

BLESSED JEAN EUDES

**FOUNDER OF THE CONGREGATION OF JESUS AND MARY
AND OF THE ORDER OF OUR LADY OF CHARITY,
AUTHOR OF THE LITURGICAL WORSHIP OF
THE SACRED HEARTS OF JESUS AND MARY.**

Translated from the French

BY

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PREFACE

This life which we publish in English, has been composed in French by the REV. D. BOULAY, who is also the author of an excellent life of Blessed Jean Eudes in four volumes in 80. Certain passages of this present work appeared to us somewhat concise, and consequently, with the consent of the author, we have rewritten several chapters. Such as it is, it will suffice to make known our Blessed Father. However, should it please God to favour our intentions, we ourselves shall write later on a complete life of Blessed Eudes, which we purpose publishing both in French and in English.

HOLY HEART SEMINARY.

CHAPTER I.

CHILDHOOD AND YOUTH OF BLESSED JEAN EUDES.

At Ri, in the Diocese of Seez, Normandy, in 1601, lived an honest and devout surgeon, named Isaac Eudes. He had been married about three years before to Marthe Corbin, a woman of virtue and of character; but he had no child or hope of child, when the thought came both to him and to his spouse to have recourse to the Blessed Virgin. They both promised, should their prayers be granted, to make a pilgrimage to Notre Dame de la Recouvrance, six leagues distant. Nine months after, on November 14, 1601, was born to them a son who received in Baptism the name of Jean.

This birth was followed by several others, and in about twelve years they were the happy parents of three sons and four daughters. Of the sons, two were to become famous; the one Jean, whose life we are sketching, by his sanctity and Institutions, the other François, under the name of Mezeray, as Historiographer of France.

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From his earliest years Jean gave signs of deep piety and rare virtue. Yielding to the fervent dispositions of his heart, he went frequently to kneel before the tabernacle, and before an antique statue of the Blessed Virgin, an object of public veneration.

Of that early piety, his biographers have preserved for us a very significant example. One day, his mother, whose vigilant attention had been for a moment drawn away, perceived that he had disappeared. For a long time she searched for him everywhere, but without success. Anxious and troubled, a sudden thought came to her mind. May he not be in the church? This supposition was the better founded from her knowledge of his tender piety, and of the easy access to the church, which was only 100 yards distant. She hastens her steps. O joy! She finds him kneeling in a retired spot where he had gone to give himself up more freely to his devotion.

Here is another anecdote which shows the excellence of his virtue. At the age of nine years, in a little quarrel, so frequent among children, one of his companions struck him in the face. In spite of the pain caused by the blow, Jean thought not of revenge; far from it, falling on his knees he turned his cheek to his aggressor, and said with simplicity:

" Strike on the other side." The guilty boy, recalled to his duty by this evangelical humility and meekness, blushed and asked for pardon.

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Meek, humble, and obedient, according to the example of the Divine Child of Nazareth, Jean had the happiness of approaching the Eucharistic Banquet for the first time on the feast of, Pentecost, May 26, 1613. Who can express; his fervor at that solemn moment, and the ineffable sweetness he felt in that first contact with the sacred body of his Saviour? Guarding against the indifference of his companions, he begged permission to partake every month of that heavenly bread- the bread of the strong, the bread that forms chosen souls, and nourishes in them the flower of virginity., This, favor was granted him, and his respect, faith, and love increased in a wonderful manner by the reception-at that time considered frequent-of that salutary food, and not less by the heavenly sweetness which God was Pleased to bestow upon him. It was after one of these fervent communions, that, aflame with the holiest ardor., he consecrated himself

irrevocably to his Lord by the vow of perpetual chastity. He was then in his 14th year, and if he had waited until that age to pronounce this vow, it was because he desired to have the approbation of his confessor.

Then Jean began to learn the elements of human letters from a good priest of Ri named Jacques Blanette. His progress induced his father, first to have his son instructed in the rudiments of Latin and Greek, and then to send him to the College

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Royal du Mont, conducted by the Jesuit Fathers at Caen. Jean arrived for the 9th of October, and entered the class now known as the Fourth. Even from that time he showed a superior mind, endowed with eminent qualities which, when well cultivated, would distinguish him in human sciences. An object of special care for his young Regent, Father Robin, from the very beginning he took a place among the foremost students. So great was his application, so great his success in the following classes that he continued to rise among his rivals. In Rhetoric he occupied the first place alternately with one of his class-mates. and never was lower than second. However, at that time the College du Mont counted in every class, in Grammar and Humanities, as well as in Rhetoric, 100, 200 and 300 students or more,

But his college triumphs did not diminish either his simplicity or his modesty. Vanity, the desire of being noticed, so natural to young men, had no sway over his actions. He worked with the pure intention of pleasing God by the accomplishment of His holy will. On the other hand, he was on his guard against every pernicious allurements. He was never seen in public sports, in frequented walks, in bad or suspicious company. His hours he usually passed in a church in prayer or in meditation. In this as in frequent confession and communion, he followed the counsels of his

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confessor to whom he had confided the direction of his soul. Pious exemplary, venerated by his comrades who called him "the devout Eudes" even in the lower classes, he became more so in Rhetoric, when by the counsels of his Regent, Father de la Haye, he begged and obtained the favour of entering the Congregation of the Blessed Virgin. His virtue, already so great, then soared still higher. The devotion towards Mary which had animated him from his tenderest childhood, increased so much that not content with considering her as his Queen and Mistress, he chose her as his spouse, begging her not to refuse him so precious a favor. Firmly convinced that his petition had been granted, his love inspired him to place a ring upon the finger of one of her statues, and a short time after, he drew up the contract of this holy alliance and signed it with his blood.

CHAPTER 11.

BLESSED JEAN EUDES CALLED TO THE ECCLESIASTICAL STATE AND TO THE ORATORY.

A grave question, that of choosing his state in life, presented itself to Jean after he had completed his Rhetoric; for most of the students left college after this class, only aspirants in Theology continued their studies. Jean consulted his confessor, who, not seeing a mark sufficiently evident to form a judgment, counselled him to enter Philosophy. Jean followed this counsel which he accepted as an oracle from heaven. In this class he distinguished himself as much as in those preceding, and Fr. de la Haye, Prefect of Studies, relates that he defended a public thesis with applause.

But success and applause did not dazzle him, nor turn him from the great question of his vocation, on which he frequently meditated before God. So, when he had finished Philosophy, he again consulted his

confessor with a confiding and docile

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heart, exposing his dispositions and intentions, and declaring himself ready to embrace the state to which it should please God to call him. The answer was that God wished him to embrace the Ecclesiastical state, and that he should take measures to enter it as soon as possible.

The Ecclesiastical State! Isaac Eudes and Martha Corbin, before Jean's birth, had offered their son to God to dispose of him according to His will; but now they had entirely different designs. They had planned to obtain for him in marriage a young lady of the neighborhood, beautiful, rich, virtuous, possessed of all the qualities that render a marriage happy. They had even made arrangements with her parents, and awaited but the consent of him who was principally concerned. But Jean did not enter into their views. If he at first yielded a little to the desires of his father, so far as to assist at a family gathering which his parents intended to bring about an engagement, he soon clearly expressed his resolution. The surprise of Isaac Eudes and his wife may be easily imagined. After a transitory emotion, which the sudden ruin of their hopes may excuse, they recalled the promise they had made at Notre-Dame de la Recouvrance, and encouraged their son to follow the path he had chosen, if such were the will of God. Jean had no doubt of this; the little time that remained he employed in preparing himself for

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the reception of tonsure and minor orders, which were conferred on him by his Bishop, Mgr. Camus de Pontcarré, on the Ember-days of September. He was then about 20 years of age.

Having entered the Ecclesiastical state, Blessed Jean omitted nothing which he thought necessary for the perfect accomplishment of his new duties. Hence, shortly after his return from Séz, he obtained from his father permission to return to Caen, in order to follow the courses of Theology at the University. For the same reason, even while working hard to acquire a profound and complete knowledge of religion, he neglected none of the exercises prescribed by the most tender and fervent piety. In return God inundated his soul with consolations, and filled his mind with ever increasing light on the dignity of the priesthood and the sanctity it required.

Under the incessant action of grace, Jean was not long in becoming disgusted with the world, and desirous of a way more safe and more perfect. He consulted his new confessor, who, after a careful examination, wishing to conciliate the tendencies of his character with his desires of religious perfection, counselled him to enter the Society of the Oratory. The members of this Order, without taking any other obligations than those which arise from the character and dignity of the priesthood, made it their duty, by reason of this very character

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and dignity, to submit themselves to the rules of the religious life, and to practise the virtues proper to it with a generosity which in many cases was akin to heroism. This Society had been recently founded by Father de Bérulle for the restoration of the sacerdotal state in France, and about eight months before had erected a house at Caen. It was thus placed under the very eyes of our young Levite, and he had time to study it at leisure. Everything he saw there greatly edified him, and he asked to be admitted; his request, on a favorable recommendation from the Superior of the Oratory at Caen, was granted. There remained the duty of making his resolution known to his parents and of obtaining their consent, and for this purpose Jean returned home. Long and touching was the resistance of the father, but Jean was finally victorious. He immediately set out for Paris, and on March 25, 1623, reached his wished-for destination, Rue Saint Honoré.

He was kindly received by Father de Bérulle. Of medium height, but well proportioned, with a broad, high forehead, eyes bright yet modest, a countenance impressed with meekness and kindness, yet indicating a strong cast of character everything united in him to win the good graces of his new Superior. But his conversation pleased him still more. Jean appeared what he really was, a young man of sound mind, endowed with good

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sense and judgment, tip right and firm will, a heart ardent for good and burning with zeal for the glory of God and the salvation of souls.

After a fervent retreat under the direction of Father de Bérulle, Jean Eudes was admitted to the Novitiate, where he was trained in all the virtues of the Institute, and especially in the life of prayer and of intimate and constant union with our Lord. At the Oratory prayer did not constitute the exclusive occupation of an hour or two of the day; the spirit that presided there extended far beyond this: thoughts, feelings, desires-everything, in fact, was penetrated, animated, vivified, transformed in Christ and by Christ.

It was, therefore, upon Christ that the young novice kept his regards fixed; with Christ he united himself in all his actions, that they might acquire a value proportionate to the grandeur of God whom he honored. And thus he became every day in the true sense of the word, "a man of God," "another Christ."

"Never," says one of his biographers, "had there been seen in that house a novice so fervent, one so faithful in working out his perfection; exactitude in fulfilling his duties, punctuality in all his exercises, perfect obedience, seemed to be his distinctive marks. The smallest details of the rule, the least sign of his Superior's will, were for him laws which he never questioned, but which he hastened

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to fulfil. Mortification of the senses, profound humility, rare modesty, strict silence, in a word, a blending of all the virtues required in his holy state, soon made him a perfect model not only for his brother novices, but even for the oldest members of the community; everyone found in the young cleric examples of virtues which excited both their surprise and their admiration."

Such great piety and virtue, joined to great natural talents and profound learning, so disposed Father de Bérulle--- in favor of his new disciple, that he directed him to announce the Word of God in public, even in that year, 1623, although he was at that time only in minor orders. His preaching was crowned with success, and for this reason, not wishing to leave any longer 'under a bushel the light' which seemed destined by God to shine in the Church, Father de Bérulle bade him prepare himself to ascend the degrees of the ministry, and for this purpose to retire into the solitude of Notre-Dame des Vertus at Aubervilliers. It would have been difficult to find a retreat more suited to his piety. Living, as it were, in the shadow of a sanctuary venerated for centuries, he could meditate freely before the tabernacle or crucifix, or before the sweet image of Mary, the formidable responsibilities which he was about to take upon himself. Joyfully he removed to this sanctuary, and applied himself with all attention and fervor to his preparation for holy orders.

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Sub-deaconship he received at Séz, December 21, 1624, deaconship at Bayeux before Easter, and priesthood at Paris, December 20, 1625. Five days later at midnight, Christmas, he had the happiness of celebrating his first mass in the midst of his brethren, at an altar of the Blessed Virgin in the Church of the House St. Honoré. He seemed transported into heaven, into the midst of the angels and saints at the foot

of the throne of God's majesty. Burning with love, more like a seraphim than a mere mortal being, he could not restrain his emotions at the thought that the Word made Flesh for the salvation of man, deigned to become present in his hands on the same night that He had wished to be born, and to be found for the first time in the arms of the Blessed Virgin, His mother.

Father de Bérulle had called him to receive Sacred Orders without observing the law of intervals, only to enable him the sooner to render to the Church those signal services which everyone predicted from the beginning of his apostolic life. But God decided otherwise. A corporal infirmity from which Father Eudes had suffered for a year, obliged his Superior to send him back to Aubervilliers to bring about his complete recovery.

The young priest employed this repose as he had already done, in gathering treasures of doctrine and of ascetic science, in order to strengthen the life of the soul in spite of the infirmities of the

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body. He applied himself especially to meditation, and to the study of holy books, and redoubled his practices of mortification.

When his health was entirely restored, Father de Bérulle recalled him to St. Honoré, about the end of November, 1626. He lived there seven months with the other Fathers of the Oratory, under the direction of the celebrated Father de Condren, that man who was capable of instructing the angels, (according to the saying of Madame de Chantal) ; and when his time of probation had expired, he was finally associated to the Oratory.

CHAPTER III.

FIRST APOSTOLIC LABOURS OF BLESSED JEAN EUDES.

Fr. Eudes thus lived at St. Honoré, spending his time in study, prayer, apostolic labours, and in hearing the most celebrated preachers, when a letter from his father made an appeal to his charity. The plague had burst forth with extreme violence in the country-places neighboring on Argentan, and the victims of the scourge, owing to the fear which it inspired, were abandoned even by those who, by their calling and state, were obliged to assist them.

At the fatal tidings, the Blessed Apostle, touched even to tears, prays, has recourse to God, and finally resolves to go to the aid of his unfortunate countrymen. To have the safeguard of obedience for his self-devotion, he begs permission from Father de Bérulle, who, when assured that it was the will of God, finally permits him to depart, with a letter for the Superior of Caen, to which city Jean receives orders to first direct his steps. From thence he goes to Sées, but the Bishop being absent, (14)

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he proceeds to Falaise, where the Vicar-General of the Diocese was at that time. The latter received the young priest very kindly, and gave him the faculties necessary for his mission.

Immediately he hastens to the most infected places; he takes up his residence with a holy priest who was also working zealously for the plague stricken victims. During almost two months, Father Eudes goes through villages assisting the sick, relieving pains (birth) their of soul and body, watching over all with inexpressible tenderness, diffusing on all sides, if not joy, at least patience and resignation. After the manifold labors of the day, the holy priest gives but little time to repose even during the night, long hours

of which he consecrates to his practices of devotion. He finally throws himself dressed upon his bed or upon a chair; and after a short sleep, he applies himself to meditation, while awaiting to ascend the altar for mass.

The plague having ceased, he was preparing to return, when the city of Argentan was also afflicted. Without delay he hastens there, and in the new field of action, shows forth the same heroic self-devotion as in the neighboring country-places; he consoles the afflicted, comforts the terror-stricken, administers the Sacraments to the dying, and buries the dead. Finally, confiding in Mary, he urges the people to consecrate their city to her by a

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public, solemn vow. The fury of the plague is arrested. Argentan is spared. He then takes leave of his host, and, by orders from Cardinal de B&, he retires to Caen, to the house of the Oratory, to prepare himself for the missions in which some of the priests were then doing excellent work.

There, for about four years, he was instructed in everything that could make him an accomplished missionary; first of all, in the Holy Scriptures and their commentaries. To the science of Holy Scriptures, he joined the inseparable knowledge of the Councils, of the Fathers, of Theology both dogmatic and moral, of Ecclesiastical History and Hagiography. But his studies were not dry or sterile: he vivified and made them fruitful by long and fervent prayers; he studied for the practical purpose of the missions.

How he loved to preach the Word of God! He never refused anything that could contribute to the glory of God, and to the edification of his neighbour. Especially in bringing the people to frequent confession and communion, he spared no pains. Nor were the communities of the city forgotten. He was in communication with most of them, and was esteemed by them for his doctrine, virtue and piety.

The same plague which had torn him away from the Fathers of Rue St. Honoré, again draws him from his brother-priests of Caen.

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In the first days of the spring of 1631, the plague bursts forth in the very heart of the city: the panic is general, everyone flees for safety. Within the precincts of the city remained only the poor, who, seeing themselves left almost destitute of help either temporal or spiritual, were overwhelmed with unutterable misery.

No sooner does Father Eudes know this than he begs permission from his Superior to give himself up to the relief of these unfortunate people, and this he obtains after some difficulty. He then goes to those places where the sick are found in greatest numbers, and most abandoned; he leaves one house but to hasten to another, consoling and comforting them by the promise of another visit soon, or preparing them for the last passage by thoughts of faith and reception of the Sacraments. "What afflicts him," says a biographer, "almost unto death, is that he is not able to attend to all, but finds a large number already dead, to whom he had been unable to administer the Sacraments."

That he might not communicate the contagion to others, he does not remain at the Oratory, but seeks shelter in a cask, which the Abbess of Sainte Trinité, one of the monasteries of Caen, had prepared for him in a meadow on the banks of the Orne. To this strange abode he returns every night, worn out with fatigue, more to spend long

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hours of communion with God than to take any nourishment or sleep.

As the plague continues and all hope from earth seems vain, he directs the regards and supplications of the inhabitants towards the Blessed Virgin, as he had done at Argentan. Her intercession is invoked, her statues placed as a safeguard before the gates of the city; the plague diminishes, and soon entirely ceases its ravages.

Father Eudes then returns to the Oratory, (whose Superior had died in his arms, a victim to the plague), and shortly afterwards he himself is struck down with a dangerous illness, which, in a few days, draws him to the very brink of the grave. But the daughters of St. Theresa, the Benedictine Sisters of Sainte Trinité, and many other devout souls, united to him by spiritual bonds, storm heaven by their prayers, fastings, macerations and sacrifices; his health is restored, he is able to resume his studies and former occupations, and to undertake even more important labors in the missions.

The Reformation and the religious wars to which it had given rise in France, had engendered among the people dreadful ignorance and corruption from which even the clergy had not escaped. Afflicted by this state of affairs, holy priests and fervent religions, devoted themselves, at the beginning of the XVII century, to preaching in country

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places and in cities, either alone or in company with several associates. Thus, a number of Oratorians were engaged especially in Normandy, where the ignorance and corruption had infected men of every class and condition.

It was to these priests that Fr. Eudes was associated by his Superiors in 1632, and his first attempts passed for the works of a master, and produced wonderful results at Lessay, 176riers, Saint Sauveur-le-Vicomte, Ja-Haye- du-Puits, Cherbourg, Montebourg, in the diocese of Coutances. All who heard him were moved to tears by the pathetic effusions of his love for his fellow-men. Hardly had he descended from the pulpit when crowds gathered around his confessional, for he had no less grace in consoling, relieving and healing souls, than in enlightening and moving them. His wisdom and meekness perfected in the holy tribunal the good work begun by his eloquence in the pulpit.

So great was his success even in his first missions, that after only two years of retreat and new studies, Father de Condren, who had succeeded Cardinal de B~Bérulle in 1629, made him director of the missions preached by the Oratorians in Normandy. In this capacity he was received in turn by Beneatville, Avenay, Evrecy, Villers- Bocage,, Fresne, Bremoy, Ouistreham, Urville, in the Diocese of Bayeux; Pleurtuit, Plouer, Cancale, Saint Malo, in the diocese of St. Malo; Ri, in the diocese

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of Séez; Pont-l'Eveque, Lisieux, le Mesnil-Mauger, Pont-Atidemer, in the Diocese of Lisieux; Remilly, Landelles, Coutances, Saint-Lo in the Diocese of Coutances, where his sermons produced excellent fruits from 1635 to 1642.

But nowhere did the people listen with greater attention to his sermons, and appreciate them more, than at Caen, in the churches of St. Etienne and St. Pierre, in 1639 and 1640, and at Rouen, in the Church of St. Ouen, in 1642.

In the first-mentioned city, then deeply agitated by the revolt of the " Nu-pieds," his word not only pacified minds and rendered the soldiers of Colonel Gassion far more manageable, but also gained for him one of his greatest triumphs of oratory. One day when he had deeply moved his audience by a vivid and terrible picture of the divine chastisements, Father Eudes, in a sudden burst of zeal, bade them fall on

their knees and cry out with him: " Mercy, my God, mercy "! Overcome, and carried away by the power of his eloquence, they all, with one impulse, threw themselves on their knees and repeated this cry many times with such comptination, that sobs were heard on every side.

At Rouen, where Archbishop de Harlay, in a pastoral letter, very honorable to him, had made him Director of all the missions in the Province of Normandy, our intrepid Apostle, at the head of thirty chosen missionaries, worked for three months

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in the conversion of souls, with prodigious zeal and success.

At his words, congregations were frequently seen bursting into tears; the confessionals were besieged; and the confessors, notwithstanding their number and incessant occupation, were not sufficient for the work. Sinners abandoned their vices, enemies were reconciled, usurers restored ill-gotten goods; a multitude of bad books, costly but indecent paintings, were placed at the feet of the missionaries to be burned publicly in reparation of the scandal which they had caused. A certain number of Calvinists opened their eyes to the light and abjured their errors.

Nor was this the first time that Blessed Jean Eudes had made similar conquests over heresy. At Fresne, twelve or thirteen Calvinists, convinced by his clear and solid answers to their objections, had the courage to renounce their errors in public, and several others strongly moved, were afterwards converted. Nor was this the last time, for in the city of St. LO in particular, during the missions which he preached there, he had the consolation of bringing back a number of heretics to the true fold of Christ.

CHAPTER 1V.

BLESSED JEAN EUDES FOUNDS THE CONGREGATION OF JESUS AND MARY.

One of the greatest sorrows which Fr. Eudes experienced in his missions, was to see that the good results obtained by himself and his associates was of short duration, owing to want of encouragement and assistance.

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At times he complained bitterly of this.

" Behold," he exclaimed, " these people are now in excellent dispositions, but what can we expect from them, under the direction of such pastors as we see on every side. They will only fall again into their old disorders."

It was, in fact, necessary to reform the clergy. For this purpose he began to give special lectures and instructions, once or twice a week, to the priests of the country in which the mission was being preached, and in these lectures he endeavoured to show them the grandeur of their vocation,

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and the obligations which it imposed upon them. To these instructions he joined also spiritual readings and meditations, so that he may be regarded as the institutor of ecclesiastical retreats. But whatever fruits

these instructions and exercises may have produced, they had not the same efficacy as a long and serious preparation for holy orders, to which young students should be subjected, during several years, in special institutions, under the direction of learned and experienced priests. Father Eudes soon came to the same conclusion as St. Vincent de Paul and ___Monsieur Olier, and he resolved to work immediately for the establishment of Seminaries. The affair seemed to him much easier from the fact that the Oratory had been founded expressly for the reformation of the clergy, although this work, up to that time, had been only, (toe) greatly neglected by its members.

He therefore, exposed his plan to his Superiors a very simple plan indeed, which in no way disturbed the organisation of the Society. In the houses already established, or to be established, to the functions already determined, should be joined, special exercises for ecclesiastical candidates; he declared himself ready to make a trial of a seminary, properly so called, at Caen, where he was superior since 1640, and where a number of ecclesiastics desired to be formed under his direction, to the

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duties of their state in life. To his great surprise, the permission was readily granted.

He then took the liberty of recalling to Father Bourgoing, the successor of Father de Condren, that his request was in accordance with the desire of Father de Bérulle, and with what, in reality, constituted the principal aim of the Society. New opposition: his reiterated solicitations effected nothing. Under jansenistic influence, the Oratory was forgetting more and more the essential end of its foundation, to give itself up to the education of lay youth, and Father Bourgoing had no more courage than his predecessors to bring it back to its first purpose.

He, perhaps, feared that Father Eudes, in following the designs of Cardinal de Bérulle, should succeed in establishing a rival community. At any price, it was necessary to prevent such a thing, and, accordingly, they endeavoured, little by little, to draw him away from Normandy to Paris, where his credit and resources were not so great. He was, indeed, one of the most esteemed men of the province. - Monasteries of men and women had for him the greatest veneration. The noblest families, the most influential and virtuous persons, bestowed on him every mark of affection, and hastened to assist him in all his undertakings. Mgr. de Harlay Sancy at St. Malo, Mgr. de Matignon at Coutances, Mr. d'Angennes at Bayeux, Mgr. Cos

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Mgr. de Harlay at Rouen, all pious and zealous Bishops having at heart the spiritual interests of their flock, gave him every mark of confidence, and affection, and claimed the assistance of his ministrations.

As for the people, they had but one voice in testifying their admiration for the servant of God, whom they regarded and honored as a saint.

Such credit assured the success of his undertakings; all were desirous of contributing to the accomplishment of his designs.

While in the Oratory they seemed to be laying plans against the proposed institution, God disposed everything for its realisation. He inspired Father Eudes with the idea of instituting a new Society that should take up Seminary work. The idea soon received the approbation of a number of Bishops, of devout and learned Religious, of a great number of persons of eminent sanctity, among whom was Marie des Valées noted for her mystical states. She declared in the name of our Lord, that the proposed establishment would be very pleasing to the Divine Master, that He Himself had suggested the idea, that He would build it on three

foundations: on grace, which would be given to all who should enter the Society; on the Divine Will, which He wished to reside therein; and on the cross, which would there pour forth its treasures. She also declared that the

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Blessed Virgin would grant the Institution three of her daughters, namely, Sobriety, Chastity, and Humility.

Thus encouraged in his designs, Fr. Eudes had but to obtain the Royal approbation. Providence prepared the way. In October, 1624, he was preaching a mission at St. L6, when Richelieu summoned him to Paris in order to consult him on the interests of the church, and on the foundation of Seminaries in France.

Informed of his merits, and of the good he was doing among the clergy by his lectures, Richelieu counted on his aid for the carrying out of the designs he had formed relative to the restoration of ecclesiastical discipline in France. The interview was cordial and most flattering to Father Eudes. Richelieu received him with honor, listened to him with attention, approved his views; and, shortly afterwards, at the beginning of December, Father Eudes had the consolation of obtaining letters-patent, authorising the establishment of his future congregation. Let us add that his stay in Paris served in no small measure to further his projects, by increasing his prestige; for by orders of Father Bourgoing, he gave a course of lectures at St. Magloire, which attracted all the illustrious men of learning and piety in Paris.

There remained but to prepare everything for the establishment of the congregation. Father

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Eudes returned to Caen before Christmas, where he met a number of priests who had promised their cooperation; he then made his last definite arrangements with Mgr. d'Angennes, in whose name he had acted in Paris. He finally secured a house and the necessary furniture, all this he did quietly, not to arouse the suspicions of the Oratory.

Father Eudes, for mystical reasons, had fixed on the 25th of March, as the birthday of his Society, a day all the better chosen, because he purposed continuing the labors and functions of the Incarnate Word, and honoring in an especial manner His intimate union with His blessed Mother.

Wishing this day to be the beginning of that regular life which should dedicate him and his companions entirely to the Son of God, under the auspices of Mary, he severed his connections with the Oratory on the morning of March 24th.

At a distance of about eight miles from Caen, towards the sea, arose an ancient sanctuary consecrated to the Blessed Virgin, under the title of Notre-Dame de la D~livrande, a far-famed resort of pilgrims.

Our holy apostle loved to pray there; and to this shrine he brought his fellow-laborers, in the very first hour of their reunion, and prostrating themselves at the feet of Jesus and Mary, they begged them to reign over their Society, to be its soul,

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its model, its rule, and to protect them against all infernal assaults. After which, they returned with joy and confidence to take up their abode in their new home, where God ministered to all their necessities in opportune time.

Fr. Eudes gave to his society the name of " The Congregation of Jesus and Mary," an abbreviated title which he intended to be the equivalent of " Congregation of the names and hearts of Jesus and Mary." From its very foundation, Fr. Eudes gave his Society two principal aims: the first, to form good ecclesiastics by means of seminaries and retreats; and the second, to renew the Christian spirit among the people by means of missions.

From the very first day, he also dedicated it to the most Holy Trinity as to the principal and last end of sacerdotal dignity and sanctity, and to the most worthy community that has been, or shall be, that is, to the community of Jesus, Mary and Joseph; which was to be regarded as their rule and model. He also gave his Society as principal patrons, the Sacred Hearts of Jesus and Mary, to which he consecrated his Society irrevocably, so that among all religious societies, the Congregation of Jesus and Mary was the first to be placed under the protection of the divine hearts, the first to sing and preach their grandeurs, their excellencies, their sweetness, and their amiabilities, the first to venerate them in daily life by a certain

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number of prayers and practices. He also gave his Society as secondary patrons, St. Joachim and St. Ann, St. Joseph, St. Gabriel, and St. John the Evangelist, who may be called the saints of Christ's own family, the saints of the Sacred Hearts.

The Society was composed of two different kinds of members: the first, by far the greater number, priests or aspirants to the priesthood; the second, laymen, few in number, who render service in temporal things, under the name of lay-brothers.

The day was divided as follows:

In the morning an hour's meditation in the chapel, preceded by a salutation to the Sacred Hearts, "Ave Cor Sanctissimum," followed by a profession of humility, said with bowed head, in acknowledgement of their nothingness before God. At fixed hours during the day, vested in surplice, they recited together the different parts of the divine office. A quarter of an hour before dinner they recited the litanies of Jesus and made the particular examen. There was no conversation at the noon recreation or in the evening, but Holy Scripture was explained and cases of conscience were discussed.

After dinner, a salutation was addressed to the Blessed Virgin; after supper, one to St. Joseph. These salutations, as well as the profession of humility, were composed by Blessed Jean Eudes, who propagated them among the people.

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Rest was taken after night prayers had been said together, and this rest was dedicated to our Lord and to His Blessed Mother, each one endeavouring to excite in his soul the disposition he should desire to have at the hour of death. The remainder of the day was employed in study, pious reading, preaching, and hearing confessions, according to the directions received from Father Eudes, who, in a simple and cordial manner, prescribed what each one had to do.

Entirely devoted to the formation of his new disciples, this excellent superior endeavoured more by example than by word, to inspire them with the spirit of piety, modesty, poverty, simplicity, candor, zeal, absolute obedience, and unbounded charity, which was to be their distinctive mark.

Father Eudes therefore wished to wait some time before giving rules to his Society, until light from on High, reflection and experience should teach him what principles, and practices, he should finally adopt in his constitutions. However, in 1644-45, wishing to have his Institute approved by Rome, and by the

assembly of the clergy, he drew up, with the aid of friendly counsels, Latin rules and a compendium of constitutions. Only the Latin rules at that time were brought to perfection. They are divided into two parts: "Rules of the Lord Jesus," and " Rules of the most holy Virgin Mary, Mother of God." They constitute a short

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and methodical treatise, in which Blessed Father Eudes taught his disciples, and by them, both priests and people, the way to follow in attaining the highest virtue. The constitutions did not receive an elaborate form before 1652-54. They are divided into 13 books, and are remarkable for the wisdom of their views, the elevation of their counsels, and the vigorous impulse they inspire in souls towards sanctity. After reading them, the learned and pious Cardinal Pitra, said: " I know of no other rule that leads to greater self- denial or to a more sacerdotal life."

If the Blessed Servant of God waited so long to provide his Congregation with statutes in due and proper form, it was owing to the fact that the number was at first small, five, then seven, then twelve. But, as the numbers increased with years, it was necessary to establish among them uniformity of thought and conduct.

The same reason induced the pious founder to compose a " Proprium," in order to impress more deeply on his followers the spirit of religion which should characterise them,-and to establish a house of probation, where candidates should be trained in the special practises and virtues of the Order, under an experienced guide. Up to this time they had no guide, but Fr. Eudes, or in his absence, the acting Superior.

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Thus, in meditation, devotional reading, silence and mortification of the senses, was formed a number of excellent Missionaries and Seminary Directors, as remarkable for profound learning as for eminent sanctity, highly esteemed by people, ecclesiastics and prelates. As their number increased the houses of the Society were also multiplied. At the death of its founder in 1680, it numbered seven or eight; under his successors who remained ever faithful to his spirit, this number was raised to eighteen, before the French Revolution.

Since that time, after a long and laborious renaissance, the Society has acquired new vigor, and today, not only France, but Columbia, the Republic of San Domingo, Canada, and Spain, are sanctified by its Apostolic labors. In these countries it endeavours to inspire both clergy and people with the spirit and virtues of Blessed J. Eudes. In England, a number of its priests exercise their holy ministry in parishes, and religious communities. At Rome, it has a resident Procurer and a number of ecclesiastical students. In Belgium, it has established apostolic school, a noviciate and a seminary.

CHAPTER V.

BLESSED JEAN EUDES ESTABLISHES SEMINARIES.

The end Fr. Eudes had in founding his Society was, first of all, to prepare irreproachable laborers for the church by the institution of seminaries, especially intended for young ecclesiastics and candidates for Holy Orders. It was principally these young clerics whom it was of the utmost importance to instruct in their duties, and to train to the life and virtues proper to their holy state; for it was from their good formation that the church in France had a right to hope for its restoration.

But he also desired to see pastors, rectors, and curates, retire there every year for a retreat of eight or ten days. There, separated from the tumult of the world, and free from all temporal cares, they should give themselves entirely to the great affair of their salvation, reflecting on their past lives,

purifying their conscience by an extraordinary confession
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sion, and renewing themselves in the spirit of the priesthood.

He even desired that ecclesiastics, before being promoted to a benefice or being charged with any mission, should pass some time in the Seminary in order to consider the importance of their functions, and the extent of their duties, and to pray for the light and grace necessary to fulfil them well. Thus we see, that at Caen, from 1643 to 1647, priests and beneficiaries responded to his call in even greater numbers than candidates for orders. He, also received priests desirous of leading a life of retirement and prayer, students who followed courses of Scholastic Theology in other Institutions, and laymen who wished to study their vocation to the sacerdotal state.

Candidates for holy orders, although the true inmates of the Seminary did not at first reside there continually, but came only for the ordinations and spent a, shorter or longer time, according to the order which was to be conferred upon them. It was only later on, when the year had been divided into quarters, separated by short vacations, that they were supposed to reside at the Seminary three months before each ordination. As the Universities taught the courses of Scholastic Theology, the candidates came to the Seminary to learn Liturgy, Plain Chant, Moral and Casuistical Theology, the manner of hearing confessions, and especially the

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practice of meditation and devout recitation of the Holy Office, etc. In the course of time, more was done, and to these were added courses of Dogmatic Theology, Controversy and Church History. Father Eudes himself in the different houses which he visited, took part with his associates in this goodwork, by giving lectures, instructions, and retreats.

On these occasions, he did not treat the ecclesiastics as pupils, but as brothers called to the same ministry, to the same apostleship; he desired but to make them holy and courageous workers of Christ. This is why he desired to inspire them with the hatred of sin, with the love of virtue, esteem for their vocation, fidelity to their duties, detachment from the goods of this world, generous obedience to the church and its pastors, a truly filial devotion to the most Holy Virgin, and an intimate union with our Lord.

It was moreover an obligation for all the priests of the congregation to be for all the inmates of the Seminary, perfect models in all virtues; humble, charitable, affable, modest, patient, condescending, submissive, obedient, punctual in observing the rules, disinterested, detached from the world, and from themselves, animated with love and respect for the things of the Church. And as the sanctification of souls requires the help of grace, and as grace is obtained by prayer, it was one of their first duties to pray assiduously for the Seminarians and

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for priests in general, particularly at the holy Sacrifice of the Mass; and every day at the end of the meditation, a special prayer was recited for that intention. Is it necessary to add that the efforts of Father Eudes and of his colleagues were supported by the wisest of rules concerning silence, conduct, language, dress, meals, recreations, and especially the practices of piety? Everything was perfectly ordained, and exact vigilance prevented or remedied every disorder.

Hence, owing to this wise direction, priests and clerics were rapidly transformed and became other

men. Not only did they bear inwardly, but they also reproduced outwardly a perfect image of the life and virtues of the Sovereign Priest. His divine modesty shone forth in them; and, docile to the lessons they had received, at the altar, and in the choir they appeared like angels, to the great edification of the people.

Attentive to their ministry, devoted to the interests of souls, preaching even more by example than by word, they spread around them the good odor of Christ, they regenerated, they sanctified the flocks committed to their care. Hence, at Caen, at Coutances, at Lisieux, at Rouen, at Evreux, and at Rennes, where Father Eudes established Seminaries, the Prelates manifested their satisfaction openly, and did everything in their power to favor the rising Society.

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I feel much joy at the great affection which is shown you by the Bishops of Bayeux, and at the great number of blessings and graces which our Lord grants the community and the Seminarians by means of you." Thus spoke the Superior of the Seminary of Coutances, in 1658, in a letter to one of his fellow-priests at Caen.

We find the same testimony solemnly expressed in the letters of Bishop de Matignon for the institution of the Seminary at Lisieux, in which he declares: "The great fruits which God has produced by the priests of the Congregation of Jesus and Mary in the Seminaries where they have worked for a long time, both in the city of Caen and in that of Coutances.

In 1660, Father Eudes himself, writing in regard to the recent foundation of Rouen (1659), says: "We have had great satisfaction with our candidates for Orders, who are 120 in number. The Archbishop manifested the desire that we should bring them in procession, on Saturday, the day of ordination, to the Church of Notre-Dame, where he bestowed on them Holy Orders. They returned in the same manner and showed such modesty and recollection during the ordination, as well as in going and returning, that everyone affirmed nothing more could be expected from the most mortified religious. All who saw them were greatly edified, and His Grace the Archbishop was so pleased that

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since that time he loses no opportunity of expressing both publicly and privately, the great satisfaction which his Seminary affords him."

We find the same appreciation in a letter of 1662: "His Grace the Archbishop, publishes everywhere the fruits of his Seminary at Rouen, and the great pleasure he had in seeing the modesty and piety which appeared visibly in those whom he ordained at Politoise. It gives me great joy to see the benedictions which God is pleased to bestow upon the labors of my beloved brother priests, for which may He be blessed eternally."

This gratification, His Grace Archbishop de Harlay wished to have expressed in official letters in 1661: "Being fully aware that the priests of our Archdiocesan Seminary acquit themselves 1 faithfully of their duties and work with such edification and fruit, and desiring to favor and authorise them more and more in order to render their labors for the glory of God and the salvation of souls more and more fruitful, and to give them reason to fulfil their duties with fervor and joy, we wish to grant them the same testimonials of good will and fraternal affection as have been given to the other houses and communities of their congregation by our Very Reverend Confreres, the Suffragan Bishops of Our Metropolitan See."

It is needless to multiply these testimonials; suffice it to say, that the Bishops of Coutances, Evreux

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and Rennes, thought and spoke as those of Bayeux, and Lisieux, and as the Archbishop of Rouen.

It is, therefore, not surprising, as Louis XIV himself expressed it, in a letter to Pope Innocent X (1661), that a number of Prelates desired to entrust their Seminaries to Father Eudes and his associates.

We also know, by authentic documents, that Mgr. Auvry, retired Bishop of Coutances, had directed the Servant of God to establish a Seminary in his Abbey of St. Crespin, at Soissons, and that Mgr. Seguin, Bishop of Meaux, had the intention of calling him to his Episcopal city for the same purpose-projects which, for unknown reasons, were afterwards abandoned.

We also know that Cardinal de Retz, Archbishop of Paris, and Bishop de Marca, his successor, had formed the design of placing under the direction of Fr. Eudes and his sons, the Seminary which they proposed building for the instruction of the ecclesiastics of their diocese; and letters of Institution had even been drawn up by Mgr. Harduin de P~rfixe, who, at the same time, sought to place under their rule the Collège des Trente-Trois, founded for the maintenance, and education, of thirty-three poor ecclesiastics of the University of Paris; but these projects did not succeed on account of obstacles placed in the way by the enemies of Fr. Eudes.

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The priests of the Congregation of Jesus and Mary have never neglected the first aim of their Institute.

After the death of their venerated Father, they accepted in succession the Seminaries of Avranches, Dol, Senlis, Domfront, Valognes, S6ez, and Blois, and if, in spite of their efforts they were unable to found one in the capital, they possessed, however, a house, Rue des Postes, where ecclesiastical students and candidates for orders were received.

Let us add, that they directed also, at Caen, Rennes, Lisieux, little Seminaries, which were destined for poor students unable to pay their board.

At the present time, the Eudists, owing to the persecution, no longer direct Seminaries in France, but in Columbia, San Domingo, and Canada, they possess a number of grand, and small Seminaries, the students of which are distinguished by their piety, fidelity to clerical rules, holiness of life, their esteem and love of study and apostolic ministry.

CHAPTER VI. Missions of BLESSED JEAN EUDES.

To renew the Christian spirit within the faithful, especially by means of missions, such was the second end which Fr. Eudes assigned to his congregation. During his long and laborious career he spared nothing to have it realised by himself and by his Society.

A missionary in his very soul, endowed with the happiest qualities of the sacred orator; "Woe is unto me," said he, "if I preach not the Gospel"; and, like his Divine Master, he went forth preaching the Kingdom of God through cities and villages. Mission followed mission, yet he tired not of preaching, nor the people of hearing. At the age of 75 (1676), St. L6 heard him preaching with the same ardor as at the age of 41, when he appeared there for the first time; nor did they listen less to his word or appreciate it less; two years

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later, (1678), St. Peter's of Caen could not hold the crowds that thronged to hear his sermons given in aid of the General Hospital.

This success was due to the eminent qualities mentioned above; his sermons were abundant without confusion, or superfluity, and were nourished with solid doctrine perfectly adapted to his audience; the simplest understood them easily and the most enlightened found in them nothing to censure. All were won, conquered, subdued by that natural eloquence, flowing as it were, from its source, strong and vehement, yet full of grace and unction, all aflame with the spirit of God, diffusing light in full waves, exciting deep emotions, carrying away the most rebellious. Everything spoke, everything preached in our Blessed Apostle, his voice, his eyes, his countenance, his demeanor, and that inexpressible power of eloquence increased ten-fold by the sanctity of his life, and at times even by supernatural interventions.

Hence, the admirable results obtained by his missions; abuses suppressed, morals reformed, abundant restitutions made, lasting reconciliations effected, floods of tears shed, all of these attested by contemporary documents.

Hence, also, that prodigious gathering of people who came six, seven, ten, or even fifteen leagues, in order to participate in the graces of the mission. From the time of St. Vincent Ferrier, no mission

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ary had ever been seen surrounded by such crowds. The most spacious churches were found too small; it was necessary to assemble in cemeteries, public squares, and in the open country. On Sundays, it was not rare to see ten, fifteen, or twenty thousand persons assembled around our Apostle. At Valognes, in 1643, there were forty thousand present, and strange to say, everyone could hear him distinctly.

Neither severity of the season, nor the bad condition of the roads, nor the distance could check the enthusiasm of the inhabitants, who came in spite of all obstacles and spent several weeks there, until they had approached the tribunal of penance and the eucharistic banquet. As there is no better proof than contemporary documents, let us quote a few:

The following is from a great servant of God, the Baron de Renty: " Our mission which ended only last Sunday, was attended with great blessings. The missionaries wished they had been 100 in number instead of eighteen, in order to satisfy the people who waited for two, three or four days to go to confession, and even at the end of four weeks, some of them had been unable to do so. It was impossible to remain untouched in seeing the fervor of the poor people who left everything to hear the Word of God; and this honor is due to Father Eudes, who must be considered as a wonderful, and extraordinary instrument of God in the

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ministry to which he has been called. No one can resist truths spoken with such simplicity, sanctity, and force. I shall say no more to you on the subject, for the particulars should be too long. Over twelve thousand people were present on the last day; there was a whole mountain covered by them; it was a true idea of the last judgment."

Let us now hear Mr. R6n6 d'Argenson, at one time Ambassador of France at Venice. He is speaking to Pope Alexander VII After having told him that Father Eudes and his associates were producing wonderful fruits for the salvation of souls, in every place they went to work, he adds: " All Paris has felt the effects of

the missions which they preached. I have seen such multitudes of people that the churches were too small and they were obliged to preach in the public squares. What appeared to me the most astonishing was the case with which everyone heard their words ' from the most distant places. What I say here, Holy Father, is so public that one has but to ask for information to learn it."

The same tone runs through a letter of Bishop Auvry in regard to the mission of Quinze-Vingts: " Yielding to our desires, Father Eudes immediately began his sermons in the midst of such a gathering of people, and, what is more surprising of noble auditors, that at the end of the third week the church no longer sufficed to hold them, and, dur

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ing a whole month, the sermons had to be given in the open air. God showered down His blessings so lavishly that, by common consent, Paris had never witnessed anything of the kind."

Finally, let us produce the testimony of Fr. Eudes himself, on the occasion of a simple country mission, at Vasteville, not far distant from Cherbourg: " I can not express the benedictions which God bestowed upon this mission,-it is certainly prodigious. For a long time I have not preached in the church, for although very large, it is nevertheless too small on this occasion. I am always obliged to preach outside, and I may truthfully say that on Sundays we have more than fifteen thousand present. We have twelve confessors, but without exaggeration, fifty could be ~-,lell employed. The people come a distance of eight or ten leagues, their hearts are singularly touched; we see but tears, we hear but the sighs of the poor penitents. The fruits witnessed by the confessors in the confessionals, are marvellous. But what afflicts us most is that we can not hear the confessions of a quarter of them. The confessors see some waiting a week without being able to approach the tribunal of penance, who throw themselves on their knees wherever they meet a missionary, imploring him with tears and with clasped hands to hear their confession; and this, however, is the sixth week we have been here."

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In another letter, relating to a mission at Villedieu, given in October, he speaks of " a number of poor people sleeping all night on the doorsteps of the church, and in the market-place, in all kinds of weather."

The missions preached by Father Eudes lasted six weeks, even in the smallest country parishes; " without this," says he, " we plaster the evil, we do not cure it; we break evil habits, but we do not uproot them; we make a noise, but we produce little fruit." Many missions lasted more than eight or ten weeks. That of Rennes, in 1669-1670, opened on the first Sunday of Advent, and ended four and a half months after, on April 13th. And these missions were perfectly organized. There was a pastoral letter from the Bishop, a convocation of all the parishes of the county, daily exercises, solemn ceremonies, formal closing, everything, in fact, most aptly disposed to make upon souls the most salutary and lasting impression.

The instructions were not only general, they were also special for the different classes of society; ecclesiastics, nobles, mothers of families, workmen, and at times Corporations heard by turns the word of God adapted to their special needs. Nor were the children forgotten; they, as well as older persons, were taught catechism and were prepared for their first communion, which was rendered as solemn as possible. It is, indeed, to Father Eudes

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that we owe the establishment of these beautiful and touching ceremonies so cherished by the faithful, so impatiently desired by parents and children, which leave in the soul an imperishable remembrance.

1 The missionaries were trained to their holy ministry by Father Eudes himself, who chose them from the Congregation or from the Secular clergy. They were subjected to a severe and truly sacerdotal discipline while travelling, as well as in the missions, and they diffused around them the good odor of Christ, preaching by word and example wherever they went. Hence, the people, no matter how indifferent and rebellious on their arrival, soon surrounded them with religious veneration, and at their departure, accompanied them, (as at Baume) with tears and sobs.

We cannot, in this short sketch, think of enumerating all the missions of Father Eudes, we cannot even narrate some of them with full details. Let us content ourselves with some characteristic features which will place in relief, with his manner, and oratorical power, the wonderful authority which his virtue gave him, even at court before the king, and the marvellous support which heaven gave to his words on certain occasions.

- In 1648, our Blessed Apostle was directing a mission at Autun. The 4th of February was a day of licence when a number of young men gathered

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together under the name of Valentines, and in masks ran about the city indulging in every kind of debauchery. Father Eudes wishes to put an end to this disorder forever. He speaks and God gives such grace to his words that the principal ringleaders make general confessions of their whole lives and promise to renounce the works and pomps of Satan. They follow him on that very day, with the greater part of their companions, on a pilgrimage to a neighboring place too frequently profaned by their masquerades, they receive holy communion with tears in their eyes, and with such devotion that they offer to make public reparation to God and solemnly to abjure their follies. And to avoid all danger of a relapse, they leave Autun with the missionaries, and accompany them to Arnan-le-Duc.

At Paris, at St. Germain des Prés, in 1660, Fr. Eudes fears not to address his words to the Queen, Mother, Ann of Austria, and to recall to her the duties of Royalty, in the presence of her people. He insists especially on the extirpation of heresies, old and new, namely, of Calvinism and Jansenism, and on the destruction of Atheism which was spreading more and more through the capital; he insists also on the causes of public misery, namely, luxury, the source of the greatest disorders, and on the exactions of subaltern tax-gatherers. And so touching are his accents, when, in the name

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of God, he conjures the Queen to better the condition, to relieve the sufferings of her subjects, that he draws tears from the eyes of all. He then approaches a more delicate question, the distribution of benefices to worthy ecclesiastics who would faithfully discharge their duties. Notwithstanding the difficulty of the matter, he treats it with no less strength than the preceding one, imploring Ann of Austria, with tears in his eyes, to use the greatest care in her choice, and to inspire the king with a sense of his duty towards the Church and Religion, for his own interests here and hereafter. And, instead of being offended by his remonstrances, the Queen is grateful to him! "That is the way to preach, she says to her courtiers. Those who flatter, deceive us, they should tell us plainly the truths which concern us."

When the instruction is over a solemn procession of the Blessed Sacrament is organized in the large and beautiful court of the Seminary of St. Sulpice. Father Eudes, with the monstrance in his hands, gives a burning exhortation to the five hundred ecclesiastics in copes, and to the immense crowds gathered before him. Suddenly, recalling the enthusiastic acclamations with which the people had welcomed their young King and his august Spouse on their entrance into Paris on the 25th of August, he praises his auditors for having thus proclaimed their sincere attachment to these two

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sacred persons, he then adds in the midst of general emotion, that having, on that memorable occasion so frequently shouted, "Long live the King!" it was but fitting that they should render the same love to the Immortal King of Ages, to the Sovereign Monarch of the Universe, by exclaiming with all their might, "Long live Jesus!" Hardly had he pronounced these words when that immense crowd sends forth the acclamation several times repeated, "Long live Jesus!" The Queen herself, in tears at such a moving spectacle, mingles her voice with that of her subjects and cries with fervor, "Long live Jesus! Long live Jesus!"

In 1691, Father Eudes gives the jubilee exercises at the Palace of Versailles. With the monstration in his hands, he speaks on the passion of Our Lord in a most touching manner, while Louis XIV, on his knees, listens with a recollection and devotion, which show plainly to all how deeply he is touched by the words of the holy missionary. After the exhortation, the Prince remains for some time in the same humble position, and this eloquent spectacle so increased Fr. Eudes' authority at court, that from that time he could preach there the Word of God with perfect liberty.

(1) Of that apostolic liberty, here is a striking example. One morning the King was assisting at Mass, devoutly kneeling, while the greater part of his courtiers were standing and conducting them

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selves in a disrespectful manner. At the Offertory, the holy priest judged it proper to congratulate the King on the good example he was giving his people. "But," he continues, "what astounds me, Sire, is that, while His Majesty fulfils his duties of religion so perfectly, while he humbly renders to God his most profound homage, I see a multitude of his subjects who do the very contrary. Had a thunderbolt struck the holy place, greater terror could not have been cast among the courtiers. All instinctively bent their knees, but not soon enough to prevent the King, who had turned his head, from perceiving a certain number of them. In their hearts, violent hatred arose at the audacity of the missionary; they, however, concealed their indignation and joined with the others in praising the zeal and courage of Father Eudes.

What increased the authority of Father Eudes, and in the eyes of the people, surrounded him with a character all divine, was that even heaven seconded his preaching by true prodigies. Let us give two instances of this.

In 1643, he was preaching in the open air, at Valognes, when suddenly a violent storm arises and threatens to ruin everything. The affrighted audience is about to seek the nearest shelter, when the Orator stops them by a motion of his hand.

Fear not," said he, "the storm shall do you no harm." They trust his word; a sudden flood

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dates the streets and neighboring country, but it spares the crowd which listen without inconvenience to the eloquent discourse of the man of God.

At Elbeuf, on July 2, 1673, after preaching on the Blessed Virgin, he began to speak against impurity, when suddenly upon the roof was heard a sudden crash. Although there was not a cloud in the sky, it was thought to be a thunderbolt, but as it continued and seemed to come from the vault, they trembled lest the roof should cave in. Cries and lamentations were heard on every side. Some cried out for mercy; others prostrated themselves on the ground, others threw themselves at the feet of the confessors and implored absolution. Finally, the terrible noise ceased and they all retired more dead than alive. The roof was

examined, but the cause of that crash could not be discovered-God had wished thereby to touch the hardest hearts, and to dispose them to receive the graces of the mission. But we must conclude.

Let us say that his children after him continue with the same zeal and fruit that important work of evangelizing cities and countries. The innumerable articles published against them in the XVIII century by jansenistic writers are clearest proof that they had remained missionaries of mercy as their Blessed founder had called them. In the XIX century they have not degenerated, and their missions in Brittany, Normandy, Picardy, in the

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Vosges, and in a large number of cities and towns in France, have revealed to souls crushed down by a cast iron religion, the love and mercy of the Sacred Heart of Jesus which causes them to throb again with hope and life.

CHAPTER VII.

FATHER EUDES FOUNDS THE ORDER OF OUR LADY OF CHARITY.

Of all the foundations of Father Eudes, none cost him so much as the Order of Our Lady of Charity, but there is none that does him greater honor.

The Blessed Servant of God was led to found this Order to assure the perseverance of fallen women whom he converted in his missions, but who returned to their former life, owing to the abandoned state in which they were left. He, at first, brought several of them together at Caen, at the house of a poor woman, Madeleine Lamy, who consented to take them under her care. Others found a shelter in different places under similar conditions. But this state of affairs was evidently too imperfect and too precarious to last. Seconded by a number of charitable persons, and especially by Madame de Camilly, who had placed herself under his direction, and came to his aid in all his
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enterprises, Blessed Jean was soon able to purchase in the outskirts of Caen, a little house to which he transferred the penitents. He confided the direction of them to a pious lady named Marguerite Morin, with whom he soon associated precious auxiliaries.

It was on the Feast of St. Catherine, November 24, 1641, that the new-born community was installed in the house prepared to receive it. The following eighth of December, Father Eudes came there to celebrate Mass and to place the Blessed Sacrament in the small and poorly furnished room that was to serve as a chapel. Its most beautiful ornament was a statue of the Blessed Virgin holding the Infant Jesus in her arms, a donation to the Community from the Carmelite Sisters of Caen.

This statue which God made use of later on to operate several prodigies, is preserved at the Monastery of Our Lady of Charity at Caen. It has been placed in the Choir of the Religions, above the place occupied by the Superioress.

Imperfect as was its organization, the Institute of Our Lady of Charity began in a happy manner, and good was there visibly done, owing to the devotion of Marguerite Morin and her associates.

So, in 1642, Fr. Eudes solicited from the King Letters~Patent authorizing the new community. These were granted him in November through the mediation of Cardinal de Richelieu.

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Difficulties, however, were not long in arising. Marguerite Morin did not long agree with the associates whom Father Eudes had given her, and several of them withdrew, to the great regret of Fr. Eudes, who had founded high hopes on them. Soon, Marguerite Morin herself abandoned the work, of which she was the principal support, but the destination and spirit of which she desired to change. Two postulants alone remained at the Refuge, Mlle. Renée Eustache de Taillefer, a chosen soul attracted to the work in 1643, during the mission of Valognes, and a niece of Fr. Eudes, Marie Herson, then only thirteen years old.

Naturally speaking, the work must have disappeared; the trial, however, only strengthened it. After reflection, consultation and fervent prayer, Fr. Eudes begged the Sisters of the Visitation, who venerated him as a saint, to grant him three Sisters to take in hand the administration of the Community which he desired to found; they cheerfully complied with his request. They even gave him as Superioress a woman of great merit, Mother Marie Françoise Marguerite Patin, and it was with her help that he laid the foundation of the proposed Order, and drew up the most essential rules. The rule of St. Augustine had been adopted from the beginning, and the Letters- Patent granted in 1642, made express mention of this. It was accepted as St. Francis of Sales had prescribed it to his daughter

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ters, with the reserve of adding to it special constitutions in the course of time.

In 1645, Mgr. d'Angennes, Bishop of Bayeux, having permitted to give the habit to several postulants, among whom was Sister de Taillefer, ardent prayers were offered up to know what habit should be worn by the Sisters.

Marie des Vallées, a humble countrywoman who was favored with heavenly communications, one of the best supports of the nascent order, consulted the Blessed Virgin on this subject. Our Blessed Lady answered her that she desired the Sisters to be clad in a white robe, and white cloak, with "white cincture to indicate the purity of soul and body that should clothe them and make them pleasing to the Divine Spouse, and the zeal they should have in purifying souls stained with sin." The Blessed Virgin added that " she desired also the Sisters to wear within their habit and over their hearts, a blue cross, to signify that they should guard and bear in their hearts the remembrance of the passion which Jesus Christ had suffered for love of them, and for the salvation of sinful souls, and in order to remind them that they should embrace with heart and affection, for love of Him, every pain, cross and difficulty which they should encounter in the functions of the Institute." This was, in fact, the costume which Fr. Eudes gave to his daughters. He added however a white scapu

58 BLESSED JEAN RUDPS.

lar, and he also wished that they should wear around their neck a silver heart, on which, in relief, was inscribed, between a branch of lilies and a branch of roses, an image of Mary, holding the Infant Jesus in her arms: an eloquent symbol indeed, which continually recalls to the Sisters that their only care should be to make Jesus and Mary live and reign in their hearts, and that in order to succeed in doing so, they should cultivate with especial solicitude the virtues of purity and of charity.

Finally, Fr. Eudes regulated from this time, that the Sisters should all bear the name of Mary, to which should be added, in order to distinguish one from the other, the name of a mystery or saint. This was because, from its very origin, he had dedicated his Institute to the Holy Heart of Mary. and because he

wished the Feast of the Heart of Mary, which he had fixed on the 8th of February, to be the Patronal Feast of the Community.

Everything was progressing smoothly in the house of the Refuge, when new difficulties arose.

Mgr. d'Angennes, who had the most perfect confidence in Fr. Elides, and who had been the protector of all his foundations, died in 1647, and was succeeded in the See of Bayeux by Mgr. Molé, who was animated by quite opposite dispositions. Moreover, Mother Patin, who had been elected Superioress of the Visitation at Caen, had left the

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Refuge, and Mother de S. Germain, who had replaced her, did not show the same ability in the direction of the Community. In a short time also the Sisters of the Visitation, fearing that the hostility of Mgr. Molé should extend also to their own Community, in case they continued to direct a work which was displeasing to him, recalled Mother de S. Germain, and the Sisters whom they had given her as companions. For the second time the work fell into the hands of Mlle. de Taillefer and a few postulants. Again, it seemed destined to inevitable ruin, and this time all the more certain from the fact that Mgr. Molé was opposed to the profession of Mlle. de Taillefer. In this sad conjuncture, Fr. Eudes wrote to his daughters an admirable letter on the joys of the Blessed Virgin; and Marie des Valées also sustained their wavering courage by communicating to them from the Blessed Virgin, the assurance that the work would succeed in spite of every opposition, and even that its definite establishment would take place in a short time. This, in fact, proved true.

On February 8th, 1651, on the very day of the Feast of the Holy Heart of Mary, Mgr. Molé suddenly changed his mind in regard to the Institute, and of his own accord, granted letters for its establishment, which, up to that time, both Fr. Elides and his friends had most urgently solicited, but in vain. The Blessed Servant of God hastened to

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announce the joyful tidings to his daughters. "Behold," said he, in the letter which he wrote on this occasion, "I announce to you tidings of great joy. At last, after years of patient waiting, on Wednesday, February 8th, the Feast of the Holy Heart of Mary, letters for your Institution were signed by his Lordship the Bishop of Bayeux. So, now you are the daughters of the Queen of Heaven, you are bound in an especial manner to honor and love Her Holy Heart, to celebrate her Feast, with particular devotion, to be one heart with Her and with one another, and to show forth a perfect image of the love and charity, of the obedience and humility, of the meekness and zeal for souls, and the other virtues enthroned in her heart, so that by means of these you may be according to the Heart of Her Son. Fear no longer, your Community and Institute are founded on the Most Sacred Heart of the Sovereign Queen of the Universe. And this was done not by the work of man, but by the special order of heaven. For, last Tuesday, Mgr. Molé, after several delays and difficulties, had again postponed the matter until Friday, and on that day, he announced that it should be on Wednesday, which was indeed the day. May eternal thanks be given to the Most Holy Trinity, to Our Lord Jesus Christ, and to His most precious Mother!"

Soon after, Mother Patin resumed the direction of the house of Our Lady of Charity, which she

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kept until her death. It was not without difficulty that her return was obtained, for she herself felt repugnance towards it, and Mother de la greatest Bretonne, who had succeeded her as Superioress of the Visitation at Caen, was absolutely opposed to it.

But heaven again intervened. Mother Patin was at this time afflicted by very painful infirmities and a strange sadness. One day, while praying for a cure and a cessation of her interior sufferings, St. Francis of Sales appeared to her and said: "Yes! you shall have the health of body and peace of mind which you desire, but in order to render service to Our Lady of Charity." This was related by Mother Patin herself, in a letter, which has been preserved. In fact her health was restored, and some time after she returned to Our Lady of Refuge.

Then the Community was organized. The postulants received the habit, and Mlle. de Taillefer, known in religion as Sister Marie de l'Assumption was finally able to pronounce her vows. Thanks to the enlightened direction of Mother Patin, the most admirable virtues flourished in the Monastery. There was seen especially a holy emulation, a contest of reciprocal attentions, an eagerness to render mutual aid and service. They vied with one another for the honor of performing the most painful duties, those most repugnant to nature. A word from the Superioress was sufficient to alleviate every pain and to restore peace to the heart.

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However, a new cross was not long in falling upon the shoulders of Father Eudes. In 1655, Mgr. Servien, the successor of Mr. Mo16, in the See of Bayeux, took from him the Superiorship of the house of Our Lady of Charity to give it to "M. Legrand, parish priest of St. Julien of Caen. This was a great trial for the Community, and a still greater one for Father Eudes. He did not, however, cease to take a most paternal interest in the Community; and when he wrote to them he repeatedly assured them that he visited them every (lay in spirit, and that every morning, at the holy altar, he offered each and every one of them to Our Lord, begging Him to bless and protect them.

About the same time he wished to resume a long cherished project, namely, that of obtaining for the Institute the approbation of the Sovereign Pontiff. In 1646 and 1648, he had sent to Rome one of his children, Father Mannoury, who had taken measures in this direction, but without result. In 1661, Fr. Eudes urged the Community to send to Rome a Flemish priest, M. Boniface, to take up the matter, and, if possible, to bring it to a happy issue. Mother Patin, however, consented to this only with great difficulty, and as the affair was prolonged, she discontinued sending to M. Boniface the funds necessary to meet expenses, and he was obliged to return to France without having obtained the object of his mission.

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Rome hesitated to approve an Institute devoted to the conversion of fallen women, fearing lest the Sisters themselves should find in the work an occasion of ruin. The Blessed Jean Eudes was more confident, and in a letter written on the Feast of the Assumption, in which he spoke in beautiful terms of the sublimity of their vocation, he feared not to address to them these words, considered prophetic, and which are every day more and more realized: "I tell you, my dear daughters, that it is impossible for Our Lord to let those fall, who, for love of Him, assist others to rise. Purity is not stained when accompanied by true charity. Have confidence in Him who has called you to work with Him for the salvation of souls; if you mistrust yourself and lean upon Him, He will not withdraw to let you fall."

1 Some years later, Blessed Jean Eudes hearing that the Abbé de Rancé and the Abbé du Val-Richer, friends of his, were going to Rome for matters pertaining to their Order, he begged them to solicit again approbation for "Our Lady of Charity." and this time negotiations were successful; the Order was approved by a Bull of Alexander VII, dated January 11, 1666. We can easily imagine the joy of Fr. Eudes and his daughters on hearing this happy tidings. Mgr. de Nesmond had no sooner received the Bull of Approbation of Alexander VII, than he brought it himself to the Convent

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munity. On the 3rd day of the following June, he came, in person, to preside over the renovation of their vows. Father Eudes, with the benefactors, and the most distinguished personages of the city, assisted. At the end of Mass, he ascended the pulpit and took as his text these words of St. Mark: ---They shall lay their hands upon the sick, and they shall recover." (Mark 16-18). After the usual congratulation to Mgr. de Nesmond, he addressed himself to the Sisters in about the following words: ---Daughters of the Holy Heart of the Mother of Fair Love, behold the day so long desired, on which you renew your vows! Renew them with all your heart, ' Corde magno et animo volenti.' You are about to pronounce the vows of poverty, chastity and obedience, as other religious do. But you will be greatly distinguished from them by the fourth vow which you will take to work for the salvation of souls, that have been redeemed by the precious blood of the Son of God. Remember, my beloved daughters, that you are founded only for this, and at the hour of death, God will demand of you a strict account of this employment. Oh! how severely shall that Religious of Our Lady of Charity be received who shall appear without one soul to present to God! It is your duty, dear daughters, to think of this, and let it be not only your firm belief, but your greatest care to hold yourself indispensably obliged by your every thought, atten

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tion and industry, and especially by the example of a holy life, to bring to your Spouse the souls already redeemed at the price of His blood."

Two years later, Mother Patin peacefully passed away, surrounded by her daughters whom she had so admirably formed in the spirit of their vocation. In her last moments, it seemed that God manifested to her the wonderful development of the Institute, for the foundation of which she had so labored. This, at least, we are given to think from the beautiful words which she addressed to the Sisters a few moments before her death: " Oh! Daughters of Charity, to what great things are you called! Since God is pleased with you, be you pleased with Him! Be faithful to your duties, work efficaciously for the salvation of souls and you shall enjoy the greatness of His mercy." She urged them to have a great devotion towards St. Francis of Sales, and referring to the fact we have mentioned, and to others of which we have no knowledge, she said: " I can well assure you that Our Lord has wrought miracles through Him in favor of your house."

A religious of the Order ' Mother Marie du St. Sacrement Pierre, succeeded Mother Patin as head of the Community. It was she who published, in 1670, the first edition of the Constitutions, which Fr. Eudes had composed with the aid of Mother Patin.

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These Constitutions are in great part borrowed from those of the Visitation. However, the special end of the Institute led Fr. Eudes to make, in the Constitutions of St. Francis, changes of considerable importance.

We have already seen that he imposed upon the Sisters, besides the three ordinary vows, a fourth, namely, to work for the conversion and the instruction of penitent women, and it is this heroic vow which characterises Our Lady of Charity and makes it one of the most beautiful creations of Christian charity. The first Constitution is expressly consecrated to indicate the special end of the Institute, and to exalt its sublimity. According to the opinion of all who have either studied or merely read it, that Constitution is really worthy of admiration. The Blessed Servant of God there treats of zeal for the salvation of souls with an elevation of view rarely met with. The thoughts which he there exposes were familiar to him, and he developed them at length in some of his works, and especially in " le Bon Confesseur." With zeal for the salvation of souls, the virtue which Blessed Jean Eudes recommended above all, was fraternal charity. In their Constitutions he consecrated to this great duty of the religious life a chapter, which is entirely from his pen, and which is certainly one of the most beautiful in the book. Nothing more gracious can be found, nothing more tender or more suave.

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In its organization, the Society resembles most Communities of women. It is composed of two classes of Sisters, the choir-Sisters, who recite the office of the Blessed Virgin, and the converse Sisters, who, instead of the office, recite certain vocal prayers. With the exception of the veil, which is black for the former, and white for the latter, they all wear the same costume, which has been described above. They are all cloistered, but the Order admits, for outdoor service, Touri&e Sisters, who dress in black, and wear the silver heart like the other Sisters.

At the end of her second term of three years, Mother Maric du S. Sacrement was succeeded by the niece of Blessed Jean Eudes, Mother Marie de la Nativité Herson, who was succeeded, in 1678 by Mother Maric de l'Enfant Jesus de Bois-David.

Full of veneration for their Blessed Father, these two fervent nuns worked with him in drawing up their daily orders, and in preparing a new edition of the Constitutions, into which Mother Marie du S. Sacrement had introduced a few innovations, small indeed, but displeasing to the Founder.

During his missions, Fr. Eudes frequently wrote to his daughters, and they religiously preserved his letters. After his death they made a collection of them, which we still possess, and which the editors of Father Eudes' works will not fail to publish.

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In his letters, Fr. Eudes endeavoured to make his daughters understand and love their vocation. He spoke of it with true enthusiasm: "Yes, my dear daughters," he one day wrote, "you have, in a certain manner, the same vocation as the Mother of God; for, as God chose her to form His Son in her, and by her, in the hearts of the faithful, so did He call you to the holy Community where you are. to make His Son live in you, and recall Him to life in sinful souls where He is dead. God sent her on earth and made her the Mother of His Divine Son, and gave her all the graces and qualities which she possesses, in favor of sinful souls, without which she would not be what she is, and He has placed you in His holy house and has in store for you many graces for the same end. Oh! my dear Sisters, how holy is your vocation! How advantageous is your position. Oh! how prodigious is the bounty of God towards you, for having called you to such an Apostolic Institution. Oh! how worthy of condemnation should be your ingratitude, were you not to acknowledge the immense obligations you owe the divine mercy for such favors."

He did not, however, conceal from his daughters the difficulties of the work. On the contrary, he reminded them that they should find there difficulties of every kind. But he exhorted them to embrace them with courage by recalling to their minds

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that the way of the cross is the way to heaven." Do you not know," he said, "my beloved daughters, that the royal road to heaven is the way of the cross, and that there is no other. Do you not know that the true, solid virtues which are necessary to make you pleasing to God are not acquired without great trials, mortification and self-violence? Do you not hear the Lord telling you that 'the Kingdom of God suffereth violence, and that the violent bear it away,' and that He Himself had to pass through an infinite number of tribulations before entering into His own glory, which is His by so many titles. How can you be counted amongst His members and His Spouses if you do not wish to be conformed to Him? Do you wish a new

Gospel made expressly for you? Do you wish to go to heaven by another road than that followed by the Mother of God and all the saints? Or do you wish to go alone and leave your poor sisters on the road to hell, because you are too tender to extend your hand to draw them from it?"

"Should we not die of confusion, said he on another occasion, "at the sight of our weakness and cowardice? The least difficulty crushes us, the slightest temptation overwhelms us, flies become elephants; we are sad at what should rejoice us, we tremble at what should not cause us any fear. We are willing, indeed, to enjoy the benefits of holy religion, but we do not wish its crosses. We

70 BLESSED JEAN EUDES.

imagine devotion consists in an idle life without labor. Oh! how greatly are we deceived! Every devotion which does not proceed towards denial of self, of one's own will, one's own satisfactions, to carry the cross, and follow Christ along the way 1-1e went after stray souls, is but an illusion and a deceit."

This entire letter, written for the Feast of the Assumption, is truly admirable. "I know no'," said Mr. Henri Joly, "whether the Sisters of Our Lady of Charity have to read it or hear it read once a month, as the Jesuits have to hear the famous letter of St. Ignatius on obedience. In any case, it is worthy of such an honor." It is, in fact, difficult to read it without feeling more inflamed with zeal for the salvation of souls.

In other letters, the Blessed Servant of God treats of the great actions of the religious life, the taking of the habit, which consists "in putting off one's self and all things to take on the spirit and virtues of Jesus and Mary," of the religious profession which he wished them to consider as a sacrifice, insisting especially on the fundamental virtues which he wished to see flourishing in the Order.

"I entreat you, my dear Sisters," he one day wrote, "to be faithful in the observance of your rules and constitutions, and in the practice of all holy virtues, especially humility, obedience, mutual charity, zeal for the salvation of souls, submission

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to the most holy will of God, pure love for Jesus and devotion to His holy Mother." And, he added, "This is what I have always preached to you, my dear daughters, what I will preach to you all my life, for we have nothing to do in this world but to study how to please God, and there is no other means of pleasing Him but this."

In his last years, the Servant of God visited his daughters of Our Lady of Charity, and he was happy to address them on their fourth vow. He also liked to visit the infirmaries to console and encourage the sick, and to give the Sisters, while passing through the house, precious instructions. Thus, one day, he asked one of them if she loved God well. She answered that she endeavoured to love Him with all her heart.

"Do you know well, my daughter," he answered, that you have two hearts, a large one, and a small one. The latter is yours, the former is that of our good Saviour, which is also yours, because our Eternal Father has given it to us, and He Himself has given it to us. Then, it is with this adorable heart, that we must love God, for what can you do with your little heart? Henceforth, then, say: 'I love Thee, my God, with all my large heart.' "

Another day, it happened that an old Sister, forgetting herself, spoke in his presence a few words that savored slightly of affectation. He corrected

72 BLESSED JEAN EUDES.

her severely, and then addressing all the Sisters, he said: " My daughters, I beseech you to abhor the world and all its maxims. Let there be nothing but great simplicity in all your manners and in all your words."

On another occasion, a short time before the annual renovation of vows, he explained to the Sisters the dispositions with which they should perform that action. " The principal disposition," said he, " consists in presenting to God, on this occasion, a heart truly humble, and annihilated at the sight of our miseries. You must even seek in your families the most humiliating remembrances to draw forth humility and to cherish the contempt that results therefrom. Thus convinced of your own baseness, you will make your sacrifice very agreeable to your divine Spouse, who is pleased only in humble souls."

On another occasion, he charged the Sisters to say, with piety, the thanksgiving after meals, so as not to deprive their founders and benefactors of the help they might receive from their prayers. The formula employed asks God to grant benefactors heavenly goods in return for the temporal goods which they have donated to the Community. This is how Blessed Jean Eudes perfected, by his familiar counsels, the spiritual formation of his dear daughters, whom he greatly desired to become holy nuns.

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He did not forget them in his will.

In the XI article, after having bequeathed his priests the Sacred Heart of Jesus and Mary, he believed he could dispose of as something that belonged to him, in an especial manner, he also bequeathed it to the Nuns of Our Lady of Charity.

" I also give these most precious Hearts to all my dear daughters of Our Lady of Charity, and I give each and everyone of them in particular to these most loving Hearts."

And Father Eudes terminated, this article by promising his daughters that, if God was merciful to him, he would have a special care of them in heaven, and that he would assist them at the hour of death. When their founder is declared "Blessed" by the Sovereign Pontiff, it should be very dear to the Nuns of Our Lady of Charity to recall that promise which Fr. Eudes also extended to all his spiritual children.

In the lifetime of Blessed Jean Eudes, the order of Our Lady of Charity was established at Rennes (1672), at Hennebont (1670), at Guingamp (1676). A little later, new Communities were founded at Tours (1714), at La Rochelle (1715), and at Paris (1720).

In the course of the 18th century, this Order, so useful to the Church, had considerable development, but was divided into two branches, that of the Refuge, and that of the Good Shepherd of Angers.

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The Monasteries of "the Refuge" have preserved in its integrity, the organization established by their Founder, and are independent of one another, according to the custom of ancient Communities. The Sisters of our Lady of Refuge have the following establishments in France: at Caen, Paris, Versailles, Tours, La Rochelle, Rennes, St.- Brietic, Nantes, Lyon, Valence, Toulouse, Blois, Marseilles, Besançon, Le Mans, Valognes; in Ireland, at Dublin; in England, at Bartestree, Waterlooville, Troglodge, Mold; in Austria, at Salzburg; in Spain, at Bilbao; in Italy, at Loretto; in the United States, at Buffalo, Alleghany, Green Bay, Hot Springs; in Canada, at Ottawa, Toronto, New Westminster; in Mexico, at Santillo; and other foundations are being prepared or being realised.

In 1835, Mother _Xlarie de St. Euphrasie Pelletier, Superioress of the Monastery of Angers, in

order to give the Institute a more powerful expansion, asked and obtained of the Sovereign Pontiff, that the houses already founded, or to be founded by her Monastery, should remain dependent on the Mother-house, the Superior of which received at the same time the title and authority of Superior-, General. This admirable woman, who was fit to rule a kingdom, was like Blessed Jean Eudes, animated by a wonderful zeal for the salvation of souls. She succeeded in communicating her zeal to her Sisters, and she gave such an impulse to her

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Institute that soon the Good Shepherd had convents in every part of the world. To-day, this vigorous branch of Our Lady of Charity numbers at least 250 houses, and every year sees new foundations added. Mother Pelletier was declared Venerable on December 11th, 1897, and there is every reason to expect that before long the Holy See will proclaim that she practised all Christian virtues in an heroic degree and will complete all the other formalities required to bestow upon her the honors of Beatification.

CHAPTER VIII.

BLESSED JEAN EUDES AND THE DEVOTION TO THE SACRED HEARTS OF JESUS AND MARY.

Father Eudes, in the 10th article of his will, expressed himself thus:

" To the full extent of my will, I give myself up to the incomprehensible love, with which my Jesus and my all-good Mother have, in an especial manner, given me their most loving Heart, and in union with this love, I give this same Heart as, something which belongs to me, which I can dispose of, for the glory of my God. I give it, I say, to the little Congregation of Jesus and Mary, to be the portion, the treasure, the principal patron, the heart, the life, the rule of the true children of this Congregation, -and also give and dedicate this same Congregation to this divine Heart to be consecrated to its honor and praise for time and for eternity."

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At what time and in what manner, Jesus and Mary had made Father Eudes this gift, we know not. But this is certain, that the devotion to the Sacred Heart dates from his youth, if not from his very childhood, for we find manifest traces of it in his second work, " le Royatime de J6sus," published in 1637.

It is incontestable that as soon as he thought of instituting the Order of Our Lady of Charity, he determined to dedicate it to the Holy Heart of Mary; that in instituting his Congregation of Priests he gave them as patrons, the Sacred Hearts of Jesus and Mary, the worship of which he then began to organize among his children, at the same time as he confided to them the mission of spreading it throughout the world. From that time they were to recite, twice a day, a salutation in their honor: " Ave, Cor Sanctissimum," " Hail, Most Holy Heart, etc." -and to terminate their Community exercises by another prayer: " Benedictum sit cor amantissimum," " Blessed be the most loving Heart, etc." The same practice was prescribed for the Community of Our Lady of Charity. From that time, also, two days were fixed upon by his priests, to celebrate annually the Feast of these Holy Hearts, "which are morally but one," says Fr. Eudes, and this is the reason why when speaking of them, he unites them in one expression, " The Sacred Heart of Jesus and Mary," instead

of "The Sacred Hearts of Jesus and Mary." This devotion did not remain confined to his Communities.

In 1643, our Blessed Apostle dedicated, in the Church of S. Saliveur-le-Vicomte, an altar in honor of the Holy Names of Jesus and Mary, and of their Sacred Hearts. In 1645, he had the "Ave Cor--" approved by two Doctors, Dom de la Dangic-deRenchy, a Benedictine Priest, and Father Chancerel, a Cordelier, with the intention of making it popular.

About the same time, the devotion of the Holy Heart of Mary was also established at Paris, in a society of young men, with the special character which Fr. Eudes had impressed upon it, that is, in union with the Heart of Jesus, we speak of the Society, "Des Bons Amis," instituted and presided over by the celebrated Mr. Boudon. Finally, on February 8th, 1648, at Antun, the Feast of the Most Holy Heart of the Mother of God was, at his request, solemnly celebrated in the cathedral, with the authority of Mgr. de la Madeleine de Ragn.,

The Mass and office approved by this Prelate had been composed by Blessed Fr. Eudes, and from that time, were used to celebrate the Feast every year in all the churches and chapels of the Diocese.

On that occasion, the office and Mass were published in a small book for which the author, a little later, solicited and obtained the approbation of the

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Bishops of Soissons, Noyon, Evreux, and the Archbishop of Bourges. This little book having gone out of print, was re-edited at Caen, in 1650, and in 1663, with considerable additions, and new approbations, namely, those of the Bishops of Coutances, Lisieux, Toul, Bayeux, Quebec, and of the Archbishop of Rouen and of the Vicar-Apostolic of China, and of the Seven Doctors of the Theological Faculty of Paris.

Propagated by the incessant Apostleship of Fr. Eudes, the devotion of the Holy Heart of Mary spread rapidly among the people, and in religious Communities, so that in a remarkable letter of 1672, he could affirm that the Feast of the Holy Heart of Mary was celebrated throughout the whole of France.

A few years later, he could have affirmed that the Feast was also celebrated in Canada, with the office composed by him. This was due to one of his spiritual daughters, of St. Sanveur-le-Vicomte, Sister Catherine de St. Augustin, Religious of the Hotel Dieu, of Quebec, and to Mgr. de Laval, one of his friends.

But we must notice that the office, in 1648, could be entitled, "The office of the Sacred Heart of Jesus and Mary," so great was the place occupied by the Heart of Jesus.

Even in the following editions, although that place diminishes on account of the special office

which he was preparing in honor of the Sacred Heart, it is none the less true, that it is frequently found united to the Heart of Mary, in which the Invitatorium presents It as living and reigning forever.

From 1668, perhaps earlier, the special worship of the Sacred Heart of Jesus, distinct from that of the Holy Heart of Mary, first began to appear in the devotional exercises which Fr. Eudes recommended to his priests. That year, in fact, he published for them, a Manual of prayers, and according to this manual, they should every day after the office, address to the Sacred Heart the following prayer: "O most element Jesus, I offer this action to Thy divine Heart that Thou mayst correct and perfect it." Every Saturday, before the noon examen, they were to recite the Litanies of the Heart of Jesus, and after Laudes, those of the

Heart of X1ary. Finally, they were invited to tes~ tify their gratitude to God by a hymn all inflarned with love towards the Holy Hearts, the last verse of which entreats the Heart of Jesus to immolate their hearts perpetually in its flames.

The distinction between the two worships and the two Feasts became an accomplished fact in 1670, - when Father Eudes had completed his Mass and office of the Heart of Jesus, which he had begun, in 1659, and when he had obtained from Mgr. de la Vietiville, Bishop of Rennes, permission

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to use it on August 31st, in celebrating the solemn Feast of the Sacred Heart in the Seminary which he had just founded. The distinction was yet more marked in 1672, when, by the authority of the Bishops of Coutances, Lisieux, Evreux, Bayeux, and of the Archbishop of Rouen, he had promulgated the institution of this solemnity in the houses of his Society. Hence, by his zeal, the feast, office and Mass, were not slow in following wherever the Feast of the Holy Heart of Mary had been established. Let us cite proofs, few but decisive.

The Abbess of the Benedictine Sisters at Mont martre, hastened to adopt theni, so that in 1672, at the latest in 1674 (the year of the first re~ elations made to the Blessed Margaret Mary, relative to her Apostleship), the hill of Mont martre, at the very spot where the Basilica of the National Vow rises, already resounded with the praises of the Sacred Heart of Jesus, owing to the office which had been composed by our Blessed Apostle. The Benedictines of the Most Holy Sacrament were also among the first to adopt the Feast of the Sacred Heart of Jesus, not only at Paris, but at Ranibervilliers, Toul and Nancy, while waiting to carry it to other countries by new foundations. Finally, without speaking of the Carmelites, the Ursulines, and other Communities (in intimate relations with Fr. Eudes), who embraced at least the devotion to the Sacred Heart of Jesus, if they did not celebrate

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solemnly the Feast, let us recall the fact that the Sisters of the Visitation, having once received the permission to celebrate the Feast of the Sacred Heart, borrowed the Mass and office composed by Fr. Eudes, which they used, at least, until 1750. How beautiful was that office! How beautiful that Mass! Nothing proves it better than the following fact which took place on the 27th of October, igoS, at the Refuge of Versailles:

There was, on that day, a taking of the habit, and the ceremony was presided over by Mgr. Gibier, Bishop of the Diocese. The 27th of Octo~ ber is the Octave of the Feast of the Sacred Heart of Jesus in all the Institutes of Father Eudes, and hence it was the Mass, composed by him, that the Prelate had to say. Hardly had he returned to the vestry, when he exclaimed: " What a beautiful Mass! how full of devotion! Where did you find it; I did not know it before! This is the Mass which should be used in the whole Church. Who is the author of it? He was told that its author was Father Eudes, the founder of Our Lady of Charity, and that the Mass dated from 1670, three years before the revelations of the Sacred Heart of Jesus to the Blessed Marguerite Mary. He immediately asked for a life of the holy man who was too little known to him.

Fr. Eudes was not content with composing prayers, and office and Mass, in honor of the Sacred

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Hearts of Jesus and Mary, he also established confraternities for the propogation of this worship, and six Briefs of Clement X, in 1674 and 1675, acknowledged and consecrated their existence in the Seminaries of the Society. Moreover, under the patronage of the Holy Heart of the "Mother Most Admirable," he created for persons of both sexes, who, though living in the world, would take the vow of celibacy, an association whose principal aim should be to practice and to propogate the devotion to the Sacred Hearts of Jesus and

Mary. This association, which was most flourishing before the Revolution, still exists in Brittany and Normandy and in other countries, where it renders, as in the past, great services to the Church.

In the ioth article of his will, Fr. Eudes adds to those already quoted, the following memorable words:

" I implore and conjure all my dearly beloved Brothers, to render and to have rendered to the divine Hearts of Jesus and Mary all possible honor, to have their Feasts celebrated on the days marked in our Proper, with the greatest possible devotion, and to give exhortations on this subject in all their missions, to endeavor to form in the hearts of all a very perfect image of the Most Holy Heart, to regard and to follow it, as the first rule of their lives and of their conduct, and to give themselves to Jesus and to Mary in all their actions and exer

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cises, in order to perform them with the humility and other dispositions of their Sacred Hearts, so that by this means they may love and glorify God with a heart worthy of Him, ' Corde magno et animo volenti,' that they may be according to the heart of God and the true children of the Hearts ,of Jesus and Mary.

The mission which the priests of the Congregation of Jesus and Mary received from their Father, they have, up to this day, considered it an honor to fulfil. They have ever made themselves the Apostles of the mercies of the Sacred Hearts, in their Seminaries, Colleges and Missions; and their Seminaries, Colleges and Missions have been so many centres of diffusion for their beloved devotion.

Let us mention only two very significant facts. It was Father Hébert, eighth successor of Father Eudes in the direction of the Society, who induced Louis XVII whose confessor he was, to consecrate his kingdom and his family to the Sacred Heart of Jesus.

It was Father LeDor⁶, the twelfth successor, who recalled first to the Count of Chambord, then to the Count of Paris, the vow of Louis XVI, and the desire of Jesus, from which princes he obtained the promise that, if they one day came into power, France should be consecrated to the Sacred Heart.

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Finally, let us not close this chapter without saying that the Nuns of Our Lady of Charity have ever joined with their brothers the Eudists, in zeal for the propagation of the devotion and worship of the Sacred Hearts. And how has their zeal been rewarded? It was to a daughter of St. Francis of Sales, so greatly devoted to the Sacred Hearts that, about the end of the 17th century, the Sacred Heart of Jesus reserved the glorious mission of making known to the world the anguishing claims of His outraged love, and at the same time revealed to her the ardors of His charity. And, in the decline of the XIX Century, it was to a daughter of Father Eudes, its first apostle, Mother Mary of the Divine Heart (Droste Zu Vischering), that our Divine Lord entrusted an august message to the Head of the Church, Pope Leo XIII, for the consecration of the whole world to His Sacred Heart.

CHAPTER IX.

BLESSED JEAN EUDES AND JANSENISM.

The fact of having been the Apostle of the devotion to the Sacred Hearts, the fountains of graces and oceans of love and mercy, would in itself suffice to place Blessed Jean Eudes among the enemies of the jansenists, that horrible sect which denied a universal Redemption and considered Christ only as judge, not

as Saviour. And had he done nothing more than preach and spread this devotion, he would have incurred hatred, insults and persecution from the followers of the Abbé de Saint-Cyran. But his conduct, his sermons, the spirit which he infused into his Seminaries, contributed in no smaller degree in placing him clearly and openly among the declared enemies of the new errors and their defenders. When he heard of their doctrine and of their obstinacy in upholding it, his perfect submission to the decisions of the Holy See did not permit him to use mild terms. He strongly

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condemned their obstinacy, and recommended to his priests to condemn it and to declare themselves openly against it on every occasion: " We must do so fearlessly," he repeated, " whatever may happen. We cannot be indifferent in a matter so clearly decided by the Holy See." " jansenism," he wrote to a friend, "is most pernicious, because it is a heresy which destroys faith." And in another place: " It were better to have no Seminaries than to have them directed by jansenists." He therefore charged the priests of his Society to avoid the innovators as a plague: they should be as opposed to them as fire is to water, as heaven is to hell. And he himself gave them on more than one occasion an example of that avoidance and aversion. Here is a rather amusing instance.

Mgr. de Nesmond, a Prelate who was very fond of Fr. Eudes, one day took him in his carriage to visit a Religious Community. Near him was a priest of another Community who was strongly attached to the new errors, but who could very cunningly conceal his opinions when occasion required. Mgr. de Nesmond, who knew the hypocrisy of that individual, wishing to give him a lesson and perhaps also to enjoy a little fun at the embarrassment of the Servant of God, suddenly asked of the latter if he knew in whose company he was. Father Eudes answered he had the honor of being with his Bishop. " That is not what I ask

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you," said Mgr. de Nesmond. " Certainly, you are with me, but do you know who this gentleman is? He is a declared jansenist." " OH" exclaimed Father Eudes, " please permit me to alight! Coachman, stop, please, stop!" " No, I forbid you," said the Prelate, thus causing mortification to two persons at the same time.

Let us, however, remark that his zeal for sound doctrine was tempered by the most Christian Charity towards persons. Neither Fr. Eudes nor his brethren ever connived with the heretics, but they prayed for them, and the Blessed Servant of God desired that a Mass should be celebrated every day in the houses of the Institute for their return to the true faith.

On the other hand, no matter how deep and ardent was his horror of jansenistic errors, he knew there was a time to speak and a time to keep silence. If, in the Missions of 1660, at Paris, the stronghold of the Sect, he waged war against it and unmasked its hypocrisy, if he publicly adjured the Queen in the Court of the Seminary of S. Sulpice, to uproot it as well as Calvinism, he habitually judged it useless to protest before the public against a heresy of which they did not even know the existence.

He confined himself, and he charged his missionaries to do the same in their public instructions, to clearly convince the people of the obligation

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which Christ imposed upon them of hearing the Church, of respecting her authority and of submitting to her decisions.

He forbade them to treat disputed questions; he himself refrained from treating them in the pulpit

and from exposing them to the consideration of his auditors. Was it not their mission to sanctify souls, to draw them to Christ, not to trouble them, not to cause division among them nor to drive them from Him who is their salvation, their Resurrection and their Life?

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CHAPTER X.

TRIALS AND PERSECUTIONS OF BLESSED JEAN EUDES.

" The Cross," said a holy Prelate, " is the Seal of the Chancery of Heaven." This seal, God impresses upon works and upon men that He wishes to mark with a divine character. The cross is not wanting either in the life of Father Eudes or in his works; but a faithful exposition of the trials he had to undergo, would be too long a chapter, one beyond the limits of this sketch, where we can give but a general idea of them.

Trials and crosses were, we may say, the constant portion of Fr. Eudes, for he never ceased suffering in his body, while he continually suffered in his soul at the thought of man's iniquities and of the offenses committed against the Divine Majesty. But at different periods, he encountered violent storms, excited against him by his enemies, storms which, naturally speaking, must have caused his ruin and that of his 'Institute. It is of the latter that we wish to speak here.

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The first was let loose against him in 1644-45, with such violence that only three of his friends remained true to him. He was treated as a man without faith, without religion, without honor, without conscience, guilty of knavery, perjury, sacrilege, and rebellion against his lawful Superiors. The most moderate considered him a charlatan, who sought but to deceive and seduce, and whose artifices succeeded only too well. Laymen, priests, religious, pastors, curates, even in the pulpit and in the confessional, gave way to most virulent diatribes against him.

Shortly after, at the death of Mgr. d'Angennes (1646), a flood of hatred and persecution burst forth against the Servant of God: all his faculties were taken from him, so that he could no longer give missions in the diocese of Bayeux. On the nomination of Mgr. Molé to this See, the situation was rendered still more grave (1646-1652) ; he was rejected, judged, condemned without a hearing; his enemies thought of destroying the Seminary he had founded, the Seminary chapel was closed. The first year of Mgr. Servien was not more favourable to him. Filled with prejudices, the Prelate thought of carrying out the pernicious designs which death had prevented his predecessors from realizing.

Then, at Rouen (1658-1660), came the attacks of the Jansenists to Prevent the foundation of the Seminary, or to satisfy their desire of revenge:

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their calumnies also, in this city and at Caen, to make him responsible for the imprudent conduct of the followers of Mr. de Bernières; then, the failure of the negotiations at Rouen for the approbation of his Institutes, which failure was due to the intrigues of his enemies; and again in 1671, after his successes at Court, defamatory libels that lacerated his reputation in the vilest manner at Paris and in Lower-Normandy. In 1673, after the mission of Saint-Germain-in-Laye, still more formidable tempests arose, when it was known that he persisted, with the support of the King and Queen, in his design of having his Congregation approved by the Holy See. He was openly opposed at Rome, he was described to the Cardinals as an ambitious man, his Congregation as a public danger. Facts were communicated to them charging him with the most enormous, the most odious crimes. And, as it was possible to triumph even in spite of all

these accusations, owing to the Royal protection, they lowered him in the esteem of Louis XIV, by producing a request which one of his mandataries, Father Boniface, had presented to the Pope, unknown to Fr. Eudes, and contrary to his will, which request was loudly denounced as a betrayal of the interests of the Crown of France and the rights of the Gallican Church. The Servant of God, by a "lettre de cachet," was banished to the Seminary of Caen. Meanwhile, the hatred of his

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enemies knew no bounds, they poured upon him insult and calumny, they went so far as to corrupt his secretary. At Rome, Paris, Valognes, Caen, Rouen, a plot was most skilfully concocted, an avalanche of libels was published to assure his complete ruin. His virtuous and edifying life, his admirable piety, his zeal for the salvation of souls, the fruitfulness of his works, all these were so diminished, so maliciously disfigured, that even men of great virtue were shaken in their opinions, not knowing what to think or to believe. If, at least, his innocence was solemnly acknowledged and proclaimed, the effects of this tempest were no less felt. His Congregation was riot approved by the Pope, the Royal favor was not granted him until a short time before his death.

We have only touched upon the most prominent points of the trials of the Man of God, without speaking of the more intimate crosses, or of the contradictions and persecutions to which he was continually subjected in his missions, which came from persons of the world, even from priests, both Regular and Secular, and at times from the holiest among them. The little we have said suffices to show how acceptable he was to God since God was pleased to try him in so constant and extraordinary a manner.

Calumnies, outrages, contradictions, persecutions, crosses of every kind -was it not his most

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aident desire to see them befall him each day more numerous and more heavy? Had he not in 1637, by an act signed in his own blood, offered himself to God "to suffer every kind of martyrdom," and « all the torments of earth and hell,» imploring Him to accept and perfect his sacrifice. God took him at his word, and changed his life into a continual martyrdom.

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CHAPTER XI.

BEESED JEAN EUDES BROKEN DOWN BY AGE AND SICKNESS, RESIGNS THE DUTIES OF SUPERIOR.

We have spoken only of the moral sufferings of Father Eudes. Let us now say a word concerning his corporal sufferings, which were very great.

His incessant labors exhausted his strength even to the very point of death. This was his condition after the plague of Caen in 1631, and during the missions of la Ferté Vidame in 1657, and of Granville in 1665; also in 1662, after his endeavours to establish his Congregation in the Capital. The trials which wounded his heart also shattered his health; hence under the blow of the Royal disfavor and especially of the betrayal of his secretary, he was seized with a fever so violent as to inspire grave alarm for his life.

His infirmities were moreover numerous and cruel.

Let us listen to his first biographers on this point. "He suffered for a considerable time from hemorrhages, which reduced him to such a state of weakness that he could scarcely speak. During twenty or twenty-five years he also endured severe chills in his shoulders which caused him great torment. His constitution was so delicate that the slightest touch caused him as much pain as heavy blows did to others. It is, therefore, easy to judge how much he had to suffer from the ordinary accidents of life, such as the cold of winter, the heat of summer, and the fatigues of travelling. He was a man of sufferings; not a moment was he free from infirmity. He found therein his sanctification, and the use he made of them was one of the means employed by God to raise him to the high degree of perfection which he attained."

Yes, Father Eudes was a man of sufferings, there is nothing excessive in the term but never more so than from 1678, when his bodily health visibly declined and his infirmities greatly increased. At the end of the summer he was attacked by a violent fever, which was rendered still more grave by internal diseases which he had already felt on several occasions. In the following year, on his return from Paris, where he had recovered the Royal favor, the jolting of the coach caused him a hernia of the most painful nature, so that his existence, from that time, was but a long agony.

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Seeing the gravity of his condition he at first chose a coadjutor, as the Constitutions authorised him to do; but as his illness increased, he soon resolved to lay down the Superiorship and to have a successor elected canonically. Consequently, an assembly was convoked and held at Caen, June 27th, 1680, and on the 27th, Father de Camilly, one of his most beloved disciples, received 16 votes out of 18.

Hardly had the name of the Superior elect been proclaimed when the Blessed Servant of God prostrated himself at his feet, and in that most humble posture begged his blessing and offered himself as the very least of his brethren to obey his orders a most touching spectacle, which drew tears from the eyes of all. From that time, Fr. Eudes was the first to show the new Superior every mark of perfect submission; he wished him to enjoy all the authority and precedence due to his office, and that in all questions relative to the Society the members should address themselves to him. Never did his humility shine more brightly; it was equalled only, by the constant attention of his successor not to avail himself of his authority over him. Between them there was never a shadow of disunion or mistrust, but ever an admirable harmony of thought and sentiment, which were the fruits of grace rather than of nature.

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DEATH AND FUNERAL OF BLESSED JEAN EUDES.

Once released from the administration of the Congregation, Father Eudes thought only of preparing himself for death, and it was with this intention that he began his annual retreat.

He felt that this retreat was to be his last, and he wished to make it serve as an immediate preparation for that great passage from time to eternity. He had drawn up for the use of Christians, in his "Royaume de Jésus," special exercises as a preparation for the supreme hour: he followed them himself most fervently; then he read again and ratified his last will and testament, which had been made in 1671; he visited his beloved daughters of Our Lady of Charity to bid them farewell, and hardly had he returned when he was obliged to take to his bed.

During the remaining weeks of his life, he was tormented by a constant fever, with several other

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cruel complications. His patience was unalterable, his peace all heavenly. The fear of God's judgments which had always deeply penetrated him, disappeared to allow his ardent love for God and his confidence in the bounties and mercies of his Saviour to shine forth. "Do you not fear death?" he was asked. "Oh! I have every reason to fear it," he answered, "but I hope in the mercies of my God, and in the infinite merits of my Saviour; I trust in the bounty of His Most Holy Mother, His Mother and mine: she will not abandon me."

Operations were deemed necessary; he bore them without a murmur, although they caused him most acute sufferings; the severity of the pain drew forth but a few sighs from him. One of those who stood by asked him: "Father, do you suffer much?" "Most atrociously," he answered. "But, my Father, do you not wish to bear all these torments for the love of Our Lord?" "Oh! with all my heart! yes, my Saviour," he continued, "with all my heart, I embrace all the pains that Thou dost make me suffer. It is very just, my God, that the criminal should suffer, since the Innocent has endured so much; it is very reasonable that the Servant should endure since the Master has suffered so much! Yes, my Lord, it is with all my heart, since Thou hast willed it so; Thou knowest I have never had any will but Thine, do unto me according to Thy will." And when they expressed

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pity for him in his sufferings, he exclaimed: "You must not be afflicted, sufferings are such a treasure!"

Feeling that the danger was increasing, he urgently begged the last sacraments. With what devotion he received the Viaticum! As soon as he perceived the priest, he asked the Infirmarian to assist him to rise, and in spite of the entreaties of his children, he threw himself on his knees on the floor. There, supported on either side, he offered atonement to our Lord for his innumerable sins, he recited beautiful acts of resignation and total abandonment; he begged his brethren to forgive him whatever pains he had caused them and exhorted them to obey their rules with exactness; then wishing them every blessing, he received the Bread of Life.

His thanksgiving was not less fervent than his preparation. The holy patient having been placed again in bed, performed innumerable acts so beautiful and so touching that those assisting burst into tears, and desired for themselves such an end.

He also received Extreme Unction with extraordinary devotion. When death drew nigh, he adored and kissed the Hand that struck him; to his weeping and afflicted sons he spoke of Eternity and of the holy joys of Paradise with a deep feeling of his unworthiness, but yet with a firm hope of soon enjoying them; he exhorted them to live in

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peace and union, he consoled them for his death, recommended them to God and to the Most Holy Virgin. "At last he expired," says his biographers, "consumed in the flames of love, in transports of the most ardent charity, at about 3 o'clock in the afternoon of August 19, 1680, in the 79th year of his age."

At the news of his death, people came in crowds to pay their religious respects to his remains. The Parish Priest of Notre-Dame, official of Caen, presided at the funeral ceremonies, accompanied by the clergy of the City and in the presence of a vast multitude. The body was placed to rest in the new chapel of the Seminary, where it remained for 130 years an object of public veneration. After the Revolution, as the

Seminary had become the City Hall and the chapel a public library, a part of his remains was transferred in 1810, to Notre-Dame de la Gloriette, formerly a Church of the Jesuits, and a part to the Chapel of the Sisters of Our Lady of Charity. Since 1884, when the canonical exhumation for his Beatification took place, they have reposed under a modest monument at Notre-Dame.

The monument, which is a touching expression of his devotion towards the Sacred Hearts, represents him kneeling at the feet of the Blessed Virgin bearing in her arms the Infant Jesus, who shows to the Servant of God His Divine Heart and that of His Blessed Mother.

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CHAPTER XIII.

INTERIOR LIFE AND VIRTUES OF BLESSED JEAN EUDES.

In order to know saints well, it is not sufficient to study their exterior works, their sanctity is therein manifested only in an imperfect manner. To perceive the full splendor of their sanctity, we must penetrate into the depths of their heart, study its secret movements, and sound its intimate life. This is not an easy task, for the saints put forth every effort to conceal the secrets of their hearts from others. God, however, permits, unknown to them, some mark of it to appear in their works, in their correspondence, and in their familiar relations with those around them. Such was also the case with Fr. Eudes. Without willing it, he has left us an insight into his interior life, in his works, and in his letters. In this short sketch we can not think of considering it at length, but we

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should reproach ourselves were we not to give a brief outline of it.

The most excellent of Christian virtues is charity, and Father Eudes practised it in a wonderful manner. His entire life was one of the purest and most generous love for God. Convinced that God, who is the beginning of all things, should be also the end, he endeavoured to forget himself and to seek in all things the greater glory of God. In the morning he offered to God all the actions of the day, and during these actions he loved to renew this offering. He had become so familiar with this practice that he could say, in speaking of himself: "I know an ecclesiastic who, by the frequent use of this practice, has reached such a point that it is easy for him in taking his meal to offer up almost as many acts of love to Jesus as he places morsels in his mouth, and this he does not only without contention of mind and without difficulty, but with such ease and pleasure that he is not prevented from enjoying proper recreation with others when the occasion presents itself. It was not enough for Fr. Eudes to love God in this way. He called to his aid, the angels, the saints, and especially the Blessed Virgin, and Our Lord Himself, and implored them to supply the deficiencies of his love. He even invited all creatures to join with him in loving God according to His merits. "Come!" he exclaimed, "let us love our most lovable Saviour;

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let us employ our whole being, our whole strength, in loving God who has created us for this end. And," he added, "if I had as much power as I have desire, God would be well loved and glorified."

The ardent love which Fr. Eudes had for God found its nourishment in his application to meditation. He attached to this exercise a capital importance. "The air which we breathe, the bread which we eat, the heart which beats in our bosoms, are not so necessary for man in the natural life as prayer for a Christian in the spiritual life. It is in this divine exercise," he added, "that the soul is united to its God, its centre, its end and its sovereign good. It is there that it possesses and is possessed by God. There it renders Him its duties, its homage, its adoration, its love; there it receives from Him His light, His benediction, and a

thousand tokens of the excessive love which God has for it. It is there, in fine, that God takes his delight in us, and that He makes us feel that true joy and perfect contentment are found only in Him."

Hence, Blessed Jean Eudes consecrated all possible time to meditation, and what he sought therein was not the consolation of devotion, but only the means of giving himself up freely to the practice of divine love.

Father Eudes put forth the ardent love which inflamed his heart, in the accomplishment of all his ecclesiastical duties, and especially in the celebra

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tion of the Holy Sacrifice of the Mass, which he never omitted, except in case of absolute impossibility, and he always prepared himself for it with the greatest care. At the altar, he entered into the dispositions of the Sovereign Priest, and in union with Him, he adored the Divine Majesty, thanked Him for His benefits, made atonement for all the sins of the world, and solicited of His bounty abundant graces for himself and for all men, especially for those under his care.

Persuaded that all the faithful and priests, most of all, should become victims with Jesus Christ, in the oblation of the Holy Sacrifice, he begged Our Lord to grant him a share in the admirable dispositions with which He offers Himself every day to His Eternal Father. "O Jesus," he exclaimed, "I contemplate and I adore Thee, as a Sacred Victim immolated for the glory of God and the salvation of man. I learn from Thy apostle that Thou desirest us to be living and holy victims, worthy of being sacrificed with Thee to the glory of Thy Father, O my Saviour, in honor and in union with the Sacrifice Thou dost make of Thyself to Thy Father, I offer myself to Thee, to be forever a bloody and an unbloody victim of Thy will, a victim immolated to Thy glory and to that of Thy Father; unite me to Thee in this quality, O good Jesus, draw me into Thy Sacrifice, so that I may be sacrificed with Thee and by

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Thee. And since the to be sacrificed must be put to death and consumed by fire, make me die to myself, to my vices and passions, to everything that displeases Thee in me, consume me entirely in the sacred fire of Thy love, and grant that hence forth all my life may be a continual sacrifice of praise, glory and love towards Thy Father and towards Thee."

And during the course of the day, he endeavoured to realize the oblation of the morning and to act on "every occasion as a victim dead and alive": dead to creatures, and alive to God and in God entirely sacrificed to His glory and to His pure love.

And, in fact, what sacrifices did he not impose upon himself, to prove his love for God! How many works he undertook for God's glory! What fatigues he endured to give souls to God in the hard labors of the missions! What energy in defending God's interests, even before the princes of the world! How many contradictions he met with in establishing the Congregation of Jesus and Mary, which was destined to give holy priests to the Church and the Order of Our Lady of Charity devoted to the conversion of sinful women! However, Fr. Eudes considered all these as nothing. To shed his blood for love of God would have been for him his greatest joy. In 1637, he had made a vow of doing so, if the occasion presented itself, and this occasion he ardently desired.

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To this love for God was united an unbounded confidence in the Divine Goodness. Fr. Eudes knew that God is a Father who watches continually over His children seeking only their spiritual good, even in the

trials which He sends them, and in the chastisements He inflicts upon them. He had selected the principal passages of Holy Scripture in which God was pleased to exalt confidence. He loved to meditate on them, and he did not fail to insert them in his book, "Le Royaume de Jésus." and later, in his beautiful office of the Sacred Heart. His confidence in God was so strong that every year in preparing himself for death, he took a whole day in celebrating his anticipated entrance into Paradise.

Another virtue which Fr. Eudes practised in an heroic manner was submission to the Divine Will. He loved to recall that we are in this world but to do the Will of God and that His Will is infinitely wise and holy, and entirely penetrated with these thoughts, he abandoned himself body and soul to the Holy Will of God, in life and in death, in time and in eternity. The Divine Will was his joy, his treasure, his paradise, and he would have preferred to suffer all the torments of hell, rather than to do anything contrary to its designs. "O most dear Will of my God," he would say, "Thou art and shall always be my heart, my soul, my life, my strength, my treasure.

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my delight, my crown, my empire, my sovereign good; live and reign within me perfectly and eternally."

"Live Jesus! long live the Most Holy Will of my Jesus! let my will be destroyed and annihilated forever and His be done eternally on earth as it is in heaven!"

He even invited his brethren to honor the Holy Will of God as their Mother. "The Divine Will is our good mother; he wrote them one day," as it is from it that we have received the being and life of nature, as well as that of grace. It is the Holy Will that should govern us and we should obey it and abandon ourselves to its designs with great confidence since it has a truly maternal love for us. Therefore, I beseech you, my dearly beloved brethren, to regard, honor and love it as your most lovable mother, and let it be our principal devotion to attach ourselves strongly to it, in mind and in heart, to follow it faithfully in all things and in all places and to obey all its orders. Let us place all our joy in this and look upon everything else as mere folly. But, when I call the Divine Will your mother, this does not prevent the Most Holy Virgin from being also your Mother, for she is so penetrated, animated and possessed by it that it is, as it were, her soul, her spirit, her heart and her life, so that she is but one, so to speak, with the Divine Will, and in this way the Blessed Virgin

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is our Mother and the Divine Will is also our mother, and yet they are not two mothers, but one, to whom I give and abandon myself with all my heart, with you, my dearly beloved brethren, that it may live and reign in us, and that it may accomplish its designs in its own way and not in ours, now and forever."

After the Most Holy Trinity, it was upon Jesus Christ that Fr. Eudes concentrated all his thoughts and affections. Or rather, he was pleased to consider his Divine Master in His union with the Father, whose Son He is, and with the Holy Ghost who is His Spirit, as well as that of the Father. He was wont to make Jesus his "All" and to see Him in all things. He therefore considered Jesus as his first beginning and last end, as his Saviour and his judge, his Model and his Head, and he found in these considerations powerful motives for loving Him. His torment was to be incapable of loving Him as much as he desired.

"O abyss of love," he cried out, "O Infinite Bounty! O Immense Charity! Why am I not all love for Thee? O most beloved, most loving and lovable Jesus! When shall I love Thee perfectly! Oh! who will grant that every part of my body and all, the powers of my soul may be changed into hearts of seraphim? Oh! who will grant me this grace! that I may be entirely transformed into a most ardent fire and into a pure flame of love for

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Thee? O Seraphim! O Angels! O Saints of Paradise! grant me your love that I may employ it in loving my Jesus! O men! O creatures capable of love, give me your hearts that I may sacrifice them to my Saviour! O sweet Jesus! why have I not within me all the love of heaven and of earth? O how cheerfully would I convert it all towards Thee! Oh! that all the angels, men and creatures of heaven and earth be changed into adoration and love for Thee! Let all the powers of Thy divinity and of Thy humanity be employed in glorifying and loving Thee eternally!"

Father Eudes had a great devotion towards all the Mysteries of the life of the Word Incarnate, and every year he consecrated a certain time to honoring each of them. There were, however, some Mysteries for which he professed a special worship. The Incarnation, the Holy Infancy, the Passion, the Blessed Eucharist, the Priesthood of the Divine Master and His Sacred Heart. We have already said that not content with contemplating the grandeurs and amiableness of the Sacred Heart, he had instituted a solemn feast in its honor, and for its celebration composed an office of incomparable beauty. He did the same for the Priesthood of Our Lord, and he soon had the happiness of seeing this Feast and office adopted by the Sulpician Fathers and the Benedictines of the Blessed Sacrament.

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From his tenderest childhood, Blessed Jean Eudes had learned to unite the devotion of the Blessed Virgin with that of her Divine Son. With time, his devotion for Mary continually increased. Persuaded that he was indebted to her for his life, and that it was by her intercession that he had received the numberless graces with which his soul was favored, he considered himself as the child of her heart and had for her an all filial love.

At the age of 14, he made at her feet the vow of perfect chastity in her honor. At about the same time he begged her to accept him as her spouse, and he drew up a contract of alliance with her, the definite form of which, dating from 1668, is of exquisite beauty. When ordained priest, he wished to celebrate his first Mass at Mary's altar. In his missions, he never failed to exhort the people to honor her, and it was his joy to restore her chapels and to have her statue placed at the gates of cities. He himself rendered her every honor. "We may affirm," said one of his biographers, "that Mary was always present to his mind. A sure way of pleasing him was to converse with him on her grandeurs, and he himself spoke of her on every possible occasion." "O, how good she is!" he exclaimed. How worthy of our veneration! How happy are those who are sincerely devoted to her!" "Her name," adds the same writer, "as that of Jesus, was like honey to his lips. He never pronounced it

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without adding an epithet of admiration and of love! Thus he called the Blessed Virgin, the Divine Mary, Mother Most Admirable, Mother of Mercy, Mother of Fair Love, and especially the All-Good. "If I had a name to give to the Blessed Virgin," he one day said, "I would call her the All-Good."

All the festivals of Mary had for him an especial attraction. He introduced a great number of them into his Society, and for several of them he composed hymns, and even special offices. One of the Feasts which he propagated with greatest zeal was the Feast of Her Holy Name, which at that time was not yet celebrated by the universal Church. We have said in another place, that one of the glories of Fr. Eudes was that of having inaugurated a public worship in honor of the Holy Heart of Mary. He also established in his Institute a Feast in honor of the Holy Infancy of Mary in imitation of the Feast of the Holy Infancy of Jesus,

celebrated in the Oratory, and possibly in other places.

Let us add that Fr. Eudes dedicated to Mary all his Institutes and all the Chapels which he built in his Seminaries, and that, as we shall see later on, he composed in her honor, several works of the most remarkable learning and piety. He could then truly say: "I willingly admit myself inferior to everyone in intelligence and in talent, in learning, and in everything else, but I could not bear

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that anyone should surpass me in respect, confidence and love for the Mother of God."

The love of Fr. Eudes for his neighbour was not less admirable than his love for God. Hardly was he ordained priest when he hastened like St. Charles, to the aid of the plague-stricken, and the labors which he there imposed upon himself brought him to the brink of the grave. All his life it was his joy to render service and to contribute to the happiness of everyone. His motto was to act so as to make everyone friendly, none an enemy.

It is true that for long years he was exposed to violent and stubborn hostilities; but he saw in them only a punishment of his sins, and far from complaining of his enemies, he begged God to make them great saints, and he placed them among his Benefactors. "We should place among our Benefactors," said he to his confreres, "all those who are opposed to us, those who contradict and afflict us; we place them among our principal Benefactors, and even among our Founders, because they have helped us to humiliate and mortify ourselves, and because they have furnished us the means of enriching ourselves with graces and heavenly benedictions, by the practice of many virtues, and because God has made use of them to found and establish our Society on the Cross."

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Father Eudes had also a marked predilection for the poor and the sick, for widows and prisoners; he visited and consoled them, and, when it was in his power, never failed to assist them. He bore with patience the faults and defects of others, he treated everyone with the most exquisite attention. Even when obliged to give a correction, he never departed from his usual mildness. "I shall complain to Our Lord," he said to a brother priest who had given him cause for displeasure.

But the virtue which Fr. Eudes practised most in regard to his neighbour was zeal for his salvation. "I feel," he said, "so strong a desire to work for the salvation of souls that I would renounce all the glory of Paradise, of the angels and saints, and even of the Most Holy Virgin in order to come back to earth to aid in the salvation of one poor soul."

"Have compassion," said he to his priests, "on so many souls that perish every day, souls created to the image of God, and redeemed by the precious Blood of His Son—souls of our brothers and sisters. Have compassion on the labours undergone for them by our Divine Lord on the wounds He received, on the pains he endured; have compassion on His tears, on His sacred blood shed even to the last drop, and on His death so shameful and so cruel on the cross; have compassion also on the tears of His Blessed Mother whose maternal

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heart was filled with inconceivable anguish for the same reason. Let us permit no day to pass without doing good to some soul." "O my Saviour," he added, "when will these divine words of Thy Blessed Mother be accomplished? 'He hath filled the hungry with good things; and the rich he hath sent empty away.'—Luke 1: 53. O Most Holy Mother of God, when shall we see the fulfillment of Thy great prophecy? 'When will the demons be despoiled of the riches they possess, which they have stolen from Thy Divine Son? When will the

extreme hunger which Thy children have for the salvation of souls be appeased? Oh! may every creature of heaven and earth be prostrated with Thee before the throne of divine Mercy to obtain this great grace? .

There is, perhaps, not one of his works in which Fr. Eudes does not dwell upon the subject of zeal for the salvation of souls, and when he speaks of it, he always does so with incomparable force of conviction and eloquence.

His whole life was spent for the glory of God and the salvation of souls, two causes which in reality are but one. It was to procure the salvation of souls that he preached so many missions, that he made so many journeys, that he endured so many contradictions and labors. It was to provide for the needs of souls and to teach the priest to work efficaciously for their salvation that he com

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posed the most of his books. It was also for the interest of souls that he founded two religious orders. Was it not to give to the people edifying and zealous priests so greatly needed, that he founded the Society of Jesus and Mary? Was it not to give shelter to poor penitent women from the dangers of the world and their own frailty that he instituted the Order of Our Lady of Charity? Yes, it was the salvation of men that was the soul of his whole life, and so ardent and disinterested was this zeal, that at the risk of losing the favor of the Queen, Anne of Austria, he hesitated not to plead the spiritual interests of the people in her presence, and with true apostolic liberty declared that she should answer to God for the disorders which she neglected to prevent.

Among the virtues which shone forth with especial lustre in the life of Blessed Father Eudes, two merit especial mention, humility and love of the cross

Humility was the virtue most esteemed by Fr. Eudes. "The true measure of sanctity," he said., "is humility. If a soul be truly humble it is truly holy; if very humble, it is very holy, adorned with every virtue, and gives great glory to God, Jesus abides in it and finds therein His treasure, His paradise and His delight."

To strengthen himself in this virtue, Blessed Jean Eudes strove to sound that double abyss

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which is the portion of all, namely, the abyss of nothingness and the abyss of sin; and one of his biographers remarks that he seems to have made more discoveries in this subject than any of his contemporaries, which truth one will readily admit after reading his beautiful "Meditations on Humility." In several of his works, especially in his "Coeur Admirable," he drew up a long list of practices of humility in which he forgot nothing that could contribute to the development of this virtue. And he was the first to put these teachings into practice. He considered himself as the last of men and the most contemptible of sinners. With his friends he liked to call himself, "Worm of the earth," "Nothing of nothings." He could not suffer praises, but joyfully accepted the contempt and humiliations which his enemies heaped upon him. One day, as he walked along the streets in Caen, a vulgar woman followed him to the Seminary, insulting him as they went. He not only refused to defend himself, but on arriving at the Seminary, he said to his companion, "Let us thank God for the great grace He has given us."

His love of the cross was as heroic as his humility, "Truly, my beloved Sisters," he wrote to the Nuns of Our Lady of Charity, "there is no other cause of joy on earth, than in doing the will of God and in being despised and crucified with Jesus Christ. Oh! when shall we share in the disposi

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tions of St. John of the Cross, who answered, when Our Lord asked him what he desired in return for his faithful service: ' Lord, I ask nothing but to suffer and to be despised for Thee!' Certainly it was the Holy Ghost who inspired him with the thought of asking for the greatest favor of this life." "It is true," said he, on another occasion, "that nature understands not this language, but it is an article of faith that suffering is the sovereign good of Christian souls."

God did not spare the cross in the life of a man who had for it such a great love. He sent him crosses of every kind: sickness, contradictions, persecutions, calumnies, disgraces, oppositions, nothing was refused him. The greatest cross he had to bear, and that which weighed most heavily upon him was calumny. God indeed never permitted his chastity to be questioned; but with this exception, he had to meet, especially in the last years of his life, every accusation that could be brought against a priest without faith, religion, honor, or conscience. He was accused of fraud, of falsehood, of perjury, of sacrilege, of revolt against his superiors, of pride, and his enemies succeeded in so blackening his reputation that he was at times rejected by those whose support he came to seek, and on different occasions was abandoned even by his friends.

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Under the weight of such painful accusations, this lover of the cross adored God's Providence and thanked Him for the honor of participating in the passion of His Divine Son, and he repeated with St. Paul: "God forbid that I should glory save in the cross of my Saviour." Is not such virtue truly heroic?

In the course of the cause of Beatification, the virtues of the Servant of God were examined with the minutest care; and at the end of this examination, Pope Leo XIII first declared (Dec. 16, 1902), that Jean Eudes had made himself illustrious by the sanctity of his life and by his vigilant zeal for the salvation of souls; and, on January 6th following, he solemnly declared that the Servant of God had practised to an heroic degree, all the Christian virtues, and decided that they could proceed to the examination of the miracles proposed for the Beatification.

God, who had approved by prodigies, the sanctity of His Servant during life, granted him, after death, still more striking testimonies. Numerous were the cures operated by his intercession, at Caen, Rennes, Guingamp, Tours, Paris, Marseilles, Sicily, Barkley-Manchester, and other places. Let us mention but three miracles examined by the Sacred Congregation of Rites and recognized as certain. They are thus set forth by the Decree of May 4, 1908.

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" The first took place in 1874, at the Monastery of Our Lady of Charity, at Rennes. Sister Augustine Chassé, of the same Institute, began, at the age of 30 years, to suffer from cruel pains in the stomach. Soon a tumor appeared, the character of which revealed a cancer. The malady rapidly increased; neither the patient nor the physician had any hope of cure; death seemed imminent, when, on the last of a novena to Venerable Jean Eudes, made by Sister Augustine, not of her own accord, but by order of her Superior, while kneeling with difficulty before his relics, the pains suddenly ceased, the tumor disappeared, and the incurable disease which had tortured her for three years, was followed by complete and perfect health."

" The second miracle was performed in the same Monastery and in the same year, in favor of Lucie Clairai. She was about 30 years of age, when she was struck down by paralysis, which made its way gradually from her legs to her back, to her tongue, throat, ears and eyes, and confined her to her bed and to immobility. So atrocious was the pain that she could scarcely breathe, and she could take nourishment only by artificial means. Her body was completely disfigured by ulcers. In this state, to the surprise of all, she lingered on for 12 years. She finally invoked the assistance of Ven. Jean Eudes. On the seventh day of the novena, she suddenly leaped from her bed; she had recovered

the use of all her senses; paralysis and ulcers had disappeared."

"The third miracle was wrought in favor of Louis Bourdon, in 1883. He was at the School of St. Louis de Plancoët, when running through the woods with his comrades for recreation, he was accidentally struck by a sod thrown by one of his companions. Owing to this accident, he soon after lost the use of his right eye, his studies were given up, and he was admitted into the Society of the Eudists as a lay brother.

Some months after, he lost the other eye and became completely blind. As there was no hope of cure, according to the judgment of skilled men, for nine days he implored the assistance of Ven. Jean Eudes, and the novena was hardly finished when he recovered perfect sight."

How greatly should these facts strengthen our faith in the powerful intercession of Blessed Jean Eudes and induce us to invoke his assistance in our necessities, both spiritual and corporal! For, according to the remark of one of his biographers, if he has cured many ills of the body, he has cured many more of the soul. Let all the readers of this sketch have recourse to him in their needs and they will feel the salutary effects of his protection.

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CHAPTER XIV.

WORKS OF BLESSED JEAN EUDES.

God's servants live in their descendants and in the works founded by them, they live also in their books. These books continue the good work which they themselves did while on earth: now speaking to souls, now enlightening them, now encouraging them to virtue, and now converting and transforming them. Such also is one of the glories of Blessed Jean Eudes; he composed numerous works, and these works, according to the Congregation of Rites, Jan. 6, 1903, are most remarkable. They bear an especial character of unction and piety, which, in attesting the sanctity of the author, renders them eminently suitable for the sanctification of those who have the good fortune to read them.

The works of Fr. Eudes constitute a body of most profound and elevated doctrine which embraces the Christian, the religious and the sacerdotal life in all their phases. Unfortunately several

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that remained in manuscript have been lost, and this loss is to be the more regretted from the fact that the greater number of them were, according to good judges, the best he had written. Let us speak only of those that have been printed and which we still possess, and among these let us choose only the most important.

In the first place and in order of date, *la Vie et Royaume de Jésus dans les Ames* (1637). In this work, Father Eudes proposes to make Jesus live and reign in the minds, wills and hearts of all, to submit to His empire all the functions, the powers, and faculties of body and soul. « To act in Jésus, » « to act for Jésus », these are the two formulas which resume and contain all his spirituality. " It is," says a biographer, « one of the most excellent books which have ever appeared. It may be called a stream from heaven. It is a book for the lowly as well as for the great, for simple souls as well as for those who stand high in virtue, for sinners and for saints. Therein are found mysteries of the most mystical Theology explained and set forth in a manner open to all. » This praise is not exaggerated.

We can not stop to consider " the Latin Rules and " the Constitutions of the Congregation of Jesus and Mary." We have introduced them in another place.

In 1654, appeared " le Contrat de l'homme avec Dieu par le Saint Baptême," and in 1655, " la Manière de bien Servir la Messe," two treatises, the excellence and utility of which amply compensate for their brevity. " Le Contrat " shows in baptism the starting point, the principle of Christian life. It establishes the grandeur, the beauty, the splendor of the divine action in him who receives it, and the consequences which flow therefrom, for the employment of his whole being and all his forces, physical and moral. " I read it all through twice, on my knees, slowly and attentively, in a spirit of prayer," wrote a celebrated Carmelite of Paris to Father Eudes. " I must sincerely admit that of all books that have appeared in our age, it is the most replete with unction of the Holy Ghost."

" La Manière de bien servir la Messe " is composed of only five chapters: the title indicates the matter. Nothing more elevated could be said on the dignity of the server. Being but the third part of a work of considerable extent, " le Sacrifice Admirable de la Sainte Messe," it is, indeed, to be regretted that the other two parts have been lost.

" Les Meditations sur l'Humilité," and " les Entretiens de l'Ame Chrétienne avec son Dieu," are only opuscles, but they are of great value. The first work which is filled with divine unction, places in admirable light, before the grandeur, power,

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riches and plenitude of God, the nothingness, the feebleness, the poverty and inutility of man, especially his fall and his unworthiness occasioned by sin.

The " Meditations " were again printed in the XIX century, at Nevers, under the title of " Nouveau livre d'or "- "New Book of Gold." The second work, " les Entretiens," considers man as " creature of God," and a " Christian." By the light of Holy Scripture he there develops with admiration and love the grandeurs of God and the innumerable benefits which he has bestowed upon us in the order of nature and grace, so that our whole life may be employed in loving and glorifying Him.

In 1666, appeared " le Bon Confesseur," a treatise of Pastoral Theology, wherein priests, especially missionaries, learn to administer in a becoming manner, the Sacrament of Penance. With a few slight modifications made necessary by later decisions of the Holy See, it would still be one of the best books published for missionaries.

In 1668, appeared a new work for the use of an Ecclesiastical Community, especially for the Congregation of Jesus and Mary. It is a " Manual of piety," a precious collection of spiritual exercises which accustom one to pray, and to act in the spirit of Father Eudes that is, with the intentions and dispositions which he so strongly recommended.

" L'enfance admirable de la très-Sainte Mère de Dieu," published in 1676, treats of the mysteries, excellence and virtues of Mary as a child, a work of erudition and piety, the fruit of his meditations as well as of his studies, in every page of which his great love for the Blessed Virgin shines forth.

Between 1676 and 1680, Father Eudes perfected three other books, which were printed only after his death. " Le Mémorial de la Vie Ecclésiastique" gives us with elevated considerations on the dignity of the priesthood, an excellent summary, of the duties of priests, devotional practises to sanctify their daily actions, a directory of retreats and a series of meditations for their use. Nothing could be more efficacious

in enkindling the flame of zeal in the clergy and in leading them to the practice of the highest virtues. " Le Prédicateur Apostolique" exposes the qualities and dispositions, both interior and exterior, of a preacher of the Gospel, the manner of preaching on all kinds of subjects and several other things to be observed or avoided in order to preach in a Christian manner, and to teach catechism with fruit. It is the work of a man who admirably practised what he wrote, and therefore one of the most useful for a missionary to consult.

Finally, " le Coeur Admirable de la très-Sacrée Mère de Dieu," discloses to us the beauties hidden in the heart of Mary. Of this book we may say:

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Quot verba, tot jacula," the words are so many arrows to pierce hearts and to inflame them with love,-a rich mine wherein all that the Fathers and Doctors of the Church have written in praise of the Blessed Virgin is found collected with wonderful erudition and abundantly exposed with rare method. Eleven books are consecrated to the Heart of Mary, the 12th to the Sacred Heart of Jesus. In these 92 pages in 4 vo., Father Eudes has condensed the best of what is found in later works on the matter. He there shows himself, as he does in the other parts for the Heart of Mary, the Doctor who gives the exact formula to the new worship and exposes its Theological foundation.

In 1869, a Eudist Father of Paris being called as a witness at the process of Beatification, the thought came to his mind to ask of all the Superiors of Religious Orders residing in Paris their opinion concerning the Servant of God. All answered that they considered him as a saint. He then wished to know the reason of their opinion; almost all of them answered that it was from reading some of his works. " Books embalmed with such perfume of true piety could not come but from the heart and from the pen of a saint." Words filled with truth. The man, though dead, yet speaks. " Defunctus adhuc loquitur." Yes, Blessed Jean Eudes still speaks in his books. He speaks with the unction and piety of a saint, he there re

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veals himself much better than we have done in these pages; he there speaks in accents which penetrate directly to the heart, to enlighten, to purify, to sanctify it, in order that Jesus may live and reign there in time and in eternity. Read them and you will experience this sweet and salutary truth.

FINIS.

