26)	#1456	(IV 5/26)	#1511
(IV 2/26)	#1398	(IV 4/26)	#1510		

### LEROYER, FR. ALEXANDER, SSS

Originally a diocesan missionary in Angers, where he had preached 40 hour devotions for four years before coming into the Society. He retained good relations with Bishop Angebault and his former colleagues after his entrance as well. He was one of the Founders of the Angers community. He was part of the initial group to pronounce their perpetual vows after the approval of the Congregation. As Superior of the Fathers, he welcomed the Servants of the Blessed Sacrament to Angers. For a period of time he became confessor to their community. He participated in the General Chapter and was sent to Marseilles as Assistant to Fr. de Cuers. He was sent to Brussels to preach a retreat and to explore the possibilities of a foundation. He preached at Angers, Liege, Ghent and Brussels. He replaced Fr. de Cuers as Superior in Marseilles when the latter resigned. Considered one of the best preachers of the Society, he gave the panegyric at Fr. E.'s funeral. He greatly favored the development of Eucharistic Congresses. He was administrator of the Congregation after the death of Fr. Champion and succeeded Fr. Tesniere as the 5<sup>th</sup> Superior General of the Congregation.

(I 1/54)	#1123	(I 11/54)	#1256	(I 20/54)	#1365
(I 2/54)	#1128		#1272	(I 21/54)	#1370
(I 3/54)	#1135	(I 12/54)	#1286	(I 22/54)	#1375
(I 4/54)	#1159	(I 13/54)	#1294	(I 23/54)	#1418
(I 5/54)	#1174	(I 14/54)	#1307	(I 24/54)	#1448
(I 6/54)	#1177	(I 15/54)	#1329	(I 25/54)	#1467
(I 7/54)	#1193	(I 16/54)	#1336	(I 26/54)	#1482
(I 8/54)	#1199	(I 17/54)	#1360	(I 27/54)	#1498
(I 9/54)	#1238	(I 18/54)	#1362		
(I 10/54)	#1252	(I 19/54)	#1364		

#### LEUDEVILLE, EMMANUEL DE (FR. DE LEUDEVILLE)

Member of the Third Order of Mary. The de Leudeville family offered Fr. E. the hospitality of a quiet place to write his first draft of Constitutions in 1856. They also gave the first monstrance and canopy. In 1863 when Fr. E. went to Rome to obtain the approval of his Constitutions, Mr. de Leudeville, then a postulant, financed part of the trip and accompanied him and Fr. de Cuers. Mr. de Leudeville did not persevere in the Society.

(V 12/14)	#1266	(V 11/14)	#1169	(V 13/14)	#1315
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#### MARTIN, MME.

Basically an unknown resident of Lyons. Fr. E. offered a blessing on her pregnancy.

(VII 1/1)	#1093
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#### MEEUS, MISS ANNE DE

Foundress of the Institute of Perpetual Adoration and Poor Churches in Brussels, later known as the Association for Perpetual Adoration of the Blessed Sacrament and Work for Poor Churches. She invited Fr. E. to preach at her chapel in Brussels and later insisted on a foundation of the Fathers, sharing the same chapel. Her objections to a foundation for the Servants in Brussels led Fr. E. to accept for the Society the property which was being offered.

(VI 3/22)	#1442	(VI 5/22)	#1466	(VI 7/22)	#1470
(VI 4/22)	#1449	(VI 6/22)	#1469		

#### MONAVON, AGARITHE

Lyons. Her father had been the first member of the men's Third Order of Mary. She was a friend of Mme. Natalie (Camille) Jordan. A schoolteacher whom Fr. E. befriended in the hope that she would write the biography of Captain Marceau, about whom he had gathered many notes, testimonies, etc. She began but did not complete the work.

(V 8/9)	#1275	(V 9/9)	#1357
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#### MORLOT, CARDINAL FRANCOIS, (died 1862)

Archbishop of Tours, then made Cardinal of Paris, Jan. 24, 1857. The new Archbishop put the Villa Chateaubriand up for sale, convoked Fr. E. to the Chancery to prove he had necessary authorization to be in Paris. Later Cardinal Morlot came to appreciate Fr. E. and came to give the sacrament of Confirmation to his group of first communicants. He also sent a testimonial letter to the Holy Father requesting a Blessing on the Society (1859). He died in 1862.

(VI 3/4)	#1120	(VI 4/4)	#1195
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*Biographical Notes*

OULTREMONT D'HOOGHVORST D', EMILIE (MOTHER MARIE DE JESUS)

Superior of the Sisters of Mary Reparatrix.

(U) #1276

PERRET, LOUIS

An architect in Lyons. Was a member of the Third Order of Mary. He was in Paris at the beginning of the Society and was instrumental in gathering the first group of Workers for catechism. He left Paris in Aug. 1849 (1859?), to establish a place of pilgrimage. (Notre Dame de la Roche at Sauvages - Rhone.)

(VIII 1/2 VII 14) #1427 (VII 12/14) #1141 (VII 13/14) #1335

PIUS IX, POPE

Reigning Pontiff from June 16, 1846 to February 7, 1878. His pontificate was long, eventful and significant. He reestablished the Latin Patriarchate of Jerusalem; signed a concordat with Russia, Spain and Austria and several Latin-American states. He remained neutral in the tensions between Italy and Austria. His pontificate marked the end of papal temporal power and the vigorous expansion of missionary work throughout the world. The centralization of authority in the Church increased. He solemnly defined the dogma of the Immaculate Conception (1854) and convoked Vatican I (1869-1870). He was immensely popular, especially in France. Notable were his touching simplicity, great goodness, serene courage in adversity, practical intelligence, genuine piety and pastoral values.

(VI 1/2) #1350 (VI 2/2) #1480

PARISH PRIEST OF ST. GERMAIN-EN-LAYE

(VI 1/1) #1359

PRESIDENT OF THE PROPAGATION OF THE FAITH

(VI 1/1) #1484

PROUVIER, MISS

Foundress of the Virgins of Jesus and Mary. She resided at Laus-le-Saulnier (Jura). She sought Fr. E.'s guidance in finding spiritual roots for her community. He encouraged her idea of forming spiritual bonds with the Marists.

(V 5/5) #1264

QUERENEL, MARIE

Mutual acquaintance through her sister in Grenoble and Fr. Burfin, the Provincial of the Oblate Fathers.

(VII 1/3) #1132

RATTIER, MR.

Brother of Mme. de Couchies, uncle of Sr. Philomene and Mme. Blanche Chanuet. Mr. Rattier contested the will of his sister, Mme. Couchies, which favored Mme. Blanche, feeling that the inheritance should be divided equally between the three de Couchies sisters.

(VII 2/2) #1267

RATONS, BROTHER MARIE

Brother Marie joined Fr. de Cuers in Marseilles as a youngster from Lyons. He left the community for a while, but later returned.

(VI 2/7) #1372 (VI 3/7) #1453

RETREAT

#1186

REVEL DE NESCE, COUNTESS ADELE DE

Rectress of the Third Order of Mary, Directee of Fr. E., Miss de Revel was a faithful member of the Third Order and supported Fr. E. and Marguerite Guillot in this endeavor. It was to her home that he suggested Marguerite go for some rest. Her loyalty to the Marist Fathers and the Third Order were constant. Fr. E.'s new foundation was difficult for her to accept.

VII 8/17 VIII 26) #1172  
(VII 9/17 VIII 26) #1175

(VII 10/17 VIII 26) #1191  
(VII 11/17 VIII 26) #1278

(VII 12/17 VIII 26) #1347

RICHARD, MME. BENOITE nee MONTERIOL (SR. BENOITE DU SS)

Benoite Monteriol and her husband, Charles Richard, separated and joined the Blessed Sacrament communities. He, as a brother, lived simply in the community until death. She was part of the first group from Lyons for the foundation of the new community with Marguerite and Claudine Guillot. She became Mistress of Novices and later founding Superior of the House of Nemours. When Nemours closed, she did not return to community. Eventually, she and Sr. Philomene founded the Sisters of Jesus Hostia, whose sole community in Lyons merged with the Servants in 1951.

(VI 1/12) #1472

ROSEMBERG FAMILY

Residing in Tours, the Rosenberg family were Jewish converts, mutual acquaintances with Fr. Hermann Cohen, Fr. de Cuers and Mr. Dupont. Mr. Rosenberg was either a musician or "music teacher." Fr. E.'s letters to this family show real tenderness.

(VII 5/9) #1105  
(VII 9/9) #1322

(VII 6/9) #1114  
(VII 7/9) #1149

(VII 8/9) #1187

SACRED CONGREGATION OF BISHOPS AND REGULAR CLERGY

(VI 1/1) #1235

THE SECRETARY GENERAL, ORLEANS CO.

(VII 1/1) #1345

SECRETARY OF THE SACRED CONGREGATION OF RITES

(VI 1/2) #1497

(VI 2/2) #1488

CAROLINE SEMICHON

(VIII 1/1) #1361

ROMAIN DE SEZE

(VII 1/1) #1479

THE SISTER OF MME. ANTOINETTE DE GRANDVILLE

(IV 41(bis)/104) #1157

STAFFORD, FR. FREDERIC, SSS

From Marseilles. Ordained June 6, 1868, at Versailles. Fr. E. preached at his first Mass on June 7<sup>th</sup>. Fr. Stafford served as Treasurer for the Paris Community. In his absence Fr. E. directed his handling of legal and practical matters for the closing of Nemours. Present at La Mure for the

### *Biographical Notes*

30 day Mass after Fr. E.'s death, he directed the placement of his tombstone: a white prie-dieu with a monstrance above it, a stole, and an open book with the words: Let us love Jesus who loves us so in his divine Sacrament.

(VI 1/1) #1499

#### TAMISIER, MISS EMILIE (SR. EMILIENNE)

Tours. The Tamisier family were friends with the Rosemberg family. Emilie entered the community of the Servants in 1863. She was sent to the new foundation of Nemours one year later. Shaken by the dramatic events surrounding this foundation, she left as a temporary professed sister and let her vows expire. She eventually was the foundress of International Eucharistic Congresses. Her last meeting with Fr. E. was May 3, 1868.

(VII 1/2) #1341 (VII 2/2) #1434

#### TESNIERE, FR. ALBERT SSS

Ordained December 23, 1871. As a student at military school he decided to transfer to the Society to finish his studies. He faithfully recorded notes from Fr. E. to the students in the last few years of his life as well as personal anecdotes and stories which the founder related to the students.

He accompanied Fr. de Cuers while yet a student on Fr. de Cuers' journey to Rome-Jerusalem. He was present in La Mure for the last days of the Founder's life. He was very active in editing and publishing the Founder's notes and wrote a biography of his life. Fr. Tesniere was the fourth Superior General of the Society from 1887 to 1893.

(III 1/2) #1161 (III 2/2) #1168

#### TESNIERE, MME.

Mother of Brother (later Father) Albert Tesniere.

(III 1/3) #1158 (VII 2/2 III 3) #1441

(III 2/3) #1160 (III 3/3) #1162

#### THEINER, FR. AGOSTINO, O.R.

Oratorian priest residing in Rome. Fr. E. turned to him when he needed an intermediary or a service rendered in the Holy City.

(VI 2/2) #1176

#### THOLIN-BOST, MME. CLOTILDE

From Amplepuis-Tarare. She and her sister were early members of the Third Order of Mary. Fr. E. had close ties with the Bost family. (cf. Antonia Bost) Mme. Clotilde helped to establish the Aggregation of the Blessed Sacrament at St. Chamond, Rouen, Tours, Amplepuis and Tarare. She was influential in bringing Fr. E. there for missions, etc. She established home adoration. In his correspondence with her, Fr. E. often discussed the Eucharistic apostolate and shared his spiritual insights and ideals with her. Her father (a widower) desired the religious life and entered the Carthusians for a short time.

(IV 45/52) #1108 (IV 47/52) #1397 (IV 49/52) #1274

(IV 46/52) #1327 (IV 48/52) #1409

## *Biographical Notes*

### THOMAS, MISS THEODORINE

Miss Thomas resided near the Fathers in Paris and took care of their clothing. She went to La Mure with Fr. Chanuet when they learned of Father's illness. She helped to care for him in his final hours.

(III 1/14) #1188

### VALERGA, BISHOP, Latin Patriarch of Jerusalem

The Patriarch welcomed the idea of a foundation in Jerusalem and suggested that a temporary foundation take place while waiting for the possibility of acquiring the Cenacle.

(VI 1/3) #1343

### MINISTER OF WORSHIP

(VII 1/2) #1143 (VII 2/2) #1144

### FATHER X

(VI 1/1) #1355

### FR. X

(VI 1/2) #1367

### MADemoiselle X

(VII 1/1) #1431

### MME. X

(VII 1/1) #1366

## Acknowledgement of Sources for these biographical notes:

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# CHRONOLOGY OF EVENTS

## January - June 1862

Jan 5-12	Retreat to SSS Religious in Marseilles. Talks to the Aggregation.
Jan 19	Departure from Marseilles for Valence, La Mure, Lyons, Tarare.
Jan 26-Feb 1	Parish Retreat at Tarare, a group of 700 adorers. Courtesy of Mme. Tholin-Bost.
c. Feb 9	Return to Paris.
Feb 18, 21, 25	Conferences to the Servants.
Mar 4, 7	Conferences to the Servants.
Mar 26-27	Parish retreat at Herblay.
Early Apr	Renovation of Paris Chapel.
End Apr	First Communion and Confirmation of 44 adult workers. Four day retreat for older communicants. (Easter Duty).
May (undated), 3	Conferences to the Servants.
May 24	Resignation of Fr. de Cuers as Superior of Marseilles, nomination of Fr. Leroyer.
June 20-Jul 2	At Tours with Mr. Dupont. First Communion retreat there, Octave of Corpus Christi.

## July - September 1862

Jul 5	Monthly Retreat to the Servants
Jul 12	Request to Bishop Angebault for a foundation in Angers.
Jul 20-29	Visit to Angers in view of a foundation.
Jul 31	Renewal of vows of the Servants of the Blessed Sacrament (Paris).
Aug (undated)	monthly retreat to the Servants.
Aug 2	Monthly retreat to SSS Religious.
Aug 15	First Communion of 60 adult workers.
Aug 20	To Angers for civil matters related to the desired foundation.
Aug 22, 23, 24	Eucharistic Triduum (40 hrs) at St. Aignan.
Aug 25	Visit to Tours.
Sep	Civil difficulties regarding Angers foundation.
Sep 1-8	Annual Retreat to the SSS Religious (men), Paris.
Sep 14-21	Annual Retreat to the Servants of the Blessed Sacrament.

## October - December 1862

Oct 4	Conference to the Servants.
Oct 21	Contacts with civil officials in Paris regarding foundation in Angers.
Nov 2	To Lyons for the funeral of Miss Billard.
Nov 16	Civil permissions granted for Angers foundation.
Dec 6	Departure of Fr. de Cuers to prepare Angers foundation.
Dec	Ordination of candidates (Paris). Profession retreat for the novices.
Dec 25	Profession of vows by SSS novices. First Communion of 51 adult workers.
Dec 26	Departure from Paris for foundation in Angers (Fr. Eymard). Remained until Jan. 15.

Dec 29	Exposition of the Blessed Sacrament in Angers. Death of Cardinal Morlot in Paris.
Dec 31	Official opening of Angers Cenacle.

## January - March 10, 1863

Jan 6-13	Preached Octave of the Epiphany in Angers.
Jan 24	Return to Paris via Nantes.
Feb 8	To Lyons to discuss possibility of a foundation there.
Feb 9-10	To La Mure.
Feb. 11	Return to Paris.
Feb 15, 18, (undated)	conferences to the Servants. (Paris)
Mar 1, 4, 6, 7	Conferences to the Servants.
Mar 8	Departure for Rome via Marseilles.
Mar 9	Embarkation at Marseilles for Rome at 9:00 p.m. with Fr. de Cuers and Fr. de Leudeville in order to solicit the approval of the Constitutions.

## March 12 - June 1863

Mar 12	Arrival in Rome.
Mar 18	Audience with Pius IX together with Fr. de Cuers and Fr. de Leudeville.
Apr 8	Private audience with Pius IX Easter Wednesday, new favor received for the Aggregation.
Apr 17	Around this date, he was denounced and calumniated in Rome. cf. Appendix II
Apr 20	Mass at the tomb of St. Peter.
May 8	Approval of the Congregation by the Holy See.
May 17-25	First Retreat of Rome at the Passionist Monastery at Sts. John and Paul.
Jun 3	Decree of Approbation signed by Pius IX.
Jun 10	Father received the Decree of Approbation. Painful incident caused by Fr. de Cuers. cf. Appendix III.
Jun 17, 18	Departure from Rome - mission accomplished.

## July - August 1863

Jul 1-2	Visit to Notre Dame du Laus to thank the Blessed Virgin (Returning from Rome to Paris)
Jul 4	At La Salette
Jul 12	Arrival in Paris
Aug 1	Monthly retreat to the Servants
Aug 19-23	First General Chapter and retreat for the Society of the Blessed Sacrament, in preparation for renewal of vows which were to follow the Canonical approbation
Aug 23	Renewal of vows
Aug 28	Conference to the Servants

## September - November 1863

Sep 10	Departure for Angers and Lyons.
Sep 12	Approval of a foundation in Angers for the Servants of the Blessed Sacrament by Bishop Angebault.
Sep 16	Fr. Eymard and Fr. Chanuet spent the following weeks in various communities to study Constitutions and take notes.
Sep 20-Oct 1	To Aix-les-Bains to heal his laryngitis.
Oct 1	To St. Bonnet, in the family of Mr. Blanc de St. Bonnet, to rest and work on the revision of the Constitutions.
Nov 15-30	At Marseilles, then to Paris.

## December – 1863

Dec 5-10	To Angers on his return from Aix-St. Bonnet-Marseilles to prepare a foundation for the Servants.
Dec 6, 7, 8	Preached a Triduum for the Carmelites in Angers where the Fathers had their temporary foundation.
Dec 8	Purchased a house in Angers for the Servants.
Dec 10	Visit to Mr. Dupont in Tours.
Dec 18	Return to Paris.
Dec 20	Foundation inquiry from Moulins.
Dec 27	Conference to the Servants.

## January – 1864

Jan 4	Conference to the Servants.
Jan 6	The General Council decided that Fr. de Cuers should leave for Jerusalem with Brother Albert Tesniere for the purpose of purchasing the Cenacle.
Jan 10-22	Conference to the Servants.
Jan 24	Fr. de Cuers and Brother Albert leave for Rome.
Jan 29	Conference to the Servants.

## February - April 1864

Feb 2	Pope Pius IX received Fr. de Cuers, Brother Albert; Fr. de Cuers presented the petition from Fr. Eymard.
Feb 2, 5, 11, 19, 21	Conferences to the Servants.
Feb 21	Fr. de Cuers and Brother Albert left Rome for Jerusalem where they arrived March 3.
Feb 23-28	Adoration Retreat preached by St. Peter Julian at the Parish of Dreux.
Mar 6-13	Adoration Retreat at Neufchatel, courtesy of Mme. Semichon, where he organized 46 men and 130 women adorers.
Beg. Apr	First Communion and Confirmation of adult workers; completed the revision of the Constitutions.
End Apr	Fr. de Cuers and Brother Albert returned from Rome.

## **May - June 1864**

May 5	Conference to the Servants.
May 13	or 14. To Angers to buy a second house and prepare the foundation of the Servants.
May 26	Foundation in Angers of a convent of the Servants of the Blessed Sacrament who received the religious habit for the first time that day and began a life of enclosure.
May 26, 28, 29	Conferences to the Servants.
May 31	Letter from Cardinal Barnabo urging Father to pursue his efforts for a foundation in Jerusalem.
May 31	Conferences to the Servants.

## **June 1864**

Jun	Serious illness of Fr. de Cuers
Jun 2	Conference to the Servants.
Jun 4-17	Visit to Marseilles.
Jun 18	To Paris where Fr. de Cuers was ill.

## **July - December 1864**

Early July	Away for a three day journey.
Jul 29	Fr. de Cuers embarked from Marseilles for his second voyage to Jerusalem.
Aug 2	Second letter from Cardinal Barnabo encouraging the foundation at Jerusalem.
Sep 2	Request from Belgium for a foundation.
Sep 8-16	Sermon for the Nativity at Rennes (parish). Courtesy of Mme. Lepage.
Oct 7	Fr. Leroyer to Belgium to preach "an apostolic month."
Oct 10-17	Retreat for the SSS Religious (men) in Angers.
Oct 17-23	Retreat to the Servants of the Blessed Sacrament, Angers.
Oct. 24-26	Retreat to the Ladies Adoration Group, Angers.
Nov 7	Fr. Eymard embarked in Marseilles for Rome in order to handle the request to purchase the Cenacle.

## **November - December 1864**

Nov 7	Departure from Marseilles.
Nov 10	Arrival in Rome.
Nov 17	Audience with Pius IX.
Dec 8	In Rome, he prepared the rules for the novitiate and sent them to Fr. Chanuet.
Dec 23	Sunday. Audience with Pius IX at 5:30 p.m.