

Saint EUGENE de MAZENOD

DIARY 1837



Collection *Oblate Writings* 18

Saint EUGENE de MAZENOD

DIARY
1837

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Eugene de Mazenod, Bishop of Icosia from 1832 to 1837.
Portrait by the painter Dassý, kept at the General House. (Photo: A. Kedl, omi).

INTRODUCTION

In this Volume 18 of Oblate Writings we publish the Diary of Bishop de Mazenod for the year 1837. Up to now this text has been practically inaccessible and in consequence little known. Only extracts from one small part, dealing with the Founder's journey to Lumières and Billens from May 30 to August 2, were published in Missions OMI 1874¹. It is published here in its entirety for the first time.

If the appearance of Eugene de Mazenod's letters in Oblate Writings from 1977 onwards was a revelation to a lot of people, disclosing the Founder's personality in a new light, the publication of the Diary which runs from 1837 to 1860 should occasion a fresh surprise.

Already two volumes of Oblate Writings (16 and 17) have been published as "Diary". This (traditional) title was kept, although the documents then being published were made up of a fairly wide variety of literary genres. The Journal of the Italian Exile was the subject of successive rewritings, some of them quite late, which puts this text into the category of 'memoirs', further amended by the editor of Missions. The Diary of the Youth Congregation of Aix and that of the Marignane Mission, as also the Roman Diaries, are very limited both as to time and as to content, though in these instances we are in possession of the manuscripts.

¹ Pages 153-211.

It is a quite different situation with the Diary of 1837 and the years following that we are now beginning to publish. A simple reading of this text immediately discloses its richness and originality. First because Bishop de Mazenod expresses himself with complete freedom about many personalities - priests and people of Marseilles, Oblates, relatives, friends, people in more or less official positions, including his fellow Bishops - and about many problems of daily life. It is a "spontaneous" diary, written day by day, or practically so, and so without doctoring or correction. Furthermore, the manuscripts for 1837, which will be described below, are preserved from January 10 to October 11. Fortunately, apart from some rare excisions with the scissors (which are irreparable) and frequent erasures (nearly all recoverable) which are indicated in the appropriate places, the document has practically wholly escaped the benign censorship of the keepers of our Founder's documents.

I - Short history of the Founder's Diary

According to some notes left by Father Charles Tatin omi, the Founder's Diary (1825-1860) comprised 31 notebooks². In his Bibliographie des Missionnaires Oblats de Marie Immaculée, Father Marcel Bernad, omi, wrote under this heading these two lines only: "Diary from November 1825 to September 1860: more than 2500 folio pages"³.

What remains today

We are in possession of only 11 of the 31 manuscript notebooks, making a total of 795 pages⁴. The whole set was still in exis-

² Notes of Father Charles Tatin (1837-1917), undated, but from the end of the century, cf.: Inventaire des archives de la postulation, made by Father Auguste Estève, omi, 1926-1928, p. 15.

³ Vol. 1: *Ecrits des Missionnaires Oblats* 1816-1915. Liège, 1922, p. 36

⁴ Orig.: AGR JM.

tence at the end of the nineteenth century. Fathers Rambert, Rey and Yenveux copied numerous extracts from it.

Bishop de Mazenod wrote at much greater length at the beginning of his episcopate and it is notebooks from this period which have been preserved. So we have 3 of the 4 notebooks for 1837, the 2 and a half notebooks for 1838 and the same number, written in 1839 and 1840. Thus he filled 9 notebooks in four years, and 22 for the other 20 years 1841-1860. Of the latter there remains to us only the one covering the period from April 18 to September 22, 1844 and from April 10 to the end of 1845.

We still have, however, sufficiently numerous extracts from the vanished notebooks, transcribed by Yenveux, Rambert and Rey⁵. The two biographers drew abundantly on the Diary; Rambert usually cites it textually, using quotation marks. Rey makes a résumé of the Diary, completes it from other sources and makes few explicit citations. Yenveux's extracts are also textual but they are often brief and lack an historical context. We shall be publishing all the well-authenticated extracts it has been possible to locate.

Of Oblate correspondence of the Founder's time, there are as well his own letters which have been the ones kept most faithfully. In the Diary of 1837, Bishop de Mazenod mentions at least 110 letters written by himself in the course of the year of which 52 are to Oblates. We still have, for the year 1837, extracts from some thirty of these letters and some twenty others which he does not mention in the Diary⁶. In this same Diary of 1837, he indicates about 225 letters received in the course of the year including 135 from some thirty Oblates⁷, especially superiors. He notes in fact 18 letters

⁵ A. Yenveux, *Commentaire des saintes règles*, 9 ms. notebooks; T. Rambert, *Vie de mgr de Mazenod*, Tours, Mame, 1883, 2 vol.; A. Rey, *Histoire de mgr de Mazenod*. Marseilles, 1928, 2 vol. (Manuscript completed at the end of the 19th century).

⁶ Cf. *Oblate Writings*, Vol. 9.

⁷ He not only records and summarizes these letters, but he copies out about ten of them.

received from Father Courtès, superior of the house in Aix, 15 from Father Honorat, superior of N.-D. de Lumières, 14 from each of the superiors of N.-D. de l'Osier (Guigues), N.-D. du Laus (Mille) and from the Ajaccio seminary (Guibert), 8 from Father Martin, superior in Billens in Switzerland, etc. Of that correspondence nothing now remains in our archives.

What has disappeared

The loss of many of the Founder's writings has its explanation in a whole series of motives and circumstances. First, at the end of the last century, authors were not very concerned to replace documentation they had referred to. Thus one finds, for example, that the originals of the letters of Oblates published in Missions OMI or in the Annales de la Propagation de la Foi are no longer extant generally in the archives, as well as all the correspondence between Bishop de Mazenod and Cardinal H. Guibert, OMI: of this we find now only extracts, often undated, in the Cardinal's biography, written by Paguelle de Follenay⁸.

Other documents may have been lost on the closure of most of the Oblate houses in France at the time of the expulsions of religious in 1880 and 1903⁹. We know too that Bishop de Mazenod himself occasionally cleaned out his desk by burning letters¹⁰, and Father Tempier, the first archivist of the Congregation after the

⁸ J. Paguelle de Follenay, *Vie du cardinal Guibert, archevêque de Paris*. Paris, Poussielgue, 1896, 2 vol.

This mentality was not exclusive to the Oblates. I have come across the same thing when preparing the *Positio sur la vie et les vertues* of some fifteen canonization causes of French Servants of God in the XIXth. Century.

⁹ It is known, e.g., that, at the time of the 1903 expulsions, Father Prosper Monnet burnt some of the papers kept in the house in Aix, cf. Letter of Father F. Thiry to Father A. Estève, March 25, 1926. Orig. APR: Correspondence of the postulators.

¹⁰ Cf. Diary of December 14, 1838: "I have gone through my papers. I have burnt nearly 200 letters. I kept the ones that might be useful as material for the congregation's history." (Orig.). Cf. too: Diary July 30, 1843: "Going through my old papers today to assign a cartload to the flames, I came across a precious letter of the saintly Mr. Duclaux, my director in St. Sulpice..." (Yenveux I, 48).

*Founder's death, also felt free to destroy documents, especially anything that concerned him personally*¹¹.

*In relation to Bishop de Mazenod's writings, one special circumstance must be indicated. After the first world war, the General Council named Father Théophile Ortolan, omi, as postulator of the Founder's canonization cause it was intending to open. He prepared a report for the 1920 Chapter in which he took up the conclusions of an inquiry made in 1911 by Father Joseph Lemius, omi, at that time procurator to the Holy See, on the occasion of the fiftieth anniversary of the death of Bishop de Mazenod. Father Ortolan wrote in this report: "He was a gigantic figure, even among the bishops. This greatness, which the years as they go by shows in an ever purer light, is not of the purely human order; it is greatness of virtue, better appreciated when minds have grown calm, it is greatness of heroic zeal in the service of God and souls, it is greatness of sanctity..."*¹².

*The postulator stresses here "greatness of virtue". It rather seems that he was worried about the abundance and tone of the Founder's writings, research and an examination into which by two theologian censors was going to take a long time and perhaps bring out into the open serious lapses in certain virtues because of severe judgments and very harsh language directed at a number of people, in particular Oblate "apostates" or some of the Marseilles clergy whose conduct he categorized harshly. This fear is probably what induced him to destroy a half of the Founder's letters to Oblates and two-thirds of the Diary*¹³. *Fathers Estève and Thiry, postulator and vice postulator, responsible for the introduction of*

¹¹ Cf. Y. B., *François de Paule Henry Tempier, second père des Oblats (1788-1870)*, Rome, 1987, Coll. Oblate Writings II, vol.1, pp. 9-11.

¹² Cf. Y. B., *La cause de beatification de mgr de Mazenod*, in *Etudes Oblates*, vol. 34 (1975), p. 236.

¹³ This fear was founded. The cause of Jean Jacques Olier (1608-1657), founder of the Society of Priests of St. Sulpice, for example, was stopped by the Holy Office, in 1899, mainly because of the contents of his personal diary.

the cause and for making a collection of the writings in 1926-1928, pursued an inquiry into the matter and became practically certain that Father Ortolan had destroyed many writings¹⁴. Father Thiry did not want to include Father Ortolan among the witnesses in the process. He wrote to Father Estève on June 28 1926: "His testimony would add absolutely nothing to the evidence and documents that have already appeared, since he did nothing but ransack and then destroy, like a Vandal, what his predecessors and especially Father Tempier had jealously gathered and conserved."

II - Overview of the Diary 1837-1860

Why was this Diary written?

It was only in 1837 that Bishop de Mazenod began to write regularly¹⁵. He did it on the insistence of Father Tempier, to occupy the Founder's time during the "forced rest" which followed a grave illness in 1836 and "to preserve the memory of facts and circumstances that might interest his children"¹⁶. This is the explanation Father Rey gives which does not however seem complete. If, at the beginning of 1837, Father Tempier is concerned "to preserve the memory of facts and circumstances that might interest" the Oblates, it is probably because he already knew that the Founder was going to be named Bishop of Marseilles, even if news of the appointment was not made known officially until April 7 (Rey I,

¹⁴ Cf. Father Estève to Father Thiry, June 2, 1926; Father Thiry to Father Estève. August 4, 1926 and June 28 1928.

¹⁵ We published in volumes 16 and 17 of *Oblate Writings* the various sections of the Diary written from time to time before 1837. After 1837, he kept the Diary up regularly with gaps of some months at certain periods of his life, among others from June to November 1839 at the time of his journey to Blanderate in Italy (cf. ms.), after his uncle Fortuné's death in 1840, and after his journey to England in 1850 (Rey II, 375).

The Oblates, on the Founder's orders, collected the words and deeds of Father Marius Suzanne in the last months of his illness, from the end of 1828 to January 31, 1829. Father Rey says that Father de Mazenod adds some notes to this Diary, but he only cites a few lines (Rey I, 461). Rey writes too that Father de Mazenod kept a diary at the time of his journey to Switzerland, from July to November 1830 (Rey II, 487). He cites only one extract that is found in the letter to Father Tempier on July 26, 1830, cf. *Oblates Writings* 7, 200.

¹⁶ Cf. Rey I, 702.

715). Later we will see details relative to the Founder's illness and appointment to the See of Marseilles.

But doubtless other motives come in too, among others that of serving as a record for the Founder himself. On September 4, on the occasion of the death of Dauphin, a former domestic at the Bishop's palace, he wrote some pages to "console his grief", and adds: "I am writing them only for myself." The preceding May 2 he had written some lines "for the consolation of future superiors general", etc.

Literary genre

A personal diary is a very special literary genre. It entails in our case entries that are normally made daily¹⁷. It is an initial reaction to events. Often emotion prevails over reason, and judgments made are provisional. They must be taken in that sense and context; and, even then, on reading certain pages one cannot avoid feeling a certain unease. The reader will note *inter alia* the severity of judgments¹⁸, the intense sensitivity¹⁹, the rôle Bishop de Mazenod plays in the Boisgelin family²⁰ and lastly the "I" that flows endlessly from the pen, even when he is on a trip with Father Tempier and is recounting events they lived together.

In their opinions, given in 1938, and contrary to the fears of Father Ortolan, the two theologians, censors of the writings, were

¹⁷ Occasionally the Founder writes some days after the event. He does so for example in August 1837.

¹⁸ In particular against some Oblates (Marcellin Grogard, Calixte Kotterer, Pierre Pachiaudi) and some priests of the diocese of Marseilles (Father Jonjon and Martin-Lazare, etc.). See under these names in the Index of Names.

¹⁹ Grief on the death of Dauphin (JM: end of August, September 2,3, and especially 4) and dissatisfaction with the vicar generals because they blessed the silver statue of N. D. de la Garde while he was away (JM: June 28, July 2 and 12), etc.

²⁰ It seems to be he, and not his brother in law or sister, who takes the initiative over his nephew Louis de Boisgelin's marriage (JM: July 2, and September 6, 7 and 9); he it is who finds a college in Paris for Eugène, younger brother of Louis (JM: May 18, September 16 and 30, October 1).

struck firstly by the apostolic zeal that animates Bishop de Mazenod. The first unreservedly praises the doctrine and content of the writings, and makes simply some remarks on style or form, i.e., on the lively and vehement tone²¹ of certain pages. This he explains by Bishop de Mazenod's character and cites two pages of the manifestation of conscience Eugene made to his director in 1808: "I am a lively and impetuous type of character. When I want something I want it very badly, I am impatient of the least hold-up and I find delays unbearable. Firm in my resolutions, I chafe against anything that gets in the way of carrying them out[...] By nature I am inclined to severity..."²².

The second censor advances an equally laudatory judgment. "The Servant of God is never untrue to his upright character, sincere, frank, full of zeal, which he manifested with goodness and charity, firmiter et suaviter, an expression he often uses himself, strictly catholic, apostolic and Roman"²³. He indicates what he calls "nei" (small faults), i.e., some judgments he finds sometimes lacking in charity towards certain persons, in particular against Bishop J. M. Bravi in Colombo (Sri Lanka). On the other hand the consultor likewise writes: "It is beautiful to note with what paternal charity, and delicacy of expression, of form, he corrects or reprimands his subjects, while at the same time insisting on the observance of the law..."²⁴.

His heart's tenderness, the relationships with the Boisgelins, also show that in the depth of his nature he has undergone little

²¹ The text is in Latin: *Utitur tono vivo ac vehementi...* Cf. *Positio super virtutibus*, 1947. *Vota theologorum censorum super scriptis*, p. 5.

²² Cf. *Portrait d'Eugène* for Mr. Duclaux. October 1808. *Oblate Writings* 14, 65.

²³ Italian text: *Ibid.*, *Vota theologorum censorum...*p. 9: "Il Servo di Dio non ismentisce mai una volta il suo carattere retto, sincero, franco, zelante, manifestato con bontà e carità, *firmiter et suaviter*, come Egli stesso si esprime, strettamente cattolico, apostolico e romano."

²⁴ *Ibid.*, p. 14: "E' bello constatare con quale paterna carità, e delicatezza di espressioni, di forma, corregge od ammonisce i suoi dipendenti, pur esigendo l'osservanza della legge..."

change since 1808. In the self-portrait he made for Mr. Duclaux, he had written: "It is hard to understand, given the portrait of myself I have just painted, how sensitive a heart I have, overly so in fact.[...] I have not changed over the years. I idolize my family. I would let myself be cut up into little pieces for some members of my family, and that stretches out to quite a long way for I would give my life without hesitation for my father, mother, grandmothers, my sister and my father's two brothers. Generally speaking I love with passion everybody I believe loves me..."

*And on the same page of this self-portrait, we find too an explanation for the "I". "Nature is best observed during infancy when it is evolving artlessly. Thus the absolute, resolute and willful calibre of my character is deducible from the following traits. When I wanted something, I did not beg or wheedle or cajole. I called for what I wanted in an imperious tone as if I had a right to it. If I was refused I would not cry. Crying was as rare with me as laughter, but I acted up, and tried to take by force what was not given to me by consent"'*²⁵.

III - The content of the 1837 Diary

At first sight, the content of this diary does not seem to have much interest. There is a daily résumé of letters written and received, interviews with various visitors, trips, etc. My first idea was to leave out many pages. But, on a closer examination of the text with Father Michel Courvoisier, whose collaboration in the publication of the volumes of the Diary is very much appreciated, it became clear that these pages, especially the eight volumes that go from 1837 to 1840, allow us to get to know the Founder intimately, with his daily concerns, things that move him to joy or sad-

²⁵ *Oblate Writings*, 14, 67. On the other hand, when one is speaking of oneself in French, as in a Diary, it is difficult to avoid the "I". In the Congregation of Rites a remark was made about these reiterated "I"s. Father Cianciulli, postulator, replied that is especially noticeable to Italians who can write verbs without the use of personal pronouns, e.g. "voglio". "penso", etc., which cannot be done in French.

ness, his varied activity, his reflections on men and events. No where else in his writings, and for no other year, does one share so much of his life. For this reason we are publishing the text unabridged.

In about 50% of the text the Founder speaks about the Oblate Congregation, in 30% of the diocese, of himself in 15% and in the rest (about 5%) of his mother, the Boisgelins, his sister's family.

Bishop de Mazenod speaks of himself

In connection with himself, it is mostly about his bad health and his two trips: to N. D. de Lumières and Billens in June-July, to Paris in November-December.

On November 12, 1836 the Founder became ill with a high fever and coughing of blood that placed his life in danger for several days²⁶. The situation remained serious until mid-December. On December 18 he wrote to Father Courtès: "Four days have gone by without my coughing blood, and today I really feel much better although my voice hasn't come back completely...I won't prolong my letter so as not to abuse my permission and draw down reproaches on myself. I am very anxious to celebrate holy mass on Christmas night, it's five weeks now that I've been deprived of this happiness"²⁷.

This then was a very grave illness and subsequently the convalescence was slow and laborious. On February 8 he presides at the ceremony of the Ashes and mentions that he has not entered the cathedral for three months. On the 12th, he makes an effort to say a few words at the blessing of the house of the cholera orphans. On Holy Thursday, March 23, he speaks of the weakness in his chest and the cough that bothered him during the night. He mentions too a "small discomfort" on April 13, a "day in bed" on the 15th, and

²⁶ Cf. Rey I, 698.

²⁷ Cf. *Oblate Writings* 8, p. 265.

is bringing up his poor state of health until the end of April. We understand why, at the beginning of May, his friends oblige him to take some weeks rest with the Sisters of St. Joseph, outside the city, and, at the end of May, why Father Tempier leaves with him for Switzerland²⁸.

The travelers pass by Aix on May 29 to 30, they stay at N. D. de Lumières from the 1st until June 6, stop at Avignon from the 7th to the 9th, in Lyon from the June 9 to June 12, in Geneva on the 13th, in Vevey on the 14th, and stay in Billens until July 6, during which time they visit the neighbourhood, in particular with the Jesuits of Fribourg and Estavayer from June 19 to June 25. The stated purpose of the trip is the closure and sale of the Oblate house of Billens.

They leave Billens on July 6, pass by Lausanne, Geneva, Chambéry, Grenoble, Gap and N. D. du Laus at which point Father Tempier makes his way to Marseilles. The Founder stays on at N. D. du Laus until July 21, stays with his sister at the chateau of Saint Martin de Pallières from July 22 to August 2 and returns to Marseilles to take part in the Oblate General Chapter which is held in the major seminary from August 4 to 8.

The mountain climate and the end of his forced rest have a happy effect on his health. After his return, he does not talk of it much and resumes a frenetic activity, caused by a grave outbreak of cholera in August and September and, in September-October, by confirmations in all the parishes outside the city. He writes each

²⁸ As to this journey, Canon Leflon (III, p. 10) writes:

“First of all, he had to be sent farther away since St. Joseph was too close to Marseilles; in fact he had returned there on several occasions to settle some administrative matters or to take part in some religious ceremonies. Consequently, he would inevitably want to resume his duties too soon, and thereby endanger his health which was still delicate. On the other hand, the trip would provide him with the opportunity of utilizing the few weeks at his disposal before his enthrovement, by making certain changes demanded by the interests of his cherished Congregation. Thus, the precautions needed for his convalescence would be compatible with his need for action.”

time that he speaks to the children in Provençale and almost always for more than an hour. No doubt it was in the course of long sermons like these, given during the confirmation ceremonies in the autumn of 1836 that he had contracted his illness. On May 2, 1837, however he gives another reason, He mentions "the poor condition I fell into following serious setbacks experienced over a period of 6 or 7 months."

What are these "serious setbacks"? There had been, as always, various problems to deal with in the diocese of Marseilles and in the Congregation. Concerning the Oblates, the Founder had pointed, for example, to the paucity of members and the great demand for missions, the flight of Father Pachiaudi on August 25, and the death of Father Pons on September 16. But there was nothing unusual and Father Rey writes on this matter: "These redoubled blows did not defeat the courage and trust in God of the generous Founder. On the contrary, one of the characteristics of his virile virtue was to join the sensitivity of a mother's heart to the energy and strength of a Christian hero" (Rey I, 693).

It really seems that this prolonged state of weakness finds its explanation in a kind of depression brought on by the circumstance of his appointment to the See of Marseilles²⁹. We know that, when he accepted nomination as Bishop of Icosia in 1832, he made a resolution to refuse becoming a residential bishop. At the time of his summons to Rome, in 1833, he declared again to Father Tempier, on August 21, that "it is not with any eye to a future succession" that he accepted to be a bishop at his uncle's side. "Were they to offer me the See of Paris, I would politely decline". This decision becomes a categorical refusal when, in 1835, Father Guibert spoke with him about a reconciliation with Louis Philippe. In the course of his reflections, in his correspondence with Father Tempier, he expounds a whole range of reasons for refusal: desire for peace

²⁹ He confessed this too on October 10, 1837, when his uncle tells him of his canonical institution.

and quiet and a regular life in an Oblate community to prepare for death, incapacity to do any good, the ingratitude of the people of Marseilles, human injustice which has embittered his feelings, he is too old, his inability to “compromise with error”, etc.³⁰

And now, since the autumn of 1836, he has known that they are thinking in Paris of naming him to the See of Marseilles. When, on April 9, 1837, his uncle informs him of the arrival of the royal ordinance, he speaks of “consternation”, but not of “surprise”. He spells it out: “How many times I have dwelt on the happiness I would one day enjoy in the solitude of one of our houses, in the event that the Lord called my uncle to him before I were to die! No more than eight months ago I had a long conversation about my feelings on this matter with the saintly Bishop of Bardstown, Bishop Flaget. It is true that this prelate counselled me not to refuse consecration to the See of Marseilles, supposing it were offered to me after my uncle, as was thought to be inevitable after a conversation of the King with General Damrémont [...] And now today all this future happiness fades away. I must submit to this yoke I have done everything to avoid. God’s will is manifested in a way there is no mistaking. And I find myself in a position of not being able to refuse. No one would want to pay any heed to the purely personal observations I would like to urge. The conservation of the See of Marseilles assured after so many and so violent attacks to erase it from among the dioceses, the life of my venerable uncle put in jeopardy [...], the interests of all the diocesan establishments many of which are still barely launched [...], the good of our Congregation which has such a strong interest in having a Bishop of the Church of France as protector and support...”

So he accepts this nomination, but one notes, in his reflections,

³⁰ Letters to Father Tempier, August 23, 25, 26, 31, 1835, September 1, 14, and 15, etc., cf. *Oblate Writings* 8, pp. XXIX, 176-194.

that “the ingratitude” of the people of Marseilles³¹ is always weighing heavily on him. He remarks, e.g., on January 19, that they praise Archbishop Raillon in Aix for attitudes that would be held unpardonable in him in Marseilles. On March 14 and 15³², he casts doubt on the zeal of the canons and parish priests of Marseilles to make a move to support the diocesan administration on the interest-free loan that must be raised to repay the debt contracted for the construction of St. Lazarus’ church. He bemoans the bad will of the mayor and municipal council that is placing impossible conditions for the cession to the commune of St. Joseph’s church, built at the expense of the de Mazenod family and out of diocesan funds³³. He writes about this on May 23: “Here I have two lessons that will stay with me for the rest of my life. St. Lazarus and St. Joseph’s will be monuments both to my good will for the good of souls and the honour of the city, and to the indifference, stinginess and ingratitude of the city and its inhabitants, for how can they fancy they have not incurred the least obligation to me for enriching the town with these two beautiful buildings at my own expense, peril and fortune, and thus providing in this way for the religious needs of two large suburbs which lacked them.”

On June 12, with Father Tempier, he visits N. D. de Fourvière and sees that the basilica is administered by the chaplain: he adds: “We reflect sadly on N. D. de la Garde of Marseilles whose lay administrators are so insolent, foolhardy, brazen in their opposition to every provision made by the Bishop [...] In Fourvière, only the chief chaplain has knowledge of the very considerable number of masses and offerings offered to the sanctuary: it never enters the heads of the people of Lyons to see something bad in this; if this were done in Marseilles, there would be a competition to see who would shout the loudest, and there would not fail to be someone who would say the Bishop was pocketing the money...”

³¹ Mazenod to Tempier, July 31, 1835, in *Oblate Writings* 8, p. 172.

³² Also JM: April 4 and 29.

³³ Cf. JM: May 21 and 23.

On the same day he dines with the parish priest of St. Bonaventure and meets there Mr. Rusand, a man wholly given to good works and who describes all the charitable works done in the city of Lyon. The Founder adds the following reflection: "There is no temptation to bring up Marseilles when one hears them speaking of what they do in Lyon. Our contribution shrinks to nothing in face of this holy profusion of the people of Lyons. And in what good spirit this great charity is expended! The day they deprived the archdiocese's administrator of his living supplement, they did not say in Lyon as they did in Marseilles that the Bishop was drawing 80,000 francs from his secretariat, although the secretariat yields twenty times more in Lyons than in Marseilles, but they paid him 200,000 francs to ensure he did not lack anything. Where they give 5 francs in Marseilles, in Lyon they give a thousand écus..."

It is then in connection with his illness, his trip made for his health and his appointment to the See of Marseilles that Bishop de Mazenod speaks about himself. Likewise he narrates, in November-December, several visits made to Paris when he went there to take the oath to the King. He says nothing about his state of soul until the first of August, his birthday, a day when he had a road accident as he went to visit the Ginasservis mill with his brother-in-law. The carriage overturned and the Founder bumped his head. He thanks the Lord and all the saints for saving him from the impact thanks to his hat. He expresses the hope that the prayers of the saints will help him to achieve his salvation "which becomes with every passing day more difficult". He adds that he "counts his stumbling blocks one by one, brambles snag me on every side, thorns prick me to the quick, the cold freezes me, the heat stifles me, illness weakens me, infirmities wear me down, morally speaking I mean, for as to the body, if it has suffered through overwork in the various ministries I have carried out over the 26 years I have been a priest, the strength of my temperament has supplied me with the vital resources that can still keep me going, although I am fully aware that I have begun today my fifty-sixth year."

During the cholera epidemic, when Dauphin, a former domestic at the Bishop's palace, died, Bishop de Mazenod also wrote a

very interesting page on what he understands by friendship and on his heart's tenderness³⁴.

He speaks of his family

The occasion to speak of his family is furnished by a number of events in the life of his two nephews: Louis and Eugène de Boisgelin.

Louis (1815-1842) had only just finished his studies in the Jesuit boarding school in Fribourg when he was named secretary to the French ambassador in Vienna³⁵. Before taking steps to obtain this position for his nephew, Bishop de Mazenod had proposed his marriage to the daughter of the very rich Marquis de Forbin d'Oppède; the latter declined the offer because of the inequality in their fortunes³⁶. Louis stayed only a few months in Vienna and returned to Aix after deciding to enter the Jesuit novitiate in Avignon.

Bishop de Mazenod complains that he was not consulted but declares that he will certainly not oppose the vocation³⁷, even if he does bemoan the fact that the Jesuits are taking the best candidates³⁸ for themselves. He rejoices, on this occasion, over the perfect submission to God's will of his sister and brother-in-law and writes some letters to his mother upset about his nephew's decision³⁹ - , her unhappiness over it is making her ill.

Eugène, 12 years' old, is at this time sent as a boarder in Mr. Poiloup's institution in Paris. Bishop de Mazenod seems to be the

³⁴ Cf. JM: end of August, August 2, 3, and especially September 4.

³⁵ Cf. Diary March 16 and May 6. His father went with him to Paris and only returned to Aix on May 18.

³⁶ Cf. Diary July 2, September 6, 7 and 9.

³⁷ Cf. Diary July 20 and 22, September 4, 5 and 13.

³⁸ Cf. Diary September 19 and 20. Louis entered the Jesuit novitiate at the end of September 1837 and died during his scholasticate in 1842.

³⁹ Cf. Letter of July 20 and 27, in *Oblate Writings* 15, pp. 243-246.

one to take the initiative for this decision⁴⁰, he corresponds with Mr. Poiloup⁴¹ and on the first of October sends the boy to Paris, accompanied by Dr. Vignolo and some seminarians from Marseilles who are going to the seminary of St. Sulpice⁴².

The diocese

Even if, in 1837, Bishop de Mazenod is resting and as yet only nominated to the See of Marseilles, he does not stop taking an interest in the diocese. In February, he writes some pages on the boarding school Menpenti and the director and some professors of that institution (Fathers Jonjon, Blanc and Vidal) who are in open conflict with the diocese. In Lent, he speaks of Father Guyon, S.J., and Fathers Dufêtre and Clerc, famous preachers who are preaching in the principal churches of the city. On February 18, he ordains to the priesthood Father Rolleri. On March 5, he takes part in the commemoration of the transferred anniversary of the sacrilegious theft in the church of St. Theodore; on March 5 and 6 he visits Mr. Chaix, the gravely ill vicar general, and on the 12th he takes part in the funeral mass. On the 18th, he assists at the blessing, performed by his uncle, of the new church of St. Lazarus. On Holy Thursday, March 23, he it is who presides at the ceremony of the holy oils and “the major liturgy”, notwithstanding the weakness in his chest. On Holy Saturday, he ordains Father Charles Bellon and he celebrates the pontifical liturgy of Easter Day. On April 6, he goes to the major seminary for the feast of St. Joseph, on the 10th he confirms the children of the Work of Providence, on the 23rd he goes and blesses the numerous children who took part in the “big procession of all the children of the city” after the general retreat preached by Father Guyon; on the 29th he celebrates the Mass for the catechism of perseverance in Father Coulin’s congregation.

⁴⁰ Cf. Diary May 18.

⁴¹ Cf. Diary September 16 and 30, October 1.

⁴² Cf. Diary September 27 and October 1.

At each of these ceremonies, it is noted, he speaks of his bad state of health; it is understandable why, at the beginning of May "everyone, relatives, friends and doctor", oblige him to go and take some rest in St. Joseph's, a house adjacent to the principal domain of the Ladies of the Sacred Heart; there he receives, on May 11 and 12, the visit of Bishop Charles de Forbin-Janson, Bishop of Nancy, and he tells of all his friend's mishaps and the advice he was always giving him in vain. He comes back to the bishop's palace for the feast of Pentecost on May 14; on the 15th, in the presence of his uncle, he makes his profession of faith as Bishop of Marseilles. On the 18th, he goes to visit the church of the Aygalades; on the 20th, he is again in St. Joseph's where he ordains a large group.

During his trip to N. D. de Lumières and into Switzerland, he writes or receives some letters dealing with diocesan matters, in particular the blessing of the silver statue of N. D. de la Garde (JM: June 28, July 2 and 12) and the assignment of a number of priests (JM: July 25 and 27).

In August and September, despite his state of health and at a time when every family with means was leaving the city, he stayed on in Marseilles and went continually to confirm the dying and took various initiatives on behalf of the victims of cholera. In September and October, he writes several pages on the confirmation ceremonies he is continually engaged in in the rural parishes of the diocese.

Although he suffered a lot as vicar general, because he was not liked by the clergy who resisted his projects of reform, he devotedly accepts to become bishop of the diocese and to this he will henceforth consecrate his life. This is the resolution he takes during his retreat, made in St. Joseph's in May: "Here I am in fact pastor and chief pastor of a diocese which, whatever one says of it, is not inhabited by saints. It was given to me, I would not have chosen it. However, I must attach myself to this people as a father to his children. My existence, my life, all my being must be consecrated to it, I must have no thought but for its good, no fears other than

I have not done enough for its welfare and sanctification, no other solicitude than that which must include all its spiritual interests and even in a certain way its temporal welfare. I must in a word consume myself for it, be ready to sacrifice my leisure, my desire, rest, life itself for it”⁴³.

The Oblate Congregation

Throughout the pages of the 1837 Diary the affairs of the Congregation are continually present. This is explained by the fact that Father Tempier asked him to write the Diary “to preserve the memory of facts and circumstances that might interest his children” (Rey I, 702). But the religious family of Bishop de Mazenod always held a place of predilection in his heart and in his preoccupations.

In 1837 the sixth General Chapter was held. Despite the turbulence caused by the 1830 July Revolution, the Congregation has moved forward since the 1831 Chapter. The number of houses has gone from 5 to 8. The surrender of Billens in 1837 was balanced by four foundations: in 1834, the major seminary of Ajaccio and the shrine of N. D. de l’Osier, Vico in Corsica in 1836 and N. D. de Lumières in 1837. The personnel however showed only a slight increase: 34 Oblates in 1831, 41 in 1837. The novitiate supplied some candidates each year, but in the course of the last six years the Congregation has lost 16 members: two deceased, 14 who left⁴⁴.

At the beginning of the year, the Founder, sick as he is, seems to see everything in dark colours. Not that there was not plenty of bad news ; it suffices to read the first two pages of the Diary to see that.

⁴³ Cf. *Oblate Writings* 15, pp. 235.

⁴⁴ For these details, cf. J. Pierlorz, *Les chapitres généraux au temps du fondateur*. Ottawa, 1968, vol.1, pp. 114-118

One of his chief sources of suffering was always the deaths and the exits from the Congregation he termed "apostasies". In 1837, there was only one death, that of Father Joseph Laurent Richaud, who died accidentally shortly after arriving in Corsica (JM: January 10 and 14). Only one Oblate, Father Marcellin Grogard, leaves the Congregation on March 7⁴⁵, while the novice Auguste Bouveyron ran off on January 28⁴⁶. Several others cause problems and will leave after 1837, in particular Fathers Jerome Gignoux (JM: September 14 and October 17), J. A. André Pélissier⁴⁷, J. A. Valentin Reinaud⁴⁸ and especially Calixte Kotterer⁴⁹. Some undergo a crisis and the Founder has to exercise in their regard fraternal correction, for example Fathers Jean Antoine Bernard in Billens (JM: January 11, 12, and 29), Daniel Valentin André in Aix (JM: January 15 and May 29) and A. Adrien Telmon whom Fathers Guibert and Albini could not put up with any longer in Corsica⁵⁰.

On the other hand, the Founder praises the virtues and merits of a number of Oblates, such as Fathers Alexander Marie Pons, who died on September 18, 1836 and whose virtues he acknowledges (JM: September 18, 1837), Etienne Semeria remarkable for his obedience (JM: May 25 and July 1), Frédéric P. Mouchel "such an excellent man in every way" (JM: October 9, 11 and 19), Casimir Aubert who "who cannot sin except by excess [of virtues]" (JM: June 29 and October 15) and especially Father Albini who encourages the Superior General to purge the Congregation of the bad elements it is nourishing (JM: February 7) and who works miracles in the course of the missions he preaches in Corsica⁵¹, to such

⁴⁵ The Founder speaks very frequently about him, cf. JM: February 4, 7, 8 and March 9, May 9.

⁴⁶ The story of this flight is told on February 21.

⁴⁷ Cf. JM: January 11, April 14, May 10, September 6, 8 and 15.

⁴⁸ Cf. JM: April 4, May 15, and September 23.

⁴⁹ Cf. JM: April 2, 6, 13, 20, 21, 23, 24, May 20, June 4 and 27, July 16, the end of August and September 15.

⁵⁰ Cf. JM: May 1, 15, 17, 21, 24, July 12 and 29, September 6.

*an extent that the faithful of la Balagne invite the Oblates to set up an establishment in their midst and offer them a convent and church*⁵².

*Likewise he is delighted with the good progress made by the Ajaccio seminary (JM: February 1 and September 27) and the success of the many missions preached by the Oblates from the various communities*⁵³. *He is always reminding superiors not to change established customs when on missions and especially to stick to the use of the provençale language. Again he is happy to go and celebrate the feast of February 17 with the Marseilles Oblates and the ending of the annual retreat on November 1 and the Mass for deceased Oblates on the 6th. He barely mentions, at the beginning of August, the General Chapter and "the good spirit which animated its members", the refusal to accept a college in Manosque in the Alps of Haute Provence (JM: February 21), the publication of the hymn book and of a work on N. D. de l'Osier written by Father Toussaint Dassy*⁵⁴.

*He writes more extensively about two important events: the purchase of the property and the foundation of the community of N. D. de Lumières*⁵⁵, *and the purchase of the N. D. de l'Osier property: Negotiations in view of the foundation of N. D. de Lumières in the diocese of Avignon began in January, but at that time it was impossible to send along any of the Fathers as all were on the mission. So the Founder and Father Tempier are the ones who, between May 30 and June 6, go to open the house and leave Father Honorat*

⁵¹ Cf. JM: February 7, April 9 and 19, September 27, and November 3.

⁵² Cf. JM: July 18, end of August, September 1 and 23.

⁵³ In N. D. du Laus, Father Mille and his colleagues preach missions at Fontvieille, Mane, Prébois, St. Nicholas; cf. under these names in the Index of names.

At N. -D. de l'Osier: missions at Theys and St. Geoires.

At Aix and N. -D. de Lumières: missions at Entraigues and Maussane.

In Corsica: missions at Ajaccio, Coggia and Calcataggio etc.

⁵⁴ Cf. JM: March 20 and 24, April 7, etc.

⁵⁵ Cf. JM: January 26, April 27, May 14, May 30 – June 6, June 9.

there as superior. The Oblates had been in N. D. de l'Osier since 1834, but the property had been bought by Father Jean Alexandre Dupuy, a former Oblate, who was parish priest there. In 1837, in agreement with the Bishop of Grenoble, he sells everything to the Congregation and has Father Guigues, the local superior, named as parish priest⁵⁶. On this occasion, the Founder praises the unselfishness of Mr. Dupuy, his goodness and zeal, for he lives in poverty like the Oblates and goes with them on the mission⁵⁷.

The expenses incurred in the purchase of these two properties amount to some 35,000 francs⁵⁸, not counting the repairs foreseen for the future. Father Tempier, general treasurer, must have been short of funds to cover these extraordinary expenses as the Founder often speaks of the plan to sell the mansion in Billens⁵⁹, the Oblate property of Le Tholonet in Aix⁶⁰, the Nimês house⁶¹, and the recovery of a debt from the brothers Trinquier⁶².

A number of times Bishop de Mazenod's apostolic zeal takes him beyond the diocese and the Oblate Congregation; in N. D. de Lumières he persuades a Catholic constable, living in concubinage with a Protestant, to get married in a religious ceremony⁶³; in Switzerland, he concerns himself with the situation of the Catholic Church in the milieu of a Protestant country⁶⁴; in Gap he gives com-

⁵⁶ Cf. JM: January 23 and 25, March 4 and 17, April 24, May 5 and 21, September 6.

⁵⁷ Cf. JM: May 5 and September 27.

⁵⁸ Cf. JM: May 5: about 10,000 francs for l'Osier and June 1: 25,000 francs for Lumières.

⁵⁹ Cf. JM: June 15 – July 6.

⁶⁰ Cf. JM: May 5, 8, 9, 24, June 16.

⁶¹ Cf. JM: January 12, 17, 26, February 16, March 23, July 15.

⁶² Cf. JM: February 22 and March 9. There is also the matter of the sale of the country property at St. Just near Marseilles. It seems however to have belonged either to Bishop Fortuné or to the diocese, cf. JM: May 19.

⁶³ Cf. JM: June 7, July 12 and 16.

⁶⁴ Cf. JM: June 13, 14 and 15; July 7.

munion and administers confirmation to a condemned man⁶⁵; he takes an interest in the religious situation in Algeria (JM: April 8), etc.

IV - Special features of this edition

We are publishing the three manuscript notebooks that run from January 10 to October 11 unabridged and, for the remainder of the year, the extracts located in Yenveux, Rambert and Rey.

In the 1837 manuscript notebooks and those of the following years, we find erasures on practically every page. They relate to the names of Oblates or priests of the diocese of Marseilles with whom the Founder was dissatisfied and on whom he passed severe judgment⁶⁶. It was usually easy to restore them as traces of consonants remained that allowed us to recognize the names, but it was not possible to restore a few sentences or words which had disappeared completely on the back of the pages where a number of names had been erased.

The reader will find a large number of historical notes and biographical details. For the text would often remain obscure without some explanation of events alluded to in passing or of little known personalities or places⁶⁷. We felt we should give all the help we could, in the light of our knowledge of the Founder's life and the

⁶⁵ Cf. JM: July 14 and 16.

⁶⁶ We do not know who deleted these names, but we can suppose that they had already been erased when, in 1926-1928, Fathers Estève and Thiry had copies made of all the Founder's writings.

⁶⁷ We did not succeed in finding biographical details of all the people named nor even in satisfying ourselves that these names were correctly written; the Founder was not much concerned about the spelling of place names and names of persons. Most of the biographical details found in these notes, with regard to Oblates, come from the *Registre des entrées au noviciat depuis 1816*, a manuscript kept in the General Archives, or again in the work of Father J. Pielorz, omi, *Les chapitres généraux au temps du fondateur*, Ottawa, editions of *Etudes oblates*, 1968. For the diocese of Marseilles, we have the names of the clergy in the diocesan *Ordo* and in the work of Monsignor A. Ricard, *Souvenirs du clergé marseillais*. Marseilles, 1881.

abundant library built up in the Postulation Office during the research carried out in connection with the canonization cause and the preparation of the Founder's biography by Monsignor Jean Leflon.

We even had a thought for future translators and give the sense of quite a number of French expressions used by the Founder that are no longer found in dictionaries.

When he began to dip into this Diary, Father Achille Rey said by way of foreword: "We find in these pages, unfortunately bestrewn with many lacunae, the portrait of his soul drawn by himself as he penned them, with that vivacity, artlessness and touching simplicity that gave so great a charm to his style. His most intimate thoughts find open expression and the judgments he energetically expresses reproduce his thoughts and feelings about contemporary events. They are without doubt the most precious of Oblate treasures, and complete the heritage their venerated Father left them."⁶⁸

We cannot find a better way to express the impression that remains with us after working on this text over a long period of time. One can, however, once more highlight the precious contribution that this Diary gives us with regard to the life and daily preoccupations of Bishop de Mazenod and the numerous details with which it enriches the modest history of the Congregation and the diocese of Marseilles.

Yvon Beaudoin, O.M.I.

⁶⁸ Rey I, 702

TEXT

January 1837

[p. 1] **January 10:** I have a letter from Ajaccio from Fr. Guibert¹, filled with noble and delicate religious sentiments. It tells me of the happy beginnings of the Ile-Rousse² mission. I am pondering as it were on the feeling of well-being that my dear children's precious letters bring me, when I notice a small piece of paper that has fallen on my lap that was enclosed in the letter I had just read. What a terrible blow! *I enclose this note to tell you that our good Father Richaud³ has had a serious fall just a few moments ago. He has two surgeons with him; he has not dislocated or broken anything, but we are concerned about his head. God, what tests*

¹ Jean Joseph Hippolyte Guibert, at that time superior of the major seminary of Ajaccio (Corsica). Born in Aix on December 13, 1802, he entered the novitiate in 1822, and was ordained priest on August 14, 1825. He was named Bishop of Viviers in 1842.

² Mission preached by Fathers C. D. Albin and A. A. Telmon in the second fortnight of December 1836.

³ Joseph Laurent Richaud, born in Gap (Hautes-Alpes) on November 19, 1804, entered the novitiate in 1821, was ordained priest on August 12, 1827. According to his obituary, he was a teacher and bursar in the major seminary of Ajaccio from December 1835. The author of the obituary gives this account of the accident that led to his death: He "had to go to Vico on business towards the middle of January 1837, in his capacity as bursar. As the roads were difficult and the distance quite long, his colleagues challenged him to practise horse riding some days before. They knew he was a good theologian, but had their doubts about his ability as a horseman. And so Father Richaud left one fine morning on horseback, escorted by a servant from the house, who was to give him some advice. He took the road known as *les Sanguinaires*. At first everything went very well; encouraged by this success, the young priest imprudently drew away from his companion. What happened? Did the horse startle, frightened by some unusual object? Was it upset by some maladroit maneuver on the part of the inexperienced rider? There was no witness to testify on this. The servant, not seeing our good Oblate come back, set out to look for him and eventually found him unconscious by the side of the road, while his mount browsed peacefully on the grass of the nearby slope...The injured man died next day" January 7. Cf. *Notices nécrologiques...*, vol. VIII, p. 83.

it pleases you to put us to. Thy adorable will be done. Thy will be done, I repeated in my despondency! But what a lot it costs to make this sacrifice!

Another letter came for me by the same post. It was from Father Reinaud⁴. I scan through it anxiously. There in the margin I find confirmation of this dreadful news. He was summoned to go and look a half-hour's distance from Ajaccio for our good, worthy Father Richaud who had a terrible fall. In the margin of the second page were these crushing words: 8.45. *Before closing my letter, I must say a word on the alarming and well-nigh desperate state of our worthy Father Richaud. He has lost consciousness, blood is flowing copiously from his nose and ears. There is fear of blood extravasating to the brain. We need God's help. May the Lord give us strength, I cannot go on...*

These words are as good as telling me: He is dead. Would they have told me this shocking news knowing that it would mean eight days of anguish for me, if they had not seen my poor child to be dying and with no hope of recovery? They were doing all they could to prepare me for the inevitable which must follow! The next boat will be the bearer of the news. [p. 2]

January 11: Letter from Father Courtès⁵, not precisely calculated to console me in the keen sorrow I am feeling. It tells me that the unworthy Eymar⁶ has come and set himself up in Aix, and that Father Pélissier⁷ has had the impudence to receive his visit in the hospital and to let him come with him as far as the door of the Mission. He sees in Father P[élissier] signs of apostasy⁸. It comes as no surprise to me after what has happened

⁴ Jean André Valentin Reinaud (sometimes spelt: Reynaud), then a teacher in the major seminary of Ajaccio. Born on April 24, 1813, in Barcelonnette (Alpes-de-Haute-Provence), entered the novitiate in 1829, was ordained priest on November 29, 1835, left the Congregation in 1844.

⁵ Jean Joseph Hippolyte Courtès, superior of the Mission in Aix. Born in Aix on January 1, 1798, he entered the novitiate in October 1816, was ordained priest on July 30, 1820, died on June 3, 1863.

⁶ Word erased the ms.: Jacques Eymar, born January 30, 1810 in Arvieux (Hautes Alpes), entered the novitiate in 1829, ordained priest on April 6, 1833, left in 1836.

⁷ Word erased out: Jacques Antoine André Pelissier, from the Aix Community. Born in Embrun (Hautes Alpes) on May 26 1805, entered the novitiate in 1831, ordained priest on April 6, 1833, he left the Congregation in 1840.

⁸ "Apostate" in the vocabulary of the Founder is applied to any Oblate who left the Congregation after taking vows which were perpetual from the end of the novitiate.

recently. His letters will bear it out⁹. Father P[élissier] is one of those whom Blessed Liguori used to call *pietre smosse*¹⁰; they almost always end up with a tumble. I could not refrain today from offering holy mass for our poor Father Richaud.

Same day: I have written a five-page letter to Father Martin¹¹ laying down the principles Father Bernard¹² must be reminded of. He is another *pietra smossa*. God grant for his sake that it is not its turn to crash. It would tumble deep into the abyss.

January 12: Letter from Father Honorat¹³. He informs me of the missionaries' arrival in Entraigues. Everything augurs well for this mission. The people, the authorities, the parish priest have given the best possible welcome to the missionaries. As they passed through Avignon, His Grace the Archbishop¹⁴ spoke to them about Father Chauvet¹⁵. It seems to me inept to begrudge us the single man who has come to us from his diocese just when we have done so much good in his diocese through the wonders

⁹ His letters are not in the General House Archives.

¹⁰ Italian: *wobbly stones* as e.g. on a wall.

¹¹ Joseph Alphonse Mathieu Martin, born in Gap (Hautes-Alpes) on August 5, 1803, entered the novitiate in 1821, ordained priest on July 30, 1826. In 1832, after the departure of the scholastics from Switzerland, he stayed on in Billens. With some of the priests, he preached many missions in Switzerland. In 1837 he was superior of that community. He died on September 10, 1900.

¹² This name is always erased out and one hesitates between 'Bernard' and 'Bermond'. Both were in Billens and moved shortly after. We have extracts from the letter of the Founder to Father Martin of January 9 (*OW* 9, pp. 3-6), but the name of the priest who is hesitant about his vocation does not appear. Bishop de Mazenod never had any complaint to make about Father Bernard and a lot concerning Father Bermond both before and after his departure for Canada in 1845. Even so the better reading seems to be 'Bernard': Jean Antoine, born on December 17, 1807 in Aix, entered the novitiate in 1831, ordained priest December 17, 1831. A good preacher, apostle of the "Bonne Mère" (Notre Dame de la Garde), he did a lot for the shrine of Notre-Dame de la Garde where he was chaplain over a long period. He died in Marseilles on September 7, 1870.

¹³ Jean Baptiste André Pascal Honorat, at that time superior of the house of Le Calvaire in Marseilles. Born in Aix on May 7, 1799, he entered the novitiate in 1818, was ordained priest on December 22, 1821. He was the superior of the first Oblates sent to Canada where he stayed from 1841-1858. He died on December 23, 1862.

¹⁴ J.M.A. Célestin Dupont, archbishop of Avignon 1835-1842.

¹⁵ Erased in the ms.: Cyriaque Antoine Chauvet, born August 8, 1804 in Carpentras (Vaucluse), entered the novitiate in 1836 when he was already a priest, left in 1841.

worked in Carpentras, and addressing himself to the men who are just about to begin fresh works for the service of his flock.

Same day: I have just opened a letter from Father Martin to Father Tempier. He repeats what he wrote me personally concerning Father Bernard's bad dispositions. He reveals the difficulty he has in overseeing the temporal affairs of Billens, and thereby he proves his total incapacity in this area essential though it is in a community situated so far from the centre. We will have to provide for the needs of this house as soon as we can, but when will that be?

Same day: I have told Father Tempier¹⁶ to write to our tenant in Nîmes that I consent to extend the lease for two years, at 1200 per annum¹⁷.

Father T[empier] has found the act of institution of our society in the diocese of Nîmes. It may serve as a model for other dioceses, I am going to copy it out here so as to have it always, in case of need. [p. 3]

Claude¹⁸, etc., by the divine mercy, Bishop of Nîmes, Wishing to provide, so far as in us lies, for the spiritual needs of our flock and to give them fresh proof of our pastoral solicitude, we have decided to found and establish in our diocese a house of missionaries whose members, devoted to the service of the Church and the salvation of the most abandoned souls, may bring efficacious help to the various parts of our diocese whose needs are every day making themselves more felt.

Having learned of the blessings the Lord has deigned to bestow upon the apostolic works of the Reverend Missionaries of Provence over a number of years in the dioceses of Aix, Marseilles, Fréjus, Digne and Gap, we have judged it to be our duty to choose this society to exercise the impor-

¹⁶ François de Paule-Henry Tempier, born in St. Cannat (Bouches-du-Rhône) on April 1, 1788. Ordained priest on March 26, 1814. He was the Founder's first companion in 1816 and remained always his *alter ego* in the Congregation; vicar general of Marseilles from 1823 to 1861, superior of the major seminary from 1827-1854, then of the scholasticate of Montolivet from 1854 to 1861. Died in Paris on April 8, 1870.

¹⁷ Established in Nîmes in 1825, the Oblates bought a house in the spring of 1827, in the heart of the protestant district. The July Revolution of 1830 put an end to parish missions and the Fathers left the city. The house was first leased, then sold in February-March 1839.

¹⁸ Claude François Marie Petitbenoit de Chaffoy, Bishop of Nîmes from 1821 to 1837.

tant ministry of missions in our diocese and, for this reason, we have called them to our episcopal city where they will take up their ordinary domicile in the house we will designate for them, to live there according to their rules in the practice of every priestly virtue, in the interval between the missions they are to give in the various parishes that we will indicate to them as needed.

Wishing also to provide for the perpetuity of this ministry in our diocese and to extend its salutary effects, we will consent in three years' time to seeing some of our diocesan clergy becoming involved in the works of the missionaries whom we have adopted for our diocese and enter their society, provided always that we have tested their vocation. But we expressly provide that if they leave this society, it will not be lawful for them to transfer to a diocese other than our own on any pretext whatsoever.

Given in Nîmes, etc., April 25, 1825.

Signed: Cl. Fr. Marie, Bishop of Nîmes, by order of the Reverend Chancellor, secretary at the Bishop's Palace. Larèsche.

I think that this model might serve us for the other dioceses where we are established. It was I who drew up the document, it seemed alright to me. It is true that at that time we were not yet approved by the Church¹⁹. [p. 4]

13th: Letter from Father Mille²⁰ dated at Fontvielle on the 10th of this month. It contains very consoling details on the beginning of the mission

¹⁹ In fact the Congregation had been approved by a number of bishops, but not yet by the Holy See.

²⁰ Jean Baptiste Vincent Mille, born December 21, 1807, in Cassis (Bouches-du Rhône); entered the novitiate in 1828, ordained priest on June 29, 1830. In 1837 he was superior of the community of N.-D. du Laus. In 1850 "family reasons constrained him to leave the Oblate Congregation. Bishop de Mazenod accepted these reasons and named the Rev. Mille parish priest of Saint-Marcel" in Marseilles. Died June 27, 1885, cf. Notice in *L'Echo de N.-D. de la Garde*, 1884-1885, p. 665.

he is giving with Father Cuynat²¹ and Father Marcellin²² in that parish.

14th: Letter from Father Guibert that unfortunately confirms my sentiments of the other day. I was certain of it, so much so that since that dreadful news I have said mass daily for the soul of that dear child. The details of that catastrophe are heart-rending. The fall was followed almost immediately by death. Within a few hours this good priest expired surrounded by his grief-stricken Brothers and the whole seminary. The bitterness of our grief is indescribable! My God! Better contain oneself in the resigned silence that You alone can give, for our human nature is prostrate under the redoubled blows of Your stern leading. I hasten to repeat: Thy holy will be done over us, enlighten our journey through this great mystery of your Providence. May nothing discourage us in this way that is incomprehensible to our feeble lights. You call us to work from all parts in your vineyard, we respond to your voice, everyone one gets to work and makes every effort to do the work of two, for the work exceeds our numbers. Blessings follow, good is done prodigiously. Suddenly, and in rapid succession, You take from us the means to continue your work, and only we can take it on. Mystery, mystery: I adore You, O my God, under this veil, as I adore your Trinity in your Unity, as I adore You and love You hidden under the veils which hide you from my eyes in the sacrament of the Eucharist. But Lord, if indeed I was the obstacle to the accomplishment of your designs, You know that I have not waited until today to beg you to remove it. How many times have I not said to You and I repeat it afresh: do with me what You will *in manibus tuis sortes meae* [Ps. 31:16: my destiny is in your hands].

15th: Reply from the King to the congratulatory letter written in my name and in the name of His Lordship the Bishop of Marseilles on the occasion of the latest terrorist act of the assassin Meunier. This letter from

²¹ The Founder always writes 'Quinat'. Jacques Auguste Cuynat, born in January 1797, entered the novitiate in 1836 being already a priest. He left before pronouncing his vows. The Founder writes to Father Courtès on October 19, 1837: "I am not sending you Cuynat because he is in one of his eccentric fits [...] I have no difficulty in allowing Cuynat to leave: he can go and verify for himself if he has been appointed Archbishop of Arles or of some other diocese equally well established." *Oblate Writings* 9, p. 68.

²² Marcellin Henri Grogard from the community of N.-D. du Laus. Born on February 25, 1809, in Gardanne (Bouches-du-Rhône), entered the novitiate in 1831, ordained priest on April 6, 1833, left on March 7, 1837

the King is a fine expression of some worthy sentiments; it is dated the 11th of the month (cf. the filing boxes)²³. [p. 5]

January 16: Letter from Father Courtès who invites me to put Father André's²⁴ obedience to the test and bring to an end this strange way of existence; that is to say, if he does not return to the community, he would have to be expelled.

Same day: Letter from Father Honorat that apprises me that after the second sermon Father Meyer²⁵ coughed up blood, that he is in bed and will not be able to take his place in the pulpit for the whole of the mission. Fortunately Father Hermitte²⁶ keeps in good shape. I would really like to send him some help, but I will have to have recourse to outsiders.

January 17: Letter from Mr. Chauvert junior, from Nîmes in which he accepts the term that he pay us the rent for our house at the rate of 1200 per annum, from October 1, 1838 to September 30, 1840.

January 18: Letter from Mr. Bremond²⁷, notary in Aix. He writes me the kindest things on the pains I took to safeguard his youth, congratulating himself on his subsequent happy experience. The important commission I gave him has not succeeded; it is not for want of zeal on his part,

²³ King Louis-Philippe was the target of a dozen terrorist attacks, among them that of Meunier on December 27, 1836, cf. Pierre de La Gorce, *Louis Philippe 1830-1848*, Paris, 9me.éd., 1931, p. 117. This letter from the King has not survived.

²⁴ Daniel Valentin André from the Aix house. Born in Trets (Bouches-du-Rhône) on February 14, 1800, entered the novitiate in 1826, ordained priest on June 9, 1827. On April 16, 1837, Bishop de Mazenod wrote to Father Courtès: "Nothing beats the proposed choice of André, I would still be laughing if I could enjoy a sense of humour after being decked out with a diocese." Cf. *Oblate Writings*, 9, p. 25. Died August 27, 1848.

²⁵ The reference is perhaps to Father J.-M. Meyer who had been a seminarian in Marseilles and ordained priest in 1831. He was a novice in N.-D. du Laus in 1832-1833. The Founder speaks of him again in 1839, cf. *OW* 9, p. 138.

²⁶ Jean François Toussaint Hermitte, from the community of N.-D. du Laus. Born in Marseilles on October 30, 1805, entered the novitiate in 1825, ordained priest on May 31, 1828, died on March 11, 1884.

²⁷ No doubt Melchior François-de-Paule Bremond, born February 8, 1800, a member of the Youth Congregation of Aix from 1814-1819. Died in Aix on June 20, 1879. Nowhere else in the Founder's writings is there a mention of this commission whose purpose is not known. This Mr. Bremond seems to be the future grandfather of Father Henri Bremond (1865-1933) of the French Academy, author of *Histoire littéraire du sentiment religieux en France, depuis la fin des guerres de religion jusqu'à nos jours*, 11 vol., 1916-1933.

but the result of the addressee's great esteem for money. I wanted to answer Mr. Bremond to prove to him that I appreciate his overtures and good will just much as if he had been more fortunate in his mediation.

January 19: Someone tells me a story about His Grace the late Archbishop Raillon of Aix²⁸ that I find easy to believe. The prelate, who is cited as a model, was not one to tolerate anyone showing a lack of the respect due to his dignity.

One day while accompanying the procession of the Blessed Virgin, he was giving his blessing in the usual way to his people to right and left. Arriving opposite Mr. de Fonscolombe's house, he saw two good-for-nothings who remained hat on head and pipe in mouth while he blessed them. His Grace the Archbishop was annoyed and repeated the blessing over them several times without these clowns being in the least put out, but the people, irritated by this show of impiety, pounced on them and violently snatched the pipes from between their teeth and threw their hats to the ground. On the return of the procession the same thing happened again with the same results. If in my life I had done something of the kind, what would not have been said about me? Everybody praised and sided with Archbishop Raillon. Worldly people judge only according to their bias and prejudices.

January 19: Letter from Father Honorat on the Entraigues mission. It is in full sail. He puts a number of questions to me to which I will reply: 1 - That is not necessary to have a special mention of the renunciation of dancing on the day of the consecration of the girls to the Blessed Virgin; 2 - That one can dispense [p. 6] having people raise their hand when promising to obey the commandments of God and the Church; 3 - That one can erect the cross over the altar provided that the cross is not the same size as the usual crosses placed between six candlesticks. A cross of good quality wood would be necessary with a Christ-figure, like one sees on most altars in the diocese of Nice. The foot is secured behind the main part of the altar²⁹.

²⁸ Jacques Raillon, Archbishop of Aix from 1832 to 1835.

²⁹ The Founder insisted that the Oblates be faithful to the customs and usages he had established for the missions, cf. also various letters from the beginning of 1837 to Fathers Courtès, Honorat, Guigues and Mille, in *OW* 9, pp. 8-9, 15-16, 19-20, 23-24, etc.

January 20: Letter from the son of the sovereign Prince of Mount Lebanon to His Lordship the Bishop of Marseilles. I place it here given the unusual nature of the event.

In our capital Beit ed Din³⁰, September 25, 1836,

My Lord, having heard by common report of your virtues and charity, our heart rejoices and wishes to join with you in ties of friendship; the distance that separates us denying us the pleasure of tying this bond personally, we have recourse to the pen.

Knowing your goodwill towards Reverend Father Louis Giabour Mallamé³¹, procurator general of the Congregation of St. Anthony³² before the Sacred College, in Marseilles and the whole of France, we have laid on him the task of giving you some explanations concerning our personal relations with the Sacred College. We petition Your Highness to graciously come to our help to settle these relations, knowing that the Pontifical Throne is never deaf to your petition.

Do not hesitate, My Lord, if you need our help in these regions, and remember us in your holy prayers.

Signed. the Prince Amin Chehab.

The above is the translation of the letter in Arabic from the Prince.

January 21: Letter from Father Barret, vicar general of His Grace the Archbishop of Avignon. I transcribe it as a document that will pass into the story of the foundation of our Congregation in the diocese of Avignon.

³⁰ Ms. Ebtedin. The letter is addressed to the Bishop of Marseilles (namely to Fortuné de Mazenod). The Prince Amin Chehab, who signs this letter, is apparently the son of the Maronite Emir Bachir Chehab (1789-1840) who was, for more than thirty years, the practically independent sovereign of Lebanon. In his work: *Voyage en Orient*, 1896 ed., Lamartine describes the region of Beit ed Din and the chateau, built at the beginning of the 19th century (pp. 187-200); he publishes also some pages of "Notes sur l'émir Bachir" (Ibid., pp. 200-219).

³¹ Louis Giabour, then serving a small community of Maronites in Marseilles. Cf. Bishop de Mazenod to the *ministre de la marine*, May 21, 1840, and to the *ministre des affaires étrangères*, August 28, 1840. Authentic copies: AAM. *reg. des lettres adm.*, vol. IV, pp. 88 and 99.

³² There a number of congregations or orders of St. Anthony. This one seems to be the one founded in 1695 and was a reform of maronite monasticism. It still exists today under the name of *Ordre Libanais Maronite*.

Avignon, January 18, 1837.

My Lord, the kind thought with which Your Highness has deigned to honour me by means of his missionaries has awakened my deep gratitude. I number it among the thousand favours for which I am indebted to you and the kindnesses with which you overwhelm me. I acknowledge my incapacity to give expression to all the sentiments I feel towards him. How I [p. 7] wish you could read in my heart the respect, devotion, acknowledgment you have inspired me with by your lofty virtues and excessive kindnesses. I pray you will be so kind as to accept the expression and the fresh assurance thereof that I am happy to be able to give you today.

The mission of Entraigues is producing the most happy results. It is a foretaste of all that the diocese of Avignon will gain from your missionaries' foundation at Lumières. His Grace the Archbishop is very anxiously waiting for the moment when this foundation will be a reality; all good priests share his sentiments so much so that you must consider the place to which you will be sending your sons a friendly one. Your Lordship, it is not necessary to assure you that the most devoted of your servants will be the most sincere friend of your followers, and that my love and my humble services belong to them already. Please accept, etc.³³

Signed: Barret, Vicar General.

January 22: Letter from Father Honorat. Fresh details on the Entraigues mission; he still does not know about dear Father Richaud's death.

23rd: Letter from Mr. Dupuy³⁴. He is asking for authorization to put up a steeple at Notre-Dame de l'Osier. He claims to be able to do it for a

³³ This paragraph is copied exactly in the letter from the founder to Father Courtès, January 20, 1837, cf. *OW* 9, p. 9. Bishop de Mazenod told in his Diary for January 26 and May 30 - June 9, 1937, the story of the Oblate foundation of N. -D. de Lumières. The negotiations about this had begun in December 1836,

³⁴ Alexandre Dupuy, born in Aix on November 29, 1798. After entering the novitiate in 1816, he was ordained priest on June 16, 1821. He left the Congregation shortly afterwards, in 1830, but remained very attached to the Oblates. He then became parish priest of N. -D. de l'Osier, bought and restored the old convent and, in 1834, persuaded Bishop Philibert de Bruillard to confide this shrine to the Oblates. He returned to Marseilles in 1837, was named parish priest of the parish of Chartreux, then canon in 1844. He died in N.-D. de l'Osier on August 21, 1880.

thousand francs; by this means he frees the house of the right of way to get up to the present steeple and sets minds at rest over its lack of stability. He would put the clock in place of the bell and free the house from this other easement. I will probably reply in the affirmative, for we must take advantage of the time the incomparable Dupuy is in l'Osier to carry through all the difficult tasks.

January 24: letter of introduction from Count Philippe d'Arbaud introducing me to a Spanish priest currently in Rome. The priest's name is D. Basilio Galo Garcia.

Letter from Father Guigues³⁵. Some details of a rather vague nature about the St. [Lattier] mission³⁶.

24th: I have had a visit from Mr. P. Bougarel who brought me a long letter from Father Roux, prefect apostolic manqué of Bourbon³⁷. This conceited priest, after scandalizing Marseilles and Paris, and shortly (according to him) due for a place his compatriot Father Miguet is procuring him, has brought back to mind the character he bears, and would be ready to renounce that place if we agree to give him a post in the town of Marseilles. This suggestion has been indignantly rejected by my uncle and his whole [p. 8] council. When Mr. Bourgarel comes for the reply, he will lose all hope of ever succeeding.

January 25: Letter from Mr. Dupuy. He is putting forward plans for N.-D. de l'Osier for the waters for the fountain and the furnishing of the house. I am not inclined to adopt this plan of his for furnishing. Nor do I care to start a practice of presenting His Lordship the Bishop with annual income and expenditure accounts of the house. It is better to pass up some grants the missionaries would have a certain right to claim since, in the final analysis, they would only be occasional and they would only last at most for the lifetime of the present bishop who is rich and generous. It is not to be presumed that one might have access for these grants from

³⁵ Eugène Joseph Bruno Guigues, born in Gap (Hautes-Alpes) on August 27, 1805, entered the novitiate in 1821, ordained priest May 31, 1828. He was then superior of N.-D. de l'Osier and became Bishop of Bytown (Ottawa) in 1848.

³⁶ The founder writes simply "St." It refers to St. Lattier (Isère)

³⁷ Bourbon: Ile de La Réunion. The prefect apostolic of La Réunion, from 1829 to 1832, was Bishop Henri de Solages (1786-1832), who was a seminarist in St. Sulpice at the same time as the Founder and Charles de Forbin-Janson.

diocesan funds. Consequently, they would cease on the death of the present bishop³⁸.

January 26: I am putting down here some information relative to our foundation in Notre Dame de Lumières. For some years the need was felt to invite a community of missionaries into the Avignon diocese. Already during the vacancy of the see, after the resignation of Bishop Périer³⁹, the question came up of entrusting our Congregation with the ministry of missions in this diocese. I passed by Avignon while on my way to Nîmes where we were to make a foundation. Mr. Margailon, the then vicar general of Avignon, disclosed to me his profound desire to see during his administration the setting-up of a foundation from which the diocese might reap so many advantages. He valued especially the ability to evangelize the poor in the vernacular, which, irrespective of other considerations, would lead him to give preference to our society over all others. However, the reverend Vicar General did not conceal the fact that the carrying-out of this plan, dear as it was to him, seemed impossible at that time, as all the fervent souls of Avignon had raised funds to set up the Jesuits in their town and negotiations with the superiors of this order were already going ahead⁴⁰.

No more was needed for me to give up all thought of an establishment of our Congregation until such time as the Reverend Jesuit Fathers were no longer keen on staying there and had adopted the attitude proper to their vocation. And as, in my view, this would take some time and it would be only after several years that a wise administration would understand that only indigenous priests could successfully instruct the rural inhabitants of our region, I applied myself to the task of bringing our arrangements with his Lordship the Bishop of Nîmes to a successful conclusion.

I will not narrate here what happened in the latter diocese. Our appearance in Notre Dame de Rochefort where the house did not seem to us to be really suitable to a community of our society, our conferences

³⁸ Bishop Philibert de Bruillard, Bishop of Grenoble from 1826 to 1853. His charity was inexhaustible. "It is said that his gifts to seminaries, churches, communities and good works amounted almost to one and a half million", cf. Bishop Baunard, *L'épiscopat français...1802-1905*. Paris, 1907, p. 262.

³⁹ Jean François Périer was Bishop of Avignon from 1802 to 1821.

⁴⁰ The Jesuits were established in Avignon in 1824.

with Bishop de Chaffoy, the eagerness this prelate displayed to have us in his diocese, our acquisition of a house in the town of Nîmes in preference to that it was suggested we buy in Alès that we found too distant from the regional centre, the immense good our men achieved in the few years we were entrusted with apostolic ministry in this diocese, the labours of our Fathers Mie⁴¹, Honorat, Moreau⁴², Marcou⁴³, Guibert, etc., the ministry to the prison, the mission given by our Father Suzanne⁴⁴ and his companions, finally the catastrophe that obliged us to close down our house and withdraw from the diocese at the time of the July Revolution.

No more would I speak of the lack of genuine feeling ever to take our society to heart harboured by the Reverend Father Laresche, the Bishop's trusted vicar general. Those of our fathers who lived in the diocese, and of necessity had dealings with this Vicar General, will be able to explain the secret reason behind the lack of protection, not to say opposition, of Mr. Laresche who was then a simple general secretary, but was already the *factotum* in the diocese in the shadows of the authority of his Lordship the Bishop who did nothing without consulting him. The deep-rootedness of his attitudes is the reason for our not returning to the diocese of Nîmes when the party fevers had subsided. Mr. Laresche, far from making the slightest move to recall workers who had, with God's grace, really done wonders in the diocese of which he had become vicar general, with sole responsibility, preferred to try to introduce something of his own creation by setting up missionaries of his own choice. If only he had also bestowed on them the gift of perseverance! We would have rejoiced to be replaced

⁴¹ Pierre Nolasque Mie, one of the four first companions of the Founder. Born in Alleins (Bouches-du-Rhône) on January 30, 1768, priest in 1797. He was superior of the community of Nîmes from 1825 to 1827, replaced by Father Honorat from 1827 to 1830. He died on March 10, 1841.

⁴² Noël François Moreau, born at Tarascon (Bouche-du-Rhône) on August 24, 1794, entered the novitiate in 1818, ordained priest on September 19, 1818, died on February 2, 1846, when he was superior of the major seminary of Ajaccio.

⁴³ Jacques Joseph Marcou, born in Aix in 1799, entered the novitiate in 1821, was ordained priest on September 20th, 1823, and died on August 20th, 1826.

⁴⁴ Marie Jacques Antoine Suzanne, born in Aix on February 2nd, 1799, entered the novitiate in 1817, was ordained priest on September 22, 1821, and died on January 31st, 1829. Father Suzanne preached the jubilee in Nîmes in January and February, 1826, with the Missionaries of France, founded by Fathers de Rauzan and Charles de Forbin-Janson, cf.: *OW* 7, p. 18 In his Diary, January 31st, 1837, the Founder outlines the story of this priest's vocation.

by evangelical workers capable of doing better if not more devoted than we, but this new foundation, announced not without a measure of affectation, did not last; the leader left the diocese and his few companions [p. 10] went their several ways.

After this digression, I come back to Notre-Dame de Lumières. I well remembered that Archbishop Dupont, the new Archbishop of Avignon, and also Mr. Barret, the young but able and zealous Vicar General he had chosen, had the wish to form a community of missionaries for the instruction of the poor inhabitants of the rural areas; but as no proposal was made to me, although Mr. Barret knew both me and my work well, I did not see the project as being in the offing. Very likely the prelate and his vicar general were restrained by the difficulty of finding funds or providing a suitable locale, thinking that one could not ask a Congregation to come and set itself up in a diocese for its service without assuring it a place of shelter and means of subsistence. God himself in his goodness solved the problem.

The Trappist Fathers, owners of the church and convent of N.-D. de Lumières, finding themselves in the situation of divesting themselves of it, sent Father Gilles⁴⁵, one of their own, to me to suggest its acquisition. Before contacting me, he approached His Grace the Archbishop of Avignon who disclosed to him his deep desire that I would share his position, anticipating very precious advantages for his diocese arising out of a foundation of our Congregation in Lumières. The prelate was not satisfied with expressing himself orally through the good religious, he wrote me on the matter a very kind letter to which I hastened to reply in a suitable manner. A decision had to be made as the Trappist Fathers were in a hurry to sell. Everything pointed towards making this acquisition; there remained the two-fold problem of the money that had to be raised to pay for the place, and of the men who would be needed to set up a community there.

Being long used to trust in Providence and having been driven this long time to accept that it is a part of its plans that we use our own money to buy the houses we are to live in at the service of the faithful in the various dioceses who are its sole beneficiaries, I would have held myself to blame had I backed off from this obstacle. Further courage was called for

⁴⁵ Gilles Pastorel, a Trappist of Aiguebelle (Drôme).

or rather a stronger measure of trust in God so as not to be put off by reason of our small numbers and the enormous disproportion between the works [p. 11] the Father of the family allotted them and their numerical strength. My hesitation when faced with this big obstacle to the realization of a project so helpful to the Church of the diocese of Avignon and to so many souls who might derive from it such great benefits in the spiritual order, and so much too in conformity with the thrust of our Congregation and its vocation, - my hesitation was all the more understandable as we had just recently lost some of our men on whom we counted most: the death of Father Pons⁴⁶, the departure of Father Pachiaudi⁴⁷, to say nothing of the apostasy of some others, and later the premature loss of Father Richaud.

But how could one allow such a beautiful opportunity to escape that in all probability would never come again, and not fear regrets when it was too late and perhaps the secret reproaches of many of our Fathers filled with the spirit of zeal, love of their calling that moves them with the desire to spread abroad everywhere the benefits of their holy ministry, and filled with that filial devotion to the Blessed Virgin our Mother which moves them to desire to become the sowers of her cult in every shrine consecrated to her name? All these considerations moved me to consent and it was decided that we would buy the church and convent of Notre-Dame de Lumières. I directed our Father Tempier to go to the place where Father Gilles (Pastorel) had gone to await him, so that if these buildings were in his opinion in good condition, he could settle the matter, but only after he had seen His Grace the Archbishop and obtained his final assent. The result of that inspection was the conclusion of the business.

Father Tempier, armed with my proxy, registered the contract with the notary Balmelle at the purchase price of 12,000 francs. He also made arrangements with the tenant about the furniture which increased our out-

⁴⁶ Alexandre Marie Pons, born in Marseilles on May 2nd, 1808, entered the novitiate in 1828, was ordained priest in 1831, died in Marseilles on September 16th, 1836. In the diary entry for September 18th, 1837, the Founder wrote several pages on this priest's qualities and virtues.

⁴⁷ Pierre Pachiaudi, born in Marseilles on August 5th, 1811, entered the novitiate in 1834, was ordained priest in 1834, left on August 25th, 1836, to become a Carthusian. He left the Congregation without seeking a dispensation and the Carthusians accepted him without making any inquiries. The Founder complains of this in a letter dated September 1st, 1837, cf. *OW* 13, pp. 115-116. He died at the monastery of Chartreuse on May 22nd, 1879.

goings to the sum total of 18,000 francs, not including the incidental expenses and notary's fees. Now it is for God to show us how we are to set about providing for this shrine the men necessary for its service and to carry out as well in the neighbouring countryside and the whole diocese the holy ministry of the missions. Given the cowardice of the times and the want of generosity in men who find it difficult to serve the Church without temporal profit, it amounts to a miracle practically that we are expecting from God's goodness; no matter: our trust is equal to it. We expect nothing less from the Father of the Family [p. 12] who was himself the one who invited us to pray to the master of the harvest to send into his field workers who could gather in the harvest which is already ripe.

Here now is the letter his Grace the Archbishop wrote me after seeing Father Gilles. It is dated December 5, 1836, and crossed mine written to the prelate on the 7th, as soon as Father Gilles had informed me orally of His Grace the Archbishop's favourable attitude.

My Lord, I have just seen Father Gilles and he told me he has brought things to a definitive conclusion with the tenant in Lumières. This good religious is to write to Father Tempier to ask him to settle on a day when he can be present on the premises. I am happy, my Lord, with this happy outcome that can only result in benefit for my diocese and my own personal gain. I will be delighted to see the shrine of Lumières in the possession of clerics who live under direction such as yours. God, I am sure, will bless this foundation, he will make it prosper, and so I rejoice for the sake of my flock; but I rejoice no less for myself, as this will give you, my Lord, a good reason for coming from time to time into my diocese, and will be for me an occasion for making and cultivating the acquaintance of so distinguished a prelate. I regret that the state of your health does not permit you to think just now of making the trip to Avignon; but I find consolation in the thought that you will be so good as to make it up to me, - I beg you to believe that so far as I am concerned the sooner the better. For the rest, my Lord, your missionaries will be welcome and can be assured of every help from me. With all best wishes, etc.,

Signed: J.M.A. Célestine, Archbishop of Avignon⁴⁸.

⁴⁸ The Founder then makes a copy of his reply, already published in *OW* 13, p. 113-114.

[p. 13] There is no point in my setting out here the extract from my letter that relates to the person who took over N.-D. de Lumières on the basis of an agency idiosyncratically interpreted. Finally an agreement was reached and, in exchange for an indemnity of 4800 francs he gave up all claims⁴⁹. This indemnity is included along with the 1200 francs for the furniture of the house, church and sacristy in the 18000 francs mentioned above.

January 28: Flight of the novice Bouveyron⁵⁰ who had been recommended to the Mission by the Carthusian general. The Holy See on being consulted had advised this man to leave the order of Carthusians provided he were admitted to the novitiate and subsequently to profession [p. 14] in the Congregation of Missionaries of the Immaculate Conception. On the recommendation of the General and of Father ...⁵¹ who had been made responsible to present this religious to me, I admitted him to our house. According to these priests, he was most virtuous and capable, and consent was given to his exit from the Carthusian monastery only out of fear that solitude, - absolutely contrary to his temperament and character, - would result in grave harm to him. He ought, according to the advice of his superiors who knew him well, to have been very suited to the kind of ministry that the Congregation performs. Brother Bouveyron, without precisely giving the lie by his behaviour to the assertions of his former superiors, began nevertheless to give us cause for uneasiness as to his intellectual faculties which sometimes seemed affected to the extent of making us fear for his reason. The last exchange I had on this matter with Father Aubert⁵², his master, brought me practically to the point of sending him back to the

⁴⁹The church and convent of N.-D. de Lumières had been built by the Carmelites, beginning in 1664. They had been forced to leave during the Revolution. The property was then bought by the Lord of Goult who, in 1823, sold it to the Trappists of Aiguebelle. The occupancy of the Trappists was of short duration. They leased the whole property to Father Denis Edouard Roland who ministered to the shrine. His tenancy would expire on January 1st, 1843. For leaving prior to that date, he exacted the terms the Founder mentions here.

⁵⁰ Auguste Bouveyron, born in Bourg-en-Bresse (Ain) on February 27th, 1809, entered the novitiate in 1836. The Founder mentions him again on February 21st.

⁵¹ The name is left blank in the manuscript.

⁵² Casimir Joseph Jérôme Aubert, at that time master of novices at Le Calvaire in Marseilles. Born in Digne (Alpes-de-Haute-Provence) on September 30th, 1810, he entered the novitiate in 1826, was the first priest to be ordained by Bishop de Mazenod on April 6th, 1833, died in Marseilles January 17th, 1860.

Carthusian monastery. Brother Bouveyron has spared me this trouble by taking off of his own accord. This morning, while mass was going on, he got into the room of the master of novices, forced the drawer where the latter keeps deposited the money the novices give him on entry, and went off with more than 300 francs contained in a number of envelopes. From there, passing by Father Semeria's cell⁵³, he took his cloak, then from somewhere else he took an umbrella and, thus equipped, he decamped without anyone knowing what had become of him. Let us hope the lesson has been learned about how much trust can be put in recommendations from superiors who are passing on their members! Whatever about that, rather than just think this religious, who is already in orders as a subdeacon, to be a rogue, I prefer to think of him as mad.

January 29: Letter from Father Mille, long in coming but very consoling on the topic of the Fontvieille mission. It was possible to hold all our ceremonies. The men poured in in crowds. The bourgeoisie gave the lead. No one resisted grace.

Letter from Father Martin, received on the 26th. The Bernex mission⁵⁴ could not be going better. They have had a communion of more than 500 women and, the following Sunday, they will have an equal number of men at the holy table. They are evangelizing the whole body of the faithful. He copied for me the letter he wrote to His Lordship Bishop Belley⁵⁵ concerning the mission in his diocese in Vesancy⁵⁶, which went perfectly, which had drawn on the missionaries the bishop's praises and had induced the prelate to grant them very wide faculties for missions and retreats in his diocese. Father Martin has received my long letter in which I lay down the principles on the duties of the members of our Congregation concern-

⁵³ Jean Etienne Semeria, born in Colla (Diocese of Vintimille) in Italy, on February 7th, 1813, he entered the novitiate in 1829, was ordained priest on September 19th, 1835, in N.-D. du Laus. In 1837 he was given the responsibility of working for the Italians in the Oblate house of Le Calvaire. He was named Bishop of Jaffna in 1856. He died in Marseilles on January 23rd, 1868.

⁵⁴ Bernex, in the diocese of Annecy in Savoy, at that time part of the Kingdom of Sardinia.

⁵⁵ Alexandre Raymond Devie, Bishop of Belley from 1823 to 1852.

⁵⁶ It is difficult to decipher this word. It is either Vesaancy or, less probably, Versonnex. These two villages in the region of Gex (Ain) are situated one from the other about a dozen kilometres.

ing their profession. He has not yet dared to communicate it to Father Bernard whom he has the cheek to paint as having a very delicate conscience although he lives and conducts himself habitually in thoughts of apostasy.

January 30: Letter of introduction from His Grace the Archbishop of Avignon in the name of the (former) Bishop of Verdun⁵⁷, for a parish priest of the diocese of Perpignan, Raynaud by name.

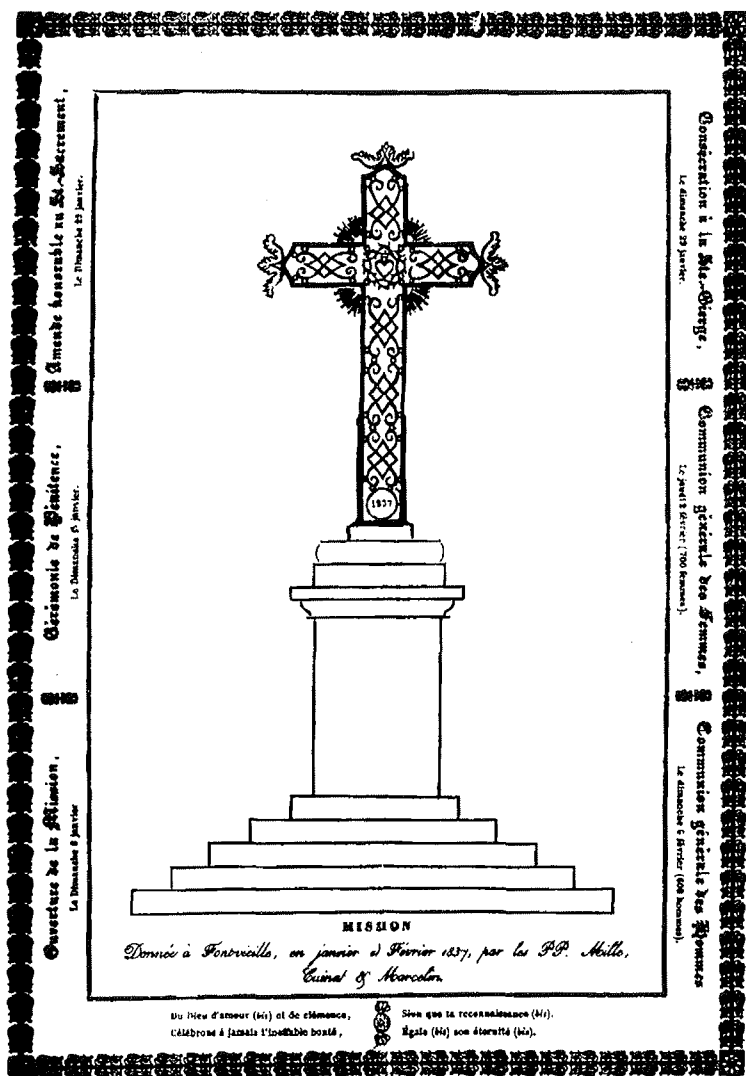
January 31: Sad anniversary of the death of our dear Father Suzanne. Yesterday, being a semi-double feast, I said a *requiem* mass for him. It was more to console my sorrow, and for the consolation of performing this solemn act of communion with the men who have gone before us, than with the thought that this blessed missionary, predestined in death, had any need of my suffrages. I would say as much about all those I have seen die in the congregation. This man was one of the first fruits of our missions. He joined us during the one we were giving in Fuveau⁵⁸, where his family had their home, for he was born in Aix. Those who write his life will say that in a certain way he did his apprenticeship during that mission. The zeal that this dear child, then 16 or 17 years old, employed in the search for sinners who had the most need of our ministry, his assiduous attendance at all our exercises, his eagerness to approach us whose really excessive workload he wanted to lighten, no doubt earned him the grace of his vocation. From that time I was his confessor and since, his trust equaled the tenderness he inspired in me: neither the one nor the other are forgotten. However he did not speak with me then about the plan the Lord was inspiring him with, and I for my part said nothing to him about the desire I had that he join us in our work. It was not long before his attraction made him want to come and live in our house; at that time we had only the one in Aix. He spent some time there still without saying anything about his ulterior aims. [p. 16] Finally, on the day we went for the Puget mission,⁵⁹ near Fréjus, he opened his heart to me and, throwing

⁵⁷ Bishop Placide Bruno Valayer, Bishop of Verdun from 1831 to 1836. He died in Avignon on April 28th, 1850.

⁵⁸ A mission preached in September 1816 by the Founder and Fathers Deblieu, Mie and Tempier.

⁵⁹ A mission preached in January 1818 by Fathers Tempier, Deblieu and Mie. The Founder was there only from January 3 to 6.

himself on my neck, he said: I am yours for always. Who could have guessed at that time that I was destined to close his eyes in death! I think he was only eighteen years old. He spent fifteen years in the Congregation, Our Annales will say that he put them to very good use! May his memory always be held blessed among us, for he has truly earned the gratitude of the Church and the Congregation. And his death in our bosom was that of the just.



Remembrance of the mission of Fontvielle (Bouches-du-Rhône) preached by Fathers V. Mille, J. Cuinat et Marcellin Grogard, from January 8 to February 6, 1837. Cf. JM, January 13 and 29, February 7, 1837. (35x45). Oblate General Archives, DM IX 3.

TEXT

February

February 1: Letter from Father Moreau from Ajaccio. Very satisfying news from the diocesan major seminary. The work there for the directors is excessive because of the large number of pupils¹, but their perfect behaviour encourages and compensates the teachers. They are persevering with the plan of giving the mission in Ajaccio in French and Italian. All our Fathers will take part in it. Dispensation from age for our Brothers Rolleri and Bellon².

February 2: His Lordship the Bishop of Marseilles has convoked the Chapter of the cathedral church at the bishop's palace to inform it of the decision he has taken to reprove strongly in the Lenten Pastoral the

¹ Bishop de Mazenod agreed to the Oblates' taking responsibility for the setting up and direction of the Ajaccio (Corsica) major seminary in 1834. There were in 1836-1837 more than 130 residents, seminarians and priests, ordained with little preparation in the preceding years and whom Bishop Casanelli d'Istria, Bishop of Ajaccio from 1833 to 1869, obliged to a further period of formation. According to the *Almanach du Clergé de France*, the personnel at the time was composed of Fathers Guibert, Moreau, Reinaud, and two seculars: Gaffori and Sarrebayrouse. Father Mouchel arrived in 1837.

² In 1836, Bishop Casanelli of Istria gave the Oblates the convent of Vico; Fathers Albini and Telmon took possession of it during the summer and devoted a large part of their time to preaching parish missions; the Ajaccio mission was given in February, cf. *Diary*, February 24 and March 2.

Etienne Antoine Rolleri, born in La Colla (diocese of Ventimiglia, Italy) on March 13, 1814, entered the novitiate in 1832, was ordained priest on February 18, 1837. He began his ministry helping out Father Semeria in his work with the Italian population in Marseilles and later replaced him in Corsica. He died at Vico on October 9, 1890.

Charles Barthélemy Bellon, born in Marseilles on September 13, 1814, entered the novitiate in 1835, was ordained priest on March 25, 1837. He worked almost wholly in houses of formation in France and England. He died in Bordeaux on June 28, 1861.

unseemly behaviour of Father Jonjon³. He told the Chapter that he would be pleased to see this venerable body in its turn repulse this bad priest's outrageous assault. The Reverend Canons without exception showed themselves to be inspired with the finest spirit, and testified to His Lordship the extent of their anguish over the insults that His Lordship and his vicars general had received; they are all disposed to go along with the views of His Lordship and withdrew to gather in chapter and deliberate. I was present at the meeting in the bishop's palace, but I did not think it proper for me to go to the capitular meeting.

February 2: Letter from His Grace the Archbishop of Avignon. The prelate hastens to follow up the letter he wrote me the other day to commend Mr. Raynaud, parish priest of Montlouis. The Bishop of Chalon⁴ has given him some highly unflattering information about this person and would himself like me to get back the reference he had sent him before knowing him well.

The same day: Letter from Mr. d'Espinassoux⁵ against this same Mr. Raynaud to whom he had given a reference for Mr. de Retz⁶. The canon [p.17] writes me that this letter had taken him in⁷, and that he had learned that Mr. Raynaud's behaviour had been very bad from a moral point of view in Paris and in Guadeloupe. His Grace the Archbishop of Avignon tells me that Mr. Raynaud is a very bad person who was put under interdict. He informs me that it is the parish priest's intention to put together various letters and references in his favour and go and deceive His Grace

³ Polydore Jonjon was put out of the minor seminary where his behaviour was impossible. In spite of Bishop Fortuné de Mazenod's prohibition, he then founded a boarding school with two colleagues of doubtful morals. There followed a polemic between the liberal press favourable to Jonjon and *La Gazette du Midi* which defended the Bishop. The affair is related at length in J. Leflon, *Eugene de Mazenod*, vol. 2, pp. 558-571.

⁴ Bishop Marie Joseph François Victor Monyer de Prilly, born in Avignon in 1775, Bishop of Châlons from 1823 to 1860.

⁵ Mr. D'Espinassoux was canon of the *Chapître royal de Saint-Denis*. He passed by in Marseilles on April 5, cf. *Diary* entry under that date.

⁶ Msgr. De Retz was auditor of the Rota and regent of the Apostolic Penitentiary in Rome. We still have two of his letters: the one dated June 28, 1833, addressed to the Archbishop of Icosia (*sic*), the other dated April 26, 1839, in which he asks for news of Bishop d'Isoard and Bishop Forbin-Janson. AGR: de Retz-Mazenod.

⁷ The Founder uses an unusual French expression: "surprendre la religion d'une autorité".

the Archbishop of Spoleto⁸, and His Eminence Cardinal Giustiniani⁹. He would like me to forewarn these prelates to save them being taken in. This is a delicate enough task. There are no more reasons why I should take on the responsibility rather than the reverend prelates who are asking me to accept it. At least we will know what to do when Mr. Raynaud makes his request to take up his abode in the diocese of Marseilles.

February 3: This Mr. Raynaud has reappeared. I did not hide from him what I had learned about him. The only thing he denied was that he had been put under interdict. Indeed, he did not have the face of a crook. He assured me he had made a fortnight's retreat with the Jesuits in Paris, and wants from now on to reform his life. He asks what will become of him if he is harried everywhere he goes. He is not asking for any office, he has enough to live on. The most he wants is to be allowed in as a lodger in the major seminary and to live there a regular life. Although I have been let down a thousand times by men of this sort, I do not have the stomach to close in his face the door he is knocking on; I would blame myself for casting him into despair. I am for receiving him in the seminary, if only to test his sincerity and his constancy in his resolutions.

Visit from the parish priest of Yverdon¹⁰. This priest brought me a letter from His Lordship the Bishop of Lausanne¹¹ who recommends him to me and also the mission he has charged him to carry out in our region. He comes here to collect for the building of a Catholic church in his parish. I have written commending him to the charity of the faithful of the diocese of Marseilles.

⁸ In 1837, the Archbishop of Spoleto (Italy) was Archbishop Ignazio Giovanni Cadolini.

⁹ Giacomo Giustiniani, then secretary of the *Memoriali* in the Vatican.

¹⁰ Yverdon, canton of Vaud in Switzerland; a Protestant region since the time of the Reformation.

¹¹ Bishop Pierre Yenni, Bishop of Lausanne from 1815 to 1846. He lived in Fribourg; it was he who welcomed the Oblates to Billens in 1830.

Visit from Father Guyon¹². He comes a little reluctantly to preach the Lenten sermons in Trinity. The competition of Mr. Dufêtre and Mr. Clerc gives rise in him to disquietude over the success of his stay. [p. 18]

February 3: The Chapter in session today voted an address to His Lordship the Bishop of Marseilles and came as a body to present it. This address is printed. The original of the address that the Chapter presented is in the archives of the secretariat¹³.

February 4: All of the town's parish priests and rectors have formally adhered to the Chapter's address. The original of this act in its turn is deposited in the archives of the secretariat.

Same day: Funeral obsequies of Count Pagano, consul general of Sardinia¹⁴, Knight of St. Maurice. His position as consul of Sardinia and Knight of St. Maurice, as well as the good turns he did me in his day, decided me to go and assist at the liturgy of his obsequies and perform the absolution. I warned the family in advance by way of a very polite letter. What was my astonishment, on arriving at St. Charles, the deceased's parish, to learn that there would be no High Mass at the funeral although the poor deceased had made quite the contrary arrangements. I reproached the person who came to make excuses to me in the family's name, as it had undertaken with the cortege not to delay it overlong in the church, and to mark my disapproval of a complacency so strongly contrary to the spir-

¹² We have here the names of three celebrated preachers. Father Claude Guyon, a Jesuit, had been a *Missionnaire de France*. He preached in several of the churches of Marseilles during the winter of 1837. The Founder often mentions him in his Diary.

Father Dominique Augustin Dufêtre, vicar general of Tours, had been a member of the Carthusian mission house in Lyon. He was Bishop of Nevers from 1842 to 1860.

The Founder makes several mentions of Mr. Clerc who preached the Lenten sermons in the parish of St. Cannat, cf. *Diary*, February 6, 17, 19, 1837, etc. He passes a severe judgment on him on February 15, 1839: "One of those professional preachers who end up scandalizing every place they pass through."

¹³ Address of the clergy to Bishop Fortuné, February 3, 1837, "to manifest its feelings concerning the publications of a priest [Jonjon] against the Episcopal administration" (printed text). On the nature of and occasion for this address, cf. J. Leflon, *Eugene de Mazenod*, vol. 2, pp. 568ff.

¹⁴ The Kingdom of Sardinia comprised at that time Piedmont, Savoy, Nice and the island of Sardinia. The capital was Turin, where the Founder had friends among the nobility. The King at the time was Charles Albert I, whose son Victor Emmanuel II became King of Italy and took possession of Rome in 1870.

it of the Church all the more expressly, I indicated that I would not be prepared to give the absolution as I had proposed.

This lesson must have gone home and the parish priest also will have learned that it is not opportune to lend oneself so easily to the scarcely religious caprices of families. It was the third example in succession of this kind of impiety, in the parish of St. Charles. This time I was strongly tempted to have the High Mass sung notwithstanding the antichristian intentions of the family; if I had been the diocesan bishop, I would not have omitted to do so, but in my present position I did not think it prudent to do so.

February 5: So as not to offend the good Billon¹⁵, parish priest of St. Victor, I took the risk of going to assist pontifically at the High Mass in his church. They performed the Cherubini Mass¹⁶; the artists were determined to perform at their best, having as witness and judge of their ability the famous Paganini¹⁷. This famous man had given two concerts in the city which had won him the plaudits he is accustomed to receive everywhere he makes heard his really magical violin. He did not fail to come and invite me in person. I was really happy to see so extraordinary a master, but I was obliged to disappoint him with a refusal motivated not simply by my state of health, but also by the just severity of our French practice which is opposed to a bishop appearing even for an innocuous concert in a theatre considered by us all too justly as the temple of the devil.

Mr. Paganini a number of times signaled his approval of the musical performance; I would have liked to be able to do the same for the musicians' devotion during and prior to the High Mass. I officiated pontifically at vespers, gave the blessing and assisted at the procession in the two churches, the upper and the lower, without being over tired and thoroughly compensated by the piety of all the people participating.

February 6: Visit from Mr. Clerc, preacher of the Lenten station in St. Cannat. My uncle has asked him to preach a sermon for the church of St. Lazare. I gave him faculties.

¹⁵ Louis Billon, born in 1804. He was still parish priest of St. Victor when he died on February 18, 1846. February 5, 1837, was Quinquagesima Sunday.

¹⁶ Luigi Cherubini (1760-1842), composer of sacred and secular music.

¹⁷ Niccolò Paganini, violonist (1782-1840).

The visit of the Marquis of Sabran¹⁸ reminds me of the one I had the other day from the Count of Breteuil¹⁹, Madame de Sabran's uncle. I was really happy to make the acquaintance of this good Christian who prior to being peer of France, if I am not mistaken, was responsible in the Chamber of Deputies for presenting the law on sacrilege²⁰.

Letter from Father Bermond²¹, full of fine sentiments. He does not want me to be worried on account of his present temporary situation; he is happy in the solitude of Billens. Obedience makes everything agreeable to him.

February 7: Letter from Father Albini²². He encourages me in the tribulations the apostates subject me to; he is happy in a way to see our Congregation cleansing itself of all the evil it has been harbouring. Fear not, says this good priest, when it is a question of doing things like that (expulsions of false brethren), you will always have heaven's approval which should be enough in itself, but also the plaudits of the members who remain faithful to the head and mother who gave them birth. He gave me the news that the mission given [p. 20] at Santa Reparata²³, after the one in Ile Rousse, enjoyed complete success.

¹⁸ The Founder mentions the de Sabran family quite often: it was linked with the de Mazenod family, cf. J. Leflon, *Eugene de Mazenod*, vol. 1, pp. 7, 52, 172. In 1838, the Duke de Sabran invited the Bishop of Marseilles to become a member of the association for the Christian colonization of Algeria, cf. *Diary*, November 11, 1838.

¹⁹ A. C. Emile Le Tonnelier, Count de Breteuil (1781-1864), peer of France in 1823, senator as the same time as the Founder from 1852 until his death.

²⁰ In the space of four years there were 538 thefts of sacred vessels from churches. That is the reason for the passing of the law on sacrilege in 1825, with very severe penalties, ranging from life sentences to forced labour and execution for parricide. The law was hardly ever applied. To constitute sacrilege, the crime had to be committed "voluntarily, publicly and inspired by hatred or contempt for religion", cf. Bertier de Sauvigny, *La Restauration*, 1955, pp. 511-513.

²¹ François Xavier Bermond, born April 28, 1813, in Prelles (Hautes-Alpes), entered the novitiate in 1833, ordained priest September 24, 1836. He was a missionary in Canada from 1846 to 1859, then provincial of Midi province from 1865 to 1871. Died at N. D. de Lumières on August 27, 1889.

²² Charles Dominique Albini, born in Menton (now Alpes-Maritimes, then diocese of Ventimiglia), on August 26, 1790, ordained priest on December 17, 1814, entered the novitiate on July 17, 1824. He was at that time superior of the house of Vico in Corsica. Died on May 20, 1839.

²³ Santa Reparata di Balagna in Corsica.

February 7: Letter from Father Mille. Latest details of the Fontvieille mission which concluded and was blessed with the same blessings that have always characterized it: 800 women at communion, 700 men. The Bishop of Châlons came to preside over the closure: he confirmed 8 or 900 deeply moved people. Religion has no finer sight than this to offer. The parish priest of Arles came to fetch Father Cuynat to preach the Forty Hours in his church,

Letter from Father Courtès. The Bishop Elect of Gap²⁴ has answered Father Mille. The latter when he passed by took Father Pélissier to go up to Laus with him. Father Marcellin²⁵ behaved in an unseemly way during the Fontvieille mission, apparently humiliated at being eclipsed by Fathers Mille and Cuynat. Father Marcellin has done enough to merit expulsion from the Congregation which he has always disedified. He did not make his confession once during the whole mission either to Father Mille or to Father Cuynat; did he go to the parish priest or the curate? I do not know; if he did he had no right to do it without his superior's agreement, and he made no such request. Behaviour like this will not induce one to overlook how he behaved in N. D. du Laus where his grumbling and lack of regularity, combined with his habitual lack of virtue, already merited his expulsion. The impression he created during this last mission is not such as to give me much reassurance on his account. *Father Marcellin*, someone wrote to me, *acted in an unseemly manner from the beginning, and he has made no reparation for his failing, he has not gone to confession the whole time of the mission either to Father Cuynat or to Father Mille*²⁶. *His behaviour is that of a man whose conscience is no longer active. He is a man without virtue who will never fulfil the true missionary ideal...*

²⁴ Bishop Nicolas Augustin de la Croix d'Azolette, Bishop of Gap from 1837 to 1840. His predecessor, Bishop F. Antoine Arbaud, Bishop of Gap from 1823 to 1836, had confided to the Oblates the shrine of N. D. du Laus, when he was vicar general of Digne, of which the diocese of Gap (restored in 1823) then was a part.

²⁵ A word always erased in the ms.: Marcellin Henri Grogard, expelled from the Congregation on March 7, 1837.

²⁶ The text of the 1818 Rule said this on the matter: "They will go to confession at least once a week to a priest of the Society, unless the superior, for grave reasons, judges it proper to permit someone to go to confession to an outsider". 1818 rule, Part Two, Chapter 1 & 4: "Concerning other principal observances". This remained in the text approved by Rome in 1826, art. 300.

February 8: Ash Wednesday. I was able to perform the ceremony of the blessing of the ashes and to assist at the High Mass. It has been almost three months since I set foot in the cathedral.

February 9: Arrival on the one hand of Father Cuynat coming back from Arles where he preached the Forty Hours after the Fontvieille mission, and on the other hand of Father Hermitte and his companion coming back from Entraigues. [p. 21] One would have to hear the account these men give of what transpired in their missions! It brings tears of joy and tenderness. The triumph of that cross that is so insulted in our days, the transports of gratitude from entire populations, first to God whom they glorify in the presence of all the inhabitants of the region, and then to the ministers of the mercy of their Saviour from whom they can never again be separated. It is a repetition of what we saw in our time and always with a fresh surprise. Is it not a miracle that grace should form in a matter of weeks such strong bonds between people who have never seen each other before and who in all probability will not see each other again. The reason is that souls feel the good that has been done them by the great ministry that has been exercised in their favour.

February 9: Father Guyon leaves here. He came to tell me that Mr. Vidal of Menpenti²⁷ turned up at his place to let him know the difficulty of his position and ask him to mediate with the bishop. Father Guyon let him know the enormity of his crimes and those of his associates. He made him envisage the consequences of their stubbornness which was going to lead them to become other Châtels²⁸. Finally, he promised him to sound out the Bishop's attitude. Mr. Vidal admitted everything²⁹ and asked only to be told what reparation would be required of him so he might accept it; in the meantime, he said, he was going to have suspended the printing of the statement that Mr. Jonjon was going to have appear. I replied to Father Guyon that I would not take it on myself to give him an answer before speaking with the Bishop of Marseilles, who in his turn would give no

²⁷ Menpenti: word erased in the ms. A college run by Father Jonjon and his two colleagues, Fathers Vidal and Blanc, whose past conduct did not allow them being left in a house of formation.

²⁸ Ferdinand François Châtel (1785-1857). Priest in 1818. After 1830, he got together a group of unruly priests and founded a "French Catholic Church". He claimed to be named Bishop by the clergy and people and took the title of Primate of the Gauls.

²⁹ Ms.: "Passer condemnation".

reply before consulting his council. And that in fact this affair involving such people seemed to me a really difficult one to settle, since the immorality of the principals of the establishment, which had aroused the conscientious solicitude of the chief pastor, was now as in the beginning the immovable obstacle to the approval of their project. The extravagant behaviour of Mr. Jonjon³⁰ and the scandal of his attacks had not improved their position. [p. 22]

February 10: My uncle summoned his council to hear the proposition made yesterday by Father Guyon. The unanimous advice was to respond in writing in the following terms: *Reverend Father, my nephew has informed me that you came to him yesterday to speak in the name of the directors of the Menpenti Residence. I was consoled to hear of everything your charity had inspired you with to have them return to their duty and spare the Church fresh scandals. You ask me now what they would have to do to extract themselves from the position they have placed themselves in. I would be so happy if I had only to reprove their behaviour in my regard that you have so justly condemned, forgiveness would be an easy thing for me and even a real joy. But unfortunately the deplorable reasons which brought about the measures I was obliged to take in respect of their project still remain in all their force. Obligated in conscience to resort to them in 1835, I am still today bound to maintain them, and despite all my desire to bring about the return of men who have strayed in their duty, I could not go so far as to approve, even to tolerate, what I could neither approve nor tolerate without compromising my responsibility as pastor of souls. Consequently I will never authorize their presence in the establishment they have set up. They must enter upon another career where there is not found what has been and still is for me an all too just cause of alarm in the interest of souls, and after this first step on their part and a sufficient reparation for the scandal given, if they offer besides to the Church moral guarantees for the future, I will do everything I can consistent with my conscience to show them the sincerity of the pardon of which they will be the object.*

³⁰ A word erased here and in the following pages.

What I am proposing to them they can still do. They need not fear, as they have told you, that the University³¹ will put any obstacle in the way, and in case of need I will help them in this respect. There is no place either for them to be held back by their material interests which they have invested in their enterprise; if they were sincere in what they said, they would acknowledge that these interests are more compromised in actual fact by the continuation than by the cessation of the project. But I am not asking that this project cease to exist; I am far from condemning the school in itself as my vicar generals have said on a number of occasions, with my authority, to Mr. Jonjon that if he separates himself from his colleagues, I will allow him to devote himself to teaching in my diocese.

At present Mr. Jonjon's unexampled misdemeanours at least implicate him, even if it is for a reason of a different order, with colleagues to whom he should not have committed himself and with whom he should never have stayed once he was alerted to them. But would it be impossible for the directors of Menpenti to find men worthy of trust, laymen or priests, men chosen by themselves and approved by myself, who would safeguard their interests by taking care of their establishment, whose success would then be certain? Nothing would prevent them sharing in the ensuing monetary advantages, which they would collect fully if the establishment were run on their behalf.

It is not my wish to stand in the way of their temporal prosperity, I wish only to secure interests that are far more precious, the interests of the souls for whom I am bound to answer before God.

What I have just told you, Father, is what the present state of affairs would demand. However, Father as I am, I incline to yield to mercy all I can; and so Mr. Jonjon might never have to leave for good his boarding school, the nature of his misdemeanours, extremely serious though they may be, could eventually allow him being permitted to go and take up again the direction of his establishment, once he has made public reparation for the enormous scandal he has given and he has spent a suitable period of time on retreat in a retreat house to reconcile himself with God

³¹ The Napoleonic law of May 10, 1806, had set up, under the name of "university", the national organization for teaching. The French Empire was divided into academies, each governed by a rector, on whose authority depended the administration and personnel of all orders of teaching.

and give full satisfaction [p. 23] for what the Church has the right to expect of a priest who has repudiated his duties to such an extent. I regret I am not in a position to say as much of his two colleagues; I pray that a time may come when constant fidelity to grace may give superiors, who would rather never have known what little basis there is to expect the sincere return of either of them, assurance on their account.

I hope, Father, that what you told one of the directors of Menpenti, - that you condemned their conduct in its entirety, that, should they persevere in their ways, the whole episcopate, the object of every Catholic's assiduous attachment, will be united against them and in the end drive them out from every place; that by not returning in due time to their duty, their ruin is certain before God and man, and that the scandalous tract they are planning to publish is nothing but an act of impotent hatred, - will dispose them to accept the final plank of salvation that I am offering them in their shipwreck, and that they will agree not to bring about their own downfall.

February 11: I do not know why I let myself go and copy out the letter written yesterday to Father Guyon about Menpenti. I am not intending to copy into this Diary every scandalous detail of that unhappy business. In principle it got started³² in my absence and I think it had a bad beginning. Every subsequent step taken was in reaction to the audacious obstinacy of the villain who wanted to avenge himself at all costs. So he trod every principle under foot to achieve this goal. One would say, seeing this priest's fury and the means he used to satisfy his hatred, that he had handed his soul over to the devil. At least only the infernal spirit could inspire all the horrors that this wretch ascribes to ecclesiastical authority. Since the time of Luther we have not heard of a fanatic like this. To get some idea of his excesses, it is not enough to read his four letters printed in the *Sémaphore*, one must also take cognisance of his written correspondence with His Lordship the Bishop of Marseilles, with myself and all the other vicars general. We call on God for this great sinner, for today authority is quite impotent to reprimand such misdemeanours, let alone punish them. [p. 24]

February 12: Although I am still not fully recovered, I could not refuse the appeals made to me to go and bless the temporary chapel and

³² Ms: 'engencé' – a word no longer found in the dictionaries.

house for the cholera orphans. The liturgy went very well. After the blessing of the chapel and before beginning the Holy Sacrifice, I was content to address a few words to the large congregation to excuse myself for not having the strength to speak. These few words were accepted with a kind of gratitude precisely because of the efforts I had to make to express what I was feeling. It was marvellous actually to find oneself in this fine building, put up within ten months since we came and blessed the first stone on the rocky slope. The work had been begun under the auspices of the chief pastor, to offer support to a dozen poor little orphans, and now I saw eighty of them in front of me, and in a few days another twenty are going to be welcomed with the same charity, and the same trust in divine Providence! After Mass, we went in procession all around the house to bless it.

In the evening, I went to hear Father Dufêtre's sermon in St. Martin's. He preached a sermon on religion that was not anything special. With his sonorous, strong voice one can understand how he can keep the promises he made to preach twice a day, even without risking the sacrifice of his life as he proclaimed he was ready to do for the good people of Marseilles, who must by now be used to hearing themselves flattered by every preacher who mounts a pulpit in Marseilles.

February 13: Letter from Father Mille dated from Laus. He explains the reason for his long silence during the Fontvieille mission, namely, the really excessive workload he had, arranging everything, doing everything, even though he had 500 penitents to confess. Fresh details about this fine mission. The letter cites the deeds that he is so right to reproach Father Marcellin with. It would take less than this to expel a member who showed himself so stupid, proud, lacking in devotion, so disobedient, who gives so little hope of amendment. The truth is he should never have been admitted to profession. He has not given me a single consoling moment, and the fears I began to feel once I had the opportunity to know him were realized only too well, and this is not the first day they have been on my mind. This pitiful member made his novitiate in Laus. Novice masters cannot be too careful to avoid being deceived by appearances. A man may be mistaken over a period of a few months, but over a year, if he watches carefully over the men he is directing and of whom he is the guarantor when he presents them to the superior general who often does not know them at all, it is impossible he should not be in a perfect position to form a judgment on the real quality of the member. How many later regrets one would be spared! I make this remark because it is clear that several members who

have given us a lot of trouble should have been spotted during their novitiate by their masters of novices, as they were in fact by their fellow novices who were not deceived by them.

February 14: Visit from Father Guyon, the bearer of fresh overtures from the Menpenti directors. He is followed by Mr. Blanc who arrives at that moment. He is made aware of the conditions that are placed on the pardon we really do not want to refuse them. The University Inspector comes to the Bishop's palace during the council meeting; he is brought up to date on the affair. Mr. Guyon is back to say he saw Mr. Jonjon who is to present himself tomorrow at my office.

Letter from one Casimir Périer who asks for my advice to discern the vocation he thinks he has to the ecclesiastical state. This is the customer we expelled two years ago and who was later sent down from the Aix major seminary. God grant that this hypocrite may never enter the sanctuary³³

February 15: Visit from Mr. Dufêtre, vicar general of Tours, who is preaching the Lenten sermons in St. Martin's. I asked him to give our pastoral retreat in 1838. He places the condition of linking it with the request made him by the Archbishop of Aix so as to give the two retreats at the same time. He will give me a definitive reply only when he has spoken with this prelate.

Mr. Blanc returned to demonstrate his readiness to submit to what will be prescribed by the Bishop of Marseilles [p. 26].

Mr. Jonjon came later. He in his turn was made aware of what he had to do to expiate his fault, and return to the good graces of the Bishop. He accepted everything with gratitude and began by burning the tract he had had printed to aggravate the harm he caused by wishing to explain his conduct. Furthermore he will make a public retraction, namely a letter that will be printed, in which he will retract all the impertinences and lies he has written against ecclesiastical superiors. He will then enter the major seminary to make a fortnight's retreat. His two colleagues will do one of a month, after which they will still not be admitted to the celebration of the Eucharist. Mr. Jonjon may celebrate the Eucharist after his retreat,

³³ Jean Casimir Périer, born in Puylaurens (Tarn), entered the novitiate on July 15, 1834, and left in February 1835.

which he is planning to do really well. He has really assured us that there will be no priest more docile than he when once he has resumed the path of duty.

February 15: Letter from the parish priest of Entraigues. It is too precious for the story of our missions for me to refrain from copying it out here:

My Lord, I had high hopes for the mission for which I asked your Lordship, but even so Providence has deigned to pour out its blessings so bountifully on your saintly missionaries' labours that the outcome has far surpassed my expectations and all my hopes. My dear parish has been completely renewed. Today the spirit of God animates this good people. They are wrapt in an admirable fervour and piety.

On the day of the departure of your excellent priests, the whole population accompanied them to their carriage, with mingled feelings of veneration, sorrow and gratitude. Every heart was so laden that from every side came only sounds of sobbing. It was told me the next day, on my return from Avignon, that for that day no one could eat or do hardly any work, such was the desolation. I gathered together this dear flock on the evening of my arrival, to mingle my tears with theirs. I told them that I would go on bringing them together several times a week during Lent and that in this way we would in a way be still in a state of mission. This really cheered them, for this good people [p. 27] is now so well disposed, there is such an avidity for the word of God, that it wants only to hear the sound of the bell summoning it to church. May Providence complete its work, and ever keep in this dear people the saintly dispositions in which it has pleased him to place them.

All that then, my Lord, we owe to your Lordship and the excellent workers you have been so good as to send us. Judge if we could ever be sufficiently grateful! You must know too that the memory of all the good you have done for us will be eternally engraved on every heart, passed on from generation to generation down to the most distant posterity, and that from generation to generation the people of Entraigues will raise their hands to heaven in prayer to implore every kind of blessing on your holy Congregation. May Providence, in its mercy, and for its glory and the salvation of souls, increase the number of your children! May your holy priests who, by their zeal, devotion, charity, their exemplary saintliness and every other priestly virtue, recall to memory the time of the apostles, renew every parish and diocese where they are sent, as they have renewed

the parish of Entraigues, and may the Lord, in recompense for your great and inestimable works, prepare for you close to himself thrones all brilliant with glory, the only reward you aspire to, the only reward in fact that is worthy of you all. Such, My Lord, are the ardent and truly sincere prayers of the pastor of Entraigues and his well-beloved flock.

Yours, etc. Signed: Arnoux, incumbent priest, Entraigues, February 11, 1837.

February 16: Return of Father Honorat, sent to Nîmes to conclude some temporal business. He was well received by the venerable Bishop of the diocese³⁴. The superior of the seminary wanted him to stay with him. The priests he met were delighted to see him again, the people from around our house displayed feelings of the liveliest attachment. Only Mr. Laresche had the audacity to bring up again the absurd claim he finds it so difficult to let go of, namely he dared again to ask for the wretched amount given by way of alms of the faithful to help in the setting up of the missionaries and which definitely accrued to them both on account of their works and under the terms of the contract made with [p. 28] the Bishop. Father Honorat responded as he had to to his very unjust and misplaced claims. I hope this will not be brought up again. It would be too much if as well as the arduous and painful services, undertaken with zeal and perseverance, and the loss of our members since two of them lost their health³⁵, we have to add as well the sacrifice of the Congregation's funds. We do not ask for profit, we want nothing outside the spiritual order, but we do not believe ourselves obliged to lose our money on that account. It would be nice if the diocese gave us back what we laid out, our claims go no further, but we will be out of pocket when we have to sell our house at a loss. And so everything we take out, supposing that we decide to sell for less than 3,500 francs, will be most strictly and justly ours. And if the house is sold for more, which will never happen, even then the surrender by us of some thousand francs which were given us to set up our establishment would be an act of generosity pure and simple since it was stipulated in plain terms between the Bishop of Nîmes and myself that, in the event that the missionaries were obliged to leave the diocese, whether for reasons outside its control, or voluntarily without offence on the side of the missionaries, this small sum would accrue to the Congregation.

³⁴ Bishop Petitbenoît de Chaffoy. Mr. Boucarut was superior of the seminary.

³⁵ Fathers Marcou and Suzanne.

February 17: Anniversary of the approval of the institute by the Holy See. The two communities³⁶ came together at Calvaire, where I said Holy Mass in place of the High Mass that would otherwise have been celebrated. The Blessed Sacrament was exposed during the Mass. The renewal prescribed by the Chapter was carried out immediately afterwards, in my presence, by all the priests and oblates. The novices were present at the ceremony. When I am not there, this ceremony does not require any person to preside. The cope, which I took immediately after the Mass, would be taken by the celebrant only after the formula of profession has been pronounced by everyone. Then he would intone as I did the *Te Deum* followed by the thanksgiving prayer. Then the *Tantum ergo* and Benediction. Once the Blessed Sacrament has been replaced in the tabernacle, [p. 29] one should sing the *Sub tuum* and the prayer *Defende*, etc. Renewal is not like the day of profession. The latter is done in simple soutane, but renewal is done in surplice, priests and deacons put on the stole. Once one has made one's renewal kneeling down before the exposed Blessed Sacrament with candle in hand, one remains standing in a circle around the altar.

The ceremony this morning was not only imposing, as it always is, but moving, I would add again "as it always is". This was the mutually shared feeling when we met together in the community room. What was special and I could not help remarking on it in the few words I usually deliver on days like this, was that it was from the foot of the altar that they were going out for fresh conquests, those same men who had come to lay there their acts of thanksgiving for the wonderful successes of the missions they had just accomplished. What blessings in fact had they not gathered in the missions, which have just finished in Fontvieille and Entraigues! The Lord will accompany his envoys to Maussane and Mane³⁷, and he will bless their labours as he has always blessed all those we have undertaken in his name.

February 17: Mr. Jonjon came to present his act of retraction. It was found to be quite insufficient. He was given in writing what is expected of him to make reparation for his scandals, both he and his unworthy colleagues.

³⁶ The two communities of Marseilles: Calvaire (professed and novices), and the major seminary (directors and scholastics).

³⁷ Maussane (Bouches-du-Rhône) and Mane (Alpes de Haute Provence).

February 18: I was able this morning to carry out the general ordination. Alas! It was not numerous either for the diocese to which it yielded only four priests, or for the Congregation to which it yielded only one. This was Father Rolleri who had prepared himself well for this great grace. May the Lord, with the sublime character he has imparted to him by the imposition of hands, grant him, this dear child, every blessing that my heart wishes for him and that I called down on him in the full ardour of my soul at the very moment when I priested him! [p. 30]

February 18: Mr. Jonjon showed up again to bargain in a fashion both on the sense and on the words of his retraction. It is hard for a calumniator to acknowledge, even when softening the expression, the equivalent of this expression: 'I have lied'. However, no matter how merciful one may want to be, it is impossible not to require reparation of so prolonged a public scandal. It would have been more consoling to see the guilty party, convinced as he is of his fault, do himself honour with his repentance, and do it with all his of heart, but nature vies with itself in a soul that has distanced itself for so long from the sources of grace. This latter will lead him to what I hope for, that is what I told Mr. Jonjon, as I left him to go and confirm a sick person. My uncle said the same, when I was gone, as he took leave of him.

February 19: I went to Mr. Clerc's sermon at St. Cannat's. His discourse on human respect, more philosophical than Christian, could not have been understood by his audience, made up of good ladies and a small number of uninstructed men. God forbid that every preacher preached like that. It is not talent he is lacking in, nor logic, but unction, which is given only to men who proclaim Jesus Christ *et hunc crucifixum* in a different way than the orators did in pagan Rome or Athens.

February 19: Letter from Father Guigues. The Theys mission³⁸ that he is currently giving, with his colleagues from the house of N. D. de l'Osier, is going wonderfully. The missionaries are in the confessional from morning to evening. They have it is true had the disagreeable experience of seeing some very badly disposed bourgeois families indulging in giving scandal, creating a kind of provocative racket, but public indignation and the missionaries' silence soon settled that, so effectively that this event which was supposed to repeat itself on Ash Wednesday, did not take

³⁸ Theys (Isère).

place, and several of the youth who had let themselves be influenced presented themselves for confession. On this point, Father Guigues asks me if it would not be proper to refuse outright giving communion to these young people whom he admits were seduced into going to that unseemly event and had no hostile design. I wish these were an express postal service to bring them my reply. How refuse water to those who have received the Holy Spirit? This moment of forgetfulness, in part excused by the coincidence of the last days of carnival, has simply made grace's triumph shine out all the more. One should be really careful [p. 31] not to keep them away from communion. When will they ever be better disposed after the humble and courageous admission they have made of their fault than in the time of the holy mission! What further reparation does one want to exact other than their regular attendance at the exercises which they had made a show of not attending, than the good example of their generous conduct in visibly separating themselves from those who had for a time led them astray? May God grant that this unhappy idea, due to inexperience, won't have led the missionaries to receive these sinners coldly, when they should be welcomed with the most moving kindness, first to console them in doing something which is always difficult to nature, and also to enable them to encourage others who still hesitate³⁹.

February 20: Mr. Jonjon provides me with his latest retraction. This time he has been more inspired. As I see it, it can be accepted with a few corrections.

Letter from Father Bernard⁴⁰, explaining certain grievances, but not sufficient, despite the fine words he uses, to entirely assure me on the outcome of his erroneous worries.

February 21: Bouveyron⁴¹ has reappeared. This is his story. After a troubled night, he went in search of the master of novices' room to let him know how over-wrought he was. Not having found the priest in his room, he was tempted to go through his drawer; his head got all confused, he took what came to hand. That evil deed once done, he thought of flight. That is when he took a cloak and umbrella. He took the road for Aix.

³⁹ We retain the original of this letter of the founder to Father Guigues, February 20, 1837, cf.: *OW* 9, pp. 13-15.

⁴⁰ Word erased in the ms.

⁴¹ Word always erased in the ms.

Halfway there he began to realize the enormity of his fault, but he dared not return. He kept on going. Arrived in Aix, he went to the home of Mr. Sallier, the brother of the priest who is novice master in La Grande Chartreuse⁴². I do not know what story he told him, but he obtained by his protection a passport for Paris. Seeing his money going down, he had the happy thought of entering a gambling den to win in play enough to keep him going, but instead of the profit he expected, he lost all that remained to him. Desperate and not knowing what to do, he entered a church to have recourse to God. It was an act of inspiration. He saw there in the pulpit a priest of the diocese of Belley, a great friend of his uncle the parish priest. He followed him and disclosed to him his misfortune. The priest immediately decided to have him set out [p. 32] for La Grande Chartreuse and gave him the money he needed for that. Bouveyron, overjoyed by this meeting, returned with joy in the direction of the solitude he had abandoned. He knocks at the door of the monastery, the General can scarcely believe his eyes, he recognizes him under his disguise and receives him in the part of the house reserved for visitors. The fugitive, touched by grace, confesses his sins and asks to re-enter the Order, if the missionaries no longer want him. The General sends him to Marseilles with a letter for the novice master of the Congregation of missionaries. In this letter, the novice master is asked to receive back the fugitive; but if this is not possible, he asks him to have him set out for Rome where he will go and shut himself up in the Charterhouse of that city. Bouveyron leaves in this disposition, knowing he needs someone to keep him under good guard. That is what will be done, at least so far as we are concerned. Definitely against receiving him back with us, we get him the necessary papers to embark, leaving all the rest to God's care.

February 21: Mr. Jonjon, as soon as he received the corrections we were proposing to his retraction, came and brought it just as we wanted; he is entering the seminary this evening to begin his retreat. May God grant him the grace to understand how much he needs it.

Mr. Sylve⁴³, the parish priest of N. D. de Manosque, came to see me. He expressed regret that there had been no follow-up on the suggestion

⁴² Dom Sallier, who became Prior of the Charterhouse of Pavia, Italy, cf. *OW* 9, p.221-222.

⁴³ Mr. Sylve, former superior of the minor seminary of Forcalquier (Alpes de Haute Provence) was named superior of the Ajaccio minor seminary for the school year 1836-1837.

that was made him to take over the direction of the Ajaccio minor seminary. He would have been very happy to go and would have considered himself as an affiliate to our Congregation for which he has a real affection. Should Mr. Guédy not be able⁴⁴ to continue, it would be a good option to turn again to him. Mr. Sylve suggested again the purchase of the Capuchin house in Manosque⁴⁵ to set up a house for preparatory studies in philosophy and theology and to serve at the same time as a pleasant retirement house for missionaries in their old age. He repeats the offer [p. 33] to use for this purchase the small savings he was able to make when he was superior of the Forcalquier minor seminary, to make it over, I believe, after him. However attractive this suggestion may be, I have had to politely decline Mr. Sylve's kindness, as it is out of the question at the moment for the Congregation to contemplate new foundations and even the usefulness of the kind of thing Mr. Sylve is suggesting is not clear.

February 22: Wrote to Mr. Abeille, honorary notary to St. Chamas to press him to bring to a conclusion all my business with the Trinquiers⁴⁶. I sent him my power of attorney for receiving the capital funds of the pension that the Trinquiers owed me, and that they never paid. Mr. Abeille was asked by myself to deduct his costs before sending me the amount he manages to obtain from these bad payers.

⁴⁴ Canon Guédy had been, in 1836-1837, superior of the Ajaccio minor seminary, opened in 1836 by Father Guibert.

⁴⁵ The Fathers from N. D. du Laus had preached a mission in Manosque (Alpes de Haute-Provence). They were offered the direction of a secondary teaching institution (Rey I, p.692). On May 16, 1836, the Founder wrote Father Mille on the matter: "I will only say that I see big difficulties in the teaching project at Manosque. We haven't been lucky in our forays into this kind of work. I have but slight inclination in that direction as this institution does not come within our province and would once again divert some of our already scarce manpower from the principal ministry of the Congregation." Cf. *OW* 8, p.228. On this question, cf.: E. Lamirande, *Les oeuvres d'enseignement dans la congrégation du vivant du fondateur*, in *Etudes oblates*, vol. 25 (1966), pp. 4 and 5.

⁴⁶ The Founder also speaks of this debt of the brothers Trinquier from St. Chamas (Bouches-du-Rhône) on March 9, 1837, January 21, February 12 and 24, 1839; Barthélemy Trinquier's debt was repaid on March 9, 1837 (1,600 francs); his brother Jean's will be repaid on February 24, 1839 (1,600 francs). After the purchase of N. D. de Lumières, Father Tempier, as General Treasurer, needed money; that is why they reduce the amount due to get repayment from the brothers Trinquier, why they sold the Nîmes house at a low price, and why they wanted to sell, without success in 1837, the house of Billens.

February 23: Letters to Switzerland to Fathers Martin, Ricard⁴⁷, Bermond and Bernard, I am sorry I see myself obliged to recall Father Ricard whom I had wanted to leave in Billens until reinforcements are available, but needs press me. What will become of this house if Father Bernard succumbs to his absurd temptations? God knows our needs, it enters apparently into the order of his Providence in our respect that we live from day to day. It is its bounty that sends us the work, beyond our capacity, that it wants us to do, - it will come to our help.

February 24: Letter from Father Mouchel⁴⁸. He describes in the most moving terms his readiness to do all in his power to carry out his duties, and ease my worries, leaving me free in the choice of employment he may fulfil and of places where I may want him to live according to my knowledge of the needs of our Congregation. The principles he professes and is pleased to unfold to me for my consolation are such as one would expect in so virtuous a man and so good a religious as he is. I am deeply obliged to him for his thoughtfulness in writing me these things at a time when he may have guessed I was having problems in working out placements, etc.

The same post brought me a letter addressed from the same house. It was Father Marcellin⁴⁹ who let me know his shock on not seeing himself called to the Maussane mission where I had him replaced by an outsider; he asks me at the same time to move him from the house of Aix where he is not happy as he has never liked this town. I replied to each as he deserved [p. 34].

Letter from Father Guibert, very succinct. They are going to begin the exercises for their Ajaccio mission.

⁴⁷ Pascal Ricard, born in Allauch (Bouches-du-Rhône) on May 16, 1805, entered the novitiate in 1827, was ordained priest in Fribourg on June 26, 1831. He was a missionary in Oregon from 1846 to 1857 and died in N. D. de Lumières on January 9, 1862.

⁴⁸ Frédéric Pompée Mouchel, born in Rouen (Seine Maritime) on July 2, 1802, entered the novitiate in 1830, was ordained priest in Fribourg on February 26, 1831. He was treasurer in the Ajaccio major seminary from 1837 to 1847, then a missionary in Ceylon (Sri Lanka) from 1849 until his death in Jaffna on September 19, 1880.

⁴⁹ Marcellin Grogard belonging to the Aix house.

Letter from Father Mille. He cannot yet tell me anything very precise about the mission they have begun in Mane with Fathers Gignoux⁵⁰ and Hermitte. But he is keen to do after Easter those of Prébois and St. Nicholas⁵¹. He would send Father Gignoux and Pélissier to St. Nicholas, Father Hermitte would go to Prébois with someone I might send to join him, while he awaited Mr. Dupuy at N. D. du Laus. I already told Mr. Mille sufficiently long ago that he must let go of the Prébois mission, as I want to safeguard his credibility with the parish priest of that parish. If I can send him a fourth missionary to reside in N. D. du Laus, he will do his mission; otherwise he will postpone it for another year.

February 25: It is Father Bermond I am recalling from Switzerland and not Father Ricard. I decided on the former after a lot of questioning, for this young priest will not be able to fulfil all the ministries which were to be confided to Father Ricard, who was destined for the house of Aix, were it only because of difficulties with the Provençal language. So, Father Courtès will not be happy because the service of his house will be less completely done. But on the other hand the void Father Ricard would leave, in such a small community and in a country he has a good knowledge of and where he has become known over a period of years, would be felt too much and have a bad effect. It would besides be impossible for Father Bermond, a new priest barely out of first formation, to take on everything Father Ricard did in that foreign country, in short, to replace him. That is why I have no regrets over the final decision I made today. I have written therefore to Father Martin.

February 26: Letter from Father Honorat from the Maussane mission. It is beginning under auspices as promising as those of Fontvieille. Attendance at the exercises is such that the church is too small although they have made provision for letting in at least 200 people more than usually entered previously. Father Honorat tells me that the parish priest was highly delighted that our Fathers give the instructions in Provençal, although with his consent and to yield to the desire of five or six bourgeois who demand some conferences in French, he has allowed himself be per-

⁵⁰ Joseph André Jérôme Gignoux, then belonging to the house of N. D. du Laus, born in Briançon (Hautes Alpes) on October 17, 1809, entered the novitiate in 1832, was ordained priest on June 2, 1835, and left in 1839.

⁵¹ Prébois and St. Nicholas de Macherin in Isère.

suaded to preach in the evening alternatively in the two languages. I could not sufficiently reprimand this weakness; I never agreed to it, when I gave missions, to satisfy that stupid vanity of a number of bourgeois whom you find in every village you evangelise. It is tantamount to sacrificing the instruction that would attract the people through sermons in the language they speak [p. 35]. It is acknowledged that they are unable to follow reasoning made in French. The poor people hear just words that do not tie up with any of ideas when one preaches in French. It is something beyond doubt, it has been tried, and it is to go directly against the end of our institute to imitate the example of only too many priests who have delusions about this. So Father Honorat was wrong, and all those who acted like him were also wrong, to take it on themselves to change our customs. The method we adopted from the beginning, after mature reflection, and which the experience of many years has confirmed, must be preserved among us; I am opposed to any change in this regard and I write it here for all to know. No later than the last mission given just recently in Entraigues, did not Father Honorat hear it said by the most fashionable of the inhabitants, by those who gave him up to a hundred francs by way of alms for the cross, that they understood nothing of discourses in French and waited with impatience the moment for the notices that were given in Provençal, because they fully understood them. How could one forget so soon facts that besides serve only to confirm a hundred thousand other assertions, quite as definite as that one? I repeat, in the whole course of my missionary career, I never agreed to this foolish bourgeois claim, although everywhere they asked me for it. In two towns only, in Brignoles and Lorgues⁵², did I agree to give one instruction extra per day because of the large number of bourgeois found in these places. This instruction in French was solely concerned with dogma, and I gave it at the time when the people were at their work, without prejudicing the morning and evening instructions, the avis, and everything that is always said on the mission in Provençal. Could one cite a single one of our missions that was not a complete success? Supposing God equally blessed those one did following another method, it would be no less true that it would result in a breakdown in instruction that the people would always tell. Which might

⁵² The Brignoles (Var) mission was preached from January 14 to February 25, 1821 by Fathers de Mazenod, Deblieu, Maunier, Mie and Touche; the Lorgues (Var) mission was preached from February 17 to March 31, 1822. It is not known with whom the Founder gave this mission. He went to Lorgues in 1803 to make a visit to his uncle Deslaurens, his father's cousin. Cf. Letter: Eugene to his father, March 6, 1803.

even compromise the perseverance of a great number of those whom grace converted. [p. 36]

February 27: Letter to Father Honorat in the sense I have just written. So what position to hold on this point will be known⁵³.

Final visit of Father Prior of the Padula Charterhouse in the Kingdom of Naples. Father had already come to see me with his companion who is returning to Padula with his Prior. I have gathered from this priest's various conversations what I already knew only too well, that all the Italian charterhouses are in a deplorable state of laxity. One cannot imagine the state of misery among these poor religious. The two men who are passing by Marseilles had asked and obtained permission to go to La Grande Chartreuse so as to live there in a regular manner and in conformity with their institute so that they might escape from such wide spread bad example. The General, after keeping them for some time with himself, named the elder of the two, by name Michelangelo and who been a Lazarist before becoming a Carthusian, Prior of Padula with responsibility for initiating reform in that house, one of the most beautiful and formerly one of the richest in the Order. Dom Prior⁵⁴ is going to his destination full of desire to accomplish his mission, but not without fear of failing to achieve complete success, so deeply rooted is the evil. His companion, whom he has named as his vicar, will triumph - no doubt in all humility - over his calumniators, religious of this same convent of which he is going to be the second superior, for, according to the Prior, he was used as a doormat in that house, although as innocent as an angel; there was no limit to the frightful crimes he was accused of. It is in a spirit of justice that this good Prior wishes to elevate him where before he was humiliated. Such men he is going to govern! In his place however, I would have waited until I was on the spot and had seen everything personally before naming my vicar. In this context, I will remark that even in La Grande Chartreuse, which is certainly the most regular house of the Order and indeed the only one truly regular, there are big problems. Some of them are even obvious to the eye. Religious bored with their state, who carry in their figure and their gait the

⁵³ We retain some extracts from this letter of February 28. cf. *OW* 9, pp. 15-16.

⁵⁴ 'Dom Prieur': the Father Prior.

impression of their souls. Unfortunately, I have not been the only one⁵⁵ to spot this and when I made some observations on the matter to Father General for him to take some precautions, so that some of the clearer sighted among the laity might not discover them, the Prelate told me that the thing had not escaped Mr. Dupin⁵⁶, the president [p. 37] of the Chamber of Deputies, and that we were not mistaken.

God knows I am not saying that to denigrate an Order I venerate, but for certain kinds of men to know that wherever you find men you will find too every form of human misery and that often, striving to withdraw oneself from the imperfections of those with whom one is living, one actually leaves oneself more exposed to encounter evil. I am not afraid to apply this to those among us who, more imperfect than their brothers, clamour for an imaginary perfection from which they are themselves far removed, and dare in their ill-concealed pride to attack the institution itself when one reproaches them for doing less good than those they wish to reform or indeed, at another time, paying homage to the perfection of the Rules, attack those who observe it badly, imagining themselves to do better than the rest. They should know, that with a little more good sense and virtue, they would see things in perspective, and that if they made a start themselves to observe properly their Rule, and give the good example one is entitled to ask of them, it would not be long before they would recognize that their institute furnishes them with as many and more of the means of salvation as many another, and those who have done some travelling and seen men at close range would add⁵⁷ that in their modest family, despite the imperfections of some among its members, there are a lot less problems than elsewhere.

So there is all I wanted to say by drawing to the our men's attention something of what I know of an Order justly called venerable, where there come to find refuge men who are looking for a perfection that in their blindness they have not been able to find in the profession to which the Lord called them, - and that they vowed and sometimes swore in their institute - in an Order where I have seen hastening Dominicans,

⁵⁵ The Founder had visited la Grande Chartreuse in August 1836, cf. Rey I, p. 696.

⁵⁶ A. M. Jacques Dupin (1783-1865) a politician. He was president of the Chamber of Deputies from 1832 to 1840 and named senator in 1857.

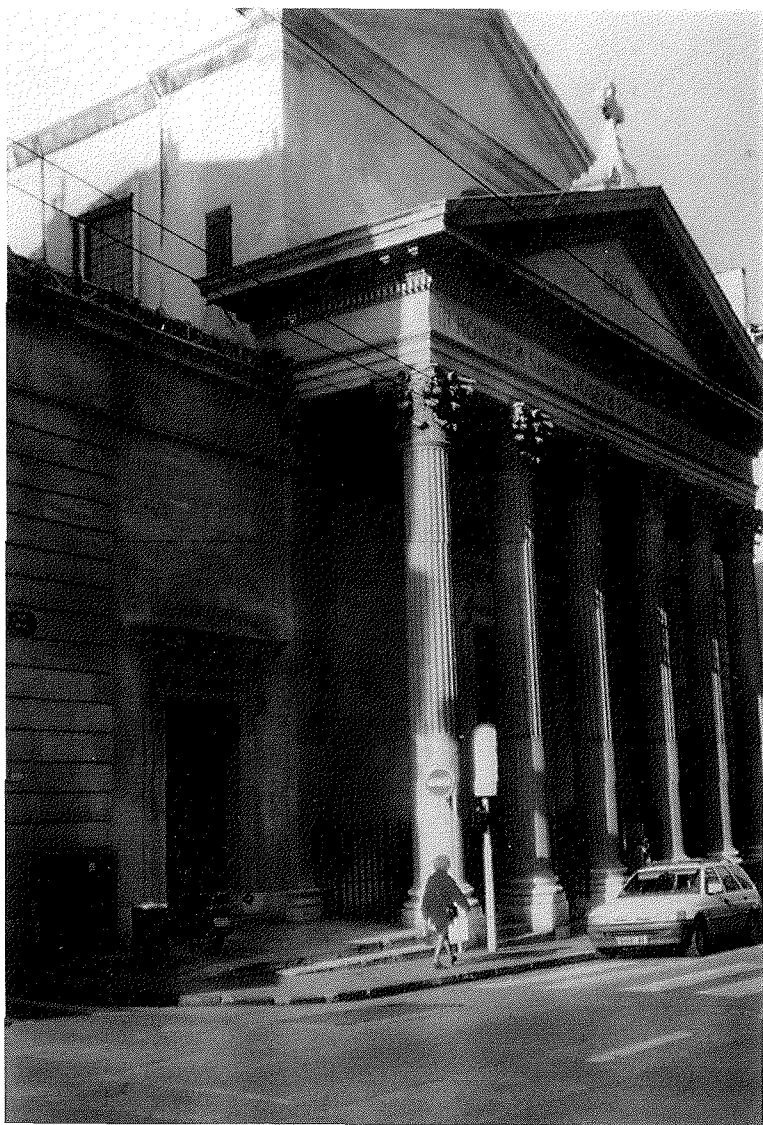
⁵⁷ Ms. "ajouteraient et que dans..."

Franciscans, Jesuits, Lazarists, and one of our own⁵⁸, who certainly never found among us the disorders that I have indicated, - and I repeat my reservations - at the beginning of this entry, and who would have done better here than he could ever do in the solitude he has chosen of his own volition, without my knowing and against the advice of all the wise men he consulted among us, in all the incertitude of his imagination.

February 28: Letter from Courtès⁵⁹. He complains as usual about the difficulty of his position, which he exaggerates with respect to actuality. As to ministry, he knows as well as I do that it is not my fault if he does not have more men in his community, and if I consider it my duty to employ this or that man, whom he would like to have, elsewhere and at different tasks.

⁵⁸ Father Pachiaudi, cf. *supra*, January, note 46.

⁵⁹ Word erased in the ms.



St. Joseph's Church *intra muros* built partially with money from the de Mazenods.
Negotiations in 1837 to sell it to the city of Marseilles.
Cf. JM March 29, May 21 and 23, July 12 and 17, 1837



St. Joseph's Church: the original marble altar in front of which the present altar has been added.

TEXT

March

March 1: Another letter from Father Courtès¹ that informs me that Fathers Magnan² and Marcellin are not well, and Father André has taken another weak turn. So it is a matter of urgency to send help to Aix where the ministry is being carried out in large part by priests from outside who are staying in the house. I have this very day despatched Father Pierre Aubert³ there and he goes off determined to make himself generally useful.

March 2: Father Aubert, master of novices⁴, brought along Mr. Raffaelli⁵, a Corsican priest who is asking to enter with us. The way this priest spoke led me to give him what he wants.

Letter from Father Guibert. Ajaccio mission given by our men in the cathedral and in the suburban church. Amazing crowd in the two churches. General panic set off by the noise of a ladder on the cupola. The church is emptied amid cries of all present who had packed it. This mishap did

¹ The names of Courtès, Marcellin (Grogard) and Aix are erased.

² Jean Joseph Magnan, born in Marseilles on May 1, 1812, entered the novitiate in 1829, was ordained priest November 1, 1834. He was superior of several houses, in particular the major seminaries of Ajaccio and Fréjus, and left the Congregation in 1866.

³ Pierre Joseph Blaise Aubert, born in Digne (Alpes-de-Hautes-Provence) on February 3, 1814, entered the novitiate in 1830, was ordained priest on December 25, 1836. He was a missionary in Canada from 1844 to 1865, assistant general from 1867 to 1887. He died in Paris on March 25, 1890.

⁴ Casimir Aubert, elder brother of Pierre.

⁵ Ms.: Raphaelli. Silvestre Raffaelli, born in Ponte Aquatella (Corsica) on November 11, 1810, entered the novitiate as a priest on March 6, 1837. He stayed there only a few months.

not affect attendance next day. There is every reason to hope that this mission will produce its fruits like all the others.

March 3: Letter from Dupuy quite insistent on concluding the business in l'Osier.

March 4: Letter from Father Magnan, inveighing against Father Marcellin⁶ whom he denounces as a false brother. A declared enemy would be less of a critic of our Congregation. Father Magnan is shrewd in his judgment of this wicked rascal, his letter will assist the process, that is to say I will put it before the council when in the near future the question comes up of expelling this wicked member from the family he has given nothing but anxiety and annoyance.

Letter from Father Courtès⁷. Three pages of his usual grouses when the mood is on him. It matters not that his pleading will depress me, especially in the current situation that he knows as well as I do, I have to be told that he can no longer endure it in Aix, and he cannot stay on there, says he, except sick or dying. I will not repeat everything his agitation brings him to say. Can anyone have so little empathy with my own distress and difficulties that far from toning down the galling facts and helping me to bear them, instead he makes them worse by demands that he ought to know it is impossible for me to meet? What is this dear Father thinking of? Does he not understand that Aix is the only place he can be assigned to without causing problems? He would not want any other assignment I would think of offering him. If there are things that irritate him, good heavens! Is there anyone in this world below who is not irritated, vexed, annoyed? I think his problem [p. 39] is the feeling of his drive, his capacity that he has to keep pent up in the position he is in. However, if he were open to understand it properly, he would have to agree that it is one worthy of a man of merit, a weighty one, one such as a man of his profession can covet. Given that, what does it matter if few come to hear the sermons he preaches at the Mission, if the number of regular clients who cross the threshold of his confessional is small, etc. Frankly, I do not know any recipe for happiness in this life other than humility, self-abnegation, indif-

⁶ Word erased: Marcellin Grogard. The act of his expulsion, dated March 7, 1837, is in the *Registre des expulsions*, AGR H b 16, pp.51-53.

⁷ In this paragraph and the following, the following words are erased: Courtès, Aix, "place qu'à Aix", "à la Mission", Marcellin.

ference in all obedience prescribes, the good will to do as best one can what has to be done without worrying about success or what people think. I have never had any other method in the course of my long ministry that has not always been strewn with roses. Father Courtès, on page five or six of this letter, speaks up for Mr. Emprin⁸ whom he would like to see enter the novitiate, and in speaking of Father Marcellin whose behaviour he cannot excuse he limits himself to asking me not to deal with him *in situ*, namely in Aix.

March 4: Joseph Goirand from Roves came to inform me of the death of his uncle who is known by the name of Brother Bernard⁹. This fine man was the last of those good Brothers of Cavalerie who led a kind of religious life while continuing to till the fields. This lay order kept going a long time and always in state of fervour, but it has succumbed to the irreligious influence of the times, meaning it has not been able to keep going for want of men sufficiently generous and fervent to imitate their forebears' example. Brother Bernard, finding himself the inheritor of his institute whose last member he was, wanted to make sure some good work benefited from the small sum he inherited from his community. That is what induced him to come to me, in 1832, with the proposal that I agree to be his heir on the conditions he explained to me and to which I appended my signature, as a memorandum, at the foot of a copy of his will which he left with me. I promised, subject to the limits prudence might suggest, to have a mission given every ten years in Le Rove and a yearly retreat. I believe that the 300 masses he leaves for the repose of his soul must be my responsibility. However that may be, I am going to have them said right away. The will is lodged with Mr. Rampin, notary in Marseilles. I must also secure a life annuity of a hundred francs to the deceased's sister to whom he leaves the enjoyment of his house and some articles of property that will revert to me after her. It goes without saying that I am involved in all this purely as Superior General of the Congregation, although it says nothing about it in the will. [p. 40]

⁸ In 1839 this priest was chaplain in the Aix hospital, cf. *Journal Mazenod*, April 27, 1839.

⁹ Joseph Goirand du Roves, i.e., from Le Rove (Bouches-du-Rhône) where the Oblates will preach a mission in January 1839 (cf. *OW* 9, p. 102). In all his writings it is only here that the Founder mentions Brother Bernard and the *Frères de la Cavalerie*.

March 5: Today we anticipated the celebration in St. Theodore's of the anniversary of the sacrilege¹⁰. Concerning this event one must read the *Relation* that was made at the time, which is absolutely accurate, and the pastoral letter of His Lordship the Bishop of Marseilles which expresses the sentiments that motivated us. Ever since then the gathering of the faithful and their regular attendance at the exercises of the solemn octave, which takes place yearly, invites us to bless God that we had the inspiration to initiate them. It would be difficult to see our Lord Jesus Christ honoured with more pomp and more acts of adoration, that are at the same time very solemn and very fervent. May the divine Saviour put them down to the credit of the one who was the principal instrument God made use of to procure them for him. Having so little personal virtue, and with so little to show on his own account, he readily latches on to what he afforded others the opportunity to do. It was one of the thoughts that consoled him most in the course of his missions, and he still rests his main hopes on this capital.

March 5: Warned by Mr. Barbarin of the danger Mr. Chaix¹¹ is in, whose illness has suddenly worsened, I had myself brought to his home this morning, after saying the Mass at St. Theodore's, to tell him we had such worries about his condition as to justify his reception of the sacraments. I softened as much as possible the grave news my duty obliged me to give him and, having agreed with him over the person he wanted in the absence of Fr. Honorat, his ordinary confessor, I had no sooner got back home than I informed this priest – it is the Parish Priest of St. Vincent de

¹⁰ During the night of March 9-10, 1829, criminals forced the door of the tabernacle in St. Théodore's church and removed, along with sacred vessels, the consecrated hosts they contained. On the 10th, the hosts were discovered in a nearby cave. On the same day the Founder organized a ceremony of expiation and himself composed a pastoral letter signed by his uncle which was read the following Sunday, the 15th, in the pulpits of all the churches in Marseilles. Subsequently this ceremony was celebrated every year, cf. Rey I, pp.465-467. The *Relation de la cérémonie expiatoire*, dated March 15, 1829, and the pastoral letter of the Bishop of Marseilles are kept in the Oblate General Archives: DM XIV 2, printed, 36 pages.

¹¹ Father Lazare Arsène de Barbarin born in Marseilles on November 6, 1812. He then entered the Sulpicians and was superior of the Montreal seminary in Canada. He died on March 16, 1875, in the abbey of Frigolet (Bouches-du-Rhône), a Premonstratensian abbey, re-established from 1858.

François Honoré Chaix, born in Marseilles on March 27, 1763. He was parish priest of Notre-Dame du Mont. He was arch-deacon of St-Martin and vicar general when he died, after a long illness, on March 11, 1837.

Paul's – of the choice the sick man had made and of the danger he was in, so that he might go immediately to his home and bring him the help of his ministry. That is what was done.

March 5: Letter from Father Courtès¹². It was inspired by the wish to soften a little the terrible impression he understood his last letter must have made. I was grateful for his thoughtfulness, and immediately replied in that sense.

March 6: The chapter had to administer extreme unction to Mr. Chaix. The Blessed Sacrament was brought solemnly from the Cathedral. I was in the sick man's home in choir dress, and it was I who administered holy viaticum and extreme unction. I thought it was my duty to give the venerable vicar general this testimony of affection and at the same time pay homage to his virtues and dignity. [p. 41]

March 6: Letter from the apostate Aillaud¹³. It is the third or fourth he has written me to get back in my good graces. Apparently he does not understand in the same way as myself what an apostate is. His remorse is continually reawakened. He broke down yesterday seeing the goodwill with which I was receiving everyone in the sacristy of St. Theodore's. "Yesterday again, he told me, I saw you generously lavishing your attention and care on all and sundry, including even the young people (he means the little children) who come around you in such a nice way. The sight of it awoke in me a kind of jealousy. If only I could blot out a half of my lifetime!" No doubt remorse is a part explanation of the feelings his whole letter gives vent to very improperly, but the desire to stay in Marseilles is certainly too a part of the explanation.

¹² Word erased. The original of the letter of March 5 to Father Courtès is extant, cf. OW 9, pp. 17-18. It is in this reply that the Founder says to Father Courtès: "Why do you consider yourself to be merely an ordinary member of the Congregation? In my opinion you are one of its pivotal points, you form part of the structure's foundations, "etc.

¹³ Ms. Ailhaud. Marius Jean Baptiste Aillaud, born in Marseilles on March 15, 1897, entered the novitiate in 1829, ordained priest on June 16, 1832, left in October 1835, cf. *Reg. Des expulsions*, October 21, 1835. AGR H b 16. He remained a priest in the diocese of Marseilles and died on July 3, 1866, cf. Antoine Ricard, *Souvenirs du clergé marseillais au XIXe s.*

March 7: I summoned the Council for it to deliberate on how to deal with Father Grogard¹⁴. In the absence of Fathers Guibert and Courtès, I co-opted Fathers Aubert and Lagier¹⁵ with Fathers Tempier and Mie. After placing before them all the facts that had come into my possession and an overview of Father Grogard's behaviour from the time of his admission with us up to today, the upshot is the unanimous decision that this man should be expelled from the Congregation. This is not the place to enumerate the charges on which the decision was based. He has been judged incapable of achieving any good in the society, harmful to the members and body of the Congregation and quite unworthy of further sufferance in its bosom. The statements of Fathers Hermitte and Gignoux, the letters from Father Mille, Courtès, Magnan, the well-grounded opinion of most of those who have lived with him in different houses or gone on missions with him, were taken into account. The upshot is an invincible conviction of the need to get rid of this dysfunctional member, who has never frankly identified with us, from the body to which he has been a constant source of weariness, never of consolation, solace, never any satisfaction at all. The consequence of the Council's decision will of necessity be the dispensation¹⁶ he has only too well deserved. [p. 42]

March 8: Letter from Father Honorat. He is in perfect agreement with what I wrote him on the topic of the language to be used on a mission in Provence. The very high winds which prevailed the whole week in Maussane forcibly deterred the people from attending the exercises in as great a number as the first week. Father Honorat asks for the mission to be extended for a week to make up for what the bad weather deprived them of. I am going to reply in the affirmative.

¹⁴ Always erased in the ms. Expelled the same day, cf. *Registre des expulsions*, [1828-1842]. AGR: H b 16, pp. 51-53.

¹⁵ In the 1831 Chapter, they elected as assistants Fathers Tempier, Mie, Courtès and Guibert. In 1837 Father Guibert was in Corsica and never came to council meetings; Father Courtès, superior in Aix, came infrequently. To make up the quorum, the Founder used then to call on Father Casimir Aubert, superior of Calvaire and, on this occasion, he called as well a professor from the major seminary: Father Jean Joseph Lagier, born in St. André-d'Embrun (Hautes-Alpes) on July 3, 1807, ordained priest in 1830, entered the novitiate in 1834. He died on March 29, 1876, after having been many times over a professor in the seminaries of Marseilles, Ajaccio, and Quimper.

¹⁶ Dispensation from vows. Article 17 of the chapter on expulsions in the rules of 1818 and 1827 said: At the same time as the Superior General intimates the sentence to the member expelled, he will relieve him of the vows made at his oblation."

Letter to His Grace the Archbishop of Aix¹⁷. I let him know that Mr. Jonjon has finished his retreat and his Lordship the Bishop of Marseilles has authorized him to say Mass in his diocese.

March 8: Marcellin Grogard came from Aix. We decided it was best not to postpone any longer communicating to him the decision that was taken yesterday in his regard. I therefore had him called again this evening to my room; there in the presence of Fathers Tempier and Aubert I with great composure reminded him of all the offences he had to answer for and I ended up telling him that, after putting up with him over a long period, we no longer had any hope he would amend his ways, we were dismissing him from the Congregation. He shed some crocodile tears, which did not, I believe, wet his eyelids, made no apologies, displayed no repentance, not the least regret, he manifested no feelings of gratitude, did not even deny my allegation that he had wanted his ties broken and had deliberately acted in such a way as to achieve this end. In short, beneath all his hypocrisy, he was thoroughly shameless. This ugly sight relieved us of all qualms, and our minds were even clearer, although we were already quite convinced, how little the man was deserving of all we had done for him. I did not want him to show his face again in Calvaire, and it was too late to send him home again this evening. He was brought to the major seminary where everybody was in bed and he will leave there tomorrow with no one being any the wiser. He gave up his Cross without too much fuss though without arrogance; and, happy with my saying I will write a favourable letter to the Rev. Vicar General of Aix¹⁸, he asked for my blessing and left. *Iipse videbit*¹⁹. [p. 43]

March 9: Letter from Father Guigues²⁰. He reports on the Theys mission that has enjoyed a complete success. The details contained in the letter make very interesting reading. As I foresaw, all those who were seduced by the all too abundant joy of the final days of Carnival have

¹⁷ Archbishop Joseph Bernet, Archbishop of Aix from 1836 to 1846.

¹⁸ There were at that time three vicars general in Aix: Messrs. Boulard, Gal and Jacquemet. It is to the last-named that he wrote, cf. *infra* March 9. This letter dated March 9 is still extant in the archives of the archdiocese of Aix, cf. OW 13 p.

¹⁹ Ms.: *Iipse videbit*: He will see.

²⁰ The name of Guigues is erased on this page, as well as the last line which is still legible however: "N.-D. de l'Osier tiennent à voler de leurs ailes, ils tombent ainsi dans de lourdes erreurs."

returned to a state of grace, except for the prime mover, the same man who upset the Grenoble Mission Cross, whom the Lord has left in his obduracy as an example to gross profaners. Another especially remarkable thing was that, in a township devoted to wrangling, twenty cases were settled, several of which were on the cause list in Grenoble, and the parties were reconciled. Our Fathers are going right now for a week's rest in their community, but they will leave forthwith to begin their sixth mission of the year, one that they felt unable to refuse His Lordship of Grenoble. For lack of consultation Father Guigues is once again set on course that is against our customs, for while we have always held to returning to our communities to celebrate Easter in the family, they are going to take the field on Passion or Palm Sunday, and so the great solemnity of Easter will find them in the early stages of the mission and will inevitably distract people from what they should be attending to at that phase of the mission. Our good fathers of N. D. de l'Osier are anxious to take wings, and they end up making bad mistakes.

March 9: I have received from Mr. Abeille, former notary in St. Chamas, 1600 francs, the sum to which I agreed to reduce our claim on *Barthélemy Trinquier*, who has always had some good excuse not to pay up the pension of a hundred francs he was obliged to provide for me. I have sent a receipt in full to Mr. Abeille through Captain Chausse who brought me the money. There will remain the claim on the heirs²¹ of Barthélemy's brother. Mr. Abeille tells me in his letter that Mr. Lavison has acquired from the said Trinquier (Barthélemy apparently) one of the properties specifically charged with my claim and he suggests seeing me in Marseilles to ask me to discharge him from joint liability with the daughter-in-law – who is still a minor – of Jean Trinquier, Barthélemy's brother, and refuses to pay the purchase price if this formality has not been gone through, Jean Trinquier's estate being more than sufficient to guarantee the principal of the 100 francs rental and accrued interest. Mr. Lavison is hoping to get this discharge from me and is expected to make me the proposal of becoming [p. 44] *“the assignee of my claim, which would conclude the matter then and there. Mr. Abeille thinks he will not be trying to impose onerous conditions on me; he hopes I will come to an understanding with him which would relieve me of the painful duty of suing a minor by an action for avoidance or taking the drastic step of*

²¹ “Hoirs”: direct heirs.

expropriation.” I have lodged the 1600 francs with Mr. Tempier who is the general treasurer.

March 9: Letter to Mr. Jacquemet, vicar general of Aix²² to let him know about the expulsion of Mr. Grogard and put in a word for the unhappy fellow.

Letter to His Lordship the Bishop of Digne²³ to thank him for the permission he has given a priest of his diocese to enter the novitiate²⁴. I give him a succinct account of the good achieved by our men in all the dioceses where they are called. I tell him that I have 300 masses for his disposal for the work of his School Brothers²⁵.

March 10: Letter from Father Honorat seeking authority to extend the Maussane mission. It is with regret however as it will therefore end only on Easter Sunday which should be celebrated in our communities, preceded by spending the days of Holy Week in recollection. It is both a break and a consolation of which our missionaries should be deprived only rarely. I am not however allowing Father Honorat to accept the kind invitation of the Parish Priest of Entraigues who went expressly to Maussane to have him go and see his parishioners after the mission. Polite excursions like this are not a good example among us.

March 11: Death of Mr. Chaix, Vicar General of Marseilles. He departed this life at 2.00 a.m. I was actually dreaming at that moment that I had been to see him on learning of his death and that he had come back to life in my presence. I offered the holy sacrifice for him this morning the very minute someone came and told me he had died. His loss distresses me although this holy priest had nothing lovable about him; I think he was sincerely attached to me, and for my part I esteemed his virtues, for he really was a good priest in every sense of the word. My admiration does not go beyond that, and it is definitely right to acknowledge his real

²² Aix and Grogard deleted.

²³ Bishop Charles F. M. Bienvenu Miollis, Bishop of Digne from 1805 to 1838.

²⁴ The Digne priest who entered the novitiate on March 6, 1837, was Joseph Eugène Cassarin, born in Manosque (Alpes-de-Hautes-Provence); he left before pronouncing his vows.

²⁵ The *Frères des Ecoles chrétiennes* opened a school in Digne in October 1836, cf. A. Ricard, *Mgr. De Miollis (1753-1843)*. Paris, 1893, p. 208.

worth! As to his talents and attainments which I hear certain people extolling, it is my reaction that he certainly had many more of them than those who esteem him on these grounds. That is not saying a lot, [p. 45] but the truth is one might measure his worth by means of other criteria. He would come out of it better, always within the parameters of mediocrity.

March 12: Burial of Mr. Chaix. I assisted at the High Mass to which all the parishes were invited. After the high Mass there were three absolutions. I did the last. I really wanted to give this venerable priest every mark of concern and respect to demonstrate to faithful and clergy the esteem in which I held him to the end. I was indeed the one who suggested him to my uncle to have him succeed to the paid position of vicar general. I gave him respect whenever we met throughout his life. At the end I was the one who did him the service of informing him of the gravity of his illness and invited him to receive the last rites and consolations of religion. I administered the sacraments with my own hands and lastly in a certain way I blessed his grave by assisting at his burial. I am sure that God in his goodness will already have opened for him the gates of his eternal tabernacles, and I invoke his intercession to obtain a share in his reward and glory.

March 13: Letter from Father Guigues. Its content calls for some inquiries I must not overlook. Prompt reply shall be made him so as not to leave him in the air in respect of the matter he raises²⁶.

March 14: Meeting of some of the canons and parish priests to look for ways to raise money to liquidate a part of the debt incurred in the building of St. Lazarus' church. It ended up with a plan to issue 500 shares of 200 francs by way of a loan repayable over ten years free of interest, i.e., to raise a loan of a hundred thousand francs in shares of 200 francs, a certain number of which, chosen by lot, would be paid back each year. If the people of Marseilles were to respond to this invitation from the Bishop, our worries over the discharge of our huge debt would be over: we would gradually extinguish it. If we are deceived in our hopes, we will have to face the fact that our confidence in this great undertaking has been excessive.

²⁶ The Founder wrote to Father Guigues on March 14 to reproach him for beginning a mission at the beginning of Holy Week and gave him permission to produce a new edition of *Recueil de cantiques pour le temps des missions*. OW 9, pp.19-20.

March 15: Another meeting of canons, parish priests, etc., with the same agenda as yesterday. I have my doubts about finding many of these gentlemen backing us to any effect. It is so hard to make an effort when one is not appealing for one's own pocket. I avoid saying, "for one's own saint", for St. Lazarus should be the saint of everyone in Marseilles. I am very much afraid that the new measure we are going to take will not produce great results. Even so, the parish priest of St. Charles claims he [p. 46] got 60,000 francs for his church as an outright gift and a funded thousand franc loan, while Trinity's parish priest told us yesterday he had taken up 80,000 francs in gifts for his. If these men were willing to get behind the proposed project, how could they fail to persuade people who were so generous with their gifts to make loans with the guarantee of repayment?

March 15: Letter from Father Bermond who has arrived in Aix. Another letter from Father Pierre Aubert who moved in a few days ago. Praise the Lord! Behold two men happy and fulfilled in the ministry assigned them. They gladly write me this because they know how happy it will make me to learn it.

Letter from Father Martin. He resigns himself to necessity, but hopes that I will soon give him the equivalent of what I have taken. I hope for that even more than he does²⁷.

Letter from Father Courtès²⁸. Still uneasy over the presumed dispositions of His Grace the Archbishop that he detects even in the courtesies of Mr. Jacquemet.

Father Bise, having learned from his director that I intended to ordain him priest before the year is out, came to ask me to arrange his studies so that he will be able to see all that remains for him to know of theology. He disclosed that he is often, even normally, exhausted by the regime and order of exercises he is obliged to follow in the seminary. He has to eat a little and often, to refrain from study after eating, take exercise even while

²⁷ Father Bermond had just been recalled to Provence; Fathers Ricard, Martin and Bernard stayed on alone in Billens.

²⁸ Words erased in the following few lines: "Courtès", "mgr. L'archevêque" [Bernet], "Bise". Joseph Claude Nicolas Bise, born on November 21, 1814 (Diocese of Fribourg, Switzerland), entered the novitiate in 1833, was ordained priest on September 22, 1838. He left the Congregation in 1862.

he is studying. His mind can only function when his body is in movement; he had to agree that this was a little out of the ordinary, but even so that was the way he was, - if he had refrained from speaking it was because he was being patient, thinking he had plenty of time in front of him, but when he learned that in six months' time he must be ordained, he felt obliged to make these disclosures to me.

March 15: Mr. Dalmas²⁹, curate in St. Laurent's, came to ask me for the necessary faculties to absolve one of the accomplices or rather one of the victims of Fr. N.³⁰ We did not need this fresh proof of this wretched man's guilt. This dreadful business has gone on for fully seven years. [p. 47].

March 16: Letter from the parish priest of Fontvieille, full of praises of our missionaries and expressions of gratitude for affording him the grace of a mission which has won so much glory for God and done so much good for his people. It is good to preserve this letter.

March 16: Letter from Father Honorat. The flu is still keeping many of the inhabitants of Maussane from following the exercises of the mission. So it will be necessary to continue on until Easter. There is no lack of goodwill, so long as they are able to go out of doors they come and go on with their confessions. Honest Father Honorat is proposing to put in an appearance in Aix to speak with His Grace the Archbishop³¹ about matters of concern for the good of the countryside. He imagines he is dealing with myself or the Bishop of Marseilles. I will write and advise him to save his breath. The precedent of Mouries³² which he cites is from other times.

March 16: Visit from my brother-in-law³³ and my nephew Louis. They have received a letter from the Count de La Villegontier that means Louis' departure. My letter of recommendation goes with him; in it I

²⁹ Marc Antoine Marie Dalmas (1802-1868). He was named rector of St. Laurent in 1853.

³⁰ The ms. gives a precise name here that we deem it best to omit in this publication.

³¹ Erased in the ms.: Aix and "archevêque".

³² The Mouriès (Bouches-du-Rhône) mission was preached from February 9 to March 15, 1817, by Fathers de Mazenod, Deblieu, Tempier and Mie.

³³ Armand-Natal de Boisgelin and his son Louis (1815-1842) who was named secretary to the French ambassador in Vienna, the Marquis de Saint-Aulaire (Rey I, 726). Mr. De Saint-Aulaire is mentioned in Leflon II, pp. 450-452, in connection with the Icosia affair.

describe the full merit of this faultless young man who is so justly deserving of all our affection. He leaves with a sense of piety well calculated to assure us on his future in the brilliant career he is about to undertake with an ambassador who will, I hope, be a father to him.

On March 16 the parish priest of St. Lazarus' was given the responsibility of proposing, along with Mr. Payen³⁴, a commission of notable people from the city who will join to their number in each parish the respective parish priest and call on people reputed to have money to propose they take a subscription ticket for the payment of the interest in respect of the new church of St. Lazarus.

March 17: Letter from Mr. Jordan, parish priest of St. Bonaventure's in Lyons. He asks me my opinion about Mr. Clerc whom he is tempted to engage to preach the Lenten sermons in 1839 in his parish. In my reply I will explain the impact the preacher had in Marseilles.

March 17: Letter from Dupuy, quite insistent on bringing to closure the l'Osier business. My view is to simplify things as much as [p. 48] possible. Let us then pay the 60 francs to pay off the legal charge now found to attach to a part of the house. Let us reimburse Mr. Ailloud to redeem the 1.60 francs interest per annum we are obliged to pay him. We had no knowledge of this legal charge. Its origin is as I am about to transcribe; the loose pages of a letter being prone to being lost. Dupuy writes as follows:

When in 1820 Mrs. de Fontgalland bought the convent, which she then ceded to the Carthusian Sisters, there were several owners. The part of the convent where Dupuy's room is belonged to a nephew and niece who had inherited from a certain priest. The person who owned the rest of the convent negotiated with them by private treaty and then sold the whole to Mrs. de Fontgalland. In the public process, the nephew and niece who was represented by her husband put in an appearance, but the husband did not have the capacity to sell his wife's goods under the terms of the marriage contract. The husband has died, the wife has no wish to go back there; but she knows that her children, who are from Vaur, would

³⁴ Father Julien Bérenger was at that time rector of St. Lazare. Mr. Payen, junior, was a member of the municipal council of Marseilles. The de Mazenods often had recourse to his services. The Founder was grateful: in 1838, he asked Father Mille to have a novena said in N. D. du Laus for the intentions of the Payen family. With regard to the church of St. Lazare in the canton Nord extra-muros, cf. Rey I, p. 713 and J. Leflon II, pp. 576-577.

want after her death to acquire their mother's portion. She can ratify the process, but she claims that the person who bought by private treaty still owes her 60 francs and she is asking for this sum in consideration of regularizing everything. It is really necessary to settle this business which would cause a multitude of problems for the community. I am perfectly well aware that it is the Carthusian Sisters who should pay, but under the impression that they gave the convent for nothing, they will cause delay, and if this woman dies, with our recourse against them, and theirs against the heirs of the person who sold to Mrs. de Fontgalland, we will be the ones to suffer in the end.

March 18: Blessing of the new church of St. Lazarus, conducted by the Bishop of Marseilles. The chapter and the town's parish priests as well as myself took part in this ceremony which attracted a large crowd. After the blessing of the church, the Bishop of Marseilles withdrew, I stayed on until the sermon preached by Mr. Dufêtre. Everyone was in ecstasy over the beauty of the new building and applauded the large concourse of the faithful. Wonderful, they exclaimed on all sides. The financial statement that we have attached to the Lenten pastoral should be proof to the admirers that the people of Marseilles have no right to claim the credit.

March 18: Letter from Mr. Jacquement, vicar general of Aix³⁵. My recommendation, he says, will always prevail with the Archbishop of Aix. [p. 49] Out of consideration for me, they will find a place for Mr. Grogard. They advise Mr. Jonjon to leave his boarding school.

March 19: Letter from the Bishop of Digne; the prelate gives a good reference to Father Cassarin, recently admitted to the novitiate.

Letter from my mother. She asks me what she can give her grandson Louis.

March 19: Father Guyon³⁶ has gone back on his promise to give a sermon on behalf of St. Lazarus' church. This good priest has energy only for what really interests himself. He was able to preach three times a day to keep up his audience in Trinity while Messrs. Dufêtre and Clerc were pulling in the crowds to St. Martin's and St. Cannat's. Now he refuses this

³⁵ Erased, in this short paragraph are the words: Aix, Grogard, Jonjon.

³⁶ Erased.

one-off sermon that the Bishop of Marseilles asked him for when approving him for the Lenten sermons. I make a note of this event here so that in future we will not again risk relying on men who rate their own petty interests so highly.

This want of courtesy did not stop me going in answer to his invitation to crown his retreat by going to say Mass and give communion to the faithful who had been told about it or were following him. I had the consolation of giving the Eucharist for the space of two hours. As there were not enough consecrated hosts they had to go and look for the Blessed Sacrament in Notre Dame du Mont, so as not to send away without the heavenly food the more than 200 people who had come in search of it, perhaps from a distance. Actually I was not aware that they took this step. On the contrary I had said someone should say a Mass immediately while I went on with the liturgy. After the consecration someone might have brought away the holy ciborium and I would have given out communion, as I did in the scenario they preferred.

March 20: Letter from Father Ricard. Good frame of mind and good letter. He assures me he is fine in Switzerland and that he would have preferred to stay there, but he was willingly coming back as soon as the obedience came.

March 20: Letter from Father Dassy³⁷. He will go willingly to themission³⁸. However, he asks to know if I would not like it better if he stayed on in N. D. de l'Osier to write a small book on the shrine³⁹. He does not want to raise the matter himself with his superior. I have to settle it from here. He will send us 900 copies of his small work on the scapular, if the parish priest of the Carmelites is willing to charge them to his parish.

³⁷ Louis Toussaint Dassy, born in Marseilles on November 1, 1808, entered the novitiate in 1829, was ordained priest in Fribourg (Switzerland) on December 17, 1831. He was then in N. D. de l'Osier with Father Guigues and Mr. Dupuy. He left the Congregation in 1865 and died in Marseilles on August 23, 1888.

³⁸ The locality of this mission is not indicated.

³⁹ On March 29, Bishop de Mazenod wrote to Father Guigues to let Father Dassy have some free time to allow him "to work on the booklet on the shrine which should not be further delayed", cf. *OW* 9, p. 21.

This work of Father Dassy is entitled: *Pèlerinage à Notre-Dame de l'Osier*, Grenoble, 1837, 143 pages. The opusculum on the scapular is: *La gloire du scapulaire de Notre-Dame du Mont-Carmel*. Grenoble, 1st edition in 1832, 2nd edition in 1837.

March 21: Letter from Father Guibert⁴⁰. Flu has impeded some of the exercises of the Ajaccio mission. He has himself been affected. In short, the mission did not go well. Still there were some conversions, but no enthusiasm. Things went a little better in the suburbs. Father Albini, who wrote me by the same post, was not thrilled by it; but the worst thing, and perhaps the reason for [p. 50] the small amount of good done, was the scandal given by Father Telmon⁴¹ who was seriously disrespectful to Father Albini, his superior, in the presence of other priests. It is not the first time. How many times has he not been disrespectful to Father Guibert? What a letter he wrote to Father Tempier! The ones he has written to me have not always been, it has to be said, respectful; no more so on a good number of occasions have been his suggestions. He judges everything and everyone in the light of his own petty ideas, and nothing is sacred when once his imagination persuades him he is right; and God knows if he is right very often. It is a pity, but it is inevitable that behaviour like that – extremely reprehensible and obstinately sustained – will come to a regrettable ending. I am holding my silence for the moment. This is not the first time for me to pray that God will ward off from this poor child the evils that his unruly behaviour may draw down on him⁴².

March 21: Letter from Father Mille. He will report to me on the Mane⁴³ mission when he is back in Notre Dame du Laus. He cannot reconcile himself to giving up the Prébois mission that he wants to do at the same time as the St. Nicholas one. In this way we will have done, in this

⁴⁰ Erased words: Guibert, Ajaccio, Albini and Telmon.

⁴¹ Antoine Adrien Telmon, born in Barcelonnette (Alpes-de-Haute-Provence) on September 8, 1807, entered the novitiate in 1822, was ordained priest on April 10, 1830. A good professor and an excellent preacher. He left for Canada, in 1841, with the first missionaries sent to that country. He was the first superior and Oblate parish priest of Ottawa in 1844 and founded the mission of Galveston in Texas in 1849. He returned to France in 1850, was superior of various houses and died in Aix on April 7, 1878.

⁴² On October 14, 1836, the Founder had already written a very firm letter to reproach him for having criticized the Congregation and for lack of respect towards Father Tempier. Cf. *OW* 8, pp. 257-260.

Most of the letters of Father Guibert to the Founder have disappeared, but we have those of Father Albini (APR: Albini files). In the letter dated March 18, he speaks of the mission preached in the suburb of Ajaccio. He writes with regard to Father Telmon: "I think that this priest would need to do his novitiate over again, and under your eyes. I put up with him by shutting my eyes, but God knows how many times he strays from obedience."

⁴³ Mane (Alpes-de-Hautes-Provence).

campaign prolonged outside the ordinary season, seven missions in the diocese of Grenoble, and twenty-two in all by the priests of our Congregation. It is prodigious, in the light of our small numbers and the other ministries we have not ceased to carry out at the same time in the places of our residences.

March 22: Letter from the Bishop of Leros⁴⁴, auxiliary of Civitavecchia, who is asking me to have sent to him some documents on the life of St. Fermina, virgin and martyr, patroness of Civitavecchia, honoured also, according to this prelate, in Arles; the saint is inscribed in the Roman martyrology on November 24. I will write to Messrs. Père and Gaudion, parish priests in Arles⁴⁵.

Letter from Baron Papassian⁴⁶. He speaks again of a project he raised with me in a previous letter. The project consists in founding in Marseilles an Armenian college. I answered him through Mr. Papeti, who apparently did not forward him my letter, that I did not feel courageous enough, in the bad state of health that has been bothering me for some time, to undertake any task at all that involved any sort of difficulty.

March 23, Holy Thursday: I was able to consecrate the holy oils and celebrate the principal office of the day despite the weakness in my chest and the cough that tired me out during the night as the preceding one, but I would have to be half dead before I failed to carry out this consoling duty. I was not over-tired this morning so that I thought I might perform as well the other [p. 51] ceremonies indicated in the Pontifical, the washing of feet and the office called *Tenebrae*.

March 23: Letter from Father Mille. He imagines I can supply some men, although there is a shortage everywhere and especially in Aix⁴⁷ where, according to what Father Courtès wrote me yesterday, our men have the flu. In the meantime he finds himself in a fix to give the two mis-

⁴⁴ In 1837, Bishop Vincenzo Annovazzi (1779-1838) was titular Bishop of Leros and suffragan (i.e. auxiliary) of Civitavecchia.

⁴⁵ Mr. Père was parish priest of St. Trophime and Mr. Gaudion was parish priest of Notre-Dame in Arles.

⁴⁶ Bishop de Mazenod had met him in Rome at the time of his journeys in connection with the Icosia affair in 1832 and 1833, cf. Rey I, pp. 575-589, 601-604, 624; J. Leflon II, pp. 478-479.

⁴⁷ Erased: Aix and Courtès.

sions he promised. As to that in Mane, it ended up well despite all the obstacles and especially the flu that cruelly ravaged the countryside. They still had 400 men at communion and 450 women; and this in a population of 1600 souls. In a word Father Mille is very pleased with his mission.

March 23: Powers of attorney executed in favour of the elder Mr. Aubert in Nîmes authorizing him to oppose every act prejudicial to our property. The power of attorney is dated the 20th.

March 24: Letter from Father Guigues⁴⁸, more explicit than that cited under March 13. It merits a close attention to the matters he raises. He invites me to let Father Mille know that I have authorized him to have the hymns printed in Grenoble. He explains how he felt he had permission to allow Father Kotterer to go and visit his father and mother. It was a question of doing it while forewarning me that he has done it.

March 25: Holy Saturday: Ordination of our worthy Brother Bellon. He was the only one. I am sure that along with the sacred priestly character that he received by the imposition of hands, he harvested all the blessings the Lord would have poured out on the body of ordinandi who might have offered themselves. Our hopes could not be higher for this well-beloved child, who not only has never earned the least reproach since he entered the Congregation, but has constantly given to all his confreres, both during his novitiate, and during his period as an oblate, the example of the most exact regularity, fidelity to the rule, and sustained fervour. We were together as a family in the chapel of the bishop's palace, where I carried out the ordination, and the feelings that inspired this meeting of brothers echoed the happiness my two-fold paternity brought me at this ineffable moment when by the communication of the gift of God and the power of the Holy Spirit the bishop gives birth to the priest. [p. 52]

This Holy Saturday ordination brings me back the memory of the first I had the happiness of doing on the same day in 1833. It was as solemn as this one was simple. It took place at the principal sung liturgy of Holy Saturday and the pomp of this ceremony was so remarkable that I make bold to say I have never seen one so beautiful, not even the papal liturgy in St. Peter's. There were many ordained, there were candidates for every order: Not to mention the others, I ordained eight priests on that fine day.

⁴⁸ Erased: Gignes and March 13.

Can I recall without emotion that the first fruit of my fecundity was the precious Father Casimir Aubert, the first on whom I imposed hands⁴⁹. No one could guess what transpired in my soul when in profound recollection I invoked the sovereign priest Jesus Christ with all the power with which I was invested to bring about this great miracle, and lifted up my hands over the dear head of my well-beloved son and passed on to him a share of that abundance of grace and power of which I had myself received the plenitude some months before. It seemed to me that together with the Holy Spirit who came down on him and with the power of the Most High who was about to overshadow him, – for one may apply to this divine operation that transforms in a way the soul of the new priest as it makes it fruitful, the words of the angel to the Mother of God, – it seemed to me, I say, that my own spirit communicated itself to him, that my heart expanded in the outpouring of a charity, a supernatural love that produced in its turn something more than human. It seemed to me that I could say like our divine Master that a power had gone out from me and I knew it. At all events I was in a transport with that very real and wholly-of-God power that I was passing on with force and efficacy and that I could say as it were went out from me, since it was in me radically through the character I possessed, all unworthy though I may be. This miracle is worked in every ordination I perform and I experience it to a greater or lesser extent according to the quality of those on whom I impose hands, for I confess that paternal love is at work in the very midst of all these marvels, especially when I see my children disposed as I desire. Thanks be to God, it is what I believe I have perceived in the majority of those I have ordained up to now. [p. 53]

March 26, Easter Sunday: Pontifical office in the cathedral. The papal blessing was given by my uncle who was brought to church in a carried chair on account of the strong wind that has been blowing these several days. In the evening a dreadful sermon from Mr. Espanet⁵⁰, who gave us of his philosophical abundance on the immortality of the soul. His second point was to deal with the resurrection of the body. His discourse would certainly have killed us all off; so I rejoiced that he deferred the

⁴⁹ We still have the retreat and ordination notes of Father Casimir Aubert, in which he speaks of this ceremony, cf. OW II, vol.5, pp. 178-196

⁵⁰ Father Jean Baptiste Célestin Espanet (1805-1864). He was a professor at the minor seminary, then curate in several Marseilles parishes.

execution until the morrow, for I have solemnly promised myself to escape this danger.

March 27: Closure of the station – or better, the mission – in St. Martin's, for Mr. Dufêtre has just brought to an end a veritable one-man mission. He found himself preaching up to four times a day. He gave a number of retreats in the course of Lent that he brought to an end with a general communion. The last of the communions was yesterday, Easter Sunday. I could not refrain from giving public expression to the appreciation which all the good done inspired in me, and crowned these exercises myself with the solemn *Te Deum* and Benediction.

March 28: Mr. Clerc preached in the new church of St. Lazarus. The church was packed. The 2000 chairs were given out and did not suffice for a large part of the congregation that remained standing. The orator preached eloquently on the Catholic priesthood. I assisted at vespers, at the sermon and I gave the solemn benediction.

March 28: General Damrémont⁵¹ came to say farewell before taking up of his governorship of Algiers. I went to return the visit today. My uncle and I are happy with the relationships we have had with the General since my return from Paris. It was my uncle who finally gave first communion and the sacrament of confirmation to Mr. Damrémont's daughter. He plans, so he told me, to write and tell me about the state in which he finds religion in Algiers. He will afford me a good deal of embarrassment if he asks me for priests, for unfortunately I no longer have any at my disposition. Crime of apostates! Laziness of Levites! Indifference of priests! [p. 54]

The parish priest of Banon (Basses-Alpes⁵²), chief town of the canton between Apt and Forcalquier, is asking for a mission for his people in December 1837, or February 1838. Reply on the matter to Father Mille to whom the request was made. Write the priest that I have authorized Father Guigues to have the hymns printed in Grenoble so that he does not have

⁵¹ Charles Marie Denys de Damrémont (1783-1837). Placed at the head of the Eighth Military Division, Marseilles in 1835, named governor general of Algeria on February 12, 1837, he was killed on October 6 as he tried to take Constantine.

⁵² Today Alpes-de-Haute-Provence.

them printed himself in Lyons⁵³. They are also asking for a mission for Simiane, a canton of Banon.

March 29: Large concourse of people in St. Joseph's to hear a sermon from Mr. Clerc for that church's benefit. It was a select assembly, I think the collection will have been quite good, but what are 300 or 400 francs to pay what we have already spent on that church and to get it built. The public deserved the reproaches that the preacher addressed to it on this subject. I have not the time to relate the story of this church. Here again I have sinned by excess of devotion. No one thanks me for constructing this very necessary building, and for not being afraid, in order to procure this benefit for the town, from committing myself personally⁵⁴. It took all of that to get this building started to the great benefit of this district that would never have been able to have a church. The ground cost 76,000 francs, plus 4,000 francs legal costs etc., plus a portion of ground which was deemed necessary, plus considerable borrowings to achieve the building of a half of the church. The public has been using it for some time in its present state. Glory be to God, for it is all the same whether or not anyone knows it is I to whom they owe this benefit. They will be saying about this building what they said about St. Lazarus', that it is only in Marseilles that the piety of the faithful works such miracles⁵⁵. My observation is about unfounded assumption, for I am not looking for praise!

March 30: Letter from Father Honorat still dated from Maussane. The planting of the Cross will only take place on Wednesday. There must be no regrets over the extra days given to the mission. For many it was the final stroke of grace; some very hardened men profited from it to be reconciled with God, various people in concubinage were married, etc. Over all, this has been one of the most consoling missions, one will read with

⁵³ We still have extracts from the letter to Father Mille dated April 6, 1837, *OW* 9, pp. 23-24.

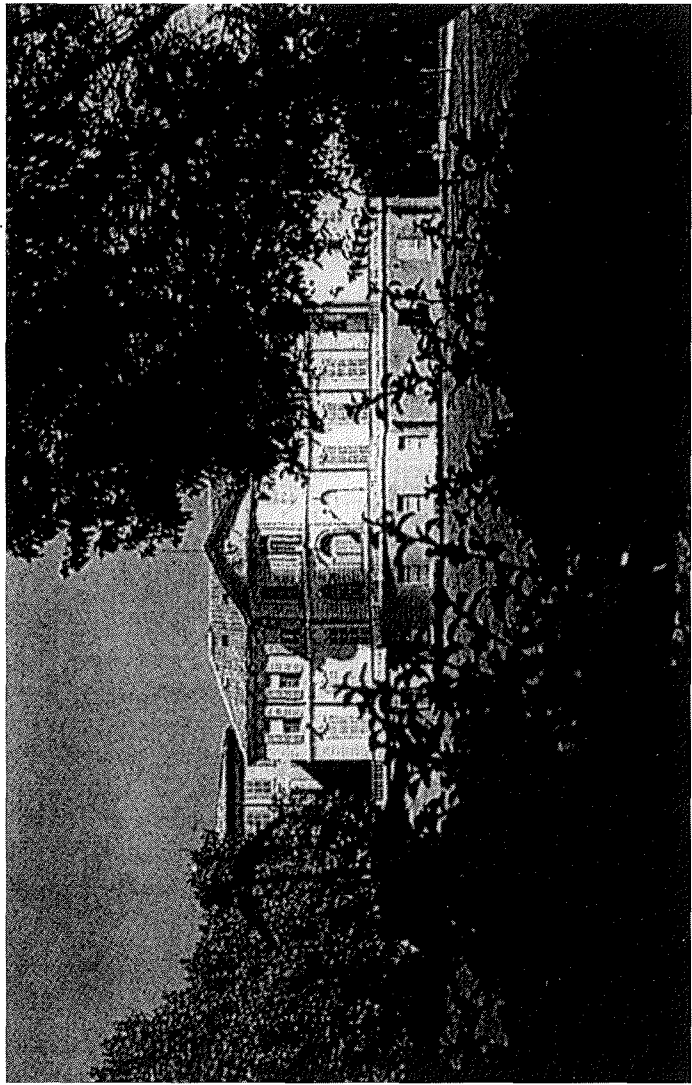
⁵⁴ To build some churches, Bishop de Mazenod had to raise some large loans and to do that he mortgaged some of his own or his mother's property, cf. *Sacra rituum congregatio, Inquisitio historica...C. J. Eugenii de Mazenod*. Romae, 1968, pp. 865-866.

⁵⁵ Here three words have been erased. We have not succeeded in reconstituting them. On the church of St. Joseph in the canton *Sud intra-muros*, cf. Rey I, p. 714 and J. Leflon II, p. 576.

interest several remarkable passages in Father Honorat's⁵⁶ letters written to me, among others that of a hardened sinner who owes his salvation to a missionary's mistake who having been called to confess a sick person got lost and turned up unexpectedly at the home of this recalcitrant free thinker who had the good fortune to be converted although he had sworn he would not go to confession.

March 31: Visit to the first Visitation convent. I saw there the religious Sisters of the Fribourg monastery who are going to Palermo to re-establish the house of their Order in that city. An admirable spirit of devotion is being renewed continually in the Visitation Order. The religious designated are leaving their homeland with a holy joy and have no desire for thanks for a sacrifice that is commanded them by their rule. They never allow themselves a word, the least remark on the selection that is made without their knowledge. I know nothing more edifying than the simplicity of the obedience of these holy religious. What a lesson for others! I say no more.

⁵⁶ These letters have disappeared. However several others, from the years 1839 and following, are extant.



The Chateau St-Joseph, at the time on the outskirts of Marseilles and the property of the Ladies of the Sacred Heart.
Bishop de Mazenod spent a few days resting here in 1837. Cf. JM, May 2, 28 and 29, 1837.

TEXT

April

April 1: Arrival of Fathers Honorat and Chauvet. On their way back from the Maussane mission they passed by Aix to report on their mission to the Archbishop who was delighted with everything they told him; moreover he had already had an account of it from the Marquis de l'Epine. The long conversation I had with the Fathers did not suffice to tell me everything they had ...'[p. 56]

April 2: Letter from Father Kotterer. He informs me of his father's death and of his mother's wretched situation. The only solution he has to ease this very painful situation is to suggest that I authorize him to request a placement from the Bishop of Grenoble for him to earn his mother's keep and to look after her. Father Kotterer presents this plan as a man convinced that this is how it has to be, for he is not asking me for my advice, there is not even a hint of having recourse to the wisdom and insights of the Superior General. So he will exploit the revenue that the Church will provide him with as long as his mother is alive and when, perhaps after many years, God has disposed of her, then Father Kotterer, having spent his youth in the idleness of a country parish, will come and get himself looked after in due course in the Congregation, which he has no intention of leaving. And that's the sum total of what the Congregation will have gained by bringing up, feeding and maintaining this member for ten years! At the very moment he can give her his services and carry out the ministries that the Church confides to her, he finds it unproblematic – indeed

¹ The bottom third of this sheet (pages 55 and 56) has been severed and has disappeared. Consequently the text comes to an abrupt end here. We may suppose here that the Founder was speaking here of an exchange between the Mayor of Maussane and one of the missionaries (cf. April 4), or rather that the censure was to be found on the following page (cf. note 2).

his duty – to take himself off; also his mind, heart, gratitude, sensitivity, or conscience furnish him with any alternative suggestions that might reconcile what he owes to an unfortunate mother and what he bound himself to do with regard to a Congregation to which he vowed himself for life and which accepted him on that condition! This is how we stand² with most of our members in this matter in this deceitful and ignorant age. How can you govern a society of this kind when some of the pieces are missing? There would be every reason to throw the helve after the hatchet³, if the Church's interests, the salvation of souls and the glory of God would not suffer as a result. Wherever one looks one meets with nothing but laziness, pusillanimous souls, weak characters and hearts of flesh that no spark of divine fire sets ablaze or inspires. How repulsive is the human race! The lure of profit spurs men on to cross seas and run the greatest dangers. When cupidity or ambition is the inspiration, they pay little heed to the solicitations or crossing of [p. 57] people dearest to them. But if it is question of fulfilling a duty in the supernatural order, why! then there are excellent reasons to bring forward to get a dispensation. Enough of these thoughts, I am getting carried away. In the present case, I cannot approve Father Kotterer's initiative. It is not that of a good religious. What he is proposing is something he should dread more than death. Whatever way one likes to look at it, it is a return to the world, taking one's hand from the plough, – the curse is close at hand. Father Kotterer's duty was to explain the situation to me and leave it to me to find a solution. I would have found a solution by releasing to Father Kotterer his Mass stipends and adding on something if it were needed to see to his mother's pressing needs. I have no other course to suggest to him in the interest of his soul that I must, according to my way of seeing, put before the monetary interests of the Congregation. I consent to impose a burden on the family⁴ rather than expose this member of rather weak virtue to the dangers of losing his vocation or at least not practising its duties. But what is the point! My goodwill in all probability will prove of no avail in the face of imperatives coming from the family council and inspired by flesh and blood. We

² The sheet is severed here, but we know what comes next because, at the end of the nineteenth century, Father Yenveux had already copied it to insert it in his commentary on the rules, cf. Yenveux III, p.213 and VIII, p. 290.

³ French: "Jeter le manche après la cognée": to abandon everything out of discouragement.

⁴ The Oblate family.

have here again, to use the expression of St. Liguori, *una pietra smossa*, a stone tumbled from our building. I call on God, for my voice is too often impotent and I wish to remain in peace.

April 3: Passing visit of the famous Chevalier Drach⁵. He spent the day with us yesterday. Everybody knows this famous convert rabbi. He has always been grateful for the courtesies⁶ shown him by my uncle and myself in Paris when he was somewhat forsaken by people who should have given him encouragement at a time when the synagogue was raging after him. I arranged an interview with our Brother Bise who has some facility in Hebrew. Mr. Drach encouraged our young Hebraist and gave him some advice that he will find useful. He is going to Paris. On his return to Rome, he will let us have some of his works that are new to us. They are all precious because of the profound knowledge that this fervent and learned neophyte possesses both of the Holy Scriptures and of all the Jewish writings. [p. 58]

April 4: Meeting of parish priests to advise them that the loan for St. Lazarus' is going to be opened and that some notables from their respective parishes will be joining them to go and receive loans from men of good will from their parishes.

These notables met later today, again in the Bishop's palace. The meeting was in general very representative. The Bishop explained the reason for the meeting – to ask them their cooperation in working for the repayment of the loan raised for St. Lazarus. I read the explanatory letter that will be sent to everyone believed to be in a position to take part in the good work. The meeting displayed a good spirit and we readily concurred with the almost unanimous observations of these gentlemen who made the point that it was necessary to fix the amount of the loan and keep to shares of 200 francs. The loan was fixed at a hundred thousand francs, repayable over ten years by twenty six-monthly payments.

⁵ David Drach. Born in Strasbourg in 1791, the son of a rabbi. Converted to the Catholic faith in 1823, he was named in 1827 librarian of the Congregation of Propaganda in Rome, a post he occupied until his death in 1865. His two daughters became religious of the *Bon Pasteur d'Angers* and his son Paul (1821-1895) a priest.

⁶ French: "Faire des honnêtetés": to give proof of courtesy and kindness. The de Mazenods went to Paris in 1823 (February to July) for the Episcopal ordination of Fortuné. This took place on July 6 in Issy.

April 4: Letter from Father Reinaud from Ajaccio. A lot of consolation in the details he gives of the blessings that God in his goodness is pouring out on the great work of the regeneration of the clergy in Corsica. He gives me an invitation to visit them in Corsica. *Your coming would hugely please everyone here, he tells me, and you would be received with all the marks of esteem, love and reverence that the high dignity you are invested with and your personal qualities would inspire. We in particular, who are bound by so many bonds to your person, would seek to offer you in compensation for all the bitterness that has been heaped on you by men who called themselves your children and were but traitors, the whole and entire homage of our hearts, feelings and inviolable affection. I am by no means unaware of all that insidious calumniators have schemed to lower me in your esteem, in your friendship, but I know too how to confound their lying tongues. I will be content to prove by my actions what I am in reality and in fact, namely, a man wholly devoted as a member to the family, a child wholly devoted to the man who loves to call me father, etc.*⁷

April 4: Father Mouchel has arrived to bring Father Honorat to Aix. This is to explain to the Archbishop and the General Procurator⁸ the events of the Maussane mission, where Mr. Coulomb⁹ had a little argument with the mayor who behaved very badly [p. 59]. It was a mistake not to mention it when reporting on the mission to the Archbishop. The prelate would have had advance warning and, understanding the background of the matter, would have been able to reply properly to the Procurator General. It is a mistake to avoid on another occasion.

The Archbishop gave notice that he would be very glad to have a missionary to accompany him on his pastoral visits. Nothing could be more just or more proper. It is besides a mark of trust to which it is our duty to respond. If the Archbishop of Aix does not change his mind, I will give

⁷ Father J. A. V. Reinaud is no doubt indicating here Father Moreau who often denounces to the Founder the scarcely exemplary conduct of his colleague in the seminary, cf. *Journal Mazenod*, June 8, September 23 1837, February 19, May 8, May 25 1838, etc. Father Reinaud left the Congregation in 1841. On their arrival in Ceylon in 1847-1848 the Oblates found him there; he was then a missionary in Kandy. It seems he was the one who advised Bishop Bettachini to approach Bishop de Mazenod for missionaries. Cf. *Oblate Writings*, volumes 4 and 5 *passim*.

⁸ General Procurator: higher magistrate who exercises the functions of public ministry.

⁹ This refers perhaps to the parish priest of Maussane or a priest who accompanied Fathers Honorat, Hermitte and Marcellin Grogard on this mission.

him Father Mille who will be just the man to carry out this ministry.

April 4: Reply to yesterday's letter from the Prefect in which he invited me, for very urgent reasons taken in the interest of the people, to use my influence to deter them from withdrawing their money from the savings bank¹⁰.

April 5: Father Honorat has gone to Aix and returned without seeing either the Archbishop or the Procurator General. The matter had been settled in the interval, but with the disadvantage of creating an impression of asking pardon when one was wholly in the right.

Visit from Mr. D'Espinassoux, canon of St. Denis. He has come to Marseilles after preaching the Lenten sermons in Nîmes. I doubt if he will succeed here, which is why I did not bring up the subject of looking for a church in this city. He already tried it and gave some sermons that were little followed. That was some years ago.

April 6: Letter from Father Guigues. He forwards me one written by Father Kotterer to himself. He apologizes for giving him permission to go home. What he tells me gives no evidence that he judges this Father very fervent. He begs me not to extinguish the smouldering wick, to deal tactfully with his want of virtue, to make some small sacrifices for his mother, but to require that he return to l'Osier. There's the rub. He will see by my letter that has crossed with his own what I think. I will write tomorrow, in the same sense as my letter to Father Guigues, to Father Kotterer. Will he obey? I do not know. Even so I will prescribe for him what it is his duty to do and mine to require.

I celebrated the Eucharist in the major seminary for the feast of St. Joseph; I assisted in the evening at Benediction in Calvaire for the same reason. [p. 60]

April 7: Letter to Father Mille¹¹. I reprove him for having undertaken the two missions of Prébois and St. Nicholas, exhausted as he is from

¹⁰ A massive withdrawal of deposits from the savings bank would have entailed grave economic and social consequences. It is significant that the Prefect of Bouches-du-Rhône asks for the intervention of the Bishop of Icosia, acknowledging in this way his influence even in this domain.

¹¹ Extracts from this letter dated April 6 are published in *Oblate Writings* 9, pp.23-24.

preceding missions. I insist on the necessity of his disciplining himself. I tell him that Father Guigues will have the hymns printed in Grenoble, the Bishop having expressed a wish for this. I do not approve of a lot of singing without refrains, less still adorations¹², which are an insipid and wearying form of song at a moment when one would rather pray fervently without being distracted by singing, unless it is singing oneself some couplets of the very moving sort that inspire piety. None of our customs must be changed without my being told beforehand. I inform him of Marcellin's dismissal.

April 8: Letter from Father Gignoux from the St. Nicholas mission. From the first week everyone, with the exception of 5 or 6 indifferentists, went¹³ to confession unusually well disposed. All the neighbouring parishes want to profit from the good fortune of the people of St. Nicholas; there are people from Champoléon, Orcières, Prapic le Bout du Monde, St. Léger, Chabottes, Chaillol, Chabottonnes, La Plaine St. Jean¹⁴. Seeing this multitude, the missionaries decree that they will only accept people from outside on condition that they are present for the instructions at least three days in the week, not counting Sunday. I trust that, when it is a question of the sacrament of reconciliation, the missionaries will not have scrutinized absences too severely. I will write immediately to hold back on threats, and be very careful about refusing absolution to anyone for missing out on some of the mission instructions.

April 8: A priest coming from Bône¹⁵ and who passed by Algiers painted a deplorable picture of the colony from the religious aspect. What extreme need the poor Christians who live in that country have of the help of good priests! What a pity, we made an offer to the Holy See during my

¹² We retain a copy of the *Recueil de cantiques* published in Grenoble in 1837, 152 pages. Among the prayers, placed at the beginning of the volume, is found, on pages XXI-XXIV, a "Hymn during Mass", composed of 20 verses, one for the moment of the Introit, another at the Confiteor, at the reading of the Epistle, etc. When speaking of "adorations" Bishop de Mazenod is perhaps referring to this hymn, but we do not know the precise meaning of the word as it appears in this context.

¹³ Ms.: "se sont présentés".

¹⁴ The Founder wrote these names without checking the spelling. We have made corrections. The reference is to parishes in the district of Gap (Hautes-Alpes). Prapic le Bout du Monde is 18 kilometres from St. Nicholas.

¹⁵ The word "Algeria" is erased, replaced with "Bonne": Bône, today Annaba.

stay in Rome in 1832¹⁶. We were in a position at that time to provide this service. Providence did not allow the choice of the Head of the Church to alight on us. I resigned myself, hoping that the people he had in mind would achieve more good than we would have been able to do. The preference that was accorded them in no way reflected on us. The Pope believed that the French government would be happier with them. The difficulties that ensued [p. 61], and that could not be surmounted two years after one would be in a position to make a start, prove that he was mistaken. In the meantime, evil is rampant in this poor country. It seems intended that nothing we wanted to do for it from the beginning would succeed. As soon as it was conquered we wrote to the Grand Aumonier and the Prime Minister of the time¹⁷ to let them understand the usefulness of establishing relations between Marseilles and Algiers. In offering our services to till that land, i.e., to provide religious service to the new colony, we rejoiced in the thought that our missionaries would soon be able to work for the conversion of pagans and already we conceived the hope of seeing faith and religion flourish again in those countries once so fecund in virtues, when the fall of the throne, as sudden as it was unexpected, blocked the adoption of our plan which, according to what Father Perrault, vicar general of the chaplaincy, whom I saw a little later in Fribourg, told me, would have found favour and been adopted.

Since then my prolonged absence and other problems have deterred me from returning to the fray under the new government. The passing visit of a priest, who was planning to go and consecrate his services to the colony's Christians, put my mind at rest or, rather, to sleep concerning the needs which I would have been able to provide if the steps I had wanted to take had succeeded, which is doubtful however at this time. Later, finding myself in Rome, I wanted to revive the matter, but as I have said, my good will was approved, praised even by the Sovereign Pontiff, but

¹⁶ Ms: 1834. Father Tempier proposed this to the Congregation of Propaganda at the time of his journey to Rome in 1832 (Rey I, 541). Before leaving Rome at the end of October of the same year, after his ordination as Bishop of Icosia, the Founder learned from Bishop Castracane, Secretary of the Congregation of Propaganda, that the Algerian missions had received two missionaries, placed under the jurisdiction of a vicar apostolic recognized by the French Government. Cf. Rey I, 549 and J. Leflon II, pp. 450-451.

¹⁷ Letter to the Grand Aumonier, July 11 1830. AAM: administrative correspondence, reg. 2, pp. 295-296; and letter to the Prime Minister, Prince de Polignac, July 12 1830. *Ibid.*, p. 296. Cf. also J. Leflon II, pp. 332ff.

whether because he had already made some advances in writing to the Archbishop of Paris to consult him on men he believed suitable for this mission, or whether he feared the government would not find acceptable the services of a Congregation which was not approved in France, the Pope gave preference to the Lazarists who had anyway been indicated to him by Archbishop Quélen¹⁸ who knew of no one else. I must give the Pope credit, he was moved in this choice by the sole desire to obtain spiritual helps for this Christian region on the African coast as soon as possible and with the least difficulties, for according to what Bishop Mai¹⁹, secretary in Propaganda, assured me, my plan was greatly to the liking of [p. 62] the Holy Father and in general missions were not given readily to the Lazarists, as it was claimed in Propaganda that they were too independent and too little concerned about providing accounts. This is understandable of a congregation that has its customs, traditions, superiors, etc. They were none the less worthy of the trust that was accorded them and if they had been able to get to work they would have acquitted themselves very worthily of the great ministry that was confided to them.

April 9: Visit from Mr. Sublet, parish priest of Vevey²⁰, in the diocese of Lausanne, canton of Vaud. He came to ask my permission to make an appeal to pay off the debts contracted for the building of his church. I gave him sound reasons for having him postpone this appeal. At a time like this when everybody is all in a flutter over the St. Lazarus loan, the appeal of the *Frères des Ecoles chrétiennes*, the one for the Refuge, etc., I advised him to go and make the rounds of Languedoc and not come back until around Corpus Christi.

April 9: Letter from Father Mille, from the Prébois mission. He was obliged to go alone, with Fathers Gignoux and Hermitte giving the one in St. Nicholas, and Father Pélissier taking care of Laus. He has got help from the curate of Mane, and already the assault has gone in such a way as to enable him to reply to me of the success of the mission in this coun-

¹⁸ Hyacinthe Louis de Quélen, Archbishop of Paris from 1821 to 1839.

¹⁹ Bishop Angelo Mai, secretary of Propaganda from April 15 1833 to February 12 1838; Bishop Castracane was his predecessor from 1828 to 1833. Thus the Founder is speaking here of his journey to Rome in 1833.

²⁰ On the preceding February 3 it was the parish priest of Yverdon, canton of Vaud, who came to take up a collection in Marseilles.

tryside of 400 souls whose venerable parish priest in his eighties could not be very active on account of his infirmities and age.

Letter from Father Guibert from Vico. Fathers Albini and Telmon are at this moment giving the mission in Coggia, three miles from Vico. After just a week of the mission exercises all the women have already been to confession and the men are falling in hoards, such are the expressions used in the letter. The population is 800 souls, large for the countryside. The two missionaries will then go to Calcatoggio just outside Vico as it is judged best to evangelise first the province where our mission house is set up.

April 9: Visit from my uncle in my room in an extraordinary state of jubilation bearing in his hand the royal ordinance²¹ that names me Bishop of Marseilles consequent upon the resignation [p. 63] that this venerable old man has tendered of his See. My own consternation must have been in striking contrast with the sentiments my uncle was expressing. This appointment was his doing, he had succeeded in getting all he wanted, he was happy to see his See safe and confided to a man he judged fitted to continue his episcopate. But I who have always dreaded the responsibility of a diocese, and who was happily content with my independent position in the Church, I who up to now had been able to plead the necessity of staying by my uncle's side to avoid the dreaded responsibility of the title of first pastor, I who had gone so far as to say to the King, on the day when he offered me a See, that should he have at his disposal the Archdiocese of Toledo, with its two million in rents, I would not accept it, I was dumbfounded to see myself as it were caught in the trap. How often I have counted the blessings I would enjoy eventually in the solitude of one of our houses, should the Lord have called my uncle to himself before my own death! It is no more than eight months since I discussed at length my feelings on this subject with the saintly Bishop of Bardstown, Bishop Flaget²². It is true that the prelate advised me not to refuse to be consecrated for the diocese of Marseilles, supposing that it was offered me after my uncle, as was believed must be the case after a conversation of the King with General Damrémont, but I did not yield to his views, too

²¹ Royal ordinance dated April 1 1837. The appointment was communicated to Bishop Fortuné by a letter from Mr. Persil, Keeper of the Seal, dated April 2.

²² Benoît Joseph Flaget, a Sulpician of French origin, a bishop in the United States first of Bardstown and then of Louisville, from 1808 to 1850.

attached to the thought of the repose of soul and body which I lulled myself with in a kind of what was no doubt a quite pardonable illusion. And now here today all this future happiness vanishes. I must submit to this yoke that I have done everything to avoid. The will of God is manifested in a way that cannot be mistaken. And I find myself in a position of not being able to refuse. No one would want to pay heed²³ to the purely personal considerations I would like to be heard. The conservation of the See of Marseilles assured after so many and such violent attacks to eliminate it from the list dioceses. The life of my venerable uncle jeopardised by a solemn step inspired in his beautiful soul by views of heroic perfection, and in expectation of an obedience on my part that he has every right to require of me. The interests [p. 64] of all the diocesan foundations, a large number of which have only just been launched, and responsibility for which falls on us. The good of our Congregation to which it is so important to have a Bishop of the Church of France as protector and stay. Finally the unanimous wish of all who are entitled to my trust. It took nothing less than all these powerful reasons to bring about my consent that I have given as if by necessity, with resignation, without hiding from myself the enormity of the responsibility, but also with the will, genuinely sincere I think, to fulfil it as well as I possibly can.

April 10: In consequence of everything I have just said, I replied to the King and to the Minister. My uncle did the same for his part²⁴, and we thought that it was proper to inform first the Prefect, then the Mayor of this event, and they came each of them to pay a call on my uncle and myself. The news being out, it was thought that it was proper to inform the Chapter which my uncle convoked in his apartments for this purpose.

April 11: Letter from Father Leblanc²⁵ from Paris. He found out by chance of my appointment and profited from the fact to write me, which he has not done for a number of years. His letter is a good one. I will reply

²³ French: "Entendre aux observations": to consent to, acquiesce in, pay heed to.

²⁴ Bishop Eugene de Mazenod to the King, April 11 (Yenveux III, p. 237) and to the Minister, April 11. ANP F 19 2535. Bishop Fortuné to the Minister on April 10. ANP F 19 2535.

²⁵ Hippolyte Joseph Leblanc, who was a member of the Christian Youth Congregation of Aix from 1814 to 1819. We retain 30 of his letters to Eugene de Mazenod, from 1817 to 1822, and one from 1838. AGR L. Leblanc-M.

when I have got over the little indisposition I have been suffering from for some days.

Sunday the 10th, I confirmed two children from the Children's Home in the chapel in the Bishop's Palace.

April 12: Father Magnan came to spend some days in Marseilles. He spoke well of the Aix community, but I learned from him that Father Bermond²⁶ was treated very frivolously in Billens by Fathers Martin and Bernard. They treated him like a little boy and, apparently to put his obedience and humility to the test, told him in the evening that he had to preach the next day a sermon in the refectory. When he left, they took from him a soutane that had been made for him, and as this soutane would not fit anyone else, they exchanged it with the tailor for wine of a superior quality and much dearer than the table wine one drinks in the community! Lastly, Father Martin not being happy with the cloak, rather ridiculous in shape and colour, which he had had made for himself, fobbed it off on Father Bermond who had no need of it [p. 65] and had a new suit made for himself to suit his taste. Father Bernard seems also not to have shown proper respect for this young missionary whom they should have received with open arms. This good Father Bermond did not say a word to me about all these tricks played on him, and in this he was wrong, as my bosom should be the repository of all the bitternesses as well as consolations that come along.

April 13: Letter to Father Kotterer. It had been held up by the little indisposition I have been suffering from. Father Tempier finished it. It is written in the sense of the note written on April 2. One should read the small number of the printed letters of Blessed Liguori, and see how he treated this question to which he returns time and time again to condemn rigorously every illusion that one would like to have on this subject. The *Life* by Father Tannoia²⁷ includes also some precious documents that it will be useful to consult so as to be forever saved from falling into the clutches of the devil.

²⁶ Erased out in the Ms: Bermond, Billens, Martin, Bernard and some lines from the end of the page [p. 64], several words of which are difficult to reconstitute, from: "they exchanged it with the tailor..." up to "had a new suit made for himself according to his taste".

²⁷ Antonio Maria Tannoia, C.SS.R., *Della vita ed istituto del venerabile servo di Dio Alfonso Maria Liguori*, 3 vols., Naples, 1798-1802.

April 14: Letter from Father Pélissier²⁸. He asks for his natural stiffness, which he calls simplicity of character, to be forgiven, resolved as he is to work more seriously than ever at getting to know himself and not to place any obstacle to his spiritual progress. The Brother whom Father Aubert sent him is a good child, but he is a real blockhead. I do not find it hard to believe and no one was more surprised than myself to learn that this lazy man whom I saw one day in the kitchen in Calvaire had been admitted as a Brother²⁹. It was a misunderstanding.

April 15: Spent the day in bed for the most part like yesterday. Letter from the Archbishop of Aix and from Doctor d'Astros³⁰. Congratulations on my appointment to the See of Marseilles. So be it. Glory be to God. I shall none the less have³¹ lost my independence and freedom. Humanly speaking it afflicts me, But things have to be considered under another aspect.

I wrote the other day to the Internuncio³² to ask him to authorize me to do the canonical inquiry³³ in Marseilles. All the clergy from every parish have come to congratulate me. The man from St. Martin's did not put in an appearance, nor the man from St. Joseph's³⁴. The former for want of able-bodied curates³⁵, the second will surely tell me that the preparations for his feast of St. Joseph detained him. The parish priest of St. Joseph's knows I have some bones to pick with him, he should have had a little more trust, but I think he sins in his heart. [p. 66]

²⁸ Word erased out.

²⁹ "Lazy man": French "maggot". Three Brothers entered the novitiate at this time: J. Robert on February 16, Joseph Brès on March 6 and Jacques Pertino on March 18. None of them persevered.

³⁰ Joseph Jacques Léon d'Astros (1780-1863), doctor of medicine in Aix. He was the Oblates' doctor. He was the brother of Archbishop Paul T. David d'Astros, Archbishop of Toulouse from 1830 to 1851, made cardinal in 1850. Their mother was the sister of Jean Etienne Portalis, Minister of Worship under the Empire, who frequently received Eugene at his table at the time of the latter's journey to Paris in 1805. Cf. J. Leflon I, pp. 264-266.

³¹ A small textual correction here.

³² Letter dated April 13 to Bishop Pietro Antonio Garibaldi; the latter replied on April 22. ASV: Paris Nunciature, reg. corr. 1837.

³³ French: "Mes informations".

³⁴ The parish priest of St. Martin was Canon Court; the parish priest of St. Joseph *intra muros* was Father Antoine Marie Joseph Abbat (1797-1866).

³⁵ French: "Vicaires allants".

April 16: Letter to the Archbishop of Aix in reply to his of the 14th. Letter to Mr. d'Astros on the same topic³⁶. Letter to Father Courtès to say Father Honorat is coming, I have sent him to Aix to receive instructions from the Archbishop who should begin his visit on the 22nd. The timing of this round has made the cooperation of Father Mille impossible, he cannot absent himself from Laus at Pentecost.

Letter from Father Martin. Very consoling. They have just evangelised what amounts to the whole Geneva canton. He preached the whole of Eastertide in Lausanne, where he had the consolation of having among his listeners Messrs. De La Rochejaquelein, de Charette³⁷ and other edifying French people who go to communion several times weekly. He finally sent away the former farmer who was thinking only of his own interests.

April 17: Arrival of Father Mouchel. He comes at the instance of Father Courtès to let me know the difficulties of the mission I wanted to give Father Honorat. I am waiting for him to know the result of his visit to the Archbishop. Letter from Mr. Maurin, curate in St. Esprit, from Mr. Tavernier, from Miss de Régusse³⁸.

April 18: Father Honorat's return. He was quite satisfied with his visit to the Archbishop. The prelate received him with much friendliness and show of esteem, happy to have him as a travelling companion etc. But I saw that it was not just a question of giving catechism to the children

³⁶ This letter dated April 16 to Doctor d'Astros is published in *Oblate Writings* 15, pp. 231-232.

³⁷ Athanase Charles Marin Charette de La Contrie (1796-1848) and probably August de La Rochejaquelein (1783-1868). Both of them been supporters of the Duchess de Berry, who sought to provoke an uprising against Louis-Philippe (see Leflon II, 391-392). They had fled from France and were condemned to death. The two elder brothers of Auguste de La Rochejaquelein had been killed, the one in 1794, the other in 1815 in the course of the risings in the Vendée, where they were among the leaders. The father and uncle of Athanase Charette were also leaders in this rising. The father was mortally wounded and the uncle shot in 1796.

³⁸ Eugene Jean Claude Maurin (1799-1872), member of the Aix Youth Congregation from 1814 to 1818, then curate in St. Jérôme St. Esprit in Paris; Alexandre Joseph Adolphe Tavernier (1799-1883), member of the Youth Congregation from 1814 to 1822, was a lawyer in Aix and always remained a faithful friend of the Founder; Mrs. Grimaldi, Marquess de Régusse, was a friend of Mrs. De Mazenod and benefacted the Oblates and she accompanied Mme. de Mazenod and Eugene when the latter was going to compose the rules in St. Laurent du Verdon in 1818. Cf. Rey I, pp. 224, 256-257, 275-277.

who were to be presented for confirmation. The Archbishop, getting over the flu, will not be able to talk during his pastoral visit, the missionary must therefore be the prelate's mouth-piece for the whole visit which will last until Trinity Sunday; it involves preaching morning and evening, etc. This task is evidently beyond Father Honorat's strength as he is vomiting every time he struggles over a sermon he has to give; I have talked it over with him, he agrees with me that Father Mille should be called on. I accepted responsibility to do this immediately; this very evening I wrote to Laus for Father Mille to come down on receipt of my letter³⁹. Father Honorat is going to take his place until Pentecost.

April 19: I have written to the Archbishop of Aix to let him know my decision⁴⁰. I tried to make my letter as friendly as I could. Father Mouchel has been given the responsibility of bringing it to him in Aix. I explained everything in a letter to Father Courtès. [p. 67]

April 19: Letter from Father Guibert written from Vico. He does not hide the fact that the established clergy in Corsica are disturbed at seeing that the new clergy he is forming will be preferred to themselves. He thinks them ill disposed towards him and only looking for the opportunity to damage both him and the Congregation.

Father Albini has finished the mission he is giving with Father Telmon. Everything went well. They are going to start the one in Calcatoggio.

April 20: Arrival of Father Kotterer. His visit could not have been more disagreeable in my present renewed state of bad health. However, I received him with goodwill, while at the same time reproaching him as he deserved. He protested his devotion to the Congregation and rejected the idea that he intended to betray his commitments and fall short in his vocation, but he overstressed his mother's dependence on him. In my view it is all a family conspiracy in which I do not think it is my duty to be an accomplice⁴¹. Father Kotterer has two brothers and a sister, why must he

³⁹ This letter has not survived, but we have some extracts from the one dated April 21 to give advice to Father Mille who was to accompany Bishop Bernet in his pastoral visit of the diocese.

⁴⁰ French: "Mon operation".

⁴¹ French: "Donner les mains..."

take the sole responsibility⁴² for the mother, when he is the one who has renounced the world and who, when he made his religious profession, must have foreseen the possibility of the early death of his father. Mrs. Kotterer's four children are jointly⁴³ bound to provide for their mother's needs. She is entitled to a government pension as a soldier's widow; to the little that the other children give, and they can be held to it in a court of law, it would only be left for Father Kotterer to provide his share. Clearly we too have claims against this young priest. Have we not provided for ten years for his education and upkeep? No matter, I will never commit the sin of stinginess in this area. So here is what I decide. I will provide Mrs. Kotterer with a pension of 400 francs, I am advising the lady to come and set up home in N. D. de l'Osier where her son will stay; since it is claimed that she has such a need to see him in the place where she is herself, I will so manage it that he stays for the most part as the custodian of the shrine, but without making a promise that he will never go out on mission. This arrangement is wholly at our expense and offers Mrs. Kotterer nothing but advantages. If her son understood his duties and was not blinded by a puerile affection, he would bless God that in his goodness he inspired me with it, and be full of gratitude towards me. If however this is not so, I wash my hands of it and stand within the sacred space of my duties without giving my consent⁴⁴ to any other arrangement. The false delicacy of Mrs. Kotterer, or perhaps her son's, who may not want to be indebted to our generosity for her sustenance, cannot be a factor. One must not be so proud when one is poor. Besides my delicacy goes so far as to arrange that Mrs. Kotterer does not receive this help directly from me, without passing through the intermediary of the l'Osier Fathers. Whatever happens, with a process like this, we certainly win our case in men's eyes and in God's tribunal.

April 21: I send Father Honorat to Aix to get together with Father Mille who, according to my calculations, will get there tomorrow before the departure of the Archbishop.

Letter to Father Mille in which I prescribe the conduct he must observe, the topics he must treat of, the duties he must carry out vis-à-vis

⁴² French: "l'endosse".

⁴³ French: "A la solidaire".

⁴⁴ French: "entendre à".

the Archbishop in the course of the pastoral visit he is going to make with him⁴⁵.

Letter from the Archbishop thanking me for the pains I have taken to choose a missionary able to carry out the mission he wishes to entrust to him.

Letter from Father Guigues. He speaks again of Father Kotterer and strongly disapproves⁴⁶ the representations he came to me to make. The Bishop of Grenoble will only give him a placement at my written request or permission. Father Guigues does not think I am sticking to the course I have in fact adopted, and that I persist in considering it the best. He imagines that I can call him to Marseilles where he persuades himself wrongly that his mother would follow him to be with him. He tells me again of the plan the Bishop of Grenoble has of forming a group of diocesan missionaries, not with any hostile intentions at all towards us but so as to assure the service of the missions in his diocese that because of our small numbers we can only do in part. The vows are always a problem for the clergy of this diocese. I tell him that it will soon tire of the service of the missions. The example of every diocese is there to prove it. So Father Guigues should take heart. In any case, all the better [p.69] if there should be a large number of workers in the Lord's vineyard; *dummodo Christus annuntietur in hoc gaudeo*, etc.⁴⁷. Our good Fathers of l'Osier, even after the miracles that God in his goodness has worked through their ministry, do not have enough trust in the Lord.

Father Tempier having told me during the day that Father Kotterer is not accepting my observations and persists in his ideas, justly angered by this obstinacy, I refused to see him this evening when he came to me. It annoys me that good Father Semeria, who had come with him, experienced this mortification that I would have wanted to spare him, especially as he has lately behaved, in a situation similar to that of Father Kotterer,

⁴⁵ Letter dated April 21, cf. *Oblate Writings* 9, pp. 26-30.

⁴⁶ French: "improuve".

⁴⁷ Philippians 1:18: "*Dum omni modo, sive per occasionem, sive per veritatem, Christus annuntietur; et in hoc gaudeo*"; "Only that in both ways, whether with false motives or true, Christ is proclaimed, and for that I am happy."

in a diametrically opposite manner⁴⁸. I will take care to explain the enigma to him tomorrow.

April 22: Letter from Father Courtès. The change of missionary was accepted by the Archbishop of Aix. I have no doubt the prelate will be very satisfied throughout his visitation. Father Courtès is full of praise for Father Pierre Aubert, he has praise also for Father Bermond.

Letter from Father Vincens⁴⁹. One must read the whole thing to see all the marvels worked in the St. Geoires⁵⁰ mission. On their return, the missionaries stopped in the places they had evangelised, absolutely no one failed to answer the call; they all went to confession. Both Father Vincens and Father Dassy, who writes on the back of the letter, express sentiments worthy of good religious over the highly blameworthy behaviour of Father Kotterer which they know about.

Letter from Mr. Père, parish priest of Arles, full of affectionate sentiments on the occasion of my appointment. He cannot give me any fresh information concerning the saint the Bishop of Leros⁵¹ is concerned with. No one has ever heard of her in Arles.

Letter from Mr. Courtès⁵², curate in Fontvieille. This priest was for a while a novice with us. He reminds me of it to express his gratitude and it explains no doubt the compliments he is keen to pay me. [P. 70]

⁴⁸ The father of Father Semeria was sick and died in May. Cf. Diary entry May 17, and *Notices nécrologiques* VI, p. 553.

⁴⁹ Joseph Ambroise Vincens, born September 8 1803 in Mende (Lozère), ordained priest in Aix September 18 1830, entered the novitiate in 1835. He was then a missionary in N. D. del'Osier where he spent a good part of his life as master of novices, superior and provincial. He died in Maniwaki on August 9 1863, when he was making a canonical visit of Canada as Assistant General.

⁵⁰ Probably Saint-Geoires, some dozen kilometers from N. D. de l'Osier. There is also St. Geoire in Valdaine some sixty kilometers away.

⁵¹ Cf. *supra*, note 44 of the March entries.

⁵² Victor Polydore Courtès, born in Aix on December 8 1807, entered the novitiate on June 14 1827. There is nothing to indicate that he was related to Father Courtès.

Letter from the wretched Mr. Lazare Martin⁵³. There is nothing he will not stoop to to get back into favour, namely to be able to get money once more by exploiting some parish. Let him make up his mind. I have not waited until today to forgive him, but he will never regain my trust, any more than he could my uncle's, after all his tricks and atrocious conduct.

April 23: Father Kotterer has turned up to see me again. I was surprised at his change of tone. What I was told about him this morning did not prepare me for an interview of this kind. I was already well into drafting a letter to him in which, while reproaching him for his faults, I reminded him of his duties⁵⁴. Always in the same mind as regards the favour I had decided to do him, I was unrelenting in requiring that he return to his community. I had already written the sentence. He was under interdict *a sacris* so long as he remained obdurate. He knew nothing of this letter, which was still in draft form, when he came to see me. The fact remains he no longer saw it as an impossibility to confide his mother to a good servant with an income well above what his father had when he was alive, and for himself to resume the exercise of his ministry in line with his vocation. Father Kotterer protested again that he had never thought of falling short in his duties in all his actions, in a word he has been “a Lyonese lamb”⁵⁵ up until today. I would like to think that this so sudden change is due to grace and to the prayers I did not omit to make this morning for him in the Mass. However, one thought keeps me from yielding unconditionally to this joy. What has cooled this mighty wrath, those threats in the presence of Mr. Dupuy, from asking me for a dispensation that I was far from intending to give, those plans of going and taking up ministry in the diocese of Chambéry or Susa⁵⁶ if the Bishop of Grenoble did not decide to

⁵³ Father Lazare Martin had written a violent article, on January 19 1832, in the newspaper *Le Séaphore*, against the ordinance of Bishop Fortuné de Mazenod dated December 22 1831, concerning the division of fees between parish priests and curates. After 1832, Father Martin went on writing in *Le Séaphore* in support of priests who were opposed to the de Mazenods, like Messrs. Jonjon and Jonquier, parish priest of Les Aygalades. Cf. J. Leflon II, pp. 530, 549, 552, 554-555, 557, 561.

⁵⁴ The Founder copied this letter dated April 23 into his Diary under May 20. Cf. *Oblate Writings* 9, pp. 28-30.

⁵⁵ French: “Agneau de Lyon”: an expression whose meaning goes unknown even to the people of Lyons.

⁵⁶ Susa in Piedmont.

give him a placement, dampened and sunk in a trice, this revolution in his ideas, all these fine present dispositions, all this: would it not be the result of poor Father Kotterer discovering that he has been in the meantime released from the diocese [p. 71] of St. Jean de Maurienne to be incardinated in that of Marseilles? There was a thing to put some water in his wine, for on withdrawing his lawful obedience from his religious superior, he fell immediately under the jurisdiction of his Ordinary and that Ordinary is again myself. I hope I am wrong, and I have not let it be seen that this idea has occurred to me. He has gone off for Pontcharra⁵⁷ passing by l'Osier, whence he will return when once he has wound up his mother's affairs.

April 23: This was the day planned for the great procession of all the city children. Father Guyon who had given them a general retreat was very keen for me to solemnly bless this dear portion of our flock on the Square of St. Ferréol where all the children were to gather around the Blessed Virgin's statue to pay her a last act of homage at the end of the holy exercises that had preceded. Although in pain, I wanted to give the missionary and the children proof of my interest by yielding to the prayer made me with too much insistence for me to be able to say no. Everything went well to the general sanctification and edification. The expression of the generally held sentiments was loudly manifested by the thrice-repeated cry on the Square of "long live the Bishop". The crowd was immense - on the Square, and in all the surrounding streets, windows and roofs of every house. The children all had in their hands variously coloured torches: the fanfares, the singing of hymns, the general jubilation at the sight of the Bishop coming in his pontifical robes to bless the immense throng, all combined to give the ceremony a festive air that will leave lasting memories in every heart.

April 24: Letter after letter of congratulations, visit after visit. Letter from Father Vincens who is asking to go and spend some days with a brother who has a pressing need of his presence to return to God. It is in fact the one who was a father to him. Whatever be the needs of l'Osier, I cannot refuse him such a just request, I am going to reply accordingly. [p. 72]

⁵⁷ Ms.: Pontcharrat. Pontcharra (Isère, district of Grenoble).

April 24: I have directed Mr. Dupuy to Father Tempier to deal with him over the affairs of l'Osier. I am too much taken up the whole day through to give him the time necessary to deal with them myself at the moment. I will get a report later. In the meantime I recommend putting promptly into writing to Mr. Dupuy in the form of historical narrative everything about the buying of the house and the various properties, transactions, contracts and other legal acts, everything in a word that concerns our foundation in l'Osier, otherwise in the future we will be open to possible unpleasantness and even to suffer some injustices, for want of a clear understanding of the point to which Mr. Dupuy brought things with that facility that is his gift.

April 25: Letter to Father Guigues⁵⁸ to bring him up to date about what Father Kotterer is doing. I urge him not to get excited about the threat of the new foundation of diocesan missionaries. Even when he actually sees them established, I insist they do not overdo their own work. They must do their missions in wintertime, return home when the time comes into their community to recollect themselves and live in conformity with the rule and certainly not like lords of the manor. In summertime some excursions into the places they have evangelised, and the assiduous service of the shrine. Then they must keep themselves in peace and pray for the other workers if such there be; for it is a remarkable thing that no one ever in this vast diocese, from the time of its erection, no one ever dreamed of consecrating themselves to the ministry of missions, that the clergy, far from asking for the holy exercises, turned them down. Yet now that, despite all the prejudices results are to the contrary and all that we have had the courage and constancy to surmount, marvellous results being achieved by our Fathers, it is found that they are not doing enough, even though they are killing themselves and working beyond their strength; they want it all done on the instant. So they summon men they think are capable of preaching, as if all the fruit of missions depended on the preachers; they offer them a stipend of 1200 francs, get them ready a fine house. It is possible that these gentlemen will achieve more than the Lenten preachers whom they resemble in many ways, I hope so with all my soul, but I fear even more that this kind of competition will do more harm than good. But that is how it always is [p. 72]! We shall always have the consolation and the merit before God of having overcome the preju-

⁵⁸ We retain an extract dated the 24th, cf. *Oblate Writings* 9, p. 31.

lices that hitherto constituted an insurmountable obstacle to the great fruit that the holy ministry of the missions everywhere produces, and if our imitators survive their first beginnings and if they apply themselves assiduously enough to convert souls, far from being annoyed, which would be shocking, I will be delighted, I will rejoice over it, bless the Lord all my days, thanking him for having chosen us to open up this way that before we came was unknown and despised.

April 25: Letter to Father Vincens to authorize him to go to his brother who needs him for the good of his soul. I urge him to make his journey as soon as possible, even if it means postponing the mission that has been promised.

April 26: Letter from Madame de Coriolis of the Sacred Heart. She asks me to facilitate the entry of some holy remains into Marseilles on the arrival of the Countess de Forceville who is to bring them with her⁵⁹.

Reply to Bishop Garibaldi. He very gladly and in a most friendly way allows me to perform my informative process without going to Paris. He will delegate my uncle to receive my profession of faith once he learns from me that the Pope has accepted the Bishop of Marseilles' resignation. He assumes he will not know this until the first fortnight in May. He asks me to designate for him the four witnesses who are necessary so he may summon them in good time and place.

April 27: Birthday of my dearest and most venerable uncle, the Bishop of Marseilles. We joyfully celebrated his entry into the 89th year of his beautiful life. He could not be in better health, be more lively, lovable, have a greater serenity of spirit, so we could entertain the hope of seeing him extend his life's course beyond his predecessor's age who lived until he was almost a hundred⁶⁰; we gave expression to this desire with an effu-

⁵⁹ Madame de Coriolis, a Lady of the Sacred Heart of the convent in Rome. She was related to the Boisgelins. The holy remains (French: "corps saints") were bodies coming from the catacombs and held in veneration. Many of them were distributed in churches and monasteries throughout Christendom at a time when it was thought that every body found in the catacombs was the body of a martyr. From the end of the 19th century the Congregation of Rites refused to grant a proper office and Mass in honour of these supposed martyrs and advised that the relics be prudently withdrawn.

⁶⁰ Bishop Jean Baptiste de Belloy (1709-1808), Bishop of Marseilles from 1755 until the suppression of the See in 1791, then Archbishop of Paris from 1802 to 1808.

sion of sentiments that our good patriarch inspires in all who surround him and especially in the man who has dedicated his life to the repose and glory of his old age.

April 27: Letter from Father Mille. He reports on his first steps in the course he runs in the train of his grace the Archbishop of Aix. He has well understood his mission and is carrying it out as a good and intelligent missionary. The Archbishop is enchanted with his preaching in Provencal, so it will be with everything that his zeal dictates while he observes the reserve [p. 74] that I counselled and which he must certainly not exceed.

April 27: Letter from Mr. Barret, Vicar General of Avignon. He is waiting impatiently for our Fathers to form the Lumières foundation; he even exerts pressure in the name of the Archbishop who places a high value on it. There is really nothing would please me more than to see our Fathers take possession of this holy place! - but the arrangements that had to be made to have a companion for the Archbishop of Aix and the necessity of sending Father Honorat to Laus are delaying, to my great regret, the day of our men's arrival in Lumières.

April 28: Letter to Bishop Garibaldi sending him the act of my Episcopal consecration and the names of the witnesses that I have chosen for my informative process: I thank him warmly for his very friendly letter.

Letter to Father Leblanc⁶¹. It serves as an answer to the one he wrote me on the occasion of my appointment, and lets him know at the same time that I have chosen him to be one of the witnesses of my informative process, and I ask him to forewarn David⁶², de Bausset⁶³ and Ferrandy⁶⁴.

⁶¹ Father Hippolyte J. Leblanc, a member of the Aix Youth Congregation from 1814 to 1819, was at that time curate in the parish of St. Eustache in Paris, cf. *supra*, note 19.

⁶² Father Eugène Louis Antoine David, former member of the Aix Youth Congregation like Father Leblanc, was at that time parish priest of the parish of Saints Pierre-et-Paul in Ivry-sur-Seine, at that time in the diocese of Paris.

⁶³ Jean Baptiste Gabriel Ferdinand de Bausset-Roquefort (1798-1879), nephew of the former Archbishop of Aix, former member of the Youth Congregation and a novice with the Missionaries of Provence from 1816 to 1818, was a lawyer in Paris.

⁶⁴ Jean Baptiste Ferrandy, priest of Marseilles, almoner of the Carmelites in Paris.

April 29: Catechism Mass of perseverance in Coulin's⁶⁵ congregation. In it I confirmed a recently converted Jew. The meeting was very crowded and above all very edifying.

Good Mr. Lander⁶⁶ has returned in consternation from Bonneveine where the wealthy Mr. de Panisse had the nerve to refuse to subscribe to the loan for the construction of St. Lazarus. Mr. Heins⁶⁷ however has just given him an example of generosity that it is not apparently within Mr. de Panisse's horizons to follow. The worthy man was put out: when he did not see any letters of invitation coming to his house, he had the delicacy to bemoan the fact in a friendly way to the parish priest of N. D. du Mont⁶⁸, then he subscribed for a thousand francs. Mr. de Panisse did not think himself wealthy enough to put up 200 francs without interest. That opulent family has long had a better place for its money; so St. Lazarus will be dispensed from rewarding him as the saints know how. [p. 75].

April 30: Confirmation of the young son of Mr. de Surian⁶⁹. I acceded all the more gladly to this act of generosity as Mr. De Surian refused to sign for the loan in the wretched sum of 200 francs that the lottery might have returned to his cash box perhaps within a year.

Father Mille shows up. The Archbishop of Aix not being up to continuing with his visit, he returned to Aix, bringing with him his travelling companions. Already our missionary's ministry has produced its fruits. The Archbishop was able to visit only six parishes; everywhere Father Mille has been his voice to the satisfaction of the prelate and of the people. When the Archbishop is better, he will resume his visit with his companion.

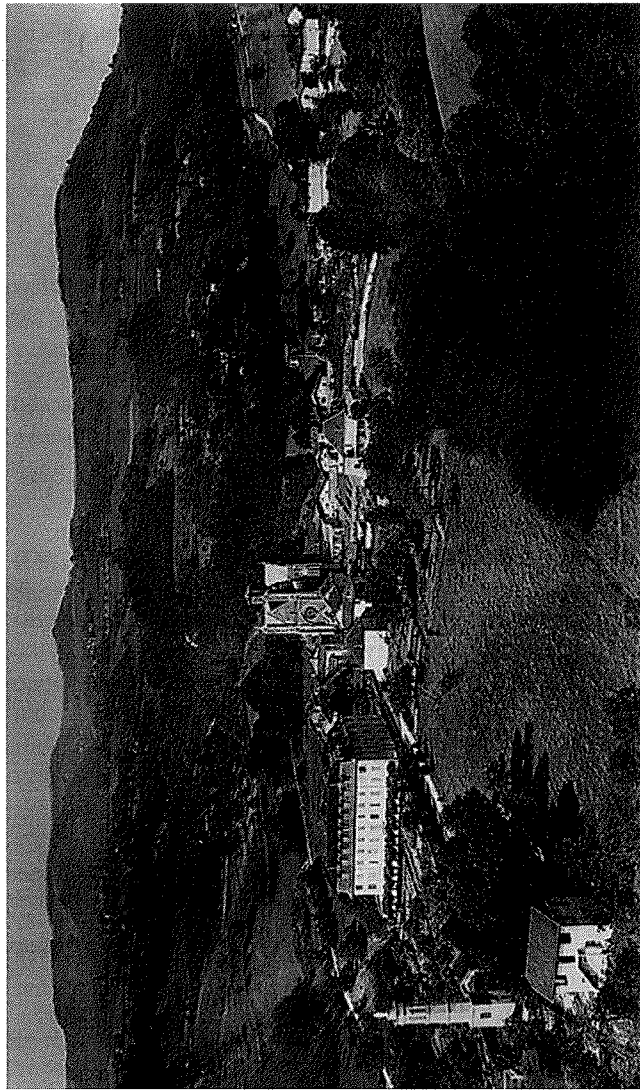
⁶⁵ François Xavier Alphonse Coulin had been a congregant in 1815. He entered the novitiate of the Missionaries of Provence on June 21 1819, left in 1822, was ordained priest on January 25 1824 and remained in the diocese of Marseilles. In 1837 he was curate in Notre Dame du Mont Carmel. We retain 76 of his letters written to the Founder from 1819 to 1859. The early ones, written during his novitiate, are a precious source of knowledge about the life of the novices in Notre Dame du Laus.

⁶⁶ Canon Jean Chrysostome de Lander (1772-1858).

⁶⁷ Perhaps Count Pierre Léandre de Panisse (1770-1842), a former soldier. Mr. Heines, a former customs officer; Bishop de Mazenod names him several times in his writings of this period, as a generous benefactor of charitable works in Marseilles.

⁶⁸ Father Martin M. Philippe Louche (1786-1863).

⁶⁹ Mr. De Surian was a deputy. After his appointment as Bishop of Marseilles, Bishop de Mazenod often urged on him the project of a cathedral.



Notre-Dame de l'Osier, property purchased in 1838 by the Abbé A. Depuy. Cf. JM January 23, April 24, May 5 and September 27, 1837.

The tower of the chapel "du Bon-Rencontre" and the gothic church were built by the Oblates in 1856 and 1858-1873.
The former monastery of the Augustinians (located very close to the church, on the right) wherein the Oblates dwelt, does not appear on this photograph. It burned down on December 25, 1948.

TEXT

May

May 1: Participation in pontifical capacity in the cathedral. Letters to Fr. Moreau and Fr. Albini. They are intended for Fathers Reinaud and Telmon¹ too. This very day I got a letter from Father Telmon asking me to give him permission to come and visit me, between two missions, for him to bring me his complaints and let me know in person everything that concerns himself. He wrote at the same time to Father Tempier to get him to urge me to grant what he wants. In the letter to Father Tempier he lists at length everything people are saying, everything they think in his favour in Corsica², as if these extraneous praises could offset the wrongs the two superiors reproach him with. Pride oozes from every line and the supposition that I let myself be prejudiced against him does not say much for the respect and deference he should have towards his superior general. No, I am not prejudiced against him. I am guilty rather of the opposite fault. I am aware of his achievements, I know where his talent lies, I go out of my way to procure the means for him to implement them; but am I to blind myself to the capital errors evident to all, sometimes giving rise to major scandals, that have always been the subject of denunciation by all his superiors?

All this too would not matter if there were some hope of putting them right, but what hope is there when the dear child would sooner accuse us of injustice than admit a single one of his errors. He cannot have forgotten I took him up so to speak while he was still in rompers³ at the time of

¹ Words scratched out in the ms.: Reinaud and Telmon.

² Word scratched out: Corsica.

³ French: "en maillot": still a baby.

the Barcelonnette⁴ mission. How old was he then? Fifteen or sixteen, I do not know, in any case he was just knee high. He had the look of a little child. Even so I adopted him, and [p. 76] I have always considered him as my son, I have provided for all his needs, I got him an education. Finally I admitted him into the society and brought him along in this way to the priesthood, although he caused me moments of anxiety during his formation years and once he ran away from the Aix house⁵.

Does all that demonstrate I am prejudiced against him? Have I stopped showing him friendship, even when I was given proof that he was heartless and lacking in gratitude? If it were only me he let down, perhaps I would never have faced him with it, but could one overlook the letter he wrote to Father Tempier that goes to show the habitual cast of his soul? He let down Father Courtès. It was from his house that he decamped. He let down Father Albini⁶; as to Father Guibert, he exceeded all bounds⁷. And he still harbours in his regard quite unfounded prejudices and such an alienation of affection that I would almost call it hatred. May God bring about a change in this dear child, for if he continues to feed his mind with these ideas I fear he is hastening to his fall. I will do all within my power to save him from death. But it is really not appropriate to let him make the trip at this time, it having been my intention to summon him for the Chapter I propose to call in July.

Letter from Father Guibert. The government has granted 60,000 francs for the Ajaccio major seminary. This money will be wasted by entrepreneurs in the normal way of doing things. Father Guibert is asking me if he can have his trusted builder presented as nominee so as to be able to direct the work and be sure that the whole sum will be used for the benefit of the establishment. On the face of it for the tender to be awarded to the builder a figure will have to be set too low to fool oneself one will be able to get the business done. Father Guibert would have to compensate him out of the seminary revenues. He asks for my agreement. I am not much inclined to these kinds of speculation where we always end up the

⁴ Mission preached from April 20 to May 20, 1822. Born on September 8, 1807, Antoine Adrien Telmon was still only 14 years old at the time of the mission.

⁵ Scratched out: Aix.

⁶ Scratched out: Albini and Guibert.

⁷ Father Telmon was especially disobedient to Father Guibert.

losers. I see clearly the advantage that would result for the seminary, but also at what cost! Again, if the Bishop were on the spot he could approve the transaction and guarantee it! I can only consent to this arrangement to the extent that Father Guibert gives me the strongest assurance in conscience that the Congregation will not be in any way a party to it and its interests will not be compromised in the slightest. Father Tempier must reply on these lines. [p. 77]

May 2: The *Hospital Sisters* came to me to give me an account of a miraculous cure worked on one of themselves⁸ through the intercession of Notre Dame de la Garde. The sick lady herself recounted it to me with much emotion. I knew this sister. She is one of those who decided to consecrate herself to God after the mission we gave in Mouriès⁹. This poor girl had suffered over a period of a great number of years from a gouty rheumatism, which finally confined her to her bed. If she rose, she could walk only with the help of crutches and with her companions' support. For some time she felt drawn to invoke N. D. de la Garde. Several times she asked her superior to allow her to come and pray to her in her shrine without the superior ever judging it the right time to grant her wish. Recently, when the superior of the Marseilles retirement home was in Aix, the sick lady renewed her pleas, and this time she obtained this favour. She came to Marseilles and appeared there as always with crutches. A novena was made at the retirement home. On the last day the sick lady was brought to N. D. de la Garde. She enters the shrine leaning on her crutches. She is seated, but scarcely has she invoked the Blessed Virgin than she feels herself wholly cured, she was able to leave without her crutches, to kneel down, to go down as far as the carriage that awaited her at the bottom of the upper descent. She did not resume her crutches when she returned to the Refuge where she went first to visit her Sisters, she was able to go about the house without fatigue. From there she went to the retirement home where the residents cried out for joy. Today she has come to the Bishop's palace where I have seen her kneel down to receive my blessing and my uncle's, walk, descend the stairway and go unassisted to the carriage. I have been really happy to note this fact here. If the Sister continues doing well a deposition will be made of this miraculous event.

⁸ From the context the reference is to a religious of the Hospital Sisters of Aix.

⁹ Mission preached from February 9 to March 15, 1817, by Father de Mazenod, Deblicu, Tempier and Mie.

May 2: Everyone, relatives, friends and doctor, having got together to insist on my going out of town to enable me to recover from the state of ill-health I have fallen into following a series of heavy blows experienced over some six or seven months, I agreed to exile myself in the country and spend a fortnight in the most absolute solitude. So I am leaving for St. Joseph's, where I shall live alone in the little house adjoining the large demesne of the Ladies of the Sacred Heart¹⁰.

I want to note here, for the consolation of future superiors general, that thinking it would be proper to have [p. 78] one of our own men accompany me for the sake of decorum and a certain regularity, no one was found to be available, not even the newest and youngest of our Fathers, the one I ordained priest last Holy Saturday¹¹. I was duly informed that he had to visit the prisons, he was committed to preach on such and such a day, do something else on another day. I found it easier rather to forego a companion than to impede the ministry, but I allowed myself a little laugh over the value of my dignity as superior general! I say nothing of that as bishop. It was not my desire to have recourse to persons outside the society to share these few days in the intimacy of my solitude. It suits me very well to be alone, but I write this observation because it was not convenient to show me the little services that could be done by the companion I had the right and perhaps the duty to call to my side, when I had gone so far as to indicate him, for nothing would have been simpler than to get someone else to preach that single day he was due to preach and to have him replaced for the prisons on the two occasions he was due to appear there. I do not name the guilty party as he has sinned only in form, and he would be really annoyed to have been found wanting in consideration towards a father whom he loves tenderly and by whom he is

¹⁰ The barony of St. Joseph, a mansion and park near Marseilles, belonged to the Ladies of St. Peter (*Dames de St-Pierre*). In 1835 Bishop de Mazenod had supported the foundation of the boarding establishment of the Ladies of the Sacred Heart (*Dames du Sacré Coeur*) at St. Joseph's, bringing about the union of the Ladies of St. Peter and the Ladies of the Sacred Heart, founded by St. Madeleine Sophie Barat. Cf. Rey I, pp. 479 qne 637; II, p. 151.

¹¹ Father Charles Bellon, ordained on Holy Saturday 1837, cf. De Mazenod Diary, March 25. This priest was chaplain of the prison of the law courts in 1837 and 1838, cf. letters of Bishop de Mazenod to the prison administrator dated April 4, 1837 and September 29, 1838. AAM: *Reg. des lettres administratives*.

also tenderly loved¹², but the observation must stand for the instruction of those who come after.

May 3: Here I am at St. Joseph's since yesterday evening. I will try to profit from my solitude in soul and body. Father Tempier came to settle me in my little palace, where I had a good night. This morning I said the community Mass, preceded by the litanies of the saints that I was able to give out without sensible fatigue. My door will be closed to all and sundry, and my diary idle, so long as no business gets in over the walls.

May 4: Feast of the Ascension. Letter from the Keeper of the Seals, Mr. Barthe, very polite. He sees absolutely no difficulty in my going to Paris to convey my date. He says he is very agreeable to what I asked him for on my uncle's behalf¹³. One may deduce from his words that the favour I requested will be granted once the Chambers have voted on the Government's proposal concerning the Chapter of St. Denis. The minister could not reply differently or more favourably. Follow-up letter to the Minister of Finance on behalf of J.'s relatives for them to keep the tobacco shop in Grasse¹⁴. [p. 79]

May 5: Today I signed the deed of sale, made to me by Dupuy, of Notre-Dame de l'Osier. I decided to include in the deed, as joint owners, Messrs. Tempier, Honorat, Lagier and Aubert. The purchase is made for the price of ten thousand francs. Notary Bernard in Marseilles.

Dupuy, a good man about whose noble conduct and devotion one can never say enough, came to make his farewells. He is going back up to N. D. de l'Osier to consolidate the good he has already done, and if he sees

¹² The superior of the house of Calvaire in May 1837 was Father Honorat or Father Jean Lagier who replaced him for a few months at the beginning of the summer of 1837. Here however the Founder clearly means Father Casimir Aubert, master of novices at Calvaire who was named superior of this house at the conclusion of the General Chapter, August 12, 1837. Cf. Charles Séty, *Chronique de la maison du Calvaire 1821-1965*, type-written text, p. 285.

¹³ Bishop Eugene de Mazenod had asked for his uncle to be named a canon of St. Denis.

¹⁴ "J": probably Jeancard, secretary in the Bishop's Palace, born in Cannes near Grasse (Alpes-Maritimes). We know his father was a shopkeeper. Given there was a State tobacco monopoly, a tobacco franchise was a profitable situation accorded by the administration to certain 'privileged' citizens.

the moment is right, he will press the Bishop to bestow the title to the parish on the superior of the community¹⁵.

A Mr. André Truphème wrote me from Aix to inform me of the bad state of the Le Tholonet¹⁶ real estate left to me by Mrs. David and which Mrs. Danglade is occupying. He ends by offering to be my substitute for the price of 4000 francs. This offer is practically the same he already made me some years ago. Since Madame Dowager, old though she may be, shows no sign of dying, and we are obliged to pay interest for the loans we have taken out to buy l'Osier and Lumières, it would perhaps be right to be open to Mr. Truphème's offer, when we have verified the condition of the premises through Mr. Courtès father who knows them. Write Courtès to that effect.

May 6: Letter from our dear Louis de Boisgelin dated from Vienna that I immediately answered to give him encouragement in his present distant exile. His letter was read out yesterday in the family circle and all were deeply moved. Reading it as I have just done has also touched me.

Letter from Mr. Thomas¹⁷, Councillor of State, to congratulate me on my appointment to the See of Marseilles. I answered him immediately so as not to be behind in courtesy. Mr. Thomas' letter would serve if need be as a vindication of my uncle's episcopate. Actually this magistrate has always professed a great veneration for this prelate. [p. 80]

May 7: I wanted to make good use of the first day's fine weather we have had since I came out to the country. I went to visit the country property of the late Mr. de Cavanac, accompanied by the chaplain of St. Joseph's. Much praise has been lavished on this property, which is up for sale. It has indeed some pleasing features but they would cost a lot to maintain and its site does not attract me. No point of thinking of turning up for the auction, even if they should have to let it go below the estimated price namely 90,000 instead of the 104,000 francs it had first carried. The furniture was estimated at 1529 and the contents of the cellar 1285.

¹⁵ Father J. B. Eugène Guigues.

¹⁶ Le Tholonet was five kilometers east of Aix.

¹⁷ Mr. Joseph Antoine M. Thomas was prefect of Bouches-du-Rhône during the Icosia affair in 1832-1835. He was at that time an implacable adversary of Bishop Eugene de Mazenod, cf.: J. Leflon, *Eugene de Mazenod*, Vol. II, Chapter 11, pp. 429-516.

The two farms contain 53 quarterées¹⁸. I noted too that the property was too far from town.

May 8: Letter from my mother. Among other things she speaks of new offers made her for the Le Tholonet olive orchard; it seems it is much sought after. Mr. Truphème who wrote me the other day has gone up to 5000 francs. Miette, the former second-hand clothes dealer¹⁹, asks for first refusal. It seems we will be able to do well out of this plot of land, which it suits us to sell, but we must yield only with proper guarantees²⁰. It would be good to find out in Marseilles the state of health of the dowager Mrs. Danglade. Would not the eagerness of the buyers be a sign that the lady is none too well?

May 9: Unexpected and most welcome arrival of Father Courtès and Father Bermond who came from Aix to see me. I told Father Courtès to ask his father to go to Le Tholonet to assess our plot of land and advise us on its value.

Father Bermond told me that the scoundrel Grogard²¹, whom we used to call Marcellin, gravely scandalized both parish priest and people of Meyrargues when Father Courtès sent him there. We did not know about this episode when we expelled this wicked member. He was so shameless as to regale the young ladies of the region with ... songs. [p. 81]

May 10: Letter from Father Honorat dated from Notre Dame du Laus. He speaks well of Father Pélissier who, from what he has written to me, is determined to do well and is happy at the shrine. Father Honorat claims that by not pressing hard on him and showing him trust, one can get good results from this priest. Father Gignoux²² and Father Hermitte have returned worn out with fatigue, due in large part to themselves. These two are bad for one another; they must be separated. The condition of

¹⁸ Ms.: *Casterées*. A former agrarian unit of measure.

¹⁹ French: *friprière*.

²⁰ French: *à bonnes enseignes*.

²¹ Words scratched out: "Grogard"; "whom we used to call Marcellin"; "Father Courtès"; "young ladies"; "songs". The word coming before "songs" is so thoroughly scratched out that it is impossible to restore it.

²² Words scratched out: Gignoux and Hermitte.

Father Hermitte, who is still feeling to some extent the effect of his folly, takes a lot of handling. It would be dangerous for his head to go against him, and he is comfortable only in Notre Dame du Laus²³.

Letter to Father Martin²⁴. I profited from of the visit of a Lady of the Sacred Heart who is going to Switzerland. [...p. 82]

Letter from Mr. Alliès, parish priest of Orgon²⁵. After a complimentary preamble on my appointment, he continues as follows: *Now I take the liberty of speaking of myself and for myself. Your Lordship may recall how reluctant I was to allow my name to go forward as parish priest of Orgon. I have never been attracted to anything except missions, and I have not changed. But I am no longer as young as I was. Soon I will be 46. Even so, I spoke about it with Father Courtès, superior of the Aix house. His replies confirmed my desires. I am not deprived of all hope. I admit that I have nothing of any worth to offer, just determination. Your Lordship told me more than once my vocation was to be a missionary. I am sorry I did not overcome all the obstacles. Perhaps I would have if experience had strengthened my determination. But in the end, if it is possible for me to obtain the object of my desires, I will strive to be in the future what I would have wanted to be. A favourable reply from Your Lordship will lead to my tending my resignation as parish priest to His Grace the Archbishop and even, if need be, to leave my parish forthwith. I see no salvation for me otherwise than there where I have for so long wanted to be, and I do not want to end my days in a parish. In the expectation of a favourable reply, etc.*

I have copied out this letter because of its rare quality. [p. 83] A fully-fledged parish priest offering to tender his resignation of his living to

²³ In contemporary correspondence and in Father Hermitte's obituary there is no allusion to this "flight of folly". Probably Father Honorat gives this name to the priest's exit at the beginning of 1830. He was expelled from the Congregation on March 12, 1830, for absconding clandestinely and taking refuge in the Trappist monastery of Rochefort near Avignon. Cf. *Notices nécrologiques*, vol. 5, pp.365-367. On the advice of Father Albini he returned to the Congregation and repeated his novitiate in 1833.

²⁴ The Founder adds: "I told him among other things:", and copies out the whole letter. We omit it here; it is published in *Oblate Writings* 9, pp. 31-32. In it Bishop de Mazenod makes some reflexions on the seriousness of infidelity to religious vows.

²⁵ Mr. Alliès, parish priest of Orgon (Bouches-du-Rhône) was at that time honorary canon of Aix. The Founder had met him at the Rians mission, preached from November 11 to December 20, 1822. He comes up again on May 22.

reduce himself to the humble condition of a missionary, that is something new. What it is not is the first vocation of Mr. Alliès. I well remember coming across him as curate in Rians when I was there to give the mission in 1822, I believe. Mr. Alliès confided his leanings to me and that is when I was able to tell him he was called. A lot of time has gone by since then and I am surprised today to hear what he says in his letter. The length of time that has passed since the decision referred to calls for a fresh examination, especially since while it is edifying to see a fully-fledged parish priest resigning to enter the novitiate of missionaries, there really are difficulties in admitting a priest of 46 who soon will not be fit enough for the duties of mission. I need to reflect before answering that I may decide to grant the dispensation for age and I would like to arrange an interview with him to discern what is motivating his belated step.

May 11: Letter from Adrien Chappuis²⁶ full of friendship. He asks for a few lines by way of reply. He does not have to go on his knees for that.

Letter from His Worship the Mayor in reply to my approaching him on behalf of the grandson of Madame Touronsi to get him the post of public weighman. It is a nice letter. Probably fair promise and empty words!

May 11: Visit of His Lordship the Bishop of Nancy²⁷. He spent two hours with me. I find him much to be pitied. In his place my reaction to what is out of joint in his position would be different. A long time ago I told him he should either risk everything to return to his diocese or resign. He does not see things my way and, acting as if he were a bishop *in partibus*, he takes delight in the thought of the good he can do in the various dioceses he passes through. Anyway, we have never been able to agree on what concerns him. Once he was outside his diocese, he was no longer informed of anything that happened there. The vicars general did everything without consulting him [p. 84] and without taking the trouble to let him know what they had done. They named men for parishes, etc. I see that as indiscipline, and I explained my way of seeing it to the prelate who did not give me the satisfaction of telling me I was right. That was when

²⁶ Adrien Antoine Cappuis had been a member of the Aix Youth Congregation from 1813 to 1819. Having qualified as a lawyer, he then worked in Paris in the Finance Ministry. We retain 79 letters written by him to the Founder from 1817 to 1859.

²⁷ Bishop Charles de Forbin-Janson, Bishop of Nancy from 1824 to 1844. Entrammelled in inextricable difficulties, he felt obliged to leave the diocese in the summer of 1830 and never returned.

I advised him to enter his diocese unannounced. Cholera was raging there and he had made it public that nothing would keep him from flying to the aid of his flock should that sickness invade it. In my view, it was a perfect moment to resume his post. He did not agree with me because he had had a letter saying that should he return there would be a riot and he could well end up crucified or hanging on the mission cross. In vain I told him he should confront these threats, - he did not want to afford an occasion for such a crime. Later on he let himself be persuaded to name a coadjutor²⁸, which was equivalent to shutting the door of his diocese forever. I only learned of this false move when I arrived in Paris and, as is my custom, I did not conceal from him my disapproval. As is his custom he maintained he had been right. According to him, His Grace the Archbishop of Paris²⁹ agreed with him. I did not believe a word of it as I know that the Bishop of Nancy often persuades himself that you are agreeing with him when the opposite is the case. I spoke with his Grace the Archbishop of Paris about it and he exclaimed aloud at the misunderstanding and defended himself against it as an imputation that would injure his reputation for judgment. It was not long before the poor bishop recognized he had been mistaken in his calculations concerning the entry of his coadjutor into his diocese as a step towards his own return soon after. In his place I would have been less obvious in showing my disappointment. People's only concern in the diocese was with the coadjutor. They vied to have his ear. All the clergy, I do not know if one could cite a single exception, paid him homage that did little to flatter the venerable pastor, who was everywhere spurned. It passes belief that the Bishop allowed himself to be persuaded that it was right to send his coadjutor without sending with him some sort of pastoral letter to announce him and at the same time lay down the governing principles. I cried aloud when I learned of this folly. It has not been the last. When the time came to prepare the Lenten Pastoral, there was indecision about who was to do it [p. 85] - the Bishop or the Coadjutor. I was strongly of the opinion that it was for the Bishop to do it, that it was all the more fitting that it should be so since the chief pastor had not addressed his people when sending them a coadjutor, that the presence of the Bishop in Paris, that is to say at the very gates so to speak of his diocese, made it

²⁸ Bishop F. Auguste Donnet, coadjutor and administrator of the diocese from 1835 to 1837. Archbishop Donnet was preconized Archbishop of Bordeaux on May 19, 1837, and was replaced in Nancy by Bishop A. B. Menjaud.

²⁹ Archbishop H. L. de Quélen, Archbishop of Paris from 1821 to 1839.

imperative unless he wanted to become wholly estranged from his flock. Surprised to find opposition in those who discussed it with me in the Bishop's office on a question which in my conviction should never have been in doubt, I maintained my opinion forcibly. The Bishop did not follow my advice. He was sorry for it later and he did not mince his words when he read the coadjutor's pastoral which was totally out of court in the opinion of all the bishops who read it as we did ourselves in Paris³⁰. Mr. Picot³¹, who in the face of my arguments had held out strongly that the Bishop should not prepare the pastoral, did not wait on the arrival of that of the coadjutor to explain to me the reason for his opposition. He came to me the day after the discussion to explain his reasons for going against me, and he told me in as many words that although I was right in principle, he had felt obliged to speak as he had done because he knew that the clergy of the diocese of Nancy were so incensed against the bishop that they would not have been willing to read his pastoral from the pulpit. That did not excuse the Bishop staying with the opinion contrary to mine since he was wrongly of the opinion that everyone was on his side with one small exception practically.

Things have continued to go on like this. Now the Bishop is loudly blaming his coadjutor for accepting the archbishopric of Bordeaux, he tells everyone that when the prelate consulted him he answered that he should have nothing to do with it! He gives his reasons, which must not have made much of an impression on Monsignor Donnet, among others that in succeeding men of transcendent merit like Archbishop de Cicé and Archbishop Daviau³², he might remember that he had been extracted from the little parish of Villefranche when no one but himself had thought of going to find him³³.

³⁰ This happened at the start of 1836. Bishop de Mazenod was in Paris with Father Guibert to be reconciled with the government over the Icosia affair. Cf. J. Leflon, *Bishop de Mazenod*, II, pp. 504-507.

³¹ Michel Pierre Joseph Picot (1770-1841), historian and journalist, at that time director of the paper: *L'Ami de la religion et du roi, journal ecclésiastique, politique et littéraire*.

³² Archbishop Jérôme Marie Champion de Cicé was Archbishop of Bordeaux from 1781 to 1801, then Archbishop of Aix from 1802 to 1810; Archbishop Charles François d'Aviau de Sanzay held the See from 1802 to 1806.

³³ Bishop Donnet, born in Bourg-Argental (Loire) in 1795, was parish priest of Villefranche (diocese of Lyon) when he was made a bishop.

Faithful to my vocation of 30 years' standing which is to give good advice to my friend who for his part does not swerve from his practice of never following it, I did not fail to tell him that in his place I would resign my See or, if he wanted to keep it, [p. 86] this time at least, having learned from a prior experience, I would agree to have only a suffragan bishop³⁴. We shall see what my good Bishop will do. In the meantime he did not want to give me the satisfaction of telling me that I was right, but I argued too well the advantage he would find in his position from naming only an auxiliary for him to be able to raise any reasonable objections.

I have expatiated on these anecdotes because it is an episode in our modern history that it is good to be clear on, for the instruction of our contemporaries and those who come after.

May 11: Visit from Father Provincial of the La Merci Fathers³⁵ from the Province of Seville. This good Father, whose face mirrors the goodwill of his heart, came to request me to ordain to the subdiaconate one of his religious who is with him. I consented for the first ordination. The conversation of Father Provincial who speaks only Spanish interested me greatly. I saw in him an excellent religious, filled with a sincere attachment to his vocation. Respectful towards his superior general, presently in Perpignan; a good father to all the young religious of his province who have all received the habit from him and made their profession to him. He had a nice way of praising them. He would like all to come and join him. As for him he had decided to accompany his young professed to Rome to have him ordained had I not offered him my services. He would have been received in Rome by the distinguished procurator general of his order who is Bishop *in partibus* while also being at the head of religious. Father Provincial confessed himself blessed, with the expression of the liveliest gratitude for all the good done for him by our Parish priest of Sainte Marthe, Margalhan³⁶, who stops at nothing³⁷ to come to the help of the

³⁴ An auxiliary Bishop..

³⁵ Order of Our Lady of Mercy or Ransom, founded in Spain in 1218 by St. Peter Nolasque.

³⁶ Henri Marie Margalhan-Ferrat, parish priest of St. Martha, founder of the Trinitarian Sisters of St. Martha.

³⁷ French: "Qui ne se laisse rien".

Spanish priests³⁸.

May 12: Father Tempier writes that because of the extremely bad weather we are having, he is going to send me a carriage to return to town. So my spell in the country will come down to two days' fine weather that have already restored me.

Chanuel³⁹, the famous artist who executed the statue of N. D. de la Garde, came, accompanied by Jauffret, the master mason, [p. 87] to complain about the obstacles⁴⁰ the Notre Dame administrators are for ever putting up to obstruct him in the erection of the statue. Yesterday it had been agreed to insert a niche above the altar by which daylight would be let in, as in St. Sulpice in Paris, which would perfectly illuminate the Statue. Today one of the administrators who, because of the idolatrous worship he offers the Wooden Virgin, hates to see her superseded by the silver one, and one of his colleagues, of more or less like mind, managed to get the work begun by Jauffret suspended on the pretext that the Genius⁴¹ forbade it; Messrs. Chanuel and Jauffret think there is nothing in it and judge, from seeing the joy experienced by these gentlemen when they heard the complaints of the canteen keeper whose alcove would have to be slightly encroached on, that this difficulty is only a pretext to hold up the work. There would be much to say about the administrators' behaviour who were planning to make of the silver statue an art object to attract the curious, which would be enough to destroy devotion utterly in the shrine. They were dragging out or, rather, they ordered Chanuel to interrupt the work which should have been finished years ago. It must be said – absit omen – the idea was to wait until the death of the holy Bishop of Marseilles, hoping to achieve their purpose under another's episcopacy. In which I am convinced they would have been deceived, but they had the gall to think it. Now they have had to think again, knowing that I am of no different mind than that shown by my uncle, since in fact it is the only

³⁸ Allusion to the Spanish dynastic struggles. The progressive liberals, partisans of the Regent Queen Christina, were persecuting the Church. In 1840 and 1841, Bishop de Mazenod ordered collections on behalf of some Spanish priests who were refugees in Marseilles.

³⁹ Jean-Baptiste Chanuel (1788-1857).

⁴⁰ French: "anicroches".

⁴¹ The military Genius. The church of N. D. de la Garde was comprised among the buildings of the fort that belonged to the army.

direction to go, but they go reluctantly, with bad grace, and they ask nothing better than to come up against difficulties since they have grown tired of creating them directly themselves. It is to put an end to this chaotic state that we have named Mr. Cailhol⁴² president of this administration. It is with him we will rule on what is to be done in the present situation. I have arranged a meeting with Messrs. Chanuel and Jauffret for this evening in the Bishop's Palace.

May 12: Letter to Chappuis, in Guéret (Creuse) [p. 88].

May 12: Letter from Mr. Jordan, parish priest of St. Bonaventure in Lyon. Fond memories of our former bond in the Seminary of St. Sulpice in 1808, recalled on the occasion of my appointment. I shall answer it.

On my way back to the city, I went to confirm a little Grey sister very ill in St. Barnabé. Father Maxime informs me of his determination to go to the foreign missions in Northern Oceania with the Marists. It is a little larger theatre than the convent enclosure where the zeal of this good man has been confined to up to now.

I found my uncle in a state of health that left nothing to be desired.

May 13: Letter from Doctor Saint-Rome that would put to shame a lot of people less discerning than himself. He was sure the invitation made by the Bishop of Marseilles to his flock to contribute by way of loans to the enormous costs of the construction of the church of St. Lazarus would be heard by everyone. He would have been afraid, if he took out more than one subscription, to deprive someone of the happiness of contributing to such a good work: but having learned that the loan had not been fully taken up, he writes for another number to be sent him which he wishes to put in the name of his children.

Letter from Mr. Maria, parish priest of Arcs, diocese of Fréjus, over-friendly. He is a good priest but a man who missed his vocation. He was called to be a missionary. Love for his parents held him back. He did not keep them any longer for all that. His mother has died in Marseilles where she had accompanied her son.

⁴² Jean-Baptiste Marie Mathieu Cailhol (1802-1864), secretary general of the diocesan curia under Fortuné, then Vicar General of Marseilles during the episcopate of Bishop Eugene de Mazenod. Another Cailhol, Marc, was at that time pro-secretary of the diocesan curia.

May 14: Feast of Pentecost. His Lordship the Bishop of Nancy was present at the liturgy in which I assisted pontifically, after the powers that be at the Bishop's Palace compelled me to say Mass early⁴³. His Lordship the Bishop of Nancy also assisted at Vespers, which I sang pontifically, at the sermon and benediction.

Letter from Mr. Barret, Vicar General of Avignon who blessed God for the message that Father Tempier had given him that Father Honorat would without delay be taking possession of N. D. de Lumières. He lets us know that His Grace the Archbishop is overwhelmed with joy and grants all the missionaries we send to Lumières all ordinary and extraordinary powers necessary for the exercise of their ministry. The rest of the letter is made up of kind words in my regard both from His Grace the Archbishop and from Mr. Barret. These dispositions cannot be other than useful to the good cause. [p. 89]

May 15: Letter from Bishop Garibaldi, apostolic internuncio in Paris. He informs me he has heard officially that our Holy Father the Pope has accepted my uncle's resignation. In consequence he is going to summon the witnesses I designated to proceed immediately with making the findings which he will send on without delay to Rome in the hope that they will arrive in time for me to be preconized at the next consistory which should, according to his Roman correspondent, take place towards the end of the month. Bishop Garibaldi delegates my uncle to receive my profession of faith which I have just made in the prelate's chapel, in his hands and in the presence of Father Tempier, Mr. Cailhol, Father Semeria and other members of the family. This profession of faith, read aloud by myself, I duly signed, and my uncle, after endorsing the document on the back, sent it all off immediately by post to His Excellency the Secretary of State to arrive in Rome at the same time as the findings Bishop Garibaldi should have dispatched this very day.

May 15: Father Semeria⁴⁴ was present at the act I have just mentioned because I had him sent for to tell him the sad news of his father's death, a good man much regretted. I wanted to take on myself the duty of communicating this to the dear child so as to soften the blow with all the care

⁴³ Probably to save him from fasting.

⁴⁴ Father Semeria had replaced Father Albini in the work for the Italians in Marseilles.

and fond feeling that my tender love for so good a subject inspired. He was shocked as he no longer expected this blow since his sick father had written him a short letter.

May 15: His Lordship the Bishop of Ajaccio⁴⁵ passed by today on his way first to Toulon and then to Corsica. He expressed to me in an extraordinary demonstration of affection the feelings he professes for our Father Guibert; it is heartfelt affection, esteem, unlimited trust. He has only one complaint against him, namely, not to have sufficiently counted⁴⁶ on this trust and act as need arises with all the authority he gives him. He acknowledges all he owes to Father Guibert. Without him he would not have been able to do anything, in short one could not go further than the prelate did in the conversation.

He spoke to me also of Father Telmon⁴⁷ whom he is very fond of notwithstanding his character defects. He has wholly forgiven him for having let him down on a certain occasion, as good Father Telmon can do. [p. 90] Bishop Casanelli added that Father Telmon makes the rain fall and the sun shine in Ajaccio, that everyone idolizes him, and he asks me as a favour not to take this subject away from him.

At the same time he asks for a replacement for our good Father Reinaud⁴⁸. The Bishop believed Reinaud capable of succeeding Father Guibert when the latter is taken from him. I did not think there was any need to undeceive him; but I spoke highly of Father Moreau who in case of need would take over the direction of the seminary. However, I thoroughly dispelled Bishop Casanelli's fear of losing Father Guibert. It is based on his quality and the belief that sooner or later the King will name him Bishop. On this topic he told me quite an amusing story. When someone said to him recently at the Ministry that Father Guibert was almost named Bishop of Gap, the Bishop of Ajaccio replied that he was so depressed when he heard of it that he wanted at that time to write to the Minister not to deprive him of him, but he had been deterred from this

⁴⁵ Bishop X. T. R. Casanelli d'Istria, Bishop of Ajaccio from 1833-1869.

⁴⁶ French: "c'est de n'y avoir pas assez compté".

⁴⁷ This name is deleted throughout the paragraph.

⁴⁸ Deleted: Reinaud.

idea by his confessor who made it a matter of conscience. Mr. Schmit⁴⁹ then said to him, 'But who have you got to blame, you yourself independently of the generally held good opinion of Mr. Guibert, did your bit to have him named.' How could that be, retorted the prelate, it is the worst thing that could happen to me, Mr. Guibert is everything for me, he is the restorer of my diocese, etc. 'Agreed, said Mr. Schmit, but did not Your Lordship write that Mr. Guibert was worthy of the episcopate?' 'It is my opinion, but I would be very careful not to say it.' 'Judge for yourself, said Mr. Schmit, opening a box from which he drew a letter written in the hand of Bishop Casanelli, and the Prelate read in it besides other praises he lavished on Mr. Guibert that he was really worthy of the episcopate.

The Bishop of Ajaccio confided to me at the same time that Rossi⁵⁰ has asked him for letters of recommendation for Rome. He confessed that this unworthy man, when he introduced himself to him in Ajaccio, had had the audacity to speak badly of the Congregation⁵¹, to the great displeasure of the prelate; he wanted people to believe that he was going to leave of his own accord, although he knew well that he was threatened with expulsion, and that he *had* been in effect by going to the mainland. The causes of his expulsion are recorded in the minutes and act of his expulsion⁵². They are of such gravity that the wretch would be better advised not to revive the memory of so many depravities.

Letter from Father Mille and Father Honorat. The latter is on his way to N. D. de Lumières, where he will find letters from His Grace the Archbishop of Avignon. [p. 91]

May 16: Letter from Father Guigues. Father Kotterer is with him. Father Dassy and Fr. Vincens are on the mission.

⁴⁹ Mr. Schmit was director at the Ministry of Public Worship in Paris; the Founder often had business with him at the time of the Icosia affair, cf. J. Leflon, *Bishop de Mazenod* II, pp. 496-98, 502-504, etc.

⁵⁰ Deleted: Rossi. Joseph Rossi, born October 31, 1800 in Demonte (Cuneo diocese), entered the novitiate in 1829, ordained priest December 25, 1830 in Nice, left in 1836.

⁵¹ Deleted: "to speak badly of the Congregation".

⁵² Rossi's name does not appear in the *Register of Expulsions*.

Coulin came and proposed I arrange to buy the Rosaire⁵³ library through people he is in touch with. I agreed. The parish priest of St. Lazarus must be advised so he will value the books along with Coulin. The sum realized will go into the Rosaire account which will lend this small amount towards the building of St. Lazarus.

May 17: Letter to Bishop Garibaldi to thank him for being so obliging throughout my affair, and to put him in possession of the copy instrument of my profession of faith.

Permission given to Semeria to go and spend a month with his family to straighten out its affairs. I must say that I gave this permission only with great reluctance. I would gladly have made my own the saying of Blessed Liguori that although in a really hard case one might allow a subject to go to be present at the deathbed of a father and mother, the one who did not go did a better thing and stood higher in his estimation. However, the thought of this widow all alone surrounded by a crowd of little children whose interests might be compromised decided me to allow Father Semeria to make this trip. As well as that, this good little priest behaved so well, showed such restraint in his request which he felt it was a matter of conscience to make, he was so open to whatever decision I made, he adopted an attitude of such holy indifference and expressed in the circumstances such good dispositions, that I would have been troubled had I not given him this sign of trust. He will leave tomorrow and come back by St. John's Day. I wish all our men would always display such good dispositions in like circumstances.

⁵³ The Association or Confraternity of the Rosary already existed in 1828-1829 and was then directed by Father Coulin. Father Rey writes that Bishop de Mazenod often went to the monthly meetings of the association (Rey I, 474, 694) and "that he would have liked to see the work be the most flourishing one in his episcopal city" (Rey II, 166; cf. also pp. 624, 725). It is probably the same as that of the Living Rosary (*Rosaire Vivant*). The *Rosaire Vivant*, the result of the initiative of Pauline Jaricot, who was also Foundress of the Work for the Propagation of the Faith, spread very rapidly. In 1834 there were in France a million members. The purpose was to recite a decade of the rosary daily and work for the distribution of good books. Cf. Bishop Cristiani and J. Serval, *Marie-Pauline Jaricot*, Lyon, Ed. du Chalet, 1961, pp. 45-57. On April 18, 1860, the Founder said that in Marseilles it was the work for vocations to the clergy that was in the hands of the members of this association (Rey II, 784). Thus it had in Marseilles as much importance as the Work for the Propagation of the Faith. Cf. *Diary*, May 18.

May 17: Arrival of Father Telmon⁵⁴. His local superior has authorized him to make this trip, presuming I would have allowed it. Fresh proof of how wide off the mark interpretations are, for I had had Father Tempier reply that I did not think it was the right moment for this trip, with the intention of having Father Telmon return for the General Chapter I am thinking [p. 92] of calling for the first days of July. I have already had a long chat with Father Telmon; he took in good spirit all the remarks I made for his own good. I asked him to accompany me as far as St. Joseph's where I have returned to spend another few days.

May 17: Letter from Father Guibert. He brings me up to date with his correspondence with His Lordship the Bishop of Ajaccio. The fine mind, zeal and talent of our Father Guibert do not disappoint in this situation.

Letter from Father Albini⁵⁵. It is a simple intimation to let me know he thought he could allow Father Telmon to come in my direction. It is a risky way of doing things, especially when it is so easy to write and ask me my opinion. Father Telmon's trip was in fact highly unnecessary, it has upset my plans; if they had waited just a few days more they would have had my refusal. Even so I sympathize with the superior in the circumstances in view of his exasperation with Father Telmon, who is overly irritated against Father Guibert. How our dear Father Telmon needs to do some work on his temperament and imagination! I must say though that I was happy with the manner in which he took my observations and even my reproaches. It is true I spoke very gently and tactfully but without holding back the truth. It is dangerous for a young man who is not sufficiently grounded in virtue to succeed so well in all he does, and become the object of general admiration. Self-love and pride insinuate themselves into his mind, and he is blind to his faults. Then the corrections of superiors who see these failings become unacceptable, as they are thought to be unjust and to come out of a jealous prejudice, respect and obedience are soon compromised, mutterings and grumbling and something more again enter in, one might go far with that. That is precisely what happened to Father Telmon. His successes in [everything]⁵⁶ have been resounding and

⁵⁴ Telmon: deleted throughout the paragraph.

⁵⁵ Names deleted in this paragraph: Albini, Guibert and Telmon.

⁵⁶ The ms. is scratched out at the back of this page. A word has disappeared. Could it be "en tout"?

universal, it is a question of who will shower him with the most praise. It has got to the point of the Bishop saying casually to me the other day that he was necessary to him in his diocese and there would be a general uprising if I recalled him. It takes more virtue than Father Telmon has yet to resist such blandishments. He has suffered the consequences, I place my hope in God that he will open his eyes and that there is still time to remedy it. [p.93]⁵⁷

May 18: I noted on May 15, Whit Monday⁵⁸, that I made my profession of faith into the hands of my uncle, His Lordship the Bishop of Marseilles, delegated for that purpose by Bishop Garibaldi apostolic inter-nuncio in Paris. This profession of faith is the one also known by the name of Pius IV⁵⁹ that has to be made and signed under oath by all bishops at the time of their *inquiry* or consecration. I had already made it into the hands of my consecrators in the liturgy of my consecration in Rome on October 14, 1832. I had to repeat it at the time of my translation to the See of Marseilles. Such are the Church's rules. What I wish to note here is that I definitely did not perform that act in my capacity as superior general of the Congregation of Missionary Oblates of Our Immaculate Lady the Virgin Mary⁶⁰, as I would very much have liked, because it was correctly brought to my attention that it would cause problems of such gravity that it would be not merely an act of imprudence but a grave sin to expose oneself to them. It would be a matter of nothing less than of raising an insuperable obstacle to the registration of my bulls at the Council of State, and the dissolution of the Congregation. Later, if the Congregation is approved and some one of its members is raised to the episcopate, it will be his duty to assert in the first place the title of member of his congregation as is the practice in all the orders and congregations:

⁵⁷ Here begins the third exercise book of the Diary of Bishop de Mazenod; it runs from May 17 to September 13 1837 and continues the page sequence of the preceding exercise book.

⁵⁸ French: "deuxième fête de la Pentecôte".

⁵⁹ January 26, 1564, by the Bull *Benedictus Deus* Pius IV gave his approval to the decrees of the Council of Trent. He also had drawn up the *professio fidei tridentina*, a form of oath that priests were obliged to take.

⁶⁰ This formulation of the name of the Congregation seems to appear only this once in the Founder's writings.

NN. e congregatione Ssmi Redemptoris, vel NN. e congregatione Clericorum Regularium Sancti Pauli, miseratione divina et gratia apostolicae Sedis episcopus vel archiepiscopus, etc.

I was deterred for the same reasons from asserting this title which is so dear to me in this sense that it expresses my title of being a member even more than being head of a holy family approved and constituted in God's Church, at the time of my election to the title of Bishop of Icosia. As a consolation for this reticence, forced on me in the circumstances, I will have my coat of arms quartered with those adopted by the Congregation, and this must always be the practice in the Congregation when someone is called canonically to shoulder so heavy a burden. [p. 94]

May 18: Visit from my brother-in-law the Marquis de Boisgelin. He is returning from Paris where he had accompanied his son, my nephew Louis. I had got him to see Mr. Poiloup, the principal of the institution, with a view to finding out about his boarding school and the regimen followed there, so as to place my other nephew there, Eugene de Boisgelin, whom I would like to have spend two years in Paris. My brother-in-law brought me back the prospectus of this boarding school. I will deal with this matter later.⁶¹

Letter from Mr. Boué, apostolic missionary⁶², founder of a retirement home for priests in Castelnauary⁶³. He suggests imposing a monthly tax of a sou on the faithful of our diocese. I will not be in a hurry to support his levy, I even think it would be proper not to grant it approval, for it has redounded to the detriment of the other diocesan works which have quite a job to support themselves. Propagation of the Faith and the Rosaire would suffer because of it. Anyway, the Castelnauary foundation is of no interest to the clergy of Marseilles who will never be in a situation to make

⁶¹ Eugene de Boisgelin spent the schoolyear 1837-1838 in this boarding school, but did not want to go back, dissatisfied with the way Mr. Poiloup was treating him. Cf. *Diary of the Founder*, September 16, 27, 30, 1837, and October 12 and 13, 1838. It was Bishop de Mazenod, his mother and uncle Fortuné who were responsible for the school fees of the Boisgelin children.

⁶² "Apostolic missionary": title borne from the 17th century by priests specially dedicated to the service of the missions by the express decision of the Congregation of Propaganda Fide. The title was subsequently given *ad honorem* to diocesan priests, notably those who were dedicated to parochial missions.

⁶³ Castelnauary (Aude).

use of it. The better course therefore is not to be a party to the levy of this new tax.

I went to visit the Aygalades church. Proal⁶⁴ was in heaven to be able to show me the magnificence of the throne of the Blessed Virgin for the month of May. There is as well the Blessed Virgin's statue placed on the altar where the Blessed Sacrament is reserved; never was an altar decorated in this manner for the solemn exposition of the Blessed Sacrament. Candles and flowers begin on the sanctuary floor and rise to the inordinate height at which the statue is placed. This kind of decoration has caught on throughout the diocese. I do not think it can be tolerated. It will be one of the first things I will reform. My perception is that little by little the exterior cult offered to statues of the Blessed Virgin far excels in pomp and circumstance that which is given to Our Lord in the divine Eucharist. This is true for processions and for feasts. It is a long time now [p. 95] that I have been scandalized by this impropriety which is pushed to excess by the mania that prevails in this region always to want to outdo one's neighbour. They love at bottom to make a show⁶⁵. That is alright but they must not stray from the fundamental spirit of our holy faith.

May 19: Father Tempier has written to me suggesting the sale of the St. Just farm⁶⁶ in its entirety for 5000 francs that the Sisters will add to the 40,000 agreed upon. I am answering in the affirmative although it pains me to do it as the property is worth more today. When we settled to ask 40,000 francs for this fine farm, which, incidentally, once belonged to my family, we were withholding a portion of land containing some 800 *cannes*⁶⁷ which we were proposing to sell for houses along the road; we counted on getting at least some fifteen thousand francs for this land, and now here we are in the new agreement reducing this expected profit to

⁶⁴ Father Edme Louis Marie Proal (1806-1871) was at that time vicar administrator of Aygalades.

⁶⁵ French: "faire la chapelle".

⁶⁶ The St. Just farm: a property situated in St. Just, near Marseilles; bought by Bishop Fortuné de Mazenod in 1824 to house seminarians during the building of the seminary in Rue Rouge. From 1828 to 1830, the house became the site of the Oblate novitiate under the direction of Father Guigues, and then of Father Capmas. Cf. *Oblate Writings* 7, pp. ; Rey I, 324.

⁶⁷ Canne: obsolete measure of length, varying from 1.71 to 2.98 metres, but here it is used as a surface measure.

5000. I persist in my belief that the Sisters are getting a bargain and our only profit is getting rid of a property we are not using.

May 20: Ordination in the chapel of the Ladies of the Sacred Heart. It was the arrival of four ordinands for the diocese of Gap⁶⁸ which settled this. It was a pleasure for me to give this service to a diocese to which I belong through our foundation of N. D. du Laus. To these four gentlemen were added two of our subdeacons whom I ordained deacons⁶⁹, and the good Brother Léon, a Capuchin deacon whom I ordained priest. He is that excellent Rebaudi⁷⁰ who was a novice in our Congregation and was judged not to have the capacity to follow this holy way of life. I have always regretted not being stubborn and resisting this opinion to which I gave way despite myself and under duress. The lad was good, docile, virtuous. He would have been a source of edification in the Congregation and would not have given us the vexations that we have to endure from certain presumptuous men whose small measure of talent, which they exaggerate in their own eyes, does not suffice to compensate [pg. 96] for what is lacking in them on the essential and solid side. It was felt we had our share of mediocre subjects, while I feel we have too many subjects short on virtue. Unfortunately the mediocre were not thereby more virtuous. So they have “defected” or laid themselves open to expulsion through their very great fault, which places them in the same category. Eymar, Grogard and Aillaud⁷¹ are the proof of it. Our good Rebaudi would not have given us this vexation. We dumped him in the Order of St. Francis. He had to be torn in a way from our womb. I made a real sacrifice out of deference to the opinion of our priests; but I have always maintained a real affection for this good religious who puts to shame many of our men who thought themselves better than he in the novitiate and he will serve to condemn

⁶⁸ The diocese of Gap had been vacant since the death of Bishop François Antoine Arbaud on March 27, 1836. His successor, Bishop Nicolas Augustin de la Croix d’Azolette, was not ordained as bishop until July 25, 1837, and enthroned on September 14.

⁶⁹ Two deacons from the diocese of Marseilles: J. A. Durand and J. F. Jourde.

⁷⁰ Jean Baptiste Reybaud, or Rebaudi, stayed at the novitiate from January to June, 1822, but his name does not appear in the Register of entries into the novitiate (AGR: H b 14). Only Father Dupuy mentions him in a letter to Father Tempier, in November-December 1822. He took the name of Brother Léon as a Capuchin.

⁷¹ Words deleted: Eymar, Grogard and Aillaud, i.e., three young priests who were expelled on October 21, 1835 (Jean Baptiste Aillaud), December 4, 1836 (Jacques Eymar) and March 7, 1837 (Marcellin Grogard).

them at the last judgment. I thank the Lord for giving me the consolation of giving him all the orders, from tonsure to priesthood inclusively. I depend on it that this fine child will never forget me before the good God.

May 20: As proof of what I have just said, I am recording the letter I have from Father Kotterer⁷² who returns to the charge to ask me to dispense him from his vows always for the futile reason of his mother. What an unworthy member! If I answered him as my indignation inspires me, what hard truths I would tell him!

When this evil wretch entered my room on April 23 to express to me sentiments that were not in his heart and which made me from then on suspect that he added cunning to the many other vices that came to light in this critical moment of his life, I wrote him a letter that I did not send as he seemed to have amended his ways. That letter is still on my desk, Father Tempier is certainly happy that I still have it. I must make a copy of it, however painful and even tedious it may be for me⁷³. [p.97-99] So here is the letter, I will see later what I have to do.

May 21: After celebrating Mass in the community, I left for Marseilles where I had to see His Worship the Mayor to speak to him about the business of St. Joseph's parish. I went actually to the office of this magistrate to speak to him on behalf of this [p.100] matter which it is high time was brought to a conclusion. I let him see that he would get the blame if it did not work out, as I knew that the liturgy committee, made up of ten members of the municipal council, had unanimously supported it. He responded with some fine words, we will see in the event if he is sincere⁷⁴.

May 21: While I was in Marseilles, I had a visit from two missionaries who are going to Kentucky. They give me some quite recent news of

⁷² Deleted: Kotterer.

⁷³ The Founder adds: Draft letter to Father Kotterer which relates to the date of April 23, page [70] of this diary" and he then copies out the whole letter which we omit: it is published in *Oblate Writings* 9, pp. 28-30.

⁷⁴ The Mayor of Marseilles from 1831 to 1843 was Mr. Dominique Maximin Consolat (1785-1858). Bishop de Mazenod did not trust him much. The matter under consideration with the Mayor is explained on May 23. It concerned the sale to the city of St. Joseph's church, built by the Mazenods with diocesan funds. On becoming city property, the city would thenceforth have to pay for the upkeep of the rector and see to the repairs to the building.

Bishop Flaget who has gone to Vienna⁷⁵. They were the bearers of a gothic chalice, whose cup is in gold and the rest in enamel, that the Holy Father has donated to his Lordship the Bishop of Bardstown. I like to think that Mass will be offered in America with a chalice that has probably served over a period of several centuries in the holy mysteries celebrated in Rome by the Popes.

I have once again had a long interview with Father Telmon⁷⁶. He was very reasonable and still takes in good part all the observations I made him on what he told me. He declared that he really got a lot of satisfaction out of his interviews with me, and that he would have been prepared to travel even further for the sake of a happiness of the kind. In fact, I am very happy with his sentiments. I have given him permission to pay his respects to Notre-Dame du Laus as he passes by Digne and Barcelonnette where he must not stop for more than a day. He will then go down to Notre-Dame de Lumières to spend a little time there with Father Honorat. From there he will return to Corsica for the missions that must be conducted there in August.

May 22: It is impossible to enjoy a single day in the countryside; yesterday it was raining, today it is frightfully windy like last week. There is no choice but to stay indoors where one cannot even protect oneself against the cold. I did indeed want to have some solitude when I came here, but I was hoping to be able to enjoy some fresh air and sunshine in the fields. That will have to wait it seems for another year. Right now, one must resign oneself to shivering with cold even though dressed up in winter clothes, right up to June, as here we are at the end of May. Patience!

I give an answer finally to Mr. Alliès since it seems his letter was serious. Father Courtès, whom I consulted, did not discover on [p.101] the spot, namely in the diocese of Aix, any reason that would put me off accepting this man. Even so he thinks His Grace the Archbishop of Aix will raise a lot of difficulties before consenting to the entry of Mr. Alliès

⁷⁵ Bishop Flaget probably went to Vienna questing for funds from the Leopoldine society. This society had as its aim to help the North American missions with prayers and offerings. Founded by G. F. Rese, later Bishop of Detroit (USA), it took its name from the Empress Léopoldine of Brazil, formerly princess of Austria. This society was absorbed into the Work for the Propagation of the Faith of Lyon.

⁷⁶ Words deleted in this paragraph: Telmon and Corsica.

with us, as he looks on him as one of the better parish priests in his diocese. I will leave it to Mr. Alliès the task of getting his consent.

May 23: Deliberations of the liturgy committee presided over this time by His Worship the Mayor who brought it around to his way of thinking. The municipality will accept the church of St. Joseph, it will give one hundred thousand francs over a period of ten years, and I will undertake to finish the building in six years. It is a really iniquitous bargain. For a price of a hundred thousand francs the municipality does not even cover the cost of the site which is worth more today. The whole building work therefore remains my responsibility and all so as to make a present of it to the town as I wear myself out in every sort of way. We will have to go along with it, otherwise we will create a thousand difficulties, and the town will not recognize the chapel of ease, and this is indeed of the highest importance to us. Which leads me to conclude that one should not waste time over generous thoughts for the public good. Here are two good lessons for me to stay with me for the rest of my life. St. Lazarus and St. Joseph's will serve at one and the same time as monuments to my good will for the good of souls and the honour of the town, and to the indifference, stinginess and ingratitude of the town and its inhabitants, for how can they imagine they have not incurred any obligation to me at all for enriching the town with these two beautiful buildings at my own risk, and for thus providing for the religious needs of two large suburbs which lacked them. I will into the bargain be burdened for a period of more than ten years with meeting a range of expenses with all the means I dispose of.

May 24: Letter from Father Courtès. He again raises the subject of the small plot at Tholonet for which he has asked 8000 francs from Mr. Truphème. There are a number of would-be purchasers. Courtès tells me that this small property is worth more than we think. Properly cultivated it could yield 15 loads of corn, one cutting of [p. 102] a hundred hundredweight of wood per annum, a hundred measures⁷⁷ of olives, abundant garden produce in view of the small well. I did not know that. Consequently it is worth more than 8000 francs as Mrs. Danglade must be really getting on and her usufruct cannot last much longer.

⁷⁷ Ms: "émines". The French "hémine" measured a little over a quarter of a litre. It is difficult to state precisely to what one can compare these local measures: "charges", "quinaux", "hémines", etc.

May 24: Letter from Father Albini⁷⁸ It is devoted mostly to Father Telmon. He is very pleased with the plan for the next general chapter.

May 25: The special holy day of Corpus Christi. I passed it as best I could on my own and in the chapel of the convent where the Blessed Sacrament has been exposed all day.

May 25: After my thanksgiving after Mass, I was very agreeably surprised with a visit from Bernard Pecoul⁷⁹, former congregationist and even for a short time our novice. He is returning from the Ile Bourbon⁸⁰ after an absence of 15 or 18 years. This long absence has not lessened the gratitude and feeling of tender affection he had for me in his first youth. I was deeply touched with the goodness of his heart which prosperity has not spoilt. That was a moment of real rejoicing for me. The ingratitude, wickedness and perversity of men has so disgusted me with the human race that my heart readily finds repose when it meets with some exception like that the good Doctor Pecoul offered me today.

May 25: Very civil letter from Mr. Thomas who lets me know that he is going to pass through to take the waters at Vichy and from there return to Paris. He begs me to tell him if I still intend to buy his carriage. I have replied straight away that I am going to have it looked at and valued. I let Tempier be the judge of what we have to do, for I would be really tempted to dispense with a carriage, however inconvenient it might be in a city as immense as Marseilles.

May 25: Letter from Father Semeria such as one would expect of this fine child, inspired as he is with a consciousness of every obligation and especially gratitude.

May 26: Tempier came to see me with Cailhol and Marc. I really enjoyed their visit. Tempier told me that he had concluded the business of the carriage with Mr. Thomas⁸¹; he ended up giving him 1600 francs. He

⁷⁸ Deleted: Albini and Telmon.

⁷⁹ Bernard Pecoul, congregationist from 1816 to 1820, novice with the Missionaries of Provence from June, 1819 to April, 1820.

⁸⁰ "Ile Bourbon": today La Réunion.

⁸¹ Mr. Thomas, Prefect of Bouches-du-Rhône after the July Revolution 1830, cf. *supra*, May 17.

thought Mr. Thomas would not have gone lower. [p. 103] Even so I still think he would have thought twice before passing over the chance of selling it. It is true it had cost him more than 4000 francs in Paris, but in Marseilles it was not worth much as no one has any use for a ceremonial carriage. But Tempier, who is certainly very practised in business affairs, is useless when it comes to bargaining. I should have known. Mr. Thomas was asking 1800 francs, he should not have gone above 1500 francs. So now I have my carriage, and there remain the horses and then the coachman. The 8000 franc grant for initial expenses will soon be eaten away⁸². The good side of the matter is that Mr. Thomas has taken out a loan subscription for the building of St. Lazarus.

May 26: My health is so good here, my chest so well improved that I would have liked to stay here rather than undertake a long journey. But there is no way I can resist the united wills of all our gentlemen. So I have had to write to the Prefect to ask him for a passport for Switzerland, though I am not yet decided on going there. I will leave in any case for Avignon and N.-D. de Lumières which I should see for us to decide on the repairs to be done in the house.

May 26: Letter from Father Guibert. Where he stands with his Lordship the Bishop of Ajaccio who is upset for not having wanted to follow his advice. His views on Father Telmon⁸³. He suggests not coming, if the chapter is held in July, because of the important business he is going to have at that time. Should I leave him in Corsica, I can call Father Moreau and Father Albini, otherwise Father Albini would not be able to leave. The chapter will not take place in July, but Father Guibert will not be free either in September. We will see. In the meantime I will provide something extra for his mother who has written him a letter that rings his heart strings. It is unfortunate that the parents of nearly all our men are so poor; but my affection for my children leads me gladly to stand in their place.

May 26: Letter from Mr. Gautier, solicitor in Aix. He talks of a matter of which I confess I know nothing. It deals with an act of cession made in my favour by a Mr. Codou from Lorgues of a [p.104] sum of 900 francs

⁸² Sum given by the Government to new bishops for their initial expenses.

⁸³ Words deleted in this paragraph: "Telmon", "his mother", "parents", "our men", "so poor", "to stand in their place".

owed by way of rent by various individuals from Eguilles⁸⁴. I think that the document must have been sent at some time by Father Tempier to Mr. Gautier, and that this sum must come from the estate of Mr. Turle, in his day parish priest of Salon⁸⁵, who left me a legacy of a sum of money for giving a mission, and so discharged a debt he thought he had incurred during the Revolution. I never undertook to accept this responsibility which was imposed on me without my knowledge, for so far as I can recall Mr. Turle made me a donation of a sum of money before a notary without my being present and without my signing anything personally or through an agent. I let the matter go so as not to compromise the notary, and if steps have been taken to take possession of these funds due from I do not know how many persons, it was so as not to deprive souls of the spiritual benefit which they might derive from it, but I did say that I did not want to take on the responsibility and that the funds must be ceded to His Lordship the Bishop of Fréjus in whose diocese the mission or missions are to be conducted, for the basis of the matter is not sufficiently known to me for me to be able to say if the capital ceded should serve as a fund to produce the wherewithal to conduct a mission over a period of years, or indeed if it is a question of only one mission given once. The act of donation executed, I think, in Salon, would explain all that. I have never read a thing on the matter.

May 27: Letter from Father Mille. He is upset that I cannot do the ordination for the diocese of Gap. I would not have asked for anything better than to do it, but since I have to be in Switzerland at that time, it is impossible. I will not even do the Marseilles' one. Why should the men of Gap take offence at it as Father Mille fears?

May 27: Letter from Father Martin de Noirliu⁸⁶. He expresses his sincere attachment and his best wishes. Some of the expressions in his letter make me suppose that the former bursar Bonnafous⁸⁷ has spoken with

⁸⁴ Eguilles (Bouches-du-Rhône).

⁸⁵ Salon-de-Provence (Bouches-du-Rhône).

⁸⁶ Father Martin de Noirliu was chaplain to the French church of St. Louis in Rome. Bishop de Mazenod asked him to pray for him at the time of his elevation to the episcopate. Cf. Letter dated October 4, 1832, in *Oblate Writings* 15, p. 198.

⁸⁷ Father Louis François de Sales Bonnafous, former headmaster of the Royal College of Marseilles. In 1837 he was working in Paris.

him about me. The former bursar has written nothing to me no more than Mr. Caire⁸⁸. If they forget their duty to the extent of maintaining silence when I am preconized, I will regard this insolent conduct as a dismissal from their honorary status as canons of Marseilles, that is to say, I will inform them that they have ceased to be such.

May 28: Sunday of the Solemnity of Corpus Christi. I must stay in the country as it has been decided that I will not conduct the [p. 105] general procession. I have written to His Lordship the Bishop of Leros, to Father Mille, Father Guibert, Mr. Alliès parish priest of Orgon.

While they were having their procession in the town, I entertained the community in the chapel of the house on the occasion of the consecration of a chalice that I did in their presence so as to give them a just idea of the Church's ceremonies. I was able to give them this instruction without excessive fatigue, so salutary has been the effect on me of these few days spent in the country.

May 29: I said the early morning Mass. I had taken leave the evening before of the sisters and boarders, but these youngsters had all asked Mother Superior the favour of assisting once again at my Mass, so I was agreeably surprised to see them arrive in the chapel although I had got them up earlier than usual. It is a fresh proof of the good spirit that animates this house. For the rest if they lost a little sleep, they gained in return a holiday I granted them.

On my return to Marseilles, I left the same day with Father Tempier for Aix, where I wanted to stop over for a few hours to see His Grace the Archbishop. As a third in the carriage we had an Israelite of the better kind who went out of his way to speak very kindly about me, remembering the services I rendered to youth at the time when he was studying with those I had in my care; also he claimed that it had been the general wish in Aix to see me archbishop of a town where everybody loved and esteemed me. This talk coming from a young Jewish lawyer was rather striking, I mention it for that reason. This pleasant Israelite's name is Bédaride. If I had not known who he was, I would have taken him for a

⁸⁸ Father André Caire had been superior of the minor seminary of Marseilles in 1823-1824. He resigned in November 1824 and returned to work in Paris where he had been professor in the College of Louis-le-Grand. Cf. J. Leflon, *Bishop de Mazenod*, II, pp. 239, 537.

really right-minded Christian, in the light of the good sense with which he spoke on a whole range of topics and in particular about the Jesuits.

Once arrived in Aix, I was taken again in the evening to His Grace the Archbishop's, who seemed to me to be in less suffering than I had been told. The prelate would have liked me to go and stay with him. He was over-insistent, for I have a home to go to when I go to Aix and stay in the Mission, and if I did not stay there I would have another home to go to in my mother's house. So no one could say, as His Grace the Archbishop feared it would be said, that two neighbour bishops do not live on good terms.

I was very consoled as I passed through Aix with the good standing of our priests. They perform marvelously their various ministries and find great consolation in them. Father André⁸⁹ arrived just in the period of my stay in Aix. He assured me he had almost died last winter from a very unusual illness that needed very special care; I want him to come around to seeing that he would be as well off in community as at home with his parents. If in the end he settles down in Aix, I will have a man free, I must see whom to choose. [p. 106]

May 30: After saying holy Mass, I left Aix to go to Notre-Dame de Lumières by way of Pertuis and Apt, accompanied by Father Tempier. I arrived at Apt at seven thirty in the evening. Father Honorat was waiting there for me with a cabriolet. I did not want to go by this town with going to visit the relics of Saint Anne, Saint Elzéard and St. Delphine. In Apt as in many other places the sight of a bishop excites a kind of stupid astonishment. No one thinks of greeting him, they stare wide-eyed and whether out of timidity or rudeness that is far as it gets. I contented myself with being the first to greet any children who appeared in my path. The Reverend Parish Priest was in the church, I wanted to thank him for sending me, at the request of Mr. Raspaud, some relics of St. Elzéard and St. Delphine. He cut short an instruction he was giving to a small group gathered around the altar of the Blessed Virgin to come and receive me and he immediately had his reverend curates alerted and he introduced me when I entered the chapel of St. Anne where are found too the relics of St. Elzéard and St. Delphine which I venerated at the same time. I glanced in

⁸⁹ Deleted: André.

passing at the tomb of the Sabran family which the present Duke has had restored. On view is a bas-relief finely sculptured in plaster, representing St. Elzéard kneeling before St. Louis, above there floats as far as I could make it out a Saint Joseph in the clouds. As it was very late, I thought the sculpture to be of marble. If it is only stucco it will soon deteriorate.

We made up for lost time by making it from Apt to N. D. de Lumières⁹⁰ in one hour. It was after dark when we arrived, even so I wanted to visit not only the church but the whole house before going to bed. I was very happy with the church and shrine and the house small though it is. We will have a better look tomorrow.

May 31: After celebrating holy Mass at the high altar, while Father Tempier said his in the crypt, we examined stone by stone both the house and the fairly large grounds attached to it. The church is of a very good dimension and of a good style. One goes up to the shrine by means of a stairway which has 15 steps on each side. Behind the altar is a pretty choir with 13 stalls in line, of fine walnut. The very large and well lit sacristy is found on the left of the shrine. Beneath the shrine and the choir, placed at that height, is the small crypt church into which one descends by way of the door which is in the centre of the two stairs that go up to the shrine. One goes down by 13 steps into this crypt church which is very meditative. That is where one venerates Notre-Dame de Lumières. The statue of the Blessed Virgin is placed [p. 107] on a side altar surrounded by a large grill which, it is said, is very necessary on market days when the crowd is immense. The altar which is at the end of the little crypt church is also dedicated to the Blessed Virgin, but there is nothing there but the picture representing the true image of the Blessed Virgin as people venerated her in former days and going back to the origin of this devotion. It is actually Our Lady of Sorrows, for she is shown at the foot of the cross bearing her divine son Our Lord stretched out dead on her knees. The present statue, which replaced the old one burnt during the Revolution, shows the Blessed Virgin standing holding the Child Jesus by the hand. It will be necessary to examine the matter closely and if it is agreed that the former statue was like the picture and all the old *ex voto*'s which one sees still hanging on the chapel walls, it will be necessary to have made a similar one to better conserve the tradition. The upper church has only one nave,

⁹⁰ The distance from Apt to Lumières is 15 kilometres.

but the side chapels are very big, there are four on each side. I still have not looked to see what saints they are dedicated to, it seems to me that the pictures have been placed there haphazardly, and that several of them show some of the mysteries of the Blessed Virgin. Before leaving the shrine I must fix what saints must be specially honoured in this holy place.

The church was consecrated by Bishop J. B. de Sade du Mazan⁹¹, bishop of Cavaillon, in 1697. It is 114 feet long by 63 wide including the width of the side chapels. The convent is attached to the church: it suffices. The place of entry is on the same courtyard as the church. In the middle of the courtyard flow some fine waters at the service of the public, for His Worship the Mayor of Goult claims that all the inhabitants of his commune are entitled to use this pretty fountain and the courtyard too which, in fact they take over on market days to set up their stalls. This pretended right has to be examined, I want to consult lawyers on the subject to redeem if at all possible this intolerable easement. If the ownership of the courtyard is recognized as lawfully pertaining to the occupier of the convent, I will have the water of the fountain flow outside the boundary and I will have the gateway of the courtyard, which is already surrounded by a wall breast high surmounted by a wooden grill, shut. At the bottom of the courtyard or court is a small building which could serve as a hospice for the pilgrims who come to visit the shrine. Unfortunately there is little room for lodging.

On entering the convent by the main door, one finds before one a hallway or large corridor some 20 metres long by 4 and $\frac{1}{4}$ wide. On the right on entering there is a door that communicates with the church, on the left another door which gives onto a first parlour through which one passes into another that serves as antichamber to another room by which one enters at present the refectory. At the end of the hallway there is on the right the door going into the garden, on the left the stairway; at the foot of the main stairway is the entrance to a huge and fine vaulted room that communicates with the first room that one finds on the left on entering by the main doorway. By the side of the stairway one gets to the kitchen, and the small stairway, and by which one goes up to the small corridor of the first floor. [p. 108] Behind the kitchen is a large back-kitchen⁹² and some

⁹¹ Bishop de Sade du Mazan, Bishop of Cavaillon from 1666 to 1707.

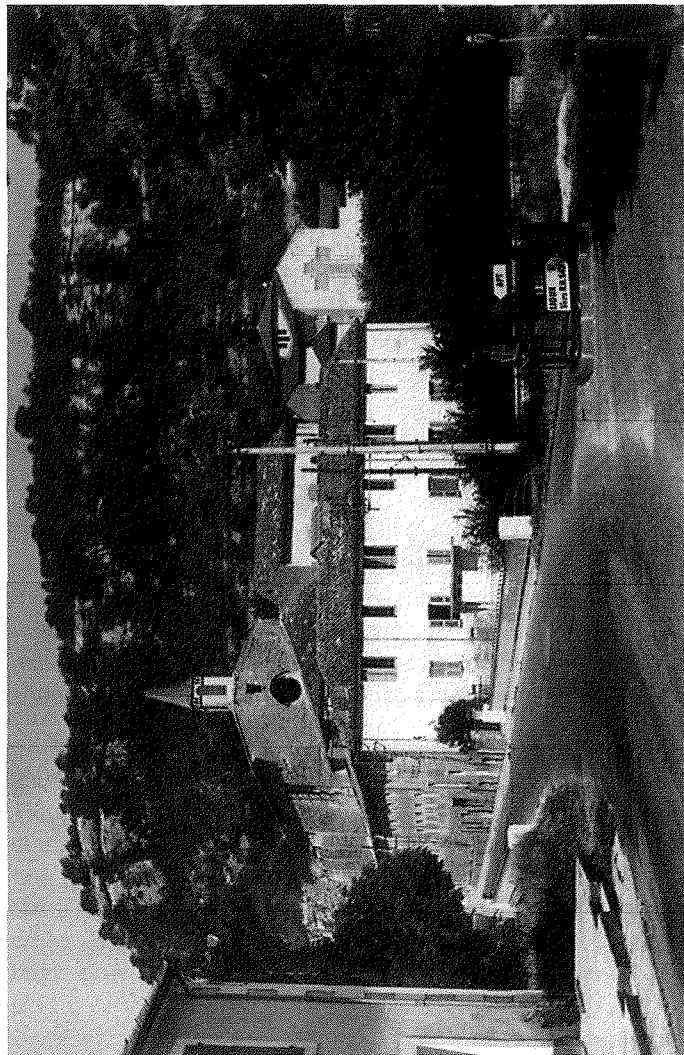
⁹² French: "souillarde".

small pantries⁹³. On the first floor the landing of the stairway takes one into a big corridor going the whole length of the house, lit by two windows at each end. On to the corridor open the doors of rooms of equal size which I would be tempted to find a little too big, but which are all the same very nice. The one I am in has an alcove and a small closet. From the big corridor one enters towards the middle into a smaller one that comes out on a small stairway that goes down to the hallway. This small corridor gives entrance to a number of rooms a little smaller than the ones one reaches by way of the big corridor.

One goes up to the second floor by way of a small stairway that gives onto the big corridor. We could pull down part of a long dormitory that was taken up with the Trappists' beds, and a fairly high attic and change it into rooms or a linen room.

The latter room which gives on to the former on the big corridor communicates with the tribune which is above the church porch. It is very pleasant as a place of prayer without making a long circuit.

⁹³ The whole first part of this paragraph is written in the left margin of page 107. The text first written by the Founder is crossed out and he gives the reason: "I got a faulty impression from the night-time inspection; I have carefully corrected it."



Notre-Dame de Lumières (Vacluse). Founded in 1837. Cf. JM January 21 and 26, May 14, 30 and 31, 1837.
(Photo: J. Pielorz, omi).

TEXT

June

June 1: Mr. de Gantès came to see me. He has already asked me to get a Sunday Mass for him in easy distance from his mansion. I was extremely careful not to give him the least hope on the subject. God forbid that our missionaries make a practice of¹ journeying a league and more to save people the trouble of going up to their parishes. The brigadier of police in full uniform also came to see me. The Reverend Parish Priest of Goult, who was here yesterday, dined with us, and he brought with him the vicar of Gordes. We had them follow the exercise that precedes dinner in our houses. Mr. Demarre², former owner of the convent, called on me. He promised he would search for all the deeds he still has concerning our property. He told us that we did not used to give a right of way along the river, and that we used to have the right, in his time as before, to divert the waters falling from the hill into the channel that directed them into the roadway. It was the Trappists who had been threatened with a lawsuit who allowed them to cascade down to the great detriment of the building.

We have made another tour of the property with Father Tempier and Father Honorat to see what improvements have to be made. The good Trappist Fathers really neglected this property. For the specious reason that they eat no fruit, they cut down some excellent fruit trees; one whole line of fine pear trees, some good fig trees, etc. fell beneath their axe. Reestablishing some meadows they ploughed up to plant potatoes will be easier. We have plenty of water; I think that with a good gardener one might grow a good part of the garden produce that the inhabitants of the

¹Ms.: "Se mettre sur le pied de".

² Ms. Desmare: spelled Demarre, Jean François Jacob, in the deed of purchase of N. D. de Lumières, p. 6. Orig.: AGR DM XIII 4.

village of Goult would rush to get. It would be a good thing if we could get some small income. This house has no revenues, and while it cost us only 12,000 francs, plus 4,800 francs paid to Father Roland³ to indemnify him for the foolish expenses he incurred at N. -D. de Lumières, without rhyme or reason, for example when he gave a dinner to 60 people, plus 1,200 francs for furniture, it will be necessary to spend another 6,000 francs to put the house in order and carry out in it, as well as in the garden, improvements and small indispensable embellishments. It will be getting close to a total figure of 30, 000 francs we shall have laid out to set up this promising foundation, all at our own cost. I learnt today that the church structure is in a bad condition. In my opinion when we undertake this repair work we should get the faithful involved.

June 2: I have written to Marseilles and Aix, to uncle and to mother. I must confess that I had a bad moment during the day. Before leaving Marseilles, as I did not know whether or not I would be preconized in the consistory that was to take place at the end of May, and as I wanted to make use of some free time I had for myself in St. Joseph's, I had the extraordinary idea of putting together⁴ the pastoral letter for my taking possession. So I scrawled seven or eight pages on the subject. As I was being interrupted at every moment, I was not able to finish off this little work. I do not know why, it struck me to put these loose pages into this notebook when I left. Anyway the fact is that they were there when I got here, and I had forgotten all about the matter, when as I went out today with Fathers Tempier and Honorat to survey our mountain these same gentlemen who had gone ahead handed me a page of my script which they had just found on the ground on the high ground overlooking the house. I perceive a page of my pastoral. I immediately re-enter the house to see if I might find the rest. To my astonishment I find nothing in the notebook where the pages had been inserted. I am just going to rejoin the Fathers to tell them about my misfortune, when they come up to me with another page in hand that they had spotted in the middle of a field of beans. The thing had its funny side, but I was still short, and in accordance with my bad [p. 110] habit, I only had this wretched draft, and I will not hide the fact that I was extremely annoyed to have to begin again a work that was

³ The diocesan priest Father Denis Edouard Roland was tenant of the property at the time of the purchase by the Oblates.

⁴ Ms.: "brocher" = composing in haste, without taking pains.

practically finished, and that would have to be begun all over again as I did not remember anything I had written in my haste. So here we are now searching for the other missing pages. A waste of time, we ranged over a section of the garden without spotting anything, we had reached the point of asking ourselves if our truly flying pages had made shipwreck by trying to cross the river, or if they were flying along the main road to be used as lights for the charcoal burners' pipes, or if some other still more ignominious fate awaited them, when the gardener's wife heard us and told us her husband had that morning while digging his garden found underfoot several pieces of paper that he thought belonged to Father Honorat and left in the kitchen. Alas, these poor pages were very close to the flames! After a check, I think everything has been found.

But how explain this airborne rise and miserable fall? It was simply the wind that had blown open the notebook on the desk where I write, which is quite close to the little window; the notebook⁵ which is stitched stayed put on the desk rather like Ovid's book *incultus qualis decet exulis esse*⁶, but the pages of the ill-fated pastoral which were loose were the wind's plaything and it blew them without ceremony out of the window. Once outside, I am somewhat ashamed in my capacity as an author, but it has to be said, they were found so light that they traveled far. It is a bad sign for my poor pastoral that in all probability is not worth much. I am almost tempted to do it again. Anyway what was I doing beginning it so soon? They come out better when they are done the night before like the sacrilege one and the one on Algiers⁷. This one will be stale before it gets printed, for it looks as if there will not be a consistory for some time.

This amusing adventure happened before the walk we took up to the chapel of St. Michael, drolly named by the aged author of the wonders of this shrine, 'the divine high constable of the heavenly court'. I found this chapel in a state of frightful decay. It has practically to be rebuilt, but whatever it costs it has to be done, for this [p. 111] chapel belongs as of right to the foundation of Lumières. The lights seen on the Blessed

⁵ The notebook in which he wrote his Diary.

⁶ A notebook "rough, unadorned, as suits an exile".

⁷ Pastoral letters written by Eugene in his uncle's name, on March 10, 1829 on the occasion of the sacrilegious theft in St. Theodore's church, and on April 27, 1830, to order prayers for the success of the Algiers' expedition. There was another pastoral letter, dated July 9, 1830, ordering a *Te Deum* in thanksgiving for the expedition's success, but this one was not written by Eugene who, on July 6, had left for Switzerland.

Virgin's chapel were also seen on the chapel of the holy archangel. Since divine Providence has called on us to restore to honour the devotion to Our Lady of Lumières, we must fulfil our mission in its entirety, and reestablish at the same time what the Lord did not wish to separate in the manifestation of his power and will. We will make an appeal to the faithful for this.

June 2: As today is the beautiful feast of the Sacred Heart of Jesus, I did not want to let it pass without consecrating to him the house, our foundation and the community that is to serve the shrine and exercise the holy ministry of missions in the diocese. I have so far waited in vain for the two missionaries I summoned from Notre-Dame du Laus⁸. I am annoyed by this delay, as I wanted to set the little community up today. I did not allow this hitch force me to let so beautiful a day go by without performing the ceremony I planned. So on our return from our visit to the ruined chapel of the archangel St. Michael, Fathers Tempier, Honorat and myself put on choir dress, and alone in this big church, with no one for witness but our porter Xavier Grangier and his wife, we piously exposed the Blessed Sacrament, reserved in the ciborium on the altar, to the singing of the *Ave verum*. Then we stayed on for a half-hour oraison. I think these were precious moments. We may have been quite alone in the presence of our divine Master, but we were prostrate at his feet to place our persons, our society, its ministry, its works, the house we had just taken possession of, under his powerful protection; we asked that he alone rule over us, that he be our father, light, help, counsel, support, our all. We were calling down his blessings on ourselves and our Congregation that we were representing with all the more fervour because we were few in number, and for myself, there was joined to all these thoughts a profound feeling of my unworthiness, convinced as I was to the depth of my soul that my sins made me essentially incapable of being the instrument of all the miracles the Lord is working for our men and through them, from the feeble beginnings of our small family up to the present. This house, that I was placing at this moment specially under the protection of our sovereign Master and Saviour, was already the tenth foundation of our

⁸ The founder had designated Father Telmon to help Father Honorat. He then asked another priest from N. D. du Laus, leaving the superior, Father Mille, to choose between Fathers Hermitte or Gignoux, cf. letter to Father Milles, June 4, 1837, in *Oblate Writings* 9, p. 39-40. Father Telmon did not stay there long. He did not get along with Father Honorat, cf. *infra*, September 17, 1837.

Congregation. It was again by a wonderful disposition of God's goodness towards us the third famous shrine of the Blessed Virgin that we were charged with restoring, serving, maintaining using every temporal and moral resource at our disposition so as to restore to honour the cult of our holy Mother and propagate her devotion in conformity with the ends of our institute. I seemed to hear again the words of the apostolic letters⁹ by which the sovereign Pontiff approved our institute and Congregation: *In spem demum erigimur fore ut istius sacrae familiae alumni, qui sub quibusdam legibus, efformandis ad pietatem animis adeo opportunis, divini Verbi ministerio sese devoverunt, ac Deiparam Virginem sine labe conceptam patronam agnoscunt, pro viribus et praesertim exemplo ad eius Matris misericordiae sinum perducere conentur homines attribuere*. The Saviour our head it is who confided these shrines to us and placed us there as in a citadel from whence our missionaries are to issue forth into the various dioceses to preach penitence and gather in those wonderful fruits of conversion that are the subject of our constant wonder and the edification of all who come to know them.

June 3: We have brought in the builder from Entraigues who built its parish church. Father Honorat got to know him at the time of the mission¹⁰ and knows him [p. 113] for an able and honest man. Once again in his company we have gone over the whole house from cellar to attic. We got out on the roof. It is all agreed with him for him to come in eight days' time to begin the quite considerable work of repairs we have indicated to him. He is intelligent, he grasped all our plans the first time, I hope he will do a good job of the work he is to direct by coming and establishing himself on the site.

I have written to Marseilles to Father Aubert to authorize him to receive Father Chauvet's oblation; I instruct him to tell Father Lagier that I authorize him to present for subdeaconate Brothers Bise and De Veronico¹¹.

⁹ Brief dated March 21, 1826.

¹⁰ Mission preached some months earlier, cf. *infra*, June 5. Entraigues is 35 km from Lumières.

¹¹ Jean Joseph De Veronico, born in San Remo (diocese of Vintimille) on May 12, 1814, novice in 1832-1833, subdeacon on June 29, 1837, ordained priest on June 24, 1838, died in Diano Marina on September 29, 1892.

A letter from Jeancard, that took four days to reach me, tells me that they are going to ask for some prayers to be added to the festivities planned for the occasion of the marriage of His Grace the Duke of Orleans¹². I give my approval to what is proposed. I advise finding out what His Grace the Archbishop of Aix is going to do. In any case, I insist on a clear expression of the desire of seeing the princess returning to the bosom of the Catholic church, the sole depository of truth, etc. It has to be insisted that it is assumed as certain that all the children who issue from the marriage will be Catholics, that is to say, a prayer is all very well¹³, but there can be cause for rejoicing only in the hope of this good. A bishop can do no other.

June 4: I have written to Father Kotterer¹⁴. [p. 114] Letter to Father Mille¹⁵. I take him to task for his wrongheaded way of always interpreting the superior's intention to suit himself or his needs. I do not think I am deceiving myself in supposing that he has kept back Father Telmon during his stay in Laus to make use of him and has detained for some extra days the missionary who was to come down with him to Lumières. In the meantime, Father Honorat is alone here, and I have not been able to give each one the instructions they should receive from me [p. 115].

June 4 It is Sunday after the octave of the Blessed Sacrament. I thought it was a good idea to go to Goult to pay public homage to Our Lord by assisting in the procession of the Blessed Sacrament that was to take place after vespers. So we made our way to that village, Father Tempier, Father Honorat and myself, in time for vespers. The parish priest, an excellent ecclesiastic, a friend of the house, was informed beforehand. He had prepared a small throne and prie-dieu with a carpet and some very nice cushions. I was vested in violet soutane, and when I had taken my place in the church, I vested in rochet and violet cape. I assisted at vespers and they were sung with great solemnity, Tempier presided and carried the Blessed Sacrament in the procession. I followed

¹² Ferdinand Philippe, Duke of Orleans (1810-1842), son of King Louis Philippe and heir presumptive to the throne. The Duke of Orleans married, on May 30, the German Princess Helen of Mecklembourg, of the protestant faith.

¹³ Ms.: "A la bonne heure".

¹⁴ Deleted: Kotterer. The founder copies the letter here in which he refuses to give the priest a dispensation from his vows. It can be found in *Oblate Writings* 9, pp. 38-39.

¹⁵ Deleted: Milles, and, further down, Telmon.

behind the canopy, assisted by the reverend parish priest and Father Honorat. I was delighted to have had the idea of fulfilling this duty to our divine Saviour, especially because of the good effect my being present among the people produced. Everyone, men and women, joined in the procession. The mayor, who had dispensed himself the previous Sunday, was there in full regalia with his deputy and the town councillors; the brigade of police, stationed in Lumières, escorted the canopy in uniform. Salvos of fire boxes¹⁶ were not spared. In short, the ceremony was both beautiful and moving. The parish council and the leading citizens of the town came and thanked me for adding lustre to their festival by my presence, and I in my turn congratulated them for the edification they had given me. I understood that this event, of which very naturally I wanted to take advantage so as to display before the eyes of the villagers both the pomp of our ceremonies and especially the way to honour Jesus Christ our Saviour in his adorable sacrament, would be deeply engraved on their spirits. These fine people were wrought on with respect by the presence of a bishop that, without anyone having to tell them, all who passed in front of me to go and take their place in church, made a full genuflexion. I took the opportunity to give them my blessing.

The reverend parish priest, the doctor and Mr. Demarre came to accompany us to the convent. The latter authorised us to open a gate onto his land in the part of the garden abutting our stable.

June 5: Mr. Aillaud, the new parish priest of Seillans, formerly vicar to the Carmelites in Avignon, came by Lumières, where he said holy mass, to inform me of the desire he has long had to join our Congregation. I gave him some explanations on the subject. I do not know if His Grace the Archbishop will persist in his resolution to hold back his men. That seems to me too unreasonable to credit¹⁷. [p. 116]

June 5: The reverend parish priest of Entraigues also came to visit us. This is another fine priest who behaved in exemplary fashion towards our

¹⁶ Ms.: "Boîtes": Small iron cylinders that are charged with gunpowder and used, instead of canon, to fire salvos in public festivities.

¹⁷ This diocesan priest did not enter the novitiate. Seillans is in the diocese of Fréjus; the Bishop at that time was Bishop L. C. Jean-Baptiste Michel. Father Aillaud seems however to continue to belong to the diocese of Avignon since Bishop de Mazenod asks himself if the Archbishop will allow the parish priest to leave his position.

Fathers who gave the mission in his parish this winter. All the edifying things he told us about his parishioners are such as to fill us with joy. The whole of his flock made their Easter duties. That says it all. They were certainly not like that before the mission. Then no one used to frequent the sacraments. The change in and perseverance of these good inhabitants of Entraigues are a fresh proof of the blessings that the Lord never ceases to bestow on the ministry of our Congregation, and a big encouragement to the zeal of its members.

Before leaving Lumières I want to transcribe the letter from Mr. Barret, vicar general of Avignon, to Mr. Tempier. It is so as to have a record: *God be blessed for the help he has deigned to send us in the person of the excellent Father Honorat! The virtues and talents of this priest, the needs of the diocese bring vividly home to our venerable Prelate the value of the grace you communicate to me. Consequently he charges me to give you immediately for you and all the missionaries you send to Lumières all the ordinary and extraordinary powers necessary for the exercise of their ministry. I am writing by the same post to Father Honorat, who I presume has arrived in Lumières, the instructions of His Grace the Archbishop in this regard, so that he may as soon as possible hear confessions and make himself useful to the souls who seek his help. His Grace will be in Avignon at the time the Bishop of Icosia plans to be there, he begs you to express to this prelate how much he is longing to make his acquaintance, etc. Avignon, May 9, 1937.* This letter will stay with Father Honorat.

June 6: Father Telmon¹⁸ arrived by the conveyance that was to bring us to Avignon. I only had time to greet him and reproach him for coming so late. I refused to let him come with me to Avignon. I left N. D. de Lumières with a real sense of pain. How much at home I am in that solitude. If they had not subjected¹⁹ me to the diocese of Marseilles, I would have chosen this holy place above all others for my retirement. We stopped at l'Isle²⁰ to visit the church there. I was brought to the conveyance by a curate whom I had ordained deacon in 1835 in Avignon. We arrived in the town at midday and I got down at the major seminary where

¹⁸ Deleted: Telmon

¹⁹ Ms.: "angarié".

²⁰ Ms.: Lile = L'Isle-sur-la-Sorgue (Vaucluse).

I was welcomed with the usual courtesy. I did not dare get down at the archbishop's palace not yet having had the honour of the Archbishop's acquaintance and not knowing if I might be disturbing him.

After dining, I went to pay my respects to the prelate who overwhelmed me with courtesies and signs of friendship. He reproached me for not seeking his hospitality and we [p. 117] chatted for a very long time about a great number of things. I have learned from Mr. Barret that the Archbishop was as much at home with me as I with him. He invited me for dinner tomorrow.

June 7: The seminary was out for the day. The Superior stayed behind to assist at my Mass. This good Mr. Hély insisted on coming with me on the various errands I was obliged to do. He came with me yesterday to Bishop Valayer's, the former Bishop of Verdun, whom I wanted to see before meeting him at the Archbishop's, where I knew he was due to dine today with all the members of the chapter and some parish priests from the town whom the Archbishop invited because of my visit. The Marquis de Chabannes was there, the only layman invited. The Archbishop again outdid his attentions and acts of kindness of the eve before, he repeated a score of times that I was the Archbishop of Avignon, that he gave me all his powers to use as if I were he. He gave me all I asked to free a young constable of the Lumières force from his state of concubinage, being married only civilly²¹ to a protestant. I had the happiness of bringing this young man around yesterday morning before leaving Lumières. I was very satisfied with the dispositions my paternal invitation led him to adopt, and I promised him that I was going to make it my duty to help him to regularize his situation and get him all the dispensations he needed. Everything has worked out as I wanted. I will write tomorrow to Father Honorat for him to attend to the constable's instruction and confession. Perhaps he might succeed in having his wife abjure, I will counsel him to try, even if it means, because of her fear of her rabidly protestant mother, that she does not make public her return to the Catholic Church.

After dinner we visited the Visitation and Carmelite convents, the house of the Ladies of St. Charles, the orphanage, etc. I was obliged to

²¹ Ms.: "A la commune".

talk so much in all these convents and boarding establishments that it really tired me out. However, I must go tomorrow and administer the sacrament of confirmation both at the house of the Ladies of the Sacred Heart and at the Ursulines'. The Bishop begged me to do this to show he really wanted me to exercise the functions of the Archbishop of Avignon.

I received, yesterday and today, some letters from Marseilles that assure me that everyone is well and that matters are going ahead smoothly. I had a copy of a letter from Mr. de Saint-Aulaire to Mr. de La Villegontier that speaks very highly of Louis de Boisgelin, but that still does not explain his silence of more than a month that keeps me in a constant state of anxiety.

Letter from Father Honorat, he blames Father Mille for Telmon's²² delay. [p. 118]

June 8: Father Barret the vicar general came to fetch me at 6 o'clock to go and visit the Ladies of the Sacred Heart. I said holy Mass in their small and extremely ugly chapel. After the Mass, I felt strong enough to give the community an instruction and I administered confirmation to 16 pupils. I had a hasty visit with the community and the boarders and left to go to the Ursuline sisters who were expecting me. I felt no reaction of fatigue from my session at the Sacred Heart, so I was able once again to give an instruction to this community gathered in the choir and I gave confirmation to 11 pupils of this house. I then entered the convent where I carefully made note of a picture of large size representing the servant of God Joseph Benedict Labre²³ kneeling down before the Blessed Virgin in heaven. I was struck by this, for I thought that this picture could only have been executed as a memorial of some signal grace, obtained through this holy personage. I found out how the picture got there. The aged superior told me it was brought from Bollène²⁴. We looked at it more closely and discovered it had been painted in 1784, that is to say one year after Labre's death. This discovery confirmed me in my idea, but I was unable to derive any further clarification from the superior.

²² Deleted: Telmon.

²³ Benedict Joseph Labre (+1783), beatified on September 20, 1859, canonized on December 8, 1881.

²⁴ Bollène (Vaucluse).

On leaving the Ursuline convent, I went to visit the cathedral²⁵ that was under restoration. I do not have the time to give a description. It is too late. From there to the minor seminary, the former archiepiscopal palace. Archbishop de Mons²⁶ committed the irreparable folly of not accepting it as his residence when someone offered to restore it at great expense. It would have been a superb residence, while the house he had bought is nothing but a mansion on a very bad site and a long way from the cathedral. I next visited the house of the Jesuit Fathers. Father Fouillot²⁷, the rector, presented to me in turn the priests of the third year and the novices. I conversed with him for some time, and then went off to the seminary to dine there with the community. After dinner, I returned to the Archbishop's who this time gave superabundant testimonies of very sincere affection and proofs of his trust. When I asked him for certain dispensations for our house of Lumières, he responded that he had told me that I was the archbishop of Avignon and that I might grant [p. 119] myself all that I judged was proper, that I should act thus whenever I found it proper to change any of its statutes, in a word that I could do all that he could do. All that was said with an abandon and the expression of the most intimate trust. I replied as was fitting before such benevolence.

If the archbishop's welcome was such as to move me, three letters I received at the same time were calculated to wound²⁸ me in the depths of my soul. One of them is from Father Guibert, it reveals to me the cankered interior of Father Reinaud; I do not have time to go into the details of this deceptive business. The letter is dated²⁹. The second is from Father Martin who gives me some very disturbing news about Father Bernard. The third is from Father Bernard himself. He reveals the depths of a heart given over to the most dreadful delusion and continually nourishing thoughts contrary to his vocation.

²⁵ Ms. "la metropole".

²⁶ Archbishop Etienne Martin Maurel du Mons, archbishop of Avignon from 1821 to 1830.

²⁷ Sébastien Fouillot (1798-1877), S.J., the third year formator.

²⁸ This word and a dozen others are deleted, including: Guibert, cankered, Reinaud, deceptive business, very disturbing, Bernard, Bernard himself.

²⁹ The manuscript leaves a blank space for the date.

June 9: I went to say goodbye to the Archbishop before getting into the carriage to go to Lyons. I presented him with the deed of foundation of N. D. de Lumières that he had bidden me draw up. The prelate wanted to sign it unseen. I insisted to the point of using violence on him; I had to read it out myself, he approved it with some friendly words. Here follows the tenor of the deed: *Celestin du Pont, by the divine mercy and the grace of the Apostolic Holy See Archbishop of Avignon. Being cognizant of the fruits of salvation which have been produced in a large number of dioceses by the ministry of the members of the Congregation of Missionary Oblates of the Most Holy and Immaculate Virgin Mary; Being desirous of giving a fresh proof of our paternal affection for our sheep, and of our pastoral solicitude for the sanctification of the flock confided to our care by divine providence; We have called, established and canonically constituted in the house of Notre Dame de Lumières, formerly a convent of the reverend Carmelite Fathers, a community of the aforesaid Congregation of missionaries, charging them especially: 1- to be the guardians of the shrine of Notre Dame de Lumières to perpetuate there and propagate ever more devotion to the Most Holy Mother of God, and to give a good direction to the piety of the faithful who flock to this holy place from every part of our diocese and from further afield as well; 2 – to evangelize [p. 120] all the parishes of our diocese both by missions and by spiritual retreats, at the request made to them by the parish priests, or on the indications that we give them directly ourselves; 3 – to give spiritual retreats to priests who will be welcome to go to recollect themselves for some days in the solitude and shelter of the shrine of the Holy Virgin. It is our wish that the church and house of Notre Dame de Lumières should be and remain subject to our immediate jurisdiction, to the exclusion of that of the parish priest. We give in advance our blessing to those of our priests or other clerics whom God calls to enter the aforesaid Congregation which consecrates itself to the service of our diocese, but it is our understanding, in the case that these individuals for whatsoever reason come to leave the aforesaid Congregation, that they rejoin by right the diocese there to receive from us their further destination, conveying by these presents suspension ipso facto for anyone who contravenes the present ordinance. Given in Avignon in our archiepiscopal palace, under our sign manual, the seal of our coat of arms and the counter-signature of our secretary, June 9 in the year 1837.*

Signed: Célestine, arch. of Avignon.

June 10: Arrived in Lyons. Nothing to note on the journey except the fatigue occasioned by the heat and dust. We got down at the Hotel du Nord and went immediately to St. Bonaventure's to find out about for tomorrow, Sunday. We settled with the parish priest, Mr. Jordan my former co-disciple, that I will say it after the parish Mass³⁰. The parish priest has booked me for dinner tomorrow in his parish community. The parish priests in Lyons furnish their curates with lodgings and they keep a common table. In St. Bonaventure it is on average 750 francs.

We were in good form for walking. As we were expecting some letters and they were to be sent care of the Ladies of Saint Charles, we did not flinch from climbing up to their house situated in the direction of the Charterhouse. We were not disappointed in our expectation. The Ladies had received the precious letter that enclosed the one Louis wrote me from Vienna. Jeancard told me that the chapel of ease of St. Joseph was officially recognized. He attributed it to the official intervention of the prefect³¹, for the mayor was showing himself to be very little favourably disposed, no matter what he may have promised, [p. 121] and so there was little to hope for as the majority of the municipal council vote with him. And so the excellent Mr. Payen thought the game was lost. He it was who decided to write a very strong letter to the prefect who must have stepped into the matter and won us the victory. There is mention too of a letter from Mr. Alliès, parish priest of Orgon, which my uncle had opened. The letter was filled, according to all accounts, with expression of joy and gratitude; apparently because of the favourable reply I gave him as I left Marseilles.

June 11: Mass at St. Bonaventure's. It is this very church where first was buried the great doctor of the Church³² that bears this name and in honour of whom the church was dedicated. The saint died in the convent of his order attached to this church, during the holding of the Council of Lyons. There had never been such magnificent obsequies as those they decided to have for him. All the bishops of the council assisted, I believe that the Pope honoured them with his presence, he had administered holy

³⁰ "Messe du prone": the parish mass in the course of which the parish priest makes the announcements for the coming week.

³¹ C.-A. de La Coste, prefect from 1836 to 1848; Mr. Payen was deputy.

³² Saint Bonaventure (1221-1274), the seraphic doctor.

viaticum to him. During the last disturbance of the workers of Lyons³³, this church was the stage of a scene of another kind. The workers took it over to use it at one and the same time as their arsenal and as their hospital. There it was they made their gunpowder and took care of their wounded. The troops soon penetrated into the church and slaughtered everyone they found. I believe 15 men were shot in this holy place that still suffers from all these profanations, traces of which still survive.

After my Mass and Fr. Tempier's, my faithful companion, we made our way to the cathedral to admire the beauty of this outstandingly beautiful Gothic building. High Mass was in progress, many were assisting at this divine liturgy; I was edified once again by the fine demeanour everyone showed. As it was an ordinary Sunday, the liturgy had nothing special about it. Even so I remarked to Tempier on the gravity of the celebrants, perhaps a little too measured, for they gave the impression of moving like machines³⁴ with a crank. This goes even more for the awkward gait of most of those who officiate in our part of the world. Books describe the building, my attention is on the moral aspect. For this reason I will not linger over a description of the beauty of the Hospital³⁵ we visited today, but rather I express my sadness at seeing the civil administration of this hospice in open warfare with the Archbishop Administrator³⁶, seeing more than a hundred young ladies devoting themselves generously to the service of the sick and to all that might contribute to their relief, having only

³³ There were several uprisings of the workers of Lyons starting from 1830. The Founder alludes here to that of April, 1834. In February there was a strike to protest against a legislative proposal that strengthened the provisions of the penal code forbidding unauthorized associations any meeting of more than 20 persons. Some of the ringleaders of the strike were convicted and the law passed on April 10. About 5000 workers occupied some parts of the city from April 9 to 14. A military force of 12,000 men put down the uprising, at the cost of numerous lives. Cf. E. Dolléans, *Histoire du mouvement ouvrier*, Vol. I, (1830-1871). Paris, A. Colin, 1947, pp. 99-104.

³⁴ Deleted words: "machines, awkward gait." These deleted words were printed in full in *Missions OMI* 1874, p. 182.

³⁵ "Hotel-Dieu": a term from mediaeval times (the usage is still found) to indicate a charitable foundation, most often founded by the Bishop beside his cathedral. At first open to all forms of misery, they gradually became hospitals.

The "Charities": designation of establishments run by men and women religious of this name, especially the Daughters of Charity. Abandoned infants were especially accepted in these institutions.

³⁶ The Archbishop of Lyons from 1802 to 1839 was Cardinal Joseph Fesch, uncle of Napoleon I, who retired to Rome after the fall of the Empire. From 1823 to 1839, Archbishop Jean Paul Gaston de Pins was administrator of the archdiocese.

the religious habit, but entirely withdrawn from obedience to the first pastor [p. 122] who never sets foot inside the house that has revolted against his authority. The same must be said of the community of the orphanage that we also visited. This house is not as big the one in Marseilles, there is especially a remarkable difference, namely that while receiving a much higher number of foundlings, not a single one remains in the house. There are wet-nurses all ready to breast feed them in the early days. Then they are sent into the countryside, where they are kept for a considerable period, and when they return, they are not replaced in the house as is done in Marseilles, but straightaway they are set to an apprenticeship, or masters are found for them; the night preceding our visit, they found in the tower nine of these poor little creatures. The total figure for the year rises to almost 2000. There are always two vigilant Sisters who receive them and place them straightaway into pretty and very clean little beds; a few spoonfuls of sugared water is enough to get them through until the next day. I confess to feeling some repugnance at seeing young sisters charged with this ministry however charitable it may be; there is in it something to offend the modesty of young virgins. More than a hundred Sisters are employed in the service of this hospice.

June 12: After saying Mass in St. Bonaventure's, I went up to Notre Dame de Fourvière with Father Tempier who said Mass in the shrine. I heard it, and as I was not dressed as a Bishop, I was able, without astonishing anyone, to come to the help of the altar server who was highly embarrassed in making the responses at the foot of the altar on account of the difference of rite³⁷. The priest chaplain, a highly respectable former parish priest, behaved in an extremely polite manner towards us. He gave us some interesting insights in the administration of the shrine from which seculars³⁸ are wholly excluded and which goes all the better for that. We reflected sadly³⁹ on N. D. de la Garde of Marseilles whose lay administrators are so insolent, foolhardy, brazen in their opposition to every provision made by the Bishop to whom they reserve only the right to name

³⁷ The Church of Lyon had conserved the usages of the Roman-Carolingian liturgy, restored after the Revolution by Cardinal Fesch and Archbishop Pins.

³⁸ I.e., laity.

³⁹ Several words are deleted in the ms. here: "Triste", N.-D. de la Garde de Marseilles", "laïques", "insolents", and all references to "Marseille", "Marseillais", "comme à Marseille", "d'un diocese, ce qui se passé à Marseilles", "dégoûte", "diocèse", and other words it has not been possible to decipher.

them, or rather to confirm their own nomination. In Fourvière, only the chief chaplain has knowledge of the very considerable number of masses and offerings offered to the shrine: it never enters the heads of the people of Lyons to see something bad in this; if this were done in Marseilles, there would be a competition to see who would shout the loudest, and there would not fail to be someone who would say the Bishop was pocketing [p. 123] the money. The fact is that the piety of the people of Marseilles does not amount to much compared with that of the people of Lyons.

From Fourvière we went on to Antiquailles, there to visit St. Pothin's prison and cast an eye on the place where it is supposed the amphitheatre was where Sainte Blandine and her companions in martyrdom were martyred⁴⁰. Next we visited the churches of St. Just and St. Irenaus. We went down from there to the archbishop's palace where we greeted the Vicar General Cattet from whom I asked the statutes of the Lyons chapter. To my great astonishment, he informed me that there was nothing in writing, and that the perfect regularity and good order I admired in the chapter and in all its functions were attributable solely to the good spirit of the canons who have never departed from the established customs, even the most demanding and onerous ones. This is an example to cite to our canons who are quite different.

We went again to dine with the parish priest at St. Bonaventure's. He had invited Mr. Rusand, a man who is wholly devoted to good works and who told us truly about the wonders of all that charity does daily in the city of Lyons. One does not feel tempted to talk of Marseilles when one hears them speaking about what is done in Lyons. Our contribution shrinks to nothing⁴¹ in face of this holy profusion of the people of Lyons. And in what good spirit this great charity is expended! The day they deprived the archdiocese's administrator of his living supplement⁴², they did not say in Lyon as they did in Marseilles that the Bishop should draw 80,000 francs from his secretariat, although in Lyons the secretariat has an income twenty times that of Marseilles, but they paid him 200,000 francs

⁴⁰ Martyred in 177 during the persecution of Marcus Aurelius. There are a number of places considered in Lyons as being those of the martyr.

⁴¹ Word deleted and hard to read. Perhaps: "imperceptibles", i.e., insignificant.

⁴² At the time of the July Revolution, 1830.

to ensure he did not lack anything. Where they give 5 francs in Marseilles, in Lyons they give a thousand times that. So in less than two years buildings spring up for pious works, for there is this person here who devotes 30,000 francs per annum in pious works, another one there who devotes ten, such and such another who gives always with open hands whatever is asked of him. I leave ravished with all I see, all I hear, and I am forced to make the comparison with what happens in Marseilles, and while I bless God on the one hand for the good that is done in so good a spirit in Lyons, it saddens and in a certain way gives rise in me to even more of an aversion to a diocese that I judge frankly today again that I do not consider with...⁴³. [p. 123]

June 12: Another forced march before getting aboard the carriage. I felt obliged to go up to the Charterhouse notwithstanding the heat, not exactly to see Mr. Mioland⁴⁴, but to try to get a superior from him for our minor seminary of Marseilles. I would not have believed he would refuse me so implacably one of the three men I suggested to him. There was no overcoming his resistance. I left him coldly warning him that his insensibility over the pressing need I had disclosed to him could rebound on his work, which depends like us on the assistance of the Providence that addressed me to him. I had on my side over Mr. Mioland reason steeped in the spirit of faith. He had on his side over me the power of decision, that is, that being the master of his men, he was in a position to refuse the person I asked him for, *sit pro ratione voluntas*⁴⁵.

June 13: Arrival in Geneva. This city has been considerably embellished over the past years. I did not hesitate to go and see for myself the statue that they had the impudence to erect to J. J. Rousseau. When some-

⁴³ Here some words are deleted and illegible.

⁴⁴ The "Chartreux" of Lyon: a society of missionaries which had its centre in the former Charterhouse on the plateau of the Crois-Rousse. The brain-child of Cardinal Joseph Fesch, it was founded in 1816 under the name of *Pères de la Croix de Jésus* (Fathers of the Cross of Jesus). After 1830, it took the name of Auxiliary Priests of St. Irenaeus. The first superior was Mr. de La Croix d'Azolette, later vicar general of Belley in 1823, then Bishop of Gap from 1837 to 1840. His successor as superior of the missionaries was Mr. Mioland. At the time of the July Revolution, the society had some thirty members, missionaries and professors. Cf. Ernest Sevrin, *Les missions religieuses en France sous la restauration*. T. I, 1948, pp. 41-42.

⁴⁵ Let my will suffice for reason.

one came and asked Mr. Vuarin⁴⁶, the parish priest of Geneva, for a subscription, he replied that he would see to the inscription, and he actually had printed an epitaph on which were recalled all the titles of the philosopher to public contempt. I could not fend off a deep feeling of sorrow as I went around Geneva, so proud today of the title it has arrogated to itself of “the Protestant Rome”, and as I went over in my mind what I had read in the latest work of Mr. de Haller on the way that the Reform was brought in there when Berne instilled it in her. There are 7,000 Catholics in the city, namely a quarter of the population, but it is the poorest part of its population; although in the canton a half are Catholics, power is wholly in the hands of the Protestants, and they take good care to exclude any Catholic from it.

June 14: Departure from Geneva by steamboat. Among the large number of people who made the journey with us there were some ministers and some sectarians⁴⁷, they kept to themselves. [p. 125] On arrival in the evening in Vevey we bedded down in the house of Mr. Sublet, the Catholic parish priest of this parish who had been a guest in our Marseilles seminary. The church that has been built in Vevey is much too small and scarcely suffices for the Catholic population in Vevey in the summer. It is also too small for the natives, those at least who are domiciled in the country. Besides, when one builds a Catholic church in Switzerland, in a Protestant town, one must think ahead and tell oneself firmly that the number of faithful is daily on the increase. Protestants themselves are so convinced of this that in some villages I have been told about the syndic and the leading citizens of the place decided that when building their temples there should be constructed a sanctuary and place left for the altar, for, they said, one does not know what the future may bring, and that if there were a return to Catholicism, there would not be any changing to do; among other places where that happened, I have been told about Dompierre in the canton of Vaud.

The sectarians are a great source of worry to the Protestants of Vevey as to all the other groups in the canton of Vaud and Geneva. They even aim at trying to seduce the Catholics. Nor do they stint with their money for this purpose. This may be a more dangerous mode of seduction than those

⁴⁶ Ms.: Warin. Father Rey writes: Vuarin I: pp. 487 and 727.

⁴⁷ Ms: “Mômiers”: the name given by the people, in Switzerland, to members of the many dissident Churches that hived off the Reformed Church.

mute bibles that they leave in all the rooms in the inns. In Geneva we found this holy book in the apartment we occupied disfigured. One reads on opening it a small printed announcement that bears witness to the zeal of the fanatics to propagate their error under the colour of mysticity.

June 15: We left Vevey to go to Billens after celebrating the holy mysteries in the parish church. It is understandable what a consolation one feels when one considers that it is only recently that Catholicism was forbidden in all these parts, while today one could pay God public homage with the only true cult in the midst of a Catholic family already considerable in size and that will grow day by day. Ah! if one were able to overcome the indifference of the Protestants, one would not care a hoot about the sectarians' proselytism. But the apathy of the former is at its height. They are beginning however to come and assist at our ceremonies on the more solemn feasts; prejudices are dissipating and in the end the teaching will reach them and destroy their errors. [p. 126]

June 15: After six or seven hours on the road in the carriage⁴⁸, we reached Billens, where we were welcomed by Father Martin and Father Ricard with the cordiality we had the right to expect from their stout hearts. What a lovely spot Billens is. The site, the view, all kinds of amenities! Beautiful mansion, pretty gardens, charming shrubbery, shady trees, abundant waters, solitude although close to eight villages whose bells one can hear, a short distance from the small town of Romont that closes in a most picturesque way the panorama on one side, while the view extends over a gently undulating plain, all covered with grass, in the space of ten leagues up to the mountains of Moléson, Part Dieu de la Gruyère, and comes to rest on returning to the mansion on the new church of the village of Billens which is only a few minutes from our house. And we have come to get rid of it! For it does not serve our Congregation any longer to keep this foundation that we cannot keep supplied with a sufficient number of men to form a worthy community, that is not self-sufficient for its members, and that besides, now that the whole canton of Geneva has been evangelized, no longer has a work to offer conformable to our institute, for our men who are living there⁴⁹.

⁴⁸ Ms.: "en char de côté"; an expression whose meaning is not known. Perhaps Bishop de Mazenod is referring to the sideways position of the seats in the carriage.

⁴⁹ In the necrological notice of Father Joseph Martin (1803-1900), one will find a brief account of the preaching done by the Oblates in Switzerland, cf. *Missions OMI* LXII (1928), pp. 366-68.

June 16: Letter from Father Courtès. He asks me for another proxy for the sale of our little property in Le Tholonet. He tells me that they are in his house six in number, which is not excessive for regularity. Anticipating what he may suppose I will have to do, he goes on: "Whom are you going to take away from here? Father Mouchel? It would be too much, regular and endowed with good sense, he is a good influence in a community where there are some really immature ones. Bermond? But he badly needs study for his growth; even so if the shortage forces you to take someone away from here, he would be the one I would sacrifice with least difficulty although he is doing really well with the incurables whom he has helped with his regular catechisms. Aubert?⁵⁰ He is always pure gold. Confident that he will not abuse the latitude and trust I might give him, I have made him responsible for the direction and supervision of expenditures. Father Mouchel has disclosed his anxiety over Father Magnan⁵¹ whom he accuses of too much fondness for music. I should have urged moderation upon this good fellow Father Magnan who [p. 127] combines equally levity and seriousness, zeal for perfection and carelessness, self-love and charity, and whose character is in constant need of reform. I have reassured Father Mouchel and I think that this overgrown schoolboy will not do any harm, and that advancing years will render him ever less the child. I do not share at all Father Courtès' opinion of Father Magnan, but I conclude from his letter that it is Father Magnan whom I will take away from him, and that I will leave him Father Bermond.

June 16: Letter to my uncle to let him know about my trip and to deal with some diocesan matters. I said among other things that it scarcely seemed proper to bless the Virgin's statue in my absence.

June 17: To augment our regrets on bringing to a close this beautiful visit to Billens, I had Father Tempier go round our property and admire the charms of the house that now truly conforms to rule with the construction of ten cells on the second floor, the work of our Father Dassy, and the pretty chapel fashioned in the dormitory wing by Father Ricard.

⁵⁰ Pierre Aubert, brother of Casimir.

⁵¹ Deleted: Magnan, levity.

Letter to Father Aubert to tell him his future destination and advise him to go and stay in N. D. de Lumières while awaiting the chapter⁵².

June 18: Letter from my mother. Letter from Jeancard about our business in Marseilles.

By dint of hard thinking on how we might divest ourselves of Billens, namely of our mansion and its appurtenances, I do not know if it was God who put an idea in my head which immediately appealed to me; if the thing works out, it will be like this. It is that I speak with the Ladies of the Sacred Heart to propose they acquire our house and place in it their novitiate. It seems to me that these Sisters could not do better, while if they do adopt my idea, I will derive a benefit from our dear house that otherwise it will be difficult to find a buyer for. When I go to Fribourg tomorrow to the Bishop of Lausanne's⁵³, I will pass by Montet to discuss this matter with the Reverend Mother Superior.

June 19: In Montet I saw Mother Henriette⁵⁴, superior. She did not reject my proposal. It seems that the plan would be in line with their plans, but the decision does not depend on her, a letter must be written to the Mother General who is at the moment in Rome. In the meantime she will come and visit the place with Mr. Piau, the community's director. It [p. 128] seems that these Ladies had the idea of building further in Montet. My proposal would save them that bother, and besides, however well they build, it will never equal our mansion of Billens.

The Ladies of the Sacred Heart have in Montet a really fine boarding establishment and a numerous novitiate. I found there a novice "de Mazenod" whom the superior presented to me and two novices "d'Astros". The house of these Ladies is up to the standard of all their

⁵² Letter to Casimir Aubert, master of novices. The future destination to which the Founder refers was to make him his full time personal secretary or perhaps to withdraw the scholastics from the Marseilles seminary and send them to Lumières under the direction of Father Casimir Aubert.

⁵³ Bishop Pierre Tobie Yenni, Bishop of Lausanne from 1815 to 1846. The Bishops of Lausanne, driven out by the Reform, have had their residence in Fribourg since the 17th century.

⁵⁴ Sister Henriette Coppens. The novitiate of the Ladies of the Sacred Heart had been installed in Montet since 1831. The mother general was Sister Madeleine Sophie Barat (+1865), canonized in 1925.

other houses. I noted only for the first time that the Ladies wear on their cincture a rosary exactly like those worn by the Jesuits⁵⁵. The Sisters have not yet adopted it openly in France.

The same day, we went to Fribourg. We were put up by the Bishop who had invited me to stop with him. The holy Bishop seemed very pleased to see me again, I too for my part was very glad to see him again, for I have long held his person in esteem and veneration.

June 20: Letter to Marseilles. Mass at the Visitation where the Bishop came to join me to gain me entrance into the convent. This convent has supplied 16 sisters for various other convents. It is from here that there recently left the sisters whom we received in Marseilles and who are destined for Palermo. These good Sisters did not show us around their boarding establishment that must be much reduced since the establishment of the Ladies of the Sacred Heart in Montet. How otherwise explain this oversight, while we visited the convent from cellar to attic. I grasped the situation and took care not to commit the indiscretion of asking to see what they would have been pained to show me. From the Visitation we went up to the seminary and the boarding establishment and from there we went and visited the Ursulines.

After dinner. Visit to Saint Nicolas. The organist was not there. So we have been deprived of hearing the organ which is, they say, one the marvels of the world. We were luckier with the bridge, this was awaiting us, and we could cross it to admire the strength of this astonishing construction. It is thrown like a wide ribbon over the Sarine at the height of 174 feet and it stretches no less than 925 feet without other support than the pillars on the two banks.

We also visited the Liguori Fathers who are established in the lower town [p. 129] which they edify with their zeal and regularity. The Fathers are obliged to lend themselves to fulfil ministries contrary to their institute, thus not only are they obliged to disperse on Sundays and feast days to go and say Mass in various parishes quite far distant, but they sometimes replace for months and years at a time parish priests absent from their parishes, they go even and establish themselves far from their com-

⁵⁵ Deleted: the Jesuits.

munities to be directors of religious sisters. It is a harsh necessity to which they are reduced to furnish a living for the community.

June 21: Feast of St. Aloysius Gonzaga. I said Holy Mass in the college church at the saint's altar. I could not help noticing that the good Father rector of the college, who had been forewarned both by me and by the Bishop of Lausanne, did not bother to receive me. I arrived at the sacristy where no one awaited me and from there I went humbly to the chapel accompanied only⁵⁶ by the Bishop's secretary who has not left my side in all my errands. However, I found a kneeler, not in the chapel, but close by in the church's nave among the pews. At last I saw two Brothers arriving, scholastics apparently, in surplice to serve my Mass, but immediately I had finished, they withdrew and left me alone at the kneeler with my honest secretary. I pretended not to notice these shortcomings, and did not scruple to take coffee with Father Rector and Father Provincial who joined me when I returned to the sacristy. I was delighted to see again Father Godinot⁵⁷, who has retired to this house, and we went together to say our prayers in the chapel that has been set up in the room where the famous and venerable Father Canisius⁵⁸ gave up his soul to God. They are in course of working on the beatification of this great Servant of God who gave signal services to the canton at the time the so-called reform was at its height. His body rests in the sanctuary of the church.

On leaving the Jesuit College, which must not be confused with the boarding establishment, I went back to the Bishop's Palace where the Bishop of Lausanne was awaiting me to bring me in his carriage to the abbey of Hauterive, a Bernadine monastery situated on the banks of the Sarine. It was the feast day of the Most Reverend Father Abbot⁵⁹, and we were quite happy to profit from the occasion of this feast to make our visit to the Father Abbot whom a representative from every Order came, according to custom, to greet on this day. One pays [p. 130] this duty of courtesy to all the superiors on the occasion of their feast days. The Father

⁵⁶ Ms.: "tant seulement".

⁵⁷ Nicholas Godinot, S. J. (1761-1841). He was Jesuit Provincial from 1824 to 1830, then formator of the Third Year in Estavayer.

⁵⁸ St. Peter Canisius (1521-1597), beatified in 1864, canonized on May 21, 1925.

⁵⁹ Hauterive: Cistercian abbey founded in the 12th century. In 1837 the abbot was Father A. Dosson, cf. DHGE, vol. 23, pp. 575-579.

Abbot is a very good religious, one could even say he is the most edifying religious in the monastery. He was enchanted to receive us and did us the honours of his house with politeness and modesty. Dinner was copious, but it has to be said that we were some forty sitting at table. He placed the Bishop of Lausanne and myself opposite himself; the monks intoned the *Benedicite* in the same monotone I have heard in the Trappe. The Bishop of Lausanne insisted I say grace. It was in honour of the holy hospitality that I was receiving. Nothing untoward happened at this meal where so many people were present. The monastery is very beautiful. It dates from the time of St. Bernard; it is for this reason much older than the town of Fribourg. It is a very moving thing to think that over so many centuries the praises of God have never ceased to be sung in this holy place. There still remain some beautiful stained glass windows in the church. The organ is the work of the same maker as that of Fribourg. The artist, Mr. ⁶⁰, was at table with us. This instrument is very beautiful, but it has too strong a voice, in my opinion, for the capacity of the vessel. This good man likes to come often to Hautrive, but he has refused to go to Paris to build the organ for the Madeleine, no matter how advantageous the inducements. A question came up during dinner of a remarkable coincidence: the Bishop Elect of Marseilles being in Hautrive in 1837 there to read the following event inscribed in the abbey's martyrology: *Commemoratio illustrissimi et reverendissimi domini Stefani, episcopi Massiliensis, qui anno Domini 1447 maii die 28 consecravit altare maius in honorem SS. Trinitatis, B. V. Mariae et sancti Ioaannis Baptistae. Illic fuit commissarius, et vicarius Georgis a Salucti, episcopi et comitis Lausannensis*⁶¹. On this occasion the Bishop of Lausanne told me he had verified that at that same time the Bishop of Marseilles carried out the consecration of the church of a parish whose name I forget; he thinks that this prelate was at that time making the visitation of the diocese for the Bishop of Lausanne who had requested it. The former chancellor had told me, some years ago, that a Bishop of Marseilles had consecrated an altar in Lausanne. This must be the same Bishop Etienne. [p. 131] On my

⁶⁰ Name omitted in the ms.

⁶¹ The Bishop of Lausanne from 1440 to 1461 was Georges de Saluzzo. From 1433, conflicts between the Chapter of Marseilles and the Holy See led to the nomination of two concurrent Bishops. Etienne Plovier (1440-1447) had the support of the Council of Bâle. Cf. Palanque, *Le diocese de Marseilles*, p. 64ff; Eugel, *Hierarchia catholica*, II, p. 187. Bishop de Mazenod does not seem to know this story.

return to Marseilles, I want to find out about this Etienne. If I am not mistaken this period coincides with the holding of the Council of Constance⁶². The matter would thus be explained quite naturally. I have always been most happy to discover as time goes by that this bishop, my predecessor, was zealous for the sacred functions of his ministry, and that he performed them willingly too on behalf of his colleagues.

June 22: The priest rector of the Galicet⁶³ boarding school, who has always been very friendly towards me, as he was always good to my nephew Louis de Boisgelin when he was a pupil in this house, pressed me in so touching a way to perform the pontifical office on Sunday in the college chapel on the occasion of the feast of St. Aloysius Gonzaga that was transferred to that day, that it was impossible for me to resist his importunity. I agreed willingly, first because, like my predecessor Etienne, I am always happy to perform the functions of my order, also because it was a good thing to honour St. Aloysius Gonzaga in the midst of 400 young people who are in expectation of so many graces from his protection, lastly because I was really happy to do something that might bring pleasure to Father Galicet. But it is only Thursday, and it was quite clear that I could not wait until Sunday in Fribourg. I was going to leave for Billens, ready to come back on the feast day. Father Rector suggested another more convenient arrangement, and he insisted on my adopting it. I am going to dine today in Misery at Mr. Gotreau's, the former prefect of Fribourg, son of the last magistrate⁶⁴ of that name who was always very good to my nephew, etc. On my return from Misery, everything is arranged for me to stop at Belfaux, the country house of the college. There, according to Father Rector, I must rest for two days with Father Tempier, to enjoy the fresh air and all the advantages of that charming dwelling. I will stay there until Sunday and from there, in the space of an hour, I am transported to the boarding establishment in a pretty carriage that Father Rector places at my disposition along with the horses and all the household servants. By way of explanation of so much delicacy, so much attention and such an exquisite politeness, I hasten to point out that

⁶² The Council of Constance was held from 1414 to 1417; at issue here is that of Bâle, begun in 1431.

⁶³ Jean Népomucène Galicet (Galicz), founder of the Jesuit boarding school in Fribourg. In 1842 he was recalled to Poland.

⁶⁴ "Avoyer": title of the chief magistrate in some Swiss cantons.

Father Galicet is not only an excellent religious full of charity, but a sensitive and delicate man who properly appreciated my feelings and the tenor of my heart, a former Polish count, having [p. 132] received the best of educations, at once familiar with the correct ways of doing things and knowing when to put them into practice. Actually, I found in the home of Mr. and Mrs. Gotreau Father de Labonde and Father Geoffrey⁶⁵ whom Father Rector had sent there ahead of me to Belfaux to keep me company, a fresh attention of this excellent Father Galicet. We spent the short evening with these two fine priests. Supper was prepared, our rooms got ready. After touring all the improvements that Father Rector had had done in this country residence for the benefit of his pupils since he bought it from Mr. Recamier, after in particular admiring the large pool he had dug for the children to bathe with no risk to life or modesty, we went to bed, but only after agreeing with the Fathers on a trip for the next day, for they would not suffer us to be bored.

June 23: We said our Masses early in the little house chapel. Father Labonde decided to serve mine with a remarkable humility and fervour, for good Father Labonde is all heart. He would have us fast in the Swiss manner. One has so rarely the opportunity to mortify oneself when one is in the care of charitable men that we held firm to leave taking nothing, even liquids. We were going to Estavayer. We crossed heretical Payerne, passed before Montet without a break and arrived in Estavayer, unexpected, at ten in the morning. Father Chapuis, superior of the house, decided to present to me immediately our little Marseillais whom he has under his direction (Estavayer includes today the section of little ones from the boarding school of Fribourg), I counted up to fifteen of them; all this little world was enchanted to see me, they foresaw no doubt that their play-time would be prolonged. When Father Chappuis learnt we were fasting, – fasting is of obligation in this diocese on the eve of St. John's feast, – he decided to bring our dinner forward; he had us sit at table when it was scarcely after eleven o'clock. As we dined, my little future diocesan priests went fishing with rod and line in the lake that laps the college garden walls; [p. 133] they caught a dozen small fish that they hurried to have cooked, and all fifteen, accompanied by their Father Prefect, came solemnly to offer them to me on a plate. Caseneuve was spokesman and then said gracefully: *Optime reverendissimeque Domine. Paucis pisciculis*

⁶⁵ Pierre Labonde and Aloys Geoffroy, Jesuits.

*gens parvula monstrat amorem. Ipsos traxit hamo, tu quoque corda trahis*⁶⁶. So much care and so amiable a complement deserved an immediate recompense. That is what I did not just with words but by giving the small family a big tart that they ate before me very gaily and with a good appetite. We returned to Belfaux for a collation and went to bed.

June 24: As Father Labonde had to prepare his numerous penitents for the feast of Sunday he went off to Fribourg. Father Rector had foreseen his absence and had him replaced with Father Barrelle⁶⁷ whom he sent from yesterday evening to keep us company. Father Rector came with him on a short visit. He has had to go away before our return. Letter to Father Lagier to let him know his destination⁶⁸. Letter to Jeancard. Letter to Father Aubert. We also conversed on many profitable topics with Father Barrelle during the walk we took together in the woods.

June 25: From five in the morning we were aboard the carriage bound for the college where Father Tempier was to say the communion Mass⁶⁹. I assisted at this Mass from the tribune. There is nothing at once more edifying and more consoling than the sight of the piety, modesty, decorum of all these children big and little who approached the holy table. Only a few did not take communion. For my part I compared what was going on before my eyes with what is done in our colleges in France. I gave free rein to my heart's feelings of happiness, gratitude, joy, etc., that this ravishing sight inspired in me. Towards 10, I officiated pontifically, assisted by a large number of these young people, in red soutanes and tulle albs, perfectly drilled in the ceremonies by Father Labonde. The [p. 134] Mass was sung by the pupils, assisted by their teachers. The Bishop of Lausanne had had the kindness to lend me all the vestments. He came to dine with us. During the day Father Rector presented to me the pupils belonging to the diocese of Marseilles. There were not less than some thir-

⁶⁶ *Very good and very reverend Lord, a small family demonstrates its love with some small fish: the bait drew them, you too attract hearts.*

⁶⁷ Joseph Barrelle, born in La Ciotat near Marseilles. He went to the major seminary in Aix in 1811-1814 and was at that time a member of the pious association founded by Father de Mazenod, cf. L. de Chazournes, *Vie du rév. père Joseph Barrelle*, s.j., Paris, 1870, 2 volumes.

⁶⁸ Father J. J. Lagier was professor in the major seminary of Marseilles. He was acting superior of Le Calvaire in July: in that capacity he assisted at the Chapter August 4-8.

⁶⁹ Communion Mass: said early in the morning because of the eucharistic fast.

ty or so, among them my nephew Henry Dedons, my cousin Ruffo de Bonneval⁷⁰, the two sons of Mr. de Foresta, the young d'Albertas who belong to me also in virtue of their land at Gemenos where they live for a part of the year, and Messrs. de Blacas as natives of Aix.

They wanted me to give Benediction, and as it is customary to say some words to the pupils congregated in the chapel on solemn feast days, Father Rector and Fathers Barrelle and Labonde begged me insistently to take on responsibility today for this little instruction. I did not think I should say no to something so simple which besides would bring pleasure to these good Fathers, but instead of speaking on St. Aloysius Gonzaga, as everyone expected, I thought it better to profit from the occasion to bring home to all these children the good fortune they enjoyed in receiving an education at once very Christian and highly rounded in all aspects. I compared their position to that of so many other children of their age who were directed along other paths, I ended up by inspiring in them the gratitude they owed to God, and finished by telling them how they ought to repay the debt they had contracted towards their teachers and stressed their merit especially insisting on disinterested devotion. I knew that this little talk made a big impression and that is what I asked God for.

After the very Solemn Benediction that followed the instruction, I returned to Belfaux in the Fathers' carriage, accompanied by Fathers Tempier and Labonde. I had said my farewells to all those good religious and among others to Father Minister⁷¹, a former officer who had been Louis' German teacher.

June 26: Before we left Belfaux to head at last for Billens, Father Rector came to say goodbye a last time on his way to Estavayer where he was going to bring little de Vogüé. We got to our Billens in time for dinner, where I think I am going to take some days rest before returning to France.

June 27: Letter from the insolent Kotterer⁷² who, far from taking a good look at himself and humbling himself, writes me as it were on equal

⁷⁰ Henry Dedons, son of Emile Dedons. We know nothing of this cousin Ruffo de Bonneval.

⁷¹ Father Minister: the treasurer, among the Jesuits.

⁷² Deleted: Kotterer.

terms with inconceivable temerity and audacity. I would be well rid of this [p. 135] irksome and unworthy man, in seeing him off as he deserves, except that I should be giving him what he most wants. It is dreadful to think that all these apostates, to palliate their sacrilegious infidelity, act in such a way as to have themselves dismissed, and then they set their minds at rest to their way of thinking; but in God's judgment, ah! That is something else! I cannot help seeing all these fellows as so many reprobates.

Letter to the capitular vicar generals of Gap to tell them I will do the ordination in their cathedral on Sunday July 16. Father Mille wrote me about this.

June 28: Visit to Romont to take leave of the Dean, the Prefect, Mr. Wuilleret, etc.

Letter from Cailhol who tells me definitively the solemn blessing of the Blessed Virgin's silver statue, the work of Chanuel, which is to be placed in N. D. de la Garde, is to take place on July 2. Of all the liberties that have ever been taken, never has there been a bigger one than this. To take advantage of the absence of a bishop-elect to carry out without his knowledge, and clearly despite his presumed displeasure, a ceremony of this importance, at which it had been agreed beforehand he would assist although he consented to leave the bestowing of the blessing to the outgoing bishop, is the *nec plus ultra* of the omission of all delicacy, a clear abuse of a trust on which one had good grounds to count but which calls for every reserve in important decisions. It was only a matter of waiting for a fortnight, after a wait of ten years.

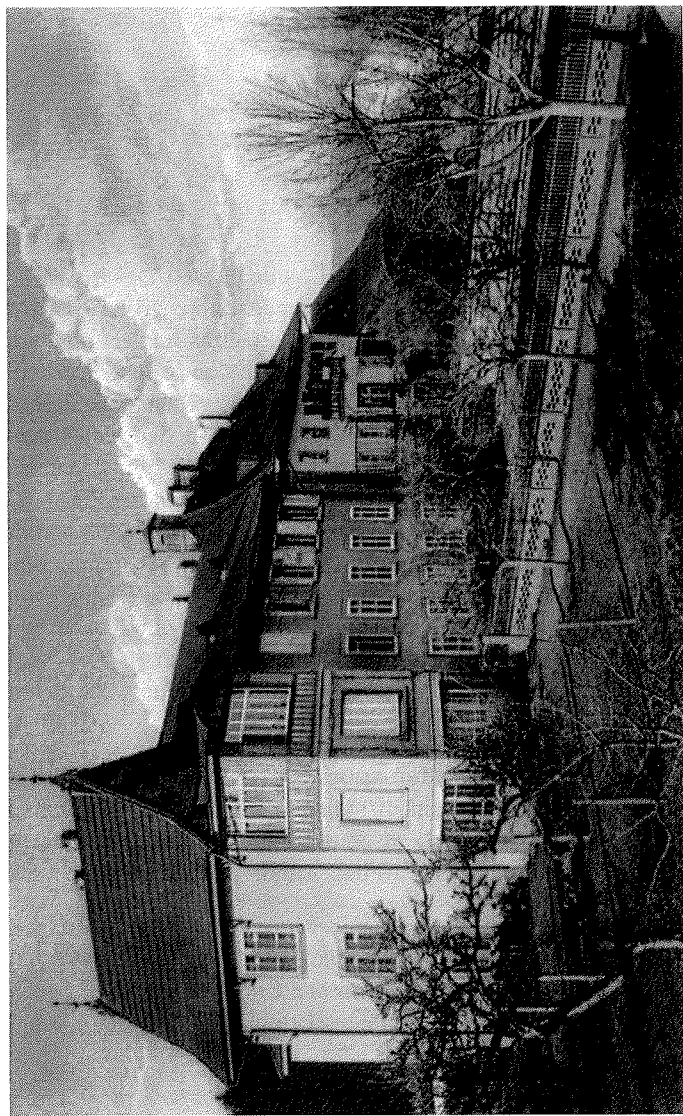
June 29: Letter from Father Aubert, one typical of this wonderful priest, namely full of piety, feeling, tender affection. He reports at the same time on the novitiate. He is happy with it. Among others, a subject from the diocese of Avignon having written to enter the novitiate, Father Aubert asks what was agreed to in this respect with the Archbishop of Avignon⁷³.

Letter from the Reverend de La Croix, bishop elect of Gap. He writes to thank me for being ready to do the ordination in his diocese. He praises our priests in Laus. I will answer tomorrow.

⁷³ None of the novices who entered the novitiate in 1837 came from the diocese of Avignon.

June 30: Purchase of two fine mares for 1200 francs. They will not make an elegant equipage, but they are [p. 136] strong beasts, they excite the admiration of all the Swiss who maintain I have struck an excellent bargain. Back in Marseilles, they will fetch me 700 francs each; the horses we had cost 1800 for the pair. The mares are five year olds. The heavier of the two recently won the second prize in Payerne. It pulled 95 hundredweight I do not know how many yards along a road spread with six inches of gravel. I plan to put them between the shafts of our two carriages, so they will pull our three priests⁷⁴ and the servant Fage; they will carry at the same time a part of their luggage.

⁷⁴ Fathers Martin, Ricard and Bernard.



Chateau of Billens (Switzerland). Trip of Bishop de Mazenod and of Father Tempier in 1837 in view of selling this property
Cf. JM June 15, 17-19, 1837. (Postcard dating from ca. 1930).

TEXT

July

July 1st: I sent Father Temper and Father Ricard to Bulle to have Mister Charriere sign the paid receipt for the sum that he received in payment on his part at the bottom of the bill of purchase, as it had been stipulated he was to do when he received the amount of bills that I had sent him in payment. Father Mille¹ had forgotten precisely this formality. That dear Father had also not asked to receive the receipt for the sum he had in account with Mister Badoud in payment for the large piece of property, land of Romont, which he had acquired as my proxy. That and many other things prove that you need experience to be at the head of a community and administer serious business affairs. You can not blame Father Mille nor Father Ricard who allowed himself to make so many expenses here, nor myself who had entrusted such grave matters to them, but you have to blame it only on the overwhelming force of circumstances which obliged me to use men far from me, too young for the responsibility imposed on them.

July 1st: A letter from Father Aubert in reply to the one in which I announced his future destination to him, authorizing him to go, in the meantime, to take some rest at N.-D. de Lumières². He offered me some wise observations. I had provided for them in my mind.

July 1st: A letter from Father Semeria. That edifying religious, having received no reply to the letter in which he requested several more days added to the permission I had granted him to go to stay until the feast of Saint John with his family, saddened by his father's death, returned to

¹ Erased: Mille and Richard

² Cf. *Supra*: June, note 51.

Marseilles, not wanting to allow himself the least interpretation. However, it was a question of waiting for his brother [p. 137], a doctor, who had to act as father and counselor for that numerous family of children, to discuss with him the common interests of all his orphans. That is real virtue, that is an example to cite worthy of imitation! But nothing will ever surprise me about regularity on the part of that child of benediction. I want everyone to know that he has never given the least reason for complaint since his tenderest childhood, not one moment of anxiety or sadness. May he be blessed and grow in virtue every day.

I see here the copy of the letter I wrote to Pope Gregory XVI at the time of his elevation. Since I don't remember whether this letter is in my papers, I will transcribe it:

Sanctissime Pater,

Quo tempore Sanctitas Vestra in Petri cathedram erecta fuit, Ego et illa minima Societas, cui me licet indignum praecepit sanctae recordationis Leo Duodecimus praedecessor Vester, erectionis Vestrae felicem admodum nuntium solemni gaudio excepimus, nullusque abhinc effluxit dies quo Deum suppliciter et obnixè non exoravimus, ut in Vos benedictionum suarum largam copiam effunderet.

Jam tunc Sanctitatis Vestrae pedibus provolutus Ego et illa minima Societas Missionariorum Oblatorum Sanctissimae et Immaculatae Virginis Mariae, Vobis nec non Sanctae Sedi Apostolicae honorem illum et obsequium exhibere debueramus, quae Vobis merito ab omnibus Christi fidelibus, potiorique jure ab omnibus in Ecclesia approbatis religiosis Societatibus amantissime exhibita Vos et Petri sedes vindicatis; quam libentissime officium illud mihi perdulce implere satagissem, testem invoco Deum! enim vero mei erga Sanctam Sedem Apostolicam, Supremumque Ecclesiae ducem amoris, meique obsequii, sincera testimonia benigne exceperunt Illustrissimi Praedecessores Vestri Leo Duodecimus et Pius Octavus et me suis pedibus corde at animo prostratum dulci nimis suffragio remunerare. Cum vero inter hoc misere jactata Gallia debacchante impietate aestuaret, cumque violato plerumque sigillo quod epistolis fuerat appositum, impune legerentur intus scripta, veritus ne quid simile scriptae [p. 138] ad vos litterae experirentur, erumpentes amoris sensu aegro pectore premens, tum demum ad Vestram Sanctitatem scribere statui, cum praeteritis imperii Gallici finibus, mei ad Vos tuta et segura via litteris pateret.

Advenit optata diu occasio. His enim circiter diebus Helvetiam petii, ut nostrae Societatis, quae unica est in hac regione domum visitarem, hic vero, quod tute exsequi licet officium, quodque agerrime distuleram, ardente animo exsequor. Nostram quidem ultimam et minimam inter omnes quae nostris florent temporibus religiosas Societates, illasque ingenio, meritis et virtutibus nobis quam facillime praestare haud diffitemur; at vero nullam majori et sinceriori erga Sanctam Sedem Apostolicam, Summumque Ecclesiae Rectorem amore, zelo, obsequio gaudere acriter propugnamus; nec mirum sane, cum benignissimi amoris, benignissimaeque tutelae nobis faverint signis innumeris qui duo immediate Vestrae Sanctitati praecesserunt Summi Pontifices; quorum alter, Sanctae et Benevolae recordationis Leo Duodecimus, minimam illam nostram Societatem in Ecclesia Dei litteris Apostolicis instituens, largo ditavit gratiarum imbre; alter vero Pius Octavus praematura nimis heu! morte sublatu eodem nos persecutus affectu, novis beneficiis praedecessoris beneficia confirmavit; ambo sexcenta benevolentiae et protectionis indicia ei exhibuere, quem pusillo illi gregi praeposuerunt, qui nunc cum omni grege Suo Sanctitatis Vestrae pedibus humillime procumbens, paternam Vestram benignitatem exorat, ut in eadem tutelam excipiat minimam Societatem, eademque benevolentia fovere dignemini. Ignotus Ego Sanctitati Vestrae dum Vestram benevolentiam in hanc invoco Societatem, quae magno sine strepitu licet assidue, variis elaborat adimplendis ministeriis regula sua praescriptis, hanc ut commendem Vobis, simulque pignus quoddam offerrem, litteras non dubito transcribere quas Venerabilis praedecessor Pius Octavus, mihi scribere dignatus erat.

Iterum Sanctitatis Vestrae, pedibus provolutus, eos humillime osculatos mihi et omnibus Societatis nostrae subditis Vestram efflagito Apostolicam Benedictionem.

Sanctitatis Vestrae, humillimus et addictissimus filius,

Car. Jos. Eug. de Mazenod, s.g. [p. 139]

P.S. Sibi fuisse acceptum obsequium meum, venerabilibus litteris ad me scriptis nuntiantes Summi Pontifices Leo XII et Pius VIII, magno me gaudio affecerunt. A Sanctitate Vestra indignissimus ego similem honorem dulci fiducia spero, qui Societati nostrae minimae gaudium, gloria et exultatio nec non grati animi aeternum erit incitamentum. Quod si humillimis praecibus indulgere dignemini, Sanctitatem Vestram obsecro, ut Suas

*mihi ad Episcopum Lausannensem mittat litteras Friburgum Helvetiorum*³.

[Translation]

Most Holy Father,

At the time that Your Holiness was elevated to the Chair of Peter, I myself and the very small Society, at whose head, even though unworthy, I was placed by Your Predecessor of holy memory Leo XII, have welcomed with great joy the happy announcement of Your election, and since then, no day has passed when we did not pray to God, begging him insistantly to shower his blessings on You in great abundance.

Already then, prostrate at the feet of Your Holiness, I and the very small Society of Missionary Oblates of the Most Blessed Virgin Mary, should have expressed to You, to Yourself and the Holy Apostolic See, the honor and reverence, which Yourself and the Seat of Peter rightly expect to see manifested with great love for You by all the faithful, but even more so by all the religious societies approved in the Church; with what great joy I would have myself fulfilled this duty, very pleasant for me, as I call God to witness. Actually, Your very illustrious predecessors Leo XII and Pius VIII have gladly welcomed the sincere expressions of my love and deference in regard to the Holy Apostolic See and the Supreme Guide of the Church, and when I prostrated myself heart and soul at their feet, repaid me with most kind approval. But since in the meantime France, utterly unsettled, was in ferment provoked by a torrent of impiety, and as very often happens, once the seal on a letter has been broken, it is possible to easily read what is written therein with impunity, fearing that the letter I was going to write to you would undergo the same fate, and very regretfully holding back the sentiments of affection that welled up in my heart, I decided to write to Your Holiness only when my letter could find a safe and sure way to You once it was beyond the borders of France.

The greatly hoped-for occasion has arrived. These very days, I have crossed into Switzerland to visit a house of our Society, the only one in this country. Here I can, with complete confidence, fulfill that duty which I so

³ The original French text has not been preserved. The Founder copied Father Pons' Latin translation (Cf. *Infra*, September 18) We are adding a literal French translation. It will help someone who knows only a little Latin to better grasp the letter's tone and style.

regretfully deferred and which I now carry out with burning heart. We do not deny that our Society, the most recent and the smallest among those which have sprung up in our time, is surpassed by them in talents, merits and virtues; but we strongly contend that not one of them has a greater and more sincere love, zeal, and respect in regard to the Holy Apostolic See and the Supreme Head of the Church; it is not surprising that Your two immediate predecessors have favored us with innumerable and truly benevolent signs of love and protection; the one, Leo XII, of holy and blessed memory, when he established our very tiny Society within the Church of God by his Apostolic Letters, enriched it with an abundant shower of graces; the other, Pius VIII, alas! carried away by a very premature death, favored us with the same sentiments and confirmed with new blessings those of his predecessor; they both manifested innumerable signs of good will and protection to the person they placed at the head of this little flock who, most humbly prostrate with his whole flock at the feet of Your Holiness, now begs Your Paternal Goodness to welcome this tiny Society with the same protection and deign to favor it with the same benevolence.

As for myself, with whom Your Holiness is not acquainted, when I invoke your kindness on this Society which, without any great fanfare but only with zeal, applies itself to carry out the diverse ministries prescribed by its Rule, I do not hesitate to recommend it to You and, at the same time, offer You as a testimony, a written copy of the letters which Your venerable predecessor Pius VIII was kind enough to write to me.

Once again, prostrate at the feet of Your Holiness, very humbly kissing them, I implore Your Apostolic blessing for myself and all the members of our Society.

I remain the very humble and devoted son of Your Holiness,

Ch. Jos. Eug. de Mazenod, Sup. Gen.

P.S. Assuring me through the Letters they wrote to me that my homage was pleasing, the Supreme Pontiffs Leo XII and Pius VIII filled me with immense joy. Even though very unworthy, I await from Your Holiness with sweet confidence the same honor which, for our very tiny Society, will be a source of joy, glory and exultation at the same time as an everlasting invitation to gratitude. If Your Holiness deigns to reply to these very humble prayers, I beg you to address Your Letters to the Bishop of Lausanne at Fribourg in Switzerland.

I noticed something special as I was copying this letter that I had translated into Latin by our dear Father Pons in his capacity as our best Latin scholar, that this holy child always translated the word *Congregation* which I was careful to use in the original by that of *Societas*.

The word *Congregatio* is nowhere to be found in the translation, even though it was the key word. If the Pope in his reply, which I do not have at hand but is at Marseilles, did not use that expression, people shouldn't be surprised about it, it is our mistake. I make this observation so that no one will ever draw any conclusion from the absence of that expression in the Brief of Gregory XVI, if he actually does not use it, which I can not verify⁴.

July 2: Letter from my nephew Louis de Boisgelin who informs me of his decision to become a Jesuit. I am not surprised by that resolution, knowing the piety and exemplary life of that young man. I will not oppose his vocation if, as I hope, it is from God. His letter is full of generosity and strength. I have nothing to reproach him with except at not having consulted me before we made any steps to open up for him a career in the world. Be as it may, I bless and thank God for having withdrawn him from the corruption and dangers of the world. It is a grace granted for the fidelity of this dear child.

Letter to Cailhol. I expressed in these terms my surprise at the decision they took: *My dear friend, [p. 140] it would take more time than I will spend on earth to understand why you were able to decide on celebrating today's important ceremony during my absence. We had certainly agreed that my uncle would give the blessing, it was a consolation for me to see him carry out that function, but it never entered my mind that I would not take part in it. It was an impropriety that weighs on my heart and I would certainly have forever reproached myself for it, if I was culpable of the least complicity in that misguided decision. I can not stop myself from being sad and upset about it, etc.*

July 2: Today and every preceding day, whether here or at Fribourg, I have not ceased to hear repeated to me how much people regret to see our Fathers depart. From the Bishop to the last cleric, from the Prefects to

⁴ In the reply of Gregory XVI, of December 10, 1831, we meet the word *Societas* twice, *Institutum* once and *Congregatio* once. Orig.: AGR, Letters Grégoire XVI-Mazenod.

the last country people, people say the kindest things, whoever vies to give the greatest praise. All these testimonies of esteem and affection have been expressed with the feeling of most profound conviction. This unanimous manifestation from the whole district is a witness to the good conduct and services of our men and are for them a very much appreciated recompense for their work and an immense consolation for me.

July 3: Letter to the Bishop of Gap to reply to his polite one, to discuss the ordination with him and recommend our community of Notre Dame du Laus to him. Yesterday I wrote to Mister Gretrin, the director general of customs, asking him to instruct the office at Bellegarde⁵ to allow through it our boxes of books, clothes, a chalice and silver ciborium and some vestments taken from France when we established our community at Billens.

Letter to my sister to console her somewhat about her son's decision; told her that I will pass through St-Martin⁶ on my way back to Marseilles.

July 3: General authorization given to Mister Wuilleret, justice of the peace and a deputy to the grand council, to the effect that he has the power to transact my business matters during my absence, collect my rent, rent out, sell, etc.; Notary Reveney at Romont. [p. 141]

July 4: A letter from my mother. Sent the letter to Kotterer⁷ that I did not pass on to him at Marseilles for I believed a while he had mastered himself. Father Tempier included it in one that he wrote to him to let him know that I did not want to have any further direct correspondence with him; Father Tempier profited by the occasion to tell that poor fellow some plain truths.

July 5: I hired Pierre Morel, a man of 30 years, native of Estavayer le Gibloux, a district of Fribourg, as a coachman and servant for other household duties, at the usual wages we give our domestic help, that is 300 francs, plus board and room. This young man was recommended to me by Father Boaney, his parish priest, who gave me positive evidence of

⁵ Bellegarde (Ain): French Customs Office near Geneva and Savoy (at that time the Kingdom of Sardinia).

⁶ St-Martin-de-Pallières (Var), the Boisgelin summer home, where Eugénie and her family lived during the summer.

⁷ Erased: Kotterer.

his morality, faithfulness and religious principles. He promised me sincerely to take up my service with affection, and for my part, I will be a good master to him, as I am for all who conduct themselves well. He also assured me of his consistency since, if he were coming to me only on a trial basis only to leave at the first opportunity, I would not have hired him.

July 5: Letter to Father Aubert. Letter to Jeancard to tell him not to trouble himself any more in looking for a coachman since I have already acquired one. Another mention of my astonishment that they took it upon themselves to bless the statue of the Blessed Virgin while I was away. News that Father Tempier will be returning shortly.

July 5: Before leaving tomorrow, I spoke with Elizabeth, the house maid, about her staying at the chateau as caretaker. She will take care of the house, open the windows regularly and sweep up when necessary, etc. for the wages we usually paid her of 3 louis and ?, as well as two sacks of wheat of ten measures each, use of the garden and firewood. This year we will also give her two bags of potatoes. She will occasionally take some fruit and other garden products to Mister Wuilleret, the man in charge of my business affairs. [p. 142]

July 6: Final departure from Billens very likely never to return. We stopped at Rue to see Madam Maillardoz who had been most kind to all of our missionaries during the whole time of their stay in Switzerland. We also went to the parish priest of Lausanne who had just come back from Ouchy where he had accompanied Bishop Flaget who had spent two days with him. We lost only two hours. I would once again have gladly met the holy prelate.

July 7: I said Mass with great consolation in the new and beautiful church which was rebuilt with the same plan and the materials of the one which collapsed several years ago. The dean told me that during the past years only seven or eight people have entered the bosom of the church. That is probably true, but when you think that only a few years ago you could see only a few foreign Catholics at Lausanne and now you can count 1500, it gives reason for hope. A hundred thousand francs on the church are still owing. The dean proposed that I furnish him with someone to go around France and take collections. He thought that Father Martin could take on this project. I rejected this proposal as impractical. Here, as in the whole Fribourg canton, there has not been a single person who talked to me about our Fathers without expressing to me the greatest regret at seeing them leave. The dean said that they will never really fathom the good

that they have done in their districts. Lausanne will be losing greatly by it and the dean doesn't know how to make up for the loss⁸ in which they will leave him.

At 3 o'clock we embarked on the new boat which brought us to Geneva in less than four hours.

July 8: Departure for Chambéry⁹. The carriage went through Rumilly today. Father Tempier had to make the sacrifice of not visiting Saint Francis de Sales at Annecy, but he would have had to wait for the departure the day after tomorrow to go through that city and we were in a hurry to return home. I admired Father Tempier's spirit of mortification in resigning himself to that privation.

July 9: We said Mass very early at the Jesuit Fathers in the beautiful college built for them mainly by the renowned Mr. de Boigne. In this college I found a good number of people from our diocese, eleven I believe, among others the two sons of Aug. de Montagard, [p. 143] one of Alphonse, the son of Mr. Rey, the silversmith at la Canebière, etc. We arrived at Grenoble at two o'clock today and will leave tomorrow at the same time. The Bishop of Grenoble¹⁰ received us with his customary courtesy.

July 10: We said Mass at the Bishop's house and left only to get into our carriage; we saw no one at Grenoble except the people at the Bishop's house, among others the new Vicar General, who had been parish priest at the Côte Saint André. I noticed that the Bishop hardly missed Father Testou, who did not know how to write and was only good to decide cases of theology. As for the latter, according to the Bishop, theology is not his strong point¹¹ but he writes, speaks and preaches well. The practice of the Bishop here is to use Vicars General very little in diocesan administration. They inadvertently learn about nominations to parishes or other positions.

⁸ To supply for the error = to compensate for the lack.

⁹ Chambéry, Rumilly and Annecy were then in the Kingdom of Sardinia.

¹⁰ Bishop Philip de Bruillard.

¹¹ As we see here, Bishop de Mazenod uses a very familiar style in his diary. So, we can formulate his thought in this way: As for the latter, according to the Bishop, it is the contrary, theology is not his strong point (his specialty, his strength), but he writes well.

In short, I understood that the Bishop needed neither advice nor friends; he is the Bishop, and I think a good one, that is all.

July 11: Arrived at Gap about eight o'clock. The Vicars General learnt of it immediately and came to see me at Aubert's place where I first stopped. They had not yet received from Rome the reply for *extra tempora*. Nevertheless, the seminary was on retreat in anticipation of that letter. It actually arrived today by mail. What a surprise we had when we read that, it being understood that the bishop, according to the plan, was to go to Gap during August, that it was not opportune to grant the *extra tempora* at Marseilles, that is, since the Bishop will come next month, seven parishes lacking pastors will have to wait until the December ordinations to supply them, that an outside Bishop, invited by the diocesan Bishop, to come and perform the ordination had uselessly made sixty leagues, that the deacons who would have been ordained at this ordination could have been ordained priests in December¹²...[p. 144]

That reminded me of what Cardinal Frezza told me at Rome, concerning an approval of capitular statutes which came to that Congregation and went no further. That is that there they do not consider any changes that have been made in Europe, the difference of constitutions of diverse governments, the impossibility which results from that to admit certain clauses, conditions, etc.: no matter what, they proceed as though people and things were the same as they were at the time of the Council of Trent. Thus, if one wishes to make headway in matters that have to be treated in Rome, one must carefully sidestep this Congregation and appeal to some other, such as the Congregation of Ecclesiastical Affairs, composed of men who are skilled in practical matters, men who are acquainted with Europe and who appreciate the changes which time unavoidably introduces into the best institutions when they have to deal with people of other times and other countries, and who, moreover, are themselves also bound by laws which they have not made and which they have no power to evade.

July 12: Letters accumulated at Gap. From my uncle who passed on to me the one from my nephew which gave me the first news of his vocation to the Society of Jesus. From Dassý who told me that his little manuscript is completed, ready to be submitted to me. From Father Lagier¹³

¹² The bottom of this page (pages 143-144) has been cut off.

¹³ Erased: Lagier, named Superior at the Calvary in Marseilles.

who continues to complain about the work I imposed on him. From Father Honorat who informed me that the young policeman has seriously begun his business affair and that he is very pleased with it, that Father Hermitte seems content, that more and more people are coming to the shrine, and that people are forever asking him for more missions. From Father Telmon who would like to make a change in the plans for some settled repairs, which will not happen since the project that he proposes has no merit. From my sister who did not receive my letter from Billens and who still does not believe the news¹⁴... [p. 145] People were expecting large sparkling colored lights, ornaments of every kind, etc. The sight of this dull and severe looking statue, without any ornaments, astonished them and they even expressed their dissatisfaction with it. To please them, you would have needed brilliant red, blue and gold. Poor Chanuel, who so rightly was pleased with his work, has been humiliated, but I myself am not surprised by this.

At the same time Jeancard told me that the Mayor of Marseilles sent my uncle a report of the city council's deliberation concerning St-Joseph. The deliberation said that the council would censure the construction works, undertaken illegally according to it. The Bishop rejected that censure in a dignified manner. I would have wanted him to complain to the Prefect for having signed and approved a deliberation which included a veritable encroachment on an authority superior to a municipal council which has no right to exercise a censure on the Bishop. Take it or leave it. You recognize the usefulness of the auxiliary chapel, that is fine; do you want the church? take it under the conditions to be agreed upon. Do you not want it? Leave it. The owner will do what he wants with it, a synagogue, a theatre, whatever seems good to him, then you will build the church as you see fit and as legally as you please.

Jeancard's letter also contained some more very sad news about the conduct of several priests. It seemed that Henry Montagnac and especially Reynier¹⁵ compromised themselves. That latter, an habitual offender, for since he got himself expelled from the Congregation did some very foolish things. He is not the only one, unfortunately, among those expelled

¹⁴ The news is of the vocation of Louis de Boisgelin. In the several lines that have disappeared from the bottom of this page, Bishop de Mazenod started to speak about the blessing of the silver statue of Notre Dame de la Garde.

¹⁵ Gustave Léon Reynier, from Marseilles, left the Congregation in 1831.

who have given that sort of scandal; but what can you expect from that pile of perjurers and apostates?

July 13: I sent my dear and faithful traveling companion back to Marseilles. He will be there two weeks ahead of me and will prepare everything that must be ready for me before I arrive. His absence simultaneous with mine was a sorry predicament for many business matters which [p. 146] suffer from too long a delay.

And here is another one. We were peacefully absorbed in a community conference.¹⁶ Dear Brother Joubert¹⁷ had already left after my short talk and his *coulpe*. I had continued speaking to the Fathers about my visit when the Brother came back in to inform me of the arrival of the Secretary General of Gap who came, one could say, as a special mailman to bring me messages from the Bishop-Elect of Gap. One of those letters had been addressed to me by the Prelate when I passed through Grenoble, the other at Gap. They both had the same purpose, that is, to let me know of the extreme embarrassment of the Bishop of Belley¹⁸ and himself concerning the consecration which was to take place on the 25th. The Bishop of Annecy who was to be an Assistant with the Bishop of Autun was sick and begged to be excused from attending the ceremony. The Bishop of St-Claude, invited to replace him, was also indisposed, the Bishops of Puy and St-Dié, to whom they had written, did not reply and there was no further hope of having them. The result was that they did not know where to turn. The last resort was the poor Bishop of Icosia on whom one can apparently count on in desperate cases. So, they turned to him. The letters could not have been more insistant and the need very urgent. What was I to reply? That I had already informed my sister that I would spend a few days with her in consolation for the decision of her eldest son who wished to leave her and become a religious, that people were expecting me soon at Marseilles where the General Chapter was to take place immediately, that traveling tired me out, especially nights spent in a carriage almost make me sick? If I did not want to be of service, those reasons would have

¹⁶ He is writing here from N.-Dame du Laus where he stayed until July 21st.

¹⁷ Pierre P.N. Marie Joubert (1801-1870).

¹⁸ Bishop A.R. Devie of Belley. The bishops who follow are: Bishop-Elect of Gap, Aug. de La Croix; Bishop P.J. Rey of Annecy; Bishop Jean-Marie du Troussel d'Héricourt of Autun; Bishop A.J. de Chamon of St-Claude; Bishop Maurice de Bonald of Puy; Bishop Eugène de Jerphanion of St-Dié.

come to me and I would have felt justified in excusing myself from undertaking in sweltering heat such a long, painful and costly trip. People might scold me for feeling obliged to do it. But it would be worse to refuse such a service in the situation in which Bishop de La Croix finds himself. However, since it would be so difficult for me to make this trip which goes against my grain and would tire me out even more while running the risk of finding on my arrival at Bourg one of the invited Bishops, here is the middle ground I have taken. I will not leave for Saint-Martin on Monday, as I had agreed to with my family. I will wait at Gap until Thursday for another letter from Bishop de La Croix which will tell me for certain the reply of the Bishops of Puy and St-Dié. If they [p. 147] have arrived or have written that they will come, that is final. I would prefer this and certainly I pray to God not to be obliged to something else. If, on the contrary, they have replied negatively, then on learning of it I will still have time on Thursday to set out that same day and to arrive two days before the consecration set for the 25th, the feast of Saint James. Then it would be up to me to offer to the good Lord the sacrifice of a visit to my sister, so necessary in the circumstances in which she finds herself, and for me such painful fatigue of so long and depressing a trip due to the heat which we have now. And all that because the Bishop of Belley preferred to have the consecration at Bourg, although it would have been easier and more convenient to have it at Gap.

July 14: A letter to my sister to inform her of the change in our plans so that they do not come to meet me at Peyrolles on Monday as I had written her to do.

A letter to Tempier telling him of my adventure and asking him for several effects which I will need, such as a soutane, my pectoral cross with relics, etc. I let him know the plan I have of proposing to Courtès that he be the Superior of the Major Seminary at Marseilles. One of two things; first, if he accepts it, he is certainly capable of fulfilling the duties of that office. If he does not want to do it, he will not be able to further complain that we are forever leaving him at Aix.

A letter to Father Lagier, a director of the Major Seminary at Gap. It was to repeat to him even more explicitly than I told him the other day that it would be sinful for a director not to give Communion to a condemned man whom he judges to be well disposed, that the French custom, which however is no more general, is nothing but a pitiful abuse which the Supreme Pontiffs have not ceased to denounce, especially Benedict XIV

who wished this abuse to be stopped wherever it still existed, that the wretched argument of convenience which people still have the audacity to quote cannot annul the obligation of the divine precept to receive Communion at the hour of death, that I most readily consent to administer the sacrament of Confirmation to such an unfortunate person, but I consider that first he must fulfill the obligation of annual Communion which he certainly neglected, that I offer to resolve the difficulties in order to give it to him myself, for which¹⁹ nothing more [p. 148] is needed than an altar in one of the prison rooms if there is no chapel, or even in the prison cell if necessary; that it be well understood that this Communion is to satisfy the present obligation and there still remains the duty of receiving the Eucharist in danger of death. I hope that this forceful letter based on principle, joined to my other arguments and the strength of my words the other day, will produce their desired effects, and that the poor sufferer will receive all the help he needs and to which he has a right. That good Father Lagier, all entrenched in narrow minded thinking, was already stunned when he heard me speaking the other day and assured me that he would never have dared to do it, that the very thought of giving Communion to that poor condemned man would never have entered his mind. To enforce the idea and put him on guard against some insinuations of certain priests, directors like himself at the Major Seminary, who heard me and said nothing, I recounted to him what I did for the famous Germaine who was guillotined at Aix in 1812 or 13. Tears came to the eyes of those priests when they heard the account of the admirable dispositions of that woman to whom I gladly gave Communion on the very morning of her death and who received it with better dispositions than perhaps any of us has had when we went up to the altar. God's grace made her a hero of virtue. It is not possible for me to refrain from recording somewhere the details of that beautiful death and the holy preparation that preceded it. I told those priests that the present chaplain of the Conciergerie at Paris fully professes the same teaching on this matter and does the same as I did for poor Germaine. To put Father Lagier at ease, I ended by telling him in the presence of Father Arnaud, the Vicar General, to do as I have done. Go ahead in that direction without even asking permission from the Vicars General. When you have done so, they will praise you and Father Arnaud immediately replied: we will certainly not investigate you for it. I will be very pleased if they follow my advice. Otherwise,

¹⁹ In French the word *ce* should be *cela*, meaning that.

if they do not, I would certainly refuse absolution to that confessor when he comes to confess to me as he has in the past. But I hope he will do his duty. [p. 149]

July 15: A letter to Father Honorat. I do not want to sell the house at Nîmes. If we can rent it, so much the better, if not, have patience; but to sell a house, with fitting accomodation for a community, of which we would not regain even half the price of its worth, that would be renouncing the hope of returning to the diocese where our members have already done so much good and for whom the Lord may yet reserve still more. The Bishop of Nîmes is very old²⁰. When the good Lord calls him to himself, it may well be that Father Laresche will not retain the same influence and continue to exercise his strange dominion over the Prelate and the diocese. A new bishop, seeing things from his own perspective, may possibly recognize the advantage of recalling a Congregation, devoted to the episcopate, which will dedicate its existence, zeal and all its powers to the conversion and sanctification of souls. So, it is better for us to wait. My feelings have not changed in this matter, even though they almost forced our hand to sell. In the same letter, I called him to the General Chapter and especially Father Telmon besides. A letter to my mother to neutralize her concern.

July 16: Thanks be to you, my God! for having arranged some joy for me, in the midst of the boredom and adversities of a painful trip, by procuring your glory and to doing some good, a lot of good, for several souls that you have redeemed with your blood. The policeman at Lumières has abandoned his disorder. Father Honorat tells me that he feels so happy about it that he absolutely wants to write to thank me. The Lord sent me to Lumières for that, he inspired me to do what led to this happy outcome. I came to Gap to confer the sacrament of Holy Orders; the absurd decision of the Congregation of the Council decreed that there was to be no ordination. But the good God had not brought me to Gap for that reason. In the depths of a jail cell there was a man faced with a public curse, a vile criminal, a scoundrel condemned to death, who was waiting [p. 150] for the final word from Paris to see himself led to the scaffold. This unfortunate fellow, forsaken by men, was not deaf to the voice of the minister of religion who came to bring him a message of peace. He

²⁰ Bishop Petit-Benoît de Chaffoy. He died on September 29, 1837.

came to his senses, confessed his sins and his dispositions seemed so excellent that the minister reconciled him to God. There he is in his cell, concerned only about his salvation. There was nothing more to be done for him except to recommend him to the mercy of God. Such would have wished the horrible prejudice, the barbarian abuse which mercilessly refuses any other religious comfort to a man condemned to death. That there is a divine precept to receive Holy Communion before one dies, that the sinner who is reconciled with God is bound to the obligation of the annual Communion, which is more compelling as each day goes by, has no importance at all to them. No, the custom said it was not proper to give the Body of Christ to someone condemned to death, and would hinder him from fulfilling that great duty and violently deprive him of the right that he had to share in the Eucharist in his terrible situation. He would have undergone that atrocious injustice if the good Lord had not sent me to Gap. May God be blessed a thousand times! Father Lagier spoke to me of this man. Immediately I decided on the principles to be followed. Father Lagier is a good priest. He admitted to me that he would never have taken it upon himself to contradict the opinion which, after hearing my reflections, he instantly recognized as erroneous. From now on he will act in the same way, bothered neither by the astonishment nor blame from certain brother priests who have grown old in the contrary prejudices. Meanwhile, I took upon myself the task of sanctioning by my example the doctrine I teach. Today I went to say Mass in the prison. All the prisoners and some other people took part in it. Fathers Lagier and Mille served at the altar. We obtained permission for the condemned man to be freed from some of his irons to be able to come to the chapel. He still had enough chains to make his presence known whenever he made the least movement. Actually, we only heard him when he came in and once kneeling he remained still, reading from his book throughout the entire mass. At Communion time, I moved everyone aside to [p. 151] station him on the lowest altar step. The feast was for him, the honors were due to him since, even though he was condemned to death and weighed down with chains as I saw him, he was then reconciled with God. God had pardoned his crimes; to my eyes he was to be admired, a privileged person for whom the Lord had worked marvels, to whom I was going to give the efficacious means of perseverance, someone predestined who would possibly be in heaven in a few days. Even though several other people were to receive Communion, I spoke only to him. Those words were inspired in me by our divine Saviour Jesus Christ whom I was holding in my hands and they penetrated the very soul of that poor Christian who broke out in tears. I

was also moved and tears fell from the eyes of everyone present, even the prisoners who were undoubtedly overjoyed at such a scene and themselves felt the workings of grace on hearing proclaimed the mercies of God in favor of a great sinner, but a repentant one, as they no doubt were themselves at that moment.

After the holy sacrifice, I had the condemned man come forward again and spoke to him as an immediate preparation for receiving the Holy Spirit through the sacrament of Confirmation that I was to administer to him. His tears did not dry up and it seemed that our hearts were truly ardent when all those marvelous things happened before our eyes through my great ministry. I concluded by giving a blessing with the Blessed Sacrament. They do it sometimes in that chapel, and it was fitting that nothing be lacking in the solemnity of this day.

July 16: A letter from the Bishop of Gap informing me that the Bishop of St-Dié had finally arrived. Nevertheless, the Prelate, on his own behalf and that of the Bishop of Belley and other bishops, such as Bishop Flaget, etc., urged me to come to the gathering. I thanked him for it; I do not have enough good health to spare. Six nights spent in a carriage was a sacrifice I could make for the sake of rendering an important service; God would have assisted me due to my good intention; but there is no further necessity so it is with great pleasure that I exempt myself from that drudgery. [p. 152]

A letter from Father Guigues²¹ to have me change my mind about expelling Kotterer. That is strange! The reasons he puts forward for not dismissing him are the very determining ones for applying this sentence of condemnation to him, so true it is that better spirits allow themselves to be duped by preconceived notions. In this matter it is nothing else but that the habitual dread of our dear Fathers at Osier as to what people will say in the diocese of Grenoble, so strangely formidable in their eyes. Father Guigues took it upon himself not to pass on to Kotterer the letter of Father Tempier in which were enumerated Kotterer's defects. It is strange to hear from Father Guigues, who probably read them, that after all Kotterer is not a bad priest. Is it true then that only sins against the sixth commandment make a bad priest? What nonsense! My dear sons, you are still too young to give advice to your elders!

²¹ Words erased: Guigues, Kotterer, sixieme, conseils à vos pères.

July 17: Letters from Cailhol, my mother, my sister and Jeancard. The latter is still talking about the church and auxiliary chapel at St-Joseph. I think that the chapel should be built before I treat of the church with the municipality. Jeancard believes that will be difficult and tells me that the municipal council would go back on its vote and there would result from it either that the church not be completed and would remain in the actual state as my property, for the use of which a rent of 3000 francs would be paid to me annually according to the proposal of Mr. Clapier which Mr. Payen had rejected; or the annuities to make up the sum of a hundred thousand francs go to 10,000 francs instead of 5,000, with the other conditions remaining the same. The first arrangement, according to his view and mine as well, is better since I give up nothing and keep my guarantee without incurring new expenses. Later on, when less demanding times and attitudes than today may come about, the church could be completed and the transfer of property be done in a more correct manner.

July 18: A letter from Father Tempier. He informs me that an important letter has just arrived for us from Corsica. It is a petition [p. 153] or the offer from five or six municipalities of the province of Balagne, covered with more than a hundred signatures, notarized by six mayors, which municipalities request that I establish a house of our Fathers in their province, the most beautiful and central of the whole island, and offer me a monastery with a suitable church which they promise to repair. That plan gives me the greatest pleasure. I prefer this establishment to that of Vico. So I immediately replied that we respond to the zeal of those fine people. If we can finalize an agreement with them, the house at Vico would become a country house for the Major Seminary and nothing would hinder us from placing our philosophers there. A letter to Tempier in this vein. Father Telmon had already written to me in most glowing terms about the site, the monastery and the church at Balagne.

July 19: Going over the house²² accounts, I noticed that this year's expenses are exorbitant. The Superior placed the blame on those who took care of the house this winter; considering that it was a Grogard²³ and a Hermitte who were in charge, that is understandable. However, I would believe as well that the deficit therein has been largely due to the great

²² House at N.-D. du Laus.

²³ Erased: Grogard and Hermitte.

number of priests or other clerics who daily pass through Laus, who have lunch there or an evening meal and who never think of giving a penny; not one of them offers to say a mass for sacristy expenses. Our overly timid Fathers, not considering that they in this way allow the goods of the Congregation, of which they are not the distributors, to be consumed, do not dare to say anything to all those parasites to make them aware that something that can be done for a lone visitor cannot be done for the great number of people whose devotion attracts them to Laus, because the sum total of such expense exceeds the community's feeble resources, which suffer an unnecessary deficit from it. If we were able to give alms, we could find a better place to put them than feeding [p. 154] some impolite people, indiscreet to the point of not understanding that we could do without the honor of welcoming them and even more of accepting the burden of feeding them. So, I can not approve the false politeness of our Fathers which leads them to give away what does not belong to them. If they need encouragement to demand a truly just payment, they would only have to see what is done elsewhere, for example at the Grand Trappe, etc. and without going further, I read this morning in the house account that Father Mille paid 20 francs to the seminary at Gap for spending several days there during a pastoral retreat, occupied in hearing confessions of priests on retreat. We must absolutely remedy such a crying abuse.

July 20: A letter to Tempier. I went into some detail about business matters at l'Osier. Father Guigues would have wanted to consult us: 1-about a tree plantation which had already been decided, but he wanted us to examine it better as to the location so as to spare us any regrets. 2- They have an old clock in the house. The people to whom it belongs would consider giving it to us, but we would have to agree to repair it. That is a constraint of which he thinks it would be good to be rid of. 3-They are undecided about the place where they can build the bell tower, as there are many difficulties; according to him it is good, if we have to build it, to profit by the presence of the one he calls a brother collector, that is Dupuy, or to give up the idea entirely. 4-We seemed to want to acquire a property and a house, it is a favorable moment, supposing that we persist.

A letter to my mother. I told her clearly that it is a matter of my nephew's vocation. There is nothing for her to be troubled. It is a grace that God is offering him, that much the greater since the way that he is

called to²⁴ follow is more perfect, removing him further from the world and leading him closer to God. We ought to thank the Lord for thus perpetuating the priestly order in our family. My great uncle began with [p. 155] the past century; then came his nephew, the Bishop of Marseilles, then myself. It is very consoling that the fourth generation is furnishing its own. Louis has been chosen. I greatly hope that, if Eugene marries, one of his children or one of Césarie's will walk in our footsteps and give the example to future generations until the end of time, if our family lasts that long.

A letter to the Bishop of Gap, in reply to the last one he wrote to me, to ask pardon for not accepting his second invitation. My letter is very affectionate.

July 21: Departure from Notre-Dame du Laus going through Gap. At Sisteron I was introduced to Mr. ²⁵..., a former commander of the place, a religious man who comes to Notre-Dame out of devotion.

July 22: Arrived at Peyrolles at 2 o'clock this morning, where Mr. de Boisgelin had come to pick me up with his convertible. We left after 4 o'clock for Jouques. Visited the chapel where Banqui and Mison²⁶ are buried. Arrived at Rians in time for Mass. Everyone who met me were overjoyed to see me, recalling the mission which I had given in that town in 1820, I believe²⁷. Father Gourin is still the same parish priest, a simple and good man. Wind tore out the cross less than a year ago. Fortunately, other memorabilia of our passage still remain. After three hours of difficult walking through stubble fields²⁸, we finally arrived at St-Martin where I must rest for eight or ten days which I certainly need.

A letter from my mother in desolation over her grandson. A letter from my sister filled with resignation. A letter from Father Flayol telling me how edified he was with the piety of my nephew, Eugene de Boisgelin,

²⁴ Mss.: the French has de instead of à.

²⁵ The name was not written.

²⁶ This is the only place in all of Bishop de Mazenod's writings that these names appear.

²⁷ The mission at Rians was preached from November 11 to December 22, 1822.

²⁸ Pallières: this word is not in French dictionaries. Something possibly close to it is the Provençal word "palhiera": hayloft, barn.

who was good enough to accompany him as far as St-Martin. The young man, after leaving Marseilles with him, did not want to eat after midnight. He wanted to receive Holy Communion at his Mass which he served at Barjols where they stopped after leaving the carriage. [p. 156]

July 23: A letter from Father Martin. Their falling accident was a little more serious than he had first told me. He will be held up at Billens until month's end after his fall which struck a nerve. Father Bernard got away more cheaply. He sent him to the border to prepare the way for the convoy to pass. That convoy left from Billens on the 18th, according to the letter they received from the Director General. His reply was both prompt and polite. Here it is: *Your Excellency, in the letter you deigned to address to me on the 2nd of the present month, you requested free passage of various household effects which you used in Switzerland where you had been living, and which you wished to send from that country to Marseilles. They include (there follows an enumeration of articles), I hasten to inform Your Excellency that, according to your wishes, I have given orders to the customs office at Bellegarde to allow, as a very special exception, those parcels to be directed, without investigation, immediately and carefully, to the customs office at Marseilles which, according to the assurances that you have given me that the objects they contain came originally from France, will admit them purely and simply, if they have been properly stamped for duty. Please accept, etc.*

Father Martin tells me that the announcement of their departure aroused the most heartfelt and sincere regrets everywhere. Those benevolent demonstrations have only increased since my visit. He received several deputations from neighboring villages who came to bid farewell to our missionaries on behalf of their parishes. The Romont authorities came down as a body to the chateau to express all their regrets at seeing us leave. The desolation has now spread to the area of Geneva, people wish to stop them as they pass. It would be impossible to see a more touching farewell; the Mayor and Prefect of Romont continue to repeat that during the seven years that our Fathers lived in their country, there has never [p. 157] been a word of complaint about them from any of the groups which had divided the country, and that is repeated everywhere.

July 24: Various letters to several people.

July 25: A letter from Tempier. Where should we station Desnoyers?²⁹ What position should we give to Gilly?³⁰ For the Grey Sisters, must we limit ourselves to the powers given to Father Jerome and several others of his priests?³¹

Father Telmon, acknowledging my call³², observed, as did Father Honorat, that we can not leave Hermitte alone at Lumières; he plans to stay. Father Chauvet pronounced his vows on the feast of Our Lady of Mount Carmel. Raffaelli asked to make a trip to Corsica to attempt to save his brother who shot and killed one of his enemies. The buyer of our property at Tholonet has withdrawn his offer. Father Bermond contracted scabies at the hospital. Regularly there are some cases of cholera in Marseilles. Only by miracle have they escaped an epidemic. Father Magnan has been delegated by the house at Aix.

July 26: Letter to Father Tempier. We must place Desnoyers at Grandes Maries; he can simultaneously act as confessor to the St. Clare nuns. We will find another similar position for Gilly. We should not habitually treat the Grey Sisters in a privileged manner. In default of those of their priests already approved, they should choose a priest approved from the diocese. This measure is that much more opportune since we have some misgivings about their habits in relation to frequenting the sacraments. To the present those ladies have eluded the supervision of extraordinary confessors by not opening their mouths to them whenever we send them at Quarter Tense of the year. Father Charles explained in detail the matter of the Corsican priest whom he sent away from St-Barnabé because, he said, he was turning his priests away from the rigorous maxims that they profess in their area.

²⁹ The Abbé J.L. Théophile Marie Desnoyers (1803-1866) was chaplain of the Ladies of the Sacred Heart at St-Joseph beginning in 1838. After that he was chaplain to the Visitation Sisters at Grandes-Maries.

³⁰ There were two Abbés Gilly at Marseilles at that time: Joseph Casimir, who died on November 2, 1837, while Assistant at the Trinité, and Honoré-Sylvain, chaplain at the insane asylum, who died in 1865.

³¹ P. Jérôme, Superior of the Religious Men of the Christian Retreat and chaplain to the Sisters of the Christian Retreat (Grey Sisters)

³² Call to the General Chapter at the beginning of August 1837.

I will leave Father Telmon at Lumières. I am permitting Raffaelli to go to Corsica, but we will have to see what to do when he returns. I will go to Marseilles by private coach. I will call [p. 158] Father Mouchel to the Chapter.

July 27: A letter from Jeancard. Urgency regarding the organization of the Minor Seminary. Bicheron³³ had a long conversation with him. He did not hide his fear of losing most of the paying students. He got in touch with Tempier about it. Bicheron was very frank. It is certain³⁴ that Desnoyers is incapable; besides, he does not have the confidence of either the pupils or the teachers. Even Pontier, if we forced him to become head of the house, would not want him for assistant. Espanet does not have the will power, the knowledge nor the necessary talents to adequately teach rhetoric. There remain Chassangle and Ténougy who have the talent and good will, but are apprentices who could not function as teachers unless they were supported and directed by an experienced and capable superior, someone whom they trust.

Bicheron went home filled with great sorrow at seeing the embarrassment created by his decision to leave. The next day, he wrote the following letter to Jeancard: *My dear friend, the conversation that I had yesterday with Father Tempier stirred a great anxiety in me. I can not reconcile myself with the idea of causing any grave embarrassment to a prelate who has honored me with such benevolence. Besides, I can tell you, I love this house where I have put forth so much work, and if I were condemned to see it compromised in some serious manner through my fault, I would escape a hundred leagues away so as not to witness it. So, please tell Father Tempier that I beg him to consider my resignation as null and that I am entirely at the Bishop's disposition. However, do not make this proposal in such a way as to be in the least displeasing. I am truly aware, my dear friend, of the full extent of this new commitment. I entirely reject any other career. I renounce those ideas that used to really please me, for in*

³³ Placide Bicheron (1796-1868). For a while he was Vicar General to Bishop Guibert at Viviers and, after that, professor of Church History at the Aix Faculty of Theology.

Others named as well, July 27th, the Abbés: J.L. Théophile Desnoyers; François Symphorien Pontier (1802-1879), Assistant at St-Vincent de Paul parish; J.B. Célestin Espanet (1805-1864); J.B. François Chassangle (1813-1865) and Ténougy. The Founder wrote Ténouchi who is not mentioned anywhere else. It may be François Ténougy, a seminarian at the time, who was ordained a priest on September 21, 1839.

³⁴ It is certain, evident.

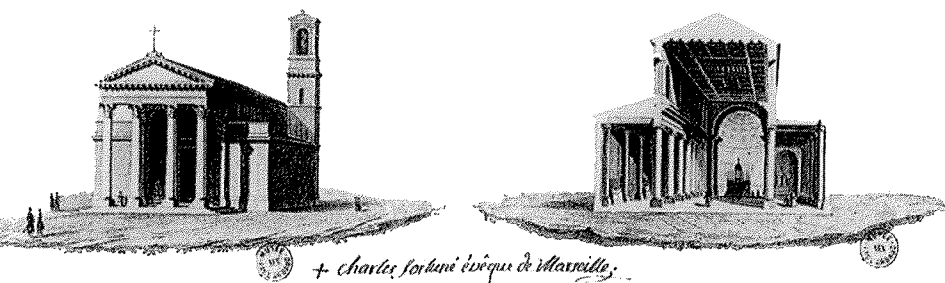
several years my habits will have become so strong that there will not [p. 159] be any way to overcome them so as to attempt some other occupation. But, if people think that I can still be of useful service, I gladly offer myself. You understand that there can be no question of my stipulating any condition, my commitment is entire, without reservation. I submit to His Excellency the ideas suggested by my studies and experience, and leave the final decision to him. Farewell.

July 28: Reply to Jeancard's letter. I conclude that we must keep Bicheron for the Minor Seminary, appointing a good financial treasurer for him for temporal matters. We cannot hide the fact that the mania, which has taken hold in Marseilles to send their children to Fribourg and Chambéry, deprives us of the majority of those who pay their board and room. On the other hand, Menpenti attracts all those whose parents are not very religious. The situation is critical. I see no one besides Bicheron to withstand the shock. It has been shown that Desnoyers is not capable. With me Bicheron has no need for regrets for his dedication. All I ask of him is not to leave us strangers to his seminary which is an essential part of our administration.

July 29: A letter to Father Telmon. I agree that he remain at Lumières during the Chapter since Hermitte cannot be left alone. I speak as a father to Telmon, giving him several recommendations from which I hope he will profit. A letter to Courtès to call Father Mouchel to the Chapter. A letter from Tempier. D'Herbes to the Chartreux, Léautier to the Carmelites, Gallician³⁵ to the Retraite³⁶ due to his incompetence and other things. A letter to Tempier for various matters.

³⁵ F.M. D'Herbes (+1884), J.B. Laurent Léautier (1799-1865), Jean-Joseph Gallician (1769-1847), all priests at Marseilles.

³⁶ Probably chaplain for the Sisters of the Christian Retreat.



The church of St. Lazarus in Marseilles, as it appears today. It was built partially with money furnished by the de Mazenods and blessed on March 18, 1837.

Cf. JM March 14 and 18, April 4, 1837.

Above, the outside and inside plans, bearing the signature of Bishop Fortuné de Mazenod.

TEXT

August - September

[**August 1**] A trip to the mill at Ginasservis¹. It is very wise to buy some adjoining properties, belonging to various individual people. These properties are very expensive. They will cost 4,000 francs. We must form channels² at three places. It is forbidden for riverside residents [p. 160] to draw water to the detriment of farmers. The house is unlivable and needs repair, but to agree to all those expenses, the farmer, who will profit from it, would have to ask a rent equivalent to four percent of the sum which we will use.

Coming back to St. Martin, my brother-in-law and I tipped over. I hit my head, but my hat saved me and, above all our guardian angels, whom I thanked for drawing me out of the carriage, which was upside down. Without this help from on high, this birthday would have been the last day of my life, but I am sure that at the very moment I was falling, several of God's friends were praying for me. For quite some time now, only saints' prayers have kept me alive. I hope they will help me to work out my salvation which, it seems to me, is daily becoming more difficult.

¹ When he was at his sister's place in the summer home of St-Martin-de-Pallières (Var), Bishop de Mazenod accompanied his brother-in-law, Armand-Natal de Boisgelin, to the mill at Ginasservis, in the Rians district. This mill, which had belonged to the Mazenods (cf. Eugene to his father, August 16, 1805), now belonged to Madame de Mazenod. It was foreseen that Eugenie would receive it as an inheritance; her husband was the administrator. Bishop de Mazenod had always considered Armand-Natal negligent in the management of his family's goods, so he wanted to go and examine for himself the condition of that property. Already on August 16, 1828, he had written to his mother: "Armand will allow Mr. Hugues to die without having finalized the business of Ginasservis. He will be upset, no doubt, with my reflection but I do not know how better to describe the negligence he has for all matters that concern him, he and his children even more than ourselves".

² Martellière: a canal (a narrow passage of flowing water) fitted with flood gates to allow water to pass (Littre).

At the beginning of my ministry I galoped along. My rate of speed very likely hindered me from seeing dangers scattered on the way, if I remember rightly. At least, I scarcely thought about them; whether through recklessness or preoccupation, I had little fear of them. Now that I take little steps, it is really different and I count every stumbling block one by one, briars clutch at me from every direction, thorns pierce me to the heart, cold freezes me, heat stifles me, illness weakens me, infirmities weigh me down, morally speaking I mean, for whereas my body has suffered from excessive work in the diverse ministries, that I have fulfilled for the 26 years of my priesthood, the strength of my temperament has furnished me with vital resources, which can still sustain me even though I am very aware that today I have entered my fifty-sixth year. [p. 161]

August 2: The anniversary of my baptism. Before leaving St-Martin to go to Marseilles, I said, at the Mass, with a profound sense of gratitude, repentance and confidence, joined to what I dare to believe, sincere good will, these beautiful prayers from the Vienna missal: *Deus benedicte, qui secundum misericordiam tuam magnam, regenerasti nos in spem vivam haereditatis incorruptibilis, da nobis semper, sicut modo genitos infantes, rationabile sine dolo lac concupiscere; ut in eo crescamus in salute. Deus, cuius inaestimabili caritate, filii tui nominamur et sumus, da nobis huius virtute sacrificii, ut qui in baptismo Spiritum adoptionis filiorum accepimus, promissam benedictionem haereditate capiamus.*

Quam dedimus, tibi, Domine, in baptismo fidem, eam nunc ad altare tuum renovamus, abrenuntiantes Satanae, et Christi legem adimplere statuentes, da, ut qui vitae [im]mortalis, quam nobis pollicitus es, pignus accepimus, vitae immaculatae, quam spopondimus, perpetua incrementa capiamus³.

3 Blessed may you be Lord, you who in your great mercy have given us new birth to a living hope of an incorruptible inheritance, grant us always to desire, as new-born infants, pure rational milk so that through it we may advance to salvation. (Cf. I P 1, 34 and 2,2).

God, thanks to your inestimable love, we are called to be your children and such we are (Cf.: 1 Jn. 3,1), grant that, through the power of this sacrifice, we, who have received the Spirit of adoption as children in baptism, may obtain the promised blessing as our inheritance.

Lord, this faith, that you have given us at our baptism, we now renew at your altar, renouncing Satan and choosing to fulfill the law of Christ; grant that we, who have received a pledge of the eternal life promised to us, may gain continual growth in the sinless life to which we have dedicated ourselves.

In the evening of this same day, I came to the Major Seminary in Marseilles in order to open the General Chapter of the Congregation tomorrow. All of our Fathers had gone to bed, except for Father Tempier who was waiting for me with the priests from the Bishop's house.

August 3: The Chapter Opening had been set for today, but since our Fathers from Corsica have not yet arrived⁴, I will put it off till tomorrow. All of the others who are to take part in the Chapter are here. This reunion is rather touching for a father, surrounded by his sons. Father Courtès will arrive only today. The feast of Blessed Ligouri, that they celebrated yesterday at Aix, attended by the Archbishop, held him back since he was to preach a eulogy of the saint. [p. 162]

[End of August]: The Chapter Acts will bear witness to what has taken place in this memorable assembly through the good spirit which animated all its members. Everyone was very happy to be gathered together in such circumstances. Actually, the Chapter gave the image of a family, united around its head, in which all the members are making great efforts to become worthy of their mission. The most fraternal cordiality reigned throughout. The greatest zeal to attain the perfection of their vocation and attachment to my person and to the Congregation were manifested effusively. We left with the firm intention of profiting greatly from the lights that God had showered on the assembly and to work efficaciously for our own perfection and the advancement of the holy work confided to us.

The continual occupations during the Chapter concerning the interests of the Congregation absorbed all my time. I left my diary aside; after the close of the Chapter, there were many business matters for me to conclude. The frequent conversations that I had to have with each of those who had come to surround me, and the instructions that I had to give them, etc., diverted me from every other project. So, my diary was not continued and later, the diocesan business matters and the crowds of people, who wanted to see me after such a long absence, occupied me so greatly

⁴ The Chapter of 1837 was held at the Major Seminary of Marseilles, August 4 to 8. Father Guibert was ill and did not come from Corsica. Father Moreau arrived early on the 8th and took part only in the closing ceremony, on the morning of August 8. This chapter was almost exclusively concerned with the interior life of the Congregation, cf. J. Pielorz, *Les chapitres généraux au temps du fondateur*. Ottawa, 1968, vol. 1, pp. 113-162.

that I have, so to say, lost the habit I had formed of daily writing down the day's events.

During this interval, cholera, which was winding its way around the city for some time, broke out with much greater intensity. I hurriedly sent home all of our fathers, keeping here only those of the two houses which must brave the danger since they are at their posts.

On the feast of the Assumption, I officiated pontifically at the cathedral both in the morning and in the evening. I took part in the general procession and gave Benediction in the evening. On Sunday in the octave, I went to say Holy Mass [p. 163] at Notre-Dame de la Garde to place myself, all of our men, and the whole diocese, under the protection of the Blessed Virgin. Before Mass, I gave an instruction to the faithful who filled the holy chapel and, during the holy sacrifice, I gave Communion to a great number of people. I do not know on which day they brought a horribly irreligious young woman to me. I do not know whether it was from an obsession or demonic possession that she hated God and Our Lord Jesus Christ as much as they are hated by the Devil, whom she loves with all her heart, to whom she dedicated herself many times by writing him letters traced with her blood. Her rage against the Saviour went as far as renouncing him, blaspheming him and profaning his sacred Body by receiving him after having committed criminal actions, that she wanted to commit with the demon since she loved him so much, imagining him to herself as ugly as people represent him. One day she wanted to prove to her confessor that she was not exaggerating in telling him all her horror stories, and for that called him into the sacristy and showed him the sacred host that she had spit out in her handkerchief. I shivered when I heard this account. Nevertheless, I took it upon myself to speak kindly to this unfortunate girl. I showed her that her hatred was unable to harm God in any way, that she alone was feeling the real hurt since, after all, God would be as glorified by exercising his justice over her as he would have been in rewarding her with his mercy, if she were good and virtuous. Her conversation was certainly not that of an insane or wild person. Her mind was very clear. I asked her if she would like to get out of that state; she assured me she would like nothing better, but on that very day she had promised the devil to renounce the Blessed Virgin, as she had already renounced Jesus Christ. She asked for my blessing which I gave her without hesitation. The next day she wrote to her confessor in a very good spirit to ask him to hear her confession and even to give her Holy Communion. I

encouraged the confessor [p. 164] to hear it and, according to her dispositions, to absolve her.

After Father Guigues had explained to me Kotterer's⁵ position and situation, so as to quietly free myself from that man, I authorized him to go home.

I found here a petition from the mayors, parish priests and people of Balagne in Corsica, requesting an establishment of our Congregation in their province. It is too honourable for me to refrain from transcribing it:

Your Excellency,

Two Fathers⁶ of your congregation have just opened missions in Balagne, we have witnessed the good that God has worked through them in the areas which were able to welcome them. Word has spread throughout our whole province and there is not a single parish that does not want to experience the same good fortune. That joy, they promised us, is what we hope for and for which we will not cease asking, begging and insisting upon, until our wishes are completely satisfied. However, Your Excellency, no matter how great a good comes from a mission, the fruits can not last if those, who have been the instruments of Providence in the regeneration of a district, do not reappear from time to time to consolidate and maintain what they have begun. So, we wish to continue and perpetuate the holy work of the missions among us; it is to this purpose that the parish priests, rectors, mayors and civic leaders of Balagne approach your Excellency to request that some of your religious come and live in a monastery in the centre of their province. We are aware that other places have asked you for the same thing. We will not set before you, to influence your decision in our favour, the beauty of the site and the richness of soil which rank our district as first on our island, as this would be an outrage to the disinterestedness and zeal which distinguish the members of your society; nor will we say that civilization has made greater progress here than elsewhere, unless to add that there is greater evil and more need; but we will tell you everything we want to do to facilitate and hasten this foundation. [p.165]

⁵ Erased: Kotterer.

⁶ Fathers Albini and Telmon. Balagne is in the northwest of Corsica.

The monastery that we are offering is situated on elevated ground overlooking the Algajola valley, four miles from Ile Rousse and only one from Corbara, the central place in the canton and an equal distance from the well-populated areas of Belgodère, Muro, Calenzana and Calvi. One of your Fathers, who visited the buildings and surroundings, found this spot much more favorable than that of Vico, especially because the missionaries, who would be here, in any season, could arrive in a day or two, on good roads, at the furthest points from the Corsican Cape and the eastern coast of the island, whereas it is almost impossible to leave Vico in winter, and they have to travel whole days on unsuitable trails to encounter any dwellings. Your Excellency, we do not want to deprive our Bishop's⁷ home area of the most precious good with which he could honor it, and we would like to see your workers spread out to every point in our poor Corsica, so abandoned up to now, but it seems to us that, if there could be only a second house of your religious in this diocese, the general conveniences would dictate that it be on this side⁸ of the mountains.

We commit ourselves to repairing the monastery and its beautiful adjoining church; this latter edifice requires little repair work, the high roof is in good condition. It is accompanied by a large bell tower and has a beautiful altar, with a vast marble sanctuary and precious paintings. We will spare nothing to put the buildings back in order and even if we have to levy extraordinary taxes, we will do so, Your Excellency, provided that your Lordship deign to grant us several of your subjects to live in them.

We are waiting for Your Excellency's orders and beg you to accept our sentiments of profound respect and absolute dedication with which we remain, Your Excellency, the most humble and very obedient servants of your Lordship, etc.

There follows the signature of six mayors, a great number of parish priests and other citizens. [p. 166]

A letter to the Bishop of Grenoble⁹ to ask him to place the title of the rectory at l'Osier under the name of the local superior¹⁰, since every other

⁷ Bishop Casanelli d'Istria was born in Vico.

⁸ In French: en ça.

⁹ Bishop Philibert de Bruillard.

¹⁰ Father Eugene Bruno Guigues was superior at l'Osier.

member of the community can not be invested with equal authority as the superior in many matters, which could hinder good order and discipline.

Several letters to all of our Fathers, concerning Superiors and their house administration, and their individual conduct towards others. Father Martin has proposed that I replace him at Lumières where he thinks Father Hermitte will do better than he. He is not adverse to being placed under a younger superior who is newer in the society than himself. Father Martin is mistaken about the dispositions of Father Hermitte who wrote me to prove the contrary to what Father Martin was convinced. A letter to Father Bermond to give him his obedience for Laus. A letter to Father Hermitte to give him his also for Laus. A letter to Father Ricard, parish priest at Barroux¹¹, in reply to two from him in which he requested entrance to the Congregation. A letter from Reynier¹², very urgent, requesting readmission to the Congregation. A reply of which there is a copy below. A letter to Father Mille to refuse his offer to come and help us in our ministry during the cholera epidemic. A letter to Father Courtès to have him sell our property at Tholonet and other business matters.

A letter from Marchesi¹³, sent away from noviciate. He professes his good intentions, rejecting the accusation that he entered with us only to steal the priesthood. He requests to reenter. If we refuse him, he begs us to recommend him to Father Guibert so that he can continue his seminary. He expressed the desire to seek readmittance after becoming a priest. A letter from Father Alliès¹⁴. I can not imagine how someone can write so insistantly about something for which he has little concern. I do not understand why so much eagerness in words and so little in deeds. I do not intend to write to him any more. When he comes, I will believe his words.

¹¹ This Abbé Ricard did not enter novitiate. Le Barroux (Vaucluse)

¹² Two Reyniers made vows in the Congregation: Jacques Symphorien, who left in 1829, and Gustave Léon who left in 1831. We do not know which of the two asked to reenter the Congregation.

¹³ Mathieu Marchesi entered novitiate on November 26, 1836 and was dismissed before making profession.

¹⁴ This parish priest of Orgon had been saying for a long time that he wanted to enter novitiate, cf. *supra*, May 1837, note 25.

Since cholera was daily more ravaging, I thought that religion had to take the initiative as regards some relief that it would be fitting to procure for the poor sick people. So, I called a meeting at the Bishop's house of the heads of our religious institutions, such as the two directors of the Christian Brothers' schools, the mother general of the Ladies of Charity, the superior of the Ladies of Jesus and Mary, the superior of the Ladies of Saint Charles and proposed that they take charge of the field-hospitals which were being planned. As I had expected from these fervent communities, acceptance was unanimous! Consequently, I immediately went to the Prefect to personally tell him what I had written to the Mayor, that is, that the Brothers would operate two field-hospitals for men, one in their Saint Victor school, the other in the Carmelite school, that the Ladies of Saint Charles and those of Jesus and Mary would, on their part, each set up one, at the oratory and at Paradis street, that the Ladies of Charity would serve, not only the 200 cholera patients at the Hôtel-Dieu, but would also establish a field-hospital to serve at the Allées maternity station. The Prefect gratefully accepted my offer. The Mayor replied with a polite letter, but plans on setting up field-hospitals only as a last resort, for fear that no one would want to go the general hospital once the field-hospitals were opened. He will do what he wants, meanwhile, the good impression I wanted to make had all the success I could desire since the newspapers of every hue have praised the idea in their columns.

The dedication of the diocesan priests has not failed this third time, any more than in the other two. Our Fathers at the Calvaire are continually being called to the bedside of cholera victims. They lend themselves day and night to this ministry of charity as their duty calls, but they do so wholeheartedly and with as much zeal as they and their brother religious at Aix have shown in other invasions of this plague. We have prescribed public prayers to conclude with the general procession of Saint Lazarus that will take place at the church of the saint. [p. 168]

A letter from Father Chauvet on his arrival at Laus. He would like us to get rid of the cook. Father Gignoux told him he was happy to go to l'Osier.

August 30: A letter to Mr. Schmit, division head for the ministry of Worship, to speed up the Minister's reply concerning repair work at the Bishop's house. A letter from Father Honorat. Interesting details about the pilgrimage at N.-D. de Lumières. Offer to come to help us during the cholera epidemic.

August 31: Distribution of prizes for the Ladies of the Sacred Heart at Saint Joseph's.

September 1st: Letter to Reverend Father Gabriel Testou, a Carthusian, who wrote me a letter all dripping with honey to ask my blessing for himself and Father Pachiaudi¹⁵. [p. 169] It is hard to understand this whole game. Father Pachiaudi had already written a very strange letter to Father Albini to ask advice, it seemed, before making profession. That letter was certainly read by the Father Prior. Father Pachiaudi indicated that we should reply to him at the Prior's address. Father Albini replied that he should return to his first vocation. It is good to keep that letter from Father Pachiaudi. Once I have found it again, I will transcribe it in my diary. Now, here is Father Testou, first a Jesuit, now a Carthusian, and who may not be one next year, who is trying to put on airs as a smooth mediator¹⁶. What can we make of all that. And this mediator, is he not ridiculous when he tells me that for his part: *in spite of my inclination for solitude, placed in the Beauregard convent for Carthusian nuns* [p. 170], (it is worthwhile to leave the Jesuits and enter the Carthusians to become a chaplain for religious women) *I would think only of gently shaking off the weight of a multitude of details which haunt me and for which I am not at all suited*, (What a comical affirmation!) *if the affection I have for our Reverend Father General* (what has affection to do with this) *and the grace of religious vows did not sustain me at every moment*. He invited me to go and visit him during the trip he imagines I will take in the area in which he lives: *It seems to me that I would have many things to tell you, and am persuaded that your indulgence would go as far as trying to find a way to satisfy my pious intentions*. Would he not want to gently shake off the weight of the multitude of details that haunt him by suggesting that I accept him into our Congregation? That thought comes to mind. But the Carthusian Fathers have nothing to worry about from that point of view. I do not want another's goods.

Here is Father Pachiaudi's letter to Reverend Father Albini:

Very Reverend Father, I speak to you as my confessor. It is the poor Pachiaudi, Brother Pierre Marie for the last ten months as a Carthusian

¹⁵ The Founder here copied that letter which we are omitting. It is published in *Oblate Writings* 13, pp. 115-116.

¹⁶ Smooth: conventional, sentimental and affected (Robert)

novice, who is writing to you. No doubt you have learned what has happened. What could have prompted me to take such an extraordinary step? The same reasons that made me suffer so violently during the two years that I stayed in the Congregation, reasons of which you are aware, that I had a chance to tell you about at Aix from the very week after my profession, and which I continued to share with you at Marseilles during the time that preceded your departure for Corsica: reasons which have continued ever since then, if they have not even become stronger. So, I continued to suffer, but was unable to express to you in what manner.

Finally, not being able to do anything else, I acted. I secretly left Marseilles. After arriving here, I was totally open with my new superiors and shared everything with them. In this desert I found a veritable heaven, inhabited by angels. What silence! What tranquility! What recollection! What piety! For my part, from my arrival, I experienced peace, joy, unspeakable contentment of soul, which lasted seven or eight months. With that peace of mind, my body itself (if that donkey merits being considered and mentioned) found itself satisfied and much better in spite of vigils, abstinence, continual fastings, and chanting by day and night; that for which during the preceding months there was need, besides the usual meals, for a lunch, milk in the morning, a small milk in the evening, and for which a dispensation was needed during the preceding Lent both from fasting and abstinence. But this very earthly advantage would not be able to keep me here [p. 171] against the good Lord's will, any more than the nightingale's singing, nor the meadows studded with flowers of which you yourself spoke to me when I informed you of my inclination for this life. Besides, these charms of the beautiful season among these grim rocks arrive late and pass rapidly. Winter is a long season. This year especially, snow was still falling on the vigil of Trinity Sunday. But all that is useless.

Now, what has been weighing on me for some time is the thought of having acted in a manner totally opposed to the decisions of my confessors; for I remember well how you used to talk to me, whether in spiritual direction or confession. What still bothers me is the fear of having deliberately abandoned my true vocation for a more perfect style of life, considered in itself, and having merited through past infidelities that my new superiors have erred in my regard. What do you think about that, my venerable Father? Hasten, I beg you, to give me a reply, and respond, as they say, frankly. If you tell me to stay where I am, I will remain here very peacefully. If you think that I should return to my first vocation, even

though I continue to experience the same difficulties in different exercises of the holy ministry, and very especially if I find out that on returning to the Congregation, I would certainly find the same causes for pain and suffering, maybe even worse, no matter, with God's grace and to do what is more pleasing to him (since, it seems to me, that is what I am looking for), at your word, I will pass over everything; I will make the little sacrifice of the rest and tranquility that I experience here, and will do violence to myself to return to my first vocation, or at least I will take the necessary steps for it with my first superiors, if there is still room for me to hope for pardon. Besides, in this matter, Reverend Father, I count on your intercession.

I think I must still tell you this. You always placed two considerations before me, the first was the exercise of the holy ministry to which you always said I was called, the second that of my parents. As for the exercise of zeal for souls, besides the fact that a good Carthusian does not fail to offer for the greater glory of God, the conversion of sinners and the perseverance of the just, and for the good of the whole Church, his vigils, fastings, prayers, his profound solitude and silence; besides that, I say, there is here, as in every house of the Order, even though to a limited extent, opportunity to exercise holy ministry for those religious in whom the superiors find an aptitude and calling. As for my parents, they would be willing to provide for them, if need be.

I earnestly recommend myself to your prayers and especially to your holy sacrifices. Ask the Most Holy and Immaculate Virgin Mary that the holy will of her divine Son be done in my regard. Your son in Jesus Christ. Bro. Pierre Marie. Grande Chartreuse, July 21st.

Please hasten your reply, Reverend Father, and address it simply to Reverend Father Prior of the Grande Chartreuse near Grenoble.

What a letter! At least it proves that there is certainly some remorse when a person abandons his vocation! [p. 172]

September 1st: Reply to the Parish priests, mayors and citizens of Balagne in Corsica.

Gentlemen,

I would have replied much sooner to the letter that you were kind enough to write me, had I not been absent when it arrived at Marseilles, to where I have just shortly returned.

I was unable to read without emotion the expression of the truly Christian sentiments contained in your letter. The evidence that you provided me, as to the good spirit and zeal of the priests that I was happy to be able to grant to your Bishop to carry out the ministry of some holy missions in his diocese, also filled me with the deepest joy. I certainly counted on the devotion of those dear priests, but it was the Lord who blessed their work, and who placed in the hearts of the Corsican faithful such fine dispositions, first of all to correspond to grace, and then to wish to preserve its fruits by settling among them those very people, whom Divine Providence used to work such good for their souls.

I am also as touched as I am grateful for the generous offers you made me, to form an establishment of our missionaries at the centre of your beautiful province. On my part, having no other desire than to consolidate the good that has been begun and to promote its growth, I agree wholeheartedly with your plans. For that purpose, I am going to send one of our most distinguished priests to personally discuss with you and, along with Father Guibert, already so favorably known on your island, to make all the suitable arrangements.

The zeal of the parish priests in Balagne, the goodwill of the mayors and the people, who signed along with them the letter addressed to me, as well as the good dispositions of all the citizens of that region, will facilitate the fully evangelical ministry of those whom you desire and will supplement, even at the beginnings, the small number of workers, to which the present shortage obliges me to limit myself. I hope that we will not defer being able to balance their number with our desire of doing the most possible good we can for those good people.

Let us both pray to the Father of the family to bless our common wishes for his greater glory and the sanctification of all.

Gentlemen, please accept the expression of my affectionate sentiments and my total consideration.

Ch. Jos. Eug., Bishop of Icosia.

The frightening disease is making more and more devastation. I just visited the excellent Dauphin¹⁷ who is in his last hours! This former good and faithful servant spent part of yesterday morning with me, when I helped him to freely decide to clear his conscience. He was waiting only for my [p. 174] invitation to begin his confession. Full of strength and health, he was taken this morning by cholera and this evening he received the anointing. I found him in such a deplorable state that I very much doubt if he will last the night. Father Tempier kindly took care of his needs. He is the person that I love most, after my family and those God has given me in the Congregation. I owe him such affection since he certainly loved me more than his father and all that he holds most dear. My soul is shattered both at the loss of such a fine man and at the sight of the six children whom he is leaving to his unfortunate wife, who is about to give birth to a seventh.

Father Courtès gave me some very bad news from Aix. Three religious sisters of the Sacred Heart were struck on the same day. One died that evening. Terror spread through the city. Emigration is starting in great haste. Our Fathers are in good health and disposed to carry out their duties. I immediately replied to Father Courtès to bolster his courage and to give him news.

I wrote to all of our houses to calm them as much as possible about us, and request prayers, since we are under direct attack¹⁸. I thank God for the peace and confidence he has placed in our hearts. Our Fathers in Marseilles are not the least uneasy, any more than I am. Each one does his part, calmly and unobtrusively. I am pleased to see that our Oblates¹⁹ simply maintain the same attitude as we do; even though less exposed than the Fathers, you can see that they would not hesitate, if they had to pay with their lives. Not one among them has manifested the least desire, nor even had the thought of being sent to another house, in purer climate. As

¹⁷ Dauphin had been the personal valet for Bishop Fortuné de Mazenod at the beginning of his episcopate. He left the Bishop's house in 1825 because he could not put up with "the ill manners of Suzon (a domestic helper) and the prejudice she had shown the Bishop against him...this poor Dauphin understands nothing of service. However, I love him more than someone unknown because he is a good and wise young fellow", cf. Eugene to his mother, January 29, 1825.

¹⁸ A rolling fire: cholera is like the incessant firing of a battery of canons.

¹⁹ The Oblates: the Scholastics.

for myself, who wanted to send them away, have for the present not done so, for fear that a sudden change might be more dangerous than useful, as has happened to so many others.

September 2: Dauphin is still alive, but is steadily becoming worse, I just said Mass for him. Father Tempier was called to receive the last breath of Lamberte, an excellent woman, devoted to the interests of the house, and entirely at the service of the Calvaire. She took care of our dear Father Marcou in his last illness, we are suffering a great loss. [p. 175] I am not afraid to express what I feel; why should people not know that we are not ungrateful? Did Our Divine Saviour not weep over Lazarus, is not his heart a prototype of our own? Oh! Yes I love with a true, sincere and tender affection, everyone who loves me; I am saddened, I weep over the loss of all those devoted to me, to our members or our holy endeavour! I am horrified at egotistical people, insensible hearts, who take everything to themselves and give nothing in return for what people give them. The more I study the heart of Jesus Christ, the more I meditate on the actions of his precious life, the more am I convinced that I am right and they are wrong, and the more I thank the Lord for giving me this light, and a soul capable of understanding and appreciating these things.

September 2: A letter to the Archbishop of Bordeaux to recommend to him the wife and children of Captain Rosso²⁰.

This evening a doctor advised the Dauphin's family to look for a man whom he claims has the secret for completely curing cholera. What is there to risk when it is a desperate case? Only the doctor begged that no one tell his fellow doctors that he had given such advice; he added that this man had already cured people, that they had summoned him before the district administration, and that he did not refuse to divulge his secret, all he wanted was to get out of poverty and not have to work any more for a living. Fifty thousand francs would be sufficient for that. Be sure, that if the remedy is efficacious, he should not be given 50,000 francs, but a million. In any case, they called the man who, on seeing Dauphin, said that

²⁰ Captain of the Marseilles garrison who was leaving for the Constantine expedition in Algeria. Bishop de Mazenod was recommending to Archbishop Donnet of Bordeaux Madame Rosso and her three children who were returning to that city. He stated that they were a very christian family and most edifying. cf. Bishop de Mazenod to Bishop Donnet, September 2, 1837.

he had cured others in worse situations, and that is saying a lot. He recommended that all medications be stopped and immediately gave him a drink of very agreeable liquor, which he said should make him throw up, and then they should have him drink some elderberry tonic and he would come back tomorrow. He left his address. I profited from it by sending it at ten o'clock tonight to the Ladies of Saint Charles where Sister St-Denis is in her last agony. Father Paris freed himself for this good work. The Superior immediately sent someone to find this man. I don't know what will come of it, but discovering this man is something very special. I wanted to make a note here of this remarkable fact. We can try this experience in the desperate situation in which sick people find themselves. If he saves them, we can erect a statue, for all Europe and the whole world to honor him. [p. 176]

September 3: As I got up, my first concern was to send to Dauphin's house for news about him. They replied that he was better. I was buoyed up with this hope until ten o'clock. As I left the seminary to go to the Bishop's house and from there to the cathedral to officiate at the pontifical office, I went to the sick man's home. My Lord, I was shattered when I saw him. They misled me when they said he was better, for he seemed very ill, infinitely more so than last night. Since I was in a hurry, I limited myself to offering him a few edifying words to raise his mind to God and have him accept with resignation whatever it would please his Creator to determine. This fine man fully accepted what I told him, and I left him never to see him again, since he rendered his soul to God while I was at the altar praying for him. Lady Lamberte was herself dying near the Calvaire that she had so zealously and disinterestedly served. So, I lost in one day, and almost at the same time, two faithful and devoted servants. These losses can not be replaced any more than those of our best friends. And are not such devoted beings anything other than true friends? All I can do is to pray for them, and I will certainly not fail to do so. Already this morning I offered the holy sacrifice for Dauphin. Now I will see what I can do for his poor children whom he left behind in the arms of his widow when he died.

Today we had the Saint Lazarus procession. As prescribed in the Bishop's letter, we went to end up at the new Saint Lazarus church. His Worship the Mayor and several of his assistants took part in this procession during which everything went well. As we passed under the windows of the room of poor Dauphin, the thought of him lying in his coffin, he whom I saw in full health a few days ago, he who had, during the last pro-

cession of the Blessed Virgin, stood up on a bench to present himself to me respectfully and piously, that thought weighed so heavy on my heart that I was not able to hold back my tears. During the procession I noticed that people, lined up along the streets to see it passing by, kept a fitting composure. A very great number were not satisfied with standing, but knelt down to receive the blessing, that I gave to left and right as I was passing. The military men saluted²¹, the Police station was at the alert. And we were able to judge how great was the emigration. It is greater than I would have believed. I estimate that at Marseilles there is not even half of the ordinary population. [p. 177]

September 4: The cholera was a little less rampant today. Mr. Heins²² senior suffered the first effects. I went to see him at his country home to give this very worthy man some evidence of the sincere interest I take in him. I visited General Sebastiani²³. I also visited the Carmelite Sisters; there were eight of them in bed. Thank the Lord, none of them succumbed; but I will hurry the construction of their new convent, since they are too crowded in the little house where they are living.

I said Mass for poor Dauphin. In this way I can show him my gratitude for his attachment to me. I would have been willing to go to any expense to save his life. Now, through my prayers, I would like to introduce him into glory as soon as possible. Barri²⁴, whom I saw today, confirmed what I already knew of this dear Dauphin's dedication, more than anyone could imagine. He told me every time we met, that he would go through fire for me, that he loved me more than anyone else. It was a pure effect of his gratitude, for sometimes he would not speak to me for a whole year²⁵. I ease my sorrow at the loss of that faithful and dear servant

²¹ A military beret.

²² This Mr. Heins was an ex-director of customs. In April, he had lent 1,000 francs to the church of Saint Lazarus (cf. Diary, April 29).

²³ Jean André Tiburce Sebastiani (1786-1871), a French General, born at La Porta (Corsica). As a young officer, he took part in the Napoleonic Wars. Retired in Corsica, he obtained from Louis XVIII command of the Corsican legion and became Deputy of that Department in 1828, Lieutenant General in 1831, and a French Peer in 1837. His older brother, Horace (1771-1851), was a General in Napoleon's army, Minister of Foreign Affairs at the beginning of the July Monarchy, Ambassador at Naples and London, and Marshal of France.

²⁴ This Barri is mentioned only once in the Founder's writings.

²⁵ De me parler: without speaking to me.

by writing down these things. I write them only for myself. If someone else happens to read them, let him not accuse me of weakness. I accept every suffering, but do not blush at very deeply feeling the loss of those who truly love me, and whom I so rightly love on my part, as my so-loving heart knows well how to do. This is not at all a scandal. I declare that I do not understand how someone can love God, if they do not know how to love people worthy of being loved. People will understand from this that I am far from wanting to deny or merely hide the sentiments that animate me. Let the one who would blame me, know that I have little regard for his judgment and that I would make every effort to prove to him that I have every reason to thank God, for having given me a heart capable of better understanding that of Jesus Christ our master, who has formed, animates and inspires mine, than all those cold and egotistical intellectuals, who apparently place the heart in the brain, and do not know how to love anyone since, in the final analysis, they love only themselves.

After the coming of Jesus Christ, the example of Saint Peter, and the teachings of Saint John, they still present to us a type of perfection, more worthy of stoics than true Christians! Let us love God because of his infinite perfections, let us love him also because he first loved us, *sed quoniam ipse prior dilexit nos*²⁶, but *charissimi, si sic Deus dilexit* [p. 178] *nos, et nos debemus alterutrum diligere*, and notice well: *filioli mei, non diligamus verbo neque lingua* like all those who love with the head, *sed opere et veritate*. Oh! no! *Qui non diligit, non novit Deum, quoniam Deus charitas est*. And to show that such love is not speculation and abstraction about a person, and it is so true that we must know how to love here below, in order to promise to love God for whom, in a true sense, we love his creatures, that the Apostle tells us: *qui enim non diligit fratrem suum quem videt, Deum, quem non videt quomodo potest diligere?* There is no middle way: *mandatum habemus a Deo, ut qui diligit Deum, diligat et fratrem suum*. Let them study Saint John, let them delve into the heart of Saint Peter and his love for his divine master, let them especially examine everything that emanates from the so-loving heart of Jesus Christ, not only for all men, but especially his apostles and disciples, and then let anyone dare to come and preach to us a speculative love, deprived of sentiment and without affection!

²⁶ The following texts are taken from 1 Jn 3:18 and 4: 7,10,11,20, 21.

My nephew wrote to have me speed up his departure for the Jesuit novitiate. It is a matter of combatting the difficulties that the affection of his grandmother, who has little taste for that vocation, would like to place in the way. I was not consulted, so I cannot say anything about it. Nevertheless, I do not wish to pose any obstacle to the accomplishment of God's will, if it is really he who is calling this young man to the religious state in the Society of Jesus.

September 5: Letter to Louis de Boisgelin. Even though I reproached him for not having consulted me about his vocation, I encouraged him, since he believes it to be well-founded, not to put off his departure, but I exhorted him to carefully consider the extreme sensibility of my mother, who sees things differently than we do, not at all that she refuses to consent to his leaving the world, but she does not favor his choice of the Jesuits. This dear mother speaks from her conviction; no doubt she is mistaken, but we can not attribute to her a bad attitude.

A letter to the lawyer Fouque, who complained to me about the procedure of a parish priest in the Gap diocese, who caused a great disturbance in his household. I tried to excuse the priest by blaming his foolishness for the pettiness of his unworthy remarks, of which he probably did not understand the full meaning, and I concluded by telling him that, not being from the diocese, I had no power to remove this priest. [p. 179]

September 6: A mocking letter from Telmon. He does not know whether to dedicate himself to the first faculty or its rival²⁷. He thought that once his doctoral studies were completed, he had said goodbye to argumentation, erudition, learning, Latin and there I go and call him back to teach again. I kind of enjoy the matter and will reply to let him know what duties he is to fulfill.

A letter from Father Dassy. The Bishop of Grenoble did not want to read his manuscript after I had approved it²⁸. The conditions with the printer are that we will keep ownership of the work. We will print 2000 copies for the first edition, 200 of which will be on special quality paper for ourselves. There will be a profit from the sale of copies, sold at the store. Two

²⁷ Erased: Telmon. He had taught at the Major Seminary in Ajaccio and had just been named professor at the Major Seminary in Marseilles.

²⁸ The volume is: *Pèlerinage à N.-D. de l'Osier*. Grenoble, Baratier, 1837, 143 pages.

lithographs, representing the first two miracles, will be added, at the printer's expense, to the edition of the book. The manuscript will have 6 sheets of 12 in., 27 lines to a page, with printing on the cover. It will be off the press sometime this month. Father Dassy [asked for] the coat of arms²⁹ of the society in ten days, if we want them to be included. It seems that Father Guigues will assign him to the general mission that they are going to give at l'Osier³⁰. He asked to go and spend 24 hours resting with Father Ailloud at the home of a gentleman he spoke to me about here.

A letter from Father Guigues. He gave me an account of his visit with the Bishop of Grenoble to acquaint him with Father Pélissier. He informed Kotterer of my decision. The Bishop of Grenoble will not employ him in his diocese, and will recommend him to the Bishop of Blois³¹. He gave me a poor explanation of the parish situation, and posed several questions to which I will reply tomorrow.

A letter from Father Guibert. He is better. He is enthralled with the bell tower built at N.-D. du Laus. He foresaw Father Chauvet's attitude to Corsica. He found this Father disposed to obey, but nothing more. They are waiting for the Bishop of Gap from the 8th to the 10th.

September 6: A letter to Father Guigues. I asked him for some information about naming the parish priest for N.-D. de l'Osier. I criticized him for accepting eight missions, especially knowing that I wanted them to give one in the Valence diocese, where we promised that some member would come, if we started to evangelize that district. I do not approve that we assign Father Gignoux to proof reading the hymn book. We should keep to what was decided by choice, and cut out especially all those ridiculous and misplaced expressions of love. I prefer hymns with a refrain because we want everyone to sing during a mission. It is up to him to tell me if Dupuy will stay the winter with them. He must ask him to do so. [p. 180] I agree that for only a time is it alright to combine the offices of superior and bursar, since it is not proper that there be only one order of jurisdiction in financial matters in a house. I grant power to absolve

²⁹ He requested the Congregation's coat of arms to have them printed at the beginning of the book.

³⁰ Father Guigues' initiative: a mission preached for the faithful of l'Osier and the surrounding area.

³¹ Bishop P.F. de Sausin.

reserved cases to the superior or spiritual director. These faculties will last one year. He can keep the Brother we are waiting for from Switzerland³², provided that he does not neglect to give him formation in religious life. He should also give special care in the same manner to the Brother they already have³³, and look for someone besides a Brother for the shop, as I cannot tolerate that they keep one of our members there for long. He is to give me a detailed account of all that happens at the general mission they have announced. I gave him a report on our health situation.

A letter to Father Guibert. I cannot allow him to come back as long as we are under the influence of cholera. I joked with him about his tendency to admire the bell tower at Laus³⁴. I recalled to him my formal opposition to any of our members being involved in Corsica with the interests of the minor seminary. I recommended that he use all his influence to block the construction of the minor seminary near the major one. I insisted all the more since I have reason to fear that there is something in this plan that I regard as eminently detrimental to the prosperity and true good of the major seminary. I let him know that I have recorded my opposition in another manner than in this hasty letter to him. In other situations, I have strongly and personally expressed myself on this subject. I advised him to tell Father Mille that he should have written to me when he passed through Aix; I recommended that he go and pay his respects to the Bishop of Gap with the community and to give him our greetings. I urged him to get the dismissorial letters that I requested from the Vicar General Arnaud for our Brother Lagier³⁵.

A letter to Father Arnaud, Vicar General of Gap, asking him for dismissorial letters for Brother Lagier and to let him know that, since I am ordaining during quarter tense in September, I will gladly accept clerics whom he might want to be ordained.

³² Probably Pierre Bouquet, born in 1808 at la Roche, a district of Fribourg, and entered novitiate October 31, 1837. He died in 1880.

³³ Probably Brother H. Blanc, who entered novitiate on October 31, 1835. He was at N.-D. de l'Osier in 1837-1838.

³⁴ Father Guibert was resting at N.-D. du Laus. He had started the construction of that bell tower when he was Superior of Laus from 1828 to 1834. The work was completed only in 1837, cf. J. Paguella de Follenay, *Vie du cardinal Guibert*, Paris 1896, vol. 1, pp. 308-309.

³⁵ Lucien Antoine Lagier, born October 4, 1814 at Saint André d'Embrun, entered novitiate in 1834, was ordained a priest May 25, 1839, and died in Canada on February 27, 1874. He was the brother of Father Jean Joseph Lagier (1807-1876).

Letters from my mother and sister. A letter from Father Courtès. The health situation in Aix is very much better. A letter from Father Mille at Gap. He gave me an account of his round with His Grace the Archbishop of Aix³⁶. He carried out this mission to perfection and to the satisfaction of the prelate who mentioned it to Father Courtès. During this [tour], they passed through several areas where I or our members gave parish missions: Maillane, Maussane, Mouriès, Arles; everywhere they found precious signs of our passage, which is very consoling. It would be nice if we could have said the same thing of those who were introduced in the diocese³⁷, but unfortunately did not succeed. *Eyguières sadly came to mind*³⁸; where the parish priest understood that our frank, simple and friendly style was preferable to the incredible escapades of roosters who totally failed in this first attempt which was in a way to decide their existence at Tarascon. You have to know that nothing further remains, not even the slightest [traces] of those men who had such immense plans for Crau, Camargue, etc. His Grace, the Archbishop, speaks every possible ill of them to whomever will listen, he treats them as eccentrics, men incapable of undertaking anything, following it up and succeeding in it, whatever it might be; lastly, he mercilessly applied to them the maxim: “*qui multum peregrinantur raro sanctificantur*”³⁹. He was totally opposed to them⁴⁰. Some of these newcomers belong to the second wave of the Missionaries of France. Why do people want to act contrary to what the Apostles, our models, have done? It is written that they did not go to harvest in someone else's field. And so, God did not bless their efforts and we have the merit from the patience and the support that I so highly recommended to our men during the painful times we had to let run their course.

³⁶ We saw (*supra* April 8, 19, 21, 22, 27 and 30) that Father Mille accompanied Bishop J. Bernet on a pastoral visit.

³⁷ In many dioceses, before and even after 1830, diocesan priests formed preaching teams. In 1837, there were some in the Avignon diocese (cf. *supra*, Diary of January 26) and the Bishop of Grenoble wanted to do the same (cf. *supra*, Diary April 24). In 1841-1842, the Oblates had to leave N.-D. du Laus (Gap diocese) to give the house to a missionary society of diocesan priests.

³⁸ All these localities are in the Bouches-du-Rhône department. At Eyguières, in March 1819, the Fathers had far too much work and were very tired; a few “dozen bad burghers do not however present themselves to the church”, cf. Father de Mazenod to the Fathers at Aix, March 7, 1819, in *Oblate Writings* 6, pp. 57-58.

³⁹ They that wander around much seldom grow in sanctity. Cf. *The Imitation of Christ* I, chap. 23.

⁴⁰ Bishop de Mazenod here copied an excerpt from Father Mille's letter.

A letter from the Marquis d'Oppède⁴¹. I will transcribe it to complete the story of an important negotiation that he regretted too late to have it succeed:

Your Excellency,

We learn with a veritable distress of the decision that your nephew took after his return from Vienna, and his resolution to leave immediately for the novitiate at Avignon. We can easily imagine all the sorrow that you and all yours must feel about it. Was not the pressing insistance of your whole family together not able to obtain from Louis a delay of one or two months in carrying out such an unfortunate plan. It seems that he could not have refused such a concern for such respectable parents who cherish him so tenderly. [p. 182]

This observation, Your Excellency, will [not] seem strange to you coming from a family that had refused only with the deepest regret the proposition that you were kind enough to send me. Time is a great teacher! You gave me only three days for a decision, and at that time several other proposals which merited consideration were made to us. Add to that the fact that my daughter showed little interest in an establishment⁴². Such was our situation at that time which will be easy for you to appreciate.

I ought to tell you that I do not know if my daughter's dispositions have changed, but I believe that, if something were able to bring about some modifications in that regard, it would be the analogy that exists between your nephew's principles, tastes and character and hers.

I must tell you further, Your Excellency, that according to what was reported to me by my son, on the eve of Louis' departure for Paris, he expressed to him how happy he would be if the proposal you were kind enough to offer us would have been accepted. How is it that his vocation could change in such a short lapse of time? Could it not be attributed to the possibility that he was extremely struck by the contrast between the

⁴¹ The Forbin d'Oppède, relatives of Forbin-Janson, were a very ancient and rich family of the Provençal nobility. Michel-Palamède (1816-1890), the Marquis' son and friend of Louis, later wrote two books on the summer homes belonging to his family.

Bishop de Mazenod here copied the Marquis' letter, but the original was preserved in the manuscript notebook of the Diary.

⁴² Pour un établissement: for a marriage.

lifestyle to which he had just been subject and that simple and pure one of his education and family?

This letter, Your Excellency, is purely confidential. Its purpose is to see if you are able to obtain a delay from Louis. If that is impossible, you will certainly want to burn my letter. If, on the contrary, you obtain it, we will see how to proceed in each family towards the means to arrive at our desired goal, and if it is written in heaven, God will bless our efforts.

Please kindly accept the assurance of my respectful sentiments and the attachment with which I have the honor of being Your Excellency's very humble and obedient servant.

The Marquis Forbin d'Oppède. At Aix, this 5th of September 1837.

After that, what can be said? Except that the good Lord has his own plans and works toward them through all the schemes of men. There was never a more convenient proposition than the one I made [p. 183] last winter. Then, as now, *the analogy of my nephew's principles, tastes and character* with those of Mademoiselle d'Oppède does exist. What more was needed? Was something more needed to accept my proposal? Mr. d'Oppède always assured me of the happiness of his daughter and my nephew at that time, having no other ideas, assured his own for his part, and our two families were most happy, since Palamède, the only son of Mr. d'Oppède, loved Louis like a brother, and we also loved this young man and his sister.

When I made the proposal, several other propositions were made to Mr. d'Oppède which merited consideration. I want to believe it, but did not our proposal, which was so much in conformity with the wishes of Mademoiselle d'Oppède, also merit considerations? Why was it mercilessly rejected? I gave only three days. That is not true. I only requested a somewhat prompt reply, since we were hurried by Louis' destination, which he could not delay in case of a refusal. If Mr. d'Oppède had seemed only to hum and haw, we would have valued this alliance enough to delay Louis' departure. But no. He replied with a flat refusal, founded on motives we were unable to refute or modify. Only Louis was not rich enough for his daughter. Perish money, since it could be preferred to a treasure like such an accomplished young men as my nephew.

When Louis then turned to another vocation, I had to recognize that God had allowed this aberration of Mr. d'Oppède, who evidently did not

act wisely, to lead my nephew to a higher destiny. There remains for me only to ask the Lord to bless this young man and reward him a hundred-fold for what he sacrificed in this world by filling him with supernatural merits and consolations. [p. 184]

September 7: A letter to my sister, sending her a copy of the one that Mr. d'Oppède just wrote to me. I did not hide from her how we must see things when we are guided by the light of faith. That virtuous woman perfectly understands this language. It is not the first sacrifice she has known how to make to God without allowing herself the slightest complaint.

A letter to Father Courtès so that he is not worried about us. I informed him that the cholera, after the public prayers and procession, has considerably dwindled, almost to nothing compared to what it had been. So our emigrés are beginning to return. But misery is being felt on all sides, and we do not dare to hope that the collections taken up, as in the other cholera⁴³, so ostentatiously, will relieve it very much. We still remember the waste at that time and no one ever learned what became of 60,000 francs. No one felt any good effects from the 50,000 francs which were supposed to have been distributed, while the 20,000 which remained were allocated to the theatres by the municipal council, on the plan of Mr. Paraque, one of its most influential members. Meanwhile, the poor are falling back on the episcopal palace, and soon we will be reduced to selling our silverware to help them, since we have not received a penny from all those philanthropic collections whose proceeds are disappearing into a fund where I think they put them. There is a universal complaint in the city, regarding the misappropriation; and yet, many a man who would not give a hundred sous to his pastor, glories in seeing his name pompously inscribed on a published list for a hundred francs and sometimes [less]⁴⁴.

September 8: I went to confirm in the parish of Allauch where the children from Plan-de-Cuques and La Treille had gathered. I had to pay all the expenses, in this sense, that since the children were not able to reply to any of the questions I posed, I was obliged to prolong my instruction [p. 185] on the most essential points. There were a few cases of cholera in that parish.

⁴³ That of 1835.

⁴⁴ Ms. plus: more.

Coming back to the city, I went to visit the Abbé Fissiaux⁴⁵ who is sick with grief, seeing that the plague of cholera had taken seven little girls of his community. From there I visited Mr. Jourdan, down with cholera, but with some hope of a cure. My visit did him unspeakable good and greatly edified Doctor Ducros who came to the sick man's house at the same time as I did. If they understood the true meaning of what a Bishop is, they would be less astonished to see him approaching his sheep when they are suffering some affliction or in the clutches of sickness and death.

A letter from Father Péliissier. He is truly edified by the community at l'Osier where I sent him; he hopes to profit from it for his own perfection.

September 9: A letter to the Marquis Forbin d'Oppède in reply to his transcribed above, page [181].

Dear Marquis,

Nothing could be more honest than the disposition of my nephew when he spoke confidentially to your son. At that time he considered himself fortunate to obtain the hand of your daughter to whom he could promise to bring happiness, and if the steps I had taken with you had gained the result I so ardently desired, Louis would certainly have fulfilled all our hopes.

I was proud of having conceived a plan, which, if carried out, would have filled both our families with joy. I found such suitability in the union I proposed that I dared to take upon myself, on behalf of Mr. and Mrs. Boisgelin, full responsibility for the humiliation of a refusal, that I made the mistake of believing it impossible. It seemed to me that all sorts of reasons ought to have led both of us to arrive at the same viewpoint. The similarity in principles and tastes of our young people, the individual merit of each of them, the esteem and reciprocal relations of the two families, the brotherly friendship of Palamède for Louis, that of Mademoiselle Augustine for Césarie⁴⁶, and the perfect reciprocation of Louis' feelings

⁴⁵ Charles Joseph Marie Fissiaux (1806-1867). In April 1835, he founded a home for poor girls and those orphaned by cholera. In 1839, he founded the Society of Saint Peter in Chains for young people in jail.

⁴⁶ Césarie de Boisgelin, Louis' sister.

for Palamède and Césarie for Mademoiselle Augustine, the goodness of Mrs. d'Oppède toward my nephew, your kindness to him, the affection of my sister for your daughter, which she rightfully treasured so much; everything in a word, since it was not just a matter of neighboring properties and the proximity of living quarters in the city that seemed necessary to come together to assure the fulfillment of my dearest wishes. [p. 186]

It turned out differently, and if you recall, dear Marquis, the reply that was transmitted to me by your business man ought to have removed all hope of ever seeing my plan realized, that I will consider it from then on as a daydream, since you did not ask for time to reflect on my proposal, and in refusing it, you left me no thought of hearing about it again. The motive for the refusal was the disproportion of wealth, the only matter that frankly I did not want to consider, and besides which I had no means of remedying.

After that we had to decide to allow Louis to leave for his destination, that much the more since the parents of Mr. Boisselin were beginning to find the delay inexplicable. So, he first went to Paris. It was there that the meeting with some of his former college comrades, whom he found at Saint Sulpice, aroused in his soul some desires that he may have had at Fribourg to enter the clerical state. However, he didn't seem to dwell on those thoughts since he continued to follow his career. When he arrived at Vienna he was warmly welcomed by Mr. St-Aulaire, who did not linger in assessing him and from then on, after having given him certain signs of his confidence, admitted him to the intimacy of the family, where Louis was filled with friendship for everyone in it and was soon regarded as a member of the family.

However, his position demanded that he take part in the celebrations and amusements which are not lacking in Courts. The spectacle of all the great world which he saw at first hand for the first time, the dissipation of people who took part in them, the too liberal morals of most of them, inspired in the pure soul of Louis such a disgust that he was not able to continue suffering in the midst of so many leisure activities that he despised. He revealed his sentiments to the director he had chosen at Vienna, and it seems that the latter concluded with him that he should not delay in taking another path. That is what my nephew informed me of in writing as a decision already taken, about which he undoubtedly did not wish my advice, since he had not asked for my opinion. As I was not called

upon to decide his vocation, I had to remain silent about it. If it came from God, it was my duty to allow Providence to work, and to leave his father and mother the care of deciding what role they had to play in such delicate circumstances, regarding their son. I hastened to confidentially inform them of the content of the letter you graciously sent me. Alas! I can see from here the tears that will flow from my sister's eyes, the sighs of her husband, but I greatly fear that the hope which gave rise to your present dispositions, which agree so fully with the ones with which I made the overture six months ago, only render more bitter the sadness of having to give up a happiness that we could have expected, with all certainty of not having been wrong in its anticipation.

My principles and personal conduct command me not to interfere any more in this matter, whose success would have rendered me very happy, even though I was praying the Lord that his will become known and accomplished. I am almost ashamed to admit, as there might be some imperfection involved in it, that this disposition is the greatest victory that grace can gain in me over my nature, since that so-desired and so-well-matched union was so pleasing to my heart.

Please, dear Marquis, accept in this admission of a Bishop [p. 187], who should eminently consider before all else the glory of God, the interests of the Church and the greatest perfection of souls, all that it includes of esteem, consideration and affection for you and all your family, from which I request in return some share in its friendship.

Accept as well the respectful sentiments with which I have the honor of remaining, dear Marquis, your very humble and obedient servant.

Ch. Jos. Eug. Bishop of Icosia.
Marseilles, September 9, 1837.

I had this letter transcribed⁴⁷ to record such a serious matter. Louis would only have more merit, if we let him know of the actual disposition of Mr. d'Oppède. Mademoiselle d'Oppède would have brought to him, besides her personal qualities, at least a million. I congratulate my nephew for having chosen something still better, but I was not ashamed to polite-

⁴⁷ In fact, the transcript is not in Bishop de Mazenod's handwriting.

ly remind Mr. d'Oppède of his mistake in letting pass such a beautiful opportunity of assuring happiness to his daughter and his whole family.

September 10: Visit to Saint Louis where I confirmed several children, assisted pontifically at the High Mass, blessed the new curial office, attended Vespers with a sermon, gave Benediction, and lastly baptized a child of a fellow named Audibert, a carpenter from Marseilles. He was a great penitent of the Holy Spirit⁴⁸, who took the occasion of his son's birth and my visit to Saint Louis to obtain the consolation of having me baptize him. I gladly gave in to the desire of this good Christian; he gave his child my three names.

A letter from Father Guibert requesting that I permit him to take a priest from the Gap diocese to serve as bursar in the seminary at Ajaccio. I agreed to this arrangement which exempts me from the dire necessity of emptying one of our houses of a member it needs to furnish Ajaccio with a bursar, which it cannot do without.

September 11: Letter to Father Martin at Lumières to have him understand that I know the true dispositions of members better than he does, that it was advisable that Father Hermitte be at Laus, and that he stay at Lumières where he will be able to do⁴⁹ more good than he thinks.

Mademoiselle Rocafort came to talk to me about her project. Father Montagard forbade her to take more children than she has. For now they are reduced to ten. I imagine that this priest had the after-thought of [p. 188] rerouting to some other purpose the funds that Father Boucherie had so unwisely left him for the work of *Petits enfants*⁵⁰.

Letter to my sister. I sent her a copy of my letter to Mister d'Oppède without any other reflections.

September 12: Visit to Saint Jerome. There I also confirmed the children from Saint Charles. I thank God for the strength I have recovered: I was not more tired today than Friday at Allauch, even though I preached

⁴⁸ Penitential confraternity.

⁴⁹ Ms.: Pourra y faire.

⁵⁰ The Abbé Bernard Antoine Boucherie (1795-1834), deceased at 39, when he was Assistant at Saint Victor, had founded a home for Little Children, managed by Mademoiselle Rocafort. The Abbé Montagard, Rector of Saint Julien, was the administrator of the work.

just as long and as vehemently but with more consolation, since the children replied generally well.

They say that the church at Saint Jerome was built in 1480 by King René⁵¹. There could be a slight error in date since it seems to me that the good King died precisely that same year at Aix. In the sacristy there is a self portrait of him, so they say. I would not swear to it. I do not know who placed beneath the painting of Saint Jerome, which is at the end of the choir loft, an inscription saying that the church was consecrated in 1645 by the Archbishop of Aix and the Bishops of Digne and Sisteron. This inscription is painted on a piece of cloth and could well have belonged to a totally different church in the diocese of Aix since, in 1645, there was a bishop at Marseilles, and we can not presume that he had this great ceremony carried out by three outside bishops without mentioning his presence or his episcopate. As well, there is not the least trace of a tradition in the region of this presumed consecration, and no one ever, from father to son, has seen even one cross on the church's walls. So, everyone agrees in regarding this totally modern inscription as apocryphal.

When I came home this evening, I found one of the chaplains from the Charity hostel who had come looking for me to administer the sacrament of Confirmation to three sick people, one sick from cholera who had been healthy yesterday morning. I found him in desperate plight. That is a warning not to neglect being always prepared, even though the plague is subsiding.

September 13: A visit to Caillols where the parishes of Saint Julien, Camoins and Château-Gombert had come together. We made a mistake, [p. 189] and I had to make half of the trip on foot. I must remember that to get to Caillols, we must not go through Pomme, but that the only passable road is the one through Saint Barnabas. I was very pleased with the childrens' attention to my instruction which was drawn precisely from the indifference or rather the carelessness that they, as all other children, give to supernatural matters. Oh! how poorly do they instruct them! It is only too true that no one makes an effort to stimulate in their souls the sentiments to which they are nevertheless susceptible. They dryly teach them the letter of the catechism, more or less well explained, but do not try to

⁵¹ King René (1409-1480), Duke of Anjou, Bar and Lorraine, Count of Provence and for several years King of Naples and Sicily.

bring out God's goodness, the infinite love of Our Lord Jesus Christ for men, and do not form their hearts. That is certain, as I can judge from visiting rural parishes for the last fifteen years, and the sight of city children on Confirmation days proves only too well that they do not do any better at Marseilles than they do in the countryside. However, how does it happen that, when I speak to them in the style in which I think we should always speak to them, those children pay extraordinary attention? How does it happen as today again, I saw some of them weeping just like some adults who attended the ceremony? I did not, however, use frightening language, but on the contrary I expounded on the immense goodness of God and our Lord towards us, and I explained that it was especially expressed in the Sacrament of the Eucharist. Those children understood me perfectly, you could see that they shared in the sentiments of which I was speaking, with the unction that God communicated tangibly to my soul. Besides that, I admit that I myself savor that kind of instruction, which I always give with indescribable consolation, which do me as much good as those who are listening to me. I have to force myself to quit speaking in such circumstances which however happen quite often.

September 13: Letter from my brother-in-law. His son is unshakable in his resolution to become a Jesuit. A letter from Courtès. His Grace the Archbishop still wants him to take over orthopedics⁵² and he did not dare to refuse. At least he should not agree to saying Mass in that institution. I will reply to him in this sense. [p. 190]⁵³.

September 13: I still noticed at Caillols that at Christmas time, the parish priest had placed the statue of the Blessed Virgin on the altar precisely above the marble exposition spot where they should place the Blessed Sacrament when they expose it. The altar was decorated like a repository, encircled with candles and vases right to the floor. At the foot of the statue were placed a great number of candles very close together giving a lot of light like small lamps, that is, very brilliant. They certainly have not done half as much for the Blessed Sacrament in this church since it was built. I am becoming ever more set in my resolution to correct this abuse, very serious to my way of thinking.

⁵² Possibly the orthopedic section of the hospital.

⁵³ Notebook no. 4 of the Diary begins here and goes from September 13 to October 11, 1837.

September 14: A visit to Bonneveine, where the children from Mazargues and Saint Giniez were gathered together. I noticed the same thing today as yesterday in regards to the children, and to the instruction that the same defect had inspired me to give them. The parish priest acquired two very remarkable paintings, among others, one representing Our Lord after his resurrection, in the garden where he appeared to Saint Mary Magdalen, the other on wood, very ancient, depicting the Blessed Virgin and the Child Jesus. I visited Mrs. Philippon.

The parish priest of Mazargues told me that he had left a very sick child in his village who was prepared to receive Confirmation, so I went there for that purpose. From there I went to visit Mrs. de Bonneval and Mrs. Desh  tel in their beautiful country home to express my condolences to Mrs. de Bonneval on the recent death of her sister.

Going through Saint Giniez, I dropped in at Mr. Bugnon's place to visit him in response to a recent act of kindness he did me at Marseilles by inviting me to dine with him on the day of the blessing of the parish bell, which I had to refuse.

A rather strange letter from Father Gignoux. By obedience, he is going to Notre Dame de l'Osier, where he expects to suffer a great deal. In any case, it will be his own fault, since it depends only on himself to be perfectly happy there

September 15: Death of an irreligious fellow, a marine captain, from Nantes. Three times they came to bother me to demand that the pastor of Saint Laurent accord him a church funeral. [p. 191]. I took good care to refuse this act of weakness. That unfortunate fellow had insultingly sent away three parish assistants and even the pastor, who had come in succession that morning to offer him the consolation of religion. I profited from the occasion to give a good lesson to his friends, who will understand how highly⁵⁴ we value souls, and the sentiments that the death of a reprobate inspire in us.

I received more consolation from going to confirm another cholera victim who did not want to end up like the ungodly captain from Nantes.

⁵⁴ Ce que: at what price.

Letter from Father Guigues. Their feastday⁵⁵ was very solemn and well attended. Father Chatrousse, Vicar General of Grenoble, officiated. He had a rather long conversation with Father Guigues during which he spoke very affectionately about the missionaries and their work. He said that he had done everything possible to direct some seminarians to l'Osier, that two of them thought seriously about it, but that the Bishop, following a deplorable system, wanted them first to spend two years in a parish. Father Chatrousse resisted this method which is suited only to lose vocations. Unfortunately, the Bishop has always been thinking about establishing diocesan missionaries. Father Chatrousse did all he could to dissuade him, considering that since the Fathers at l'Osier are doing well, it is useless to attempt other ways of proceeding. He agrees that there is a lot of work and that ten of our Fathers would be needed at the shrine to serve the diocese. So why make difficulties when men present themselves? How can we reconcile this conduct of the bishop with the invitations that they say he made during parish missions? Father Guigues informed him of the obligations in our Congregation so that he could wisely direct people who might present themselves to him.

Father Pélissier is the same at l'Osier as he was elsewhere, however he wrote me that he considered himself very fortunate to be there. His apathetic character is incorrigible.

Father Guigues spoke to me again about Father Kotterer whose mother has died. That man should write to me and ask for a dispensation. Father Guigues does not think that I should grant him one. However this poor man is never satisfied, no matter [p. 192] what good you do for him.

A letter to my brother-in-law to ask whether he wants to send Eugene to Paris with Doctor Vignolo.

September 16: Transfer of the Carmelite nuns from the little house they were renting in the Gouffier court, to the beautiful convent we just built for them. I went to get them with great ceremony, accompanied by Father Tempier and Father Marc Cailhol, all of us in surplice. After a short prayer in the chapel to thank the Lord for the graces received in that house, we all went by carriage to the new convent, passing by Rome and Noailles streets, the Allées, the Madeleine way and the Longchamp Cours.

⁵⁵ Feast of the Nativity of Mary, September 8.

When we arrived at the convent, the 16 nuns arranged themselves two by two. Our Oblates and a few seminarians, the parish priest, my assistants and I followed, singing the *Benedictus*. Their relatives and the faithful followed. We all entered the house and went by the shortest route to the place which will serve as a temporary chapel. I blessed the water and then the room. After that I vested for Mass. Before starting the holy sacrifice, I addressed a few words to this fine community, stationed around the altar, then started the Mass at which all the nuns received Communion. After Mass, we left in procession to bless the whole house, and so we arrived at the door, where all the relatives and the faithful went out, all those who up to then had taken part in the entire ceremony. The community and clerics, with myself following, went directly back to the chapel, singing the litany of the Blessed Virgin Mary. We exposed the Blessed Sacrament. I intoned the *Tantum Ergo* and gave the blessing with the monstrance. Everyone left, and I tried to hasten the meal of those dear nuns who must have been exhausted. They were all overjoyed with the beautiful ceremony and the large, suitable building of which they had just taken possession. [p. 193] When I arrived back at the bishop's house, I found there Mr. and Mrs. Barbarin who came to inform me that Arsene⁵⁶, their son, wanted to enter the clerical state and requested my permission to go and study at Saint Sulpice. I did not renounce pronouncing judgment on the young man's vocation and made no difficulty in permitting him to go to Saint Sulpice.

A letter from the Archbishop of Aix to thank me for the good choice I made in giving him Father Mille to assist him in his visit. The letter is too complimentary for me to refuse copying it, at least the part about Father Mille: *I wish to thank you for the good choice that your Excellency made in the person of Father Mille to help me in my pastoral visit. He is a holy priest, distinguished as much by his facility in preaching as by his amiable character and respectful attachment to your person. He gained my esteem and friendship of which I am rather miserly. If any good was accomplished during this long trip, it is to your Excellency that recognition redounds since you gave the best instrument, etc.* I immediately replied very politely to such an honest letter. I also wrote a long letter to Father Poiloup to inform him that I am sending my nephew to his boarding school. I sent him a well-founded reference for Eugene and asked for

⁵⁶ Lazare Arsène Barbarin (1812-1875) entered the Society of Saint Sulpice and was Superior at the Montreal seminary.

a prompt reply. A letter from my brother-in-law. He let me know that he will be here on Tuesday with Louis whom he plans on accompanying to Avignon.

September 17: I went to say Mass for the Congregation of Notre Dame des Douleurs at the Calvaire⁵⁷. There was a large and edifying gathering. I received several members. In the [p. 194] talk I gave them, I expressed my special affection for this Congregation to compensate for the disagreement it had undergone during the resurgence of that of the Cross at the cathedral. When I returned to the Bishop's house after high Mass at La Major, I found with my uncle two Sicilians who gave me news of that country and of people there that interested me. They told me that the 200 people who had been massacred by the people of Bagheria were victims of the ignorance of their executioners who thought they were avenging the poisoners who had killed them under the label of cholera.

A letter from Father Courtès who proposed an arrangement for the works that they serve at Aix. It is an illusion: we would certainly be mistaken, I will discuss this point in my reply. A letter to Father Telmon⁵⁸. I authorized him to come when it seems good to him. I even prefer that he be here instead of at Lumières where I understand he does not collaborate very well with Father Honorat. A letter from the minister which gives me hope of seeing the estimate for repair work on the bishop's house approved after we send the requested funds.

September 18: We just held the anniversary service for our Father Pons; it was to have been on Saturday. The novices came to the seminary to join the Oblates. Father Tempier sang high mass, which I attended. I gave the absolution. Everyone carried out this religious duty with profound recollection. I do not think it possible to celebrate a service more fittingly or devoutly. We did not sing like hired men too often do, who do not even perform as well for the money they demand. Here we put feeling into what we were doing, and it was easy to recognize that it was heartfelt. That is how we should pray, especially as we should for the brothers whom we have so many reasons to remember, and to whom we want to

⁵⁷ Congregation or Association of Our Lady of Seven Sorrows and of the Passion, founded by Father Suzanne in 1826. After that it was directed by Father Casimir Aubert and canonically established on September 16, 1838.

⁵⁸ Words erased: Telmon and Honorat.

witness that the memory of their virtues is still alive in the [p. 195] Congregation, which they have edified so much and served so well during their too-short lives.

This dear Father Pons was only 28 years old when he was taken from us, or rather, when God called him to himself. How much good had he already done in so few years. He was only twenty years old when he entered the Congregation; born at Marseilles on May 2, 1808, he was admitted to novitiate on April 25, 1828. The following year he made his profession. Endowed with excellent talents, he wisely used them to benefit his brothers, and to save souls, teaching various classes before becoming a priest, and in proclaiming the gospel first to different parishes in the canton of Fribourg, then preaching from time to time at Marseilles, and lastly, teaching theology at the major seminary.

Father Pons knew Latin perfectly, even succeeding to write poetry in that language. His keen mind gave him the greatest facility in learning and becoming proficient in the most abstract sciences. While he was effortlessly composing his sermons, he often interspersed geometry problems on the reverse side of the page, as if to distract himself. He enjoyed a prodigious memory, never forgetting anything he had learnt. As if for recreation he became knowledgeable in botany, and no one was more able than he to unearth details that someone wanted to find in the holy Fathers or other authors. He remembered the book and the page number where he had read it. His zeal rivaled his capacity. We were able to judge during the cholera of 1835 where, he alone very admirably served two field hospitals without diminishing the help he gave to everyone in need as he traveled along. His health did not suffer in the least from this excessive labor, required by necessity.

Who would have thought that we would lose such a worthy member during summer holidays? However, he always made good use of them. His last work was the composition of new offices that we would like to adopt in the Congregation. He was busy with this holy occupation when death overtook him. He had completed only the main part of the one for the Immaculate Conception. For some [p. 196] time now one would have thought that he had a presentiment of his approaching end. He applied himself very specially to working toward perfection. He had made an extraordinary confession, and wrote down some resolutions which will forever edify those of our members who will read them. He resolved to scrupulously observe the rule even in the smallest matters, to never consent to the least voluntary imperfection; he set out to love God more fer-

vently, and asked him to die rather than to allow him to commit the least voluntary venial sin, or I believe in any other way.

The Lord came to call him while he was faithfully practicing all these virtues. Not all the ability of an outstanding doctor, who dearly loved him, nor the assiduous care of all his brothers was able to restrain this dear Father from death, which grave illness rendered inevitable. The fever that was latent at first soon degenerated into violent and incurable typhoid fever. He received the last sacraments in good time, and the priests of the house, as well as myself, took turns at his death bed to be with him and suggest some good sentiments that his fervent soul avidly accepted even though his paralyzed tongue was not able to speak a word. However, we saw him try to pronounce the first words of the hymn he had composed in honor of the Blessed Virgin when Father Semeria, his collaborator in that work, entered his room to visit him on the eve or on the very day of his precious death. He also showed some sign of his soul's awareness to the prayers they were saying and especially when they repeated, according to our holy custom, sacramental absolution. He continued to recognize people almost to the very end, which took place on September 16, of the year 1836, at [8]⁵⁹ o'clock, with the whole community and myself praying around him, as if we were sharing his entrance into glory, which the Lord has promised and reserved for those who have left all to follow him. [p. 197]

September 18: A letter to Father Mille. He must inform me as soon as possible about the projected missions for the Hautes Alpes, since I must make arrangements to free ourselves from at least one of them in favor of the diocese of Valence. I am waiting details of his interview with the new Bishop of Gap. They must hurry to send me dimissorial letters for our Father Lagier so they will be on time for me to ordain him on Saturday.

A letter from my sister. Admirable sentiments from a Christian mother who knows how to make generously the greatest sacrifice to the Supreme Master of all creatures. She let me know that my nephew will soon arrive at Marseilles. He is coming to see me before going to the Jesuit novitiate at Avignon.

⁵⁹ The Founder left the exact time blank. In the death notice for Father Alexandre Marie Pons, Father Charles Bellon wrote: "at eight o'clock in the evening". Cf. *Notices nécrologiques* I, p. 371.

A letter from Father Guibert. He will conform to my thinking concerning the minor seminary at Ajaccio. He perfectly understood my reasons and is pleased with them. He will go to Grenoble to get teachers. He asked me as a bonus to allow him to pass through Marseilles on his way to Corsica. Now that the plague has passed, I will gladly lift the embargo.

September 19: Visit to Saint André where I confirmed the children from Saint Henri as well. Coming back to the city, I met my brother-in-law and his son who had come to see me. I spent the evening with them and, talking with Louis about many things, I could not help thinking that it was hard to have raised a child with such care and brought him to this point, that is to say a perfect young man, to now have to present him as a gift to the Jesuits Fathers. I would gladly have agreed with my mother that it was enough to give him to the church. All that went on in my mind, and I spoke of it only to Father Tempier, who would have shared my opinion. If I was fully convinced that the call to that Society came directly from [p. 198] God, I would not allow myself any reflection; but when I consider that those Fathers keep for themselves all the best of their students and that in their houses the vocation to religious life is summed up in becoming a Jesuit, some involuntary thoughts spring into my mind that they could well be able, for the greater glory of God and persuaded as they are that there is nothing more perfect on earth than their Order, to influence in some way the good dispositions of the fine subjects who pass through their hands. Now there are three noteworthy young men, whom I know, who have made the same choice: de Blacas, my nephew de Boisgelin, and de Foresta. Who knows how many others there are?

Father Arnaud, Vicar General of Gap, sent me not only the dimissorial letters that I asked, but also the excardination⁶⁰ of Brother Lagier. Such is the custom in that diocese. The Bishop of Gap replaces the Bishop of Marseilles in his rights, etc., so that his subject becomes a subject of the Bishop of Marseilles.

A letter from a certain Casimir Périer. He requested the excorporation that he believes he gave us when he entered our novitiate. This Casimir Périer is one of the bandits of Albi and surrounding areas, who have upset our house for some unknown evil purpose, who have duped, deceived and

⁶⁰ Excorporation or excardination (exeat) through which a cleric, by virtue of a decision of his Ordinary, is detached from his diocese to be attached to another one.

bewitched us for a long time, and whom we have had to send away one after another, when once, by chance, I had the opportunity to see them close at hand and judge them for myself. At Notre Dame du Laus, I had occasion to see this pretense at first hand. Unfortunately, it was too late for the abominable Roustan⁶¹ who had already made his profession, had been presented to me for sub-diaconate, whom we had to expel like the others, because he was more worthless than they were. Casimir Périer, of whom it is question here, was a real hypocrite, one of the first to be found out. After he left us, he entered the Major Seminary at Aix, from where he was also sent away. Since then he has been traveling around and now wants to settle at Paris. He is requesting the excommunication of which I know nothing since I had little or nothing to do with them when they were at Saint Just or at Aix. [p. 199]

A letter from Father Vincens. He spoke to me about a young man who presented himself at Laus. From the description he gave me, I have little heart to call him to novitiate, as he is asking me to decide whether we should send him there or not. Let him test him a little more at l'Osier, we will see later on.

Father Guigues informed me that the mission they just gave did marvels. I do not know why this dear Father limited himself to giving me only generalities about this attempt which succeeded so well for them. *"The mission did a lot of good, he wrote me, and the results were very positive for the present and for the future. We thought we were making only a trial, however the number who attended was beyond our expectations."* Have you ever seen rendered an account like this of a major operation, on which I am to decide whether it is advisable to adopt these retreats or not, and to continue them, with or without modifications, etc.

A letter from Mr. Wuilleret. The parish priest of Bretigny proposed to him to rent our summer home at Billens for a minor seminary. He would not decide to buy it until after they had seen some success with his institute. Consequently, Mr. Wuilleret asked me: 1-If I agree to rent the home and mansion and for what price? 2-For how many years and under what conditions? 3-If I wish to consider the sale now and for what price and

⁶¹ Auguste Roustan, born on July 12, 1810 at Saint-Affrique-les-Montagnes (Tarn), a novice in 1834, Oblate on June 1, 1835, expelled on October 21 of the same year for lack of religious spirit.

conditions, to be finalized in one or two years, if the institute succeeds, or if I prefer to wait before dealing with that sale? 4-If I authorize him to make some changes in the mansion's interior, etc.

A letter from my mother. It seems she was rather sick at Saint Martin. Her sorrow at Louis' choice may have had something to do with it. A letter from Bargès⁶². He places himself at my disposal to station him at the minor seminary where he could teach Latin or Arabic. [p. 200]

September 20: A letter to Father Courtès. I insist that he disengage from the hospital⁶³, but forewarn him about the finances in the administration of care homes.

A long conversation with my nephew about his decision to become a Jesuit. It seems that the good Lord used precisely that which would have combined to gain him a position in the world to give him a distaste for it and revive in his heart the will to shield himself from its dangers. Better said, the distaste that he had conceived for the world and all that people have done therein, even in the most honorable professions, rendered the world less dangerous for him, but the sight of the vanity of all that occupies people most, even the most enlightened, made it unbearable for him. He longed for the repose that he considered possible to attain only within the society he knew best. Everything about Jesuit life pleased him, even things which would displease many others. I could only be very edified by the generous sentiments of my dear Louis, to whom nothing will cost too much in the new career, that he will zealously embrace with the greatest disinterest. I do not know what I must admire most in him, his obedience to what he believes to be the voice of God, his humility, his attraction to obedience, abnegation, poverty, contempt for all worldly things, of which he detests not only the vices and vanity, but simple relationships, the least contact.

Nevertheless, I am not convinced that it would not be more opportune that such a perfect subject, who combines so many virtues with very great talents, to place himself at the disposition of the Church to serve it in the highest echelons of its great ministry. I think it would be more useful to

⁶² The Abbé J. J. L. Bargès (1810-1896). After studying at the Major Seminary at Marseilles under the direction of Oblates, he was Assistant at N.-D. du Mont, teacher at the Minor Seminary, then Professor of Hebrew for 42 years at the Sorbonne.

⁶³ That he discontinue service as hospital chaplain.

form this subject to be one day elevated to the episcopate than to hide him away in teaching at a college, or in one of the obscure ministries that could be filled by people who do not have all the latter's talent to perpetuate the Church's apostolate. Father Passi, who decided this vocation somewhat [p. 201] carelessly according to me, should have placed these considerations on the scale to counteract in him what is inspired by his too-blind love for the Jesuits. I can affirm that flesh and blood do not inspire these reflections in me. I undoubtedly despise the world and all its vanities as much as Louis, have more experience than he⁶⁴ of men's profound malice, and I know, of which he is still not aware, how little they merit that we be concerned about them. But I love the Church more than the Jesuits even thought I admire that Society, and I think that someone like my nephew who possesses all those qualities and who carries a name such as his, should be set apart to contribute his share in rejuvenating the Church from the abject state in which it is plunged by the pride and indifference of today's Christian families. Soon the secular clergy in France will have no more respect than it has had for a long time in Greece. I have said enough, how many others think as I do!

September 21: Visit to Aygalades. The church and the gallery were full. It took all my common sense not to go into the pulpit as soon as I arrived. Nevertheless, I put off preaching until after Mass, since experience has taught me that my chest hurts when I speak after fasting. The children seemed to understand better than in other places, that is to say they seemed more recollected after communion. They payed rapt attention to the words I addressed to them; the rest of the assembly also seemed disposed to profit from them. The children from Saint Antoine, Saint Joseph, Crottes and Canet were gathered together at Aygalades. They should have their share in the praise I gave to everyone. [p. 202]

A letter to the Archbishop of Avignon, which my nephew, who is leaving tomorrow for novitiate, will carry to him. I am taking the opportunity to show my gratitude which he merits for many reasons. A letter from my mother. A letter from the Papal Nuntio to request that I find and send back to Rome a woman who escaped from there to come and live at Marseilles with a man as bad as she is. That is not easy to do. A letter to Reynier to calm his anxieties.

⁶⁴ That is to say: what I have more than he, is experience...

September 22: A letter from Father Mille. The number of pilgrims at Laus is more edifying than ever. He is very pleased with his little community. As a favor, he asked me not to give in to Father Guibert's request to take Father Chauvet away with him. The new bishop of Gap made his solemn entrance, people received him enthusiastically. He received the missionaries very graciously. He would have been at the shrine the day after his arrival, if he had not been detained in the city by ceremonial visits. He will go there next week with the Vicars General of Belley and the priests from Lyons who say they came to Gap only for that.

A letter to my mother about her health and Louis' departure. A letter from Father Courtès. His interview with the Vicar General to whom he read my letter asking him to free us from the hospital. Mr. Jacquemet has taken on the role of intermediary with the Archbishop. Courtès doubts his good will, I do not wish to say his sincerity, as he does. He continues to complain about many things. If he knew how sick that makes me, he would spare me this. I will not reply today since I wish to prepare for tomorrow's ordination. [p. 203]

September 23: Ordination. Three priests, three deacons, three sub-deacons, and one to a minor order, who received the tonsure. Two deacons, one sub-deacon and the one in the minor order were from our Congregation, they were the Brothers De Veronico, Gibelli⁶⁵, Pont⁶⁶ and Lagier. May the good Lord give them prompt growth so that I will soon have the consolation of ordaining them priests.

A letter from Father Moreau, dated from Vico. He is longing for the establishment in Balagne since he is so unhappy with the surroundings at Vico. At the present, Father Rolleri and he form the entire community. Father Albini is on mission and Father Reinaud has been traveling like a dilettante for the last 27 days with the Philosophy professor⁶⁷. Father Moreau is rightly indignant with this conduct. He can not believe that Father Guibert would give such a wide permission to young Father

⁶⁵ Antoine Gibelli, born August 20, 1813 at Camporosso (Ventimille diocese, Italy), a novice in 1835, ordained priest on June 24, 1838, died at Marseilles on September 17, 1846.

⁶⁶ Jérôme Pont, born on May 12, 1807 at Savoulx (Susa diocese, Italy), a novice in 1835, ordained priest on June 24, 1838, died at N.-D. de l'Osier on May 14, 1869.

⁶⁷ The Philosophy professor was the Abbé Gaffori. The word "Reinaud" was erased. Father Guibert was still resting at N.-D. du Laus.

Reinaud who has no need to travel that much to be truly dissipated. I will ask for some explanation of all that.

September 24: Pontifical Office at Saint Joseph to honor Saint Philomena⁶⁸, whose image in relief I solemnly blessed before Mass. That service was well carried out. The church was packed to capacity, the choir loft was filled with men as well as the upper portions of the side naves. I also officiated at Vespers. Coulin gave the saint's life history. He did not hesitate to say that, even though the Archbishop of Paris speaks out against the profanation of temples in the metropolitan area, I have built some at Marseilles where, in spite of the faithful's reputation for piety, they had not even dreamed of erecting a suitable one. The occasion lent itself since we were all gathered in a church that was built and furnished at my expense and which still belongs to me. After the sermon, I took part in the procession of Saint Philomena, in great style, that is in cope and mitre, with crozier in hand. There was a large crowd on Paradis street and in the Bourbon court to respectfully watch it pass. After returning, I gave benediction of the Blessed Sacrament. So, the day was full, [p. 204] and very edifying. I started it by confirming a sick person in Holy Trinity parish. *During the day, the assistant on weekly duty was called three times to take the sacraments to three cholera patients. It seems that we are still not free from that plague. Nine died from it yesterday.*

September 25: Mass at the Christian Brothers for the closure of their annual retreat. I cannot say that I received the vows of the seven or eight who made them, since after giving them an instruction suitable for the occasion and saying the Mass at which all the Brothers received communion, I had to move aside to allow them to bring out the Blessed Sacrament before which the Brothers pronounced their vows. That rubric did not seem very right to me, since in every place when the Bishop is present, *those promises are made in front of him. That is how it is at Saint Sulpice* where the renewal of clerical promises is made before the Blessed Sacrament when there is no bishop, but when the bishop is present, they

⁶⁸ In 1802, they discovered some bones while excavating the catacomb of Priscilla on the Salarian Way. In 1805, they were given to Canon François De Lucia who brought them to his parish at Mugnano in the Nole diocese. Miracles happened, and soon there was universal honor of the saint. The holy Curé of Ars had a great devotion to her and attributed his miracles to her. Nowadays, archeologists affirm that the bones are from an anonymous Christian of the 4th century. During the liturgical reform, the Sacred Congregation of Rites withdrew this feast from the calendar (AAS, LIII [1961], p. 174).

only bring out the Blessed Sacrament for giving benediction. Even though the Brother Director told me that the Archbishop of Toulouse, in like circumstances, took a seat on the side, I did not sit down, since it is not my custom to take it so easy before the Blessed Sacrament, but I quietly took my place at the prie-dieu, where I can imagine that I cut a rather sad figure during the ceremony carried out under my eyes, where I was an outsider, so much the more since, when all the vows had been pronounced and my turn came, I had to return to my duties as chaplain, suspended for a moment, and go to the altar to intone the *Tantum Ergo*, give benediction and sing the *Te Deum*.

I did all this without a fuss since only simplicity was lacking and the good Director, following the custom of Bishop d'Astros, was made to believe that it was alright like that. I will wait to say a word to him about it when he comes to thank me, even if only to invite him to request some explanations from the Brother General, so as not to find myself at a similar ceremony again, seeing that the bishop has to play such an inconvenient role. After the *Te Deum*, I conferred the sacrament of Confirmation on a Brother of the community. For the short instruction before conferring the sacrament, I took a text from the program of an eight-days retreat, [p. 205] suitable for the occasion.

At the home of these brothers, I was amazed to see an exceptional machine, invented by one of their brothers, which portrays with striking precision the entire planetary system in motion. Just seeing the operation of those wheels, you learn more than you would from a month of lessons in a book.

A letter from Father Guibert. He is very disappointed at not having obtained from the Bishop of Gap the priest, on whom he was counting to act as bursar at the Major Seminary at Ajaccio. As for myself, I dread that this good Father is going to insist that I give him one of our men, for which I will be criticized, no matter from where I take him.

A letter from Father Mille. He is not disturbed by the Bishop of Gap's refusal to Father Guibert; however, it is a bad omen for the success of Father Allard's⁶⁹ plan. The latter will put off expressing his wishes to the

⁶⁹ Jean François Allard, born at La Roche-des-Arnauds (Upper Alps) on November 27, 1806, entered novitiate on October 28, 1837, already a priest since June 5, 1830, future Bishop of Samaria and Vicar Apostolic of Natal.

prelate till a little later, but if it is his habit to give no *exeat* before a year, as he told Father Guibert, how can we hope to obtain that for which we have all been wanting for such a long time.

A letter from a merchant at Nîmes, who wrote in a very exceptional manner to ask us to decide, yes or no, either to rent him our house for 1,000 francs, or to sell it to him for 24,000 francs.

A letter to Father Courtès to give him some advice about the matter of the boarding school⁷⁰. I will let him know my feelings about his manner of always placing me in the forefront with the Archbishop when it is a question of something that goes against his wishes. I fear that this intervention of an outside Bishop will offend him even though he knows that I am the superior of the one consulting me. It would be better if he would himself give a personal reply in matters that are clearly contrary to our rules, or consult me without letting people know. The silent resistance of a rule will give less shock than the refusal of a brother Bishop whom one could consider the master to determine such a matter.

Father Telmon arrived. He has already told me admirable things about the turn of events at Lumières. The mission that [p. 206] he gave at l'Isle⁷¹ with Father Martin during the cholera plague went perfectly well. The men, for whom it was intended, profited greatly from it, and everyone in the area was edified by it. The elderly parish priest expressed his desire that they come back and gain for his entire numerous parish the same help they had given the men.

September 26: Confirmation at the Charity home. A great number of children were presented to me to receive this sacrament and a very great number of pious people were gathered in the church for this beautiful ceremony. The church was full but there was not a member of the administration there. Even though being aware of their rudeness, I did not let that bother me, and their absence did not keep me from preaching for an hour and a half to that numerous gathering. I would have stopped sooner, if I had noticed that the listeners were not attentive, but old and young were

⁷⁰ This letter of September 23 to Father Courtès is published in *Oblate Writings*, p. 62-63. . It does not say which boarding school it is. The Oblates at Aix had previously left the chaplaincy for the boarding school of the Ladies of the Sacred Heart so as not to divert the community "from the principal end of the society which is to give missions".

⁷¹ Ms.: l'île = l'Isle-sur-la-Sorgue (Vaucluse).

inhaling my words, so to say, that is why I continued. That's what happens wherever I go. Oh! how much do I thank the Lord for knowing how to speak the language of those I must instruct, and who listen to me because they understand me. I would not change my approach for all the gold in the world; my conviction has no need of the witness that I perceive every day as to the excellence of that method. Again today, Father Féraud⁷², head chaplain at the home, told me that the influence of God's grace on the audience touched even him, that it penetrated him, and the pastors of Saint Antoine and Saint Joseph, as well as the administrative assistant of Aygalades, told me that the words, inspired in me by the good Lord the other day at Aygalades affected everyone who attended the instruction. The pastor of Crottes told me the same thing; I report these facts so that people might be truly convinced that it would be desirable that every Bishop do as I do.

Father Guibert arrived. He will spend several days here on the way to his post. [p. 206] A letter from Father Martin. Even though he recognizes the true virtues of Father Honorat⁷³, he allows himself some prejudice against his actions, especially towards himself, which it would be easy for me to destroy, if it were easy to remove prejudice. Father Martin confirms me of the value and the good effect produced by the mission that he gave at l'Isle, together with Father Telmon.

September 27: A letter to the Corsican Marchesi in reply to the letter where he protests his innocence and good intentions. I authorized him to return to the Major Seminary at Ajaccio, on condition that he return when he is ordained a priest. Father Guibert thinks that there are still some priests capable of advising Marchesi's uncle to write the letter which compromised him, precisely to gain the ends of the family to have him leave novitiate. Actually, I cannot imagine how Marchesi, who could have very easily gained the priesthood by staying at the seminary, would enter the Congregation to trick it and then abandon the society? Nevertheless, that is what the uncle's letter, intercepted, proved, and what convinced Father Lagier to send him away.

⁷² The Abbé Pierre François Féraud (1796-1862). Ordained a priest in 1826, he spent his life as chaplain at the Home of Charity.

⁷³ Erased: Honorat.

A letter to Father Moreau, in reply to his of the 17th. I spoke to him about Reinaud and the Balagne, and told him something of our dear Father Rolleri. I just found at Tempier's place a very interesting letter that Father Guibert wrote to me on July 17; I was not here when it arrived and they forgot to give it to me. Father Guibert tells me delightful things about his seminary: *Our seminary has gone marvelously well; there is an unanimous voice about it, the favorable opinion that people have of the Major Seminary which is saving our ship here. The students are overjoyed and tell everyone about it. They left the Seminary just like missionaries who want to work for the reform of their country, in the measure, evidently, and with the modesty that [p. 208] their position recommends. Where there are several in a village, they get together for their meditation. They promise their pastors to make their preparation for and thanksgiving after Mass, teach catechism to the children, which the whole parish attends; several have made church vestments and linens which are in a sorry state everywhere. Finally, from everywhere I hear consoling things about these good and excellent students, and since we have no less than a hundred and ten of them, it is a veritable revolution in this country. Many priests ask to be allowed to enter the Seminary and do their courses like the others; several parishes are asking for the new priests as pastors. Dearest Father, here there is a lot of suffering, disagreements, and sometimes dangers, but consolations beyond anything I can say.*

Father Albini alone gave the mission at Guagno, with incredible success. Everywhere people speak only about the miracles he worked, I hear of true miracles. I do not know what they are but such is the opinion. What could be surprising that, in our difficult situation, God uses this means to overcome obstacles. But I do not have to tell you everything today, I should leave some for our meeting.

A letter to Father Vincens. I want the young man, about whom he spoke to me, to be tested for some time under his eyes. He should take better care of his health. Father Guigues was too generous in promising eight missions. They did not sufficiently inform me of the mission given at the house at l'Osier. I want them to follow the principle of keeping me up to date about everything, so that I know what is happening just as well as those who are on the scene. If the people, of whom Father Guigues spoke to me, decide to come, they should arrive before the retreat.

My sister arrived, accompanying her son Eugene who is on his way to Paris, where we are sending him to complete his studies at the Abbé

Poiloup's excellent boarding school. I was very pleased with this young man's bearing, truly charming and full of fine qualities. [p. 209]

A letter from Dupuy, perfect for his admirable dedication. He is always at my disposal to take up whatever work I assign him. He brought to fruition our establishment at Notre Dame de l'Osier. He resigned from the parish, and arranged that the title be given to the community. Now, if I so desire, he will help our Fathers in the missions or he may do something else, according to what I stipulate. I can not deny that this is admirable conduct. I must add that, after having sold me the house which represented his patrimony through a pension, he never demanded that pension as long as he had something to live on, and how was he living? by giving his salary as rector to the bursar at l'Osier along with his Mass stipends to be content with his *victum et vestitum*, as the other Fathers of the house.

September 28: A letter to Father Magnan to inform him of his new destination. I am sending him to Ajaccio to assist Father Guibert in the direction of the Major Seminary and especially to take charge of the finances of that numerous house. A letter to Father Courtès to tell him of Father Magnan's destination and to propose in exchange for him the services of Father Cuynat.

A Jesuit priest, Father Labonde is on his way through Marseilles. I tried to render him the same courtesy that I received from him and his Fathers at Fribourg. He spoke very convincingly to me that neither he nor his members had influenced the decision of my nephew, Louis de Boisgelin. Father Labonde was his confessor at the boarding school. He very affectionately expressed his gratitude for the friendly welcome I gave him.

The Mayor of Marseilles came to present the French Consul to Alexandria. The latter offered me his services for any religious I might recommend to him. [p. 210]

September 29: A letter to Father Mille. I suggested that he have the Bishop of Gap understand that we should not be included in the general rule that he felt he had to adopt to refuse dimissorial letters to any priest of his diocese at least for a year. I refused Father Bermond the permission to go and spend several days with his family and I gave the reason for the refusal in these terms: *Once and for all, let us leave all those miserable family impulses in the tomb of our oblation; we are called to a fully*

supernatural life which does not put up with those weaknesses any more. I blamed the Superior at Laus for allowing Father Gignoux to leave with nothing. I commanded him in the most formal manner to compose sermons so as to form a sufficient collection for every need. I do not accept any excuse in this matter. I also insisted that he demand that both Fathers Bermond and Chauvet seriously apply themselves to such composition. It is not advice that I give but a positive precept. This matter is worth it.

A letter to Father Courtès. I consoled him beforehand on Father Magnan's departure. I replied to the articles in his letter of yesterday. I sent him a note about the Couteron affair. I asked him to have the Archbishop of Aix announce the mission at Trest. He should sell the tabernacle only for a good sum; that means he should recuperate at least half of what it cost us.

September 30: A letter from Father Guigues. He recommends that I receive the young man of whom Father Vincens spoke to me. He is convinced that he will be useful to the society. Mr. Baratier, the printer at Grenoble, will print 9,000 copies of our hymns of five leaves of 18 in printing size. Each page is to have 39 lines. The price of each copy with printed cover and choice quality will be 17 centimes or hardcover 27 centimes. The book will belong to us. After the printing is finished, he will have twenty five hundred sent out to each of the houses at Marseilles, Avignon and Laus, and he will keep an equal number. He will charge each house to recover his cost. [p. 211] An old young man of 49 years has presented himself for the Brotherhood; he has 5 or 6,000 francs of which he would give the interest. Gatherings at l'Osier are continually more numerous; there is a large crowd on Sundays, and there are always people on retreat. Work is wearing them out. They want some direction from me so that everyone is not always occupied. They follow the rule, but Fathers Gignoux and Péliissier are not easy to direct. He is in a predicament over arrangements for the next campaign. The Vicar General Chatrousse is truly very well disposed in their favor; he had nothing more urgent to do after returning from l'Osier [than] to write to the priests who showed favorable dispositions to have them come to us. Father Guigues sent me the letter that Father Chatrousse wrote to him, which is truly from a man who wishes good things and appreciates what our Fathers are doing in the diocese. Here are a few expressions from his letter: *One of our young*

*priests, 26 years old, wishes to join your society*⁷⁴. *I encouraged that vocation which seems solid to me and will give some development to an edifying and useful community.*

I put Dauphin's poor widow in contact with the Abbé Fissiaux so that they accept into the house for poor girls, orphaned from cholera, two daughters of that poor Dauphin. The matter is agreed, and I will place the third in the home of deceased Mr. Boucherie, of whom I spoke to Mademoiselle Rocafort; when I return, I will finalize that other matter.

As I was getting into the carriage for my trip to Aubagne, Roquevaire and Auriol, the mailman brought me a letter from Father Poiloup who will welcome our Eugene with the greatest pleasure, and will be like an uncle to him, etc. I leave content for Aubagne where I will sleep tonight.

⁷⁴ It is difficult to say precisely who is meant: a 26 year old priest, a 49 year old Brother, etc. Several Brothers entered novitiate in the autumn of 1837 (Eugene Nard, Joseph Robert), neither their age nor place of origin is indicated: they did not persevere.



Silver statue of Our Lady "de la Garde", by the artist Chanael.
It was blessed by Bishop Fortuné de Mazenod on July 2, 1837.
Cf. JM June 16 and 28, July 2 and 12, 1837.

TEXT

October - December

October 1: Yesterday I wrote a letter to Father Garnier, Superior General of Saint Sulpice to recommend to him Arsène Barbarin who had asked my permission to do his seminary at Saint Sulpice. Gaduel and Perrée¹ did not do as much. My letter to Father Garnier is most friendly. I express to him the disappointment that is felt in certain dioceses on seeing all the more outstanding subjects taking refuge with the Jesuits. No one loves and respects the Jesuits more than I, but [p. 212] since I have been reduced to speak for a diocese, I cannot remain insensitive to a desertion which leaves us only with coal shovelers² and peasants to combat the people in such an important city as Marseilles where we need elite subjects to oppose all those schools of impiety which have sprung up among us, and all those so-called intellectuals who ridicule religion since they can not find much competition in a great number of its ministers, who really lack knowledge, talents and a good education.

I also wrote a letter yesterday to Father Poiloup which Eugene will take with him. I entrust this dear young man to Vignolo who has agreed to take care of him and place him in the hands of Father Poiloup. They are

¹ Jean-Pierre Laurent Gaduel (1811-1888). In 1835, he entered the seminary at Saint Sulpice. Ordained in 1839, he was a Sulpician from 1840 to 1844. Then he worked several years at Paris, and after that spent his life in the Orleans diocese.

The Founder seemed to write: Perret. It is probably Jean Joseph François Perrée who, on November 25, 1836, received dimissorial letters to receive tonsure and minor orders at Paris. He was ordained a priest at Marseilles on September 21, 1839. As a young priest, he was assistant at Saint Charles *intra muros*, then at Saint Vincent de Paul, but his name is not found again in the register for clergy in the Marseilles diocese and appears nowhere else in the Founder's writings.

² Chaufourrier: the worker responsible for keeping a limestone furnace in operation.

leaving in the same carriage as Barbarin, Perrée and a holy sister of Vignolo. One could not be in better and more agreeable company.

I arrived last evening at Augbagne at night as I had planned, but the children ruined my disguise with their joyous cries. I confirmed a large number of them this morning, but I had to preach from the heart to get their attention. Poor children! They didn't understand what they were doing when they presented themselves at the holy table. Unfortunately, they have that in common with most of those whom I have seen on such occasions over the past fifteen years that I have been touring the diocese. Was I not struck by that same indifference, that same stupid incomprehension when I attended, 25 or 30 years ago, First Communions which took place in the parishes of Aix! However, that is all that these children will take with them for the remainder of their lives, since after their First Communion there is no more religious instruction or sacraments for them. Already 12 boys did not answer the call to Confirmation since it has been three months since their First Communion. They probably would not have presented me with 12, if I had waited a year to come and visit them. That is how it is everywhere, in the city and in the country. There is reason to weep and be appalled at the same time! [p. 213]

October 1: I attended High Mass from³ the throne. I did the same at Vespers. I did not go in the procession, but gave Benediction with the Blessed Sacrament when it came back into the church.

The Mayor came to see me twice. I took the opportunity to advise him of the suitability of a parish at St-Pierre and Baudinard, since I would need his assistance for its establishment. His Lordship the Mayor agreed with me one hundred percent, and promised to support me as much as he can. I believe he will keep his word. I left him a note outlining what he must do according to existing laws, and we agreed to meet on the day after tomorrow on the spot after I return from Auriol.

I will say nothing now about the rather unfortunate state of affairs in this Aubagne parish concerning the misunderstanding that reigns between the Parish Priest⁴ and Assistants, and among the Assistants. I will deal

³ Ms.: sur le trône.

⁴ The Abbé Louis Chauvet (1765-1844) was then pastor at Aubagne.

seriously with that and other matters when I make my pastoral visit, if I am alive.

October 2: I left Aubagne this morning at 7 o'clock to arrive at Roquevaire at the appointed time. However, I had to wait a rather long time for the children from Gréasque who had to walk not less than two and a half hours. I will never let it happen again to gather them so far from their homes. In general, the children seemed a little more recollected than at Aubagne, but most of all extremely attentive to my words. The Mayor and Deputy Mayor, Mr. Fabre and Mr. Long, were at the meal, with their workers, which did not happen at Aubagne (and which provided the Mayor of Aubagne with reason to give an honest yet friendly reproach to his parish priest).

I visited the distressed family of Mr. Jean, notary. This poor man just lost his wife from cholera. I could not hold back my tears at the sight of that young widower, his three children and the elderly Madame Coquillet, mother of the deceased young woman who feels a deep sadness which moves to pity her, and pierced my heart. I had seen [p. 214] the mother and daughter as I passed through Rians when I was going to St-Martin. They are very fine people.

On my way to Mr. Jean's place, I visited several factories of Mr. Brès, an honest industrialist and Mr. Jean's brother-in-law. They could not use better the water from the little stream they call the Huveaune river. I left at five o'clock to go to Auriol which is only a short distance from Roquevaire.

October 3: I had to confirm the children from the Auriol parish and those from Bourine, a new parish, taken from that of Auriol. I performed only this ceremony immediately after my Mass as usual. I put off all other matters till my first pastoral visit which I will be able to do after my installation. I noticed, here as everywhere, from the fact that the children payed close attention while I was speaking, how indispensable it is to instruct them in their own language. I can judge the same by making a comparison. When I used to accompany my uncle to the same places I am visiting now, it was hard to be patient at seeing how little attention the children lent to the Bishop's words when he spoke to them in French; they did not follow his line of thought because they did not understand him. I noticed the same thing when Bishop de Bausset said a few words to the children at La Ciotat whom he came to confirm after the mission we gave in that

area in 1821⁵, I believe. May it please God that all bishops might want to understand this incontestable reality and the wisdom of that Council of Carthage which forbade consecrating a bishop if he did not know the Punic language which was the language of the people of that part of Africa.

I left Auriol immediately after the meal to be, at the time agreed on with the Mayor of Aubagne, at the chapel of St-Pierre, which we wanted to visit together. We recognized that it was adequate for the present and that the parish house was in rather good condition. The Mayor will be able to testify to that in the documents he must furnish the Minister so that we obtain the auxiliary chapel. I still came back to Marseilles to sleep. [p. 215]

October 4: I found a pile of letters, each one more disagreeable than the others. Father Courtès is groaning because they have taken Father Magnan away from him. Father Magnan is ready to obey and go to Ajaccio, but they sent him to Mallemort, where cholera is raging and so he cannot leave unless they send a replacement, seeing that the pastor's mother was struck and succumbed, the Parish Priest has left and the Assistant is sick.

Father Moreau is bemoaning the spirit that the Bishop's presence and the arrogance of the Vico people are introducing into our monastery, and Reinaud's obstinacy in not acknowledging the full extent of his fault over the course of a month, which has just ended.

Father Rolleri is in a desperate state that, for his sins, I sent him to such a sad community⁶, to a house of which he enumerates for me the inconveniences in a way that would be comical if it were not for rather serious matters such as regularity, compromised to the point which it is in that area.

⁵ The mission at La Ciotat, November 4-December 23, 1821.

⁶ Father Rolleri received his obedience for Vico in Corsica. There was practically no community at Vico. Father Albini, and his collaborators if there were any, were often away on a mission. The Founder was probably alluding to the fact that Bishop Casanelli d'Istria used to go there on holidays for several weeks in summer and received many visitors there. Several Fathers from the seminary in Ajaccio used to come there during vacation as well.

Father Honorat is requesting both money and men; as for money, it is always more or less hard to come by, but from where does he want me to take men?

October 5: A reply to Father Courtès. Reprieve for Father Magnan sent directly to him by letter. A letter to my sister.

Purchase of an ivory statue of Christ, 22 inches high, for the price of 850 francs. Before I bought it, I wanted to make sure it was not stolen. The person who sold it to me assured me that he bought it from an individual, who had it handed from father to son for more than 200 years. He gave it to him in exchange for merchandise for fear that the revolutionaries in his country, who push impiety and fanaticism to a fury, would end up smashing it in pieces for him. The merchant agreed to give me the receipt he had received from that person who owned it; this gentleman seemed trustworthy in everything he told me. His word, joined to the circumstances of its acquisition, and to the article he gave me, seemed sufficient proof of a legitimate agreement. I intend to purchase it as diocesan property. This beautiful artwork will pass on to my Bishop successors of Marseilles. [p. 216]

The Christian Brothers came to submit to me the petitions they have to present to the municipal council on behalf of the fathers of children in the schools, of the clergy and elders in the city. I will correct only a few expressions in them which could offend the extreme sensibilities of the council. When these petitions have been signed by a great number of people, I will add a note to them. Besides that, I will write an urgent letter in the name of the Bishop to the Mayor to urge him to accede to the just request of the entire population. It is nothing less than the christian instruction and education of more than 2,000 children of the people that these dear Brothers raise at the expense of the faithful since the municipal council took away the allocation from a community of those Brothers. Thus, by taking in hand the spiritual interest of so many souls, we accepted the responsibility of sustaining these schools, as we have done since 1830. Twice I have spoken at length about this matter in my Lenten letters, and several times I have knocked on the council's door to have them take the Brothers under its charge again, since it has recognized that the mutual schools which it put in their place have not lived up to expectations. Actually, those mutual schools do not have 300 pupils and cost much more than the Brothers who instruct 2,000.

October 6: A letter to Paris. A visit to the Colonel of the 22nd. A request for a formal dispensation from Coulin who is not fully satisfied with the one we granted him when he left our Society, which was not yet approved by the Church. I promised him to regularize that after I had time to reflect on it. I recall that the reasons for his request were judged inadmissible, but that he seemed determined to make a scene, which would have been very harmful to the Society, which was obliged to deal with so many concerns at that time, I decided, in spite of myself, with the consent of my council, to apply to him a certain article of the Rule which legitimized his expulsion. But since this decision was invoked only as an expedient that Coulin's wish to leave rendered necessary, certainly there was something not right about it. On my part, I believed him to be so unsettled in conscience that when it came time to ordain him to the priesthood, I did not want to perform the functions of Archdeacon at his ordination, and I withdrew [p. 217] so as not to reply against my conscience to the Bishop's question: *Scis illum dignum esse?* However, since the Congregation was not yet approved, and he was out when it was canonically instituted, it will be easier to take the decision to release him licitly, now that he wants to ease his conscience.

October 7: Letter to Mr. Wuilleret, Justice of the Peace at Romont and my trustworthy procurator. I replied to him: 1- That he may rent; 2- That he must not rent to a boarding school or a Minor Seminary; 3- As for all the others, I would gladly rent the summer home at Billens for a year, two years, etc., but if it is for more than a year, we must stipulate the condition for the lease to be terminated in the event of a sale, with advance notice of three or six months; 4- That I have no guidelines to set the rental fee, but it seems to me that we must follow the usual practice in the country. The Ladies of the Sacred Heart, before they were at Montet, had rented a summer home. Mr. d'Albertas, Mr. de Nicolaï, etc., several French families have rented castles in the Vaud canton. We could base ourselves on them to settle the price to ask; 5- For the sale, I would give all possible leniency for the payment, but I would want to regain at least 60,000 francs. At that price, I would still lose 8,000 francs, since:

- The purchase of the castle and living quarters cost me	54,075	francs
- The ten lots ⁷ acquired from the Sieur Maillard	7,259	”
- The exchange of French money to Swiss	571	”
- The payment of the rent owed to the Fille-Dieu	597	”
- The payment of that owed to Sieur Maillard	122	”
- The construction expenses for the farm house, the chapel and divisions on the 2 nd floor	5,000	”
Total	67,624	francs

If they would give me the 60,000 francs that I am requesting, I will allow up to five or six years for full payment. They could make the first payment on the day of the agreement, and they could put the rest on instalments. I would be satisfied with 4 or even 3 percent of the money they would keep in hand, even though here I am obliged to pay 5 percent for the money I borrow. [p. 218] I informed Mr. Wuillert that the priests of the district have expressed the desire to buy the castle and living quarters for the Bishop of Lausanne who has no summer residence. The second floor could be occupied by retired priests; in this case they would use, for the purchase, the funds set aside for this purpose.

I am going to sleep at Aubagne so that I can arrive to La Ciotat tomorrow. This precaution was judged necessary so I would not be exposed to some snobbory on the part of some good-for-nothings at La Ciotat who, recalling that they were encouraged by the Mayor 4 years ago⁸ to come and make noise under the windows of the parish house or, to be more exact, at such a great distance that I was scarcely able to hear it, threatened to renew their unholy insolence when I arrived at La Ciotat. They advised me to put off my visit, I took great care not to comply with that advice, and believed only that it was prudent to put on a good front and

⁷ Pose: An agrarian measure used in several Swiss cantons. The pose of Lausanne equaled 45 acres (Litré).

⁸ About this visit of the Bishop of Icosia in 1833, cf. Jean Leflon, *Eugene de Mazenod* Vol. II, pp. 454-459: the affair at La Ciotat, orchestrated by the liberal press.

face those threats by spending only the day in that area which should be devoted to me for so many reasons.

When we arrived at Aubagne, they told me that the Prefect was with the Mayor. Since I see eye to eye with this first Department Magistrate, I went to see him out of respect and likewise to speak to him about the matter of erecting Saint Peter's parish; I found together all the gentlemen who form the Council of revision⁹, they were all as they should be, that is polite and respectful.

October 8: I left very early in the morning, accompanied by Fathers Tempier and Marc Cailhol. It took us only two and a half hours to arrive at La Ciotat where they were expecting us only at 9 o'clock. So, we surprised both the clergy and the people, who were not able to come and meet us. I stopped at the Parish Priest's house and after giving them time to make the necessary preparations, I went in procession to the church. I entered by the main door and, after adoring the Blessed Sacrament and singing the oration to the Blessed Virgin, patron of the parish, I went into the pulpit. After a short allocution [p. 219] in French so as not to appear to defy the susceptible people who complained at my last visit, I gave the Tonsure to a young student from the Minor Seminary and said Holy Mass at which, as usual, all the children to be confirmed received Communion. Those poor children needed me, as the others of the districts that I visited, to give them a good instruction which would gain their attention and animate somewhat their cold hearts. That is what I did, if a bit too long, but in such a way as to hold their interest, judging by the attention they paid to my words. It was eleven-thirty when we left the church. I went to change my clothes and then went in choir dress to the convent of the semi-religious women that the Abbé Vidal had founded¹⁰. He had asked me to show this sign of interest in his establishment. I did not want to refuse him so as to encourage him to continue to do good work, since the 9 young girls that I confirmed in the convent could easily have come to the parish. Even though I had given a short instruction of fifteen minutes before administering the Sacrament, which the religious were able to attend, the Superior, as I was going to leave, asked me to give her com-

⁹ Council of revision: in charge of assessing the aptitude of young men for military service.

¹⁰ According to the Marseille's Ordo, there was an Abbé Vidal among the assistants at La Ciotat; we do not know the names of those "semi-religious".

munity another instruction. I do not like to refuse things like that, but I admit that I found the request a little indiscreet. It was half-past twelve, I had taken only a little coffee without bread, even though I had been up since four o'clock in the morning, had been a little upset last evening and was feeling very tired. So, I took my courage in hand and excused myself, promising to pay the arrears¹¹ during my next visit to La Ciotat. After the usual very tedious meal, I wanted them to show myself to the whole city. I received nothing but marks of respect as I went about; I wanted to go along the wharf in front of the cafés where all the idlers and senseless people gather, everyone greeted me. I spoke to a few people. I was followed by a group of decent people. We could hear them saying: "Look how pleasant he is! [p. 220] They said he was proud". I admit that I never understood how they could give me that ridiculous reputation. Unless to be proud meant being five feet six or seven inches¹² tall. Actually, I often fear to be too familiar, to prefer an entirely paternal abandon rather than a dignified following, but I never knew the meaning of pride. I extended my little trip to the district where they were building a very large factory for locomotives. After coming back from my inspection which included the hospital where I authorized them to say Mass in the rooms, I took my leave to come back to sleep at Aubagne.

October 9: After saying holy Mass, I took the route to Marseilles by way of Reynarde where I wanted to know the state of health of Count de Félix who they told me was very ill. My intention was to judge if it was necessary to take up the important question of providing for his soul's salvation. He was in better health. I hope he profits from that advice!

When I arrived at Marseilles, I found Father Magnan who was on his way to his destination with that holy indifference that should characterize a good religious. As we spoke, I recognized that with his departure the Aix house was in disorder. Father Courtès, who for his correspondance habitually dispised the services of this good Father and did not much esteem his person, was now complaining loudly; he, who so gladly preferred Father Mouchel, now in the letter that he wrote me does not hesitate to tell me that this Father would be better in a seminary, while Magnan, as he is,

¹¹ Payer les arrérages = pay his debt, what is still owing.

¹² An ancient measure of length, approximately 33cm., so longer than the Anglo-Saxon measurement, where a foot equals 304,7mm. Le pouce, the French measure of length is 27,07 mm.

was his busiest and most presentable subject. *I had him give the retreat at Mallemort, he took part in the honorable reparation of La Fare¹³ at the time of the sacrilege that had been committed in that parish, and was preparing for a proposed retreat at Rognes. More concerned than in the past about the community of the Children of Charity, he had just established a congregation. He has a great following¹⁴ in our church. Certainly, he has defects, the knowledge of which I used to give you had also for its purpose that you take it in hand to correct him, since among his qualities, as his sincere attachment to the Congregation, a religious perception [p. 221] of the virtue of obedience, I notice a great dedication to yourself, which can only be salutary for him.*

Therein is more than necessary to prove the usefulness of Father Magnan at Aix. If we added that Father Mouchel, such an excellent man from every point of view, is afraid to lead even an evening prayer, does not know the Provençal language and hears no confessions in our church; that Father Aubert¹⁵ is still very young and inexperienced, that Father André is what everyone knows, I have to conclude that Father Magnan is not only useful at Aix, but that he is necessary. Meanwhile, since Father Mouchel, who does little or nothing at Aix, will be very useful at Ajaccio with his good manners, his regularity, his theological knowledge, etc. So, there was no reason to hesitate, and that is what determined me to call this Father to go to Corsica. To that effect, I wrote Father Courtès this very evening, since it is urgent that the new director arrive at the seminary before the return of classes.

October 10: The anniversary of my father's death. Now would be the time to expand a little on the merits of this good father, on the circumstances of his precious death, that of a predestined, but I am too hurried this evening. I promised not to stay up too long and the hour is already late. Next year, if God grants me life and I am able to continue this Diary, I will make it a duty to render this homage to his memory¹⁶.

¹³ La Fare (Bouches-du-Rhône).

¹⁴ Etre achalandé = to have a lot of patrons, clients (Littré).

¹⁵ Erased: Aubert and André. This is Pierre Aubert.

¹⁶ On October 10, 1838, Bishop de Mazenod did in effect write a page on the merits of his father and the circumstances of his death.

A somewhat severe letter to Father Guigues¹⁷ to let him know that he strangely forgot himself in the one he just wrote to Father Tempier. He allowed himself to berate us with unbelievable insolence about the decision to take away from him Father Dupuy, on whom he was counting for this winter's missions. One could not imagine the tone of that letter. [p. 222] I moderated my reply a good deal, and even tore off the first page that I wrote since I had spoken too vehemently under that first gush. The second version, more calm, will however be sufficient to make him aware of his mistakes. I think that Father Guigues will that much more regret his manner of acting when I inform him that I had thought very little about taking Father Dupuy away from him for the missions, that I expressly recommended to Father Guibert, in Father Tempier's presence, that he should not carry out the plan he had submitted to utilize Father Dupuy's zeal, capacity, and good will only after the mission season.

I authorized him to keep the 300 francs for Mass stipends to pay off part of his debt. We will say them. Finally, I urged him to reply respectfully, as expected, to the Bishop of Grenoble to reject once and for all the ridiculous accusations of us being weak and outsiders. Actually, our Fathers are worth ten times as much, whether in talents or virtues, as¹⁸ more than three quarters and a half of the priests of his diocese. They are all that they are called to be in every way, and if they undertook to preach with the pretention, studiousness and emphasis which apparently pleases the Bishop so much, I would not hesitate to severely blame them and forbid them the role of preaching, which they would render as sterile and useless as all those sermons that people are silly enough to admire. How is it that all the miracles of conversion that have been worked everywhere, through the ministry of the word that our Fathers have exercised for three years in the Grenoble diocese, have not as yet done away with the ridiculous prejudice which is forever expressed in such poor opinions.

A visit to General Sebastiani on his nomination to the peerage. I profited by the occasion to speak to him about Corsica, especially of Father Guibert, the seminary and the missions. [p. 223] I think that I greatly interested him in all our works, he promised me the assistance of his credit in all that could influence the good that our Fathers are doing in his

¹⁷ Erased: Guigues and Guibert.

¹⁸ Ms.: aux.

country. He assured me that the missions were the most powerful means of bringing back those poor people and destroying the horrible prejudices that control them. The General's good dispositions gave rise to the thought of suggesting to Father Guibert that he request some help from the government for the missions. I immediately wrote to this Father, reminding him of what Minister Lainé¹⁹, at his time, offered me to undertake the ministry in Corsica.

Father Touche²⁰, who used to belong to our Congregation, requested an audience with me that I did not refuse. He was bold enough to present a smiling face which he soon changed when he saw the serious reception I gave him. I listened to what he had to say. His talk, like all his conduct, made no sense. He proposed several disparate projects. First, he thought of coming to the diocese of Marseilles, which I did not accept²¹. Then, would I advise him to go to that of Valence where he was wanted and where he had an infinite number of missions to carry out; I replied that he could not do any better. All of a sudden, he felt sorry for the condition of our troops in Africa, and wanted to know if he could follow them. When I asked if he had powers from the Holy See, he said no, but that the Bishop of Fréjus would give them to him. Apparently till disembarkment, I told him, but once on land, will you be able to hear confessions of the dying? Then, he realized that it would be opportune to have recourse to the Pope. But you have to know whether the Generals will accept the idea, and then how will you live? Oh! That is true. So, would Your Excellency please write to the Minister of War. In the midst of this jumble of ideas, I saw that some good might come from it, if we were to get permission for [p. 224] this good man to follow field hospitals; consequently, I promised him to write to the Minister of War, and that is what I will do. As for the powers, I really do not know how to proceed. It might be too hasardous to recommend someone so mixed up to the Supreme Pontiff requesting letters of an apostolic missionary²² for him. If that fellow had not in a way apost-

¹⁹ Mr. Lainé, Minister of the Interior under Louis XVIII. During the Founder's trip to Paris in 1817, Lainé asked him to go and preach missions in Corsica, cf. Jean Leflon, *Eugene de Mazenod*, II pp. 59-64

²⁰ Erased: Touche. Jean Joseph Touche, born on February 22, 1794 at Syne (Alps of Upper Provence), priest on September 19, 1818, novice in 1818-1819, left the Congregation on February 22, 1832.

²¹ I did not accept.

²² Cf. *supra* May 18, note 62.

sized, we could team him up with one of ours, who would guide him and it might be possible to arrange something useful for the salvation of those poor souls; as it is, there is nothing else to do than to obtain authorization from the Minister for him to follow field hospitals.

As for this Father Touche, since his name is on my pen, it is good to recall that after spending several years in our Congregation doing only what he wanted, abusing his nearly independent position in the Upper Alps, where he was evangelizing all alone, God knows how, the villages in those mountains, when we wanted to place him under the Rule, he took the notion of consecrating himself to a so-called more perfect life and wanted to become a Capuchin. It was to enter that Order or another austere one that he asked us for a dispensation. That poor man had so little good sense, was unable to utter two successive rational sentences, besides which he observed the Rule so minimally, even though he was continually lost in altogether great mystical words, that my council suggested that we allow him to leave. He actually left the Congregation, but what happened to him? What happens to others, he kept on traveling; he broke the bonds of his first engagement, and he did not go to the Capuchins any more than the infamous Riccardi²³ went to the Barnabites. Oh illusion! Oh fatal blindness! The final judgment of all these prevarications will belong to God alone.

When I came home, my uncle shouted at me from the window that he had news for me. He was really happy, it was the announcement of my canonical institution. I was expecting it later. It affected me like a blow²⁴ given [p. 225] to some poor wretch, bent beneath the weight of a crushing burden. God wills it since he arranges every event and directs hearts for that purpose. That is all that consoles me and is the true reason for my resignation. If I were not firmly convinced of that, I think I would fall ill from the distress of finding myself in the very position from which my will, my inclinations and my most deeply imbedded ideas have been pushing me away. I had to accept it, in spite of myself and I must remain there no matter how much I desire repose and holy freedom, which I would employ only for my sanctification and the service of the Church.

²³ Nicolas Leonard Riccardi, born at Marseilles on February 24, 1803, novice in 1825, ordained priest July 30, 1826, left on June 24, 1829.

²⁴ Saccade: a sudden movement given to the kidneys by a soldier's hand, a violent jolt given to someone.

October 11: The chapter hastened in a body to offer its congratulations, Father Flayol was their spokesman. Alas, what could Flayol say that would not have added to my distress! Nevertheless, I thanked those gentlemen and promptly passed on to another subject: But do I have to bring myself to listen to these compliments repeated by all the people whom I meet or who will come to see me solely for that reason. Patience.

Father Mouchel has arrived. That good Father left Aix as soon as he learnt of his destination. He left joyfully and content. I had the pleasure of spending several hours with him. Everything about him edified me. He confirmed what Father Magnan had told me, that Father Courtès did not give Communion to that unfortunate Jouve who had embraced such heroic religious sentiments. Father Mouchel had opposed that terrible decision without being able to change Father Courtès' mind, who thus allowed that man, so evidently justified, to die without having him carry out the divine precept of Communion at death, independently of the obligation to receive Communion once a year which applies as well to a man who had probably shared in the Body of Christ only once in his life, at his First Communion²⁵. [Ms. Yenveux II, 112] I wrote a strong letter about it to Father Courtès to reprimand him, reminding him of what I had done for Germaine, in similar circumstances, and even more recently, passing through Gap, where I had given Communion and Confirmation to a condemned man, to whom a good Director gave Communion again on the day of his execution.

October 14 [Rambert I, 788]: the anniversary of my consecration at Rome in the Lazarist church of Saint Sylvester. Since it was impossible for me to render adequate gratitude to God for so great a grace, I went to celebrate this feast with my dear Capuchin nuns and said Mass in the choir of their convent. They were as joyful as I was consoled; most of those holy women wept during the short talk I gave them before beginning the holy mysteries, and, as they were accompanying me while leaving the chapel, they sang a touching hymn, written by themselves, at the time of my institution. If all my flock resembled these, I would not be able to say that the load was heavy. They are angels on earth; in their fervent hearts, which

²⁵ The end of the fourth notebook of the Diary which comprises only 36 pages. The following notebook has disappeared; we can find only extracts in Yenveux, Rambert and Rey.

love God so much, they reserve a special place for me, and, being all holy as they are, they know perfectly well how to express their sentiments.

October 15 [Ms. Yenveux IV, 222]: A letter to Father Aubert²⁶ to inform him to remain all week at Aix with his companion. I reproached him for lacking simplicity in his obedience, being overzealous, which indiscretion we could approve only in a novice. How greatly we would regret it, if, because he did not take a much-needed rest, he fell again, in the midst of the year's work, into the same state of weakness that he was when I sent him to St-Martin. What are two weeks to renew oneself from so much labor and a visible deterioration of health. That dear, precious Father Aubert knows how to sin only by excess.

October 16 [Ms. Yenveux II, 65]: A letter to Father Albin to congratulate him on the good that God is working through his ministry; I told him that he erred in leaving Father Roller alone at Vico. I sent that young Father to Corsica only to be formed by him in mission ministry and he should be his constant companion. A letter to Father Roller. I lifted his morale which suffered at the sight of the evil state at Vico; I severely reprimanded him for some all too-negative sounding expressions of discouragement. I recommended above all that he be totally obedient to all the commands of his immediate superiors, which does not hinder him from writing to me when he wants to share with me his sufferings, if he has any, or any other matter.

October 17 [Ms. Yenveux VI, 27] A letter to Father²⁷. I kindly reprimanded him for the fault against poverty and obedience by deciding to buy, out of frustration, a dozen handkerchiefs while passing through Gap on the way to l'Osier.

October 19 [Ms. Yenveux VII, 201]: A letter to Father Courtès. Appointment of Father Magnan as Spiritual Director²⁸ for the house at Aix. Recommendation to be regular in gathering the council of his assessors

²⁶ This letter to Father Casimir Aubert is published in *Oblate Writings* 9, pp. 65-67. Father Aubert's companion is not named.

²⁷ The name is omitted in Yenveux's manuscript. It is either Father Gignoux or Father Pélissier, who came to N.-D. de l'Osier in 1837.

²⁸ Spiritual Director or "spiritual prefect of the lay brothers", in charge of their direction, cf. Rule of 1827, Part One, Chap. 1 & 10.

according to the Rule and render me a monthly account of his operations in a letter which will deal with nothing else, this letter is to be submitted to my council and kept in the filing cartons. To render an account as well to the Procurator General²⁹ of matters that concern his competency. That he write out or make a copy of the talk he gave on the feast of Saint Teresa, which greatly pleased our Oblates whom I sent to Aix for a vacation³⁰.

[Ms. Yenveux IX, 173]: a letter from excellent Father Mouchel. He suffered horribly during the crossing. Bad weather forced them to take shelter in the Iles d'Hyères. This holy priest told me about that in these beautiful words: *I was a sick as can be, except to the point of death. I do not think that the most violent attack of cholera could place someone in a sorrier state than that in which I found myself. The most obstinate sailors pitied me. However, that is nothing; let's not talk about it any more. I would do much more for the Church and the Society. I would give my life for it and even more, if there were more to give.* My heart expands when it meets generous souls, men penetrated with their duties and who know how to value their vocation.

October 23 [Rambert I, 788]: My uncle sent to tell me that our soldiers have taken Constantine and that General Damrémont was killed by a canon ball. I am going to pray for his soul; but, my God, with what anxiety at the outcome of his life! for those poor military men hardly ever concern themselves with their salvation. They are usually ill-prepared to be suddenly taken from this world; and if he did not die immediately, where were the priests to reconcile him through the sacrament of Penance? Oh! Lord, what a responsibility for so many souls who will be lost, for lack of this help, which a truly Christian General-in-chief could undoubtedly procure for his army. Oh! had he asked me, I would have known where to find one for him; he would have found one when needed, he the first.

When this fine man, since I appreciate his qualities, left for Algiers, I strongly recommended that Christianity to him. He promised he would

²⁹ In the 1837 Chapter, Father Honorat was elected procurator or general bursar, but he remained superior at N.-D. de Lumières. It was actually Father Tempier who regularly carried out this duty.

³⁰ This last sentence is found in another form in Yenveux VIII p.169: "I sent our Oblates for a holiday to Aix for Saint Teresa's feast day; they attended Father Courtès' lecture".

write to me about that matter. Alas! he forgot his promise. We would have corresponded on the religious needs of the colony and of his troops. Who knows? possibly that would have led to some decision at the time of the expedition. What regrets! I am deeply saddened by it. Nevertheless, I will pray and offer the holy sacrifice for him, and on this occasion, for the other soldiers killed on the battlefield or otherwise. God is infinitely merciful; no one can measure, much less restrain, his mercy, which he wishes to apply for the salvation of souls, that his divine Son, Jesus Christ, redeemed by his precious blood. I am pleased to drown in the ocean of that mercy, for which today especially I have just begged for myself in the opening exercises of this retreat.

October 25 [Ms. Yenveux VIII, 211]: Today, I learned of the death of Cardinal Frezza³¹, my consecrator, my friend, or rather my father in the Lord, even though he was a year younger than I am. Through his ministry, I received the Holy Spirit in the fullness of the priesthood. In the thoughts of faith which, thanks be to God, have directed me from that time on, I considered him, along with the other two prelates who imposed hands on me, as my true fathers in Jesus Christ. I have not failed to pray daily for them as such during the holy sacrifice. The power that is in me as Pontiff has emanated from their souls; it has come to me through them. There is never a more intimate union. There is no paternity like that one, unless the one between a bishop in regard to a priest.

October 26 [Ms. Yenveux VIII, 211]: I said the *Requiem* mass for my venerable father and friend, His Eminence Louis Cardinal Frezza, Archbishop. I also applied to him all the indulgences that I can gain during the octave. I hope that all my friends and all those who will gain some spiritual good from me will do the same when it will please God to take me from this world; but I do not flatter myself about it. There are so few people who understand these matters. One is a priest, one enjoys this august privilege all his life long, it is a great thing for which to thank God; but it is something else to wish well to someone whom God has chosen to communicate that inestimable gift to you. One never thought of it and one

³¹ Bishop Luigi Frezza (1783-1837) was made Cardinal on July 11, 1836. Bishop de Mazenod's episcopal consecration took place in the church of Saint Sylvestre at the Quirinal. The consecrators were Cardinal Odescalchi, then Prefect of the Congregation for Bishops and Regular Clergy, Archbishop Falconieri of Ravenna, and Bishop Luigi Frezza, secretary of the Congregation for Ecclesiastical Affairs.

is all astonished, all astounded, when he notices that he has never thought of saying a *Pater* and an *Ave* for the Pontiff from whom he received that great treasure. Furthermore, not the least sympathy, not the least affection. One feels nothing for the soul of the person who cooperated so closely in the transformation that took place through the communication of God's great gift and the Holy Spirit's power on the memorable day of the new priest's ordination. This is totally different than the spiritual paternity contracted at baptism.

[Ms. Yenveux VII, 252]: A letter from Father Martin dated from Aix. He wrote me to send a letter from Father Honorat. This good Father Honorat solemnly tells me that the workers are still making noise at Lumières, he has sent Fathers Martin and Ricard to Aix to make their retreat. Where has this good Father seen that in the Rule, even for a simple Father, much less for two, when thereby a community composed of three is disbanded. On the contrary, read the exact wording from the rule: *Nullus unquam itinera aggrediatur quae utilia non sint sibi vel proximo, ad superioris generalis judicium*³². Is that not clear? How then did Father Honorat permit and take it upon himself to allow, without notifying me, those two Fathers to travel? The dear child found that acceptable, when I certainly would not have agreed to it. Will he come and say to me: *si difficile sit superiorem generalem consulere, standum erit superioris localis judicio qui haud mora superiori generali omnia per litteras manifestabit*³³. But for that you would have to suppress the first line: *si casus maxime urgeat*³⁴. Where was the urgency here? Where was the difficulty to have recourse to the Superior General? At its best, it is either grave foolishness or stupidity. It must be stupidity because Father Honorat is incapable of wanting to fail in his duty; but he is not above making serious blunders in exercising a duty that is beyond his moral forces. (Ms. Yenveux VII, 141): Besides that, while sometimes being more obliging than he should be, he has never known how to satisfy any member of the houses of which, out of respect for his seniority, virtues and attachment to the Congregation, I have, so to say, been forced to name him superior. It is unfortunate that he is unable to please his subordinates, since you could not find anyone bet-

³² Rule, 1827 ed., Part Two, Chapter 3 & 5, art. 1: Trips: "No one will undertake a trip which does not benefit himself or his neighbor, subject to the Superior General's judgment".

³³ *Ibid.*, art. 2: "If it is difficult to consult the superior general, the judgment of the local superior must be followed, who will fully inform the superior general without delay".

ter than this dear Father Honorat and certainly I equally esteem and love him, but he was not made to be a superior.

October 27 [Ms. Yenveux VIII, 211]: I offered Mass again for the repose of the soul of my father in God, my brother in the episcopate and my friend Cardinal Frezza. That was still necessary to repay what it seems I owed him. From now on, I will daily place him at the *momento* immediately after the bishop who ordained me a priest.

October 28 [Ms. Yenveux VIII, 251]: During this retreat, I have had several discussions with Reynier³⁵. We spoke very seriously about his position and his duties. He understands perfectly the extent of them and wishes to fulfill them. Consequently, I think he will request to be reinstated in the Congregation, from which he was expelled for his own fault, even though he could nevertheless not say that he intended to come to that extremity through the irregular conduct, to which he allowed himself to go through negligence and somewhat also the bad example. After he has made that request, we will decide in council what we must do and, whatever decision we take in his regard, his conscience will be clear for the rest of his life.

October 30 [Rambert I, 789]: A letter to the administrators of the Lazarist house to acquire two priests to be admitted into quarantine with the sick soldiers who have come back from Africa³⁶.

October 31 [Rambert I, 790]: The health inspectors replied to my letter of yesterday. They authorized me to introduce two priests onto the Ile de Ratonneau³⁷, but warned me that they will have to be provided with permission from the Military Commander of the 12th division.

³⁴ *Ibid.*: "If the matter is very urgent".

³⁵ It is not possible to discern whether it is Symphorien or Gustave Léon. According to the register for the taking of the habit up to 1850, the first had been "ignominiously expelled" in 1829: the second had been expelled "for lack of a religious spirit" (Register of expulsions). The latter was a native of Marseilles, served the church of Saint Louis after his departure in 1831, but in 1837, the Founder severely condemned his behavior. Cf. *supra*, July 12. There is no council registers for 1837 and no Reynier entered novitiate after 1837.

³⁶ These two Abbés are named later. They were Antoine Henryon (1810-1855), then pastor at St-Cannat, and Marc A.M. Dalmas (1802-1868), then pastor of St-Laurent.

³⁷ Ile de Ratonneau at the entrance to the port of Marseilles, near the If Castle.

I immediately wrote an urgent letter to X³⁸. While awaiting his reply, I have written to two priests, whom I designated to fulfill that charitable ministry, so as to alert them that I have chosen them and invited them to the Bishop's house to receive their instructions. Those priests came to see me; I informed them of my intentions. As they were on the way, people did not hesitate to tell them that they were going to contract yellow fever. I reassured them on this point, but was not able to give them the assurance that they will be well off, since neither the military Supply Corps nor the Health Unit wanted to take responsibility to foresee to their needs. They did not even promise to cook for them as payment. They will have to take charge of that for themselves, apparently while hearing confessions and anointing the sick. That is an absolute disgrace.

I wrote to X, secretary of the Sanitary Department, but for that it took all the great concern that preoccupies me, since that X is an unpleasant fellow who has gravely failed us on several occasions. I left out the niceties, and recommended our two Fathers to him, so that he could at least indicate to them what they are to do and how they should provide for themselves. Those poor young priests were a little surprised to see themselves tossed about and especially to hear the Military Commander say that not only would they find no food to eat, but likewise that the hospital had no rooms for them, and to sleep they would have to wait for some sick person to leave his bed, on which they could place their mattresses. You would have to go back to the most terrible barbarian times to hear such proposals, all the more so, since there surely are reserve rooms in those vast living quarters.

It was at the end of an interminable council meeting held at the Detention Centre, attended by the Lazarist Home bursars, the Military Commander, and the General who came from Paris, to arrange I do not know what, that X, instead of replying to my letter, sent me a Health Worker to graciously tell me that I may [Rambert I, 791] send the priests by tomorrow's boat, but, of course, they have to provide for all their own needs.

I saw Fathers Dalmas and Henryon: they are the two priests that I designated and, while telling them that I was sending them as to foreign mis-

³⁸ Rambert left out the name. We still have a copy of that letter in the Register of administrative letters of the Marseilles diocese, and there, as well, no name appears.

sions, bolstered their courage, assuring them that they would not have as much difficulty in that situation as they might imagine, and furthermore that it was a matter of the salvation of souls who were waiting only for their help. I gave them my blessing and all the powers they might need, and they left to gather their provisions and make preparations for departure.

At last, the Military Commander replied with a beautiful letter which in no way resembled the conversation he had with our two priests. No one attaches more importance than he to the religious assistance that I wish to provide for soldiers who are ill, etc. He is disappointed only that he is not able to procure anything for the priests, whom I destined to carry out that work of charity, except for the rooms in which to place their beds which they will have to provide for themselves.

That was the last event in a very disturbing and painful day for me. I am confiding it to this diary before going to bed, even though it is very late, and I am truly exhausted in mind and body. Poor soldiers! They are dying during all these discussions, no matter what is said, and they are dying without sacraments! That is what distresses me. God knows that I am weeping for all those who perish so miserably in the army and in the abandoned hospitals of Africa! But, to feel them so close to me, in my diocese, under my windows so to say, and not to come to their aid, that breaks my heart, I am inconsolable over it. And, even though I have made an extraordinary effort and for two days have moved heaven and earth to come to their assistance, I am disappointed at not being able to move fast enough all the gears that needed to be put in motion. I am going to bed, I will sleep, if I can; but I would offer much more to God than a little insomnia to arrive sooner among those poor dying men.

November 1st [Ms. Yenveux VIII, 99] No business matters today. I spent the whole day at the church. First of all, at 6 o'clock in the morning, I went to Le Calvaire where the two communities³⁹ were gathered together for the renewal of vows. I heard the Mass said by the Superior; at Communion time, I went to the altar to give Communion to Brother

³⁹ No doubt the Founder here meant the two communities at Le Calvaire: the novices and the Fathers and Brothers of the local community; after that he spoke of "the Oblates who had come to make their retreat at Le Calvaire", that is, the scholastics at the seminary.

Rouvière⁴⁰ who had made his oblation before Communion as usual. Then I returned to my kneeler and the Celebrant gave Communion to the rest of the community and to the Oblates who had come to make their retreat at Le Calvaire. After Mass, they exposed the Blessed Sacrament. I put on the cope and, after an instruction inspired by the occasion, all the professed religious, in order of precedence, came up to renew their vows at the foot of the altar before the Blessed Sacrament and in my presence. After reading the act out loud, holding a candle, each one presented himself before me to kiss my hand and receive my blessing, and then they went to either side to form a circle around the altar. After the renewal of vows was completed, I intoned the *Te Deum laudamus* which was chanted in choir by all those present, including the novices who were there for the whole ceremony. After the prayer of thanksgiving, I intoned the *Tantum ergo*, etc., then I gave the solemn Benediction with the Blessed Sacrament. When the Blessed Sacrament was returned to the tabernacle, I blessed the new Oblate's cross and gave it to him along with the Rule book. After that, we took our place at the foot of the Blessed Virgin's statue. With the community, I said the Litany of the Saints, according to our custom. We sang the *Sub tuum praesidium*. I said the oration *Defende*, etc., and we departed peacefully and joyfully to the community room to give the fraternal accolade to the new Oblate.

November 2 [Ms. Yenveux VI, 155]: I called the Major Seminary not only to High Mass but also to the Office. We cannot do enough to enter into the spirit of the Church during this precious commemoration. After the meal, I went to spend time in the cemetery, accompanied by several priests, in ordinary dress. The crowd followed us to the foot of the Cross where we knelt down and prayed aloud. Not only the priests replied, but when I said the *De Profundis*, the faithful also responded devoutly. On leaving, I told those dear people that this is the way we must act when we come to the cemetery, which should not be for anyone just a walk in the park.

⁴⁰ Pierre Rouvière, born at Cazilhac (Hérault) on October 3, 1809, entered novitiate on October 31, 1836, ordained priest on June 24, 1838, died at Marseilles on December 26, 1875.

[Rey I, 739]⁴¹: And our priests are there to reconcile them to God. I feel joyful about that, which rewards me superabundantly. I immediately replied to our priests to authorize them to say Sunday Mass in the hospital courtyard so that all the soldiers might attend as they had expressed the desire.

November 3 [Ms. Yenveux IX, 10]: A letter from the father of one of our Corsican novices. He told him admirable things about the missions given on the island by our Father Albini. Among other remarkable things, this letter speaks of miraculous cures that continue to happen at the foot of the mission cross at Moïta and says that the crowds of faithful, who come there from Bastia and other areas to pray, continue to grow.

November 6 [Ms. Yenveux VI, 153]: *Requiem* Mass for our deceased Fathers, at which the six Oblates from the seminary received Communion. Then, I attended High Mass, sung by one of our Fathers, a director at the Seminary. I gave the absolution the way we remember our dead, whom I never forget to mention daily at the holy sacrifice. My Successors in perpetuity will no doubt remember to prescribe as much for me personally to all the members of our Congregation as long as it lasts on earth, not only as a thought of gratitude, but with the conviction that, precisely due to my role in the Congregation, I will need more suffrages after my death. Those of my dear sons who knew me will certainly not need a command to do what their hearts inspire. I am firmly confident of that.

November 21 [Ms. Yenveux VI, 91]⁴²: Returning to the hotel, we met a weak Christian, who hung on to us claiming he could keep the abstinence without being embarrassed while traveling, as he could at home. That dear man was overjoyed to meet us. A modern Nicodemus, without us, on Friday he would not have dared to show himself to be a Christian. Under our wings, he took courage and abstained as we did, while other

⁴¹ Father Rey copied these few lines from the Diary after saying: November 2, they [Fathers Dalmas and Henryon] wrote to Bishop de Mazenod that all the soldiers had welcomed them with open arms, that four had died since their arrival, more content than the twenty-two who had preceded them...A hundred new sick people have just disembarked, three of them critical.

⁴² On November 14, the Founder, as Bishop of Marseilles, accompanied by Father Tempier, left for Paris to swear the oath to Louis-Philippe. He went through Nîmes and Avignon and arrived at Paris only on November 25. They returned to Marseilles on December 23, by way of Nancy.

travelers were eating, from the host's table, foods that were forbidden on days of abstinence. How often have I noticed weak travelers.

November 30⁴³ [Rambert I, 792]: The king arrived with the minister of worship⁴⁴; I took my oath standing, the minister of worship read the short formula. The king said very courteous things about it; he made me sit beside him, the minister of worship was also at the table.

The conversation commenced: request that my uncle be named a canon of the Chapter of Saint Denis; the matter of the bishop of Nancy (Bishop de Forbin-Janson). I was surprised to find the king held no grudge against the prelate and, even prescinding from all the remarks which the latter had made regarding him, he could have certainly remembered the scene which took place at the art museum where the bishop refused to remove his hat when he passed in front of him. The king would not have been adverse to naming him to another see in order to bring an end to the violent state of affairs at Nancy. I was not afraid to tell him quite calmly that the oath would be an obstacle to that arrangement. Far from taking offense at this, the king made allowances for this repugnance. I began by proffering the word suffragan, which, I later made the keeper of the seals appreciate when the bishop of Nancy authorized me to act as mediator.

After his long audience, the keeper of the seals, fearing that my carriage had not arrived, since it was not supposed to follow us when we came to the castle, accompanied me right to the door to beg me to take his. I did not need to accept his kind offer.

[Ms. Yenveux IX, 102]: My conscience did not allow me to take any steps for Guibert⁴⁵ at this time when his presence is so necessary in Corsica.

⁴³ On November 30, the ceremony of the swearing of the oath took place at the Tuileries palace.

⁴⁴ Louis-Philippe (1773-1850), French king from 1830 to 1848; at that time Félix Barthe (1795-1863) was Minister of Worship.

⁴⁵ To propose him as an episcopal candidate.

December 8 [Rambert I, 792]: An audience with the King, the Queen⁴⁶ and Lady Adelaide⁴⁷. Every time I have talked with the king, I have been gratified. [Rambert I, 793]: It is impossible not to recognize that he has anything but the best intentions of doing good, although he is meeting great obstacles in accomplishing it. However, he thinks he will surmount them. Whatever may be said of him, he speaks well and with conviction. He is very polite, very considerate. The length of time he has always granted me in his audiences proves that he takes time enough to listen to whatever one wishes to tell him. I have made ample use of this privilege every time he has received me. This time, I thanked him for the beautiful vestments he kindly gave me for the cathedral; it was evaluated by Father Biaï at thirty five thousand francs. I did not forget the matter of being a Canon of the Chapter of Saint Denis. I asked that my episcopal appointments not be subjected to any control and I took the opportunity to impress upon the king that this system of mistrust was what most displeased the bishops who are better judges of the merits of their subjects than the prefects who do not know them and are obliged to consult the mayors of villages, the ones least likely to give fair-minded information.

It was during this audience that I took up the important matter of Algiers. The conversation relating to this subject was long, and since then, I have had the satisfaction of knowing that it was not fruitless, for my sole purpose was to persuade the king that if he intended to maintain the colony, the only way was to propagate religion there and reap the advantages that can be rightfully expected of its holy influence, is to establish a bishop in Algiers, and form first one diocese and then several more, just like in France. My ideas seemed agreeable to the king, who had intimated to me that he was dissatisfied with the sort of treaty or agreement his ministers had made with the Roman Curia, without his knowledge, to bring missionaries there. He asked me several questions on the subject. I was in a position to remind him that so long as there was no diocese there, the country would, by right, be subject to the spiritual jurisdiction of the

⁴⁶ Marie-Amélie de Bourbon (1782-1866), daughter of King Ferdinand I of the Two Sicilies and of Marie-Caroline, a benefactress of the Mazenods. Eugene had known her in Sicily. Cf. *Oblate Writings* 16, pp. 89-90.

⁴⁷ Adélaïde d'Orléans (1777-1847), a sister to Louis-Philippe.

Propaganda⁴⁸. I had no difficulty showing him the disadvantages of such a state of affairs. I repeated that Algiers needs a bishop who will identify himself with the region, a bishop who will make it his homeland, a bishop who will not use that see later on as a stepping-stone for another one in France; in short, a bishop, and I used this very expression, who will be truly apostolic⁴⁹. I told him with a smile that if he had not already [Rambert I, 794] forced the burden of the see of Marseilles upon me, I would have gladly accepted the responsibility of this mission. The king went into all the details with interest and I saw that he approved everything I said to him. He raised the objection that he had only forty thousand francs at his disposal, and that this was not enough to start a diocese. I replied that a bishop would get along as best he could for the first year, and that the following year he would be able to obtain whatever was necessary from the Chambers⁵⁰. Would two canons, along with the vicars general, be enough for the time being? the king asked me. I smiled and replied, no Sir. We have a rule in canon law which requires at least three of them to form a chapter: *tres faciunt capitulum*.

It would be difficult for me to report everything else that was said in this memorable audience which lasted an hour. Had it not been for the arrival of the Austrian ambassador, it would have been prolonged even more, for the king did not seem weary of it; on the contrary, he kept plying me with questions.

I left very convinced that, if it were in the government's interest to preserve the colony, there would be a bishop at Algiers. That is what I told Tempier when I came home, all consoled at having been able to contribute in planting in the king's mind a conviction which, to my way of thinking, should have such favorable results.

In that same audience, I spoke to the king about our need of a cathedral at Marseilles, proportionate to the grandeur and importance of the

⁴⁸ During his trip to Rome in 1832, on Father de Mazenod's orders, Father Tempier requested authorization to establish the Oblates in Algeria. The Congregation of the Propaganda refused this authorization, after receiving unfavorable advice from Bishop Garibaldi, the Holy See's chargé d'affaires at Paris. (Cf. Jean Leflon, *Eugene de Mazenod* Vol. II p. 436) Before leaving Rome, in October 1832, the Founder learned that the two priests had been sent to Algeria, cf. *supra*, April 8.

⁴⁹ The word is underlined in the manuscript.

⁵⁰ The Chambers: of Parliament.

city. The king agreed and was not at all startled by my proposal that he provide us with a million francs over a period of ten years; I intend to ask the Chambers for triple that amount, but of that I said nothing.

December 11 [Rey I, 742]: Visited Father Rauzan⁵¹ who had not neglected to pay me a visit. The good old man was delighted; at a loss for a better expression to use, he kept telling me very effusively: "You are good as good bread is!" Was this by way of reparation? Neither he nor his confrères treated me so kindly in the disputes which arose during the commencement of my uncle's episcopate⁵². My friend, the bishop of Nancy, was also at fault at that time for having too readily listened to the complaints of people who were deserving of the most severe canonical punishments because of their conduct toward the bishop of Marseilles whose defense, obviously, I had to take up. Moreover, when I accompanied my uncle to the coronation of Charles X, in 1825, my first words to the bishop of Nancy, on meeting him surrounded by his family, were: "Since you are a bishop, I am going to ask for your blessing, but, before I do, I want to give you absolution for the wrongs with which I have to reproach you." The fact still remains, however, that Father Rauzan is doing all he can to prove his respectful affection for me⁵³.

⁵¹ Jean-Baptiste Rauzan (1757-1847). In February 1815, he founded, along with Charles de Forbin-Janson and some other priests, the Society of the Missionaries of France. That society practically disappeared at the time of the July 1830 Revolution. Father Rauzan then went to Rome. He returned to France in 1833 and founded the Priests of Divine Mercy, approved by Gregory XVI on February 18, 1834.

⁵² The Missionaries of France were established at Marseilles at the same time as the Missionaries of Provence, after the great mission of 1820. Their Superior, Father Rodet, campaigned against the appointment of Fortuné de Mazenod to the see of Marseilles; he wanted them to name Charles de Forbin-Janson. That opposition continued up to the entry of the new bishop into his diocese on August 10, 1823. Bishop Fortuné then placed an interdict on the chapel of the Missionaries of France and thus forced them to leave the diocese. Cf. Jean Leflon, *Eugene de Mazenod* vol. II, p 209-216.

⁵³ On that same page, Father Rey also speaks of three visits, made or received, and quotes several excerpts from the Diary without giving the precise date.

On the subject of Doctor Gaultier de Claubry, whom he had known when he returned from Paris in 1805, he wrote: "I found him just as holy and as good a friend as always".

December 16 [Rambert I, 795] Visit to the minister of worship. I dealt in detail about the matter of the cathedral. When I insinuated to him that the government should give me three million, he replied in a lively manner: "But the king did not say that much". I was delighted with that confidence; it proved to me that the king had thought about my proposal and had acted on it, since he had himself spoken to the minister of worship about it. I discussed the matter. The keeper of the seals was astonished that I was so well informed when I pointed out to him where he could acquire the funds. At that time, there were more than a million francs in reserve. He did not deny it, but told me that the Chambers had to decide on the amount, and that he was thinking about the construction of an Archbishop's palace at Paris this year. I did not give up and replied to him that the money was for everyone and that a city like Marseilles, which supplied thirty-two million through customs alone, certainly merited to be furnished with three for a monument of which, as everyone avows, it could not do without. In this audience, I also treated of the matter of the bishop of Nancy and that of my nominations, which he promised to approve without control.

Several priests from Marseilles and faithful friends of the Founder were working at Paris and came to see him. Through them he learned about the intrigues and efforts of two priests whom he knew, to hinder his appointment. He wrote in his Diary: "They would have rendered me a great service, if they would have succeeded. But their plan, even though convenient to me, was no less culpable on their part. They were moreover two men whom I had treated very well and could not hide the fact that, of all the members of the ecclesiastical administration of Marseilles, I was the only one who favored them".

Rey adds that Bishop de Mazenod went to see Mademoiselle Charlotte H  l  ne de Lastic de Saisseval, Superior General of the Ladies of the Heart of Mary from 1818 to 1849, who wanted to open a house of her Congregation at Marseilles, and quotes another excerpt from his Diary: "I agreed to this foundation because it is my custom never to refuse anything that can do some good. I have known this institution for a long time; already when Mademoiselle de Cic  , sister of the former Archbishop of Aix, was Superior General". Marie-Ad  laide de Cic   (1749-1818) had founded that society in 1791.

[After December 18]⁵⁴ [Rambert I, 796]: It was already past nightfall when we approached Dijon. I would rather have preferred to arrive earlier to see Bishop Rey⁵⁵ from that diocese. I planned to speak to him most frankly about his position. While blaming him for his past conduct, I wanted to honestly give him some advice for the future, so that he administer his diocese in such a manner so as not to arouse general opposition from the faithful and all his clergy. I had decided to broach the question directly and tell him quite frankly what people think of him in France, and especially at the ministry, where they were not shy to talk to me about him. After that, if I were to find him well-disposed, I would have recommended that he not resign. It is an example of very unfortunate consequences, that a bishop be forced to resign because his clergy, rightly or wrongly, have risen up against him. If the bishop has strayed, went beyond the limits of moderation, if there is a case against him, he should make amends, start over again, and take another path with the help of the advice and support of his brother bishops, but he should not leave his post, no matter what temporal advantages they propose to him or would like to force him to accept.

December 24⁵⁶ [Rambert I, 796]: I did not deem it fitting to make a solemn entrance for I think this should be done only when a new bishop comes to take possession of his see. My case was exceptional. Not only was I known to everyone, having governed the diocese as vicar general for fifteen years, but I had also performed all the episcopal functions for several years, particularly taking part many times in outdoor processions, either during [Rambert I, 797] the cholera epidemic or on the feasts of

⁵⁴ During his return trip from Paris to Marseilles, Bishop de Mazenod passed through Nancy. According to Father Rey, the travelers left that city on December 18 (Rey I, 743-744). At Nancy, the Founder performed an ordination and sought a solution to the problem posed by Bishop de Forbin-Janson.

⁵⁵ In 1832, Claude Rey, from Aix (1773-1858), without previous contact with Rome, had been named Bishop of Dijon by Louis-Philippe. He was a good bishop, but being too authoritarian, was never accepted in his diocese. He resigned in May 1838. At the time of his appointment in 1832, Bishop Rey had requested Father Courtès as his vicar general, cf. Letter of Father de Mazenod to Father Courtès, March 11, 1832, in *Oblate Writings* 8, pp.54-55.

⁵⁶ The Founder and Father Tempier returned to Marseilles on Saturday, December 23. The following day, during solemn Mass, the new bishop had read, from the pulpit, his pastoral instruction on his taking possession, followed by the three Bulls, addressed to the chapter, the clergy and the faithful by Pope Gregory XVI.

Corpus Christi and the Sacred Heart. The solemn entrance, which resembles a procession, would have conveyed nothing to the people, accustomed as they were to seeing me officiate in ceremonies of that sort. As I saw it, it would have been nothing but a ceremony of ostentation. I did not want to do it and I think my reasons are valid.

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