

SAINT EUGENE DE MAZENOD

**DIARY**  
**1839-1841**





Collection *Oblate Writings* 20

**Saint EUGENE de MAZENOD**

**DIARY**  
**1839 - 1841**

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Statue of Mons. Eugene de Mazenod

Artwork of Father Andrea Martini, OFM, in the chapel of the General House  
O.M.I. in Rome, inaugurated February 7, 1985



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## INTRODUCTION

Having completed Bishop de Mazenod's diaries of 1837 and 1838 (Vols. 18 and 19), here in this 20<sup>th</sup> volume of *Oblate Writings I*, is Bishop de Mazenod's diary for the years 1839 to 1841.

We still have the manuscripts for the diaries of 1839 and 1840. They begin in the final part of notebook VII (September 6, 1838 – February 16, 1839, then continue in notebook VIII (February 17 – June 6, 1839) and notebook IX (November 9, 1839 – December 17, 1840). The manuscripts for 1841 have disappeared. We only have the excerpts found in the works of Rambert, Rey and Yenveux. According to the references in Yenveux, the Founder would have written a notebook of about 90 pages (January to October 1841), and about fifty pages in another notebook for the remaining months of the year. But, he most likely wrote sporadically, and the excerpts we do have are vary few.

As he did in 1837 and 1838, Bishop de Mazenod continued to list his daily duties and occasionally enlivens them with short, and sometimes longer, reflections. However, events hinder him from writing regularly. For example, numerous New Year's visits did not allow him time to keep up his diary from January 5 to 13, 1839. Nor does he write anything during his trip to northern Italy from June 9 to mid-August of that same year.<sup>1</sup> He only begins again on November 9. There is another interruption between February 12 and July 31, 1840. During that time, he took up his pen only once during April, to give the reason: the illness of his uncle Fortuné and his death on February 22 at 91 years of age. That death, which he calls "premature", touched him profoundly and threw him into deep depression. "I am in such a state of mind and heart," he writes, "that I value nothing and attach minimal importance to whatever happens here below. How could it be otherwise? I am surrounded on all sides by the shadow of death; everything tells me that life is but a dream, the grave touches the cradle. What good is there in so much activity to place but a grain of sand on your path as you pass by? You will soon be swallowed up in the abyss that devours generations that fall rapidly one

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<sup>1</sup> He had gone to Biandrate in the diocese of Vercelli to obtain a relic of Saint Serenus, a Bishop of Marseilles in the sixth century. He did not write an account of this trip until the following year, after July 25, 1840, an account which he then introduced into his diary of 1839 after the diary entry of June 6.

*upon the other. I deem it folly to be seriously concerned with anything other than the salvation of one's soul."*

*He starts writing again in August, then between September 13-16, on October 25, and from November 16 to December 17, 1840. He gives no reason for the omissions during that time. However, we know that in October he made pastoral visits to rural parishes and in September he had gone to N.-D. du Laus, N.-D. de l'Osier and Vienne in Isère to attend the consecration of Bishop Chatrousse of Valence.*

*It seems that he wrote very little during the first six months of 1841. In July he makes the following reflection: "I myself see clearly how regrettable it is that no one thinks of keeping a register, at least of the main events that concern the Congregation; but there must be someone other than myself to take up this task. I am too busy, always too much in demand to allow for the daily exactitude needed for this work. I have already interrupted it so many times. Will it be any different in the future? I do not flatter myself. Nevertheless, people are always begging for this Journal and they ask it of me, so I will keep on showing signs of good will."*

## **I – Characteristic traits**

*Two characteristic traits appear in the following pages: the greater length that Bishop de Mazenod gives to describing some events and the precious details that he reveals about himself.*

### **A lengthy description of some events**

*When he again takes up his diary in November 1839, after an interlude of five months, he says that he would like to have greater liberty "to give some explanation of events relating to the diocese or the Congregation." After the death of his uncle Fortuné, he writes next at the beginning of April 1840: "I take up this journal again with extreme reluctance. After all, what will come of the trouble it gives me? To make known some mostly insignificant facts which I rarely have time to develop and on which I can make no reflection whatsoever...." The same type of remark comes on December 9, 1840: "I am still overcome with distaste to continue this diary.... I must have time to add some reflections on the day's events and I am unable to find that time. I could see an advantage in analyzing my letters as well as those that I receive."*

*So, he admits that he would like to keep up the diary if he had more time to reflect on the events which he recounts briefly, and to analyze the letters that he writes and receives. That is, however, what he actually does here more than before. At least a dozen times he writes two or three pages or more on the same day to describe some events at length or to elaborate them with personal reflections.*

*For example, on January 16 and 17, 1839, he devotes four pages to a detailed description of the solemn service and the formal ceremonies held on the occasion of the passage through Marseilles of the body of Princess Marie Christine (1813-1839), King Louis Philippe's daughter, and the wife of Duke Frederick William Alexander of Wurtemberg, who had died recently in Pisa.*

*On February 25, in a page filled with joy, he says he was "consoled" to see three Fathers who had caused him suffering in the past by their disobedience and bad spirit return to fervor: Fathers Calixte Kotterer, J.A. Valentin Reinaud, and A. Adrien Telmon.*

*On March 8 and 9, he describes a marble plaque bearing an inscription that was found while digging in front of the Augustinians' church (Ms. VIII, pp. 10 and 11) and on the 12<sup>th</sup> he does the same concerning a stone monument found at Algiers and which he writes, "proves irrefutably that this city was built over my Icosia" (Ms. VIII, pp. 14 and 15). On March 9 when Gaston de Missiessy stops in Marseilles, Bishop de Mazenod recalls all that he had done for the young man when he was teaching him catechism at the church of Saint Sulpice in Paris in 1809-1810 (Ms. VIII, pp. 10 and 11).*

*On March 31, Easter Sunday, a young lawyer came to inform him that "the despicable woman Arbieu" was preparing a lawsuit against him. He then writes seven pages about his "heart" and all he has had to suffer from the people of Marseilles who do not understand him. We will come back to these important pages later on. He continues this reflection on April 5, stating that he still owed 145,000 francs for the construction of the church of Saint Lazarus (Ms. VIII, pp. 25-33).*

*On April 10, he spends the day with Cardinal d'Isoard examining the case of Fr. Gabriel, a retreat preacher, who "attacks everything: dogma, moral and discipline; he indiscriminately attacks things and persons. Nothing is sacred for him anymore. Councils, popes, bishops, Sacred Scripture, the most sacred dogmas like the Trinity, the Incarnation, Redemption, original sin, man's free will, the Eucharist, Orders, Penance, everything is crushed by this infernal tooth." (Ms. VIII, pp. 34-36).*

*On April 15, 1839, he blames Canon Jeancard, his private secretary, because he had not written after being absent for ten days, and Fr. Marc Caihol, secretary general of the bishop's office, who did not want to serve the bishop's Mass. (Ms. VIII, pp. 38-39). On April 20, he writes two pages about the Confirmation of a young girl who was to be sent to Switzerland to be educated in the Protestant religion, and how he had just "discovered a new henchman of the devil..., a Lenten preacher, honored with the mozzetta" who had seduced a young girl (Ms. VIII, pp. 42-44).*

*Following his diary entry of June 6, he gives a four-page account of his trip to Biandrate (Ms. VIII, pp. 69-72). From November 9 to 17, 1839, he writes twelve pages about the visit of the Duke of Orleans, son of King Louis-Philippe. Among other things he mentions that he did not eat at the dinner offered by the Duke on Saturday evening, November 16, a day of abstinence, since the table was "laden with meat dishes". On the following day, he describes the ceremonial of the Mass at the cathedral, which the Duke attended. From November 29 to December 1, six pages are devoted to the narration of the brief illness and death of Cardinal Antoine de Latil (1761-1839) who died on December 1 at his nephew's home in Gemenos, attended for 48 hours by the Bishop of Marseilles.*

*On July 15 and 16, 1841, he speaks of his interview with Bishop Ignace Bourget of Montreal, and recounts how he was led to send Oblates to Canada and England. On July 20, then from August 12 to 21 and again on October 17, 1841, he writes several pages on the appointment of Father Guibert as Bishop of Viviers and how sorry people were to see him leave Corsica.*

## **Personal Reflections about Himself**

*Bishop de Mazenod writes to Father Vincens on November 9, 1853, "My life is to follow my heart." That is certainly what appears on several pages of the diary, especially in 1839.*

*The Bishop of Marseilles, who was living alone at the bishop's house with his secretaries, Canon Jeancard and the Fr. Marc Cailhol, seemed to suffer from solitude and lack of attention. We saw how, on April 15, 1839, he complains about the first, who after ten days of absence had not written to him, and he remarks about the other "it is utterly shameless to leave the diocesan bishop with no assistant or Mass server other than the doorkeeper. I know of no other bishop in Europe who is treated so casually."*

*On the other hand, we see that he is very sensitive to every show of affection and gratitude. He notes the "affectionate tenderness" of Fr. Bise in his correspondence at the beginning of 1839, the friendship and gratitude of Josephine de Coriolis (January 19) and of Mr. Mathieu, whose marriage he had blessed the previous year (beginning of January and March 21), of Cardinal Pacca, who liked him and enjoyed talking about him (January 19 and August 16), etc. He is troubled by the departure of his servant Pascal whom Fr. Tempier had sent away from the bishop's house (January 19).*

*On April 5, 1839, he makes reference to the debts he incurred building the churches of Saint Lazarus and Saint Joseph without government assistance. He then names several bishops whose close acquaintances praise highly "the smallest of their works", while around him there is no one, except occasionally his mother, who recognizes all he has done and thanks him for it. "So," he writes, "there are no counterweights to balance the atrocities, the calumnies, the veritable persecution that the hatred of the wicked and the vengeance of corrupt people bring against me."<sup>2</sup> He ends these reflections saying: "I notice a fact, I measure its consequences and remain at peace, indifferent as though it had nothing to do with me; I adore in this, as in all that happens, the will of God who undoubtedly permits it for a greater good."*

*It is on March 31, 1839 that he confides the most important secrets of his heart. It was after learning that a memorandum against him was soon to be published, inspired by the "despicable Arbieu woman – that wretched woman whom," he writes, "I had denounced to the Procurator General for running a house of prostitution under the apparent auspices of the holy name of Mary, and wearing a religious habit to better deceive the parents who thought they were placing their children in a boarding school...." It is then that he mentions how his whole life has been inspired by his love of neighbour for which he expected only affection and recognition.*

*His "illusion" was not proven wrong either at the St. Sulpice Seminary or especially during his early ministry in Aix. He writes: "Among these poor prisoners whom I helped spiritually and materially, and among the youth who looked up to me as their father, I met only souls full of recognition, hearts full of affection that responded perfectly to the tender charity that I felt for them. They loved me so much that several*

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<sup>2</sup> For his consolation he notes on April 27, 1839 that a dozen bishops have endured similar calumnies against them.



*mothers declared that they would have been jealous had not this sentiment shown the goodness of their children, but that in truth they loved me more than they loved their own mothers. Everything contributed in this way to persuade me that it was impossible for people not to love me. In this disposition of heart, that is to say never wishing ill on anyone and desiring to do good to all, and willing to bestow my affection on all those who would know how to appreciate it, I could not understand that there could be even one person, who really knew me, that would wish me harm or even sadden me. A sweet but mistaken illusion of a too-loving heart! I never saw the weakness of that too-natural sentiment. I was so little aware of it that I would have boasted about it just as I was very pleased, in the secret of my soul, to possess it...."*

*The time came when he had to recognize that not everyone was like himself. He mentions the "jealousies" of the parish priests of Aix, which was compensated for by the enthusiasm of the crowds during the missions; he mentions especially all the ill-feelings generated by his missionary activity and later by his work as Vicar General of Marseilles that "made him atone" for the charm of his first years. He writes: "At Marseilles was I not ignored, scorned, ridiculed, calumniated, and hated by those who knew me well or who at least could have known me...." He notes that his tender heart and his "rather rare kindheartedness" were pure gifts from God. "Why should I want anyone to take notice of them in me?" He continues: "That would be too natural a reward for a free gift of the Lord, because no matter how troublesome this uncommon ability, whenever I find another person who has it to this high degree, I congratulate myself on having it and I feel truly happy even during the painful moments it brings me. So let me renounce any return or any human recognition. To count on it would be moreover to ask for grief that I will spare myself by making the sacrifice beforehand. I thank God for having enlightened me on this point by some quite cruel experiences."*

*Bishop de Mazenod shares two more important secrets about himself, in regard to his appointment as Bishop of Marseilles and his love for the Eucharist.*

*On May 8, 1839 Bishop Maurice de Bonald of Le Puy, a former classmate at the St. Sulpice seminary visited him. The two had been ordained priests at Amiens by Bishop Demandolx. Father de Bonald immediately undertook a diplomatic and semi-political career which oriented him towards the episcopate. Eugene chose instead "to serve the Church in a humble ministry, one despised by the world." He added: "I continued to follow my career until the moment that a kind of necessity*

*redirected me towards what seemed to be the greater good of the Church. Even though I had definitely turned my back on the episcopacy, it presented itself to me when I was least thinking about it, and I knew well that I would not be assuming a crown of flowers, but rather one with many cruel thorns. Some of them have lost their sharpness, but the burden has increased with all the weight of the responsibility of a diocese, which I did not have to think about when I was made a bishop in partibus."*

Cardinal de Latil, the Archbishop of Reims, died on December 1, 1839 and Archbishop Louis de Quélen of Paris died the following December 31. On December 22, Bishop de Mazenod received a letter from Adrien Chappuis, a lawyer in Paris and former member of the Aix youth association, who had remained very attached to his former director. Bishop de Mazenod writes: "Adrien asked my consent to rebuff the intrigue of those who he claims have been working feverishly to remove my name from the list for Reims and that of Paris.... Chappuis seems to think that such a plot has already succeeded in keeping me away from Auch and Lyons."

At the beginning of January a letter from Canon Caire, a Marseilles priest living in Paris, confirmed what Adrien Chappuis had written. Bishop de Mazenod replied to Adrien Chappuis forbidding him to take up his defense. He was opposed in principle to "the promotion" of bishops (December 22, 1839). Moreover he had consistently refused to be a diocesan bishop; he had accepted the bishopric of Marseilles out of "a sort of necessity" imposed by his uncle. "I find my burden very heavy," he writes, "what would it be like if I had to start again elsewhere and especially in Paris where a prelate who would do his duty would find insurmountable obstacles, violent contradictions, and embarrassments of every kind. I also consider anyone who might want that diocese to be a fool and anyone who would be constrained to accept it very unfortunate. Furthermore I say, I would not exempt from sin the man so blind as to take any steps directly or indirectly to obtain a post so dangerous for his salvation, because of the excessive difficulty to carry out all the duties of a true pastor of souls. You know that such is our entire mission. Honors, special consideration, etc., are only accessories that one needs to know how to despise. You see, my dear son, that I open my whole soul to you. This will remind you of the time when as a witness of all my actions you could read into my soul as into your own heart." (December 25, 1839, January 4 and 13, 1840)

Bishop de Mazenod always had a great devotion for the Eucharist. That appears even more in the pages of his 1839 diary. On February 7

he writes: "During my thanksgiving after Mass a few days ago, God inspired me to pay solemn homage to our Lord Jesus Christ during the exposition of the Blessed Sacrament which takes place in all parishes on Thursdays, Sundays, Mondays and Shrove Tuesday. I began fulfilling this duty today, and I thank the Lord a thousand times for giving me this good inspiration, because I experienced in this religious act the consolation and happiness that only God can give. Here is what I have decided to do every year during my episcopacy: During Septuagesima week, my secretary will notify the fourteen city parishes of the time and parish that I will visit to adore the Blessed Sacrament on the Thursdays, Sundays, Mondays, and Tuesdays of the 40 hours devotion. I will plan my visits so that I can visit all 14 parishes in the four days. That means three a day, plus one more that I will put on Sunday...."

He did that beginning in 1839. On Sunday, April 10, he visits four churches and writes the following in his diary: "How happy I would be if, by all these external acts of my adoration, I could teach my people how to honor Jesus Christ in his sacrament of love. I would like to make myself even smaller still and forget myself completely in His divine presence to stress the glory due to him and to have Him honored as he should be. That is my heart's most constant desire, and I never miss any occasion to instill these principles whether by my words or by my actions. But I would like to make known to the entire world the interior consolations I experience every time I carry out this duty...."

On March 17, 1839, on the anniversary of the sacrilege committed in 1829 at the church of Saint Theodore, the bishop attended Vespers, standing before the Blessed Sacrament exposed and in the presence of the faithful who filled the church. That evening he writes again in his diary: "I admit that it was an inexpressible consolation for my heart to think that it was I who obtained for Jesus Christ the glory that people have rendered him for the past ten years at St. Theodore's. Again today I offered to him with a secret joy, but in all simplicity and without any touch of self-love, all the honor, praise, and thanksgiving he had received, all the expressions of love, of reparation etc., that people had shown him, I gladly offered to him, as if it came from myself in expiation for my own irreverence, for my weak response to the great lights and inspirations that God has wanted to communicate to me for a good number of years concerning the admirable sacrament of our altars in reparation for the little fruit that I drew from the extraordinary feelings with which the person of the Divine Savior favored me, and which should have made me a saint, even though I remained a miserable sinner who does not value the

*riches of the father of the family, who is overly generous to an ungrateful person like me...."*

*Here he clearly states that over the years he had received "great lights" and "inspirations" from God "concerning the admirable Sacrament of our altars."*

## **II – Diverse Activities of the Bishop of Marseilles**

### **The Diocese of Marseilles**

*More than half of the narration concerns the Diocese of Marseilles. We see the bishop in his pastoral activity and his daily concerns: his abundant correspondence, religious ceremonies for feast days, conferring the sacraments of Confirmation and Orders, taking part in the funerals of several priests, of Cardinal de Latil (March 29-31, 1839), of Bishop Fortuné de Mazenod (April 1840), visits to parishes, convents, religious works, and the visits he received, especially those of Bishop de Bonald of Le Puy, Archbishop Bonamie of Chalcedon (May 8, 1839), the Duke of Orleans (November 9-17, 1839), the Bishop of Holland (January 19, 1840), Bishop Trioche of Babylon (February 7, 1840), The Dukes of Nemour and Aumale (July 29 and August 3, 1841), Bishop Ignace Bourget of Montreal (August 6, 1841), etc.. The concerns caused by bad priests (Pawitowski, Vidal<sup>3</sup>, etc.), by some Lenten preachers such as Fr. Gabriel whose doctrine was suspect, of Fr. de Barjac, one of whose sermons "was nothing but a tiresome rhapsody" (February 13 and 15, 1839) and "other professional preachers who end up scandalizing the whole countryside wherever they pass." (February 15 and April 20, 1839).*

*It is often a question of money for big projects like the construction of a cathedral and the purchase of the St. Louis property outside of Marseilles, the country house for the diocese (April 21 and 22, 1839), or simply for alms for people in need, e.g. the woman held in prison by Fr. Jonjon (February 24, 1839), the earthquake in Martinique (March 21, 1839), the extreme poverty of a family (March 22, 1839), the flooding of the Rhône (November 16, 1840), etc.*

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<sup>3</sup> See these names and the references which follow in the Index of proper names.

*The bishop also speaks of his initiatives to restore the feast of the Epiphany (January 5-9, 1840) or the Rogation Stations, in order to replace the "minor devotions which people so zealously seek out" (May 7, 1839). He finds time to write about his trips to Biandrate to venerate Saint Serenus and to bring back a relic to Marseilles (June 9 to mid-August 1839); a trip to Digne for ordinations and Confirmations (May 10 to 16, 1839). He mentions the trips to Notre Dame du Laus, Notre Dame de l'Osier, and to Vienne in Isère to attend the Episcopal ordination of Bishop Pierre Chatrousse of Valence.*

*Sometimes he expresses the joy he experiences, for example, during exposition of the Blessed Sacrament (February 7, 10 and 11, 1839), or the holiness of some elder priests like Canon Flayol, Fr. Bonnafox and Fr. Mie (February 27, 1839) or the establishment of the Jesuits in Marseilles on May 17, 1839. He considered that event as "one of the most beautiful days" of his episcopate.*

## **The Mazenod and Boisgelin Families**

*The bishop says little about his family. He briefly mentions his father's debts (February 4 and 8, 1839), letters to his mother, plans for the marriage of Césarie de Boisgelin (April 17 and 20, 1839), the sending of Eugene de Boisgelin to the Jesuit College at Brugelette in Belgium (November 20, 1839, August 12 and 13, 1840), and he especially mentions Louis de Boisgelin and Fortuné de Mazenod. On January 1, Bishop de Mazenod writes a whole page about Louis, a Jesuit novice. He was not very pleased with that religious vocation, since his nephew's name, talents and virtues marked him for high positions in the Church if he had joined the diocesan clergy. Louis, being not well, came to spend several weeks with his family in the autumn of 1840 and 1841. Bishop de Mazenod received all of them at Saint Louis in September, 1840, (September 16, 1840) and in September, 1841, he went to spend several days with them at the de Boisgelin summer home at St. Martin de Pallières (September 14-16, 1841).*

*Bishop de Mazenod was very attached to his uncle Fortuné. On April 27, 1839 he notes that he is 91 years of age yet still preserves "the same freshness of spirit and health that he had twenty years ago." But on May 21 of that same year, Fortuné fell into "a state of extraordinary weakness" which gave his nephew "great anxiety." "We were truly alarmed," he writes, "and the sorrow we felt kept us from eating." In 1840, Fortuné's illness lasted only from February 12 to 22. His nephew*

*was so moved that he wrote nothing in his diary. It was only at the beginning of April that he found the courage to mention his death, but in a page that is filled with darkness: "My thoughts go to the tomb where I just placed the precious remains of my venerable uncle. Yet a few years and I will go down into the same crypt to be placed beside him and our ashes will await there together for the great day of the glorious resurrection, as it is written on the stone which will cover both of us. Hic jacent, etc., expectantes beatam et adventum gloriae Magni Dei."*

## **The Oblates**

*The Founder speaks rather often about the Oblates, but he writes only a few lines each time. He mentions dozens of times the missions preached by his religious and the success they almost always had. He expands a little more on some events which at the time marked the history of the Congregation: Father Albini's miracles in Corsica (February 28, 1839), his illness, death and holiness (April 27, May 20 and 29, 1839, December 3, 1841); the efforts of the bishop and several members of the clergy of Gap to retake the shrine of Notre Dame du Laus (November 21-28, 1839, January 10, 14 and 17, 1840); the foundation of the juniorate at Lumières (August 13, 1840 and May 12, 1841); accepting the missions in Canada and England (July 15-16, July 24, and August 6, 1841); the arrival of the first Irish novices at the novitiate that had been transferred to Notre Dame de l'Osier (November 28, 1841); the appointment of Father Guibert as Bishop of Viviers (July 20, August 6, 10, 12, 15, 19-21, 1841) etc.*

*In 1841 the diary seems to be centered more on the life of the Congregation. This is because Rambert, Rey and Yenveux retained mainly things concerning the Oblates. The same is true in the rest of the diary, which will be the topic of future volumes.*

Yvon Beaudoin, o.m.i.





## TEXT

### January 1839

**January 1:** [Notebook VII, p. 77] Early morning Mass in the interior chapel of the Calvaire. Brothers Boissieu and Viala<sup>1</sup> made their oblation there before me in the presence of the community and of the Oblates<sup>2</sup> who are at the major seminary. I came back in time to begin my New Year's Day chores<sup>3</sup> which lasted until seven o'clock.

My nephew Louis, a Jesuit novice, who remembered that it was four months since he had given me any sign of life, wrote me a short letter to tell me that he is very happy, something he assumes is not very agreeable to say to his relatives, but that he is quite willing that they be aware of, so that they know what to expect. The dear child was mistaken to number me among such relatives. I cannot judge his vocation according to the inspirations of flesh and blood. If I had anything to say it would be from my elevated position as bishop, considering the needs of the Church and the services which she has the right to expect from those who are called to dedicate their life to her. It is possible from that perspective, far above any limited earthly interests or human affections, I might have decided that such a person, of such a social position, endowed with such virtues and talents, would have been infinitely more useful to the Church elsewhere than with the Jesuit Fathers. I possibly might have said that the reverend Fathers would do better not to hoard for their Society all those that candor and innocence draw to them in the fervor of youth, so easily enflamed by the example and piety of respectable teachers who have all their confidence; that instead of sending away those who have a similar attraction for their Order and a piety equal to that of those whom they attract so readily, but do not have as much talent, or do not belong to such renowned families, they would be more generous if they showed themselves more disinterested [p. 78] and more dedicated to the good of the Church by recommending these elite subjects take up a career as holy

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<sup>1</sup> Adolphe Boissieu left the Congregation a few months after his profession. Jean Viala (1808-1869).

<sup>2</sup> That's how the scholastic brothers were then called.

<sup>3</sup> Chores for New Year's day: audiences and formal visits.

as the one they themselves follow, but which would give champions to the Church, able to fight in the front ranks, and to defend her with a thousand more advantages than they could in the obscure or hidden ranks in a purely auxiliary troop, which uses most of their men in undoubtedly useful ministries, but in which it would be easy to replace those who would forever be lacking elsewhere. That is what a bishop could say while respecting and liking the Jesuit Order, which he would like even more if he could be sure that these Fathers put the Church first in the order of their affection and not their Society.

**January 2:** Letter from Fr. Mille.<sup>4</sup> Very comforting details on the Ribiers mission: 200 confirmed, 500 communions. After the bishop left, another 200 men at the Holy Table. They are going to start the mission at Tallard.<sup>5</sup> He asks for a Provencal speaking priest for the retreat at B...<sup>6</sup> after the Tallard mission. Fr. Ancel<sup>7</sup> continues to be happy in his vocation, but he is detained at Laus by the unfortunate task he had undertaken. He miscalculated his business by taking responsibility for the printing expenses. He needs 2,000 francs which we surely are not able to give him.

**January 3:** Letter from two nuns who went to Rome to get dispensed from their vows.<sup>8</sup> They request a reference letter from me. Their intention is to form a small association in their region or to enter an Order other than the one they want to leave (The Ladies of Saint Thomas of Aix).

Letter to Fr. André<sup>9</sup> to encourage him in his suffering.

**January 4:** Letter to Fr. Gibelli concerning his excellent care of Fr. Albini.<sup>10</sup>

<sup>4</sup> J.-B. Vincent Mille (1807-1885), Superior at N.-D. du Laus.

<sup>5</sup> Ribiers and Tallard are in the Upper Alps. The Bishop of Gap at that time was Mgr N.A. de La Croix d'Azolette.

<sup>6</sup> The word is difficult to read. It might be Barras (Alps of Upper Provence) or Barret (Upper Alps).

<sup>7</sup> Fr. Joseph Ancel, novice 1838-1839, left the Congregation January 8, 1841.

<sup>8</sup> Cf. Journal Mazenod, December 10, 1838.

<sup>9</sup> Daniel Valentin André (1802-1848) of the Aix house. He was often sick and would go to his family in Trets (Bouches-du-Rhône).

<sup>10</sup> Frs. Antoine Gibelli (1813-1846) and Charles Dominique Albini (1790-1839) lived in Vico (Corsica). The latter had been seriously ill at the end of the preceding year.

Letter to Fr. Courtès giving him Fr. Telmon for the mission in Istres.<sup>11</sup> I remind him how one must act during this holy time to attract God's blessing on a ministry that depends totally on God's gratuitous mercy. The missionaries should not forget about themselves while working for others. I recommend that he not take it upon himself to give the instructions;<sup>12</sup> I learnt that he gave them in an oratorical style; I tell him how to do it in order to obtain the good [p. 79] results which we have always had.

**[No date. Shortly before January 14]:** Business interruptions, visits and the enormous crowd of people filling my office did not leave me time to sit at my desk and write in my diary. I received several letters and hastily answered some of them.

Fr. Aubert (Pierre) asked permission to make his confession to Fr. Bise,<sup>13</sup> who was alone with him in Aix. I replied affirmatively. Fr. Bise wrote me a letter filled as usual with the most affectionate tenderness. No one could respond better to the love I have for my sons, but perhaps all do not express it so well and so readily.

Mr. Mathieu from Bordeaux wrote me three very friendly letters. He is one of those men who have a heart and are grateful. It is the feelings and the heart that speak.

Letter from Fr. Guigues to Fr. Tempier.<sup>14</sup> He tells him of the wonderful success of the mission they have just given in...<sup>15</sup>; eleven hundred men were admitted to communion. It was a place of which we had despaired.

<sup>11</sup> J.J. Hippolyte Courtès (1798-1863), Superior of the house in Aix and A. Adrien Telmon (1807-1878) from the Calvaire. Istres (Bouches-du-Rhône).

<sup>12</sup> After the evening preaching, the superior of the mission would make some practical announcements, e.g. an invitation to confession (Cf. *Oblate Writings* 16, p. 219), give notice of the penitential procession and of the procession with the Blessed Sacrament etc. (*Ibid.*, pp. 219-222).

<sup>13</sup> Pierre Aubert (1814-1890), ordained a priest December 25, 1836 and J.C. Nicolas Bise, born November 21, 1814, ordained a priest September 22, 1838.

<sup>14</sup> J. Eugène Bruno Guigues (1805-1874), Superior at N. D. de l'Osier. Fr. de Paule-Henry Tempier (1788-1870) superior at the Major Seminary of Marseilles, but people wrote to him especially because, even though he did not have the title, he was in fact the General Treasurer of the Congregation.

<sup>15</sup> The name of the place is omitted in the manuscript.

Mass in the chapel of the home for Poor Girls.<sup>16</sup> Many ladies attended. I received more than 50 of them. The association now numbers 475 women. See the report that Fr. Fissiaux read at the meeting. It's a miracle.

Letter from Fr. Courtès. Beginning of the mission at Istres. People are coming to the instructions.

Letter from Fr. Guigues. He asks if during the missions it is necessary to take the dignity of the assessors into account for the reading of the New Testament, or better to follow age only so that the youngest always does it. I answer that all things being equal, it is the youngest by profession and not the youngest by age, and that when the mission is given by the members of the same community the assessors should keep their rank in dignity.

Letter from Fr. Bernard about the mission at Aygalades<sup>17</sup> that is going very well. The church is not able to hold the crowd of people. After the talk on blasphemy, ...<sup>18</sup> men came forward [p. 80] to piously kiss the feet of the crucifix.

Letter from Fr. Mille about the mission at Tallard which is going much better than we had thought at first.

In Fr. Bernard's letter, I read these words: Fr. Magnan<sup>19</sup> is as always calm, very good in fact<sup>20</sup> and a good religious.

Letter to Fr. Bernard to answer several of his moral questions.

**January 14:** A very tiring day<sup>21</sup> like the preceding ones.

<sup>16</sup> This is the Providence House for orphans founded by Bishop E. de Mazenod after the cholera epidemics of 1834 and 1835. In the first meeting of the ladies who were its patronesses, Frs. Pontier and Fissiaux were named managers of the work. It began on Du Laurier Street; from 1837 it continued in a large building on D'Isoard Street. Cf. E. Roux, *Charles Fissiaux (1806-1867)*. Marseilles, 1941, pp. 22-27.

<sup>17</sup> Jean Antoine Bernard (1807-1870) from the Calvaire community. Aygalades (Bouches-du-Rhône).

<sup>18</sup> The number is missing in the manuscript.

<sup>19</sup> Jean Joseph Magnan, born in Marseilles May 1, 1812 and ordained priest November 1, 1834; from the Aix community; he was not well appreciated by Fr. Courtès, Cf. *Journal Mazenod*, December 29, 1838.

<sup>20</sup> French text has "au fait" which is an unknown expression. Bishop de Mazenod probably meant "in fact".

<sup>21</sup> Word scratched out.

Letter from Fr. Chauvet.<sup>22</sup> The Roussillon mission, given by Fr. Honorat was very successful.<sup>23</sup> That of Lacoste given by Frs. Chauvet and Rousset,<sup>24</sup> in spite of serious difficulties, ended well. Lacoste is an area with a lot of Protestants. Almost all of the women received communion and all the men who had no insurmountable problems also came to the Holy Table. The ceremonies were perfect. The placing of the cross inside the church, after the sacred sign of our redemption had passed through all the Protestant streets, was superb.

Letter from the Bishop of Nancy,<sup>25</sup> written from Rome. According to his plan he should have arrived here yesterday but he has not yet obtained an audience with the pope. He attributes this – apparently without reason – to the fact that he did not ask for this audience through Cardinal Lambruschini,<sup>26</sup> but rather took the ordinary route through the Papal Chamberlain, who usually does not wait until the following day to give the answer that he gets immediately from the pope. Could it be that the pope is not very well disposed towards him because of the embarrassment he twice caused the pope by the position he stubbornly holds, and also undoubtedly because the pope has heard a lot of complaints from the ambassadors who had to get involved in his business? While telling me that the Bishop of Algiers<sup>27</sup> did not support his reputation as a good preacher in the station he preached at St. Louis,<sup>28</sup> he informs me that he, the Bishop of Nancy, agreed to preach three sermons at St. Sylvestre *in Capite*. One must be obsessed to have people speak about themselves. This indiscretion will finish by lowering the esteem for him in Rome where he was already so severely judged during his last trip.

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<sup>22</sup> Cyriaque Antoine Chauvet, born August 8, 1804 in Carpentras in the diocese of Avignon, entered the novitiate July 15, 1836. He was already a priest but left in 1841.

<sup>23</sup> Jean-Baptiste Honorat (1799-1862), was then superior at N. D. de Lumières. Roussillon in the Vaucluse, near N. D. de Lumières.

<sup>24</sup> Lacoste was at Vaucluse, 5 km from N. D. de Lumières. Joseph Isidore Rousset, born in 1814, did a few months of novitiate at the beginning of 1842.

<sup>25</sup> Bishop Charles de Forbin-Janson.

<sup>26</sup> Cardinal Luigi Lambruschini was the Nuncio in Paris from 1827 to 1831. Created cardinal in 1831 he was Secretary of State at the time.

<sup>27</sup> Antoine Adolphe Dupuch, Bishop of Algiers from 1838 to 1845.

<sup>28</sup> The church of St-Louis of France in Rome.

**January 16:** Passage of Princess Marie Christine's body.<sup>29</sup> Last night at 10 p.m., General Sebastiani, accompanied by Fr. Jonjon, chaplain sent by the king, came to inform me that the body [p. 81] of the princess would arrive today, but that it would only pass through. It was agreed that the clergy would go to receive the princess's body at the Place Castellane where all the authorities were supposed to gather, that it would be accompanied in procession up to the Aix Gate singing psalms and, after an absolution for the dead the hearse would continue on its way. All the parishes have been called to come to St. Joseph church, from where they will go to meet the procession when they are informed of the arrival of the body. I went from my residence. The signal was given at half past three. A messenger came to inform the clergy on behalf of the mayor, who took his time coming to the appointed place, because we waited for him for more than half an hour. I had gone on ahead in my carriage, and we were all gathered, the general, the prefect, the mayor, etc. in the modest office of the toll house, when General de Rumigny and his brother, the ambassador, came down. After the customary greetings, the general told me that he had received an order from the king to stop at Marseilles. We immediately agreed to transport the body of the princess to the cathedral where it would spend the night, and I proposed to celebrate a solemn service tomorrow at which the authorities and the clergy of the entire city would take part. The general and his brother gratefully accepted this offer. The cortege started, passing by the Rue de Rome, the Cours, the Rue d'Aix, the Boulevard des Dames and arrived at the cathedral while it was still daylight. The chanting of psalms alternated with military music during the entire time. The crowd gathered along the way and troops from the garrison formed an honor guard. The parish clergy, the Chapter and I went ahead of the hearse. The civil authorities walked behind it. The total effect of this sorrowful ceremony was imposing and could not have been more respectful. It should be said in passing that the authorities, who have so much trouble to bare their heads even during processions of the Blessed Sacrament, learned from the ambassador and his brother, and the General, the king's aide-de-camp, that they should carry their headgear under their arm even though they accompany but the mortal remains of a simple princess. Everybody followed the example of this respectful attitude, even though it was very cold and windy. When

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<sup>29</sup> Marie Christine, King Louis Philippe's daughter. Born in Palermo in 1813, she married Frédéric Guillaume Alexandre Duke of Wurtemberg in 1837. She died in Pisa in 1839.

we arrived at the cathedral, they unloaded the casket which contained the body and covered it with a purple velvet pall. It took a dozen soldiers to carry it. They placed it momentarily in the middle of the church where I gave the absolution of the dead, and everyone left in order to let the workers decorate the church and make a catafalque. A company of one of the garrison regiments stayed in the church. Four sentries stood guard around the body, and two priests in surplice and stole prayed all through the night.

I felt it proper to go welcome the de Rumignys who planned to come and see me this evening. I went to meet them at their hotel, where I found them at table. The general came to receive me at my carriage door. [p. 82] I was charmed with the conversation of these two gentlemen and the king's field officer who was with them. They all spoke as very faith-filled men. All that they told me of the life and especially the last moments of Madam the Duchess of Wurtemberg was extremely touching. The ambassador promised to allow me to read tomorrow the letter he had written to the queen about this heartrending event, as well as a short account in Italian by the Capitular Vicar General of Pisa who administered the last sacraments to the princess. The king's aide-de-camp promised me that he would not fail to tell the king how much our cathedral is unworthy of our city.

**January 17:** This morning after all the proper preparations had been completed, the civil, administrative and military authorities came to the cathedral. The de Rumigny brothers came to my house. I had already left because of my usual preciseness as regards public ceremonies. These gentlemen came to find me in the sacristy, and the ambassador, faithful to his promise yesterday, read me the letter that he had written to the queen the same day as the princess's death. Oh! How the good queen must have been comforted by the account of her daughter's beautiful death. She had advised the ambassador to watch over her and to make sure that she died as a good Christian. He did not have to make any great efforts to do this. The poor princess in a way did so herself, because she had asked her brother, the Duke of Nemours, to warn her if he saw she was in danger, and the prince fulfilled this duty wonderfully. I regret that the respect due the secrecy of the correspondence between the ambassador and the queen hindered me from making a copy of this touching account. I testify that it is edifying from start to finish. When the doctor had pronounced the danger of death imminent, the Duke of Nemours contacted the Duke de Rumigny to ask what he must do, since his sister



had made him promise to alert her. The ambassador, a man of faith, told him: Your Lordship, ask yourself and reply what you would want others to do for you in a similar situation. I understand you, replied the prince, and immediately entered his sister's room to fulfill his [p. 83] sad and difficult task. Fr. de la Fanteria, the Vicar General of Pisa, was called, and heard the princess's confession. From that moment on she was filled with sentiments of heroic piety. She wanted to get up so as to more fittingly receive the Holy Viaticum. All present were filled with wonder at the touching actions which her religion inspired in her at that moment. Her husband was moved as were all the others. She took this opportunity to say aloud: "Gentlemen, see what religion can do, I am only 25 years old, I am happy and I die happy with the assurance of possessing God." After thinking of God, she turned to her husband: "Alexander," she said to him with emotion, "I adored you (it is known that this excessive expression is used in France to mean a great affection), I am going to leave you. Remember what you promised me; swear to me again that you will become a Catholic along with our child so that we can meet again in heaven." It seems that she was very preoccupied with this thought, because I noticed in Mr. de Rumigny's account that she repeated it four times to remind her husband, and always with the most tender sentiments of loving affection, as something already agreed upon. The prince shared his pious wife's views so much that at the moment she expired, he turned towards Mr. de Rumigny and said to him: "Sir, I am a man of honor, I will keep my word."<sup>30</sup> As Mr. de Rumigny's letter to the queen may never be known to the public, I record here this historical fact, and I affirm that I have scrupulously reported the very expressions that I read in the letter written to the queen by Mr. de Rumigny. I leave out other very interesting details of the princess's final moments. She remained lucid to the last moment and wanted nothing more than to speak of heaven. She asked the Grand Vicar to suggest sentiments suitable to her situation. "I have sinned a great deal," she said, with touching humility, "but I have always loved God, yes I have loved God very much." As she weakened, she wanted to make a last effort to make the sign of the cross. Some moments later, she moved her lips repeatedly [p. 84] which was understood by those around her. They presented her with the crucifix, which she kissed fervently. Then, while the priest de la Fanteria continued speaking to her about God and about the happiness of heaven, she fixed her eyes on that homeland to which she aspired and closed them never to open them again. That is

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<sup>30</sup> Bishop de Mazenod underlined the Duke of Wurtemberg's response.

how she breathed her last, this princess worthy of her mother's piety. Her death will serve as an example to the great ones of this earth who too often leave so little hope of their salvation as they leave this world of seduction and vanity! Princess Marie died as one truly predestined.

After the pontifical service, I gave the solemn absolution of the dead and the procession started up once again, the clergy, myself leading, escorting the body to the Triumphal Arch of the Porte d'Aix by way of the Rue de l'Evêché, the Rue Caisserie, the Grand'Rue, the Cours and the Rue d'Aix. Troops from the garrison lined the way and the civil, administrative, judicial and military authorities walked behind the hearse, their heads uncovered. Upon arriving at the Place d'Aix, the hearse stopped. I made them open the door and after the chanting of the *In paradisum*, etc. and the prayer, I sprinkled the body one last time and we left, allowing the carriages to continue on their way immediately taking the road to Aix.

**January 18:** During the night of the 17th to the 18th, I blessed the marriage of the lawyer Mr. Lejard with Miss Robert. So, I said two masses in less than 12 hours and for very different reasons: A High Mass for the dead and a Nuptial Mass. Each of them brought me comfort in their own way, because I truly celebrated with devotion the Mass for the princess whose holy death had so edified me, and I said with solace the Mass for the couple whose union I had prepared and whose truly pious sentiments were for me a guarantee of the graces that I called down upon them by the Holy Sacrifice and the sacrament. [p. 85]

**January 19:** Letter from Cardinal Pacca, totally handwritten by this venerable old man.<sup>31</sup> It was a most friendly letter. Mr. Alessandri who brought it to me told me moreover that it truly expressed a deeply felt sentiment and that I could not know how much this holy cardinal loves me and the joy he experiences in speaking about me. He used to return daily to this topic with Alessandri whom he had most gladly welcomed partly because of me. I confess that I am touched by the kindness of the venerable Dean of the Sacred College and that it fills my heart with increased gratitude and affection. I know without a doubt that it is not by formality that this figure, whom I honor with respect and friendship,

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<sup>31</sup> Bartolomeo Pacca (1756-1844) who as Prefect of the Congregation of Bishops and Religious, had played an important role in the approval of the Constitutions and Rules in 1826.

shows me in his correspondence the feelings which others can feign, but that he indeed experiences. I have never doubted for more than 14 years that I was blest to know and appreciate him.

Letter from Josephine de Coriolis.<sup>32</sup> She reminds me of the obligations that she believes she has towards me and expresses her gratitude. It was again Alessandri who brought me this letter from Rome. This young man confirmed what I already knew, that the poor Bishop of Nancy was hardly noticed in Rome. What was he going to do there? It is not worth making such a long trip to humiliate oneself. He arrived on December 24th, yet by January 12th he had not been granted an audience with the pope. He seems to have appeared in Rome only to be the sad one during the brilliant reception for the Bishop of Algiers. He was truly a fly in the ointment. An extremely humiliating role to play, but I would have warned him about it if he had consulted me about this untimely trip that I sadly saw him make.

Letter to the Bishop of Lausanne, sent with Fr. Espanet who is going to preach in Geneva.<sup>33</sup>

Letter from Fr. Allard.<sup>34</sup> Very pleased with his efforts on mission.

[p. 86] Departure of my servant Pascal Testamire. This time I let him give his notice,<sup>35</sup> in spite of all my pity for him. His foul character, which appalled everyone, had worn me down for the past three years. It was a heroic battle of patience for me; it had to end since besides my suffering, which I could well have offered to God, there was a general discontent which I could not ignore. I gave the man a good reference letter and my blessing.

**January 20:** Mass at home for Poor Girls. It was at the end of a retreat that Fr. Deplace<sup>36</sup> had given to the ladies of this work who attended

<sup>32</sup> Madam of the Sacred Heart, Trinità dei Monti in Rome.

<sup>33</sup> The priest J.-B. Espanet (1805-1864), a curate in Marseilles. A good preacher, he had been invited to preach by Fr. Vuarin, pastor in Geneva. The Bishop of Lausanne was Mgr Pierre T. Yenni.

<sup>34</sup> Jean François Allard (1806-1889), future Vicar Apostolic of Natal, made his oblation November 1, 1838.

<sup>35</sup> Bishop de Mazenod was exact in saying "I let him give his notice" because it was Fr. Tempier who sent Pascal away during the absence of the bishop, who always found it hard to let his servants go. Cf. *F. de Paule Henry Tempier*, in *Oblate Writings* II, Vol. 1, p. 59.

<sup>36</sup> There were at the time two Jesuit priests named Deplace who were preachers: Etienne and Charles.

it very assiduously. It was really a superb celebration. It was nice to see more than 300 ladies gathered in the chapel where the Blessed Sacrament was enthroned amidst about 200 candles, with the bishop coming to offer the Holy Sacrifice on this altar of lights from which shone even more abundant graces than lights. 150 poor young girls together with those who served as their mothers came to nourish themselves on the same heavenly food. This was something that touched the depth of one's soul. Also the beautiful Mass of the Holy Name of Jesus, the beautiful words of the *Introit*, etc. addressed to Jesus present, tangible, and in a way visible, electrified the heart. I was moved to tears by the deep emotion which I felt. This sentiment seemed to be shared by the pious assembly during the *fervorino*<sup>37</sup> that I addressed to them before distributing Holy Communion. There was a large reception after Mass; these ladies now number 450 associates and even more, I believe. Everyone attended the Mass of Thanksgiving at which I assisted after giving the blessing. They then went to the hall to hear the report on the home's situation. It could not have been more satisfactory. Fr. Fissiaux had had it printed. I had dinner at the home because I had to officiate at the pontifical vespers. Fr. Deplace gave the sermon.

A most consoling letter from Fr. Guibert.<sup>38</sup> What he says of the success in ministry of the new priests educated in our seminary is well known. Their behavior is so edifying that he has the letters, which he receives from these good young priests, read as spiritual reading.

Letter from Fr. Telmon about the mission at Istres. It is hard, but they are doing some good there. In the past not even one man would go to confession at Easter in this truly diabolic parish. The lack of faith has caused terrible ravages there. [p. 87]

The Bishop of Algiers finally wrote to me. It was in answer to the letter given to him by Fr. Landmann. I cannot see why this good man did not write to me after all the interest I have always shown him. The Bishop of Algiers' letter is very polite and full of feeling. I think that the prelate is a bit lavish with this kind of thing. So I take it for what it is worth, always disposed for my part to do all that I can to be of service to him and for the good of his interesting diocese.

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<sup>37</sup> *Fervorino* is an Italian word that means a short talk to incite one to fervor.

<sup>38</sup> Joseph H. Guibert (1806-1886), at the time superior at the Major Seminary of Ajaccio.

**January 21:** All the pastors of the city gathered at my place for the annual report of their stole fees.<sup>39</sup> This report shows that the stole fees for all the city for 1838 came to 51,895 francs 90 centimes. After deducting the various expenses due the lawyers,<sup>40</sup> the grant to the Major Seminary, etc. there is a total 48,532 francs 30 centimes to be divided at the rate of 903 francs 4 centimes per pastor and 832 francs 5 centimes for every curate. There was consequently considerably less than the figure for the previous year, which amounted to 71,645 francs 86 centimes gross, or 67,843 francs 96 centimes net, which gave 1,264 francs 76 centimes to each pastor, and 1,165 francs 64 centimes to every curate. In 1836, the gross income rose to 54,168 francs 29 centimes, with a net of 53,367 francs 12 centimes, which gave each pastor 1,012 francs 63 centimes, and each curate 933 francs 15 centimes. In 1835 the gross income was 66,165 francs 28 centimes and the net was 64,933 francs 54 centimes, the quota for each pastor being 1,224 francs 21 centimes, and 1,128 francs 81 centimes for each curate. In 1834, the gross was 52,837 francs 87 centimes, the net ... for each pastor 971 francs 09 centimes, for each curate 894 francs 98 centimes. In 1833, the total for the year was 53,212 francs 35 centimes, leaving, after expenses, 987 francs 10 centimes for each pastor, and 909 francs 75 centimes for each curate. In 1832, the gross income was 48,956 francs. After expenses this left 920 francs per pastor and 840 francs for each curate. This picture is so interesting that I want to summarize it. The first year of the establishment of this good measure, the stole fees were:

[In 1832] .....	48,956 francs
In 1833.....	53,212 francs
In 1834.....	52,387 francs
In 1835.....	66,165 francs
In 1836.....	54,168 francs
In 1837.....	71,645 francs
In 1838.....	51,895 francs

**January 22:** [p. 88] Mr. Xavier Richard, deputy mayor and member of the committee of the Christian Association for the Colonization of

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<sup>39</sup> Concerning the adjustment of the stole fees in the city parishes, established in the time of Bishop Fortuné, Cf. Jean Leflon, *Bishop de Mazenod II*, pp. 528-531.

<sup>40</sup> The French text has the word “mandatiers” – unknown in the French language. Bishop de Mazenod probably meant “mandataires” or creditors.

Algiers, came to submit to me some new articles about which I had to make several observations. As these new statutes reduce the project to a financial operation, I made it clear to Mr. Richard that I would withdraw, finding myself completely out of place at the head of this kind of society. Mr. Richard insisted that I not take this measure, citing the good feelings of all the association's members. I assured him that I demanded guarantees so as not to compromise my responsibilities as a bishop. He had to refer it to the commission which awaited my reply.

**January 23:** Very interesting letter from Fr. Honorat about the two missions being held at the same time in the diocese of Avignon.

**January 24:** The Prince of Mir<sup>41</sup> and Mister Fournier came to explain themselves. I was not afraid to reproach the prince for the unorthodox statement in his speech. Mr. Fournier, making excuses for him, did not let him defend himself. Mr. Fournier spoke very satisfactorily. I was also happy with his principles as well as with the way he expressed them. He explained that the changes made to the articles already agreed upon were because of the impossibility of getting them approved by the government in their first formulation. He admitted that my fears were well founded and very praiseworthy, but that he would be the first to refuse his support of any involvement that was not Catholic. In the discussion, he showed as much insight as good sense. He ended by asking me to write down the conditions I had for accepting the honorary presidency, which, according to him, would strengthen the association and without which it would be a pure financial speculation which would not succeed any more than so many others that had been tried. He said that indeed he would withdraw if I was no longer a part of it. I believed I could not refuse this proposal.

Letter to the Bishop of Algiers to recommend Father Reinaud's brothers.<sup>42</sup> I told him not to forget to advise his priests to avoid trying to

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<sup>41</sup> Teofil Mirski, known in France as "the Prince of Mir", was a Pole who had fought in 1830 for the independence of Poland. He took refuge in France after the Russian army crushed the insurrection and then settled in Algeria.

<sup>42</sup> Fr. J.A. Valentin Reinaud, with whom Frs. Guibert and Moreau were displeased in Corsica, was professor at the Major Seminary of Marseilles from 1838 up to his departure from the Congregation in 1841.

convert even one Arab, since Mister Barthe,<sup>43</sup> who made him Bishop of Algiers, had forbidden this misdeed. [p. 89]

**January 25:** Propagation of the Faith Council meeting. This zealous work thrives in my diocese. The number of associates has increased considerably since last year.

Fr. Deplace preached a sermon on charity at Trinity church in favor of the Providence Home for Poor Girls. I attended. The weather was not nice, there were few people, but the collection was good. They made 500 francs which will serve to lay the foundations of the much needed chapel.

For the tenth time I met at my house with the Jauffrets, contractors for the building of St. Joseph church, and the pastor, Fr. Abbat.<sup>44</sup> I had never been able to overlook the claims of the pastor who pointed out very clearly the Jauffrets' error, etc. Having been forewarned about Abbat, who indeed had the reputation of being a bit fussy, [they] did not want to believe that the priest might be right. In the next to the last meeting, having heard the contractors and the priest, I was convinced that his complaints were just. Today, the Jauffrets admitted it themselves. They offered a 2,500 franc write-off. I agreed for 3,000 francs and the pastor who had asked for 6,000 agreed to this so as to end a debate which would have forced us to go to court.

**January 26:** Having learnt that the mayor had taken exception to the fact that the curate of Aygalades had encroached on the public highway to build the pedestal for the mission cross, I sent Jeancard to speak politely to him with the intention of disarming him; he was in his right, and I had no more time to write to the priest to make him correct his mistake. My action put an end to any squabbles that might have arisen. All those around the mayor are not at all favorable to religion.

**January 27:** I went to Aygalades early in the morning to celebrate the Holy Mysteries and to give communion to all the men whom the mission had won over. No one would have believed such a miracle possible in this most unruly part of my diocese. You could easily count those who did not benefit from the great grace God granted to this parish, if in fact there were any at all. All the surrounding parishes wanted to benefit

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<sup>43</sup> Mr. Barthe was Minister of Cult at the time.

<sup>44</sup> Antoine M.J. Abbat (1797-1866) was pastor at St. Joseph church.



from it also, so every evening saw many people coming from the districts of St-André, St-Louis, St-Antoine, St-Joseph, Ste-Marthe and also some from Crottes and Canet to attend the instructions that the missionaries [p. 90] were giving at Aygalades. I found the church filled with men. The vicar-regent<sup>45</sup> congratulated me at the door. In his talk he noted the blessings of the mission, the good it had done, the zeal and talent of the missionaries, etc. There was an atmosphere of reverence during my entire Mass and during the words which I addressed to this imposing assembly before giving communion. About 500 men came to receive Jesus Christ. God knows how many there were who had not had this joy since their first communion. I have never seen so many young men gathered. I was amazed to count ten for every older man. I understood later that this was due to the fact that it was mostly young men between 25 and 40 years old who had come in great numbers from the neighboring parishes and there were only old men from the local area. There was every reason to shed tender tears, and I could not hold back mine while distributing the Bread of Life to so many souls who had strayed until then, and who had made the most of this grace. I then confirmed 65 men who had neglected to receive this sacrament in their childhood, and a good number of women who had been brought for this purpose. In the talk which preceded Confirmation I spoke at length about the happiness of all those who had profited from the grace of the mission, but I did not hide the happiness that I myself felt in this unforgettable moment. The Holy Spirit hovered over us. All felt what I was saying. They left, filled with the most beautiful sentiments and then came back two hours later to solemnly plant the cross. The weather turned bad during the break, but the rain kept no one away. It did save us from all the rascals in the city who would have come to spoil the celebration by their presence, because what is there in common between Jesus Christ who reigned in the souls of our converts and Belial who owns all those good-for-nothings from the city!

In spite of the rain, I went to bless the cross which had a beautiful Christ figure attached to it. It was carried in triumph and without disorder by groups of men who took turns until we arrived at the square in front of the church where we set it up. I then gave the blessing with the Blessed

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<sup>45</sup> Deprived of his faculties because he had become unbearable in the parish of Aygalades, J.R. Jonquier opposed the Mazenods in any way possible. In October 1835 an agreement was reached. Jonquier kept his title of pastor (until his death in 1843) but a pro-pastor, that Bishop de Mazenod calls a vicar-regent, administered the parish. Cf. J. Leflon, *Bishop de Mazenod II*, pp. 549-555.

Sacrament, after which I spoke again to these good people to dismiss them and to announce that tomorrow we would distribute to everyone the memento of the mission that I had just blessed. [p. 91]

**January 28:** Ever since I have been going to the hospital to confirm the poor sick people, I have never met anyone who had [such] sentiments as the young man to whom I have just administered this sacrament. He waited for my arrival with a holy impatience, and when he saw me, he could not find enough touching expressions to let me know his joy. How he entered into the sentiments that I inspired in him! All present were touched as well as myself who thanked God for granting me such a pleasant reward for carrying out a duty which was already so sweet and consoling for me.

Meeting of the men of the Society of St. Francis Regis. Only a few are actively involved, but they will be enough for the work. Already about a hundred marriages are on the books; 70 have been regularized, the others pose bigger difficulties; some are even insurmountable. We suggested they look for some financial resources. They are going to take care of this.

**January 29:** Mass at the first Visitation monastery. This community continues to go well. I am really touched by the devotion these holy women have for me. It is a happy day whenever I visit them. It is because they understand how much I am interested in their community, which really brings me great comfort by its regularity and unity.

**January 30:** Anticipated *Requiem* Mass for Suzanne.<sup>46</sup> The anniversary of his precious death is only tomorrow but I took the occasion of today's semi-double<sup>47</sup> to say the *Requiem* Mass. Tomorrow will be a double day.

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<sup>46</sup> Fr. Marius J. A. Suzanne (1799-1829).

<sup>47</sup> Before the liturgical reform of Paul VI, double-class feasts were those where the psalm antiphons of the Office were doubled, that is they were said in their entirety before and after the psalm. On the semi-double or simple days, before the psalm it sufficed to say the first words of the antiphon. On these days, the priest could choose the Mass, either of the day, a votive mass or else the Mass for the Dead. On "double" days, the Mass indicated in the liturgical calendar was obligatory.

Letter to the Archbishop of Aix to inform him of the Minister of Justice's answer to my claim on behalf of the minor seminaries against the decision of the university council.

**January 31:** Letter from the Bishop of Ajaccio.<sup>48</sup> The pastor of the cathedral of Algiers passed through. He had been called by Bishop Dupuch of the diocese of Tours where he was pastor. The bishop has named him at the same time a Canon with a salary of 2,400 francs. I think however that he is attracted to Algiers only by his zeal. This good priest is convinced that I have some credit for it, and he asked me to use him for the good of the colony. I told him clearly that I could only give him my very sincere wishes and my weak prayers. He did not seem convinced because he said he knew well that it was I who had put forth the idea of having a bishop in Algiers. I take only my small share [p. 92] of credit for this good work in which I have the satisfaction of having contributed a bit through the fortunate circumstance that the goodness of God provided.<sup>49</sup>

I met here with the missionaries from Aygalades<sup>50</sup> to get details of the holy work which they had just finished and to give them my advice.

Letter from Fr Telmon about the mission at Istres. Some villains are bothering those who come to confession. They went as far as *tearing off*<sup>51</sup> the ean of a young man who had fulfilled this duty. The mission however is going well in spite of these obstacles.

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<sup>48</sup> Mgr X.T.R. Casanelli d'Istria, Bishop of Ajaccio from 1833 to 1869.

<sup>49</sup> Allusion to his visit with the King in Paris in December 1837, cf. *Oblate Writings* 18, pp. 299-300.

<sup>50</sup> Frs J.A. Bernard and J.J. Magnan. Cf. above, January 4, and notes 17 and 19.

<sup>51</sup> The word "tearing off" is underlined by Bishop de Mazenod.

## February

**February 1:** Letter from Bishop Menjaud, always too anxious about the delays of his big affair.<sup>1</sup> That reminds me that I did not answer his last letter. It is the fate of many others that I see stacked up on my desk and that will probably remain unanswered.

**February 2:** Blessing of candles ceremony at the cathedral. It was very cold this morning, but what is this cold in comparison to the cold felt elsewhere!

Letter from the Archbishop of Aix.<sup>2</sup> The prelate informs me that an answer came from Rome concerning the request he had made in the name of all the bishops of the province, but that it speaks only about him and the permission is only for his diocese. This proves that in Rome they do not share Bishop Devie's opinion and that the metropolitans are not regarded as little popes. What is the good Bishop of Belley thinking? He wants to change a centuries-old custom which has the force of law in almost all of Christendom. Let him try reforming real abuses. I said somewhere that I saw major disadvantages to the metropolitans' right to visit, which rightly has fallen into disuse and today not one bishop would endure it except perhaps the Bishop of Belley who moreover will have time to become an archbishop before his principles<sup>3</sup> are put to the test.

**February 3:** Pontifical service at St. Victor. Well attended though there was no music at the Mass. Piety did not suffer from it. I officiated at Vespers and Benediction. I did not stay for the procession as in other years.

Letter from Dherbes, rector of St. Julien. He feels no better in Nice. He is tempted to return to St. Julien.

Letter from Fr. Courtès about the mission in Istres. Read the details in the sheaf.

<sup>1</sup> By royal ordinance of July 19, 1838, Bishop A. B. Menjaud was named coadjutor of Nancy with the right of succession. But, he was only confirmed in this capacity with the title of Bishop *in partibus* of Joppe by the papal bull of February 18, 1839.

<sup>2</sup> Mgr Joseph Bernet, Archbishop of Aix from 1836 to 1846.

<sup>3</sup> Concerning Bishop A.R. Devie's opinion that Bishop de Mazenod did not share, see his Diary, November 26, 1838.

Letter from Brother Viala. He gives some news about a postulant at Agde.<sup>4</sup> [p. 93]

Letter to Fr. Telmon. Fearing that he might become too indignant against the enemies of good who hinder the mission, I remind him of the spirit of meekness which must animate us. I recommend that he not stray from our practice, little known by Fr. Courtès, etc.

**February 4:** Letter from the Marquis of Lubières<sup>5</sup> on the occasion of the payment he must make me; he claims payment of a debt owed his father-in-law who had made some bad deals together with my father during the emigration. I will straighten out his ideas in the answer which I will not delay to send him.

**February 5:** Letter from the Fr. Grégoire, rector of St. André. I put it in the missions' bundle since what he says about the good the mission at Aygalades did for his people is so edifying.

Letter from the Queen. She is worthy of the piety of the princess. It is on the occasion of her daughter's death.

Letter from Telmon. Always about the mission at Istres.

Letter from Fr. Honorat. The entire letter ought to be transcribed. All the missions in the Avignon diocese are marvelous, one more than the other. It is because they are done exactly according to the traditions of the Congregation. You can feel it. Those in the diocese of Aix would also have been a complete success if they had followed our practice, which is sanctioned by the Church and by experience.

**February 6:** Letter from Fr. Magnan. He is being asked to preach some retreats. It is not the season to ask for missionaries. They are all committed since last October, the time when work is assigned.

Letter from the Bishop of Fréjus.<sup>6</sup> He informs me of the arrival here of a Syrian bishop who, having foresworn the errors of the Jacobites, has lost his See in Damascus and now has nothing to live on. He suggests that

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<sup>4</sup> Jean Viala (1808-1869), Oblate on January 1, 1839, ordained priest November 3, 1839. It seems the postulant from Agde did not enter the novitiate.

<sup>5</sup> The Marquis of Lubières' name is mentioned in a letter from Eugene to his father May 24, 1805. Jean Leflon does not speak of him in the first volume of the Founder's biography.

<sup>6</sup> Louis Charles J.-B. Michel, Bishop of Frejus from 1829 to 1845. The Syrian bishop's name appears nowhere.

I work together with other bishops to arrange something for him. I am in complete agreement with him, but I will leave it to him to do the collecting. For my part I will do all I can to fulfill the duties of hospitality.

**February 7:** Letter to the Association for the Colonization of Algiers. It presents the principles and conditions that I have made to consent having the title of Honorary President. Read this letter in my collection.<sup>7</sup>

During my thanksgiving after Mass a few days ago, God inspired me to pay solemn homage to our Lord Jesus Christ during the exposition of the Blessed Sacrament which takes place in all parishes on Thursdays, Sundays, Mondays and Shrove Tuesday. I began fulfilling this duty today, and I thank the Lord a thousand times [p. 94] for giving me this good inspiration, because I experienced in this religious act the consolation and happiness that only God can give. Here is what I have decided to do every year during my episcopacy: During Septuagesima week, my secretary will notify the fourteen city parishes of the time and parish that I will visit to adore the Blessed Sacrament on the Thursdays, Sundays, Mondays, and Tuesdays of the 40 hours devotion. I will plan my visits so that I can visit all 14 parishes in the four days. That means three a day, plus one more that I will put on Sunday. The priests, thus informed, will prepare a kneeler, and the parish clergy will come to receive me at the church door, the pastor will present me with holy water, the bells will ring at my arrival and at my departure. After entering the church, all the clergy and I will go to the altar. We will make the prostration on both knees *in plano*;<sup>8</sup> I will receive the incense boat, put incense in the thurible and incense the Blessed Sacrament. I will make the prostration a second time *in plano* and go to the kneeler where I will adore our beloved Saviour with all the power of my soul, 1 - to render Him due homage; 2 - in reparation for all the offenses which He receives all the time but more particularly in these days of dissipation; 3 - to ask Him for the graces I need to govern well the people He has entrusted to me; 4 - to ask forgiveness for my own sins and for any negligence in His service and in carrying out my duties; 5 - to beg Him, since I am so happy in His divine presence now hidden from my eyes under the Eucharistic veil, not to al-

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<sup>7</sup> Lengthy letter of February 4<sup>th</sup>. Authentic copy: AAM, Reg. Lettres administratives, vol. IV, n. 20. It is published in the appendix of this volume.

<sup>8</sup> *In plano*: on the ground.

low me to be separated from him for all eternity, that is to say, ask him to live and to die in His grace.

What more does one not ask for when at the foot of the throne of mercy, when one adores, loves, and sees Jesus, our master, our father, the Saviour of our souls, when we speak to Him and He answers our heart with an abundance of consolations and graces? Oh! How quickly this half hour passed, so delightfully used. It is something beautiful in the eyes of religion to see the first pastor himself coming again and again into the middle of every part of his flock to invoke God's mercies and to give an example of the duties which he has to fill in regard to Jesus Christ when He shows Himself to His people to receive its adoration and to listen to its requests. The bishop, before whom all people should bow respectfully, comes to prostrate himself again and again, his forehead to the ground, to humble himself [p. 95] before the sovereign Master of all things, and offers Him incense as a sign of adoration. Then, recollecting himself in His presence, in a most humble attitude, prays especially for the people around him and for all those whom he represents. When the attending Canon gives the signal, all genuflect again and retire quietly, heart filled with inexpressible happiness.

Today I went to the Carmelites, Saint Lazarus and Saint Vincent de Paul. In this last church there were a lot of people since the faithful had been notified.

After leaving the church, I went to confirm a dangerously ill Protestant lady who that very day had made her abjuration, was baptized conditionally, made her confession, received Holy Viaticum, Extreme Unction and Matrimony. By confirming her I completed the work. It was the sixth sacrament she received that morning. I found this woman very well disposed. You could say that she received payment for a full day even though she came only at the eleventh hour.

Letter from Fr. Guigues of February 3. Letter from Fr. Courtès of February 6.

**February 8:** Mass at the Refuge. I gave the habit to a postulant. She is the second one to enter this new community with which I am always very happy. After the Mass and ceremony, the nuns wanted me to bless their home. So I was able to visit the various classes of penitents. These girls, many of whom had received communion at my Mass, have gained much since the nuns of Our Lady of Charity came to take possession of the home.

The ladies in the office had prepared lunch for me, but I reminded them that in my diocese the faithful are invited to fast on Friday of Quinquagesima week and that the bishop must heed the advice he gives others.

Letter from Fr. Bussièrès, pastor at Gars,<sup>9</sup> diocese of Digne. It has all the appearances of a plot by the friends of the Isnardy sisters, creditors of my father. I will reply in accordlinly.

The Bishop of Fréjus had informed me of the coming arrival of a converted Syrian Jacobite bishop. He arrived today with his interpreter, who was needed since this good prelate neither speaks nor understands French, nor does he understand Italian. It is with great pleasure that I extend him hospitality. [p. 96]

**February 9:** Letter to the Bishop of Fréjus about the Syrian bishop. My feeling would be that we should give him the means to go back to his country, but since he has no resources to live on, independently of what the bishops could do for him, we should write to the Council for the Propagation of the Faith asking them to give him a small pension as to a very useful missionary among those of his nation whom he could work to bring back to the Catholic faith.

Philippe Marbacher from Hasle,<sup>10</sup> in the Canton of Lucerne, has entered my service today under the usual conditions. I have every reason to believe that I will be happy with this fine young man who seems to be of good character and has religious principles that he is determined to put into practice.

**February 10:** Visit to the churches of Notre-Dame du Mont, St. Joseph, St. Victor and St. Charles. At N. D. du Mont the faithful, probably alerted beforehand, crowded into the church while I made my half an hour of adoration there. It seems that they understood the importance of this solemn act in which all the parish should take part.

At St. Joseph, I entered the church with the Holy Viaticum, miserably accompanied as usual. I took my place behind the Blessed Sacrament after prostrating to let it pass. How happy I would be if, by all these external acts of my adoration, I could teach my people how to honor Jesus Christ in his sacrament of love. I would like to make myself even smaller still and forget myself completely in his divine presence to stress

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<sup>9</sup> Today in the Maritime Alps.

<sup>10</sup> Hasly in the manuscript. Hasle in Swiss.



the glory due to Him and to have Him honored as he should be. That is my heart's most constant desire, and I never miss an occasion to instill these principles whether by my words or by my actions. But I would like to make known to the entire world the interior consolations I experience every time I carry out this duty. It has come to the point that when in my presence, to conform to the rules I prescribed during my uncle's episcopacy, they prostrate themselves on two knees when passing in front of our Saviour, I feel an inexpressible joy and satisfaction which thrills me so tenderly that I am sometimes moved to tears. It seems to me that I adore Him through everyone who passes in front of Him. I am happy to see Him receive this respect, and I accompany this external act with an intimate movement of my soul, which exalts the greatness, and power of my God. I say interiorly: yes, He is worthy of it, this [p. 97] honour is due to Him. Prostrate yourself even more. I adore Him with you and through you. Would that He be known and loved by all those whom He has redeemed, He who is God like his Father, who did not need us and who sacrificed himself for us.

From St. Joseph, I went to St. Victor, then to St. Charles. All the expositions were mediocre especially in comparison to that of N. D. du Mont.

Letter to Courtès, a bit angry because of the problems he gives me with all these mission changes and the difficulty in moving missionaries so late in the season.

**February 11:** Visit to the churches of St. Martin, the Trinity and St. Theodore. Everywhere the exposition is too simple for the Forty Hours Devotion. I will speak about it to the pastors in the personal meetings we will have for them to give me a report of their pastoral care.

Letter to Fr. Magnan on the same topic as to Courtès. I refuse to let him go to preach the dominical<sup>11</sup> at Pélissanne.<sup>12</sup>

Letter to Cardinal Pacca in reply to the very friendly one he wrote me lately. I send him my pastoral letter for Lent this year. I know that this courtesy pleases him. Letter to his secretary to recommend the young person from Poussel who is going to Rome.

**February 12:** Letter to Bishop Menjaud to reassure him and to respond to all the kind things he says about me.

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<sup>11</sup> Dominical: a Sunday sermon outside of Advent and Lent

<sup>12</sup> Pélissanne (Bouches-du-Rhône).

Letter from Fr. Gibelli. Fr. Albini is much better, though he can barely get up yet.

Letter from Chappuis<sup>13</sup> to recommend his cousins to me. He renews the expression of his filial devotion. He asks for my portrait.

Letter to Mr. Clapier, municipal councilor. I explain to him that it is my duty to remain neutral in the elections.

Letter from Fr. Martin<sup>14</sup> to say that he is in charge of the mission of Simiane with Fr. Honorat. He thinks he needs a third missionary. [p. 98]

**February 13:** Blessing of ashes at the cathedral. The Syrian bishop attended and came to receive the ashes according to our custom.

Letter from the Cardinal Archbishop of Auch.<sup>15</sup> It was to tell me about one of the preachers who began his Lenten assignment this morning. I was flabbergasted by this news. Here is the note from Auch given to the good cardinal who then sent it to me: *Your Eminence will no doubt remember that I recently informed him that Fr. Gabriel held some very suspect doctrines; but now I believe I must add that if we can rely on the confidential disclosures he made to certain seminary directors, he has no faith, since according to what he has said more than once confidentially, he does not believe in eternal punishment. He does not think that fornication is a mortal sin; he does not think that from now on it is necessary to accept mysteries, since everything can be explained by reason. I mention it again, in case Your Eminence judges apropos to say something to the Bishop of Marseilles, so that he can be on his guard, regarding some who could be misled by the Lenten preacher's talent.*

Wouldn't that make you drop down dead? I had my Vicar General write the following letter. *I regret that I am obliged to withdraw the faculties to confess that I gave you yesterday. Information transmitted to his Excellency by a French bishop makes it necessary for me to take this measure. I advise you not make this matter public, because if you make it known, the bishop will be obliged to give the motives for this and*

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<sup>13</sup> Adrien Chappuis, a lawyer who had been a member of the youth association in Aix and remained a faithful friend of Bishop de Mazenod. At the time he was Inspector of Finances in Paris.

<sup>14</sup> Joseph Alphonse M. Martin (1803-1900) was a missionary at N.D. du Laus. Simiane (Alps of Upper Provence) or Simiane-Collongue (Bouches-du-Rhone)?

<sup>15</sup> Bishop J. J. Xavier d'Isoard, born at Aix, Cardinal, Archbishop of Auch from 1829 to 1839. Father de Mazenod knew him well in Rome in 1825-1826 where Bishop d'Isoard was Dean of the Rota.

*withdraw your faculties to preach, which he leaves you only to avoid scandal.*

Having been informed, I could not do otherwise without compromising my responsibility. I want to pride myself on the fact that Gabriel was badly judged; I have not to give an opinion myself since I am not his bishop. The precautionary measure that I took is enough for my peace of mind since his accusers admit that there is nothing to reproach him for in his preaching.

I attended the service which is held on Ash Wednesday at St. Martin. There were a lot of people. Fr. Barjac's sermon was nothing but a tiresome rhapsody. I presided at the Benediction. [p. 99]

**February 14:** Letter to Fr. Martin. After having criticized the Simiane mission and pointed out the inconveniences of going forward without knowing if they would have the means to carry out what had been rashly promised, I ended, out of concern for their health, letting them hope that I would send them Fr. Magnan.

Letter to Fr. Courtès informing him that I have decided to send Fr. Magnan to Simiane. I shared my regret that they did not insist that the archbishop come to confirm the men converted by the mission at Istres. In the archbishop's place, the retired Bishop of Digne or I could have done this good work.<sup>16</sup>

Letter to Fr. Magnan to tell him his destination.

**February 15:** Letter to Fr. Honorat about the mission at Bonnieux.<sup>17</sup> It is going so well that we will have to have two renewal services,<sup>18</sup> one for the men and one for the women. Read all of Honorat's letters which give a very good account of these missions.<sup>19</sup>

Fr. Gabriel came yesterday. I was just going out to confirm a sick person. I could give him only a brief audience. He came back today to make new pleas of his innocence. He left me a statement which I would like to transcribe even though I am pressed for time. It is an act of justice

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<sup>16</sup> Extracts of this February 14th letter to Father Courtès, are published in *Oblate Writings* 9, pp. 114-115. The former Bishop of Digne was Bishop Bienvenu de Miollis.

<sup>17</sup> Bonnieux in the Vaucluse.

<sup>18</sup> Renewal of baptismal promises ceremony. Cf. J. Leflon, *Bishop de Mazenod*, Vol. II, pp. 96-97.

<sup>19</sup> Fr. Honorat's letters have been kept only from 1840.

that I owe him. Here it is: *I declare before God and in the depth of my conscience that neither in my thoughts, or in my statements, has there ever been anything, willingly at least, that was contrary, either directly or indirectly, to the dogmas and to moral teaching of the Apostolic and Roman Church. I summon before God's tribunal, as slanderer, anyone who would dare to put forward the opposite of this statement. I ask to be put in the presence of my accusers, because a priest should not be the only one in society who can be accused without being heard.*

*It is true that I spoke privately with priests on questions heatedly debated in foreign countries and in France, and among some ecclesiastics. I gave the reasons which they gave to defend their damnable errors, but it can be only by the most egregious bad faith that it was possible to attribute as mine these unfortunate opinions that I have questioned publicly and privately. My life, without any offence which could deserve the censures of my superiors, a ministry always honored in my country and abroad, seemed to safeguard me from such an accusation. [p. 100] I reject with all the indignation of my faith the doctrine attributed to me concerning the doctrine of the Church on the sixth commandment, and here I refrain from qualifying the accusation. I am ready to proclaim my faith and my morality by means of the press.*

Signed: Gabriel, apostolic missionary and honorary Canon. Marseilles, February 15, 1839.

This protest reassures my conscience enough to let Fr. Gabriel continue the station he has begun. He will go later to plead his case in Auch before the authority that accused him. I shall be happy to learn that he will have entirely vindicated himself, and that we should not mistake this preacher with so many other professional preachers who end up scandalizing the whole countryside wherever they pass. Here, we already have a large enough number of them, so as to tremble each time there is a new one: Labruyère, the infamous Labruyère, is at the head of the parade of this unworthy phalanx, Passenot, Lesbros, Marsillac, a certain Ferrand, a Canon from Avignon I believe, Clerk, Dumère.<sup>20</sup> Add two more and see if the interests of truth are in good hands and which mouths come to announce the word of God: *Peccatori [autem] dixit Deus: quare tu enarras*

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<sup>20</sup> Bishop de Mazenod sometimes named these preachers in his writings without particularly complaining about them. Labruyère preached in Marseilles in 1827: Cf. Administrative Letters of February 15, July 25, and October 11, 1827.

*justitias meas et assumis testamentum meum per os tuum?*<sup>21</sup> It is a trade like any other.

**February 16:** Letter to Picot.<sup>22</sup> Letter from the good Fr. Albini thanking me and giving me news about the state of his health. His letter is full of humility and zeal.<sup>23</sup>

Letter from Fr. Guibert. They had every reason to undertake the major construction of the seminary. Where would they be if the same thing had happened to them that happened at the police barracks, which has just collapsed before being finished? That's how they build in Corsica, when it is done by a firm.

Letter to the archpriest to let him know that I expect them to conform exactly to the order issued this year on the manner of teaching my people whom they have left for too long to stagnate in ignorance with these ridiculous sermons that were sold for nine francs, with no benefit for anyone other than the insignificant preacher.<sup>24</sup>

**February 17** [p.1]<sup>25</sup>: Mass in the interior chapel of the Calvaire, on the occasion of the anniversary of the approbation of the Congregation. The ceremony was extremely moving as usual. The Fathers from the seminary had come; present also were some of the missionaries who had given various missions very recently and who came to deposit at the feet of our Savior the laurels of their victories over Hell that they admitted owing only to the favor of their good Master; a day<sup>26</sup> marked by thoughts of gratitude and of love which must have filled everyone.

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<sup>21</sup> Psalm 49:16. "The Lord said to the sinner. Why do you narrate my precepts and proclaim my covenant with your mouth?"

<sup>22</sup> This is certainly Michel P. J. Picot (1770-1841), director of *l'Ami de la religion et du roi, journal ecclésiastique, politique et littéraire*. M. Picot was also a member of the central council of the Society of the Propagation of the Faith since its founding in 1823.

<sup>23</sup> We have his letter of February 12, 1839 (APR: Fonds Albini). He is thankful for the prayers said for his healing and speaks of God's mercy.

<sup>24</sup> Decree of December 31, 1838 for the year 1839. The XVI<sup>th</sup> decree dealt with teaching catechism, the homily and preaching. Cf. AAM, reg. Insinuations, III, n. 98.

<sup>25</sup> Beginning of the eighth notebook of the Diary (February 17 to June 6, 1839). Oblate General Archives, JM.

<sup>26</sup> It is difficult to read it any other way. The preceding sentence was unfinished.

We also recalled the blessings of our vocation and the remarkable favors especially received during the course of the year, among which we count the miraculous healing of our dear Father Albini, and the very holy death of our equally beloved Brother Morandini, the death of a predestined. The lay brother Jean-Marie<sup>27</sup> made his five-year profession.

Letter from Fr. Courtès concerning the mission at Istres. He is not at all worried about the means of subsistence for the Saint Mitre mission.<sup>28</sup> He believes his cousin Courtès skillful enough to provide for everything.

**February 18:** Two Confirmations in the city after those in my chapel. One of the sick persons was a Protestant who had made the abjuration yesterday with the most edifying dispositions. I arrived on time, but I do not think he will last the day. The room was full of pious persons who were delighted with his return to the Church, and who had decorated a pretty altar and undoubtedly contributed to helping him.

**February 19:** A letter from the committee of the Christian Society for the Colonization of Algiers in reply to mine which set down the principles and conditions necessary for my consent to accepting the title of Honorary President of that association.<sup>29</sup> Since I have no secretary, I will copy it myself.

*Your Excellency, The committee charged with organizing the Christian Society for the Colonization and Civilization of Africa<sup>30</sup> read with respectful attention the letter that you graciously addressed to it to make it aware of the conditions under which you will accept the honorary presidency of the High Council that will direct this society.*

*In changing the draft of the first statutes, the committee limited itself, it is true, to general terms, and did not insert any article explicitly expressing the Catholic character of the Christian Society; but it thought that this character emerged clearly enough from the patronage under which it had wanted to put this society. [p.2] Who could fear then that by*

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<sup>27</sup> This name appears nowhere in the writings of that time, nor in any of the studies made on the first Brothers. Cf. *Vie Oblate Life* 45 (1986), pp. 136-139.

<sup>28</sup> Two Communes of the Bouches-du-Rhône department.

<sup>29</sup> Letter of February 4<sup>th</sup>. Cf. above, February 7<sup>th</sup>.

<sup>30</sup> Bishop de Mazenod clearly writes "Africa" here and not Algiers or Algeria.

*inviting two bishops to preside over the assemblies to which the administration of the Society will be entrusted, we would have ever thought of proposing to them any act that would tend to favor the establishment and propagation of any other than the Catholic cult?*

*All the committee members, touched by the wisdom and spirit of charity that dictated to you the principles expressed in the letter with which you honored them, decided that it would remain in the Society's archives, and they beg you to find here, Your Excellency, the assurance that if they did not mean to exclude from the company Christians who do not at all profess the Catholic faith, if they believed it a duty to have them participate in the benefits which are the purpose of the society, they have nevertheless clearly understood that the society will not contribute in any case to the construction of a temple, to the salary of any minister of a dissident cult, nor include in the company and its establishments as a religion any other belief than that which rests on the Roman Catholic Apostolic faith.*

*Your Excellency, it is with these sentiments and with gratitude that the committee receives the honor that you graciously wish to confer upon it by accepting to be the Honorary President of the High Council, and it begs you to accept, Your Excellency, the expression of its respectful sentiments.*

Signed: *F. Fournier, President, Dervieu, Secretary*  
*Marseilles, February 8, 1839*

The original is in my large red portfolio.<sup>31</sup>

Fissiaux<sup>32</sup> came looking for me to administer Confirmation to one of the little orphan girls who was dying. I brought the Syrian Bishop along. He visited the house with his customary gravity and without showing the least surprise at what he saw.

Letter from the Knight de Collegno.<sup>33</sup> He strongly approves of my project of a pilgrimage to Vercelli, but he would like me to not make it in

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<sup>31</sup> The original of this February 8 letter has not been found.

<sup>32</sup> Canon Charles Joseph Marie Fissiaux (1806-1867). In 1835 he had founded the Work for the Cholera Orphans; in 1839 he founded the Society of St. Peter in Chains for young prisoners.

<sup>33</sup> Louis Provana de Collegno. Eugene came to know him during his seminary days in Paris. The Knight de Collegno worked in the Ministry of Foreign Affairs and afterwards was Minister of Public Education in the Kingdom of Sardinia at Turin. Cf. Rey I, 109-110.

the month of May because he has to go to Genoa at that time for university business. He will try, however, to arrange things in such a way that we do not miss each other. [p. 3]

Letter from the Bishop of Algiers. He sends me the memberships of some prominent citizens of the country for the Christian Association, but it is in view of the first draft of the articles. I don't know what he will think about the new text. On a separate sheet he writes: *My dear Lord and friend, I add a word to my official letter.... Independently of the proper character that we would like to maintain for this society, there is an essential point, namely, the removal of the Prince of Mir, who cannot stay there and who in Africa, even by his apparent participation alone, would spoil and hinder everything. From both the religious and social, or temporal aspect this is not and cannot be our man. It is hard for me to use such clear terms, and so sadly true, but I cannot do otherwise.*

This confidence puts me in a very embarrassing situation. Can I keep it to myself? Is what the Bishop tells me sufficiently certain that I can share it with those who are dealing with the prince and who are counting on his cooperation for the success of their enterprise? I need to reflect on this.

Letter to Fr. Rey,<sup>34</sup> Superior of the Brothers of St. Joseph to ask him for at least two of his Brothers for our young prisoners.

**February 21:** I went to attend our Syrian bishop's Mass. Today he is leaving for Aix, Avignon and Lyons. I recommended him to the two Archbishops and to the President of the Propagation of the Faith, asking them to help him.

Letter from the Bishop of Digne.<sup>35</sup> This holy prelate has seen fit to compliment me on my pastoral letter. The spirit of God that animates him has let him appreciate what the indispensable zeal of my responsibility has inspired in me.

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<sup>34</sup> Joseph Rey (1798-1874), founder and superior of the Brothers of St. Joseph in 1835, sometimes called "of Oullins" (Rhône) or "of Citeaux."

<sup>35</sup> F. M. Bienvenu Miollis, Bishop of Digne from 1805 to 1838, who died in 1843. His successor, Bishop August Sibour, was named only on September 30, 1839. Bishop de Mazenod's pastoral letter of February 2nd does not have any particular topic.



Letter to the Bishop of Ajaccio.<sup>36</sup> I sent him the minutes that Mr. Jacquement had given me for him.

**February 22:** Letter to Father Albin. To console him and our Fathers in Corsica, I give him an account of all the blessings that God has showered on all the work of our missions this year.<sup>37</sup>

Letter from Fr. Espanet. He writes in the same style that he has been using with me for some time. Is this flattery, is it because he is moved by remorse and to make reparation for his previous way of acting which he now regrets? I am inclined to the second alternative and I consider sincere the sentiments he now expresses.<sup>38</sup>

The parish priest of Istres<sup>39</sup> dined at my place. He is in admiration of all that he witnessed during his mission. [p.4]

**February 23:** Letter to Father Honorat to have him appreciate the use I had to make of Frs. Ricard<sup>40</sup> and Magnan, and to reply to his most interesting letters on the missions he is giving. Letter to my mother. Letter to Fr. Guibert. I bring him up to date on the works of the Congregation and I answer several of his letters.

**February 24:** Letter from the King to thank me for all that I did for his daughter the Princess of Wurtemberg.<sup>41</sup> Mr. Lavison came to conclude the Trinquier affair. He paid what he still owed. Fr. Tempier entered it into the account of the Congregation.<sup>42</sup>

Letter from Mr. Merindol, an examining magistrate. He writes to inform me that he found a poor housewife in the prison who is held there

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<sup>36</sup> Toussaint Casanelli d'Istria, Bishop of Ajaccio from 1833 to 1869. Jacquemet was the Vicar General of Aix.

<sup>37</sup> This letter and those to Frs. Guibert and Honorat on February 23<sup>rd</sup> have not been found.

<sup>38</sup> The abbé J.-B. Espanet (1805-1864) had spoken against Bishop de Mazenod in 1838. Cf. Diary, June 8 and 10, 1838.

<sup>39</sup> The parish priest of Istres where the Oblates had just finished a mission was Fr. Coustet.

<sup>40</sup> Pascal Ricard (1805-1862) was then at the residence of N.D. de Lumières with Fr. Honorat.

<sup>41</sup> See above, January 16<sup>th</sup> and 17<sup>th</sup>.

<sup>42</sup> See the Trinquier affair in the Index of Names in the 1838 Diary.

by Fr. Jonjon.<sup>43</sup> He asks me to mediate in order to reduce the severity of this inhuman creditor.

**February 25:** Letter from the Archbishop of Avignon.<sup>44</sup> This is already a reply to the one brought to him by the Syrian bishop, which shows me that this prelate was not detained in Aix.

Letter from Courtès. He asks me to keep Fr. Deveronico.<sup>45</sup> I had answered him in advance by writing to him the other day.

Visit from Mr. Malvilan, police commissioner who has resigned. He came to ask me to launch a subscription that would allow him to live until his retirement pension is settled. This is, in fact, an easy matter.

Letter from the prefect.<sup>46</sup> He brought me the Minister of Justice's reply to the municipal council's report that the prefect had sent him. At the bottom of this letter, Mr. Barthe wrote in his own hand: *The building of a cathedral in Marseilles seems necessary to me. The Government will not lose sight of the wish that you have just transmitted to me.* Signed: *Barthe.*

Letter to the prefect to thank him for this communication.

I have noted over and over in this diary my just complaints about the conduct of Fr. Kotterer.<sup>47</sup> I owe it to him to record also the consolation that his return brought me. Ever since he has returned to the fold by a special grace of God, he carries out his duties as they should be done, and he has not given me a single cause for concern. He was not very expressive in showing his repentance, but he is trying to have his errant ways forgotten through the regularity of his life. We never had anything to reproach him for as regards his morals, but he had developed a rather broad conscience in regard to his other duties. An exalted imagination [p.5], a confused spirit that led him far off, so much so that he would have soon been lost. The thought of his sacred commitments, however, was the thread that led him back to the right way. God, who wanted his good, did not allow me to consent to breaking the bonds which united

<sup>43</sup> The priest Polydore Jonjon, director of Menpenti College.

<sup>44</sup> Celestin Dupont, Archbishop of Avignon from 1835 to 1842.

<sup>45</sup> Jean Joseph Deveronico (1814-1892), Oblate on July 16, 1833 and ordained priest on June 24, 1838

<sup>46</sup> The Prefect of Bouches-du-Rhône from 1836 to 1848 was Charles Aristide de La Coste.

<sup>47</sup> Calixte Kotterer, Oblate on May 17, 1830, priest on March 14, 1835, left the Congregation in 1840.

him to Him and to this holy Congregation from which he wanted to separate himself. This momentary error will be made up for. Happy that he had returned, I never reprimanded him for it in any way. I was glad to thank God from the bottom of my heart.

I also want to note how pleased I am at the conduct of two other subjects who vexed Fr. Guibert, and about whom he was obliged to write me things that pained my heart greatly. Nothing at all against morals. Not a shadow of concern on that point. But there was still more than enough to lead Fr. Guibert to feel that they should be expelled from the Congregation, and others also were of that opinion. Something in the depths of my soul told me that the evil was not without remedy, that these two Fathers, being quite young, had been carried away by their imagination; that they let themselves be influenced by ill feelings towards their local Superior, whose manner of dealing with them they wrongly interpreted. They are both high spirited. Self-esteem could have seduced them and the good Lord, to punish them, may have left them to their own devices for a while. What needed to be done to cure this illness? That they humble themselves before the Lord, that they acknowledge their wrongs. The rest was up to the goodness of God. For that, I had to call them back here. That is what I did and I was not disappointed. These two good men easily returned to their normal state, and to their duties; far from meriting the least reproach, they are conducting themselves as good religious, and one has to restrain them lest they do things beyond their strength. I, who as a father rejoice at their regularity, thank God for having inspired me with the attitude I needed to have towards them in order to save them. I never stopped loving them, even when they caused me the greatest concern; let everyone judge what the situation is now, that they are walking well in the way of their holy vocation.

I want to add that one of these two men has himself written to Fr. Guibert a moving letter, expressing, with the sentiments of a holy and true humility, the regret he feels for having saddened him by his conduct while he lived under his obedience. This letter edified me very much, and this dear son has greatly risen in my eyes by humbling himself as he has. I have to name him because in my letters one may come across Fr. Guibert's complaints. He is Father Reinaud, the other one is Father Telmon.<sup>48</sup> I hold them both in my heart as I write these lines.

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<sup>48</sup> The two names are scratched out in the manuscript. The two Fathers had been named professors at the Marseilles Major Seminary, but Fr. Telmon was often away preaching

[p.6] **February 26:** Letter to Pascal<sup>49</sup> in answer to his. Letter to the king in answer to the one he wrote to thank me for what I did for his daughter, the late Princess of Wurtemberg.

**February 27:** Mass in the chapel of the Refuge<sup>50</sup> for the reception of some thirty ladies. I wanted to show these ladies that I was not exclusively protecting the Providence Society for Poor Girls.

The Bishop of Nancy<sup>51</sup> arrived, returning from Rome.

**February 28:** The good Father Flayol<sup>52</sup> came to ask for permission to say Mass. He seemed sufficiently recovered to grant him this favour. How edifying this venerable priest is! What humility, what obedience, what gratitude for my interest in him, especially for letting him offer the Holy Sacrifice. His childlike fervor touched me deeply. When I indicated that I wanted him to be assisted by a priest because I was concerned about the momentary lapses due to his weakened mental state, he replied that he felt entirely well. It's because of the consecration, I said. This brave man shuddered at the thought of profaning the sacred mysteries: I would rather be reduced to the state of being a server for my whole life and be satisfied with hearing Mass, he replied promptly. What a venerable man! He has served the Church his whole life. For three years he exposed himself to an inevitable death, if he had been taken while he was hidden at Pourcieux<sup>53</sup> in order to provide the people of that region the help of religion! He was always an example to all the clergy by the

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<sup>49</sup> A domestic servant of Bishop de Mazenod, who was let go in November 1838. On November 14, the Bishop wrote to his mother about this: "My good mother, what I was afraid of has happened. Pascal had a run in with Tempier, who has not been pleased with him. Pascal, having confronted him, Tempier laid into him and everything came out. I am sorry about this man: I was basically attached to him, even though he often tried my patience. How can I manage without a servant? (...) You, who know me well, will not be surprised when I tell you that this event has so upset me that I could not eat dinner nor endure the details of his departure, such as handing in his keys, instructing me on things for which he was responsible, etc. It really hurt me. That is how I am made." Orig. AGR FB 1-10.

<sup>50</sup> The Refuge was a home for wayward repentant girls. In early 1838 it was entrusted to the direction of the Ladies of St. Michael, also known as the Sisters of N.D. of Charity of Tours. Cf. Diary, January, 11, 1838.

<sup>51</sup> Bishop Charles de Forbin-Janson.

<sup>52</sup> Barthélemy Flayol, born 1786, Vicar General, died May 2, 1839.

<sup>53</sup> Department of the Var.

regularity of his life and the exercise of the holy ministry as an excellent worker, and he speaks with deep humility of the sins he must expiate. I had to invoke my authority to oblige him to stop the fasting which is very harmful to him in his present condition. How sad it is to see men of such quality disappear from our midst! It is hard to find such virtue. Such as they are, even if they can no longer work, it is a great loss for the Church when God calls them to Himself. In the Chapter, I have three like this. First, there is good Flayol who is totally worn out, then Fr. Bonnafoux<sup>54</sup>, and good Fr. Mie,<sup>55</sup> who still sail on with all their strength, but they are very old or unwell.

Fr. Gabrielli, parish priest at Tralonca in Corsica, came to tell me such edifying things about Fr. Albini that I asked him to send me a copy of the official report they have made. It is nothing less than a series of miracles which place [p.7] this dear Father into the ranks of the miracle-workers who as apostles proclaimed the word of God at different epochs. I am waiting for these proceedings in order to put down the details in writing. The first miracles were done during the Moita mission and especially during the planting of the cross, which has become a miraculous cross to whose feet all the people come to obtain graces and healings, and God has not ceased granting them since then. We can consider this outstanding favor as the approval God wished to give our Congregation's ministry in Corsica. That ought to be a motive for our never-ending gratitude.

Letter from Fr. Courtès asking me for help for the retreat that he has just promised to the parish priest of Rognes.<sup>56</sup> I replied immediately that if he had consulted me before making such a commitment, he would not have exposed himself to embarrassment and to causing me trouble. Fr. Telmon, on whom he had counted, is so exhausted from the mission at Istres that I have had to forbid him to preach and even to hear confessions. At the most, it is only after a total rest of his damaged speech faculties that he could risk going to Istres to prepare those there who have to be confirmed.

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<sup>54</sup> Jean Jacques Bonnafoux, ordained a priest in 1786, appointed titular Canon of the cathedral in 1838, died on October 10, 1841.

<sup>55</sup> Pierre Nolasque Mie, O.M.I. (1768-1841), priest in 1797, associated with the Mission in 1815. He was director of the Major Seminary for some years. In 1829, he succeeded Fr. Suzanne as a Canon of Marseilles.

<sup>56</sup> Department of Bouches-du-Rhône.

Canon Chervaz<sup>57</sup> came to take his leave. He is not at all frightened by the change of the Constitution in his country. I hope that the clergy of Valais will not be duped by the authors of this reform. For my part, I see all the Swiss Cantons losing, one after the other, their traditional customs to the gain of irreligion. This evil will grow in the Valais because of its proximity to the Canton of Vaud which has already spread its spirit there.

Mr. Baragnon came to ask us to sell him our house at Nîmes. The conditions he offers do not suit me. He wants to give us only 30,000 francs, payable in five years, with an interest of four percent.<sup>58</sup>

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<sup>57</sup> Bishop de Mazenod had authorized the Canon to take up a collection in Marseilles for the church in Lausanne. Cf. Diary, May 21 and June 2, 1838.

<sup>58</sup> The Founder often mentioned this house in the 1838 Diary. Cf. Index of Names.

## March 1839

**March 1:** I finished the business with Mr. Baragnon. The house is sold to him for 30,500 francs. All that I could get was to have the time between the payments shortened. Several reasons led me to close this deal. The Congregation finds itself in the situation foreseen in my agreement with the late Bishop of Nîmes.<sup>1</sup> It was pushed out of the diocese by necessity. Rather than being called back by the bishop, when [p. 8] I offered to start the work again, he wanted nothing to do with it. Furthermore, Laresche, the Vicar General, called in an outside missionary with the approval of the bishop to found an establishment in place of ours. The new superior did not fear writing to our Fathers that, having been chosen to succeed us in giving missions in the diocese, he was asking them to give him their house. That is more than enough to establish that it is not the Congregation that leaves but that, after having been roughly expelled by the riot, it has been rather impolitely dismissed by the ecclesiastical authority which should have appreciated a little better the great services it rendered the diocese by sacrificing its men and resources. Is it not in this diocese that Fr. Marcou was poisoned, thus leading to his death?<sup>2</sup> Did not Fr. Suzanne cough up blood there, something from which he never recovered? Was not Fr. Mie stricken with apoplexy during a mission he gave in this diocese! They left it to God to reward them. It has been a year since the new bishop<sup>3</sup> was installed. Has he taken even the slightest step to inquire of our plans? No, he continued by keeping this missionary who had been called to replace us. It is not up to the Congregation to offer itself a second time. It will only be using its right therefore by selling the house, and as expressly stipulated, that it would not be required to restore the small sums which diocese had given it, except in the case that it would leave willingly, not forced against its will without

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<sup>1</sup> Petit-Benoît de Chaffoy, Bishop of Nîmes from 1821 to 1827. The foundation at Nîmes was made in 1825. The priests resided first at the major seminary, then, from 1827, in the house, which they bought, located in a Protestant district. They preached missions, and, from 1828, were also charged with the city's prisons. They were practically expelled during the anticlerical Revolution of July 1830. Cf. Diary of 1837, in *Oblate Writings* 18, pp. 30, 36-37, 39, 44-45, 69, 100.

<sup>2</sup> Jacques Joseph Marcou (1799-1826). Concerning what Bishop de Mazenod calls "poisoning", cf. Diary, August 20, 1838.

<sup>3</sup> J.F. Cart, Bishop of Nîmes from 1838 to 1855.

reason. The Congregation will return nothing, especially since the price of the house will not exceed at all the funds which we used to buy it and fix it. It is enough to have lost our subjects in the service of the diocese without having to lose also our money which is needed to continue our work. That is enough explanation.

Letter from Fr. Rey in Lyons. He refuses to send the Brothers that he had promised Fr. Fissiaux for the young prisoners.

**March 2:** Letter to Cardinal d'Isoard, Archbishop of Auch. My letter is dated February 20. I send him Fr. Gabriel's profession of faith. Having dealt with that business, I reproached him rather strongly for his habit of passing through Marseilles on his way to Lyons without informing me about it; I asked him if he has forgotten our old friendship, or has let some protocol of rank or dignity take precedence over the feelings which cannot be erased from his heart any more than from mine. I know that a bishop (the Archbishop of Aix) has expressed an opinion on this, [p. 9] which might not be his own, but I, with regard to him, would have sought him out in whatever far corner of my diocese he could be found to embrace him, even if he were not a cardinal.

Letter from Fr. Bernard. The mission at St. Mitre is going very well. This letter is comforting, given the problems we had expected.

Letter from Fr. Courtès. He wants to know if we are counting on him for the retreat at Istres. He would be happy with Fr. Bollard<sup>4</sup> for the mission at Rognes, but we here think that this priest would be of no help to him.

Letter to Chappuis, one that such a brave son merits. He has asked for my portrait. I will send it to him.

**March 3:** Letter to the Bishop of Nancy. Visit of the Prince of Mir. He came to present to me the first fruits of Catholicism in Algeria. He is a Muslim man baptized in 1827.<sup>5</sup> It will be necessary to look after the needs of his wife and daughter.

I went for the sermon at St. Cannat. The preacher's name is Suarez. His sermon was not equal to the theology of his relative.<sup>6</sup>

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<sup>4</sup> Fabien Bollard, born in Savoia January 20, 1805, entered the novitiate February 16, 1838.

<sup>5</sup> That is therefore before the conquest by the French.

<sup>6</sup> Francisco Suarez, Spanish Jesuit, 1548-1617.



**March 4:** Mass at St. Martin for the first day of the novena in honor of St. Francis Xavier. The church was filled, and all present in the church received communion. I addressed some complimentary words to the assembly. Hardly returned home, it was necessary for me to go to confirm a poor small orphan who was dying.

**March 5:** Council meeting. My efforts to reconcile Madam Garcin with her daughter-in-law were useless. Mr. Theophile, her son, had come with her only to give her courage for the refusal she had to make me. Mr. Dravet made a big blunder by approving that this man should accompany his mother.

Fissiaux came to tell me that the prefect had visited the home intended for the young prisoners. He had presented me the regulations the other day; I found them good.

**March 6:** Sent the Bishop of Algiers' letter to the Commission for Colonization.

**March 7:** Letter to Fr. Dassy to tell him frankly that he has to redo his novena.<sup>7</sup>

I told Fr. Telmon to write to Fr. Courtès to tell him that I felt it suitable he be at the Istres retreat.

Got into the carriage to go for the sermon at Trinity, but the coachman, who was shaving, kept us waiting so long that I had to get down and come back home; the hour at which I should have arrived had already passed. It is these small annoyances that form character. [p. 10]

**March 8:** Letter to Fr. Gibelli. Letter to Fr. Bellon.<sup>8</sup>

A curate of St. Ferréol came to tell me that, when digging in the street in front of the big door of the Augustinian church, they found some bones, which is not surprising for in the past the church extended out into what is now the street, which was cut through the church itself. What surprised them was that the workers discovered a big marble slab which is believed to have covered the tomb of a bishop of Toulouse named Cyprian. I sent Tempier to see. In the crowd that gathered out of curiosity he noticed some who were interested in the inscription: *Divo Cypri-*

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<sup>7</sup> Louis-Toussaint Dassy (1808-1888) He was preparing a work entitled: *Novena to Mary in the Shrines Consecrated to Her*. Grenoble, Baratier, s.d.

<sup>8</sup> Charles-B. Bellon (1814-1861) was a professor at the Ajaccio seminary.

*ano, episcopo Tolon*, etc. which suggests that it was marble from an altar erected, it is believed, for Saint Cyprian, Bishop of Toulon, by the family of Montolieu in 1630. We will know more later.

Did I not find a piece of marble at Sainte-Baume with the inscription about a donation made by one of my ancestors in 1600 so that lamps would burn continuously in front of the tomb of Saint Magdalene in reparation for the profanation made by the Huguenots? People like to be linked to past historical facts. It is nice to find traces of the brief passage on this earth of those who preceded us, especially when it proves some good deed by our family and friends. This is reasonable and acceptable.

The Bishop of Nancy has returned from his errand in Villelaure.<sup>9</sup> He told us of the marvelous work that his brother, the Marquis de Janson, has done there, both for industry and for agriculture. I asked him if he knew that he had been duped by everyone, and that his workers took it easy when he was not present. As for his speculation on sugar, it is thought in Marseilles that he loses one hundred thousand francs there a year. That is a high price to pay for the glory of being a big industrialist.

**March 9:** Mr. de Montolieu came with the lawyer Fouque, author of the *Fastes de Provence*, to ask my permission to put in the church of St. Ferréol the marble slab which was discovered while digging in the street where the church had been in the past. I readily granted him the request. I even wrote to the mayor to tell him about it.<sup>10</sup>

The inscription has been transcribed. It brings great honor to the Montolieu family, and is a precious memento [p. 11] of Saint Cyprian, the first Bishop of Toulon.<sup>11</sup> This is the inscription: *STA VIATOR. MONTE OLIVENSES QUOS AB IMMÉMORABILI AETATE, MILITIAE TERRA MARIQUE STRENUITAS, IN DIVO CYPRIANO EPISCOPO TOLON- ENSI SANCTITAS PLURIMIS ABHINC SAECULIS ILLUSTRARUNT, HIC JACENT. UT NOBILITAS, QUA NULLA MASSILIAE CLARIOR, IN AEVUM VIRTUTIBUS FULGEAT, UT STRENUITAS IN HOSTES GALLIAE ET ECCLESIAE FORTITER SPLENDEAT, UT SANCTITAS PRAECELLENTISSIMI PRAESULIS, NEC NON ATAVI IN POSTEROS*

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<sup>9</sup> Villelaure in the Vaucluse area.

<sup>10</sup> M.-Dominique Consolat (1785-1858) was mayor of Marseilles from 1832 to 1843.

<sup>11</sup> Saint Cyprian, Bishop of Toulon in the first part of the 6th century, present at the Council of Marseilles in 533. There is only one known bishop of Toulon before him. Cf. *Catholicisme*.

*PRODEAT. ORA ET ABI. HOC MONUMENTUM ANTIQUITATE COLLAPSUM JAM RESTITUTUM PONEBAT LUDOVICUS DE MONTE OLIVO, EX PREFECTIS REGIARIUM TRIREMIUM UNUS, ANNO SALUTIS MDCLXXXV.*

“Passer-by stop. Here rests the Montolieu family, famous from time immemorial for its valor in the armies on earth and sea, famous for several centuries by its holiness in the person of the divine Cyprian (that’s how the translator renders the word *Divo*, unaware that we use this term to express sanctity; let us therefore say simply Saint Cyprian), Bishop of Toulon. So that a nobility of which Marseilles has not seen any more illustrious may shine forever with its virtues, so that a courage put to the test before the enemies of France and the Church may preserve its bright splendor, so that the holiness of the very good prelate, one of this family’s ancestors, be manifest for posterity. Passer-by pray and continue on your way. This monument fallen by old age (why not dilapidation) was restored by Louis de Montolieu, one of the commanders of the King’s galleys, in the year of salvation 1695.” I copied the translation from the newspaper.

I have not yet had explained to me how the words *Monte Olivo* and *Montolivenses* are translated as Montolieu. The family knows it obviously since the Marquis of Montolieu demands his rights and the translator was not influenced by de Montolieu, who is too simple and too modest to point out that he only learned of the discovery of his ancestors’ tomb from the newspaper. It seems to me, to be honest, that he told me his family’s tomb had been in the church of the Augustinians, precisely the one where the tombstone has just been discovered. But is it conceivable that they had the inhumanity to bury such a nice monument when the church was cut through! [p. 12]

Gaston de Missiessy passed through Marseilles.<sup>12</sup> This is the same angelic young man, today a lieutenant commander, who wrote me from the vessel of his uncle, the Vice Admiral of Missiessy, on which he is going to begin his career. He asked me the favor of doing for him what I had shown him once; it was what Fr. Olier had done for a child of the court, who had been presented to him to be blessed, that is, that I should ask God to take him from this world rather than allow him to commit a single mortal sin. God has rewarded these nice sentiments by protecting him with a powerful hand in the middle of the dangers of his new career.

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<sup>12</sup> Gaston de Missiessy. Cf Diary, June 20, 1838 where one can find a text similar to what Bishop de Mazenod says here about this man.

He is still today a model of religion and piety, but this is not a title to promotion. He should, in view of his military merit and services, be a captain, but he is still only a lieutenant commander and all his friends look down on him. I gave him a letter of recommendation for Gallard, Coadjutor of Reims<sup>13</sup>, so that he might help him with some credit. I told him that it is a duty to help the good when the villains help each other and move up by every possible means. This good Gaston, I can still see him when I gave him my hand when he was a child. I was really inspired by God. I was then in the seminary and I sometimes saw his family which lived in Paris. One day I asked for news of Gaston. They answered that he had been put in a boarding school to prepare for his first communion. I asked anxiously if this misfortune had happened, because I knew what the boarding school they put him in really was; the child I wanted to see explained to me how he had been prepared for this important event. It had to be done over, I told him with emotion, and I got his father and mother to entrust Gaston to me to have him follow the catechism lessons at St. Sulpice. The child was at first scared by this proposal, but barely had he attended our lessons twice that he was charmed! From then on he distinguished himself by his assiduity, his application and his ability. His tests were very good, his behavior perfect; he was soon put at the head of the class and his piety was an example to the others. Then he understood that I had done well to insist that he do his first communion over again. The grace with which this child was favored and to which he was faithful helped him pass the big test of tribulation, or to say it better, the persecution he faced in his military career, without being ashamed of his faith and without the slightest apostasy for which to blame himself. He fasts on his ship as we do on land, and he has never feared [p. 13] to show that he is a good Christian. All this good is due to the force I used against his bashfulness and the complacency of his family, because he reminds me that I had to insist a lot, and I would say almost tear by force the consent that would lead to such a great good. It warmed my heart to be reminded of it by good Gaston whom I saw with so much pleasure again after so many years.

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<sup>13</sup> R. Frédéric Gallard, Bishop of Meaux from 1831 to 1839, transferred to Reims as coadjutor of Cardinal de Latil by decree of January 14, 1839 and deceased September 28 the same year.

**March 10:** Anniversary of the sacrilege at St. Theodore.<sup>14</sup> As usual I went to say Mass in the church. It is now ten years that we celebrate this solemn reparation. The attendance is always the same. I gave communion for one hour.

In the evening I went to assist at Vespers and the sermon at Trinity. There was a crowd; half of the middle nave and the sanctuary were filled with men. All these male voices made a nice effect in the chanting of the psalms. Fr. Gabriel preached. The sermon was worth nothing, but he is popular.

The good superior of the nuns at the Refuge has put herself in a difficult situation. She has been summoned to appear in court as witness for one of the penitents whom she had in the home. I have just written to the public prosecutor to exempt her from this burden which would be beyond the holy woman's strength. He could question her here. I hope the public prosecutor will accept the good reasons I give him for this favor.

**March 11:** Confirmation in my chapel. The Coadjutor of Nancy writes to the bishop that his Bulls have arrived, and that he is therefore going to set out for Avignon, where it was agreed he would be consecrated. This letter arrived at a good time because, just yesterday, the Bishop of Nancy had decided to leave tomorrow for Paris to hasten the dispatch of the Bulls which had already arrived. I told him that if it was only about his coadjutor, I would not have addressed the speed of the dispatch, but that being luckily in the wake of Gallard, it would arrive safe and sound, because Paris would never have dared to send those of this prelate, whom they are in a hurry to see in his new post, and leave behind that of Menjaud. Anyway the bishop will no longer have to go, his plan being to consecrate the coadjutor Palm Sunday. The day is not convenient for me because I do not like to be away from my cathedral during Holy Week. We will see about it in a few days.<sup>15</sup> [p. 14]

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<sup>14</sup> Theft of the sacred vessels and consecrated hosts during the night of March 9 and 10. Cf. Rey, *Mgr de Mazenod* I, 465-467.

<sup>15</sup> The decree of nomination for Bishop Menjaud is dated February 18th, 1839, that of Bishop Gallard, February 21st. Born in Chusclan (Gard), A.-Basile Menjaud had studied at the Avignon and St. Sulpice seminaries. He was ordained bishop by Bishop de Forbin-Janson, June 2nd, in the chapel of the nuns of the Mother of God in Paris. It is he who welcomed the Oblates to Nancy in 1847, then to Notre-Dame of Sion. Bishop de Mazenod recommended his nomination to Bishop de Forbin-Janson.

**March 12:** A stone monument has been discovered in Algiers that proves irrefutably that this city was built over my Icosia. I had not asked for this title myself when I was raised to the episcopacy. It is the Propaganda that chose it for me. One could have said that it was to please me that they gave me precisely the title which tied me to the land which interested me so much since the conquest by our troops gave me the hope of planting the cross of the Saviour there. Our flag had barely been raised there than I had my uncle write to the Prince of Polignac and to the Grand Chaplain<sup>16</sup> to offer the service of our missionaries. The offer had been accepted, according to what Fr. Perrault told me some months later when we met in Fribourg, but the monarchy collapsed before it would have been possible to take measures to make use of our goodwill! Since then this country has always been uppermost in my mind, and I was troubled deeply that we could not give them the spiritual help of which they were so much in need. Later my bishop's title of Icosia gave me no jurisdiction, but increased, if it were possible, my ardor to help this poor country so scandalized by those who should have restored it. I proposed to the pope to give our missionaries the responsibility for this mission. I even presented a plan in writing which was brought to his attention by Bishop, today Cardinal Mai,<sup>17</sup> who had asked me for it. It was a question of sending four or six missionaries whose leader would have the episcopal dignity, and who would be responsible to care for the entire colony and to make the truth known to the natives. The pope liked the plan, but feared it would meet with some obstacles due to the status of the missionaries who would not be accepted by the government because they belonged to a Congregation not approved by the government. In spite of the reluctance of Propaganda, the sovereign pontiff preferred the Lazarists who would not be refused by the government, and he wrote to the Archbishop of Paris<sup>18</sup> to care for this affair which actually never resulted in anything. I have said elsewhere how much I had to do with the erection of a diocese in Algiers.<sup>19</sup> It seems to me that Providence wanted me to

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<sup>16</sup> In 1830, before the July Revolution, the Prince of Polignac was President of the Council and His Excellency G.M.J. Prince of Croy, Archbishop of Rouen, was the first chaplain (Grand Chaplain) of the king Cf. Jean Leflon, *Bishop de Mazenod II*, 195.

<sup>17</sup> Angelo Mai (1782-1854), Secretary of the Congregation of the Propaganda from April 15, 1833 to February 12, 1838. Created cardinal in 1838.

<sup>18</sup> H. Louis de Quélen, Archbishop of Paris from 1821 to 1839.

<sup>19</sup> Cf. Diary, December 8, 1837 in *Oblate Writings* 18, pp. 299-300.

be involved in the good that was to be done in this land that my heart so desired to bring back to God.

I transcribe therefore with pleasure the document which confirms the particular title that I had to being even more interested in the stone monument since I was Bishop of Icosia, a title which from now on will be linked with that of Algiers. Here is what was reported in the newspaper in the Algiers column: *"All that was needed for evidence was to find [p. 15] some written monument where the ancient name of Algiers at the time of Roman domination officially appeared. Chance has just filled the archaeological lacuna which we mention. A European nail maker in our city thought he had put his anvil on a very large stone taken out of a Moorish building in ruins. As long as this block remained hidden in the artisan's dark boutique, no one noticed the characters which covered one of its sides; but the worker having died, the owner of the house thought to use this stone in a house that he was having built on Bab-Azoun Street, and so he took care to place the stone so as to highlight the written side. It is in this position that Mr. Berbrugger<sup>20</sup>, the librarian of our city, discovered it some days ago, and read the following inscription there:*

*I SITHIO. M.F. RUR*

*PLOCAMIAN*

*ORDO*

*ICOSITANOR*

*M. SITIUS S.P.F. RUE*

*CAECILIANUS*

*PRO FILIO*

*PIDOTISSIMO*

*H.R.I.R.*

*The clear mention which is made here of the municipal body of the Icositans or inhabitants of Icosium (ordo Icositanorum) on a stone coming from ruins on which Algiers was built, establishes the identity of the site of the ancient city and of the modern city. The synonymy is therefore sufficiently clear."*

**March 13:** Letter from Guibert. He is happy with the diligence and success of his pupils, but he is asking in advance for one more person for next year. He will have no less than 130 to 140 pupils.

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<sup>20</sup> Louis Adrien Berbrugger, founder of the Algerian Historical Society, who was as interested in Roman artifacts as he was in the Arab manuscripts which he gathered for the library which he founded.

Letter from Fr. Honorat. He is very satisfied with the mission of Castillon.<sup>21</sup> From the second day it was necessary to hold the exercises separately for the men and for the women because the church was too small to accommodate both sexes.

Letter from the Archbishop of Petra, Patriarchal Vicar Apostolic of Constantinople.<sup>22</sup>

The parish priest of Bonneveine asked me to accept a small painting representing Saint Charles at the feet of the Blessed Virgin. The Procurator General replied politely that it would not be possible to dispense Sister Dosithée from appearing in court as a witness, [p. 16] but that they would afford her all the courtesies due her state and position.

Madam Martin has just given me an account of the journey she made to Aix for the same purpose and that she had as little success as my letter had. Tomorrow she will accompany the poor Superior, to whom I have just finished writing to authorize her to make this penitential journey. Mr. Laforêt, the examining magistrate, could have spared her this obligation by not involving her in the preliminary investigation he had to make. But it appears that this magistrate takes pleasure in making the procedures spicy.

Letter from Fr. Martin. The mission of Simiane (Lower Alps)<sup>23</sup> is going very well. *I can foretell already that this mission will be one of the most consoling of this region.* One should read the whole of this letter that I do not have time to transcribe; it is really consoling. But what is horrifying is the following passage of the same letter: *We are working in the territory of the terrible Vachon.*<sup>24</sup> (One remembers that this wretch only made profession with the intention of apostatizing, which he did not delay in doing). *At the time of the jubilee he did some mediocre preaching here with a certain measure of success, and they did not suspect his sacrilegious apostasy. If you wish to have some recent news about this monster, you will know, according to a letter which the parish priest of Simiane received, that the other day he came out of a cabaret in the parish where he had been the priest, carried by four men so that he could sleep off his hangover at home. He had also presented himself to the*

<sup>21</sup> Probably Castillon du Gard, 25 kilometres from Avignon.

<sup>22</sup> Julien Marie Hilléreau (1796-1855), Titular Archbishop of Petra, and Patriarchal Vicar Apostolic of Constantinople.

<sup>23</sup> Today the Alps of Upper Provence

<sup>24</sup> Bernard V. Vachon, ordained priest on September 18, 1824, oblation the following November 1<sup>st</sup>, and left the Congregation in November 1825.



*Protestants, but they wanted nothing to do with him. One could not fall any lower.*

I willingly note from this same letter what Fr. Martin says about Fr. Magnan: *I find that Fr. Magnan has developed a lot since I left him. He speaks with ease and keeps the interest of his listeners well, especially on familiar topics... We rejoice all the time to see him associated with our work, and that you have treated us as a father by providing us in this way with someone both useful and pleasant.*

In reporting what Fr. Martin wrote to me about the unfortunate Vachon, I should have recalled that he made his vows on the same day as Fr. Albin, the 1<sup>st</sup> of November 1824. It is certainly the case to say *unus assumetur et alter relinquetur*<sup>25</sup>, but that was also the sacrifice of Abel and that of Cain. [p. 17]

**March 14:** Letter from Fr. Bernard. The mission at St. Mitre is very consoling, despite being difficult. They have already heard the confessions of all the women, and they equal those of the men. They have much hope for the girls, who have enrolled in the sodality. A third of the men are present, with the mayor leading the way. The penitents gathered at the prior's<sup>26</sup> and decided to proceed from there, which is what they have done. All will go well thanks to the good God.

Here is what Fr. Bernard tells me about his modest companion, Fr. ...<sup>27</sup>. "Fr. ... is doing well enough and gives some good sermons each week, with his usual level-headedness. He gave us a delightful one on human respect. The heavy work of the confessional is very well shared out, etc."

The parish priest of Les Carmes came to speak to me about a visionary like Martin.<sup>28</sup> He gave me a memorandum about this man's day-dreams. It is too long for me to copy. There is a voice that orders him to hurry to inform the chief (that is how I am referred to) about all that

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<sup>25</sup> Luke 17, 34: "One will be taken and the other left."

<sup>26</sup> The prior of the confraternity of penitents.

<sup>27</sup> Name scratched out, with two holes in the paper. According to a letter from Fr. Courtès of September 19, 1838, Fr. Bernard was to preach this mission with a priest-novice. At the time there were two: Fabien Bollard and Joseph Ancel.

<sup>28</sup> This Martin made prophecies about the royalty at the time of the July Revolution of 1830. Father de Mazenod speaks of him and of other "prophets" in a letter to Fr. Tempier written from Billens on October 28, 1830. Cf. *Oblate Writings* 7, p. 220 and Rey I, 495-496

happens between her [the voice] and him, through the intermediary of the parish priest, who is referred to as the third stair. It is nothing less than going to tell the head of government to give to Caesar what belongs to Caesar and to God what belongs to God. This man, called Camoin, is entrusted with this lofty commission. The crux of the matter is that Mr. Croset and Mr. Seyras are mixed up with it. It is apparently to them that the voice will entrust the care of the heavenly ambassador's wife and children.

All these revelations leave me cold. At this time I do not know how many crazy people there are who hear voices – and I am deaf to their cries. Until now these voices were only directed towards the particular interests of the privileged souls whom they try to direct, and in a small way to their confessors as well, etc. But this Camoin is called to much greater things. Certainly! And when he will have spoken to the head of government (it is clear that the voice is legitimist) the voice will order him to go further. Without a doubt the voice will have the good Camoin travel to Goritz,<sup>29</sup> or to any other place where the royal family can be found. Although these voices always insist that these things be referred to me, I am left untouched by the honor. If one had acted in this way with the impostor Martin, the royal family would have no need for Camoin to concern himself with them. There would have been no revolution, or at least it would have been smothered at its birth; but when Martin was consulted he responded that there was no need to defend oneself and that it was necessary to leave [p. 18] – and they had the gullibility to believe Martin!

**March 15:** I said Mass at 8 o'clock in the new chapel of St. Lazarus in the cathedral. I had the consolation of giving communion to many people. The crowds did not continue throughout the day as numerous as I would have wished. I neglect nothing, however, to inspire in my people the greatest devotion to our great patron Saint Lazarus, and I will insist even more that my priests assist me. I returned to the cathedral to assist pontifically at the High Mass. All the honorary canons were present, with the exception of Fr. Bernard, who is ill, and the superior of the minor seminary. The Bishop of Nancy also attended. There were few in attendance at this beautiful service, and even fewer at the Vespers that followed. At 5 o'clock I went to assist at Compline and the sermon and

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<sup>29</sup> Goritz: Gorizia, today in Italy, where the former King Charles X died in exile in 1836.

then it was I who gave Benediction of the Blessed Sacrament. Between the sermon and the benediction we made a visit to the saint's chapel.

**March 16:** Ordination in the chapel of the major seminary.

Departure of the Bishop of Nancy for Avignon, where he will confer with his coadjutor who is joining him there. They will write to me once the date for the consecration will have been set.

Mr. Pelin came in a state of alarm because that Arbieu woman had told him that she had commissioned the drawing up of a terrible memorandum that would crush me and many others as well. She is the same one who under the guise of religion, and with a religious habit and a sign on her door bearing the most holy name of Mary, has opened a more-than-dubious establishment that my solicitude made me denounce to the civil authorities. It was in a hairdresser's shop while having her hair curled in the presence of a crowd of men that this debauched woman made the most outrageous remarks caused by the rage of having been thwarted. Nothing would surprise me coming from this despicable creature who makes a mockery of religion and wants to use it as a cloak for her abominable projects. It appears that she also has it in for the Society of Poor Girls, because she told this same Mr. Pelin that Madam Trucy had told her (what nerve!) that they gave a thousand francs to those ladies who showed the most zeal and brought in the most associates. He compared it to a kind of tombola. I scorned all these infamies and did not hesitate to tell Mr. Pelin that he had been an admirable person [p.19] to have listened to all these horrors with such calm.

**March 17:** Mass in the interior chapel of the Calvaire on the occasion of the feast of the Congregation of the Holy Virgin. The attendance was like that at the High Mass in the cathedral.

Solemn attendance in *cappa magna* at Vespers in St. Theodore. In conformity with what I had stipulated, all the men who were in the choir remained standing throughout Vespers out of respect for the Most Blessed Sacrament which was exposed. I gave them the example. Since, in previous years they had not understood this silent language that was however clear enough, this year I committed myself expressly to ordering it. It is not too much to give homage to our Sovereign Master when he wants to allow us to approach his divine person. The attitude of the congregation was thus very impressive. Is it possible to do too much to show the sentiments of deep adoration that the presence of this good and great Master should inspire in us? Ah! If it depended on me to have Him

receive everywhere the homage due Him, I would do it even if it were to cost me my life. I am convinced that the majority of Christians do not think about their faith. I admit that it was an inexpressible consolation for my heart to think that it was I who obtained for Jesus Christ the glory that people have rendered Him for the past ten years at St. Theodore's. Again today I offered Him with a secret joy, but in all simplicity and without any touch of self-love, all the honor, praise, and thanksgiving He had received, all the expressions of love, of reparation etc., that people had shown Him, I gladly offered to Him, as if it came from myself in expiation for my own irreverence, for my weak response to the great lights and inspirations that God has wanted to communicate to me for a good number of years concerning the admirable sacrament of our altars – in reparation for the little fruit that I drew from the extraordinary feelings with which the person of the Divine Savior favored me, and which should have made me a saint, even though I remained a miserable sinner who does not value the riches of the father of the family, who is overly generous to an ungrateful person like me. I sense that the good God is too good to have made me understand even these things and to have continued giving me the consolations which I taste superabundantly on days like today and others. I thank Him in all humility and I beg Him to continue treating me always with the same mercy, and to give me the grace to benefit more than I have in the past.

[p.20] **March 17:** Letter from Fr. Renault<sup>30</sup>, Jesuit provincial, in reply to my letter requesting him to establish a residence for the Fathers of the Company in my episcopal city. He agrees with my proposal. It is now up to these men, who had once shown such great zeal, to keep their word.

**March 18:** Letter from Coulomb.<sup>31</sup> He proposes that I approve a Mass that he has composed, or at least coordinated, for the feast of the holy martyrs whose relics are enclosed in the altar stone of La Ciotat.

**March 19:** Low Mass at St. Joseph *intra muros*, on the occasion of today's feast. I was satisfied with the number of people who came to church and who received communion from my hands. I also assisted at

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<sup>30</sup> Manuscript has "Reinaud".

<sup>31</sup> Father Vincent Coulomb (+1851), curate in La Ciotat.

the High Mass and Vespers at the cathedral. Here it was as usual like being in the desert, especially when there is a wind like today.

Second letter from Fr. Espanet. If this priest is not acting out of self-interest, it needs to be said that a great change has happened in him, because he pushes his attentions further than any one. Reply to two of Fr. Espanet's letters.

Letter to Mr. Menut in reply to his of August 22 in which he informs me that he will give me his subscription for St. Lazare. It was a lapse on my part. There are some spur-of-the-moment decisions that are good to accept.

For anyone who knows the constitutive principles of the Church, this quotation will be useless, but today how many of these persons are there? It is for those who do not know them that I copy this passage: *In 1832, after the first encyclical,<sup>32</sup> some Catholics of Switzerland sent the following petition to the Holy See: Most Holy Father, some faithful of the diocese of ... in Switzerland prostrated at the feet of Your Holiness beg him very humbly to resolve the doubts expressed below, which trouble and alarm their consciences. Having seen the decree of Leo X and the rules of the Index, we ask:*

1 - *Do the newssheets or newspapers have to be submitted to the censorship of the Ordinary? Is this necessary even when they are political opinions?*

2 - *Are only the doctrinal articles to be submitted [p. 21] to censorship, or are also the articles that describe facts?*

3 - *Are the decisions which will have been given to the preceding questions applicable to all types of writings?*

4 - *Do the faithful go against their conscience if they read newspapers and books that have not been submitted to the censorship of the Ordinary?*

Here are the replies of the Congregation of the Index:

1 - *Ad primum dubium, affirmative, quoad utramque partem.*

2 - *Ad secundum, ut in primo.*

3 - *Ad tertium, affirmative.*

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<sup>32</sup> In the encyclical *Mirari vos* of August 15, 1832, Gregory XVI recalled the decision of Leo X, Pope from 1513 to 1521, which prohibited the publishing of books without the authorization of the Bishop or of the Inquisitor (of the Ordinaries or of the Holy Office).

4 - *Ad quartum, recurrant ad confessarium*.<sup>33</sup>

Signed: Alex. Aug. Bardani, Order of Preachers,  
Secretary of the Congregation of the Index

**March 20:** Letter to Father Bise for him and for his two confreres in Aix.<sup>34</sup>

Letter to Monsignor de Retz<sup>35</sup> to recommend Mr. Deshôtels to him. I could not refuse this act of kindness to Madam de Bonneval who had come to request it. This was motive enough for me to decide to write to this good prelate who had reacted so badly to my politeness when he passed through Marseilles. He had dined at my place. I was expecting him again on the following day. I delayed sitting down to table, hoping to see him come. After waiting forty five minutes I had the idea of sending someone to ask about him at the theologate. He was found at table, midway through his dinner. He should have come to excuse himself. Not at all; he left Marseilles without seeing me again. I presume that he was so ashamed of having forgotten or of his lack of honesty that he did not dare reappear before me. It is upon this assumption that I excused his strange behavior and that I consent to continue having contact with him.

**March 21:** Letter to Mr. Mathieu.<sup>36</sup> Response to three of his – all very pleasant. This young man is a model of sensitivity and of gratitude.

Letter from Mr. Wuilleret, State Councillor of the Fribourg government. He sends me a bill of exchange for 800 francs, and he keeps me informed of my business. His advice is that I sell separately all the portions of land, then the furniture, and finally the house at Billens. [p. 22]

<sup>33</sup> To the first doubt, affirmative for the two parts; for the second, same as for the first; for the third, affirmative; for the fourth, that they consult a confessor.

<sup>34</sup> Fr. Bise and his confreres. The following Fathers were in Aix: Pierre Aubert, J. Deveronico, V. André and J. Magnan, with Father Courtès as superior. Some of them were absent at the time that Bishop de Mazenod wrote these lines in his diary.

<sup>35</sup> Mgr de Retz, Auditor of the Roman Rota. The founder speaks of this missed dinner on the 31<sup>st</sup> October and the 1<sup>st</sup> and 2<sup>nd</sup> November 1838. Cf. Diary of 1838.

<sup>36</sup> Bishop de Mazenod had celebrated his marriage. Cf. *Oblate Writings*, Vol. 19, Index of proper names.

Letter from the Bishop of Le Puy asking for information on the steamship departures for Civitavecchia. It is the first letter I receive from him since our seminary days.<sup>37</sup>

Letter from the Bishop of Nancy to inform me that the consecration of the Bishop of Joppé<sup>38</sup> will not take place before Low Sunday. He is going to Nîmes and Montpellier.

Letter from the central committee for the collections for the victims of the earthquake in Martinique. They ask me to invite the people of my diocese to be generous towards these unfortunates.<sup>39</sup>

Letter from the Bishop of Dijon. It is a kind of encyclical or letter of communion to recommend himself to the prayers of his colleagues.<sup>40</sup>

Letter from the Archbishop of Aix. Reply to mine on the topic of the despicable Arbieu woman.

Visit to the prefect. He wants me to pursue the matter of the cathedral.

**March 22:** Letter from Father Courtès, *gementes et flentes*<sup>41</sup> as is often the case with him. He asks me for Fr. Telmon to do the retreat in Rognes with him. Letter from Bise. Mass at the Calvaire for the Association of O.L. of Seven Sorrows. There were many people. I congratulated the congregation.

Visit of the good woman whom God inspired me to provide with 700 francs to help save her from financial ruin. I know that it will not be possible to provide for the needs, even the most pressing, of the innumerable unfortunate persons who increase in my episcopal city, and that I have to control myself not to refuse anyone their daily bread, but

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<sup>37</sup> Bishop Maurice de Bonald, Bishop of Le Puy from 1823 to 1839, Archbishop of Lyons from 1840 to 1870.

<sup>38</sup> Bishop A.B. Menjaud, titular Bishop of Joppé, coadjutor of Nancy.

<sup>39</sup> On April 15 Bishop de Mazenod published: *Pastoral letter of the Bishop of Marseille ordering a general collection in his diocese for the families impoverished by the earthquake in Martinique*, 8 pages.

<sup>40</sup> Bishop François-Victor Rivet, Bishop of Dijon from 1838 to 1884. He succeeded Bishop Claude Rey, from Aix, (1773-1858) who had to leave the diocese because he encountered much hostility. When he returned to Aix in 1812, Father de Mazenod did not get on with Claude Rey, who was a Canon and friend of the parish priest Christine, etc. Cf. J. Leflon *Bishop de Mazenod* volume II, pp. 51-52, 131, 137-138 etc.

<sup>41</sup> "Mourning and weeping" in this vale of tears; extract from the *Salve Regina*.

Providence sometimes puts forward its orders in such a way that it is impossible not to recognize the will of the Master. Consequently all reasoning must be silenced and it is no longer a question of claiming prudence, discretion, foresight etc, one has to obey even if one has to sell one's pectoral cross or overcoat. I believe that I recognized this will in the present case. Had I hesitated to cooperate with the plans of God for this creature, who without doubt had invoked our good Master in such a way as to have been heard, my conscience would have reproached me; it would have been a crime to show the least resistance to the interior light which showed me my duty and the grace that inspired me to do it. All that remains is for me to pray to the Lord to give me another reward other than the happiness that I experience in saving this family from the ruin that threatened them. [p. 23]

**March 23:** Visit to the parish priest of St. Menet who is sick. I am keen to visit my priests when they are sick. I am too busy to make unneeded courtesy visits, but I make it my duty to go see my priests when they are visited by the Lord.

Letter from Fr. Dassy to interest me in the subscription for the hospice at l'Osier.<sup>42</sup> He asks for his novena.<sup>43</sup> Alas, I have not yet dared to send him the letter telling him that it is not good and that he will have to redo it if he wants my authorization to print it.

**March 23:** Blessing of palms at the cathedral. Assisted pontifically at the Mass.

Letter from Father Mille. Very interesting one about the mission he has completed in Lalley.<sup>44</sup> All the inhabitants benefitted from it without exception – and practically the whole of St. Maurice. The entire police brigade etc. Only one man will remain as bad as he was, and this man is the parish priest. Fathers Mille and Bermond are going to Tallard to visit those who are on mission there and to give them the opportunity to do their Easter duties.

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<sup>42</sup> Hospice or shelter for pilgrims which was built not far from the convent of the priests and the church. Cf. M. Devès, *Le père Dassy...*, Paris, 1938, pp. 72-73.

<sup>43</sup> Fr. Dassy had prepared a *Novena to Mary*... The Founder judged that it had to be redone. Cf. 7 and 24 March.

<sup>44</sup> Lalley and St. Maurice in Trièves (Isère).



**March 24:** Return of Fr. Telmon from the retreat that he just finished in Istres with Fr. Courtès. He came back very satisfied. There were between 600 and 700 communions. It was quite common to find some men, and even some young people, who had no material for absolution. Two among them were inconsolable to the point of shedding tears for swearing in their dreams.

Letter to Fr. Dassy. It dealt mainly with the manuscript he had sent me of his novena at N. D. of L'Osier. I told him the truth with some..., or to say it better, quite bluntly. Fr. Dassy is open-minded enough not to be offended by the observations that I must make about a work that bears the signs of haste.

Fr. Bernard arrives, returning from the mission at St. Mitre that was good, although some men resisted grace. 200 were truly converted, and about a hundred helped each other to prepare the place for the Cross. 300 women came for the mission. We did not expect this. Only one [p. 24] man and a very small number of women in that town used to make their Easter duties.

**March 25:** Letter to the Bishop of Le Puy, a bit friendlier than his. Each according to his character. I invite him to wait until he gets here to inquire about the steamship departure dates.

**March 26:** Council meeting. Visit of Mr. Milanta who brought me a small Italian brochure on the manner of preaching. It appears that romanticism has been introduced into Italy. Milanta told me that he attended a sermon in Venice where the public show their approval of the preacher, by murmuring, something that seems to be the custom there. The preacher then bows as a sign of appreciation and repeats the phrase that had been applauded. This profanation is hardly believable. The brochure supports Mr. Milanta's statement.

**March 27:** Wednesday of Holy Week. Letter from the parish priest of St. André to tell me about his feast of St. Joseph. He is delighted with the change effected in his parish by the mission of Les Aygalades. Nevertheless he asks for a mission at St. André, because he reckons that there are still more than a hundred men who do not come to church.

**March 28:** Split among the penitents of Saint-Esprit. I issued an order to reconcile them.

Cardinal Pacca, in the name of the Congregation of the Holy Inquisition,<sup>45</sup> sent me a well-reasoned reply of eight pages on the question of Fr. Bucchi.<sup>46</sup> He notes that Fr. Bucchi did not tell me the truth at all, or at least that he hid a large part of the facts about himself. Henceforth he no longer deserves the interest that I have shown him. It is not true at all that he had not been heard before being judged. He was heard, and he even acknowledged his fault, and had spent time in prisons or, to say it better, in the galley of Corneto,<sup>47</sup> which is the place of detention for guilty priests. It is thus right that he submit to the conditions imposed by the tribunal of the Inquisition. As far as I am concerned, I will have nothing further to do with this affair. When there is no good faith I will be guarantor of nothing. While waiting, Fr. Bucchi has been welcomed at Mr. de Bournissac's,<sup>48</sup> the chief of the *Illuminati* of the Midi. It is presumed that a priest, a religious condemned for heresy by the holy tribunal of the Inquisition in Rome, would not find it difficult to accept the request of a schismatic group that has no priests to administer the sacraments to its followers. It is probable that they have found their man. [p.25]

**March 29:** Courtès writes to me for the third time. He could have spared himself the trouble and me that of having to be at odds with him, had he taken Fr. Magnan with him for the retreat at Rognes. Fr. Bernard is at Aygalades and Fr. Telmon is busy elsewhere. I replied that I have only Fr. Magnan to give him.

**March 30:** Letter from the Minister telling me that he has authorized the works undertaken without his approval.<sup>49</sup> It is one less worry for me.

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<sup>45</sup> Congregation of the Holy Inquisition, later the Holy Office, now Doctrine of the Faith.

<sup>46</sup> The subject of Fr. Augustin Bucchi appears often in the Diary of 1838, cf. 8 February and *following*.

<sup>47</sup> Corneto, today Tarquinia, near Civitavecchia.

<sup>48</sup> Antoine Sanchon de Bournissac, spokesman for the anti-Concordat group. He died in Aix in 1853.

<sup>49</sup> From the time of his nomination to the See of Marseilles, Bishop de Mazenod had intended to repair the bishop's house. In January 1838 a fire had "passed through a chimney to a beam above the office of the Bishop" and "it had consumed a part of the roof structure before the smoke had indicated its presence." (Letter to the Prefect, 2<sup>nd</sup> January). The prelate immediately undertook the repairs, which he judged to be urgent, and only later did he ask the government

Letter from the Bishop of Algiers. He is hopeful about the future, but has many worries and much work.

Letter from the Mayor of Marseilles. He informs me that, despite the advice I gave him, he sees himself obliged to consent to the marriage of the Polish priest Pawitowski, who denies having been ordained a priest.<sup>50</sup>

Letter from the parish priest of La Ciotat and his brother to inform me of the sudden death of their mother.

**March 31<sup>st</sup>:** The holy day of Easter. Letter of condolence and affection to poor Brunet, parish priest of La Ciotat.

Last year, on Holy Thursday, they came to warn me that certain evil people were preparing a despicable pamphlet against me. They showed me a sample of a first draft of this genre which was the most disgusting thing in the world. I accepted this chalice of bitterness that was appropriately presented to me as we were about to go for the *Mandatum* prior to singing the Good Friday Office.

This year, Mr. Bourgarel, a very honest and young lawyer, presented himself to me as I was about to leave to preside over the Easter celebration at the cathedral. He informed me that the despicable Arbieu woman – that wretched woman whom I had denounced to the Procurator General for running a house of prostitution under the apparent auspices of the holy name of Mary, and wearing a religious habit to better deceive the parents who thought they were placing their children in a boarding school – was having a lawsuit drawn up by some lawyers, as shameful as herself, against me and many priests, in which are contained all kinds of slander. I should have preferred that this warning come two days earlier; it would have been food for thought in Holy Week, a thorn from Golgotha, but certainly not a meditation for the solemnity of this day. But, then, every day is good for sharing in the ignominy of the Cross we must carry

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to reimburse the expenses. The Ministry of Cult took a long time to act on it. Bishop de Mazenod wrote a letter on April 3, 1839 to express his gratitude that he had “authorized payment for this part of the works” and to ask “that in the 1839 budget he include the necessary credit” for the continuation of the works.

<sup>50</sup> F. G. Alexandre Pawitowski arrived in France in 1831 after the suppression of the Polish insurrection. Knowing he was a priest, Bishop de Mazenod was opposed to his civil marriage. Cf. J. Pielorz, *Mgr de Mazenod et les Polonais*. Rome, 1970, pp. 68-72.

<sup>51</sup> In very few other parts of his Diary does Bishop de Mazenod write so many pages in one day.

daily as we follow in the Savior's footsteps. I thank our Good Master for the way his Providence has acted in my regard. Even though I am not prone to pride, perhaps the devil will have eventually tempted me with that detestable vice by exaggerating the little good [p. 26] I have been able to do, the credit for which, thank God, I have never thought of attributing to myself. Oh well! The good God leads the way and He allows men to show no gratitude to me for anything, but rather to misrepresent my intentions and distort them when they cannot refute the evidence of actions that speak for themselves.

But, though I always felt invulnerable where my thinking is concerned, in the sense that I have always considered it folly to take credit for any good that might be done, I cannot say as much where my heart is concerned. On that score I am not above reproach. I believed that it was all right for me to enjoy a feeling which I was convinced was legitimate and natural, and the example of which, I felt, was given by Our Lord Jesus Christ, the model of all perfection. I sometimes had the temerity to tell myself that I perfectly understood the love God has for man, that He loves each one according to his merits without detriment to anyone. Nourished by these thoughts, my soul, so to speak, gaped, opened, and expanded in proportion as it continued to find food for this supposedly instinctive feeling. In my illusion, it seemed to me that by following God's example, I could love every person in such a way that not a single one could complain of giving me more affection than I gave them. I felt within me something resembling immensity, a well of justice and equity, that allowed me to divide my affection in proportion as each one deserved it and returned it. There you have the explanation for the dedication of my life to the service and well-being of my neighbor. I renounced the comforts of a private life, and I violently tore myself loose from the embraces of maternal tenderness, personified above all in the person of my grandmother for whom I was an idol; and, after beginning with some works of charity among the sick and the prisoners, I embraced the ecclesiastical state because it was only in this state that I could realize that which my heart inspired me to do for the salvation, and consequently for the true happiness, of people.

Until then nothing could free me of my illusion. I have met only upright hearts, who were even sensitive to the initiatives of my charity. It is thus that at the seminary, directors and students, teachers and fellow students, gave me unmistakable proofs of gratitude for the affection that let me anticipate them at each encounter and let me prove to them that I loved them. This explains the sort of supervision that they allowed me to

exercise over the health of all my fathers and brothers even though I had never had the title nor, strictly speaking, the functions of infirmarian. Fr. Emery himself, who had never wanted to listen to anyone on the subject of his health, accepted without repugnance – I would say rather, with deference and gratitude – that I take care of him; and one knows that from the first signs of his last illness that took him from us, I took advantage of the influence that he allowed my heart to take over him. I can say that during the five years I was at St. Sulpice I sailed at full sail in this sea of charity without having ever encountered a single reef.

My first steps in the career that the good God had inspired me to embrace from an early age, were directed by this predominant feeling in my heart. I refused the venerable bishop<sup>52</sup>, who had consecrated me a priest, to stay on with him as his vicar general and as his friend; these are the words that he used when he made the proposal. The holy day of Christmas 1811, a memorable day for me, because it is the day given me to offer for the first time the Holy Sacrifice of our altars, I refused to give in to such a touching sign of his goodness so as not to be turned away from the vocation that called me to devote myself to the service and to the happiness of my neighbor whom I loved with the love of Jesus Christ for all people.

It was this same sentiment that determined my choice when, on returning to Aix the Bishop of Metz,<sup>53</sup> who was the administrator of the diocese at the time, asked me what I wanted to do. There was not a hair on my head that wished to take advantage of my social position to give in to the pretensions that everyone at the time would have found reasonable. *Elegi abjectus esse in domo Dei mei*<sup>54</sup> was my motto. It is written on a small drawing that I had made while I was at the seminary that perfectly expresses the secret of my heart. My coat of arms placed, on my father's president's cloak, detached and negligently thrown on a stone bench, with the cap and the crown reversed; a wooden cross and a crown of thorns are above this coat of arms in place of the ornaments, showing that I had renounced them by throwing them in this way at the feet. There you have the true expression of the secret of my vocation.

I thus responded to the Bishop of Metz that my whole ambition was to consecrate myself to the service of the poor and the youth. I thus started out in the prisons, and my first apprenticeship consisted of gather-

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<sup>52</sup> Bishop Jean François de Demandolx, on December 21, 1811.

<sup>53</sup> Bishop Joseph Jauffret, Bishop of Metz from 1806 to 1823.

<sup>54</sup> Ps 84 (83): 11: *I preferred to be put aside in the house of my God.*

ing around me young boys whom I instructed. I formed a large number in virtue. I saw up to 280 grouped around me, and those who today still remain faithful to the principles that I had the happiness of instilling in their souls and who do honor to their faith in every rank of society or in the sanctuary, will uphold for a long time, either in Aix or in the other places where they are dispersed, the reputation that this association had rightly acquired for itself while I was able to care for it.

Well, this twofold ministry contributed to keeping me faithful to my ideals. Among these poor prisoners whom I helped spiritually and materially, and among the youth who looked up to me as their father, I met only souls full of recognition, hearts full of affection that responded perfectly to the tender charity that I felt for them. They loved me so much that several mothers declared that they would have been jealous had not this sentiment shown the goodness of their children, but that in truth they loved me more than they loved them, their own mothers.

Everything contributed to my conviction that it was impossible for me not to be loved. With my heart so disposed, that is to say, never wishing harm to anyone, desiring to do good to everyone, and always ready to show affection to everyone who could appreciate it, I could not understand that there could be even one person, who really knew me, who would wish to hurt me or even sadden me. Sweet but mistaken illusion of a heart that loves too much! I did not see the flaw in this all too natural feeling. I was so little aware of it that I would have boasted about it just as, in the secret of my soul, I rejoiced in possessing it.

Nevertheless the time came when it was necessary for me to recognize that everyone is not like me. Initially I encountered only petty jealousies, for which I was well compensated by the people's enthusiastic attachment which was vigorously shown me on several occasions; among others during the illness that brought me a hair's breadth away from death, and when I was carried triumphantly from the cathedral to the Church of the Mission by a crowd that wanted to take revenge for the insult they believed I had received.<sup>55</sup> My voice alone was able to calm [p. 29] the crowd's anger. Oh, good city of Aix, would to God that I had never left your walls. I would have spent my life sanctifying your children and all your people, and I would have reaped nothing but consolation in return for my devotion. But what then of that saying that no man

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<sup>55</sup> This was in the context of the conflict with the Cathedral Chapter over the choir screens that Father de Mazenod had arranged to remove during the city mission of 1820. Cf. J. Leflon, *Bishop de Mazenod*, II, pp. 125-126.

is a prophet in his own land? It was necessary that this word be proven true, if not in my native city, then at least in the city I was forced to adopt. It was in Marseilles that I was to encounter all the resentment which was the price I had to pay for the delights of my first years, spent so joyfully in the sweetness of a mutual love from all around me and in the realization that my heart held sway over a large, grateful, and devoted population. What can I say about a great people! And all those places that I had evangelized during the nine years I dedicated to the holy missions! Was there even one of them that did not show me proof of the most sincere gratitude for the blessings I obtained for them and for the devotion with which they saw me sacrifice my existence, and one could say my life, in order to bring them back to God?

Only Marseilles looked with indifference on the noteworthy service rendered to three of its poorest and most populous parishes by my Congregation during the great mission we gave together with some other missionaries from outside, who apparently produced more noise than fruit in the more fashionable quarters of the city. Our labors among the people of St. Lawrence, the Grand-Carmes and St. Victor went unnoticed. Yet I did not spare myself. Undoubtedly, the good people were not insensitive to our zealous efforts; no, they were not, and they proved it to us in the course of our ministry. But I must admit that the rest of the city failed to make that recognition unanimous, because less than three years later all had been forgotten when I was welcomed like a foreign invader, although I came with my hands full of blessings, and my mind full of plans inspired by divine grace, all of them useful, most advantageous, and most necessary for the spiritual welfare and happiness of this city and of the whole diocese.<sup>56</sup>

There would be some interesting things to say on this topic! But I would deviate from the thought that led to this digression. I wanted to say that I went to extremes in the love I showed my fellow man from my earliest youth. I had especially been excessive in supposing that I deserved a similar attitude from those for whom I wanted to do so much good, and to whom my heart was ready to dispense still greater love in return for the love they were willing to give me. [p. 30] In spite of what my misguided reason might urge me to believe, this right to people's love belongs only to God. Whatever my reason may allege for expecting men's gratitude,

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<sup>56</sup> He recalls the 1820 mission in Marseilles (Cf. J. Leflon, *Bishop de Mazenod*, II, pp. 118-128), and his arrival in Marseilles in 1823 as Vicar General of Bishop Fortuné. *Ibid.* II, pp. 199-217.

it is mistaken. People may do wrong by being ungrateful, unjust, and not responding to the good done them, or desired for them, but I should not complain about this. The same rule which applies to external actions and services must also apply to the feelings and dispositions of the heart. Each one according to the measure received must, after having exhausted his affections and efforts, say in all simplicity: *servi inutiles sumus, quod debuimus facere fecimus*<sup>57</sup>. I had always thought this with regard to God and what one does in His service, but I needed further reflection to apply this feeling to people, or at least to include in it what one does for them beyond the strict duty of Christian charity. That is where I was mistaken. If I feel people's pain more than others do, if my heart is touched at the sole thought of their misfortunes when they come to mind, if I feel real distress, sometimes even deep pain, upon simply hearing of a catastrophe that will bring desolation to a family unknown to me, as for example the death of a mother which leaves the children abandoned, or the death of a son, or a daughter, whose early loss will break the heart of a mother, I could not deny that this is evidence of a rather rare kindheartedness. It is a pure gift from God. This exquisite feeling is a consequence of who I am, a condition of the existence that God gave me by making me what I am and the way I am. Why should I want anyone to take notice of them in me? That would be too natural a reward for a free gift of the Lord, because no matter how troublesome this uncommon ability, whenever I find another person who has it to this high degree, I congratulate myself on having it and I feel truly happy even during the painful moments it brings me. So let me renounce any return or any human recognition. To count on it would simply be preparing grief for myself. I will spare myself that sorrow by sacrificing it in advance.

I thank God for having enlightened me in this regard by some quite cruel experiences. In my vanity had I not told myself many times that, although so many people suddenly rose up against me because of a clearly unjust and blameworthy prejudice, it was due perhaps more to the fact that I was misunderstood [p. 31] than to the jealousy and hatred which useful ideas and salutary reforms, even necessary ones, provoke. *Et vidi quod hoc quoque esset vanitas*<sup>58</sup>. Have I not been misunderstood, misjudged, mocked, calumniated, and hated by those who do not know me well, or who at least could have known me – living with me, seeing me

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<sup>57</sup> Lk 17, 10: "We are useless servants; we did what we were supposed to do."

<sup>58</sup> Ecclesiastes 2:2: "But again, this also was vanity."



in action with their very eyes – and by those who had been not only the witnesses of my excessive kindness, but also its recipients, and by those upon whom I had lavished many favors? *Vanitas vanitatum et omnia vanitas...*, *et vidi quod hoc quoque esset vanitas*.<sup>59</sup>

What possessed me to write all these things? *Eructavit cor meum*.<sup>60</sup> Here I have opened my heart to express very poorly what I thought I would never be able to say. Let's get back to my Diary.

**March 31:** Fr. Didon<sup>61</sup> has returned from Algiers, where he had agreed to accompany the bishop he met in Rome. What he told me about the country and about the prelate did not please me. The country is awful, and I knew it; but the prelate will have a lot to do to successfully cope with his mission, which is what I had not wished to learn. Above all he needs to have some good counselors, which is what Fr. Didon found lacking. The persons around him are good, they are virtuous priests, but he needs men of good counsel, and moreover it will be necessary that they inspire him with enough confidence for him to act according to their advice. Didon had been superior of the minor seminary of St. Nicolas in Paris. I was very satisfied with him. He spoke to me like a man with good sense, inspired by a very good spirit.

The mayor, or his deputy, replied that, despite my claim, he felt himself obliged to carry on with the civil contract of the Polish priest whom I had denounced to him. I will submit the request again.

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<sup>59</sup> Ecclesiastes 1:2; 2:1: "Vanity of vanities! All is vanity. But again, this also was vanity."

<sup>60</sup> Psalm 45:1 "My heart overflows..."

<sup>61</sup> Philippe Victor Didon (1806-1839), preacher and later superior of the Seminary of St-Nicolas-du-Chardonnet.

## April

**April 1:** I went to Trinity church to assist at Vespers and the sermon which was given to support the Work of the Young Prisoners. The collection brought in six hundred francs.

**April 2:** Anniversary of Tempier's baptism, born 51 years ago yesterday. It rained all day. I had a few hours of breathing space, but the Council scheduled for Tuesday drew me back to work.

**April 3:** Letter from the Cardinal Archbishop of Auch. He mentions the Gabriel affair but without saying anything more about it. However, he will come to Marseilles and plans to talk to me about it. Does he have something else to say besides what was in his letter? Did he not want to put into writing something that he fears will become known? We will see. In the meantime, Fr. Gabriel no longer speaks of going to Auch. The letter from the Vicar General that he showed me is cold [p. 32] and very insignificant. The copy sent to me by the cardinal does not say much more. Without prejudging anything I do not regret withdrawing the faculties I had given him.

I have again taken up the matter of the priest Pawitowski. My Vicars General have spoken to the King's procurator about it. He wrote to me. I wrote again to the mayor. It will not be my fault if there is a scandal. I will also write to the Bishop of Wilna<sup>1</sup> in this regard.

**April 4:** Mass at the Mission of France church to give First Communion and to confirm the little Savoyards<sup>2</sup>. I believe I was able to make myself well understood by these dear children. In the afternoon I went to the hospital to confirm one of them, as well as three other sick persons. The poor little child was overjoyed at my visit, and he certainly merited it because it was on his way to early morning Mass that he fell out of the hay loft where he was sleeping.

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<sup>1</sup> Wilna was then in the Russian part of Poland. Today it is Vilnius in Lithuania.

<sup>2</sup> "Petits Savoyards": small young boys from the Savoy area who came to Marseilles to clean chimneys.

Letter from Father Ricard. He wrote before leaving for St. Mitre. He gives some very consoling things about the dispositions of the majority of the population.

**April 5:** Among other things today I checked on the St. Lazarus situation. It seems that I still owe the enormous sum of 145,000 francs for the construction. It will take another ten years to pay it off with the ordinary resources of the church. St. Joseph also weighs heavily on me.<sup>3</sup> Never mind, both these projects succeeded beyond all my hopes. Who can tell the good that has already come from building these two parishes? In the eyes of an inattentive and ungrateful public it seems a matter of course, but who thinks of giving me credit? Nevertheless, I doubt you can find anywhere in France another example of such holy recklessness, evidently inspired from on high. But how can the public give me credit for this good deed if those around me, who are no doubt used to my dedication and my spirit of renunciation, never thought of making them aware of it. In this respect I thank God for the detachment He has given me, because, despite my feeling the disadvantage of the habitual silence of those who around me, who are the confidants of my thoughts, the witnesses of my actions and often the instruments of my works, I resign myself to this arrangement of Providence and do not ask for any change. There are some bishops who are exalted by those who surround them and whose every slight move is commended. It seems they are afraid that even the smallest of their actions might go unnoticed. They accentuate their words, they show off their good intentions, and often give value to some very trivial interests by means of their words. Without going further than this year, in my own house, we heard Father Georges discharging his duty – because without a doubt he spoke from his conscience – with regard to Bishop Flaget<sup>4</sup>, Father Ruivet<sup>5</sup> in favor of Bishop de Belley, Father Boussinet for Bishop de Janson, and M. Pelletan *ad nauseam* for Bishop Dupuch. It is perhaps the contrast with the habits of those around me that struck me and gave me the occasion to reflect on it. In fact, with the exception of my dear mother – whose mater-

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<sup>3</sup> Concerning these churches, built with money from the Mazenod family and the diocese, see the Diaries of 1837 and 1838, *passim* (Consult the index entries for Marseilles, St. Joseph and St. Lazarus churches).

<sup>4</sup> Bishop B. Joseph Flaget, Bishop in the United States from 1808 to 1850, in Bardstown and then in Louisville.

<sup>5</sup> Father Ruivet was Vicar General of Bishop A.R. Devie, Bishop of Belley from 1823 to 1852.

nal affection sometimes delights in quoting some remarkable qualities or some interesting circumstances of a life sufficiently devoted to the Church and to the service of others, where something can be taken for the common edification – I know of no one who can remember anything of what I was able to do, say or get others to do for the good of the Church, the glory of God, or the salvation of others, nothing of the details of my administration, nothing of the direction given to an abandoned diocese, etc. Thus there are no counterweights to balance the atrocities, the calumnies, the veritable persecutions that the hatred of the wicked and the vengeance of corrupt people bring against me who braves the fury so as to be able to fulfill the duties imposed upon me by my charge; and the stupid public, while waiting for justice to be done to me by posterity, do not know what to expect and are surprised not to hear any voices raised to rebuke these infamies and to praise that which merits to be praised. I know that a good number of sensible people, who are able to judge for themselves, pay homage to my character and dedication, which extends to all the duties of private life and to all the services of public life; but the misguided multitude needs to be helped to reflect and to focus their attention on an infinity of things which will lead them to thoughts of edification and a just admiration. It would take nothing less than that to neutralize the scandal of the perfidious insinuations and absurd calumnies that are invented by hell to vilify the holiness of the priesthood and of the episcopate. It costs me to say these things which could be interpreted as a feeling of pride or vanity. God is my witness that this thought is far from me. I speak frankly as I would of another. I know one thing; I measure its consequences and remain at peace, indifferent as though it had nothing to do with me; I adore in this, as in all that happens, the will of God who undoubtedly permits it for a greater good.

**April 6:** Visit of Mr. Bourgarel Jr., regarding an important matter that concerns him.

**April 7:** Letter from Father Mille. While recognizing the need to rest in the shadow of the sanctuary after so many missions, he asks my permission to undertake a tour of the diocese to collect money for the bell tower.<sup>6</sup>

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<sup>6</sup> The construction of the bell tower at N.D. du Laus had been started by Fr. Guibert when he was superior of this house before 1834. Cf. *Oblate Writings* 18, p. 244.

**April 8:** Third letter from the despicable Vidal<sup>7</sup>. Unless I give him the *celebret*, he threatens to have a statement printed against my Vicars General, and no doubt against me too, that will be like the sequel of the foul pamphlet that he produced against me last year. This vile man thus proves how worthy he is to celebrate the Sacred Mysteries. I have not forgotten the last denunciation against him which proves he is still the same – that is to say a downright scoundrel.

Dare I say what I really think? I do not recognize Vidal's loose and heavy style in the three letters I have received from him. They resemble very much other letters written by another priest, whom one would say lent him his pen. It must mean that Vidal has imitated the genre of his companion, because they are the same phrases, the same expressions, the same rage, the same words that emerged two years ago from the evil heart and the deranged mind of a man who is weak in principles and virtue. My Vicars General are of the same opinion.

**April 9:** Letter from Father Louis de Dolceaqua, in the name of the Provincial of the Reformed Minor Recollects. He asks that we notify Fr. Antoine de St-Lazare, a member of their Order, of the interdict *a sacris* which he has incurred.

Arrival of Cardinal d'Isoard. He has come to Marseilles to discuss the deplorable affair of Fr. Gabriel. It is too late to go see him tonight. I will go tomorrow.

**April 10:** I went this morning and again after lunch to visit the cardinal, whom I found in a truly pitiful state of health. He can hardly move, his limbs are withdrawn, his head is bent towards his chest, he speaks with difficulty, the words come slowly, and you have to listen very carefully to understand what he is saying. But he is very lucid and I understood well all that he came especially to Marseilles to tell me. He took care to back his assertions with documentary evidence, which he gave me and of which I have taken a copy. The result of all this proof is that Fr. Gabriel is an ungodly man, sacrilegious, a deceiver, a cheat, a hypocrite, a monster. He certainly professed all the dreadful doctrines attributed to

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<sup>7</sup> Fr. Vidal, a man of scandalous morals, had been a collaborator of Fr. Jonjon at the Menpenti boarding school. Jonjon was an author with a poisoned pen and here Bishop de Mazenod seems to suspect him of writing for Vidal. Cf. *Oblate Writings* 1837, 18, pp. 62-65 and J. Leflon, *Bishop de Mazenod II*, pp. 455, 549, 552, 558, 569-571.

him in the first letter that the Cardinal sent me from Hyeres. His profession of faith is a lie. As for the letter he wrote to Fr. Darré<sup>8</sup>, professor at the major seminary of Auch, it is brazenness that he would never have attempted if he had not flattered himself to think of this young priest as an accomplice. Fr. Darré proved to him how mistaken he was. He wrote reminding him of all the conversations in which Gabriel told him clearly that he was not reporting others' opinions, as he had the insolence to maintain before me, but rather his own doctrines, which he tried to propagate by making followers wherever he went. Fr. Gabriel, who was so eager to come to show me the meaningless reply of Fr. Fenasse, the Vicar General, was very careful not to tell me about this letter. I understand now that the great enthusiasm he initially had to go demand justice in Auch, the day after closing the retreat in Marseilles, has so weakened that it is no longer a question of making the trip. It is because Darré's letter was so overwhelming and he did not stop there. He sent a signed memorandum to his Cardinal Archbishop relating all that he has heard from the mouth of Gabriel. I have just had this memorandum copied together with other documents relating to this unfortunate affair. There is certainly reason to shudder. Indeed, Fr. Gabriel said little, arguing that *his faith was no longer virginal*. It is by far the greatest adultery that has appeared since the Church was torn by heresies. This unfortunate man attacks everything: dogma, moral and discipline; he indiscriminately attacks things and persons. Nothing is sacred for him any more. Councils, popes, bishops, Sacred Scripture, the most sacred dogmas like the Trinity, the Incarnation, Redemption, original sin, man's free will, the Eucharist, Orders, Penance, everything is crushed by this infernal tooth. One must read Fr. Darré's memo and then fall prostrate face to the ground at the foot of the holy altars to lament such a profanation before God, and, through prayer, try to turn away the evils that this wretch and his accomplices – because he must have some – prepare for the Church, as well as the punishment that their apostasy will call down upon their heads.

I told the cardinal that it was his duty to inform the Bishop of Montpellier and the Archbishop of Bordeaux<sup>9</sup> of all these infamies, because this wretch was a diocesan priest at first, and that he belonged to a society of priests established in Bordeaux. God grant that these priests have not been tainted by the same errors, or that they are not driven by

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<sup>8</sup> Ms. always written Dhare. Germain Darré (1808-1881).

<sup>9</sup> C. Thomas Thibault, Bishop of Montpellier from 1835 to 1861, and Bishop F.F. Auguste Donnet, Archbishop of Bordeaux from 1837 to 1882.

the same satanic spirit, because these are not errors from which one can be brought back – because one may have fallen into them without thinking – it is a diabolic system that leads to the destruction of all truth.

The Bishop of Nancy wrote that he is leaving for Paris and that his coadjutor will follow soon. A safe journey to both. I cannot understand, however, how Bishop Menjaud could hold a grudge to the point of not writing me a single line since he was appointed! Is he one of those men who will only approach you when he thinks he needs you? I hope he is not like that. His silence is nevertheless rather unusual. Does he not know that I would have taken the trouble of going to Avignon for his consecration, just as I had played a role in his being chosen as Coadjutor of Nancy?

Letter from Fr. Pélissier<sup>10</sup> asking for permission to go convert his father in Embrun. I reminded him of some of the duties he did not fulfill by not caring for the parish as he should have while his confreres were away on mission<sup>11</sup>.

Letter to Fr. Mille. I reproach him for proposing to run around the whole region to collect money to build the bell tower at N.D. du Laus. I insisted that after the many missions he has done he recollect himself with his brothers in our sanctuary.<sup>12</sup>

Power of attorney to Mr. Tavernier authorizing him to draw the interest on Madame de Bausset's legacy.

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<sup>10</sup> J.A. André Pélissier, oblation on November 1, 1832, ordained a priest on April 6, 1833, left in 1840.

<sup>11</sup> Father Pélissier said that parish ministry was not part of the Oblates' mission. Bishop de Mazenod wrote to him about this on May 30. It is in this letter that he gives some principles on Oblate obedience, and among other things he says: "Only offending God is adverse to the Congregation. Everything else falls under obedience. It will never be the business of any member of the Congregation to question the ministries that superiors distribute to them according to the needs of the Congregation or of the Church. This principle is indisputable, and I will always react very strongly against any grumbling which offends it." *Oblate Writings* IX, p. 125.

<sup>12</sup> We have this rather harsh letter: "There is no way, my dear Father Mille, of dealing with you. I must reply or run the risk of seeing you find very strong reasons to go your own way... Before dreaming of getting the bell, you must think of paying for the belfry. For once you should get out of your little local interests, remind yourself that before anything else you should be interested in the welfare of the Congregation and fulfill your obligation of restitution for what you have received from her to attain your goals." *Oblate Writings* IX p. 119-120.

Visit of Count Louis d'Andelarre. He spoke to the pastor of the Madeleine about a suitable match for my niece<sup>13</sup>. He is a young man with no less than 900,000 francs in assets, very well brought up and pious, but he lives in Verdun. He also proposes another young man who has only 25,000 francs in income, an artillery officer who lives in Nancy. The first one's name is Adolphe Briot de Monremy<sup>14</sup>, and the second is Frédéric de Lallemand de Mont.

**April 12:** Confirmation at the Orphan Girls. Letter from the Minister of Cults, Girod de l'Ain<sup>15</sup> for the feast of Saint Phillip.

Letter from the Prefect. He recognizes the status of Pawinowski as a priest. This wretched man is threatening to become a Protestant. This will prove that these sectarians take the best of what we have. Oh, shame!

**April 13:** Letter from Fr. Guibert. Details on his situation. Letter from Fr. Magnan. He reminds me of his difficulties with the local superior and renews his request to change residence<sup>16</sup>.

Father Richard and the rector of Avignon came to see me, no doubt to speak about my letter to Father Provincial<sup>17</sup>. They waited, though, for me to speak about it first. That is what I did. It appears that they were satisfied to have made an attempt. For the time being they forego putting their friends to the test by proposing an expense as great as the acquisition of the Mission of France.<sup>18</sup> They will send one or two of their priests from Aix to explore the area. I told them that this was not enough to reach the goal we have. If they do not want to impress us suddenly with a magnificent building, it must at least be shown that they are here. For this they need to have a dwelling, a shelter; it must be possible to knock on

<sup>13</sup> Césarie de Boisgelin.

<sup>14</sup> Marie Gustave Adolphe Briot de Monrémy (1810-1858), a lawyer, was mayor of Verdun and was elected to the legislature in 1852 and 1857

<sup>15</sup> L. G. Amédée Girod de l'Ain was Minister of Cults for only a few days in 1839. He had written to ask that the feast of St Philip be solemnized because he was the patron saint of the King, Louis Philippe.

<sup>16</sup> Fr. Magnan was a member of the Aix community and did not have the friendship and confidence of Fr. Courtès.

<sup>17</sup> He refers to three Jesuits: T. Richard, rector of the Jesuit residence in Aix, N. Deschamps, rector in Avignon and Fr. Renault, provincial of the Jesuit province of Lyons.

<sup>18</sup> The former seminary of the Lazarists, also known as Priests of the Mission, in Marseilles.



the door and find someone there, because one must not have to respond: they are in Aix, they will come tomorrow and leave the day after. That is doing nothing. It will be no different than when one of their Fathers comes to preach in Lent or Advent. The priests understood perfectly. They will thus continue with the project of having a small house where two or three of their priests live with a Brother. They will have their confessionals in a small church, in my opinion at the Mission of France and not at the Trinity, as proposed by the rector of Avignon, who appears to have received the special mission to negotiate. According to my way of seeing things, they will preach preferably in this church so that it can be said that the Fathers are there. Then we will see how courageous are their fervent friends, who were so powerful with words and murmurings when it came to recklessly judging the supreme authority of the bishop, whom they had the temerity and injustice to summon before their illegal court in the salons, the streets and crossroads.<sup>19</sup>

**April 14:** Laid the foundation stone for the church in Crottes.<sup>20</sup> I did the blessing with much solemnity and the ceremony went well. Judging by the foundations, the church seems small. A large number of people took part in the celebration despite the wind.

**April 15:** Letter from Bishop Menjaud. He is returning to Paris. The Council of State has held back his [Papal] Bulls<sup>21</sup>. This was intentional because those of the Archbishop of Anazarbe and of his successor in

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<sup>19</sup> Already in 1833 and 1835 there had been question of an establishment of the Jesuits in Marseilles (cf. Rey I, 577). Rey and Leflon do not speak of the so-called "murmurings" of the friends of the Jesuits. Nevertheless, Joseph Burnichon, S.J., author of *La Compagnie de Jésus en France. Histoire d'un siècle (1814-1914)*, t. II: 1830-1845, Paris, 1916, pp. 323-324 wrote: "From the time of the Ordinances of 1828, but above all after 1830, the families of Marseilles who had educated their children at the minor seminary of Aix and those who were now sending them to Fribourg, were asking for the establishment of the Jesuits in Marseilles. In 1835 some steps were taken with the ecclesiastical authority who received them with little favor. Mgr Fortuné de Mazenod having resigned from the episcopal See, his nephew, Eugene de Mazenod, who succeeded him, had a different attitude right from the beginning."

<sup>20</sup> A suburb north-east of Marseilles.

<sup>21</sup> The King used to appoint the bishops. The Pope "preconized" them (instituted them canonically) by means of a bull (a decree sealed with lead) which was sent to the King and then published by the Council of State.

Meaux have been published.<sup>22</sup> This poor coadjutor feels the hatred that had been directed to his incumbent. They do not want him because it is Bishop de Janson who is giving him. I have no doubt that they will propose the Diocese of Digne to him in exchange for his being coadjutor; one cannot explain the prolonged widowhood of this church in any other way. It seems to me that Bishop Menjaud has decided to face the storm, and he will do well, because he is outraged to see the principal pastors at the mercy of the unjust passions of some fanatics who want to impose their law on the whole diocese. I believe that they have gone too far against Bishop de Janson to draw back now. I am convinced that the evil is beyond remedy because he won all classes of people, including the priests, no matter what the good bishop, who is obviously under an illusion, says; but to reject Bishop Menjaud, who is gentle and modest, unpretentious, and no way hostile, is an indignity that nothing can excuse.

Letter to Jeancard. Ten days have passed since he left, and he has not written to me; I scolded him. I also scolded Marc Cailhol,<sup>23</sup> but more seriously and face-to-face. I have been patient until now, but I had finally to tell him that it is utterly shameless to leave the bishop of the diocese with no assistant or Mass server other than the doorkeeper. I know of no other bishop in Europe who is treated so casually. The Vicars General know about this but they do not care. Fr. Marc sees it and keeps quiet. In the meantime all the people who pass continuously through my chapel are rightly astounded by the indecency of this treatment. I never behaved like this with my predecessor. I used to assist him myself, and when business no longer permitted me to do this duty, I saw to it that he was fittingly served. Fr. Cailhol, today Vicar General<sup>24</sup>, was responsible for this ministry for a certain time, and Fr. Christian succeeded him. Never, as far as I know, has the bishop been left with a simple layman, or a servant. My uncle, who disliked inconveniencing people, ended up by not wanting anyone. That is not a reason for depriving me. Yet this is what has been done without any concern. The pretext of Fr. Marc Cailhol,

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<sup>22</sup> Mgr R. Frédéric Gallard, preconised February 21, 1839, Archbishop of Anazarbe and coadjutor of Cardinal de Latil of Reims. Mgr A. Allou, named Bishop of Meaux on January 19, 1839.

<sup>23</sup> Marc Cailhol was the general secretary of the diocese. Jacques Jeancard was a canon and, while not having the official title, acted as personal secretary to the bishop.

<sup>24</sup> N.-B. Mathieu Cailhol (1802-1864) was the general secretary of the diocese until he was appointed Vicar General in 1838.

whom I had appointed an honorary canon precisely for this, was initially that I said Mass too early, and that he was not sufficiently sure of the hour when he would wake up, or when I got up, to dare to fit in with my time. I thought this state of affairs would only be temporary. At least I wanted to test him during Lent. I said Mass at 9 o'clock. Cailhol saw me passing by numerous times as I went to the altar. Did the thought ever occur to him to come assist me? No. He left me quietly say the Mass in the chapel next to my uncle's office, knowing full well that I had no server but the doorman. But it is much worse when I have to administer the sacrament of Confirmation, and this happens to me at least every Monday. Oh well, I am no better assisted that day than on the others. So, I have to hold the container of the holy chrism with one hand, and in the other the cotton to wipe the forehead of the one being confirmed, as well as the purificator that I use for that, and finally I practically have to hold with my teeth the paper that has the name that I must give the person. Can you imagine anything more improper? Can I put up with this much longer? It must be said that I reproach myself for putting up with it for so long. As for Marc, he was not very touched by my observations, and he still believes that he is unable to bring himself to assist me. This persistence has earned him my telling him some well-deserved truths. I will see later what I must do, but I have been cured of ever rewarding anyone before they have earned it.

**April 16:** Letter from M. Vuarin<sup>25</sup>, the pastor of Genève. In thanking me for having let him have Fr. Espanet, he asks to have him for the whole month. He tells me about a booklet on the Protestants' vicious opposition to the preaching in his parish.

Letter from Mr. de Barjac, apology for having left without seeing me. Letter from Fr. Honorat. Details on the mission at St. Martin de Castillon<sup>26</sup>. See his letter of April 13.<sup>27</sup>

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<sup>25</sup> Ms.: Varin, but elsewhere Bishop de Mazenod writes: Vuarin. Cf. *Oblate Writings*, 18, p. 184 and Rey I, 487, 727.

<sup>26</sup> Vaocluse.

<sup>27</sup> The letters of Fr. Honorat before 1840 have not been preserved.

**April 17:** Letter to Fonscolombe<sup>28</sup> to inform him that it would be impossible for me to authorize a solemn service for the actor Nourrit<sup>29</sup>, who committed suicide during the exercise of his profession, which is abhorred by the Church. I proposed that he come to see me with Mr. de Remuzat so that I can propose that these musicians use their zeal in a more suitable way. I would like them to reserve their beautiful music for a service in favor of Martinique.

**April 18:** Letter to the Coadjutor Bishop-elect of Nancy. Reply to his. I encourage him in the fight and tell him that he will overcome all the obstacles raised by the enemies of his incumbent.

Misters de Remuzat and de Fonscolombe came and I explained my idea, which they liked – but they do not dare to promise me the speedy implementation of the project.

Visit of Mister Boisselot. It was to tell me that the body of the poor Nourrit had arrived. Mr. Boisselot showed me the authentic proofs of the service held in Naples for the deceased and for his burial in holy ground; as a result I gave him permission to place the body in the Richelme chapel at N.D. du Mont, where it will remain until its departure for Paris. On that day they will have a simple service without ostentation and only with organ music. I had to use an overabundance of charity to make this concession, and to not insist too much on disciplinary arguments. As a matter of principle I do not look for problems. There are enough acts of severity that are inevitable and imperiously required. Why not avoid the fuss, when we can find something – be it but a thread – to hold on to? The attestation of the ecclesiastical authority of Naples sufficed to not refuse the suffrages of the Church to a Christian, whatever his profession had been during his lifetime. By doing this I avoided a scandal of theatrical proportions and all the unseemly demonstrations that would have occurred. [p. 41]

**April 19:** Letter to Fr. Richard, rector of the Jesuits in Aix, telling him about my dealings with the pastor of St. Theodore and outlining what he must do to set themselves up at the Mission of France. I be-

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<sup>28</sup> In Aix and Marseilles there were several families with the name of Boyer de Fonscolombe, and several Remusat and Remuzat.

<sup>29</sup> Adolphe Nourrit (1802-1839), well-known tenor and opera singer, who committed suicide in Naples on March 8, 1839. Cf. *Nouveau Larousse illustré, Enciclopedia italiana*, etc.

lieve that I have given these Fathers enough evidence of my good will to persuade them of my real desire to have them in my diocese. I am determined because I believe they will do a lot of good, so I disregard the reluctance of some members of my clergy who fear them. I do not think this feeling is free of any spirit of self-interest. That is why I do not dwell on it. It's not that I do not know that the Jesuits have a special spirit that does not always get on well with the secular clergy. They think a bit too highly of themselves and sometimes their sense of exclusivity seeps through. It is kind of a cult with them and they have the knack of passing it on to those they direct or on whom they have influence. But it is an excess that produces some good. The esteem they have for their Rule, which they have somehow deified, makes them more faithful in observing it; far from aggrrieving the Church as so many bad priests and members of other religious orders, who cause me concern and tear my soul, the Jesuits constantly exemplify all the priestly virtues and one can rely on their zeal and fidelity in all their duties.

Letter to Fr. Mille. He waited for my answer before beginning his collection. Letter from Fr. Guigues. He asks me if they can commit to writing some articles in a newspaper that aims to bring back the many Protestants in the diocese. Fr. Vincens will touch up his little book;<sup>30</sup> they want to know if I would like to have him prepare a retreat to use for preaching in religious houses, or if I would indicate some other work for him to write in keeping with his proven ability.<sup>31</sup> Fr. Dassy is going to try to prepare a new Month of Mary. Fr. Gignoux<sup>32</sup> continues his research on the Rosary. Fr. Pélissier tries to prepare some sermons, Fr. Baudrand<sup>33</sup> also. Fr. Guigues proposes to keep him at l'Osier for pastoral work. They need to make a new edition of their song book. Should we sell the property to Mr. Baratier or to some other party? Another [p. 42] printer proposes to print a large number of copies of *La gloire du scapu-*

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<sup>30</sup> J. Ambroise Vincens (1803-1863), An Oblate August 25, 1834, was already a priest. He died accidentally in Maniwaki (Canada). We do not know which book this is. In 1840 Fr. Vincens published a book entitled, *Le missionnaire aux populations qu'il a évangélisées, moyens de persévérance*. Grenoble, Baratier, 1849, 162 pp.

<sup>31</sup> In the field of apologetics or polemics against the Protestants.

<sup>32</sup> J.A. Jérôme Gignoux, born in 1809, an Oblate on February 17, 1833, priest the following June 2, left the Congregation about 1840.

<sup>33</sup> Jean Fleury M. Baudrand (1811-1853), Oblate on November 1, 1838, was sent to Canada in 1841, died in Galveston, Texas.

*laire*.<sup>34</sup> What should the conditions be? Good Mr. Piso gave me a draft for approval of a work he is planning. I will answer all these questions.

**April 20:** Finally, after many months of waiting, my chapel is finished. I placed the Blessed Sacrament there to the consolation of my household. May the Lord pour out his blessing upon us, protect us, and may we always act according to the inspiration and guidance of his Divine Wisdom that we will go to seek in his holy presence at the foot of the tabernacle.

Immediately after the Mass that I celebrated under the invocation of the Blessed Virgin, I administered the sacrament of Confirmation to the little Roulet girl, who is only seven and a half. I decided to pre-empt the usual age because the child is threatened by her Protestant father to be taken from her maternal grandmother to be raised as a Protestant at Neuchâtel,<sup>35</sup> in violation of the sacred commitments he had taken when marrying his wife to raise all the children in the Catholic religion. This unfair man does not deny having made the promise, but he has the audacity to argue that such a promise does not bind him, while his wife only agreed to marry him under that condition. Mrs. Blanchenay, the child's grandmother, acted admirably in this matter. She spoke to her son-in-law with as much force as dignity, but the law has nothing to prevent this injustice. Because the law has no help to give her, I advised Madam Blanchenay to threaten her treacherous son-in-law with a withering public announcement. I told her to let herself be condemned by the court while stating clearly the reasons of fairness and religion that protect her cause. I do not know if she decided to do it, but on her own initiative she did take a step along those lines. She made it known to Mr. Roulet [p. 43] that in the impossibility of resisting force, she and her entire family were going to protest against the iniquitous claim he uses and which offends religion, decency and honor. Madam Blanchenay's attitude is as noble as it is Christian. Perhaps Mr. Roulet will back down when faced with the consequences of such a reckless approach.

Being in doubt, I had to see to the needs of this beautiful little soul and strengthen her with the power of the Holy Spirit. The thought of the dangers her faith was going to meet, the innocence of this child, her an-

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<sup>34</sup> A work by Fr. Dassy, published by Baratier in Grenoble in 1837. We have the first edition, but it has no date.

<sup>35</sup> Bishop de Mazenod wrote: Neufchâtel. It is undoubtedly Neuchâtel in Switzerland.

gelic attitude when I spoke to her in a way to be understood by her young intellect, the atmosphere of recollection in my chapel, the respect of all those surrounding the child, everything made this a touching and impressive ceremony. I hope this little one has not received the Holy Spirit in vain, and that the sacred character with which her soul was marked will suffice, when needed, to repel the mark of the beast that they would put on her forehead by making her apostatize. Even though she is young, I do not think that she will forget the grace and ceremony of this day. I thought it would be appropriate to draw up a document to attest to the Catholicism of this child. The grandmother and all who were present signed as witnesses.

Fr. Jonjon<sup>36</sup> came to see me. He was polite. He was eager to see Fr. Vidal's letters, but they were painful for him. He would be very tempted to leave an institution that he understands cannot be blessed by God with such elements in it. He expects my advice on this and will come to talk about it one of these days. What I write here rectifies the doubt expressed on page [34].

What a night! I just found a new henchman of the devil, but I am really exhausted after the struggle of nearly two hours to draw out the name of the guilty one from that poor victim of his hypocrisy [p. 44], his cunning sacrilege, his ....<sup>37</sup> and his audacity. Can you imagine a Lenten preacher, honored with the mozzetta, who arrives here with a letter of recommendation from his bishop based upon which I believe I can give this vile man faculties for confession, who then seizes the opportunity, virtually on the spur of the moment so to speak, to seduce a young person who presents herself to him during the temporary absence of her director? He first suggests she not trust the too severe decisions of this excellent priest and then falls in love with her. Since it is embarrassing to express such sweet and pure sentiments in the confessional, he then invites to his home this unfortunate girl who swallowed long drafts of his poison, of which the villain was very much aware. There, misusing the most holiest terms, he engages in the most lustful acts; he presses against his heart this unfortunate one, herself blinded by passion; puts her on his knees; embraces her the way most wanton libertines do, that is to say, with a disgusting obscenity; and then giving to all this infamy the holy name of charity, using the example of the saints – and I shudder to repeat it – he even invokes the affection of the Divine Savior for

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<sup>36</sup> There is a word scratched out in the manuscript.

<sup>37</sup> Illegible word scratched out.

Magdalene and Lazarus. What kind of new monster is this that comes to add to our pain and to swell the list of terrible sacrilegious transgressors who trample the adorable blood of Jesus Christ which they profane at the altar and the unworthy administration of the sacraments? This miserable priest is . . . ,<sup>38</sup> and an honorary Canon of Montauban. I forgot to mention that this wretch did not fail to give absolution to the poor girl he abused, taking care to tell her that her soul was at peace and that all these things had not the shadow of evil.

Letter from Gibelli. May this dear child be blessed. His letter gives rest to my heart. What a contrast with the vile man I just mentioned. Holy young man, keep up your work. Build eagerly since so many false brethren demolish the fine work of the Savior; save souls with zeal since so many dishonest ones poison them. All of you, my dear children of the youth association, who fight under the banner of Mary for the glory of Jesus, redouble your efforts, be blessed a thousand times for all the work you do [p. 45] in so many dioceses to extend the kingdom of God and destroy the empire of the devil. The biggest enemies of your sublime ministry are bad priests; they work secretly to undermine the building that you are called to support. While you wear yourselves out repairing the breaches that hell is constantly making, they try to undermine the foundations. Oh, God, I stop. This diary is not a treatise on this subject, but can I hold back my indignation, my deep sorrow, and some complaints? Can I not ease my mind a moment by bringing it back to the family of which I am the father and whose small number is growing and carrying out so well the duties of their high and holy calling!

Letter from Jeancard. He replies to mine of the 15<sup>th</sup>. Letter from my mother. She is still a bit worried about the niece's plan to marry, since it means she will be moving away from her. Of five children, she tells me, there remain only two. Among those absent she counts Brother Louis, or Brother de Boisgelin, as Fr. Fouillot<sup>39</sup> said the other day when talking to us about my nephew. He should have known that the whole family does not share the admiration he professes – with reason – for his Order, and that this title of glory given to Louis is not one that resounds well in the ears of relatives who remember dearer ones.

**April 21:** Saint Joseph youth club. Pontifical Mass at the church of our patron saint. I also presided at Vespers. On returning home in

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<sup>38</sup> The name is scratched out.

<sup>39</sup> Fr. Sébastien Fouillot (1798-1877), a Jesuit.



the evening, I found the broker, Mr. Claman waiting. He offers me a special price to purchase the country property of the late Mr. Bérard.<sup>40</sup> He insisted so much on the convenience and benefits of this acquisition that I finally allowed him to deal with the legatees.<sup>41</sup> It is nothing less than a hundred thousand francs. I have looked at so many country places without finding one that suits me, that we must either give up the idea of buying one or decide finally on this one, which is suitable in all respects: a beautiful site, a nice home, beautiful shade, a reasonable distance, and on this side of the city, with apparently an abundance of water since the canal will cross the property. Mr. Claman left determined to finish this business. [p. 46]

**April 22:** Annual visit to the first Visitation Monastery. I finished it that day. I cannot express how much I was edified by this visit. It is really wonderful to see the unity, the peace that reigns in this house of God, the obedience, respect and devotion to the superior, but especially the love and loyalty to the smallest letter of the Rule, for the minutest customs determined by the responses of the holy founders. How to explain the happiness that all these holy women enjoy, and which makes them prefer their status to anything more attractive that the world could offer? It is not possible to attribute this to anything other than the anointing of grace, the communication of the Spirit of God. This is something that strikes me more and more and that shows well the constant action of Providence on his creatures. It is a supernatural state, miraculous; it is a light, a heavenly emanation, a taste of the bliss to which these chosen souls are called, these privileged souls who enjoy this happiness as if it were a habitual state of which they are not aware, but that is none the less admirable, lovely and eminently suitable to lead them to the contemplation of the sublime divine actions in favor of the elect, the attentive person who has a feeling to some small degree *quae exsuperat omnem sensum*.<sup>42</sup> In my closing remarks I could do nothing but praise them and encourage them.

I returned home filled with these sweet thoughts. On the way I met some poor wretches who were certainly not walking in the presence of God. This contrast produced in my soul a movement of indignation and

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<sup>40</sup> This is the St. Louis land that will become the bishop's summer house and place to rest.

<sup>41</sup> The heirs.

<sup>42</sup> "That surpasses all understanding." (Ph 4:7)

disgust that I can not express. The inability to reach such a great number of souls like them, the pain of seeing them loosing themselves without being able to do anything to turn them away from vice and help them save themselves, causes me great pain and sorrow to be the pastor of a flock of which so many sheep are estranged from their bishop. One could say of them: *non sunt hoc ovili*.<sup>43</sup> It is because they no longer belong to Jesus Christ. I only have prayer; I have no other way to fulfill my duty towards them. It is no consolation to say that all bishops, beginning with the pope, are in the same position. [p. 47]

Mr. Claman was waiting for me, determined to have me sign the purchase agreement for the property he had procured for me. I signed it. Mr. Bruat, son-in-law of the late Bérard, is handling his affairs. I am pleased with this matter.

**April 23:** The Provincial of the Recollects of Turin wrote to confirm the interdict brought against Fr. Antoine de San Lazzaro.

We all went to visit the new acquisition. Mr. Bruat saw to everything. The much vaunted furniture will suffice. He had rented the cottage to the English Consul for 1,200 francs. Although this gentleman is not to take possession until after I become the owner, Mr. Bruat, who has received nothing yet, says that it is as if he had received half, and he will keep it politely to himself. In any case, we are pleased with the countryside and the house, it is perfect for us.

**April 24:** Death of the good Greek Rite priest.<sup>44</sup> He was a delightful person whom I will miss.

Letter from the Mayor of Marseilles. He says he does not feel that he can any longer refuse to do the civil marriage of the apostate priest Pawitowski. The consistory<sup>45</sup> has taken his side. Much good it will do him. These gentlemen do not deny their origin. It will become increasingly clear that they are the cesspool where all our refuse is thrown.

**April 25:** St. Mark's procession. I made my way to St. Cannat to attend the station High Mass.<sup>46</sup>

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<sup>43</sup> "They do not belong to this fold." (Jn 10:16)

<sup>44</sup> Michel Maksoud, rector of St. Nicholas church from 1827 to April 24, 1839.

<sup>45</sup> Protestant consistory.

<sup>46</sup> "Station..." See the month of May, footnote #17.

The Bishop of Le Puy wrote asking me to reserve four places on the State steamer which will leave on May 11. He will come to visit me at that time.

The Archbishop of Chalcedon wrote to ask for a place at the Major Seminary. He also goes to Rome about this time.

The Count of Hercules dined with me on his way to Rome. I had also invited the son of Mr. Wuilleret who is going to his father's home for semester leave.

The trustees of St. Nicholas wrote to inform me of the death of their parish priest. I replied immediately to show them how much I esteemed the venerable priest. I asked them to meet here on Monday to discuss the steps I must take to choose a successor. [p. 48]

**April 26:** Fr. Jordany, the Capitular Vicar General of Digne, wrote asking me to go do the ordination of 40 candidates who are waiting for this grace. My answer was not long in coming; let him choose a date between Sunday the 5<sup>th</sup> and Sunday the 12<sup>th</sup> of May, the only time I have.

Letter from Deacon Gaduel.<sup>47</sup> He asked me what day I would do the ordination in order to come if I saw fit to make him a priest. Prompt response to fix the date for Saturday during Ember Days. Mr. Bruat responded to the very kind letter that I had written him. He says that Mr. Turnbull, the British Consul, will not agree to give up his right to occupy this summer the country house I bought. The prefect let me understand the other day that the negotiation would have had more chance of success if Mr. Bruat had not insisted on having things go the way he had planned them.

**April 27:** My uncle's birthday.<sup>48</sup> He is now 91 years old but still has the same clarity of mind and the same health that he had twenty years ago. This lets us hope that we will be able to keep the dear patriarch of our family for a long time to come.

Letter from Fr. Guibert. Fr. Albini's slight illness is not alarming. He will come to the continent once he is able to bear the fatigue of the journey. The Bishop of Ajaccio ordained 52 seminarians, including 28 for the diaconate. That makes one's mouth water!

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<sup>47</sup> J.P. Laurent Gaduel, a native of Marseilles who was studying at the St. Sulpice seminary in Paris. He was ordained priest on the Saturday of Ember Days, May 25, 1839 in the Marseilles cathedral.

<sup>48</sup> Bishop Fortuné de Mazenod.

A new monstrosity! A Corsican priest angry at his bishop, Mgr Casanelli, had composed an infamous lampoon against the prelate and had it printed while he was living. According to what Fr. Bonnaud, the Bishop of Ajaccio's secretary, told me, when this same priest was dying, he left his heir the obligation to reprint 2,000 copies of the pamphlet. Cardinal d'Isoard is not spared in this work of Satan. Can you imagine such madness? To present oneself before God's tribunal with such credentials!

It seems that this system of atrocious calumnies pleases Hell. I can count about a dozen bishops who have had to endure it. This is one more reason to resign oneself to it with patience.

Fr. Tresvaux, Vicar General in Paris, confirms what I am saying. He tells me that quite recently [p. 49] and independently of all the evil things that have been posted, printed or circulated about the Archbishop of Paris,<sup>49</sup> a bad priest, I am told, has had a new pamphlet printed in which he attacks in an awful and disgusting manner this respectable prelate as well as some of the most distinguished members of his clergy. As it is said: *ad solatium fratrum suorum quando dicuntur seductores*,<sup>50</sup> etc.

Letter to Courtès. I told him that I will move Fr. Magnan to another house. I insist that he let go of the hospital. I'm surprised he did not take advantage of the leave that was given to Fr. Emprin<sup>51</sup> as a pretext to not replace him. I remind him for the twentieth or hundredth time that this service is unpopular with all the members of the Congregation. I charge him to check with Tavernier and Fr. Richard if they received the letters I sent them.

A rather detailed letter to my mother about family affairs.

**April 28:** Fr. Tresvaux dined with me. It was with pleasure that I received this good clergyman. It would be desirable to do for all the parishes what he has done for Brittany. His work will determine the history of local churches of this province, the bishops, Chapters, religious

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<sup>49</sup> Hyacinthe-Louis de Quélen, Archbishop of Paris from 1821 to 1839.

<sup>50</sup> "For the consolation of his brothers when they call them seductors."

<sup>51</sup> In his diary on March 4, 1837 (*Oblate Writings*, 18, p. 85) Bishop de Mazenod speaks of this Abbé Emprin whom Fr. Courtès "would like to see enter the novitiate."

houses, the worthy men of the Church for their services or virtues, and the saints who have won fame in this region, etc.<sup>52</sup>

**April 29:** Letter from Bishop Jordany, Vicar General of Digne. He would prefer that I do the ordination in June. I told him that this is impossible since I will not have returned until the end of July from a trip I have planned. I assure him that from now until the 12<sup>th</sup> he has all the time he needs to prepare his seminarians.

Letter to the Bishop of Le Puy urging him to come a few days before the 11<sup>th</sup>, and to ask him how many places he wants me to reserve for him in the steamboat rooms.

Conference with Mr. Fournier, the candle manufacturer, and Mr. Agenon, to inform them about the letter from the Congregation of Rites and to ask their opinion on the response that I plan to make. They approved the draft of my letter, and will send me a small box of candles that I can send to the Congregation of Rites for its judgment on them.

Letter from Fr. Dassy. He does not give up on his Month of Mary. He asks me for the manuscript of his novena. He has collected 124 shares, counting my ten.<sup>53</sup> He finds that the local superior at l'Osier considers his assistants as *ad honores*. He consults them on nothing and tells them nothing. This is the method adopted by local superiors. They concentrate in themselves the authority, the administration, and the finances. They are absolute masters in their world and much more independent than the superior general who would not spend a hundred sous without consulting.

**April 30<sup>54</sup> :** Lawyer Tesseyre came to tell me about a bequest made by one of his cousins to Miss Pascal, who is but a figurehead. He wants me to mediate and avoid a trial in which Mr. Coulin would not be spared.

Fr. Loewenbruck arrived to preach tonight at the opening exercises of the month of Mary, that I will open solemnly. He informed me that the Archbishop of Chambéry has broken relations with Fr. Rosmini and is

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<sup>52</sup> J.-M. Quérard in his work, *La France littéraire*, says that this priest "revised and enhanced a new edition of *Vie des saints de Bretagne*, by Guy-Alexis Lobineau", 1836.

<sup>53</sup> For the construction of a lodging or shelter for the pilgrims. Cf. *supra*, month of March, footnote 42.

<sup>54</sup> The manuscript has "May 30".

free to dispose of Tamié,<sup>55</sup> but will this prelate recover from his serious illness? He has received all the sacraments. It will be difficult no matter which way things go.

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<sup>55</sup> The Cistercian Abbey of Tamié, founded in 1132, was not destroyed during the French Revolution, but remained empty. Charles Felix, King of Sardinia, bought it in 1828 and put it at the disposal of the Archbishop of Chambéry in order to place some diocesan missionaries there. He first placed the missionaries led by Fr. Joseph Marie Favre (1791-1838), whom Fr. De Mazenod had met, on his return from Rome in 1826, to discuss a merger between the two institutes. Anxious to provide missionaries for his diocese, the Archbishop appealed to Rosmini and the Institute of Charity in 1834 or 1835. It is likely that the archbishop had been aware of this institute from Fr. Loewenbruck. He had preached in Savoy after a remarkable retreat at Aosta (1833) for the priests of the diocese.

J.B. Loewenbruck, a priest of the Diocese of Metz, had always preached with great success, especially parish missions. He met Fr. A. Rosmini while in Milan in June 1827. They discovered they had a common interest: the foundation of a society for the renewal of the clergy. They soon got together to lay the foundation for the Institute of Charity in Domodossola. Collaboration was not easy. Loewenbruck was full of enthusiasm, always in a hurry to go forward, Rosmini, on the other hand, criticized his own slowness. Loewenbruck was never where he was thought to be, his impetuous temperament of an itinerant missionary always taking over. He founded the Rosminians, but quickly abandoned the responsibility into the hands of Rosmini, who was not interested, but despite himself had to take responsibility.

The Rosminians arrived at the Abbey of Tamié in 1835, under the direction of Loewenbruck, but in 1838 he broke with the archbishop and left Savoy. He also withdrew from Rosmini and the Institute of Charity. Rosmini gave Tamié back to the diocese.

Being a friend of Bishop de Mazenod, we can understand why Loewenbruck advised him, in 1838, to mention the availability of the Oblates to the archbishop. Fr. Tempier went to visit the abbey in October 1838 (See Diary, Oct. 16, 1838), but the bishop did not want to entrust it to the French.

## May-June

**May 1:** I said Mass as is my custom for the Duchess of Cannizzaro who died on this day. She was a mother to me all the while I stayed in Sicily.<sup>1</sup> High Mass at the cathedral with full orchestra. I attended pontifically.

Fr. Renault, Provincial of the Jesuits, came expressly to deal with me about the business of the establishment of his Order in my diocese. He and Fr. Deplace<sup>2</sup> dined with me. After dinner, I repeated to Father Provincial what I had already told Fr. Fouillot and Fr. Richard. My intentions are clear. I want some good evangelical workers for my diocese, give me some faithful cooperators. For their part the Jesuits are perfectly willing to accept my views and to respond to the confidence that I have in them. It is now only a matter of stirring up the zeal of those who say they are their friends to get together and, with the subscriptions they gather, to find what they need to pay the rent for the church they will serve and the house where they will live. To this end, I have asked a certain number of prominent citizens of the region to meet tomorrow at 2 o'clock. I will explain the situation, my good will and the needs of this work. [p. 51]

The Major General had invited me to the formal dinner.<sup>3</sup> I refused because I ask nothing better than to have an excuse to exempt myself from such drudgery. I would not have hesitated to say it to him very simply, if he had shown at least some concern, that I could not consent to a protocol that is not consistent with certain principles; a bishop in his diocese cannot be put in the third or fourth place. In such a case, it is better to abstain and that is what I will do. However courtesy demanded that I appear at one of the gatherings that day, and I chose the house of the general who had invited me. So, I went to see him after the mealtime, wearing my long coat, accompanied by my two Vicars General.

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<sup>1</sup> Cf. J. Leflon, *Bishop de Mazenod*, I, pp. 188, 191-192, 211, 221-224.

<sup>2</sup> At the time there were two Jesuit priests named Deplace, the young Fr. Charles, a good preacher, and Etienne (1785-1846), who also preached, but had been mostly an educator. He is probably the one who came to Marseilles in May 1839.

<sup>3</sup> May 1, feast of St. Phillip the Apostle, was the patron feast of King Louis-Phillipe.

Letter from Fr. Boué, apostolic missionary.<sup>4</sup> He is going to send me a copy of his book *Manuel sacré*, etc. I shall thank him when I have received it.

**May 2:** Letter from Tavernier. He collected the annuity due from Mr. de Lubières. The young man could not hide his mood. It pains him to give even one farthing of the big legacy of his aunt. It is unfortunate that Mrs. Bausset did not consult him before making the arrangements.

Letter from Mr. Agenon. I had asked him for some information on making candles from purified tallow. This resulted in a dissertation to prove that the wax is not the immediate product of the bee and that there is reason to believe that this insect – that is what he calls a bee – gathers it from the plants we find in nature and places it in the hive. He bases this opinion on the fact that we find wax *“in the green leaf of most plants, especially cabbage. It is part of the composition of the pollen of flowers; it covers the outer layer of plums and a large number of other fruit; that many tree leaves are covered with a layer, and what is most striking is that the myrica cerifera, a shrub that grows in abundance in Louisiana and other parts of North America, can provide up to three kilograms. Based on these facts, his note continues, if we compare the atomic weight of the wax and stearic acid, one is forced to admit that though they may not have the same nature, they are so close in composition [p.52] that it would be difficult to say that one is superior to the other, although stearic acid contains more oxygen and is therefore more suitable for lighting. Here are the weights:*

	Wax	Stearic Acid
Carbon	81784	80145
Hydrogen	12672	12476
Oxygen	5544	7377

*The two bodies are fusible at 60 or 62 degrees centigrade. But if these two bodies, taken in their pure state, are almost identical, what dif-*

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<sup>4</sup> This Fr. Boué, the founder of a retreat house for priests in Aude, had written to Bishop de Mazenod in May 1837 (Cf. *Oblate Writings*, 18, p. 151). “Apostolic missionary” was a title given in the 17<sup>th</sup> century by express decision of the Congregation for the Propagation of the Faith to priests especially assigned to service in the missions. Later this title was given *ad honorem* to diocesan priests, notably those involved in parish missions.



*ference might there not be when they are marketed? Since I do not want to decide this matter myself, I limit myself to including samples of a candle produced by the manufacturers who are seeking exclusive rights."*

Concerning the issue of workers, employees, etc., I was curious to keep these notes.

Letter from Fr. Bise, very reasonable and well written.

Meeting in my office of a number of prominent citizens with the Provincial of the Jesuits and Fr. Deplace. I explained to the gentlemen what I had done to attract the Jesuits to my diocese, the advantage I expect of their cooperation and the happiness I felt at being able to announce to those who desired their coming that Fr. Provincial has agreed to establish a residence in Marseilles which could shortly become their finest establishment in France because of the number of subjects he is ready to give us. But they need a house. For my part I authorize them to do public service in the church of the Mission de France. I have agreed on this with the parish priest of St. Theodore and the vestrymen of the parish who are in possession of this building. I invite the gentlemen that I had convened to enlist some other zealous collaborators and to take the responsibility for finding housing for the Fathers who would be [p. 53] assigned to begin this foundation. I recommended that they reach an agreement with Madam Aubert and that they take care not to lose the premises of the Mission de France, because one could hardly find one that was so convenient for the project. Fr. Provincial expressed his gratitude and goodwill. The gentlemen also seemed happy. They will do the best they can. I advised them to meet again tomorrow at one of their places.

During this conference someone came to tell us that Fr. Flayol was again struck with apoplexy; he was unconscious and near death. I sent Fr. Tempier to administer Extreme Unction and as soon as the meeting was adjourned I went myself to the dying man to whom I still had time to give the plenary indulgence *in articulo mortis*. He fell asleep in the Lord at the very moment I finished the prayer. I immediately invoked him as a blessed who had taken possession of glory. This morning he had said the Holy Mass with his usual fervor. He attended the canonical Office with his usual punctuality. Upon returning home he was struck for the fourth time while waiting for dinner. This was the last time. We are deprived of the sight of a man of God, a holy priest, a true model of every priestly virtue. I regret his passing with all my heart. I revered and loved this good and faithful friend whose grateful heart could not say enough when he was speaking of me to whom he had an ironclad commitment. How rare

are grateful men, how rare real true friends! Do those upon whom you have bestowed much kindness feel the price of your friendship? Good Flayol could say that I made a lot of people ungrateful, but he was not one of them. His nephew reminded me of this, but I knew it only too well. I hope he will have the same feelings for me in heaven as he did on earth. I include him in the litany of the saints that I invoke and to whom I recommend my troubles. [p. 54]

**May 3:** Mass at St. Martin where the members of the Propagation of the Faith met. Many were present. It could be said that everyone in the church received communion. After Mass the board assembled under my chairmanship to appoint the president, vice-president, secretary and treasurer.

The Brother Director of the Christian Schools came to present the draft of a letter to the Holy Father to ask that the cause of Father de La Salle be introduced.<sup>5</sup>

**May 4:** I attended the sung High Mass for the dead at the cathedral for the venerable Fr. Flayol *corpore presente*.

I did the Absolution. I regret that we had to close the box.<sup>6</sup> It seems that we have complied with the mayor's demands, while I protested loudly against it, but it was necessary to take this step because the venerable body of the deceased was horribly decomposed and beginning to give off an odor.

Letter from Fr. Guibert. If his work permits it, he asks for permission to come to the continent to rest and to avoid the season when he is troubled by fevers in Corsica. He admires the skill of Fr. Mouchel<sup>7</sup> and how calm he is amid all the hassle of building the major seminary.

Letter to the Archbishop of Vercelli<sup>8</sup> to announce my trip to Biandrate.<sup>9</sup> I remind him of having made his acquaintance in 1825 when, on

<sup>5</sup> Jean-Baptiste de La Salle (1651-1719) was beatified in 1888 and canonized May 24, 1900.

<sup>6</sup> "The box": the casket.

<sup>7</sup> Frédéric Pompei Mouchel (1802-1880), became an Oblate January 6, 1832, a priest on February 26 of the same year. He was the bursar of the Major Seminary in Ajaccio.

<sup>8</sup> Bishop Alessandro d'Angennes.

<sup>9</sup> Here Bishop de Mazenod writes "Blanderat"; in other places he writes "Blanderate".

my way to Rome, I stopped in Alexandria where he was bishop.<sup>10</sup> He had me bless a secret wedding in his chapel for which he wanted to be the witness. What was funny about this improvised ceremony is that the bishop dressed me up in his rochet, violet mozzetta and pastoral stole, which made me laugh, especially since the prelate served as my cleric and answered the prayers that he had delegated me to say. I said to him jokingly that he should take care to close the doors because if someone caught us they could take me for a fool masquerading as a bishop. Bishop d'Angennes remembered my visit because he had the kindness some years later to send me some copies [p. 55] of his Synod.

Letter to the Knight of Collegno on the same topic as the one to the Archbishop of Vercelli. I sent him some details about the life of St. Serenus<sup>11</sup> that I told him I wanted to visit.

Fr. Jonjon<sup>12</sup> came again to tell me of his plans. In the rather long conversation I had with him he did not hide his former wrongs. I must confess that his situation touched me. I wanted to find a way to help him out of his financial trouble, but what posting could I offer him that would provide him enough to pay his share of the 30,000 francs debt that he and Fr. Vidal contracted with the unfortunate business at Menpenti. Fr. Jonjon agreed with simplicity that he had gone to a lot of unnecessary trouble and suffered much grief for it. He also admitted his past faults. As for me, I forgive him with all my heart.

**May 5:** Letter from Bishop de Retz. He writes to ask if it is true that Cardinal d'Isoard is as bad as the newspapers say.

Letter from the brother of our Fr. Vincens. He asks me to let his brother go see him. He gives very plausible reasons for this request.

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<sup>10</sup> Cf. letter to Fr. Tempier, November 16, 1825 in *Oblate Writings*, 6, p. 196.

<sup>11</sup> Saint Serenus, the ninth Bishop of Marseilles, died in Biandrate near Vercelli about the year 601. Nothing is known of his life except what we learn from the four letters that St. Gregory the Great wrote to him between 596 and 601. Bishop de Mazenod does not see things as scientific history does. This is even more evident for Lazarus. He has a concern for the Christian people who are attached to their local saints. These devotions help to remind them of the ancient roots of their faith and the importance of the local church and its history.

<sup>12</sup> The following words are scratched out in this paragraph: Jonjon, Vidal, Menpenti.

**May 6:** Letter from Bishop of Le Puy. He will arrive here Tuesday morning.

I sent notice to Fr. Féraudy, pastor of Allauch, of my intention to name him a Canon.<sup>13</sup> He expressed his gratitude in his usual way by protesting his obedience etc. I made it clear that one definite condition for anyone I chose to name a canon was that he live near the cathedral. Fr. Féraudy told me that he was not too surprised since it was formerly the custom. The elderly are always like in the time of Horace *Laudatores temporis acti*.<sup>14</sup> I want to believe that they are not more difficult *quoad ubi*<sup>15</sup> because in this way I will honor the age and virtues of Fr. Féraudy and free the Allauch parish of a bad pastor, albeit a good priest. [p. 56]

The gentlemen on the committee for establishing the Jesuits came to report on their interview with the parish priest of St. Theodore and the vestrymen of the parish. The gentlemen of St. Theodore soon laid aside the goodwill they had shown earlier. They had the courage to try to exact a payment to their parish of one thousand francs per year to let the Jesuits take possession of the Mission de France chapel, and an extra 500 francs if they wanted to do so before St. Michael's day. The committee was beside itself with indignation. They came running to me to denounce the matter and to beg me to reject<sup>16</sup> such ridiculous claims. I was as shocked as they were and authorized them to deal directly with Mrs. Aubert about the rent for the chapel which the Jesuits were to take over without further formalities once the parish's lease ran out. We'll see what we have to do by St. Michael's Day.

**May 7:** Station<sup>17</sup> at St. Martin. I am happy with the resolution I made to never miss this great act of religion. Would to God that all the

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<sup>13</sup> Simon Ignace Féraudy (1757-1845), installed as parish priest of Allauch by Fr. Tempier, September 26, 1824.

<sup>14</sup> The end of a verse from Horace (*Ars Poetica* 173): "given to praising years past."

<sup>15</sup> *Quoad ubi*: "as to the place".

<sup>16</sup> The word is partially scratched out, but it could also be "reject".

<sup>17</sup> The 6, 7, and 8 of May 1839 were Rogation Days, days of public prayers and processions during the three days before Ascension to ask for heaven's blessing on the fields. The stations (Cf. above April 25), according to ancient roman usage, were certain churches to which people went in procession to celebrate the Solemn Mass, especially in Lent. This was done and is still done in other dioceses, including Marseilles. Cf. *Dizionario ecclesiastico*, ed. Torinese, 1958, t. III, Stazioni.

faithful might understand the value of the Church's holy precepts. Is it not because the priests fail to emphasize this point in their instructions, and do not urge their penitents to prefer these solid practices inspired by the Holy Spirit to all those little devotions after which they run so eagerly! How nice to see the first pastor together with his clergy presiding the assembly of the faithful after the solemn prayers in the temple designated for the station, which is like the general rendezvous place for the whole Christian family to invoke the Lord's blessings and to obtain mercy. Why does no one explain these things? Is it that they do not understand, for lack of reflection? Judging by what happened in the past, one might fear this. Let it be so no more, now that I have called back to basics the people God has given me.

The pastor of St. Ferréol came to share an unpleasant experience. I consoled him, and praised him for coming [p. 57] to place his sorrow in my paternal heart. It was about another one of those atrocious calumnies that are the order of the day. Four false witnesses have signed a letter which contains the so-called evidence of a miserable girl who accuses the good priest of all kinds of infamies. The street sweeper, in whose house the girl was living, had the audacity to insult the priest right in church while he was giving catechism instructions; the man, with his letter in hand, threatened to summon the priest before the courts. He went to spew out this slander in the house of two holy women whom he accused of complicity, and going even further he filed his complaint with a lawyer to most likely intimidate the priest and to extort some money from him. What unnerved Fr. Falen<sup>18</sup> the most was that this girl, when interviewed by his curates, said sobbing that she was afraid of the man she was with, and that if she was questioned by the judges, she would not dare contradict him. Now this miserable girl had received much help from the priest, who had already saved her once from the danger of cohabitation with this infamous sweeper; he had rescued her, placed her in an honest house, and he had given her clothes for herself and several of the slanderer's children.

**May 8:** Station at St. Victor. Upon returning from the church I found the Bishop of Le Puy, whom I was truly happy to see again. We did our seminary at St. Sulpice together; we also did the catechism of perseverance together in the so-called German chapel. The Bishop of Nancy

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<sup>18</sup> A. Barthélemy Falen (1791-1851), died while he was still parish priest at St. Ferréol.

was the third. We happily met again after a long journey through various paths that have brought us back to a common point. Already in 1817, Fr. de Bonald was called by a bishop who was to present him for the episcopate. Before this he had begun a semi-political career in the company of the Ambassador of France to Rome, Bishop de Pressigny.<sup>19</sup> Soon after, he was made a bishop and he was certainly worthy to properly carry out the high duties of the episcopate. Myself, his elder by age, having undertaken to serve the Church in a humble ministry, [p. 58] one despised by the world, and despised even more by many who should not be of the world, I refused to follow him to the bishop distributor of graces.<sup>20</sup> I continued to follow my career until the time that a kind of necessity redirected me towards what seemed to be the greater good of the Church. Even though I had definitely turned my back on the episcopacy, it presented itself to me when I was least thinking about it, and I knew well that I would not be assuming a crown of flowers, but rather one with many cruel thorns. Some of them have lost their sharpness, but the burden increased with all the weight of the responsibility of a diocese, which I did not have to think about when I was made a bishop *in partibus*. Blessed be God! I easily come back to the thought that, with reason, worries me when I consider that I am in the middle of a huge population of whom the greater number are rushing to their loss and it is impossible for me to stop them, neither by my words nor by my wishes. I hold out my arms to these lost ones, I open my heart to bring them back because I really love them in Jesus Christ, I pray continually for them. After all that I should be at peace. I cannot because I feel worse.

Mgr. Bonamie,<sup>21</sup> Archbishop of Chalcedon arrived. He also is going to Rome like Bishop de Bonald. I have the consolation of having these

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<sup>19</sup> Gabriel Cortois de Pressigny (1745-1823) Bishop of St. Malo under the Ancien Régime, appointed ambassador to Rome by Louis XVIII at the beginning of the Restoration, was later Archbishop of Besançon from 1817 to 1823.

<sup>20</sup> L. J. Maurice de Bonald (1787-1870), son of Viscount de Bonald, a Catholic philosopher, was ordained priest by Bishop Demandolx and attached, after his ordination to the Grand Chaplaincy. In 1817, Bishop de Latil, who had been appointed to the See of Chartres and First Chaplain to the Count of Artois (the future Charles X), and thereby with the title "distributor of graces", named de Bonald his Vicar General. He was later appointed Bishop of Le Puy in 1823, then Archbishop of Lyons in 1840, and a cardinal in 1841.

<sup>21</sup> Marcel Bonamie (1798-1874). A Picpus, Vicar Apostolic of Baghdad in 1832, Archbishop of Smyrna in 1835, Superior General of the Picpus and Titular Archbishop of Chalcedon in 1837.

two prelates here, they will not leave until Saturday. The title Archbishop of Chalcedon reminds me of the one who had it immediately before him, the great Bishop Frezza,<sup>22</sup> now a cardinal, one of my consecrators and my friend. He was a year younger than me and he is already dead. He was taken from the Church that he had served so well, and that could have expected even more distinguished services from him. God's purposes are incomprehensible but still adorable.

**May 9:** Pontifical Office at the cathedral by Bishop of Le Puy. The Archbishop of Chalcedon and I attended the service in our choir stalls.

Letter to Fr. Guigues. An unequivocal answer to 9 questions.<sup>23</sup>

1 - If the collaboration in the Catholic newspaper does not divert you from your obligatory duties, you may contribute for your part, [p. 59] but with discretion so as not to commit yourself in a way that may be embarrassing. I don't understand why it was so difficult to submit your article to me, and if I am to judge it by what you have done till now, my advice could be useful to you. Nevertheless, I agree to you handing in your first article without showing it to me on condition that, whoever it may be among you who does it, you read it to your companions so that they may freely make their remarks. Be good enough to send me a copy of the published page.

2 - Rather than suggest to Father Vincens the topic he should undertake, I prefer that he let me know the subject he would like and the plan he intends to follow. It is then that I should obtain for him the merit of obedience either by choosing from several plans or by ordering him to go ahead.<sup>24</sup>

3 - I have written, I don't know to whom, that I was surprised Father Dassy wanted to set to work and redo a Month of Mary. There are already several by different authors; what is the use of risking not doing better or maybe of doing worse? I do not approve this project.

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<sup>22</sup> Bishop Luigi Frezza (1783-1837) had been Bishop of Chalcedon from 1828 to 1837. While he was Secretary of the Congregation for Ecclesiastical Affairs, he was co-consecrator of Bishop E. de Mazenod in 1832. He was created a cardinal in 1836.

<sup>23</sup> This letter is published in *Oblate Writings*, 9, pp.121-122. The Founder copied it here in its entirety.

<sup>24</sup> It was common thinking at the time that you gained the merit of obedience by having the superior order you to do something you had already proposed to do.

4 - I am far from being disposed to agree that you assign Father Baudrand exclusively to take care of the parish. If a missionary had to be appointed for this ministry, Father Baudrand should not have been chosen for it. To encourage vocations, would you like it said in the diocese that people join us to become parish priests? It is the superior of the house who is really the parish priest, he gets all the members of the community to help him as he deems fit to use them; the best thing would be to get this service done by taking turns. Still the fact remains that I do not want it said Father Baudrand is functioning as parish priest at L'Osier.

5 - Come to an agreement with Father Tempier, who functions [p. 60] as the General Treasurer, regarding the hymns.

6 - I did not have the time to read Father Pison's program; I shall not refuse to support his work once I have been able to assess it.

7 - I grant Father Baudrand the permission he asks me to give the Briggittine blessing to 2000 rosaries.<sup>25</sup>

8 - You acted very wisely in not imitating the extravagance of the gentlemen, your neighbours. One must do what is fitting and nothing further.

9 - Your opinion regarding the Brothers cannot be accepted in a Congregation. Certainly you must try them out and choose them well, but you must not do without them. On the contrary it is an abuse to get the service done by lay people, worse still by women. It could be tolerated only temporarily and the dispensation in this matter has lasted already too long. I wish you all the blessings of God.

The Archbishop of Chalcedon officiated at Vespers and Benediction.

Mr. Henri de Bonald<sup>26</sup> did me the honor of dining with me with his brother. Everyone knows the merit of this worthy son of the great philosopher Bonald. He adds to his many talents some proven religious principles. We found ourselves in agreement with the bishop, his brother, and with the Archbishop of Chalcedon, that there must always be some

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<sup>25</sup> In his diary entry of April 18, 1839, the Founder speaks of "blessing 2,000 rosaries." There is a rosary known as St. Bridget's rosary, which was begun and promoted by St. Bridget of Sweden (+1373). It consists of 6 decades and is privileged with special indulgences. The blessing of these rosaries, after the extinction of the Order of St. Bridget, was reserved to the Clerics Regular of the Holy Savior. The faculty is granted to other priests. Cf. Palazzini, *Dictionarium morale et canonicum*.

<sup>26</sup> Henri de Bonald (1778-1848) wrote many works, among them some defending the Jesuits.



people who put religion in second place and harbour in their heart feelings of bitter opposition, if not of hatred, for the clergy, all the while presenting themselves as followers of legitimacy. The Church is perhaps a legitimacy on the earth, and when this is disregarded I have very little confidence in the dedication we pride ourselves in for the other.

**May 10:** Departure for Digne in the stagecoach. I got Fr. Aubert<sup>27</sup> to accompany me. I did not [p.61] refuse to make this trip. I left behind the two prelates who do not have to leave until tomorrow. They kindly accepted my apologies because of the reason that compels me to go away before they leave Marseilles.

**May 11:** All day in the coach. We only stopped at Vinon<sup>28</sup> where Fr. Aubert, who was fasting, said the Mass that I attended. I was deprived of the joy of saying it because I was convinced that we would stop only at Oraison<sup>29</sup> where we would arrive long after noon. This route through Oraison, the Mees and Malijai is extremely nice. It is a garden that runs along the banks of the Durance. One feels more than sorry to see so much damage to this river which could easily be contained if people could agree.

The Vicars General of Digne had come to meet us on the road with a carriage about a half league from the city. This would not have been necessary had I arrived by day, but it was quite dark and raining. Arriving at the seminary where my lodging was prepared, they had me give Benediction of the Blessed Sacrament. Our first meeting with my ordinands thus took place at the feet of Our Lord.

**May 12:** Sunday. The ordination took place in the cathedral where we went in procession. I thought for a moment it would be difficult for me to officiate. My valet mistakenly brought my uncle's stockings and sandals instead of mine. He could not get the sandals on and I was surprised that my feet had swollen so much during the short trip. Finally the mistake was discovered and I made up my mind to content myself with my slippers. I was the barefoot bishop. The ceremony was none the less beautiful, 37 ordinands with 9 priests attending, and the faithful who filled the church were happy to have understood everything, so they said. Nothing less than the majesty of this magnificent ceremony was

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<sup>27</sup> Casimir Aubert (1810-1860). He was a native of Digne.

<sup>28</sup> Vinon-sur-Verdon, about 70 km north of Marseilles in the Var region.

<sup>29</sup> Oraison is about 25 km further north in the Alps of Upper Provence.

needed to catch the attention of all the children who were to be confirmed after the ordination; they were so pleased with everything they saw that they told the parish priest that they did not even notice they had not had breakfast. They would have been upset if, when their turn came, I did not speak to them. So, I tried not to be long, and yet fulfil their wishes. Between [p. 62] the ordination and the confirmation, I was not able to finish in less than six hours. I never find the time long when I am fulfilling the functions of my ministry, but I feared that others might think otherwise. Bondil, the Vicar General, told me he was so happy that the morning seemed to pass in an instant; Fr. Gariel, the pastor of the cathedral, was also extremely happy; he had never felt so much devotion at an ordination. Everyone who reflected on what they had experienced said the same thing. This is because major religious ceremonies are beautiful when done properly, and certainly there is no merit in doing them well, but there is great consolation in experiencing them and great happiness to see others enjoy them. It was said jokingly that old Bishop Miollis needed two days to get over it.

The entire assembly accompanied me to the seminary and I took leave of them at the door, imparting the pontifical blessing as the former bishop always did. I was asked to officiate at pontifical vespers, Fr. Aubert gave the sermon.

**May 13:** It was conference day.<sup>30</sup> I said Mass for the gentlemen gathered in the seminary chapel. Around noon I administered the sacrament of confirmation to some children from a rural parish who had travelled four hours on foot; I spoke to them in Provençal.

We visited the old cathedral. A quite beautiful church, well constructed, but it has fallen into disrepair. I went to confirm a sick child, to the great satisfaction of its father, a good schoolmaster who appreciated the value of the grace that his poor child received. On the way, I visited the bishop's palace, a frightful prison that I would not live in for all the gold in the world. The bishop would do better to stay at the seminary where he could easily find some rooms.

I paid a visit to Mr. de Roux de Beaucouise. I saw the Vicar General of Gaudemar, and I went to visit the Dean of the Chapter, Estays, in return for the visit of a delegation from the Chapter the day before. The dean is an old man, 95 years old. I enjoyed listening to him because I

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<sup>30</sup> Clergy meeting or ecclesiastical conference to study some point of dogma or moral, etc.

have always loved old people. He told us several anecdotes of his long life that I found very interesting.

**May 14:** Community Mass. I went to visit the house that is being built for the orphans. Mr. du Patis was the architect. [p. 63] Ms. du Patis is the daughter of the author of the letters about Italy. She is a very devout woman, but so crippled that she cannot bear to hear any sound, be it even slight, without falling into a swoon. She had come to Digne to take the baths, and she had to remain here. She built herself a country house where she likely will spend the rest of her days. The parish priest speaks no ill of her. She has already provided him ten thousand francs for his orphans' home. That is the kind of help that was needed to bring about such a large project in a region without resources. Providence also led him to meet a Polish woman and her daughter who poured all their possessions into this work. The priest has very shrewdly given the charge and title of superior to the young lady who will settle with her mother in the house.

I visited the Brothers' school, but did not have time to go to the Ursuline convent because Jordany and Bondil wanted to take me to the seminary country house. I went with them.

On returning I gave Benediction of the Blessed Sacrament in the seminary chapel, and since Fr. Superior insisted that I address the community, I accepted his invitation and encouraged all these Levites to love God, to love the Church and to love the souls redeemed by the blood of Jesus Christ. My talk developed these three thoughts.

**May 15:** I said Mass at 3:00 am and then left. Fr. Jordany accompanied me to the Mees, his former parish, where he showed me around the facility of the Brothers that he had founded there. We arrived in Marseilles shortly before midnight.

**May 16:** Dealt with the backlog of business. A letter from the Knight de Collegno who urges me to go forward with my travel plans. He offers me his house for the entire time I will be in Turin, for myself, my vicar and my servant. He does it so gracefully that I will take advantage of it. He is such a good friend!

**May 17:** Conference with Frs. Druilhet and Deschamps on establishing their Company in my diocese. They seem prepared to work as good religious, and I for my part am prepared to promote and protect them as they deserve. Fr. Druilhet especially did not hide his satisfaction.

Nothing more just. Their coming to Marseilles is of the utmost importance to them as a point of departure and arrival for Italy, and their services are of great value to me for the sake of my diocese. The establishment of the Jesuits in Marseilles is before God one of the happiest days of my episcopate. [p. 64]

Letter from Fr. Baudrand. He asks for permission to visit his mother, and at the same time he feels obliged to tell me that the novices are neglected in Marseilles and are exposed to the great temptation of boredom and discouragement. It kills me to tell our good Fr. A[ubert], he does not want to admit it. What can I say to what is common knowledge? What Fr. Baudrand wrote is what all the other Fathers and novices say. It is very unfortunate. If I could replace Fr. A[ubert] at the Calvary, I would send him to N.D. de Lumières with his novices, then he would only have them to look after.

**May 18:** Reply to Fr. Baudrand. Letter from the Archbishop of Vercelli, very friendly and captivating.

Number 3121 of *L'Ami de la Religion*, which reports the construction of the new church in Boulogne, made me think that people are more grateful there than here in Marseilles.

**May 19:** Letter from Mr. Gaultier recommending three Chaldeans who came to France to raise money.

Pontifical Office on the occasion of the Feast of Pentecost.

Fr. Druilhet, whom I had invited to dinner, did not arrive until he was about to leave for Lyons, since my letter was given to him too late. I wanted to recommend that he not send me any doubles<sup>31</sup> for Marseilles. This is the opinion of Fr. Barret<sup>32</sup> who gave me the idea of talking to Fr. Druilhet. This good Father, no doubt very virtuous, is without pretention, blind in one eye and has the face of a good man. It seems to me that in the beginning there would be drawbacks to sending only some *a pocos*.<sup>33</sup>

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<sup>31</sup> "Doubles": in the theater a double is one who stands in or plays the role in the absence of the main actor. This word is always taken in a pejorative sense. (Littré).

<sup>32</sup> Fr. Barret. According to the context this seems to refer to a Jesuit. This name, however, does not appear in the work of Fr. Burnichon: *La compagnie des Jésuites en France. Histoire d'un siècle, 1814-1914*. Paris, 1916.

<sup>33</sup> "A poco" is an unknown expression. In Italian we say "*persona da poco*" meaning "of little value."

Fr. Loewenbruck dined with me. It was to say goodbye. He leaves tomorrow very well disposed for the project he started,<sup>34</sup> and that the death of the Archbishop of Chambéry<sup>35</sup> obliges him to go monitor closely.

**May 20:** Letter to Fr. Féraudy announcing his appointment to the canon's seat made vacant by the death of Fr. Flayol.

Letter from Jauvat announcing the death of Fr. Brunet, curate at Aubagne.<sup>36</sup> My heart is heavy because he was a young and very holy priest.

But what deep sorrow to learn that Fr. Albini is again in danger. I do not know what to think. After the miracle [p. 65] of his first healing, a new imminent danger. What to do? Try a new forceful appeal to the Lord? The soul is oppressed, the heart torn. *Dominus exaudiat*.

**May 21:** Before my Mass in my chapel I gave the religious habit to three Brothers who are destined to serve the prisoners. They are the core of the association that we intend to create. I put them under the direction of Fr. Fissiaux, giving them the name of the Brothers of Saint Peter in Chains.<sup>37</sup>

My uncle caused us much concern today. He became extremely weak, his mind was wandering, he had no strength to drink or speak, and he was in a continual state of drowsiness. We were really alarmed, and were so concerned that we could not eat dinner. The doctors that we called did not seem very hopeful. What can you do for a 91 year old man? Wait. Thank God the wait was not long. The sick man broke out in a good sweat. We no longer see any danger, and after a day of anxiety we all went to bed at peace.

**May 22:** My uncle had a very good night. He is back to normal. This is really amazing. I thank God. I needed this relief because yesterday was very painful for me.

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<sup>34</sup> The project of establishing the Oblates at the Abbey of Tamié.

<sup>35</sup> Bishop Martinet died May 6, 1839.

<sup>36</sup> Abbé J.B. Edouard Brunet, born October 13, 1813, deceased May 20, 1839.

<sup>37</sup> Fr. Fissiaux is usually considered the founder of the Brothers of Saint Peter in Chains. The Industrial Penitentiary of Marseilles was opened March 7, 1839.

Letter from Fr. Bermond.<sup>38</sup> He has translated the *Life of the Venerable Paul of the Cross*,<sup>39</sup> he wants permission to have it printed after having some of our Fathers look at it. I doubt there is much interest in this life. I will examine it when I pass through Laus.

Letter from Fr. Rouvière.<sup>40</sup> He is overjoyed at all that God has done through his ministry in the holy missions.

**May 23:** Letter to Laus and Courtès.

**May 24:** Retreat day at the Major Seminary to prepare for the ordination tomorrow. I was very satisfied with the conduct of the seminarians. They are at ease with me, I spent recess with them. After evening prayer, I spoke to the community.

**May 25:** Saturday of Ember Days. General ordination at the cathedral. I ordained three priests, four deacons, two sub-deacons, etc. Two of the three priests are for the Congregation, Frs. Lucine Lagier and Perron.<sup>41</sup> The third, Fr. Gaduel, is for St. Sulpice. I am still in need for my diocese. I will have to wait [p. 66] for the ordination at Christmas to fill my needs.

**May 26:** Fr. Mouchel sent a business letter to Fr. Tempier. In the envelope with this letter there was a brief word about our misfortune. Fr. Albini no longer lives with us on this earth, there is no doubt about it. However, I do not have enough detailed information to share this great sorrow with the Congregation.

**May 27:** I should invoke our venerable Fr. Albini rather than pray for him. This is also what I did not fail to do. Nevertheless, this morning

<sup>38</sup> François-Xavier Bermond (1813-1889), became an Oblate on June 4, 1834; ordained on September 24, 1836. He was then at N. D. du Laus.

<sup>39</sup> Paul of the Cross (1694-1775) founder of the Congregation of the Holy Cross and Passion of O.L.J.C., beatified May 1, 1853, following the Brief of Beatification of October 1, 1852. Canonized June 29, 1867.

<sup>40</sup> Pierre Rouvière (1809-1875), became an Oblate November 1, 1837, a priest on June 24, 1838. He was then at N.D. de Lumières.

<sup>41</sup> Lucien Lagier (1814-1874) an Oblate on December 27, 1835, brother of Fr. Jean-Joseph, OMI; Frédéric Perron (1813-1848) entered the novitiate on December 24, 1838, was ordained a priest on May 25, 1839, and made final oblation on January 1, 1840.

I carried out the sacred duty of offering the Holy Sacrifice for him, which I will do again tomorrow and the day after.

Letter to Fr. Courtès to assure him of his preacher for the feasts of St. Magdalene and St. Louis. It will be Fr. Telmon.

Letter to the Knight de Collegno. I accept his offer to stay with him in Turin, and I have fixed the day of my departure for June 9.

**May 28:** Confirmation of a sick child in the city. Visit to the Clarist nuns. The Archbishop of Aix came to see me. I offered to have him stay with me. He had promised to stay with Fr. Andelarre. He will come and dine with me tomorrow accompanied by Fr. Jacquemet, his Vicar General.

**May 29:** High Mass of *Requiem* in St. Cannat for the victims of the earthquake in Martinique. It was magnificent. There were more than 400 musicians in this wonderful orchestra. Paganini<sup>42</sup> was there and was very pleased. As ill as he is, he could not express his pleasure but by gestures, which were nevertheless meaningful. However, he was very edifying during Mass. My niece, who was next to him, told me that from the Preface until the communion his attitude was that of a deeply religious man. I must add that I was surprised at the silence in this vast assembly during Mass. I noticed it especially between the *Pater* and the *Pax Domini*. You could have heard a pin drop. This respect for the sacred mysteries, which is not characteristic of musicians, is probably due to the recommendations made by the commissioners and the good spirit of the assistants, because it would not be fair to deprive them of their merit.

The Archbishop of Aix and Fr. Jacquemet his Vicar General dined with me.

Letter from Fr. Guibert. He gives me the official news of the death of our Fr. Albini. I transcribed his letter in the circular that I sent to all the houses of the Congregation. So I do not copy [p. 67] it here. The death of our beloved brother was that of a saint. He is one more blessed to add to the community of the Congregation that is in heaven. Great God, how large it already is and what subjects have been taken from us! Surprisingly, I feel more resigned than I had expected. I have no doubt this is through the intercession of our holy brother. May he also have pity on

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<sup>42</sup> Niccolò Paganini (1782-1840), famous Italian violinist, born in Genoa. Cf. also *Oblate Writings*, 18, p. 59.

the country that was his, and that waited for its conversion through his ministry.

Is it to try me in my sorrow that just today I was given a portrait of our youngest Brother Morandini?<sup>43</sup> Will the view of this blessed child, in whom we had hopes for the future of Corsica, and who alone in my thinking was to succeed Fr. Albini in the apostolate for his countrymen, make me waver in my resolve to humbly submit to the holy will of God? No, may His adorable will be forever fulfilled, and may all our projects, no matter how beautiful or good they seem, be thwarted if they do not fit into God's plan.

**May 30:** Fr. Magnan came. I'll tell him his destination later.

Letter from Fr. Loewenbruck. The Capitular Vicars of Chambéry will not likely change anything that exists. The Archbishop's death has left four fifths of his assets for the work of the missions together with his library which is valuable and significant. Based on some certain information it is assumed that the Bishop of Pinerolo<sup>44</sup> will be appointed archbishop. Fr. Loewenbruck thinks it would be useful for me to pay a visit to this prelate when passing through Piedmont, meanwhile Loewenbruck will do everything he can to prepare the way for carrying out our good plan and lead us to the desirable goal. This visit seems difficult to me, if it is to talk about the case in question, unless I give the impression of passing through Pinerolo by chance.

Letter from Bishop Menjaud. He will finally begin his retreat to prepare for his consecration.

**May 31:** Letter to Fr. Mille to announce Fr. Magnan and ask for Fr. Martin. I ordered him as I did in Aix to send me the notes on our dead within three months.

Letter to Fr. Pélissier allowing him to return to l'Osier.<sup>45</sup> I made some comments on his way of behaving at l'Osier. I established the principles [p. 68] that he and some others have ignored. It is a mistake to believe that when entering the Congregation we committed ourselves to only this or that. We committed to do all that obedience requires. Only sin is contrary to our Institute. All that is good, even when it is something

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<sup>43</sup> Luigi C.F. Morandini (1816-1838), a Corsican scholastic brother who made his oblation on November 27 1837 died in Aix on December 27, 1838.

<sup>44</sup> Bishop André Charvaz, named Bishop of Pinerolo (Pignerol) in 1834.

<sup>45</sup> Cf. *Oblate Writings*, 9, p. 125.



foreign to the main purpose of the Congregation, falls under the domain of obedience. The superior has the right to order it when he considers it appropriate to do so. These principles are indisputable and are followed in all religious orders and in all the other congregations. Thus we see in Rome parishes governed by Franciscan monks, Dominicans and even Bernardines. Are not the Barnabites parish priests at St. Dalmas in Turin, and in all the parishes along the Black Sea, did they not have Jesuits as parish priests? However, all these institutes and many others do not have pastoral ministry as their main purpose any more than ours does. Everywhere the superiors judge in their wisdom when and how it is right to take up by exception one or the other ministry that may not enter into the main purposes of their institutes; the subjects' duty is to fulfil with zeal and perseverance that which is prescribed.

I went to the Trinity for the closing of the Month of Mary, and since, because of the octave<sup>46</sup> there were sung Vespers before the Blessed Sacrament exposed, I thought it would have been unseemly not to attend the Office, which extended my session by one hour; we started at 6 o'clock and only finished at nine. The church was full so there is nothing to regret in staying longer.

**June 1:** Visit to the Prefect to ask for my passport.

**June 2:** The day was full. At 6:30 in the morning I went to the Congregation of Christian Youth<sup>47</sup> to say Mass in their chapel and to confirm 32 children who were prepared for it. I returned to the bishop's house in time to attend the Pontifical High Mass at the cathedral. I carried the Blessed Sacrament in the general procession after Vespers. That is all I needed to cure the lumbago that had bothered me for three days. [p. 69]

**June 3:** Letter to Fr. Guibert. I invite him to come and spend some time on the continent.

**June 4:** Confirmation at the cathedral.

**June 5:** Letter from ....<sup>48</sup> That is what the note I copied says. Really uncalled for. I do not have this thing present to say what this reflection

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<sup>46</sup> Friday in the octave of Corpus Christi.

<sup>47</sup> Fr. Allemand's Congregation of Christian Youth.

<sup>48</sup> Several words are scratched out. The context is unknown.

was about. It could be a moment of forgetfulness, as happens to persons who are given complete freedom. He would not probably have deserved such a reproach because of writing to the Bishop of Grenoble whom he is so careful to treat with consideration.

Letter from Fr. Mille. Edifying confirmation of Mr. Paranke.

**June 6:** Letter from Fr. Courtès. Letter to Fr. Magnan. Letter from the Minister granting me leave.<sup>49</sup>

Return of the veterinarian that I had sent to tell if the mare I sold had strangles. He acknowledged otherwise.

Letter from Fr. Guigues. Letter from Fr. Courtès. Letter from Fr. Magnan.

Pontifical Office. General procession.<sup>50</sup>

**Trip to Italy.** [No date, written after July 25, 1840]<sup>51</sup>

How to fill this gap? This journey was undertaken to visit the glorious tomb of our holy bishop Serenus and to get some precious relic of

<sup>49</sup> The Bishop had written to the Minister of Cults on May 22. When a bishop was going to be away from his diocese for more than a month he had to get permission from the Minister.

<sup>50</sup> June 6, Thursday in the Octave of Corpus Christi.

<sup>51</sup> Bishop de Mazenod was absent from Marseilles from June 9 until mid-August. He stopped writing in his diary for a few months. He resumed writing on November 9 in another notebook, the ninth. On this trip he stopped at Turin, Vercelli, Biandrate, Novare, Milan, Fribourg, the Abbey of Tamié in Savoy, N.D. de l'Osier and N.D. du Laus (Rey II, pp. 70-74).

The text that follows is found immediately after the entry of June 6, 1839, pages 69-73 of the eighth notebook of which the last 22 pages are blank. At the end of the text, the Founder says that in order to get more details on his visit to Biandrate one should read his pastoral letter on this visit. That pastoral letter is 15 printed pages and dated July 25, 1840. The title is: *Mandement... à l'occasion de la translation solennelle d'une relique insigne de saint Sérénus*. The transfer of the relics was announced for the next Sunday, August 9. This text, therefore, is surely written after July 25, 1840, but there is no clue that permits us to say when.

Fr. Rey writes four pages [II, pp. 71-74] about this trip in Italy and Switzerland with a five or six day stay on the return trip in the communities of N.D. de l'Osier and N.D. du Laus. During this trip, the Founder wrote to Fr. Casimir Aubert on June 24 (from Turin), to his uncle Fortuné on June 30 (from Novara), on July 6 (from Milan), on July 7 (from Stresa) and one letter to his mother on the same day.

his body which is preserved in the sanctuary at Biandrate in the diocese of Vercelli. It was, I think, a thought inspired by God, since it was such a success for the honor of the saint and the edification of the faithful both in the Piedmont and in Marseilles. I was distressed to see the memory of a great saint entirely forgotten in the diocese he had ruled with glory from the 6<sup>th</sup> century and I regretted doing nothing to repair the prolonged indifference. My predecessor, Bishop Belsunce, felt the same way when in ... he procured a bone from the saint's finger and established his feast in the diocese, but the Revolution, by dispersing the relics seems to have dispelled even the memory of what had been done to restore the memory of the blessed. Nobody cared any more about St. Serenus, except for some priests who recited the legend again after the reestablishment of the See of Marseilles; nobody even knew if there had been a saint of that name. However, he is one of the glories of our Church and I would have felt very guilty not doing everything I could to put him back on the throne he should occupy among us for as long as our Church remains. So I wrote to the Archbishop of Vercelli, Bishop d'Angennes, whom I had known personally [p. 70] when he was bishop of Alexandria. I wanted to know if the body of our saint really lay in his diocese and if our tradition was consistent with that of Vercelli. I was also trying to get a sense of the prelate's feelings concerning my wish to get from his generous charity a small piece of the relics that are honored at Biandrate. The response of Bishop d'Angennes could not have been friendlier. He confirmed what we knew about the history of our saint, and he invited me to start planning as soon as possible the trip I had told him about. So I decided to do it. I left on the steamer which brought me to Genoa. Fr. Tempier accompanied me on this pilgrimage. The Knight de Collegno was waiting for me at Turin. We went to his country house where we were received with the kindest hospitality for a few days. I confirmed several of his children, I paid my respects to the King<sup>52</sup> who invited me to dinner and placed me next to himself. One peculiar incident of this dinner is that the King was talking to me all the time about the meal, so that I could hardly eat. Upon returning to my friend, the Knight of Collegno, a few hours later I was obliged to have supper as if I had not attended a royal dinner. We laughed a lot about this joke. It is true that I made use of the good prince's benevolent disposition to speak with him of several useful

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<sup>52</sup> King Charles Albert I, King of Sardinia from 1831 to 1849, father of Victor Emmanuel II who brought about the unification of Italy in 1870.

things. I also told him about my nephew Dedons<sup>53</sup> to whom he showed himself well disposed.

I did not prolong my stay at La Vigna beyond a week, and I went to Vercelli to the archbishop, who received me with great joy. As I expressed the desire to say Mass, he insisted on vesting me in his finest silk cassock; he had me accompanied to his cathedral by some ecclesiastics of his house and soon several members of the Chapter arrived there to help me at the Mass that I wanted to say at the altar of St. Eusebius. The seminarians wore the episcopal insignia that the archbishop had given them. At the blessing of my Mass, the first assistant canon granted the indulgence to all those who had assisted at the Holy Sacrifice. It was probably by order of the archbishop, because he alone has the power to do it. All these honors were paid to my position with a remarkable eagerness and good grace. I visited the chapel of St. William where the body of the saint rests in a beautiful reliquary, and then I went back to the archbishop's house where the prelate continued to shower me with the warmest kindnesses. In Vercelli I met up again with the Count de Mella, my former classmate at [p. 71] the College of Nobles in Turin, who joined the canons of the archbishop's house to have me visit all that was remarkable in the city of Vercelli and among other things the magnificent hospital whose cleanliness and richness we admired. It is cared for by nursing sisters and directed by notable figures of the city. There are many seminarians, but I know not by what costly privilege the seminarians wear the red cassock, the archbishop not being a cardinal. We assisted, in the great hall of the archbishop's house, at a theological dispute, or examination if you want, that was carried out with solemnity, because we heard a very good Latin speech by the Vicar General and some arguments that were always preceded by the grounds for the argument, also in Latin, which emphasized the ability of the arguer more than that of the respondent. I was given the Vicar General's Latin speech, or at least a copy of this speech, which is in my papers. The archbishop would have liked to accompany me to Biandrate, but since in all the States of the King of Sardinia a triduum was to be celebrated in honor of the various saints of the royal family such as the Blessed Amadeus,<sup>54</sup> etc., the bishops were invited to officiate on those days in their cathedrals. The prelate apologized profusely and gave me his vehicle entrusting me to his private secretary. Two canons of the cathedral had preceded me to

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<sup>53</sup> The son of Emile Dedons, Bishop de Mazenod's cousin.

<sup>54</sup> Amadeus, Duke of Savoy (1435-1472).

Biandrate to do me the honors of the feast on behalf their archbishop, and to give me the authentic relic that I had come seeking. Notice of my visit was most likely given to all the parishes that were on my way, because entire populations gathered in the squares to see me and greet me. Some distance from Biandrate I was met by a large cavalcade that had come to escort me. I wanted to slow down my pace, but all the riders were opposed. So it was now as a prince that I arrived in the territory of Biandrate, where I was expected by the clergy, the magistrates, the National Guard and the people. I descended from the coach under a triumphal arch where an elegant altar had been prepared with the pontifical vestments that I was to vest in. The altar was surrounded by the clergy of the parish and the surrounding areas led by the parish priest and the two canons in full choral attire, whom the Archbishop had sent ahead of me. Assisted by these gentlemen, I vested and with cape and miter on I sat down on the chair which had been prepared for me. That's when the parish priest gave me a beautiful speech [p. 72] in Latin. After him, the magistrate made one in Italian. Mr. Mayor made another one and finally the prior of the penitents wanted to harangue me in his turn. I made it a point to respond to all these kind gentlemen in their own language. The procession set out, musicians in the lead, with myself under the canopy that I had to endure at all costs, and thus I headed for the church, blessing the crowd gathered along my way. We managed, not without some difficulty to get to the church which was not easy to enter. I first adored the Blessed Sacrament kneeling on the first step of the main altar, then we returned to the door of the church to climb to the upper chapel where the whole body of St. Serenus reposes in a beautiful reliquary on the altar, dressed in pontifical robes, miter on his head, and fingers covered with precious rings left uncovered by holes made in the gloves. At the sight of these precious remains, and kneeling before the great pontiff, my predecessor, whom I had come from so far to visit, I was seized with an involuntary emotion, but too strong and too visible not to be seen by everyone. I expressed all these things in the pastoral letter that I issued on the occasion of the transfer of the relics of St. Serenus. So, I refrain from repeating them here. In the evening when the church was closed, I advised the canons and the parish priest to open the reliquary to check the relics. Since the reliquary was to be opened the next day in the presence of the magistrate and the principal inhabitants of the place, it was prudent to ensure that we check before. They agreed to this, and it was with a real consolation that we certified that under the pontifical robes there was the entire skeleton, with all the bones tied with iron threads. There

was no objection to show the holy body in the state we had seen it. One can read in the report which was drawn up by the archiepiscopal commissioners how this recognition took place the next day after I celebrated the Sacred Mysteries at the saint's altar. The crowd was very large and their devotion admirable. What a shame, I said to myself, for the people of Marseilles when I could not satisfy the eagerness of all the faithful who presented their rosaries, their rings and even their handkerchiefs to have me touch them to the relics of the saint. The archbishop had given orders that I be given a considerable part of this venerable body. The [p. 73] Commissioners handed me the whole arm. It is I who desired that it be detached from the hand to let this visible part remain here where our saint is so gloriously venerated. I would have felt it indiscreet to consent to the deformity that would have resulted from the loss of the hand that is precisely one of the exposed parts of the holy body. We respectfully placed the relic in a box that was sealed on the spot with the Archbishop's seal. A procession was planned for the evening.

## November

[**November**<sup>1</sup> p. 1] : I have been scolded for having discontinued writing in my diary. I confess that I have not picked it up since my return from Italy, out of laziness and also a lack of time. I would need to be freer than I am in order to explain some of the events relating to the diocese or the Congregation. Since it is thought that even a simple listing of facts would be interesting enough in the eyes of those who urge me to continue, and because they attach such a value to it, I will try to force myself to do it, but I find it a real bother.

**November 9:** The Duke of Orleans<sup>2</sup> arrived. He landed at the Lazaretto<sup>3</sup> between 9 and 10 pm. That same night, the head steward of the Lazaretto wrote me the following letter: *My Lord, I have the honor to inform you that His Royal Highness the Duke of Orleans has just arrived at the Lazaretto. He has asked to hear Mass tomorrow<sup>4</sup> at 10 o'clock. We hasten to inform you about it thinking it would be nice if you would come to officiate in our chapel. I think you would please His Royal Highness and the healthcare management would be very grateful to you. A member of the management will have the honor of going to the bishop's house in the event that your Episcopal duties allow you to accede to our wishes. I have the honor, etc.* Signed: Sciamia, son, president for the week.

**November 10:** This letter was given to me upon my rising. I replied that I would be happy to attend the divine service in the chapel of the Lazaretto where I would go with one of my vicars general who would celebrate the Mass. In this way I reconciled the respect due to His Royal Highness and the proprieties of my rank. I sent the Canon Secretary Gen-

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<sup>1</sup> Notebook Ms No. IX. AGR JM.

<sup>2</sup> The Duke of Orleans was Ferdinand Philippe (1810-1842), son of King Louis-Philippe. He was married to Princess Helen de Mecklembourg (Cf. Diary June 3, 1837, in *Oblate Writings* 18, pp. 171-172. He had commanded a division in the Algerian Campaign.

<sup>3</sup> The Lazaretto was an isolated property where crew and passengers from countries infected by contagious diseases were kept in quarantine. Since the seventeenth century, the Lazaretto of Marseilles was in the St-Martin-d'Arenc neighborhood.

<sup>4</sup> November 10, 1839 was a Sunday.

eral<sup>5</sup> to have the chapel prepared as it should be. Two kneelers had already been prepared. He had one removed, and put the one I was to use on the Gospel side so as not turn my back to the prince who was to be in the gallery which faces the altar. Chairs were placed in the body of the chapel for the General, the Prefect, the Mayor and the administrators who were to attend the Mass. The Vice-President came to fetch me at ten o'clock [p. 2] with a vehicle. I had him get into mine with my two vicars general.<sup>6</sup> His followed us, carrying vestments and my sacred vessels, that I wanted my grand vicar to use at the Lazaretto. My vehicle entered as far as the door of the captain's house. The chairman and honorable administrators appeared at the door to help me down. After resting for a moment in the administrators' chambers, we went to the chapel. I first went to the sacristy and then went to take my place when I was told that the prince had entered the gallery. The General, the Prefect, Mr. Mayor and the honorable administrators entered from their side. When we were all in place, Fr. Cailhol, the Vicar General, assisted by the chaplain, came to the altar. I had my Vicar General, Tempier, on my left; he had said Mass before the canon announced the prince's arrival. Mr. Cailhol revered the altar, and then greeted me and the prince. I must say that these three bows were made with grace and dignity. He then began the Mass according to the rite prescribed when celebrating *coram episcopo*. During the entire Sacrifice, the deepest silence reigned among all these gentlemen who are unaccustomed to see the divine services celebrated in such an imposing manner. After Mass, we all went to the prince's apartments. His aide took his orders. I was called first. Fortunately for me the prince knew his instructions because the aide was about to have me enter his quarters and if I had set foot on the mat, I would have been in difficulty and would have had to undergo the same quarantine as the prince. His Royal Highness was quick to come to meet me in the gallery. After ten minutes of conversation, I took leave of the prince to allow time for those who would come after me. His aide-de-camp, the General, accompanied me to the bottom of the stairs. The Major General and the Prefect were introduced and I went to wait the end of the audiences in the administrators' lounge. The administrators arrived shortly after, delighted with the response that the prince had made to the speech of their president; they

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<sup>5</sup> Marc Cailhol.

<sup>6</sup> Fr. Tempier and Mathieu Cailhol.



began to gather his words to make them known [p. 3] to the public at the same time as the speech that had occasioned them. Returning....<sup>7</sup>

**November 11:** It is very difficult for me to find a moment to note the events of the day. This morning I confirmed an 84 year old man in my chapel, I gave First Communion to a young man of 23, I confirmed another young man of 18 and a woman of 23, plus some children from a boarding school.

Sister Magdeleine Geray<sup>8</sup> nags me to give some clear sign of my interest in the work that she takes so much to heart. I gave in to her urgent pleas. Here's what I wrote in her book: *The Bishop of Marseilles, desiring to give a new proof of the interest he takes in the work undertaken by sister Magdeleine Geray under the auspices of several bishops, for the establishment of retirement homes and asylums for the infirm old persons of the shrine, promises to pay annually the sum of 400 francs and to allow for four years that a collection be taken up in his diocese for the houses of this work, provided that subject to the above pension of 400 francs, he will be entitled to have a priest of his diocese welcomed in the houses in question. Marseilles, November 11, 1839. Signed: C. J. Eugene, Bishop of Marseilles.*

The good sister acknowledged on a sheet of stamped paper (this piece is in my red portfolio) having received from me the sum of 8,000 francs to represent the above mentioned allowance, a sum which I will relinquish to her even in the event the houses in question might cease to exist.

**November 12:** I received an invitation from the Chamber of Commerce for the dinner it will offer in honor of the Duke of Orleans on Friday, 15th of this month. My answer is clear. I will send it tomorrow.

I wrote to General Baudrand<sup>9</sup> to ask for the prince's orders, first to find out the hour [p. 4] he would receive me with my clergy, and then his intent for Sunday. General Sebastiani<sup>10</sup> had told me already, but I

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<sup>7</sup> The text of November 10 ends here.

<sup>8</sup> Magdeleine Geray, a woman very dedicated to Catholic works, was not a religious. The work in question here is an initiative of Bishop Charles de Forbin-Janson. Cf. Diary, August 17, 1838.

<sup>9</sup> General Henri Baudrand (1774-1848).

<sup>10</sup> General J.A. Tiburce Sebastiani (1786-1871). Cf. *Oblate Writings* 18, pp. 240, 285-286.

thought it was more suitable not to have an intermediary but to receive orders directly from the prince.

The Count de La Villegontier came to spend two days with me. He will occupy the apartment that Mgr Pacheco e Sousa, Bishop of Guarda in Portugal,<sup>11</sup> lived in for ten days. This good prelate, exiled from his diocese for six years, has been living in Spain since then. He had become linked to the fate of Don Carlos<sup>12</sup> and he exercised his episcopal functions in the countries conquered by the sovereign, following the armies and exposing himself to all the vicissitudes of the fate of these warriors. The king being obliged to go to France to escape the betrayal of Marengo, the good Bishop also took refuge among us. He is accompanied by a priest of Tolosa<sup>13</sup> called D. Francisco Aranguren and a Portuguese officer and a servant. These three persons and their servant arrived at the same time as Fr. Cremery, Vicar General of Amiens, who had come to ask for hospitality en route to Nice where the doctors had sent him to die. He was accompanied by a priest, his traveling companion, and a servant. That was seven persons. It was a change to the regular solitude of my table, and an exception to its usual frugality.

**November 14:** My answer to the Chamber of Commerce is a polite refusal, motivated by the impossibility of my being present at a banquet where the majority of the guests would transgress a sacred law of the Church in my presence. Too bad if some take offense. The principles are such. A private individual, who has only to answer for his actions can in a pinch attend these kinds of meals, though I should prefer he refuse. It would be easy for him not to touch the forbidden food and there would be no fuss, but the first pastor could not simply abstain, his strict duty would be to protest against a flagrant breach made by those he must educate, edify [p. 5] and correct as needed. My letter made this clear.

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<sup>11</sup> Bishop Joachim Joseph Pacheco e Sousa (1769-1857).

<sup>12</sup> Don Carlos de Bourbon (1788-1855), pretender to the Spanish throne. On the death of his brother Ferdinand VII (1833), Don Carlos affirmed his rights to the crown against those of the daughter of Ferdinand, Isabella II. The war between the Carlists and Cristinos (named after Maria Cristina, widow of Ferdinand, mother of Isabelle and regent) lasted from 1833 to 1840. Jean Leflon writes this: "Clergy and Catholics actively supported Don Carlos. The Cristinos and the Liberal government unleashed a violent persecution against them." See J. Leflon, *La crise révolutionnaire, dans Histoire de l'Eglise*, Fliche and Martin, vol. 20, p. 463.

<sup>13</sup> Tolosa, in Spanish Basque territory, in the Province of Guipuzcoa.

That is how it should be. Well, this will create a buzz! The bishop refused to dine with the royal prince. What audacity! Audacity is not the word. This is the holy independence of our great ministry. This is the freedom, the firmness, the equanimity of the successors of those who said from the beginning of the Church: judge for yourselves whether to obey God rather than men.

General Baudrand, aide-de-camp of his royal highness, replied that the prince would receive me and my clergy with pleasure on Friday, the 15<sup>th</sup> at noon, and he would hear Mass at the Cathedral on Sunday at 9 o'clock.

**November 15:** Having learned from the poster plastered on the door of the palace that I would say Sunday Mass at the cathedral, I found this notice very peculiar to say the least. Nevertheless, I am sorry not to be able to obey the polite orders of the mayor. If I had to say this Mass, I would have refused for the simple reason that they were foolish enough to announce it without telling me. Furthermore, that was never my intention, and the mayor will have to deal with being mistaken and misleading others.

This same poster announced that vehicle traffic would be stopped at ten o'clock precisely in the streets where I have to pass to get out of my house. I wrote to the Divisional Commander to remind him that by order of the police, I find myself stuck at home and unable to go to his Royal Highness at the time that he has indicated. I asked him accordingly to grant me a safe-conduct, etc. I took advantage of the occasion to complain of the impropriety of the poster. The Lieutenant General replied immediately and told me he would give orders that I be allowed to pass, and he apologized about the poster, saying that it was not issued by him. I knew this, so I hold no one responsible for this nonsense but the mayor or rather his advisors who are so hostile to the Church.

I went a little before noon to the Hotel of the Emperors, accompanied by my two vicars and my secretary. They let [p. 6] my vehicle pass, which proves to me that the Lieutenant General had given his orders. I went into the salon where we found some lieutenant generals, the Sub-prefects of Aix and Arles, etc. Shortly after, the room was filled with President Pataille,<sup>14</sup> Mr. Borelly, the Attorney General, a crowd of other persons and some military, the Prefect of Vaucluse, etc. The canons and

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<sup>14</sup> Alexis Simon Pataille, then First President of the Court of Appeals of Aix.

parish priests arrived. I had called them for that hour. Soon the cheers of the crowd and of the troops stationed on the Canebière and along the Cours announced the prince who had traveled the route from the door of the Lazaretto in Arenc up to the Canebière, mounted on his horse and followed by General Baudrand, General Sebastiani, the prefect and a large staff. The prince dismounted at the door of the hotel. I heard whispering in the sitting room that as soon as the prince arrived, they would call the general officers. I resigned myself unwillingly to this rather bonapartist etiquette that had been faithfully preserved under the Restoration. I had no doubt about it since de La Villegontier, who was Prefect of Rennes, even told me yesterday that when the Duke of Angoulême passed through Rennes, the clergy was called in third place, the military and judges having been called first. It seems that His Lordship the Duke of Orleans has adopted ways more consistent with the social conventions and habits of Catholic nations. The Bishop of Marseilles was called first. I walked into the sitting room where the prince was; he walked to the middle of the room where he waited for all the clergy to enter. I then approached him and said: *My Lord, the Bishop of Marseilles has the honor to present to your Royal Highness the Chapter of the Cathedral and the parish priests of his episcopal city, as well as the other members of the clergy. They share with him feelings of deep respect for your Royal Highness. Dedicated to order, they strive to have it reign in the midst of a religious population by their influence of peace and charity. The spirit that animates them is a sure guarantee [p. 7] that the benefits of the government towards the city they evangelize and especially the zeal of the King, your august father, for the sake of religion, finds them with grateful hearts. They will always make it a point to pay, together with their bishop, their pious gratitude by ardently calling down upon the King, the Queen, on your person, your august wife and all the royal family, the divine blessings that provide the consolations on this earth and lead to the happiness of heaven.*

The prince replied respectfully to this little speech which seemed to please him, since he had the kindness to call it excellent. It is too much to say, but I see how a prince in the present circumstances is on the spot when an independent authority, such as the Church, speaks to him. He feels so relieved when it says nothing to embarrass him that he can not help but thank it.

The prince asked for the speech I had just read, and when greeting me as I left, he said to me very gracefully: Sunday at 9 o'clock. He

probably already knew that I had refused the honor of dining with him tonight.

The receptions must have continued until three o'clock. It was time to go set the first stone of the great reservoir that will receive the water that the canal will bring us from the Durance.<sup>15</sup>

**November 16:** To teach our uncivil authorities that one does not come to a religious ceremony without me being informed of it, I thought it appropriate to write inviting them to come to the Mass that My Lord the Duke of Orleans will attend tomorrow at the cathedral.

On my way to the cathedral, where I wanted to review the preparations for tomorrow's ceremony, I was given two invitations from the prince who invites me to dinner with him tonight with my first vicar. I could have done without this courtesy. Should I refuse? On what grounds? Could I say that today is Saturday and I can not attend [p. 8] a meal with meat? I could say that yesterday. It was a public banquet and everyone knew the menu. There would have been a scandal to see me there. But today, it is the prince who invites me to his home. Shall I answer: Sir, I do not accept your invitation because you will serve meat? The prince could answer that I am rash to prejudge his intentions, that I insult him in return for his respectful attention, etc., that if there should be meat it would be for the military who are dispensed from abstinence, that there will be meatless dishes for all those who want to do their duty and that he will be the first to set an example of obedience to the laws of the Church. What would I reply if I were to incur this reproach? So whatever my fear about an offense against the laws of the Church which I might witness, everyone was agreed, including my uncle, that I absolutely could not refuse the prince's invitation. I will go, but here's my resolution: if, as it is only too likely that the table will be laden with meat dishes, I will not unfold my napkin to protest in an energetic manner, in view of all the guests, against the violation of the sacred precept of abstinence.

That's what I did, and the good effect that I expected of my resolution was obtained. Everyone noticed my action and understood fully what it meant. The prince himself, in front of whom I was and with whom I talked all during the dinner grasped my thinking so well that he did not ask why I was not eating; he did well not to because my answer

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<sup>15</sup> The canal was finished in 1847. Bishop de Mazenod made a speech at the inauguration and blessing of the canal July 8, 1847. It is printed in the volume of his pastoral letters.

would not have been slow in coming. General Sebastiani, to whom I made it clear after dinner that the bishops did not have the military's privilege, said that the prince next to whom he was sitting at table had pointed out to him softly that I did not unfold my napkin because it was a fast day. The President of the Chamber of Commerce and the President of the Commercial Court were close enough to see me, and that is what I wanted because it is to them [p. 9] that I wrote the day before yesterday refusing to go to their banquet. I nevertheless wanted to explain myself to them, so after the meal, I told them: you see, gentlemen, that there are many ways to protest. At this they expressed their regret at having been virtually forced to give their banquet on Friday. They had asked the Prefect to have the prince remain one more day so as to invite him on Sunday. The itinerary of His Royal Highness was irrevocably fixed, so they could not get it changed.

Apart from the etiquette of the Bonaparte regulations that were still in existence and observed at table, the prince made every effort possible to honor my ministry and the dignity with which I am invested. He spoke to me before speaking to all the dignitaries who were in his salon when he entered. After dinner, not seeing me following him as he went up to his residence, he had me called to join him, and those who were a step ahead of the *simple brigadier* bishop let me pass. At table he spoke a lot with me, etc. I note these peculiarities to say that I was not out of place at this meeting, where I went however only because of necessity. Nevertheless, I offered to God the boredom and annoyance that I felt, keeping in mind all the good that could certainly result from my being present.

**November 17:** It was the day for the prince to come to the cathedral. The church was decorated very appropriately; a prie-dieu had been prepared in the sanctuary for the prince and another for me. The prince was in the middle, I was on the Epistle side. The pontifical throne was decorated. The authorities were to be placed in the choir, the others in the middle nave according to custom. At 9:30 the prince arrived. I went to meet him at the head of the Chapter. The canons were wearing their capes; I was vested in the *cappa magna* and stole. The canopy had been prepared at the door. Four seminarians had brought it. The seminarians followed behind the Chapter. I climbed to the top of the stairs where the prince had stopped. That is where I addressed him in these terms: *My Lord, by coming to worship in His temple the God by whom kings reign, your Royal Highness solemnly testifies [p. 10] to a people that has re-*

*mained faithful to the true faith that the eldest son of the King is also a son of the Church.*

*This title, son of the Church, that the holiest of your ancestors found beautiful enough to enhance the splendor of his crown, adds itself still today to the respect the first pastor, the clergy and the faithful of the Diocese of Marseilles offer you in tribute.*

*It also claims our confidence in the zeal for the good of religion that you will be inspired with by the very well-known favorable provisions of the King, your august father, and the touching examples of your pious mother<sup>16</sup> whose virtues – admired closely, even before your birth, by the one who has the honor to speak to you – are for France a real protection.*

*It is our hope to arouse the interest of your Royal Highness as we receive you in this cathedral. The appearance alone of this building, so unworthy of the greatness of religion and the magnificence of its cult, will tell you quite well that another must rise up which is more consistent with its purpose in this great and beautiful city, which the religious sentiments of the people have nicknamed the Catholic capital of France.*

*The benevolence of the King already lets us hope for this new cathedral, the object of the universal desire of the people of Marseilles. If your powerful mediation, which we dare to call upon in the name of our diocese, could definitely assure us of this blessing to our faith, it would be with a real joy for all, that in a city gifted then by what best meets its noblest and purest moral needs, religion would retain for many centuries a monument that would bless your happy passage and glorify the royal munificence by the gratitude of the people. [p. 11]*

*Praying your Royal Highness to deign bring to the foot of the throne the wish so dear to Marseilles, we will unite ourselves with those that your filial piety, your affection as a father and husband, and your love for France will inspire you with here at the foot of the altar.*

The prince replied in a few words that he would be happy to forward our request to the king and see that the places of worship were worthy of the devotion of Marseilles. I can not say precisely what the prince said because I was distracted by the orders that I had to give.<sup>17</sup>

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<sup>16</sup> The queen: Marie-Amélie de Bourbon (1782-1866), daughter of King Ferdinand I of the Two Sicilies and Marie-Caroline, benefactress of the Mazenods. Eugene had known her in Sicily. Cf. *Oblate Writings*, 16, pp. 94.

<sup>17</sup> We find the text of the prince's answer on a separate sheet inserted at this place in his diary. Reply of My Lord, the Duke of Orleans: *My Lord Bishop*,

I forgot to say that the first thing I did when I went up to the prince was to present him with the holy water and to sprinkle the assembly. I would have done better to sprinkle the prince like the others. Thus did my predecessors when Louis XIV came to the cathedral (February 28, 1660); we did the same when the grandson of Louis XIV came (March 7, 1701).

The prince then entered the church. I took my place at his right according to the usual ceremonial observed by my predecessors. Arriving in the sanctuary, I indicated by hand the place the prince was to take, and I went to mine. Fr. Cailhol, my Vicar General, was on my right, Canon Lander on my left as master of ceremonies of the Chapter. My first vicar general was saying Mass, since I deemed the two oldest canons not capable of carrying out the ceremonies required during the Mass. So as not to shock them by calling to my side those who should come after them, I had the master of ceremonies of the Chapter help me. The prince remained standing until I made a sign that he should sit. We all sat after him while the orchestra played the coronation march.

Then the Mass began. I was kneeling on my kneeler. The prince stood in front of his. At the Gospel, my two assistants left and after having bowed to me they went to genuflect before the altar, bowed to the prince, mounted the altar to take two missals that were prepared there and simultaneously they came to have the Holy Gospel kissed by the prince and me. The canon who presented the book to the prince said to him: *Haec sunt verba sancta* and the prince, kneeling, respectfully kissed the holy Gospel. The vicar showed me the book without saying anything, and I said according to the rubric: *Per evangelica dicta deleantur nostra delicta*. After the bows the missals were carried to the altar and my assistants came to take their place at my side. [p. 12] The orchestra played during the entire Mass. At the elevation the drums beat "To the fields".<sup>18</sup>

After the first prayer before the communion of the priest, my assistants left again, and with the same ceremony as for the gospel, they

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*I will willingly bring before the king the wishes you have just expressed. I will be really happy if Marseilles can soon enjoy a better monument in harmony with the religious feelings of the population. I thank you for the wishes for myself and I will join in the prayers that you will offer for my family and for the prosperity of France.*

<sup>18</sup> "Drum or bugle call used for military honors." (Larousse)



went to get the instrument of peace<sup>19</sup> for the prince to kiss and a paten also from the altar for me to kiss, saying to each of us: *Pax tecum*. The prince, who at first knelt at the *Sanctus* and the consecration, had in the meantime stood up presumably because he could not stay in this position, because of the narrow military pants; he now resumed kneeling to receive the peace. He respectfully kissed the instrument of peace. After Mass the *Domine salvum fac* was sung in music, I said the prayer at my place. I then approached the prince to make him better notice the horror of our cathedral. "I told your Royal Highness that we had prepared the corpse, I'll show it to you naked so that you may remember our misery." I then had the front of the altar removed and the prince could then see the pile of stones and other coarse materials. He made a face of disgust and promised to be the advocate for our cause. He talked a few minutes with me on the need to construct a suitable building, adding that it would be even a way to stop much opposition and conflicts of opinions. I stressed this point by assuring him that the people of Marseilles, who look with indifference at projected improvements that they consider the advantage of the rich, would look upon the gift of a cathedral as a personal gift to each of them.

I accompanied the prince back to the top of the stairs followed by the Chapter; I offered him my last respects and received with his thanks the new insurance that he would be the advocate of my cause. I wished General Baudrand a good journey and returned to the choir to attend High Mass which was immediately sung by the Chapter.

[p. 13] **November 18:** I finally found the courage to make the trip to Gémenos where Cardinal de Latil<sup>20</sup> had been waiting so long for my visit. I had had the good fortune of having the prelate stay with me on his passage through Marseilles. He remained here eight days. I was happy to give him this sign of interest and this proof of friendship. He was very

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<sup>19</sup> In the ceremonial before Vatican II, the kiss of peace was habitually replaced by kissing a paten, or a cross, or some other holy image.

<sup>20</sup> J.B.M. Antoine de Latil (1761-1839) Bishop of Chartres from 1821 to 1824, Archbishop of Reims from 1824 to 1839. His attachment to the royal family led him to follow them into exile during the Revolution of 1830. He never returned to Reims until his death. The diocese was administered by his Vicars General.

Bishop de Mazenod was grateful to him because it was he who in 1818 as the first chaplain to the Count of Artois, brother of King Louis XVIII, had proposed the appointment of Fortuné de Mazenod as Bishop of Marseilles to the king.

appreciative of the warmth of my welcome. Having retired to Gémenos at his nephew's, Mr. Gaudin, I knew he would welcome my visit as the various letters he wrote to me let me assume. So today I went to spend the day with him. The cardinal's conversation interests me a lot because I love accounts of the past when told by a witness and a true actor. It is impossible to have the events more present than when the cardinal speaks, he remembers everything, no name escapes him, the least circumstances are present, it is, in a word, a recall of the scene when he narrates, and he always does. My visit gave him great pleasure. I left in the evening and arrived safely home to 10:30 in the evening.

**November 19:** I received a letter from the Internuncio which contained one for Cardinal de Latil. I had it brought to him right away. Bishop Garibaldi perhaps gives him some news about his resignation. The cardinal told me yesterday that he had sent it to the pope but had heard no more about it. He preferred to resign altogether from the See of Reims rather than expose himself again to appointing a coadjutor at the risk of being blamed like the first time<sup>21</sup> by people from the legitimist party. Yesterday I fought back this fear being surprised that he could even think such a thing. The very presumption of these exaggerated people to interfere in resolutions that are the domain of conscience should have determined the cardinal to act with complete independence of their prejudices and their injustice. [p. 14]

Letter from Fr. Guigues telling me what I already know, that is to say, the preparations for the odious apostasy of the mad man Gignoux. He wrote to forbid him to go up to the altar and he was quite right. I wrote to him myself inviting him to come to Marseilles, to try to have him return to his duty. The letter in which Gignoux expressed his criminal plan to me is a mixture of extravagance and folly. This is not the first time I had noticed that there was something disturbed in his mind, but this time it is the *nec plus ultra* of madness. There is nothing else that can excuse him of sin and what a sin! We'll see what he does.

Letter from Fr. Lucien Lagier, nice, full of great sentiments. It is written from Notre-Dame de Laus.

Letter from Fr. Courtès. He wanted to go to the Saintes Maries to give the mission with Fr. Bernard. The day after their arrival the raging sea exceeded the dykes. The whole region in turmoil appealed to heaven,

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<sup>21</sup> In early 1839 he had Mgr Gallard, Bishop of Meaux as coadjutor, but this man died immediately after his arrival in Reims.

and went in procession with the holy arm.<sup>22</sup> In fact the wrath of the waves calmed down and the sea returned to its limits. We can not say anything yet about the mission in a place where most people come to church only three times a year.

Letter from the Bishop of Gap. I did not open it, since I dread discovering some new source of trouble and anxiety. What a monstrosity! A bishop launches such an atrocious persecution against a Congregation that has done so much good for twenty years in the diocese he came to govern. I do not have the courage to begin the story of this heap of calumnies. The details can be found in our correspondence.<sup>23</sup>

**November 20:** Paid a bill of exchange drawn on me from Brugelette where I placed my nephew Eugene de Boisgelin.<sup>24</sup>

Letter to the French penitentiary Father in Rome to recommend Sister Magdeleine Geray who is seeking the approval of her work from the Pope as well as some indulgences. This good woman could have avoided making such a long journey for this, but Gresset explained that. [p. 15]

**November 21:** Today I consecrated the new altar of the Calvaire church. I dedicated it to the Blessed Virgin and St. Joseph. The box containing the holy relics was lined in red damask; this way of adorning the reliquary should be adopted for all the consecrations I do.

I gave a letter of recommendation for Fr. Ward, the penitentiary in Rome, to Sister Magdeleine Geray who has made up her mind to make the trip to have her work approved by the Pope and to get some indulgences from His Holiness. This good woman does not know a word of Italian, she does not know anyone in that country. Yet she has a letter from Mr. de Causans for the Ladies of the Sacred Heart where she no

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<sup>22</sup> Saintes Maries de la Mer, in the Camargue, in the delta of the Rhône, 127 km from Marseilles. The place had relics of St. Mary Magdalen, sister of St. Lazarus, St. Mary Jacobé and Mary Salome.

<sup>23</sup> Bishop N. Augustin de La Croix d'Azolette, Bishop of Gap from 1837 to 1840, asked the Oblates to leave the sanctuary of N.D. du Laus to put a diocesan missionary society there. He was promoted to the archbishopric of Auch December 4, 1839. His successor, Bishop Louis Rossat, practically drove the Oblates out in 1841, placing them under a personal interdict that extended to all members of the Congregation who presented themselves at Laus. See J. Leflon, *Bishop de Mazenod IV*, 368-369.

<sup>24</sup> The Jesuits had a prominent college in Brugelette, Belgium.

doubt plans to stay. Providence who inspires her with this confidence will probably give her success.

I answered Bishop Garibaldi to acknowledge receipt of his letter.

**November 22:** Letter from Cardinal de Latil. My letter consoled him amidst the troubles they seem to be giving him. The letter from Bishop Garibaldi, judging by what he said, was hardly to his liking; he thinks that his answer would not have pleased him any more. I do not know what this is about; He did not see fit to communicate it to me in writing.

Visit to the prefect to speak to him about the St. Francis Regis Charity whose request for a small subsidy was just dismissed by the municipality.<sup>25</sup> Yet it was only 600 francs. A mayor and councilors, who should attach some value to good morals, should not have refused to encourage dedicated men who have already legitimized a hundred cases of cohabitation and are in the process of legitimizing fifty more. I was very pleased with the prefect who fully shared my view. He also told me with great interest about the proposed cathedral and encouraged me strongly to strike while the iron is hot.<sup>26</sup>

Letter from Fr. Guigues. He is screaming for help. He confirmed the apostasy of the unworthy Gignoux.

Letter from Guibert. New pleas for the house at Vico. What trouble all these good Fathers give me! This is not reasonable. I wrote to the Abbess of the Clairs for her community to come to our aid by praying to God for the Congregation that is being so severely put to the test.<sup>27</sup> This is the best answer I can give to the indiscreet claims of our Fathers.

[p. 16] **November 23:** Letter to the Marquis Barthélemy.<sup>28</sup> I have owed him this reply since June. Letter to Father Chirac.<sup>29</sup> He deserved that I write kindly, as I did.

<sup>25</sup> Complicated sentence: The Municipality dismissed (rejected the request) of a small subsidy for this work. The Charity of St. Francis Regis worked to legitimize marriages.

<sup>26</sup> "Strike the iron while it is hot": "to profit without delay from a favorable circumstance." (Larousse).

<sup>27</sup> He is referring here to the difficulties concerning N.D. du Laus. We will publish that letter in the appendix of this volume.

<sup>28</sup> Marquis Sauvaire-Barthélemy, deputy.

<sup>29</sup> Abbé Augustin Chirac (1809-1874). Bishop de Mazenod let him leave his duties as curate to dedicate himself to the education of the Marquis de Barthélemy's children.

Letter to Fr. Guigues. In the absence of a missionary, I will do my best to send him a priest of my diocese to help in the mission.

**November 24:** Mass at the Calvaire for their Feast of the Presentation. Very uplifting gathering because of the number and devotion of the faithful.

Letter from the fool Gignoux. I gathered a few Fathers of the Society to inform them of this man's misdemeanors and to show them the letter of interdict I sent him. This unfortunate man has burned his bridges behind him.<sup>30</sup> He must have gone to the Bishop of Gap to sell out the Congregation as Judas sold his Master.<sup>31</sup> The situation is the same. The Pharisees, the priests –and I would not like to be forced to add the high priest of Gap – are assembled and are constantly plotting to crush this poor community at Laus of which they covet the alleged wealth; they take counsel to somehow find some means to achieve their ends. (Read the letters Fr. Mille and those of the Bishop of Gap about this.)<sup>32</sup> A traitor has come forth to deliver his mother to them by all sorts of calumnies that his empty mind and his detestable heart made him invent. It is a remarkable incident that aggravates the situation. Is there need of anything more to identify the author of this entire horrible plot which is impossible to describe? Deceit, malice, hypocrisy, abuse of power, hatred, jealousy, greed, injustice, cruelty, ingratitude, everything is brought together in

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<sup>30</sup> "Burned his ships": "to voluntarily remove all means of retreat when one is involved in something." (Larousse). In English we might say "to burn the bridges."

<sup>31</sup> In October 1839, Fr. Gignoux wrote three letters to Fr. Martel, Vicar General of Gap, to prepare the ground for his application to be incardinated in the diocese. He speaks of the malaise which, according to him, exists in the Congregation (October 2), of the need to audit the council minutes at Laus and the account books in which the Oblates would not have declared all the revenues, etc. (October 17 and 20).

<sup>32</sup> This correspondence has been preserved. For 1839 we have the following letters: Jeancard to the Bishop of Gap, October 15; Bishop de La Croix to Bishop de Mazenod, October 24; Bishop de Mazenod to Bishop de La Croix, November 6; Jeancard to Mr. Callandre, secretary of the diocese of Gap, December 15; Bishop de Mazenod to Bishop de La Croix, December 19, 1839. The tone is still courteous. Bishop de La Croix asks the Founder to find "an acceptable way" to shorten the term of the use of Laus by the Oblates. The latter replied that he finds no "acceptable way." The title deeds that he holds leave him the use of Laus for 29 years.

this unexpected persecution. Will God not take up the cause of innocence and truth!

I read the new letter from the Bishop of Gap. All the reasons I gave in my reply to his first letter appear to have made no impression on this forewarned, unfair and inconsiderate prelate; he asked me [p. 17] simply to hand over my titles to the possession of the house at Laus. I have to consider what I should do. I'm not decided to give in to this insolent injunction. I possess because I possess. I told him more than what was necessary for anyone, who has a basic idea of tact and principles of justice, to back off. If he wants to know more, let him attack me.

Letter from Fr. Vidal, rector of Cassis. He informs me of his brother's wedding. He also asks me for some explanation, that I shall be happy to give him.

**November 25:** Letter from Fr. Mille. New details about Fr. Martel.<sup>33</sup> Opinion of the parish priest of Gap on this man.

Letter to my nephew, Eugene. Letter of announcement from Donnemarie, Haute-Marne, from the Opoix de Mazenod family and the Baron de Bininger, Knight of the Order of St. Louis, the Legion of Honour and the Phoenix of Hohenlohe, informing me of the marriage of Céline Marie Sidonie Opoix de Mazenod with the Baron de Bininger, Knight of the Legion of Honour, Officer of Dragons. I should remember these names for when we have some invitations to send. I have not taken this precaution for other branches of the family, where to find them now?

**November 26:** Letter from Bishop Garibaldi containing a letter for the Bishop of Algiers about a Greek monk named Zogheb<sup>34</sup> of whom we should be wary.

Mr. Mourgues, Prefect of the Hautes-Alpes, came to see me. He shared all my thoughts about the trouble stirred up by the bishop about the community of Laus. He knows Fr. Martel whom he characterizes as he deserves. The prefect holds that Mr. Peix, in leaving the property of

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<sup>33</sup> Fr. Martel, Vicar General of Bishop de La Croix d'Azolette. It is he, it seems, who was particularly responsible for obtaining the departure of the Oblates from Laus.

<sup>34</sup> Joseph Zogheb. At first suspicious of the monk, Bishop de Mazenod later defended him, cf. Yvon Beaudoin, OMI, *Bishop E. de Mazenod and Eastern Christians in Vie Oblate Life*, Vol. 57 (1998), p. 211.

Laus to the incumbent,<sup>35</sup> it is the incumbent who owns and should own the property. [p. 18]

**November 27:** Letter from Mr. d'Huy,<sup>36</sup> the young man I welcomed with so much kindness and who had not spared me in the *Indicateur*<sup>37</sup>, a miserable newspaper of which he became one of the editors after leaving the Mission. He has the courage to ask me for 50 francs to meet his commitments.

Letter from Fr. Bernard. It seems that the timing of the mission at Saint Maries was not good. The people live at a great distance and cannot get to the exercises without much difficulty due to the large amount of water that floods the whole region.

Fr. Aubert will take care of writing to Fr. Honorat that he can count on Fr. Viala<sup>38</sup> to whom I will write to tell him to go to Lumières.

**November 28:** Letter to His Royal Highness the Duke of Orleans enclosing the memorandum to the King about the new cathedral to be built in Marseilles.

Letter from Fr. Mille. He tells me about Gignoux passing through Gap and his stay in Laus. He would like to excuse him because of his madness, but he did not allow him to say Mass and he did well. He asks whether in the present circumstances he, Mille, must go on a mission or look after the shrine.

Letter from Fr. Abbat<sup>39</sup> to excuse himself for not having been frank when speaking about the transfer of the curate he had asked me for.

Letter to Fr. Vidal, rector of Cassis, in response to his, but very polite and proper so as to make him comfortable with me.

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<sup>35</sup> Fr. Y. Beaudoin, the editor of the French text notes that the phrase is incorrect. It should read: The prefect holds that, since Mr. Peix left the Laus property to the one serving the place, it is the person of the incumbent who owns....

<sup>36</sup> Jules Marie d'Huy entered the novitiate October 31, 1838 and left before taking vows.

<sup>37</sup> There were two newspapers with that name: *L'indicateur du commerce*, established in 1822, and *Indicateur marseillais*, a general journal of advertising and property, by Dory from 1836 to 1839.

<sup>38</sup> Jean Viala (1808-1869), became an Oblate on January 1, 1839, and a priest the following November 3.

<sup>39</sup> Antoine M.J. Abbat (1797-1866) pastor of St. Joseph parish.

**November 29:** At 4:30 am a messenger from Gémenos brought me a letter from the parish priest who urged me to go to Cardinal de Latil who was seriously ill and had charged him to call me. Without a moment's hesitation and greatly troubled, I went to the chapel to say Mass, while they dressed<sup>40</sup> the horses. I got into the carriage immediately after. Arriving at Gémenos, I found the cardinal in a very alarming state. My presence gave him great pleasure [p. 19] and I was deeply moved, because he was very ill. The doctors from Aubagne and Marseilles that he had called thought he would not last the day. After speaking with him awhile, I administered the Sacrament of Extreme Unction. Then he wanted to receive the Apostolic Blessing and the plenary indulgence *in articulo mortis*. He answered all the prayers with great presence of mind. Based on what the doctor said, I expected see at any moment the onset of more alarming symptoms, to the contrary, a few hours later his pulse got stronger and the icy cold in his extremities disappeared. Would to God that the more skillful of the two doctors had recognized in the progress of the disease the end or the beginning, of a fit [of fever], but he thought he had avoided a stroke in the morning by the application of leeches and a strong bleeding; he saw the lack of urine which drew his attention to the kidneys; based on that he predicted a sphacelus<sup>41</sup> of this organ and certain death. The ignorant man! Death would not have occurred if he had been able to see the real disease and applied the only remedy possible, of which he was not even thinking. In this state of concern, all he could do was moan. The consulting doctor that he had come from Marseilles made the grave mistake of only consulting him, and judging only on the concerns of the village doctor who speaks well enough but did not make known to him any symptoms that he had not recognized himself and that would have led the doctor from Marseilles to recognize the presence of a malignant fever and nothing else. He therefore withdrew, leaving the young village doctor convinced that he had done well. The young doctor believed this and could no longer see clearly. The patient, who was still alert, felt his pain and while talking to me of great thoughts of eternity commented that in the past doctors sought to provide some relief to their patients but this was seemingly no longer fashionable. The doctor had gone to rest on a mattress in the living room. The patient's reflections, together with other considerations that occurred to me, made me [p. 20] resolve not to despair of the possibility of a healing and so I took it upon

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<sup>40</sup> Curry or groom a horse.

<sup>41</sup> Dry gangrene or necrosis.



myself to send for other doctors. The cardinal's nephew had gone to bed. I made up my mind and, despite the torrential rain at the time, I had the cardinal's coachman leave with a carriage to which he should hook up post-horses at Roquevaire to rush to Aix and bring back Mr. d'Astros whom I urged by letter to not delay for even one minute to come immediately to the patient. I had the doctor write to two other doctors in Marseilles to come on their own and I then recommended the matter to God. The coach did so well that d'Astros arrived at 9 o'clock in the morning. I was saying Mass at the time. We entered the patient's room together. He examined him carefully and did not rely too much on what the doctor from Aubagne was telling him. He especially questioned the valet, who had not left the bedside of his master for a minute since the onset of the illness. He understood that the cardinal's first discomfort was feeling cold, etc., and he concluded without hesitation that it was nothing more than a pernicious fever. All the symptoms that the other doctor tried hard to have him observe were considered by d'Astros as nothing more than the result of the presence of this illness. He withdrew with me to the living room to tell me that there was no question for him and all he feared was not being in time to administer quinine, the unique remedy, the specific remedy for this kind of illness. He waited with great impatience for the two doctors who were to come from Marseilles. He went repeatedly to the window anxiously awaiting them. Seeing him in this state, I told him to act according to his conscience. He took me at my word, and he replied that the consequences were too grave for him to follow standard procedures, that it was a matter of the patient's life, because a few hours' delay would inevitably be fatal. He had too much reason to fear that it was already too late, consequently he was [p. 21] going to administer the quinine, and was sure that the physicians from Marseilles would approve of his conduct. That is what happened. When Misters Ducros and Martin arrived in Gémenos, they talked for over an hour about the report of Mr. Bernard d'Aubagne, then they all together visited, examined, and questioned the patient; they then met to deliberate yet again. They asked me to come in accompanied by Mr. Gaudin. Mr. Ducros speaking on behalf of all the doctors developed at length the medical theory on this case and stated that the presence of a pernicious subinfrant fever was unquestionable and recognized by all, that it was only a matter of knowing whether the effective remedy to overcome the fever could be administered in time, and that they would give a stronger dose, but that that there was much fear of being too late to get the desired result. It was only too true. At least six hours would have been necessary

before the onset of the attack, and it became evident even before the doctors had taken their meal, immediately after they left the patient. These gentlemen left with little hope of finding the cardinal the next day when they agreed to visit him again at noon. Indeed the patient's condition worsened more and more. I did not leave him until his death. The entire night was spent encouraging him and stirring up in his soul sentiments which he certainly did not have trouble to enter. He knew his condition and it would be difficult to have more fortitude, be more detached from life. It was not only resignation and submission to the will of God. It was a real desire for death since he was able to assure me in all sincerity that the happiest moment of his life was that of his death. To shorten my work, I will transcribe an article sent to the *Gazette*<sup>42</sup> by an eyewitness. I wrote to the pope to let him know of the patient's condition. I also wrote to Bishop Garibaldi. The cardinal asked me to write to the Bishop of Nice<sup>43</sup> to have him send me the letters the cardinal might receive from Rome; he waited impatiently for them. It must have been the answer to his letter of resignation. That same evening he received two letters, he had one that had arrived from Bonneveine read to him, the other he did not read, but during the night he told his nephew to lock it in his office, and to read it after his death and burn it. This letter was from the Duke of Angoulême.<sup>44</sup> Had the cardinal recognized the writing and wanted to refrain from reading it in this extreme moment? I do not know. [p. 22]

Note taken from the *Gazette*. I guarantee the accuracy.<sup>45</sup>

*As he was about to leave for Nice, Cardinal de Latil felt slightly ill which convinced him to postpone his trip. The next day, November 28, this ailment worsened, he called a doctor who thought the state of the patient was disturbing enough to call one of his colleagues to help him. At the same time, the cardinal had someone write to the Bishop of Marseilles to ask him to come to him, to receive various communications he had for him, and to give him the pious care of his friendship. The Bishop departed immediately for Gémenos, and found His Eminence in danger of death; the doctors had already announced an imminent end. The prelate administered the last rites to the cardinal. The patient received them*

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<sup>42</sup> *La Gazette du Midi*, established in 1831.

<sup>43</sup> Dominique Galvano, Bishop of Nice from 1833 to 1855.

<sup>44</sup> Louis Antoine de Bourbon (1755-1844) the son of Charles X. After 1830 he lived in exile either in England or in Austria.

<sup>45</sup> In the manuscript the transcription of this article is in another handwriting.

*with touching devotion and with a calm and serenity that all present admired. He answered all the prayers and when Extreme Unction had been given, he asked for the plenary indulgence granted at the point of death. At this time he showed a great detachment from life, offering it with joy and with solicitude worthy of the goodness of his soul for all the people who had dealings with him; he spoke of his funeral, requesting the Bishop of Marseilles to take care of that task, and to see that it be simple and modest. His trust in God was unchanging, all his words attested to the inner peace he was feeling; he was even able to have a long conversation with our bishop about the business he had to entrust to him.*

*When his position seemed to improve and still leave some hope, the opportunity was taken to have doctor d'Astros of Aix, and doctors Martin and Ducros of Marseilles come in a hurry. With the arrival of these gentlemen, the illness having taken a particular turn, they thought it was a pernicious subintrant fever. They ordered the proper remedies and drew up a report which allowed some hope if the next attack did not overcome the patient's strength. Unfortunately, nature gave them reason to fear rather than to hope: in the night of November 30 to December 1, the fever became so high that it was evident that the cardinal would not survive it.*

*He was aware of his condition. He took advantage of his mind still being clear to give all those around his deathbed [p. 23] the most edifying witness that a dying bishop can give. He had all the members of his family come to him one by one; he blessed them and made some recommendations. For two days and two nights, the Bishop of Marseilles had not left the bedside of his illustrious friend, who spoke to him constantly and manifested a kind of need to have him at his side.*

*The cardinal putting his [arm] around the neck of the prelate to embrace him, thanked him for what he was doing for him, and then, asking for the pastoral ring he usually wore, he put it on his finger and begged him to keep it in remembrance of him. He spoke in the most touching terms of affection and trust to his nephew, Mr. Gaudin, with whom he was staying; he recommended to him the servants who had served him and took care of everything regarding his relatives. But what filled everyone with unspeakable edification was the way he responded to the sentiments of piety suggested to him by the Bishop of Marseilles. He did not limit himself to what was suggested, he went further; when told to renew the offering he had made of his life, he exclaimed that he was willing but that for his part this could not be very meritorious and that it was not a sacrifice for him. I say this in all sincerity, he added, the happiest mo-*

*ment of my life is that of my death. He was so little attached to the earth and all its vanities.*

*He [made] many touching prayers, then, as if performing a last duty, he prayed profusely for his diocese; he spoke of himself with deep humility; he also prayed for the universal Church. Then kissing the crucifix to which a plenary indulgence had been attached, he fell into agony, and about nine o'clock in the morning, he gently fell asleep in the Lord on Sunday, December 1. Immediately after his death, the Bishop said Mass in the room of the deceased, who was then vested in his cardinal's attire.*

All went well. After Mass I prepared to return to Marseilles. Mr. Gaudin was eager to have me look over the will and the accompanying notes. In these notes the cardinal recommended his heir to discuss with me to have [p. 24] his body brought to Reims. He asked me to accept a portrait of Pius VII, which shows me how I was in his thoughts and the friendship he had for me. Besides, he also showed me the confidence that my true dedication inspired in him when he was in danger of losing his life. In this he was not mistaken because I was tenderly attached to him, and I feel happy to have proved it to him to the end. He knew that I had this feeling in my heart when he was at the height of his esteem and power, and that I never availed myself of his friendship to ask him for any thing. When he was in trouble, I had to express my feelings openly, and it was without fear of compromising myself or, if you will, braving the consequences that could follow my actions that I invited him to come stay with me, where he could have settled down if he had so desired.

## December

**December 1:** As we were leaving Gémenos my coach overturned outside the gate and we must thank God that we escaped with only a few bruises. The delay caused by the breakdown of my vehicle made me miss the Office at the Calvaire that I was to attend this evening.

**December 3:** Mass at St. Martin on the occasion of the feast of St. Francis Xavier. Dinner with the Jesuits. Back to St. Martin for the sermon and Benediction.

I wrote to the Prefect asking for permission to transport the body of the Cardinal from Gémenos and to place it in a chapel of the cathedral until the government responds to my request to bring it to Reims to be laid in the tomb of the archbishops.

I wrote yesterday to Fr. Gros, the prelate's vicar general, to give him official notice of the prelate's death and to invite him on behalf of the Chapter to take steps to obtain the permission I had requested from the Minister. [p. 25] The prefect very politely granted me what I asked.

**December 4:** The cardinal's body, as I had decided, arrived at the door of the cathedral last night about nine o'clock. Fr. Cailhol, my vicar general, received it and had it placed on the catafalque that I had ordered to be put up in the middle of the church which had been draped in black.

This morning I celebrated the pontifical office, assisted by the entire Chapter. The parish priests and curates of the city were invited by me to go there individually, not as a parish body. The office was very solemn. After five absolutions prescribed by the Pontifical the body, which was enclosed in a box of lead contained in another wooden box, was transported to the mortuary chapel of the Bausset family<sup>1</sup>, where each day a Mass will be celebrated until its removal. On the pall that covered the casket were placed the episcopal miter, the stole, the cardinal's berretta and mozzetta and the red hat decorated with its tassels at the feet. These insignia are on the body in the chapel where we placed him. Thus I did

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<sup>1</sup> In the old cathedral there were several chapels. St. Peter's chapel was used for the burial of the Bausset family. Cf. Cas. Bousquet, *La Major, cathédrale de Marseille*, 1857, pp. 178-179.

everything I could to honor the person of a bishop and cardinal, and at the same time I carried out the duties that friendship required.

Yesterday I wrote to the Supreme Pontiff as follows:<sup>2</sup>

*Holy Father,*

*Two days ago I wrote to Your Holiness to make you aware of the serious illness of His Eminence Cardinal de Latil. We had little hope to see him come out of the danger which became serious because of the error of the first doctor, called from the nearby town, who did not recognize the symptoms of a pernicious fever, under the appearances and threats of a stroke.*

*I immediately administered the sacraments of the Church, I sent for three other doctors, among the most renowned of Aix and Marseilles, who recognized the mistake and gave the only remedy with little or no hope of being in time to neutralize the lethal effect of the third attack. Unfortunately the prognosis was true. The danger became gradually worse and yesterday, Sunday, December 1, the cardinal rendered his soul to God, about nine o'clock in the morning.*

*Your Holiness will learn with great pleasure that the Lord granted the illustrious patient a constant peace of mind, which he took advantage of to edify everyone by the great piety and fine feelings he demonstrated either when I administered the sacraments to him, or when, and that was very often, I suggested some pious thoughts, dictated by the circumstances. I assure Your Holiness that it would be difficult to die a more holy death. The edification I received brought great consolation to my heart at the loss of a friend and a prelate of so many merits. That is why I was not aware, so to speak, of the fatigue of two days and two whole nights at the bedside of the sick man who was comforted by feeling me close to him to fulfill for him the duties of my sacred ministry.*

*To honor as befits the eminent dignity of Archbishop and Cardinal, and even more to satisfy the duties of friendship, I decided that the body of the deceased would be carried to my cathedral where, after a proper funeral we will place the cherished remains in a closed chapel where they will remain until the government responds to my request to transport the body to the metropolitan church of Reims to which the Cardinal left a small souvenir with a donation of 6,000 francs.*

*Here then is what I thought I should explain to Your Holiness in giving him [p. 27] the news of the death of His Eminence Cardinal de Latil, Archbishop of Reims.*

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<sup>2</sup> Translation of the text the Founder wrote in Italian.

*Kneeling at the feet of Your Holiness, I ask for myself and my diocese the Apostolic Blessing.*

*With my deepest respect, Your Holiness's most humble and devoted son.*

**December 5:** Confidential letter to the Minister to forewarn him as much as I could of the intrigues of the cabal.<sup>3</sup>

Letter from Jeancard to Mille to warn him and to tell him what he has to do from his side with the prefect.

**December 6:** The madams or young ladies of Nazareth came. I tried to explain to them that they should stop the immense fund raising campaign they had undertaken that would do nothing less than undermine all the resources of previously established works.<sup>4</sup>

Just as the Vicar General was going to install the Greek priest that I had brought from Rome,<sup>5</sup> Mr. Sanachini and another person came forward to ask me to suspend the installation because, they said, they had received a letter from the Patriarch announcing the departure of a priest sent by him. I remembered what one should think of Danish assertions and very confident that this letter, which they did not show me, was forged in the fertile imagination of these gentlemen, I told them to be at peace. I was not a man to act with such disregard, that the priest that I had named would indeed be what I had made him and that if another priest arrived I would wish him bon voyage. The installation took place and the priest did not come.

Mr. Gaudin came to see me. I handed him the two letters that were sent to me for his uncle the cardinal. One was from the Minister of Justice and the other from Bishop Garibaldi. The latter contained other pa-

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<sup>3</sup> This letter was not copied into the register of the bishop's administrative letters. It seems to have dealt with the Laus business. The Bishop of Gap, had in fact written to the Minister of Cult, December 12, a letter in which he exposed the situation of Laus and said that the Bishop of Marseilles has "unsustainable claims in law." There is a draft in the archives of the Diocese of Gap.

<sup>4</sup> Bishop de Mazenod had written, December 3, "to the superior of the house called Nazareth" to protest against the contribution of 12 francs per year requested "for (her) work with the orphan girls." He had only given verbal permission for a collection.

<sup>5</sup> Flavianos Némé, a native of Daïr-el-Kamar (Mount Lebanon) belonged to the Order of the Priests of the Holy Savior. He was parish priest at St. Nicholas de Myre parish from 1839 to 1849.

pers. Although everything is finished with the death of the poor cardinal, Mr. Gaudin wanted to have these letters to complete the documents of the cardinal's affairs. It appears that the letters may concern the resignation the prelate had submitted. [p. 28]

**December 7:** Confirmation morning and evening. First Vespers at the major seminary.

**December 8:** Mass in the chapel of the Providence. A large and inspiring gathering. Confirmation of a small child from Etoile<sup>6</sup> which gave me the opportunity to say something useful to all present.

At 3 o'clock, baptism in my chapel of the son of Jacques Marbacher, the brother of Philippe my valet and Elizabeth the housekeeper of my house. Philippe and Elisabeth Marbacher were the godparents. It is out of consideration for this family of good people that I did the baptism and to show them my interest. The godfather and godmother had taken communion this morning.

Tonight I went to do Benediction<sup>7</sup> at the Congregation of the Ladies of N.D. du Mont. The priest wanted me to say a few words. They had prepared cantatas, etc. Many people were present.

**December 9:** Mass in the chapel of the Ladies of the Orphans. Despite a deluge like rain, the girls arrived faithfully at their chapel. I did well not to give in to those who would have deterred me from coming, out of excessive concern for me. Cailhol, who accompanied me, preferred that I address them at communion time; the retreat that preceded had disposed them to savor the inspirational words that I spoke to them. The Blessed Sacrament was there, it was Jesus Christ who spoke through my mouth and the well-prepared souls of these young ladies and the girls of the orphanage, who were also present, were equally touched as one could judge by the tears of joy they shed.

Letter from Bishop Garibaldi in response to mine informing him of Cardinal de Latil's serious illness. The Internuncio said in his letter that the envelope he had sent for the cardinal contained a brief from the Pope and his assent to the resignation from the See of Reims that the good

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<sup>6</sup> Society of Providence, called L'Etoile. It was begun in 1820 and from 1820 to 1848 was located at Place de Lenche.

<sup>7</sup> Benediction of the Blessed Sacrament.



Cardinal had sent to His Holiness and for which he had so long anxiously awaited the answer. [p. 29]

**December 10:** Letter from the unworthy Callandre<sup>8</sup> asking me again, on behalf of the Bishop of Gap, about my agreements with Mr. Peix.<sup>9</sup> If this fellow had even a semblance of tact and a bit of feeling, he would have declined to cooperate in any way in this work of iniquity which is covered with a coat of hypocrisy, but he is as unfair as his boss, the despicable Martel.

I told Fr. Zogheb of the letter the Internuncio sent me about him. I am inclined to believe that he is a victim of persecution by Patriarch Mazloun.<sup>10</sup> He spoke to me very sensibly about his case. I can not ignore how lightly they act in the offices of the Propaganda, and so I do not condemn Fr. Zogheb on their say so.

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<sup>8</sup> Bishop of Gap's secretary.

<sup>9</sup> The shrine at Laus, started after the appearance of the Virgin Mary to the shepherdess Benoîte Rencurel in 1664, was closed during the Revolution and became state property. In the early nineteenth century, the buildings adjacent to the shrine were purchased by the clergy of the Hautes-Alpes who gave them to the bishop. In 1818, Mgr de Miollis, Bishop of Digne, on which the Hautes-Alpes depended (the diocese of Gap, suppressed by the Concordat, will be finally restored in 1823 with Bishop Arbaud), asked Fr. de Mazenod to provide some priests of his congregation to live in the convent at Laus and to continue the useful work of this place of pilgrimage. The Founder went to Digne in September 1818, during his stay in St-Laurent du Verdon where he wrote the rule of the Missionaries of Provence. He then negotiated in person with representatives of the bishop, Mgr Arbaud, the Vicar General, and Fr. Peix, the pastor of Gap. An agreement was made on September 26 with Bishop Arbaud by which he entrusted to the Missionaries of Provence the custody of the shrine and the task of preaching missions. A lease was signed a few days later by which Fr. Peix, officially the owner of Laus, yielded for 29 years, starting January 1, 1819, the "house near the church of Laus and dependent properties...." By decree of January 6, 1819, Bishop Miollis canonically erected the religious house of the Missionaries of Provence at Laus and set no term for the duration of the community. See J.-M. Salgado, *The Oblates at Notre Dame du Laus (1818-1840)*. Rome, 1965, mimeographed text, 339 pages.

<sup>10</sup> Michel Mazloun (1779-1855), elected in 1833 under the name Maximos III, was "Patriarch of the Greek-Catholic-Melkites of the entire Orient, Alexandria and Jerusalem". See Joseph Zogheb, above at footnote 35, in November.

**December 11:** Letter to the Coadjutor Bishop of Nancy. It was started on the 23<sup>rd</sup> of last month.

Letter from Father de Géramb<sup>11</sup> about the subscription for the works of the Bishop of Algiers. In the name of the Trappist houses of which he is the procurator in Rome, he gives the sum of 500 francs.

The lawyer Lajard, having read my agreement with Fr. Peix, finds it unassailable. It should be protected even more by thoughtfulness than by the law, but this feeling is unknown to our opponents.

**December 12:** Letter to my mother. Letter to Tassy to tell him that it is a misfortune for me if his worker has spoiled the stone of my ring, but I will not allow him to replace it. Letter from Coulin<sup>12</sup> about the subscription for the Nazareth home.

Return of Fr. Bernard from the mission at Saint Maries. The season was unfavorable to give a mission in a place where people are at a great distance from the church, and the excessive rains added to the difficulties by the flooding of the Crau.<sup>13</sup> The result was as [p. 30] good as could be expected. All the inhabitants of the region responded to the invitations of grace beginning with the magistrate and the mayor, the customs officers, etc.

Fr. Martin wrote some delightful things to me about his mission in Dauphin<sup>14</sup>. I went to visit a priest of the diocese of Versailles who was about to embark for the islands<sup>15</sup> but fell seriously ill. My visit was of much comfort to the good priest. Letter from Philippe's parents.<sup>16</sup> Touching expression of their feelings.

**December 13:** Letter to Fr. Gros, Vicar General of Reims, to suggest he cover the cost of transporting the cardinal's body. Letter from the same. Response to mine in which I told him of the death of Cardinal de Latil. He thanked me on behalf of the clergy of Reims for what I did for his archbishop.

<sup>11</sup> Fr. François de Géramb (1772-1848), soldier and father of six children. He was widowed in 1808. In 1814 he joined the Trappists. In 1838, Gregory XVI appointed him Procurator General of the Trappists in Rome with the title of abbot, although he was not a priest.

<sup>12</sup> Fr. X. Alphonse Coulin.

<sup>13</sup> Plain of the lower Rhône, to the east of Camargue.

<sup>14</sup> Dauphin (Alps of Upper Provence)

<sup>15</sup> Probably the West Indies.

<sup>16</sup> Philippe: his valet. Cf. above December 8.

Visit of the Abbé de Genoude<sup>17</sup> on his way to Rome. He told me of his plan to bring back the Oratorians to entrust the colleges to them; they have several establishments besides Juilly and Sorèze<sup>18</sup>.

Letter from Fr. Dassy concerning the apostasy of Gignoux.

Letter from Fr. Telmon who reports on the beginning of the Alleins' mission.<sup>19</sup> He wants a uniform handbook for all our missions. He's right. One had been made, it was carried off<sup>20</sup>, and it has not been replaced. The mission goes very well.

Letter from the Minister of Justice. He informs me that the government agrees to the transfer of the cardinal's body to Reims.

Letter to Mr. Gaudin to share this news while advising him to wait for the response from Mr. Gros. [p. 31]

**December 15:** Mass for the men's society at the Calvaire. They were celebrating their patron's feast.

Letter from the parish priest of Lamanon,<sup>21</sup> an urgent matter about a mission.

Letter from Fr. Mille. New villainy from the gentlemen at Gap<sup>22</sup>. Fr. Martel wrote to him with the tone of a bailiff, Callandre and Chabran were the bearers; these madmen threaten us and their expressions mirror their feelings.

I went to see the prefect to tell him about the cathedral business. I also showed him the answer from the Minister of Justice about the transfer of Cardinal de Latil's remains.

I also went to see Mr. Surian and Mr. Reynard, our deputies, to get them interested in the cathedral project. I met neither of these gentlemen.

Letter to Fr. Telmon. An answer to all his questions.

<sup>17</sup> Antoine Eugène de Genoude (1792-1849), politician and writer. Widowed in 1834, he was ordained priest, while remaining a journalist and being elected a deputy.

<sup>18</sup> The Oratory had a famous college at Juilly (Seine-et-Marne), founded in 1638. Sorèze in the Tarn, where Lacordaire and the Dominicans settled in 1854 after the restoration in France of the Dominicans in 1840.

<sup>19</sup> In the Bouches-du-Rhône.

<sup>20</sup> French meaning not clear. Does he mean "it was lost"?

<sup>21</sup> Lamanon (Bouches-du-Rhône).

<sup>22</sup> "Gentlemen at Gap". The words are scratched out.

**December 16:** Sale of my carriage for the price of 500 francs.

Letter to Fr. Dassy sending him the reply of the Carmelite's Father General.

Letter to Fr. Jordany, Capitular Vicar General of Digne, offering to ordain the seminarians of his diocese if he will send them to me. My letter is very honest. These gentlemen deserve it.

**December 17:** The Coadjutor Bishop of New York<sup>23</sup> dined with me today and told me some very interesting things about America.

I put the 500 francs that Fr. Géramb gave me for the works of the Bishop of Algiers in the cashbox of the secretariat.

**December 18:** Letter from Mr. Drach.<sup>24</sup> His son is studying theology and still wants to go proclaim the Gospel to unbelievers.

Bishop Hughes, Coadjutor of New York, dined with me again after witnessing the determination of the many people that overwhelm me.<sup>25</sup> [p. 32]

**December 19:** Mass at the Bienfaisance in order to confirm the children who are being raised there. Instruction in Provencal, much to the delight of all these gentlemen who agree that we should not speak otherwise to children in this position.

Letter of Jeancard to Mille in my name to give him some rules of conduct.

**December 20:** Retreat at the major seminary to prepare myself for the ordination tomorrow.

Departure of Cardinal de Latil's remains for Reims. The Abbé Lepage accompanies him. The Chapter did an absolution and handed over the body that had been deposited in the cathedral.

<sup>23</sup> Ms. Neuw Hyorck. Bishop Jean Dubois, a French Sulpician, was Bishop of New York from 1826 to 1842. Mgr. John Joseph Hughes, an Irishman from the diocese of Cashel, became his coadjutor in 1837. He later became Bishop and then Archbishop of New York. At this time, Bishop Forbin-Janson was in the USA and passed through New York.

<sup>24</sup> David Drach (1791-1865), son of a rabbi. Converted to the Catholic faith in 1823.

<sup>25</sup> Visitors and beggars of all sorts.

**December 21:** Ordination of five priests. This day is memorable for me. It is on this day, 28 years ago that I became a priest.

Letter from the Bishop of Gap. New duplicity! He is careful to warn me that the Minister was informed of our business by the Prefect of the Hautes-Alpes, as if we did not know that he and his gang had spoken to him about it. He would like to avoid the odious business that weighs upon him. We will not be the losers in this matter.

Letter from Fr. Bise. He explains his position to me. He does not want to have to speak unprepared and wants to be allowed the time to prepare the topics that must be treated. His observations are correct. Why are they not dealing with this locally? I'll try to provide for it otherwise.

If ever Fr. Kotterer was tempted to complain, let the answer be the letter I wrote for him to the Bishop of Blois<sup>26</sup> when he forced my hand to get out of the Congregation:

*My Lord, I take the liberty to recommend to your kindness Father Kotterer. This priest is personally known to me, I even had him for a time under my direction. I can say that his manners were always pure and he is not devoid of talent. The testimonials he bears prove that he exercised the ministry of the Word successfully. I do not doubt that you can use him in your diocese where the superior of the major seminary's knowledge of him gives him the hope of being welcomed with kindness. I have every reason to hope that Mr. Kotterer will not make you regret [p. 33] the welcome that you will give him and that he will be more helpful to you than he could have been with me where it is necessary to understand and even to speak Provencal. Knowing your kindness and the good intentions of Mr. Le Duc<sup>27</sup>, I did not hesitate to applaud the plan of Mr. Kotterer to prefer the Diocese of Blois to any other, and I would ask you to take this young priest under your protection. The opportunities to write to you are rare, so I eagerly take this occasion to recall the feelings of profound veneration I expressed to you and that I am pleased to reiterate while recommending myself to your prayers.*

This polite letter did not get an answer, and I do not take offense; I am apparently less likely to take offense than a certain other bishop who complained that I had not responded to a letter that arrived after one of mine and that I thought was to warn me not to be deceived by an adventurer who had caught him. The Bishop of Blois, after all, did not

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<sup>26</sup> Mgr Philippe François de Sausin, Bishop of Blois from 1823 to 1844.

<sup>27</sup> Superior of the Major Seminary of Blois.

use Mr. Kotterer due to the lack of a position to offer him, according to what he was told.

**December 22:** Letter from Adrien Chappuis<sup>28</sup>, the most amazing one in the world. After expressing his feelings, which are those that I would expect from a man for whom I have done so much, he makes the strangest offer to which it will not be difficult to answer. He asked my consent to rebuff the intrigue of those who he claims have been working feverishly to remove my name from the list for Reims and that of Paris, which it is thought will soon be vacant. Chappuis seems to think that such a plot has already succeeded in keeping me away from Auch and Lyon. I would certainly not have doubted that they could have thought of me for Auch or Lyon, or that there were well-intentioned people who would take the pains to honor my person by removing me from this so-called advantage. If they had known my thinking and my principles, they would have had less worry. I declare frankly that one does not grant a grace or, as we say in the world, an advancement to a bishop [p. 34] by naming him archbishop. It is a real abuse of modern times. Perhaps it is because it is thought that archbishops have five thousand francs more than bishops, or because Bonaparte had made lieutenant generals of them while the bishops were only brigadiers. So there must be, in my judgment, other reasons to authorize a transfer, and I do not have enough self-esteem to convince myself that I am capable of doing more good in a larger diocese than in my little diocese of Marseilles.

Thus knowing well the kind intentions of the good and excellent Chappuis and his love for justice that moves him to rebuff the calumnies that are put forth to keep me away from the seats that jealousy or some other passion dread to see me fill, I will thank him for his good will and forbid him to do anything, either directly or indirectly, to foil the malicious men and put back on track proposals that I would be very determined to reject.

**December 23:** I went to get the prefect in my carriage to show him the second monastery of the Visitation that we would like to sell for a hospice for beggars. My goal was accomplished; the prefect was delighted with the locale and he finds it fitting for the purpose in question.

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<sup>28</sup> A lawyer in Paris who was formerly a member of the youth association in Aix.

The council of the Congregation met here to judge on the admission to profession of Father Perron<sup>29</sup> and Brother Roux.<sup>30</sup> The two subjects were unanimously accepted. Their oblation will be one of these days; they will have the numbers 82 and 83. Alas! Satan has riddled this family so formidable to hell, and there were no less than seventeen who were not found to be of the right weight and measure. They fell with the straw.<sup>31</sup> God grant that it is not to be burned. Besides these seventeen, eight others for good or weak reasons were dispensed, making a total of twenty-five to deduct from 82. There are 58 left of which ten have already received the award for their perseverance. The real workforce on the earth is forty-eight; of these forty-one are priests, three are Oblates in minor orders and four are lay brothers. This is the personnel of the Congregation at the end of December 1839.

**December 24:** Letter from the Secretary of the Commandments<sup>32</sup> of the Duke of Orleans. It is too comforting for our big project that I not transcribe it:

*My Lord,*

*According to the orders of the Duke of Orleans, I have the honor to inform you that when His Royal Highness communicated to the King, with the expression of his own particular interest, the memorandum you had him deliver to His Majesty, he also called the Minister's attention to the issue developed in this paper. It is the intention of His Highness to follow this case and not to lose sight of it whether or not the new events in Algeria recall him to that country.*

*Please receive, etc.*

Letter from Fr. Gros, the Capitular Vicar General of Reims. He agrees with me in response to my letter and he has a thousand francs for Mr. Gaudin to help with the costs of transporting the body of Cardinal de Latil.

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<sup>29</sup> J.J. Frédéric Perron (1813-1848), born in Bosco (Alessandria) in Italy, a priest May 25, 1839, and an Oblate on January 1, 1840.

<sup>30</sup> Jacques Nicolas Roux, born in 1817, an Oblate on January 1, 1840, a priest on July 3, 1842, left in 1844.

<sup>31</sup> This French passage is complicated: seventeen fell with the straw since they were too light, lacking in weight and size. This is an allusion to Mt 3:12.

<sup>32</sup> Secretary of the Commandments was the title of a prince's principal secretary.

Letter from Fr. Deveronico. He informs me that his stuttering makes it impossible for him to do the evening prayer. I am sorry that Fr. Courtès did not understand what this infirmity is. It would have saved the poor child much sorrow.

**December 25:** Pontifical Mass in the holy night of this day. My second Mass while the choir sang Lauds. Pontifical Office at 10:30, music, pontifical vespers, sermons, solemn Benediction.

Letter to Chappuis. I thank him for his goodwill towards me, but I tell him to do absolutely nothing either directly or indirectly to draw the Government's attention to me. I explain how without my knowledge I found myself in charge of the diocese of Marseilles, and I tell him of the refusal, even to the King, of any diocese, before my predecessor had put me in a position to have to accept a burden that I had always avoided. Once is enough and it was a small diocese that I created and have governed for fifteen years. The day I have a valid canonical reason to assert, I will seek to be released from it. [p. 36]

**December 26:** Brief from our Holy Father the Pope:

*Gregory XVI, Pope*

*Venerable brother, greetings and apostolic blessing.*

*It is with sorrow but nevertheless with gratitude that we received, venerable brother, your two letters by which you hastened to inform us first about the illness of our dear son J.B. de Latil, titular of St. Sylvestre and priest of the Roman Church, and then, three days later about his death. Our sorrow was no less than yours, but it was a consolation to learn from your second letter that during the last days of his life, the very pious cardinal, well aware and strengthened by the sacraments through your ministry, desired death with such religious dispositions and submission to the point that he was an example and an encouragement to virtue for those present. Moreover, we have not failed in our paternal love, to recommend to God the soul of the deceased by sacrifices and prayers so that the most merciful Lord remits him all that remains to forgive of human weakness. To you, venerable brother, we again say thank you for both letters mentioned above as well as for the services that you abundantly provided for the dying man. We humbly pray the Heavenly Father of mercies to reward you with abundant blessings, which also extend to the flock for which you care. Finally, as a token of our personal benevolence, venerable brother, we grant the blessing to you and to the flock already mentioned.*



*Given in Rome, at Saint Mary Major, the 18<sup>th</sup> of December 1839, the ninth of our pontificate.*

(In his own hand) *Gregory XVI, Pope.*<sup>33</sup>

Letter from Fr. Honorat. Details of the mission of Malemort; the beginning of the Bédoin mission.<sup>34</sup>

Letter from Fr. Courtès. He tells me some very strange things. Fr. Deveronico seems to have borrowed 200 francs for his parents and 150 francs for a prisoner. [p. 37] Such an aberration is unbelievable. I'll write to him about it.

Letter from my nephew Louis, from Vals-près-le-Puy.

Unexpected visit of Fr. Deschamps, rector of the Jesuits. He came to tell me that Father General is transferring him back to Avignon in order to continue the work he was doing there and that Fr. Pitron is named rector in his place. I ask pardon for Father General. He did not know what he was doing. He will soon become aware of it. A man as clever as Fr. Deschamps was needed to consolidate the nascent establishment of the Company in Marseilles. He had already earned much respect. I doubt that Fr. Pitron, despite his personal merit, will do as well as Fr. Deschamps. It is unpleasant when you have done so much to get ahead, to have the means to succeed taken away from you, especially when the thing is difficult.

**December 27:** My mother gave me her ticket on St. Lazarus which is a free gift for me to use at my discretion.<sup>35</sup>

I wanted to give a token of my appreciation for the good service and dedication of Fr. Fissiaux by appointing him an honorary canon of my cathedral. There is no one better than this young priest. Besides his ability to conceive all kinds of good works, he brings an unusual activity to manage them all together, but what I can not praise enough is the selflessness that keeps him from putting himself forward and the deference that he shows by undertaking nothing without consulting me and doing nothing but together with me.

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<sup>33</sup> Ms. Written in Latin.

<sup>34</sup> Malemort-du-Comtat and Bédoin (Vaucluse).

<sup>35</sup> March 14, 1837, Bishop de Mazenod had gathered some canons and priests to "advise him on how to get the money to liquidate a portion of the debt incurred during the construction of the church of St. Lazarus." It was decided to issue 500 shares of 200 francs by way of a loan repayable in ten years, without interest.

The major general and the prefect came to see me one after the other and I told them that if we get our cathedral, they could take the major seminary for a military hospital that the government has just approved. By buying the houses on Rouge street and being freed<sup>36</sup> of the old cemetery by the city, they could build a beautiful building for the five hundred patients they want to treat in the military hospital. In this way, everything would work out for the benefit of all concerned. I will talk to the general to get the Minister of War interested in our cathedral project which would be to his benefit. [p. 38]

**December 28:** Letter to Deveronico to reprimand him for the loans he allowed himself to make without the knowledge of his superior.

Letter to the Bishop of Digne (former)<sup>37</sup> in reply to the one this holy prelate wrote to my uncle in which he was so kind as to mention me.

Letter to the pastor of La Ciotat. I can not give him Carbonel, the parish of Aubagne is in too poor a condition.

Letter to the Bishop of Grenoble.<sup>38</sup> I kindly invited him to come stay with me. This is to ask forgiveness for taking so long to answer his last letter.

**December 29:** Letter to Mr. Gaudin informing him that Fr. Gros, Vicar General of Reims, has put a thousand francs at his disposal to cover the funeral costs of Cardinal de Latil.

I saw our deputy, Mr. Surian, again to recommend the case of the cathedral.

**December 30:** Drawing of the fifteen tickets for the loan for St. Lazarus.

**December 31:** Big reception for the clergy of the city and many other persons. The prefect wanted to inform me. He came to see me be-

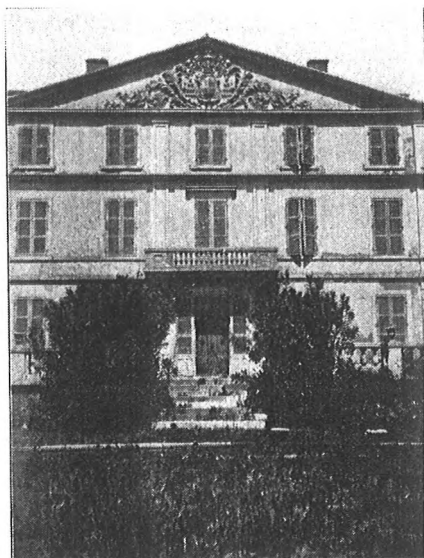
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<sup>36</sup> [Translator's comment]: The French editor, Fr. Y. Beaudoin has a footnote on the word "déssemparer" in the French text. He suggests it can mean "disabled" or "out of service". This would seem to indicate the cemetery was no longer in use.

<sup>37</sup> Mgr Bienvenu de Miollis, Bishop of Digne from 1805 to 1838. He resigned at the age of 86 in 1838 and retired in Aix. His successor was Bishop M.D. Auguste Sibour.

<sup>38</sup> Mgr Philibert de Bruillard, Bishop of Grenoble from 1826 to 1853.

fore I went to his place. I went nevertheless after he left me, as well as to the major general's, the field marshal's and the mayor's. This relieves me from running to them on New Year's day. What a chore!



Country house of the Bishop of Marseilles, bought by Bishop E. de Mazenod in 1839 (Cf. Diary, April 21 and 22, 1839)



Reverend Mother Emilie D. Vialar

Foundress of the Congregation of Sisters of St. Joseph of Apparition (1797 – 1856). Gaillac (Tam) is the birthplace of this Congregation. The Mother House was established later in Marseille, and Bishop de Mazenod approved the statutes of the new society.



Fr. Charles-Dominique Albini, O.M.I. Died in Vico, Corsica, May 20, 1839. (Cf. Diary February 28, 1839 (miracles); April 27 (sickness); May 20 and 29, 1839 (death); May 27, 1839, December 3, 1841 (holiness))



Convent of Vico, Corsica, where Fr. Albini died. His remains are in the Convent church.



## January 1840

**January 1:** I started my day before daybreak. During my Mass I received the profession of Fr. Perron and Brother Roux who had come to my chapel with the Fathers from the Calvaire and the novices.

And then began the grand general reception. It lasted all day. I had to repeatedly raise my heart to God to offer hHm the wearisome duty of my rank. As annoying as it is, there is a good side to be considered. It is a tribute to the head of religion in the diocese. A lot of people meet him. We exchange a few kind words. We spread a few advantageous opinions like the need for a cathedral, etc. [p. 39]

**January 2:** Letter from Chirac. The Marquis Barthélemy will work for me when it shall be necessary to take some steps for the cathedral.

Letter from the Knight de Collegno. He asks for information about Fr. Rossi.<sup>1</sup> This rascal had the courage to present himself to the Archbishop of Turin with his double title of apostate from the Congregation and fugitive from my diocese, to which he is supposed to be incorporated by excommunication from the Bishop of Cuneo, his Ordinary.

Letter from Fr. Courtès. The archbishop is very satisfied with the missions of our Fathers, and how could it be otherwise?

Letter from Fr. Deveronico. He vindicates himself from having borrowed for a prisoner. This is an alms that he made on behalf of a person who had given him the liberty to make it in her name when necessary. He explains less well the second loan. He says it is a good turn he apparently did on behalf of his parents. This is precisely what he should not have done. The rest of his letter expresses good feelings.

Letter from the Abbé Barbarin<sup>2</sup>, written from Saint-Sulpice seminary.

**January 3:** My mediation with Madam and Miss Meinier was unsuccessful. These ladies, too irritated by Mr. de Lescases' methods, no longer want to hear about him. It is therefore necessary that this man give up the hope of marrying the person he had seduced. She is determined

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<sup>1</sup> Joseph Rossi, born in 1800 at Demonte (Diocese of Cuneo or Coni), an Oblate on August 15, 1830, priest on December 25, 1830, left around 1836.

<sup>2</sup> L. Arsène Barbarin (1812-1875), a native of Marseilles who became a Sulpician.

to keep the child she has legally recognized, and she would prefer death to what she calls the terrible misfortune of becoming the wife of a man like Mr. de Lescases. I am responsible for giving this answer to Mr. de Lescases.

News of the death of the Archbishop of Paris.<sup>3</sup> I am really grieved by the loss of this prelate. We prayed for him at the family evening prayer. I will say Mass for him tomorrow.

Letter from Mr. Caire, our honorary canon.<sup>4</sup>

**January 4:** Mass for the poor Archbishop of Paris. Day of visits like yesterday. All our actions can be acceptable to God when we offer them to Him. It is out of duty that I do this drudgery. Besides, some good comes from this meeting of the pastor with his flock.

Here is the letter I wrote to Chappuis in response to his second letter. I would have preferred not being obliged to copy it, but Tempier reproached me for not having kept the first copy. Let's have patience and write: [p. 40]

*I hope, my dear son, that my letter will arrive in time to distract you from doing what your good heart inspired you to do thinking it would be useful or agreeable to me. You will have recognized my principles in the explanation I gave you of my conduct in the whole course of my ministry. I see things from a different point of view than you do. You see things humanly and your friendship would have you obtain for me what men here below usually seek. As for me I only consider eternity and I weigh everything by the measure of the sanctuary. I told you how without wanting it I became bishop of Marseilles. If I had been consulted I would certainly never have agreed to take up such a burden, yet you know from my position that I believe I would find it easier to fulfill the duties of my office in a diocese that I had actually formed, and where, amid the inevitable contradictions when it comes to reforming abuses and building a lasting good, I had so many elements of success that have not failed me in time of need. Under the episcopate of my uncle and during the short space of mine, I did things that no one could achieve in any diocese of France, and I do not think there is one that is less trouble to govern, thanks to the paternal means I used and to the spirit that I tried to inspire and nurture among the clergy. Also, the famous Mr. Frère told me this falk, how delighted he was with what he saw during the pastoral*

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<sup>3</sup> Bishop H. Louis de Quélen, died December 31, at 61 years of age.

<sup>4</sup> André Caire (1797-1856), native of Marseilles, was a priest in Paris.



*retreat he gave us, that he had never met such cordiality anywhere, such a way of being fatherly on the one hand, and filial on the other, so much ease, such abandon, a beautiful unity. Despite this I still find my burden very heavy. What would it be like if I had to start again elsewhere, and especially in Paris where a prelate who would do his duty would find insurmountable obstacles, violent contradictions and embarrassments of every kind? I also consider anyone who might want that diocese to be a fool and very unfortunate the one who would be forced to accept it. Furthermore, I would not exempt from sin the man so blind as to take any steps directly or indirectly to obtain a post so dangerous for his salvation because of the extreme [p. 41] difficulty of carrying out all the duties of a true pastor of souls. You know that such is our entire mission. Honors, consideration, etc., are only accessories that one needs to know how to despise. You see, my dear son, I open my whole soul to you. This will remind you of the time, when as witness to all my actions, you could read into my soul as into your own heart.*

**January 3:**<sup>5</sup> *The great inconvenience caused by the New Year's Day visits here which extend beyond January 1, because of our large population, made me stop my letter several times. I want to finish it today, if I can. I have sufficiently explained the merits of the case with which you were concerned out of friendship for me. I would add that the way taken also had serious disadvantages. What concern would the newspapers have with me? Would it not seem that they were writing under my dictation or my inspiration? That is enough to outrage stones. Anyone who would have the misfortune to use such a ploy to put himself forward deserves all the blame he would surely attract, but how unfortunate for the one who, with his whole soul, rejects any thought of elevation as I sincerely do. Moreover, if you still believed me more worthy or capable of performing so difficult a job, what would you have gained in this way? You would have caused murmurings, awakened jealousy, and aroused all kind of passions. The Government does not seek its inspiration in the pages of the newspapers. We must believe that it knows the merit of those it calls to such high office. A scheme may well sometimes deceive it, but would not the government tend to see an appointment that came from the newspapers as a plot? I would never advise taking this path when one wants to promote someone for a position of trust. As for myself, I repeat, do not follow that path or any other, because I do not consider myself fit*

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<sup>5</sup> A letter with no date, begun earlier and continued on January 3<sup>rd</sup>.

*for anything; I am hardly capable of the work Providence has given me. Indeed, finally, far from claiming anything or aspiring to further problems, I ask God every day to let me return to private life to concern myself only with my eternity, convinced moreover that I will be [p. 42] more useful to my neighbor by prayer than by all that my zeal inspires me to do for his good.*

*I hope, my dear son, that you will appreciate my feelings and that you will recognize their accuracy. It is my conscience that speaks, but it does not stop me from repeating my sincere gratitude for what your loving friendship inspires you with concerning me. It is truly a joy to my heart to find you good, sensitive, grateful, and I would be overwhelmed with happiness to see these natural qualities joined to the supernatural virtues which adorned your soul, that I cherished so much, in your early youth. This is what I unceasingly ask God, this is what I long to learn from you yourself when the heavenly light has dispelled the darkness that momentarily intercepted its rays. I live in this hope and I press you against my heart that still loves you with the same intensity and the same depth. Farewell.*

Letter to Mr. Berryer<sup>6</sup> asking him to join our other deputies in favor of our big cathedral project.

**January 5:** Letter to Fr. Maillard, provincial of the Jesuits. He apologizes because of the need to remove Fr. Deschamps. I see this as very unfortunate for the success of their foundation in Marseilles.

Letter from Mr. Gariel, pastor of Digne. He writes asking me purchase a lottery ticket for his work with orphans.

Letter from Fr. Gibelli. He uses his time well in the solitude of Vico. It is a small mission.

Letter from Fr. Guibert. He continues making visits in Corsica with the Bishop of Ajaccio.

I insisted that Matins and Lauds of the Epiphany be recited at the cathedral. I attended both by devotion to this great feast and to give an example. I preferred to dispense with the sermon not to unduly prolong the session. I will do everything to have the faithful celebrate properly the feast so dear to the gentleness which we have lost sight of. These are the kind of thoughts that I hold to strongly and will not give in on to anyone.

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<sup>6</sup> Antoine Berryer, a deputy.

**January 6:** Monday. A beautiful day and a full one for me. First, Mass in my chapel where all my family and my servants received communion. First Communion and confirmation of ten grownups. The ceremony over, I went to the St. Joseph hospice to confirm an epileptic, a sailor, and a big girl who made their First Communion today. Leaving this sad house where all the simple-mindes are gathered, I hurried to the cathedral to attend the solemn celebration of High Mass. After the Mass, I made my public adoration for half an hour, very comforted to see enough people at this Office that has been neglected until now. After dinner I went back to the cathedral to attend Vespers and the sermon. There was a procession of the Blessed Sacrament and Benediction. There were many people in the church, which gave me great pleasure because I see realized the hope that I had in mind when I ordered this feast to be celebrated as it is now.

Letter from the Bishop of Limoges,<sup>7</sup> confidential, for information on a subject of my diocese who wants to marry a woman of his diocese.

Letter from Mgr Sibour, Bishop-elect of Digne, inviting me to attend his consecration. His letter is formulated such that we have not been able to understand if it was to be present at the ceremony or to be an assistant bishop.

Letter of the pastor of Alleins<sup>8</sup> to thank me for the great good that the mission has done in his parish.

**January 7:** Another letter from C. God bless him. They have gone too far, and I'm afraid they will cause me some trouble, and even embarrass me, since I am very determined to persist in an absolute refusal to any proposal.<sup>9</sup>

Mass for the poor girls.<sup>10</sup> Fairly large gathering. The committee has been appointed. The affairs of this work thrive more and more.

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<sup>7</sup> Bishop Prosper de Tournefort (1761-1844), a native of the Vaucluse, linked to Aix and Portalis.

<sup>8</sup> Alleins (Bouches-du-Rhône)

<sup>9</sup> It is probably from A. Chappuis, former member of the Aix youth association, a lawyer at the Ministry of Finance in Paris. He wanted the appointment of Bishop de Mazenod to the archbishopric of Paris. Cf. *infra*, January 13.

<sup>10</sup> Is it the Nazareth, founded in 1837 for poor girls, to prepare them to become maids or domestic servants (See *Encyclopédie des Bouches-du-Rhône*, Vol. X, 1923, p. 548) or is it the one led by the Ladies of Nazareth? Cf. *infra*, footnote 28.

**January 8:** Letter from the Knight de Collegno. I sent him a copy of one of my letters to Rossi that will make it possible for the Archbishop of Turin to judge the matter and what he could do about it.

Letter to the Bishop-elect of Digne to accept his offer. I will go to Aix when he tells me. [p. 43]

Letter from the parish priest of Bonneveine. The feast of the Epiphany, celebrated on the 6th according to my recommendation, was most edifying. Both morning and evening there were as many people as on a Sunday, so the good priest is jubilant and with excitement tells me that they sang heartily *protector noster*<sup>11</sup> etc.

**January 9:** Letter from the pastor of St. Henry. The feast celebrated on the 6th was one of the most beautiful, the church was full all day. The number of people and the devotion were as great as on Christmas Day.

The parish priest of Cayols came to see me. The feast in his parish was as beautiful as it could be. He constantly had six worshipers and a much larger number of women, a full church for the Offices, and a very large procession.

At St. Julien, the event was as beautiful as at Cayols.

The pastor of d'Auriol just came to tell me as much about his parish. There were as many people in church as on a Sunday.

General Assembly at the bishop's house of all charitable works' committees, that is to say, the Refuge, the Cholera, and the Orphans. After having congratulated the ladies for the good they do in my episcopal city, I explained the purpose for which I had convoked them. It was to forewarn them about a very dreadful surprise. The Protestant ladies, jealous of the good the Catholic ladies are doing, wanted to copy them and so they formed an establishment for poor orphan girls. Taking advantage of this to attract Catholic children to whose parents they promise wonders, they lead the children into apostasy. Therefore it is no longer possible for Catholics to help such an establishment with their alms. And as the Protestant ladies have the audacity to show up at the doors of Catholics under the pretext that Catholics are begging at their homes, I served notice to the ladies on the committees of our works that they should decide that from now on it is forbidden to seek alms for their work among the Protestants. It will be easier then to deny the Protestants contributions for the maintenance of their institution. All these ladies [p. 45] understood

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<sup>11</sup> *Protector noster aspice Deus et respice in faciem Christi tui* (Ps 83), sung probably as a prayer for the bishop.

the importance of this communication and resolutions shall be taken in each committee to serve as a rule for all the members of the respective associations.

**January 10:** Letter from Fr. Mille. Some new details about the intrigues of the cabal. They wanted to ask, on behalf of the clergy, for Mr. Depéry as bishop.<sup>12</sup> Three candidates nominated by Bishop de La Croix were rejected by the Minister. It is possible that my letter has contributed to this rejection.

Letter from Mr. Pavy to recommend a schoolmistress to me and to ask me to write to the rector on her behalf.

Messrs. Mottet and Blanc came to ask me to stimulate a little the St. Francis Regis association which is not served with enough zeal by those involved.

Confirmation of a sick person in the city.

**January 11:** Letter from Cardinal Pacca brought by Mr. Loewenbruck.

Letter to the pastor of Alleins in response to his and to congratulate him for blessings to his parish by the grace of the mission.

Visit to the Refuge to show the place to the Prefect.

**January 12:** Mass at the Youth Congregation<sup>13</sup> on the occasion of their big feast. I returned in haste to assist at the High Mass in the cathedral.

Letter to the Bishop of Limoges to give him the information he asked for about Mr. Ludovic de Panisse.

Visit of the Papal Legate Pacca, accompanied by the famous Abbé De Luca. He is going to Paris to bring the biretta to Cardinal de La Tour d'Auvergne.<sup>14</sup> He leaves tomorrow. I regret not being able to offer him any courtesy, even though I wanted to oblige his uncle Cardinal Pacca in the person of his great-nephew. This excellent cardinal wrote me a charming letter and instructed him to give it to me, with his latest book

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<sup>12</sup> Bishop La Croix d'Azolette was appointed Archbishop of Auch, December 4, 1839. It is Bishop Louis Rossat who was appointed to Gap in 1840, replaced in 1844 by Bishop Jean Irénée Depéry, a friend of Bishop de La Croix.

<sup>13</sup> The Youth Congregation of Mr. Allemand.

<sup>14</sup> H.R.J. Charles de La Tour d'Auvergne (1768-1851), Bishop of Arras from 1802 to 1851, created a cardinal December 23, 1839.

*De' grandi meriti verso la Chiesa cattolica del clero, etc., di Colonia,* plus two beautiful medals, one in bronze representing the interior of the Basilica of St. Paul and the other, in silver, of his portrait. Madam. Mel-lingen wrote to me at the same time. [p. 46]

**January 13:** Letter from Patriarch Mazloun. He finally decided to write to tell me that he searched without success to get me a priest of his rite, but that he will eventually find one, etc. I no longer have need of one, my choice is made, the pastor is appointed and installed.

Copy of my reply to Canon Caire:

*It is with great regret, my dear Canon that I am late replying to you; it is not that I am insensitive to your attention, if I am still in time to thank you for your letter and for the greetings you so kindly offered me on the occasion of the New Year, I mean with regard to health and the grace of God. Accept also, my dear Canon, my greetings.*

*I had the pleasure of seeing your brother, the layman, the other day. It is he who gave me the sad news that you had instructed him to give me. Long ago I had lost all hope that we could keep this venerable prelate. We knew each other for many years, and I am very sad. I pray that God gives to the Church of Paris a worthy successor to the good archbishop. The whole Church of France is interested because the first pastor of the capital is the sentry closest to the enemy camp. That is the seat of impiety and the home of all evil doctrines. It teaches error with a loud voice, etc. What bishop would be up to the task of suppressing or at least neutralizing such disorders? My God! It is enough to frighten a St. Ambrose [p. 47] or a St. John Chrysostom.*

*And the newspapers have fun designating this one or that one. For my part I cannot explain from where this hail of odd and unexpected votes for me has come.<sup>15</sup> If I took them seriously, I would not have enough legs to flee. Oh! my dear Caire, if you have any friendship for me, withdraw into your heart the wish you let me glimpse, and wish me death rather than the See of Paris.*

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<sup>15</sup> Fr. Rey writes the following about this: "The candidacy of the Bishop of Marseille for the See of Paris was more serious than he thought when he wrote these lines A letter from the coadjutor of Nancy, Bishop Menjaud, dated March 4, assures him of this. 'One day, said the prelate, I saw your name on the list of candidates for the See of Paris Ah! Utinam! It would have been a delight for Paris, for the Church of France, and for the one who will always be truly yours'." (Rey II, p. 82, note 1)

*Adieu, my dear Canon, I recommend myself always to your prayers and those of your holy religious<sup>16</sup>, and I embrace you with all my heart.*

I was able to say that I cannot explain where this hail of votes comes from because it is inconceivable that all the newspapers, whatever their color, could have put forward my name as if they had any interest in me becoming the Archbishop of Paris. I expressed my thoughts in this regard in the letter that I have had copied. I would have to be out of my mind to think otherwise.

**January 14:** Letter to Fr. Mille. Among other recommendations, that he be wary of M.B.<sup>17</sup>, who having been influenced by the abominable conspiracy and scandal of the shady club of Gap and Embrun, could well join the treachery and perfidy.

**January 15:** Letter to Fr. Courtès. I propose that he call Fr. Deveronico to the mission at Lafare.<sup>18</sup>

Letter to the pastor of La Ciotat. I recommend to him a young man I am sending him for direction.

Dispute of the Greeks. They owe less on their church than they were saying.<sup>19</sup>

Letter to the Patriarch to thank him and to ask him to stop looking for a pastor. I have provided for one. [p. 48]

**January 16:** Blessing of the organ at St. Victor. A full church. The ceremony ended with Benediction.

**January 17:** Letter to Fr. Bernard. Congratulations on the success of the mission in Lamanon. Specific recommendation that he care for the Marquis de P. to whom God has given the grace to benefit from the mission.

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<sup>16</sup> In Paris, Canon Caire directed the Sisters of Notre-Dame and later the Ladies of St. Joseph.

<sup>17</sup> The Founder wrote "M.B.". It is possible that he is speaking of an Oblate who was friendly with the clergy of Gap, but we know of only two, who had left the Congregation, Frs. Gignoux and Pélissier.

<sup>18</sup> Lafare (Vaucluse).

<sup>19</sup> The church of St-Nicolas de Myre.

**January 18:** Letter to Cardinal Castracane<sup>20</sup> requesting him to authorize Fr. Zogheb to exonerate himself.

Letter to the Bishop of Nancy, currently in New York in America.<sup>21</sup>

Letter from the Minister of Cults, very favorable to the cathedral project.

Letter to Monsignor Garibaldi recommending Fr. Zogheb who is going to Paris; I explain the justice of his claim.

**January 19:** Called to Mr. Canaple's to hear his confession. This gentleman would speak to no one but me. It is with great pleasure that I went. Leaving his home, I passed by St. Charles to warn Bicheron to be ready tomorrow to bring the Holy Viaticum when I send word to him that I am with the sick man.

Letter to Fr. Courtès.

**January 20:** Confirmation in my chapel of a Protestant woman who had converted. I returned to Mr. Canaple to prepare him to receive the sacraments. They were brought to him while I was present. After he made his thanksgiving, I administered the sacrament of Confirmation that he received with reverence and gratitude. I went back for dinner. Just as I was getting up from table Fr. Mie came to suggest that I go to confirm a sick child that had just made its first communion in bed. I accepted the invitation since it was my duty to do so. This is how a bishop passes his day in a city like Marseilles.

Letter from Fr. Pierre Aubert in which he asks me to remove him from the house in Aix. The reasons he gives convinced me to do it immediately. I have written to him via Fr. Telmon who will bring him my letter tomorrow morning and replace him, despite the void it will cause me here. [p. 49]

**January 21:** Assembly of the pastors for the report on the casual.<sup>22</sup>

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<sup>20</sup> Grand Penitentiary. Bishop de Mazenod had known him in 1832, when the prelate was Secretary of the Congregation of Propaganda.

<sup>21</sup> Bishop Charles de Forbin-Janson made a preaching tour in the United States and in Canada from October 1839 to September 1840.

<sup>22</sup> Casual: the total of the stole fees from the parishes.



Bishop Wykerslooth<sup>23</sup> de Schalkwyk, Bishop of Curium, dined with me with one of his cousins and his secretary. He told me some very consoling things about Holland, where he is the only Catholic bishop, including the fact that there are a million Catholics in this kingdom, which is almost half of King William's subjects. The prince begins to understand that he was very foolish to play Belgium as he did.<sup>24</sup> It nevertheless gives all the places to the people of his sect, who are more powerful, but not the richest.

**January 22:** Letter to the Provincial of the Jesuits.<sup>25</sup> I do not hide the wrong he did in removing Fr. Deschamps; my letter is polite, but says what must be said.

Visit to Nazareth, to the Ladies of the Holy Sacrament and others.

Meeting of pastors to complete the business started the other day. The meeting lasted from 2:00 until 7:30 pm. I in no way influenced their deliberations. It was a matter that was only of interest to them and the rest of the clergy. All I had to do was to bring up the rate of the casual to get their views on what would be most advantageous to do. It is a fact that there is no city of any significance where the clergy's casual is much higher. It has to be in proportion to the wealth of the inhabitants, and it is only for the rich class that I wanted an increase so that it would be easier for me to put a few more curates in the bigger parishes that have a real need. The low casual hindered me a lot in making these placements. Is it not fair that the rich provide us the means to provide for the spiritual needs of all? This year, the curates did not get 900 francs of casual nor did the pastors get 1,000 francs. There was no way to increase the number of sharers. With the process we have adopted, we increase the perquisites of the city by fifteen thousand francs without making much noise. Therefore I will be able to place some more curates. [p. 50]

Letter from Fr. Martin. Most interesting because of the details he gives me about the missions he has done. I wish I could copy it in its

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<sup>23</sup> According to several authors the name could also be written Wijkerslooth or Wijkersloot.

<sup>24</sup> Play: gamble or venture. Belgium had been attached to the Netherlands in 1814, under the Protestant King William I of Orange, who reigned from 1815. His inept policies led to an uprising in Belgium and to its independence in 1830.

<sup>25</sup> This letter of January 21<sup>st</sup> was copied into the Register of administrative letters.

entirety. Let this letter of January 21, 1840<sup>26</sup> be inserted into the history of the Congregation, so that if the Lord brings someone in its bosom who wants to understand how a faithful account of all that the missionaries did, etc. it can be useful for the edification and the honor of the Society.

Letter from Fr. Bernard. Very comforting for the new details he gives about the mission of Lamanon.

Mass in the Cholera chapel<sup>27</sup>, closure of the retreat given to the women who work there. Many communions.

Same day, confirmation of Italians in the church of the Calvaire, instruction in Italian to the large assembly.

After the ceremony, returned to the Cholera to sing Vespers, hear the sermon and give Benediction.

Letter from the Duke of Orleans. I do not have time to copy it. It is a courtesy of the prince. He sends me a copy of the letter that the Minister of Cults wrote to him in response to his recommendation to build my cathedral. These two pieces are very interesting and show the willingness of the government to favor my favorite project. I see with pleasure that this important matter is moving along well.

**January 27:** Letter to the King to dissuade him from appointing to the Diocese of Gap a man who follows the errors of Bishop de La Croix.

Letter to the Minister of Justice on the same topic.

**January 28:** Propagation of the Faith Council meeting. The results this year are very satisfactory. See the details in the report.

The superior of Nazareth house<sup>28</sup> asks me to add another director to her house.

<sup>26</sup> Many of Fr. Martin's letters to the Founder have been preserved, the first is this one of 21 January. He was a member of the Laus community. He said that the Oblates preached 6 missions in the Diocese of Gap in 1839-1840. He also speaks about the case of Laus and concludes saying that the King is thinking of Bishop de Mazenod for the See of Paris.

<sup>27</sup> Chapel of the house for Cholera Orphans.

<sup>28</sup> Bishop de Mazenod speaks of the Nazareth Ladies in his Diary on December 18, 1838. It is, apparently, the community who ran the Nazareth asylum that welcomed the slave girls bought by Father Olivieri on the market of Alexandria in Egypt (Rey II, p. 310).

**January 29:** Mass at the first Visitation monastery.

Letter from Mr. C [oulin] asking me to remove him from Nazareth. He explained his thinking better when he visited. I concluded [p. 51] that I will examine carefully how these ladies understand their annual vows of obedience, poverty, etc. I need to enlighten myself on this point because it seems absurd and unacceptable to me that during the year the superiors, in the name of obedience, can dispose of the members' assets in a way that would compromise them when at the end of the year a member no longer wished to renew her commitments.

**January 30:** Letter to the Duke of Orleans to thank him kindly for sending me a copy of the letter that the Minister of Cults had written to him, and that he included with the one he kindly wrote me on this occasion.

**January 31:** Mass for our dear Father Suzanne. The years do not diminish the memory nor the regret of his loss.

## February-July

[p. 51] **February 1:** Visit of Miss Daniel. Her dedication to Mr. Coulin made her fear that Miss Dormoi, superior of Nazareth house, might have warned me about him. She told me that she had provided a lot of money for the Catechism Society and was willing to do more. I knew this, but I now understood better how much this girl was infatuated with Mr. C[oulin] and biased about everything he does. She is without a doubt among those who provided the money Mr. C[oulin] needed to make the pleasure trips he permitted himself under the guise of health.

**February 1:** A third young lady from Nazareth presented herself this morning to complain again about Mr. Coulin and asked permission to confess to someone else. She confirmed the incredible claim that the priest requires his penitents at Nazareth: 1- to see him as infallible in the tribunal of penance; 2- that they authorize him to use their confession matter when he sees fit. Her testimony on everything else is consistent with what Mademoiselles Dormoi and Bonneval told me. What a tyrannical abuse of power!

Indignant letter from Mr. Coulin who has the audacity to make the most absurd accusations. This letter demonstrates the ingratitude and wickedness of this man whom I have always treated with kindness.<sup>1</sup> We see on every line that he intends to hurt me. His is a troubled mind that I have sympathized with until now, but after so much craziness it's time I treated him with the indifference that he unfairly presumes me to have. [p. 52]

It is not worth recalling his conduct towards all those who have had some dealings with him. His ingratitude towards Mr. Chaix<sup>2</sup> should have given us an idea of what we could expect from him, had we not already known what to expect from such a difficult fellow, whom I do not yet want to believe is ill-intentioned.

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<sup>1</sup> F.-X. A. Coulin, born at Cassis, Diocese of Marseilles. He was a novice and an Oblate scholastic from 1819 to 1822. Ordained a diocesan priest in 1824, he was for a long time an curate at Notre Dame du Mount, while being very active in the charitable works. He remained on good terms with Bishop de Mazenod and corresponded with him until 1861.

<sup>2</sup> F.-H. Chaix, born in 1867 [*incorrect date in French footnote*], was Vicar General of Marseilles when he died on March 11, 1837.

**February 2:** Blessing of candles at the cathedral. Installation of the honorary canon that I named recently. He is the good Mr. Isnardon<sup>3</sup>, a veteran priest, a good man.

**February 3:** Reply to Coulin's impertinent letter. As busy as I am, it will not hurt to keep a copy:

*I delayed, sir, until tonight to respond to the outrageous letter you sent me yesterday. I hoped that remorse would lead you to retract it. This letter shows me the extent of the feelings you harbor in your heart and proves to me in fact that I was wrong not to treat you the way that you assume very unfairly that I have so far. Always favorably disposed to you, I attributed to your hotheadedness the wrongs for which I should have often reproached you and I nonetheless had a genuine affection for you that made me overlook many improprieties in favor of your good intentions that I liked to point out to you. Now I understand more about your heart. You treat your bishop as you treated Mr. Chaix. I will try to not let it bother me too much. But so that I will not eventually end up sending you to spend a fortnight at the seminary to learn the duties that you fail in too easily when you dare to write to me moved by your bad mood, please refrain from sending me your letters. You can correspond directly with my Vicars General when you have some business to transact, which will not prevent me from giving you in due course the advice I recently recognized you badly need. I greet you.*

**February 4:** Letter to the Bishop of Le Mans<sup>4</sup>, sending him also one that Father Vaures<sup>5</sup> gave me from Sister Geray.

Letter from Mr. Bautain<sup>6</sup>, very complimentary. He sends me 200 francs for the needs of the Diocese of Algiers. [p. 53]

**February 5:** Mr. Coulin<sup>7</sup> has returned to his senses. He wrote the following letter to my vicar general:

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<sup>3</sup> Jean-Baptiste Isnardon, curate at the cathedral and honorary canon. Deceased in 1842.

<sup>4</sup> Mgr J.-B. Bouvier, Bishop of Le Mans from 1834 to 1854.

<sup>5</sup> Ms: Vore. It is probably Fr. François Vaures, OFM Conventual, who Bishop de Mazenod will meet in Rome in 1845. Cf. *Oblate Writings* 17, p. 168.

<sup>6</sup> Louis E.M. Bautain (1796-1867), priest, professor at the Faculty of Arts at Strasbourg and professor of moral theology at the Faculty of Theology at the Sorbonne. He was one of the main representatives of fideism.

<sup>7</sup> Coulin's name is scratched out everywhere on this page.

*... 1- I feel the deepest regret for having written my letter of 1 February, I agree that I have done wrong and I want and sincerely promise not to commit again a similar offense. 2 - I disavow every thought and every feeling expressed in this circumstance or others, that was contrary to the submission, devotion and affection that I have always preached and that I want to continue to practice and teach; 3 - I beg His Grace to forget any and all displeasure I have caused him and I'm committed to work and do everything in my power to make him forget them by my good conduct; 4 - I eagerly desire to get closer to the heart of my bishop, promising to inform him of everything, to consult him in everything and to seek what is good only under his inspiration; 5 - I ask His Grace to do me the favor of burning my letter of 1 February and date my behavior from that day, forgetting everything that has preceded it. Finally I strongly hope to get what I ask, bearing in mind the generous way His Grace treated several priests who had the misfortune to forget their duties towards their first pastor. With this confidence, vicar general, I present myself to His Grace?....*

In view of this letter, I kindly welcomed Mr. Coulin and forgot all his wrongs.

Letter from the Archbishop of Aix inviting me to attend the consecration of the Bishop of Digne. He says he would like to use this meeting to take up the affairs of our churches with his colleagues. I will think it over.

I do not have the time to report the trouble that the second monastery of the Visitation gave me today. I had to spend more than three hours in the convent parlor to learn about the hubbub these good nuns have caused because of some very wise decisions of their superior, my vicar general. The councilors urged me to use my authority to intervene. The result of my visit was the removal of the superior and the choice of Sister Dalmas, superior of the first monastery, to come and act as superior in the second monastery as sister-in-charge according to the rule that foresees this case. [p. 54]

**February 6:** Mass and confirmation at St. Barnabas and the Grey Nuns. I still found the inscription: "Oh, harsh eternity" that I had requested be corrected at my last visit, but no, they stubbornly insist on leading these poor girls by servile fear; it would soften their heart too much to let

them hope for a blessed eternity. The principles of Mr. Receveur<sup>8</sup> continue in this association. His successors did not hide it; it's by terror that they claim to lead souls.

On my way back from St. Barnabas, I went to the first monastery of the Visitation to arrange for these good religious to temporarily give me their superior whom I will send tomorrow to the second monastery as sister-in-charge to act as superior until we find another.

**February 7:** The Bishop of Babylon<sup>9</sup> and the Bishop of Tripoli<sup>10</sup> dined at my home with Mr. St-Yves. The Bishop of Tripoli has only fifteen Catholics in his diocese and not a penny to live on in this diocese newly established by the Patriarch Mazloun. He came to France to raise money, unbeknown to the Congregation of Propaganda<sup>11</sup> that had told him to return to Asia. This prelate is still young and was ill-advised, because it is a weak recommendation to present oneself under such auspices, and that was merely from looking at the signatures of those who gave him a certificate to attest that he is a bishop and destitute. This certificate was issued by our Greek pastor and Father Joseph Zogheb and some other Orientals who know him. The Bishop of Babylon also knows him, but I did not see that he had signed the certificate; it was well that he had not, so as not to compromise himself with Propaganda with which he has already had some troubles to resolve.

Mgr Trioche, Bishop of Babylon, proposes to spend two months in Marseilles. He has many old friends here. I have heard that when these old acquaintances meet him in the streets, wearing no other distinctive sign than his pectoral cross, they address him – to the detriment of his present dignity due to their poor education – with the familiar form of “you” and do not [p. 55] pay him the courtesy and respect due his position. A curate, taking his cross said, “What have you there?” It must have

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<sup>8</sup> Antoine S. Receveur (1750-1804), founder of the Society of Christian Retreat, which includes priests and nuns, also known as Gray Brothers and Grey Sister. The Founder spoke of these religious in 1837, Cf. *Oblate Writings*, 18, pp. 220, 222.

<sup>9</sup> Bishop Laurent Trioche, from Marseilles, had been appointed Bishop of Baghdad. Bishop de Mazenod judged him severely in a letter to Bishop Barnabo on January 28, 1853.

<sup>10</sup> Bishop Tetungi, Greek Catholic Archbishop of Tripoli and Syria.

<sup>11</sup> At this time, the Catholic Churches of the East “depended” on Propaganda. The Congregation for the Oriental Churches was established by Pope Pius IX in 1862 “within the Propaganda”; in 1917, Benedict XV made it “autonomous”.

taken much restraint on the part of the prelate to repress such impertinence. I would have wanted him to reply, without anger but with dignity, this cross is the sign of the distance there is between you and me in the holy hierarchy of the Church.

**February 8:** Letter from Fr. Courtès, satisfying news on the mission at Lafare.

Today a bailiff appeared at my door to serve notice of Sister Marie Caroline Tesseyre's<sup>12</sup> protest against the abuse she had to endure, etc. I did not want to see the bailiff nor receive his notification. Tomorrow I will find the source of this act of extravagance. I find it hard to believe that the sister who had been removed has gone to this extreme; but rather, I suppose that her brother, the lawyer, is the one who devised this new way of doing things.

**February 9:** Pontifical Mass at St. Victor. Great music. The huge crowd filling the church behaved well. I also officiated at the pontifical vespers and gave the Benediction. I did not attend the procession, which takes place in the underground church.

Upon leaving I went to administer the sacrament of confirmation to a child who was dying in the house for juvenile prisoners. There are already 45 children in this house between the ages of 10 and 18. It is painful to see this early degradation; we expect much from the assiduous care that I give these poor children through Mr. Fissiaux and Mr. Margaillan<sup>13</sup>, his assistant. Already some of these children are showing the good effects of the religious instruction they receive.

**February 10:** Letter to Sister Dalmas to let her know about Sister Marie Caroline's writ.

Letter from Fr. Guibert. He so admires his seminarians, and his colleagues that he is not afraid to tell me that he would like this situation to continue forever, because, he says, *it would be the greatest happiness one can find in this world.*

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<sup>12</sup> Cf. *supra*, February 5.

<sup>13</sup> Henri Joseph Margaillan (1815-1873) was vicar and rector of several parishes.



**February 11:** Letter from my mother and from my sister. Confirmation of a veteran soldier at Fort St-Jean.

[p. 56] [Early April]<sup>14</sup>

I take up this journal again with extreme reluctance. After all, what will come of the trouble it gives me? To make known some mostly insignificant facts which I rarely have time to develop and on which I can make no reflection whatsoever. I am in such a state of mind and heart that I value nothing and attach minimal importance to whatever happens here below. How could it be otherwise? I'm surrounded on all sides by the shadow of death; everything tells me that life is but a dream, the grave touches the cradle. What good is there in so much activity to place but a grain of sand on your path as you pass by? You will soon be swallowed up in the abyss that devours generations that fall rapidly one upon the other. I deem it folly to be seriously concerned with anything other than the salvation of one's soul. And since, in the high position I hold, this work is complicated by a multitude of duties that relate to the souls entrusted to me, by countless cases that must be treated with a variety of people, by all the worries of a tedious administration, I am permitted to yearn for a rest that rids me of so many concerns. And when my mind is preoccupied with all these thoughts, they still come to talk to me about the archbishopric of Paris! Great God, what power could reduce me to that end which I reject with all the strength of my being? I want only to rest and this need is so strong in me that I need the sense of duty to move me to fulfill the external obligations imposed upon me by my office. So, far from claiming to succeed better than another in this difficult task, I do not even feel the zeal I would need if I was forced to take it up. [p. 57] Thus, once again, the thought of ever accepting any proposal in this regard is a thousand miles away. I see no future ahead of me. My thoughts go to the tomb where I just placed the precious remains of my venerable uncle. Yet a few years and I will go down into the same crypt to be placed beside him and our ashes will await there together for the great day of the glorious resurrection, as it is written on the stone which will

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<sup>14</sup> Bishop Fortuné de Mazenod fell ill on February 12 and died on the 22nd, at the age of 91. Fr. Rey speaks of the prelate's last moments and adds: The Founder then suspended his Diary and "did not take it up again but once in the first days of April to copy the letter of condolence from King Louis-Philippe. He prefaced this insertion with some thoughts that show how more than a month after the fatal blow, the wound was still bleeding." (Rey II, p. 86)

cover both of us: *Hic jacent, etc., expectantes beatam spem et adventum gloriae Magni Dei.*<sup>15</sup>

The thought of the brevity of life, coupled with the growing disgust I have for the human species, could, if I was not careful, throw me into an excess that I should avoid. I am inclined to undertake nothing, either because of the thought of not having time to finish it or because of the thought that it is not worth the trouble of dealing with men who are always ungrateful and unjust. But I must be good to them because they are redeemed.

All is vanity on earth, my dear friend, said the dying Cardinal Archbishop of Reims whom I assisted in his last moments. When I closed his eyes, I had no idea that so soon after, I would have to mourn the untimely death of my dear uncle. All has been written and printed about this blessed death, I do not have the courage to add anything, but the loss of this holy man has deeply affected my heart. One cannot replace such friends!

Letter from the King:

Paris, this 29<sup>th</sup> day of March 1840

His Lordship the Bishop,

*The letters you wrote me could not fail to get my attention. I lamented with you the painful loss of the venerable prelate, your uncle, whose eminent virtues I have appreciated for a long time. I do appreciate no less the laudable solicitude which most recently brought you to make known to me your thoughts on a topic worthy of consideration. I wish to thank you, and to renew the assurance of all my feelings for you. Yours affectionately,*

Louis-Philippe

Letter to Bishop Garibaldi recommending the Archbishop of Tripoli to him. Another circular letter to all the bishops of France.

Letter from the Archbishop of Toulouse<sup>16</sup> to join a protest in favor of academic freedom for minor seminaries.

March, April, May, June and July have passed without even thinking of writing a single word about daily events, without making any comment on what is happening around me. It annoys some of our people, but it's stronger than me; I feel an overwhelming boredom in being my own journalist. Out of kindness I have tried to take up the task imposed upon

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<sup>15</sup> "Here lie, etc., those who await the blessed hope and the coming of the glory of our Great God." (Titus 2:13)

<sup>16</sup> P.T. David d'Astros, Archbishop of Toulouse from 1830 to 1851.

me. I was not faithful to it. Will it be otherwise with this new resumption? I dare not assure it.

**July 31:** I see on my desk: Letter to Fr. Delvaux to make friendly reproaches for his refusal to keep my nephew at Brugelette. Letter to Mr. de Mazenod at Chateau St. Marcellin par Sury-le-Comtal, Loire, in response to his very polite letter. Letter to his brother, L. de Mazenod<sup>17</sup>, at the Chateau de Vergnon, opposite Condrieu, Isère, to reply to his apologies for not being able to see me on his way to Marseilles, and about several questions concerning our genealogy.

Letter to Ms. Leblanc to tell her politely that I can do nothing for her son Fortuné.

Letter to Fr. Bellon. Letter to Fr. Gibelli. Letter to Fr. Semeria. Letter to Mlle Cornélie de Mellingen. Isn't that enough for one day? In this last letter I said to this English woman, former penitent of Cardinal Odescalchi<sup>18</sup>: *... I learned with pleasure that you have heard from Monsignor Odescalchi. I call him this because, according to my way of thinking, we may well give up being a cardinal to become a monk but when one has received the sacred character of the episcopate, one is still a bishop in the eyes of God, the Church and men [p. 59] for all eternity. Thus, I will never consent to viewing a bishop as a simple priest, or lower his character, which is by divine right above that of the priest, by pretending to confuse them. My regard for the humility of a saint will never let me adopt the usage – which I would criticize even in full council, if called to do so – of calling by the simple title of father, which is proper to the priest, the pontiff who in the hierarchy of the Church of Jesus Christ is always and everywhere higher than the priest and distinguished from him. What I say to you, I have said to the Jesuits whom I love so much that I've settled them in Marseilles despite many difficulties from the powerful who do not like them. I said it to cardinals and bishops who think like me. I would have said it to the pope had I been in a position to be consulted by him. Note that I do not blame a bishop who retires to a monastery, what I want is that he always be seen for what he is, even so modestly. A religious order will be more respectable to me in the measure that it renders this tribute to the episcopate. It is not by devaluating that which is highest in the Church by the institution of Jesus Christ that it*

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<sup>17</sup> We have a copy of this letter to Louis de Mazenod, younger brother of Felix, July 24, 1840.

<sup>18</sup> Cardinal Carlo Odescalchi had entered the Jesuits. Cf. Rey II, 88.

*will be more esteemed. Maybe I upset you by telling you this frankly, but this is what a bishop must be in the Church of God; human considerations should never deter him from professing what he regards as true.*

In the letter to Fr. Semeria, I gave him Fr. Gibelli as first assessor, admonitor and spiritual father. I told him that the position of Fr. Guibert in the diocese requires that he usually be considered in the house of Vico as the visitor, since provincials do not exist among us.

## August-December

**August 1:** Another year to add to the 58 already passed. I enter today into my 59th year, which includes 25 years in the world, 25 years in the ecclesiastical state from the tonsure to the priesthood, and soon 8 years in the episcopate. Priest at 28 years of age in 5 months, Bishop at 49 in three months. All these calculations show first that I am no longer young, far from it, and they explain enough the disgust I feel for all things here below. They also remind me of God's blessings; would to God they do not reproach my little correspondence to the grace of my triple vocation. [p. 60]

**August 2:** Anniversary of my baptism. Mass inside the monastery of the Capuchin Sisters. These holy women are so devoted to me that I am happy to provide them the opportunity to unite themselves in a more intimate way to my prayers. It is a powerful help to me. I am sure I was not forgotten today in my other convents, but on the day of the Portiuncula<sup>1</sup> it was right to give preference to the daughters of St. Francis.

Community dinner at the Calvaire. Assisted at Vespers in their church. Panegyric of St. Liguori preached by Fr. Mille. The Father did not want to give us the eulogy he had written several years ago. He did, as usual, a remarkable job. He composed a brand new one in the afternoon the day before yesterday, he memorized it yesterday, and he preached today without stumbling.

An amusing incident happened today. After the reading of the pastoral letter I had written for the translation of St. Serenus<sup>2</sup>, I spoke to the faithful to help them understand my views better. Among other things, I expanded upon the merits of the preachers I had chosen, and speaking of the Jesuit, Fr. Ferrand, who would preach on Saturday at Trinity, I stressed all the titles he has to attract the confidence of the audience that I wanted to gather for him, I called him an illustrious orator, etc., etc. I

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<sup>1</sup> Plenary indulgence was granted by Pope Honorius III on August 2, 1221 to all the faithful who on that day would visit the shrine of the Portiuncula, the first house of the Order of Saint Francis, near Assisi. It later became a perpetual indulgence.

<sup>2</sup> The Bishop had obtained this relic in 1839. He waited a year to make the solemn translation to Marseilles in order to prepare a rich reliquary. The pastoral letter is dated July 25.

finally praised Fr. Guyon who will preach on Monday at the cathedral. I remained silent only about the one who was to preach Sunday at the Trinity because he was present; he was the same one who had just read the pastoral letter, Fr. Telmon, our missionary whose name I did not mention. Very well. Who would have thought that Fr. Ferrand was lurking behind a pillar of the church and was forced to hear his own praise from my mouth? When they told me, after the blessing, I could not help but laugh and everyone joined in. [p. 61]

**August 3:** Confirmation in my chapel. Blessing of the chapel of Miss Duranti's boarding school.

Arrival of the Bishop of Digne, who has come to Marseilles just to see me. It seems that it is a custom that the bishops have adopted; a letter of communion is not enough. They make it a point to visit their brother bishops in the province when they take possession of their diocese. I was not so polite.

Meeting of the city's pastors at the bishop's house. I wanted to stir up their interest for the translation of the relic of St. Serenus that I had brought from Biandrate. Although they had received the pastoral letter I issued on this subject, I thought I should insist they give their parishioners suitable notice.

I used the meeting to announce that I would write them a circular letter inviting them to take up a collection for the Spanish priests who flock to my diocese.<sup>3</sup> There are sometimes as many as 80. Alone, I cannot provide for all their needs.

**August 4:** I took the Bishop of Digne on a tour of the city. He has taken up residence in the Countryside<sup>4</sup> where he is well. I accompanied him to the Providence house for poor girls and to several churches.

**August 5:** The Bishop of Digne left tonight. On his way to the stage-coach when passing through St. Louis, the prelate fell and hurt himself quite seriously.

**August 6:** Letter from the Bishop of Le Mans, brought by Mr. Gavot whom I had recommended to him. The prelate told me that Mr. Bour-

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<sup>3</sup> Queen Maria Cristina, Queen Regent of Spain, had unleashed a persecution against the clergy (Rey II, 92). See *infra*, October.

<sup>4</sup> The St. Louis countryhouse, the bishop's summer house.

mault, my classmate, one of his vicars general, had been stricken with paralysis.

Letter from my nephew Louis. He announces his arrival here for early September. [p. 62]

**August 7:** Mr. Grassis of Digne wrote Jeancard to announce that he will draw 500 francs from me. He asked me to add another 500 francs to the 1,000 francs he has received from me for the ladies at Isnardy. I do not agree with this proposal.

Letter to Césarie to let her know Louis' decision.<sup>5</sup>

**August 8:** Letter from the Bishop of Digne thanking me for my warm welcome. Equally friendly response from me. Pontifical First Vespers at Trinity attended by the Chapter and all the clergy of the city. Sermon by Fr. Ferrand. I was pleasantly surprised to find the three naves of the church filled for the occasion of the exhibition of the relic of St. Serenus. This first gathering was really touching. God will be glorified in his saint.

**August 9:** Pontifical Mass attended by the Chapter at Trinity church for the feast of St. Serenus that we celebrated today. Great attendance at all Masses this morning. Many people at the pontifical Mass. Pontifical vespers and eulogy of the saint by Fr. Telmon, which pleased everyone.

Solemn public procession for the translation of the holy relic. The procession was very large and very uplifting. The crowd that gathered to see it pass was immense. Superb weather. All the confraternities of penitents and men's groups were present, including the Youth Congregation. The entire city was impressed with the behavior of these various congregations.

Arriving at the cathedral, I handed the relic over to the Chapter. We sang the *Iste confessor*<sup>6</sup> and the antiphon *Sacerdos*. I said the prayer of Saint Serenus from the throne after incensing the relic. Then we sang the *Ave verum* and the *Tantum ergo* and I finished the ceremony with Benediction of the Blessed Sacrament. [p. 63]

**August 10 :** Low Mass at the cathedral: a large number of communions. High Mass. Very solemn vespers that all the clergy of the city

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<sup>5</sup> Césarie de Boisgelin, sister of Louis, the Jesuit scholastic.

<sup>6</sup> Hymn from the Roman Breviary for Confessors.

attended. Many faithful in the church. Sermon by Fr. Guyon. Like Fr. Ferrand, he did not speak of St. Serenus but in passing. The celebration in honor of the saint was none the less beautiful. I finished with Benediction of the Blessed Sacrament.

**August 11:** Business in town. Director of the new house for the Mentally ill is very polite, and wants to ask for a chaplain for his institution.

Letter to Canon Guien. Before blaming him for being absent from the entire feast, I want to know if he was within ten leagues of Marseilles.

**August 12:** Letter from Fr. Delvaux. He will keep Eugene at the college out of friendship for me. My reasons do not persuade him. He was angry with the insinuations of my letter that he took seriously.

**August 13:** I reply to thank him for his anger, which proves his kind feelings for me, I disavow the severe interpretation he made of my words, and I show him why my reasons are good. What pleasure we will have in bringing the whole family together at my place when Louis arrives!

Letter to Fr. Aubert.<sup>7</sup> Letter to Fr. Martin. I agree that we try taking in some students since the novitiate does not fill up, but I do not hide how little confidence I have in such a long and uncertain method<sup>8</sup> of recruiting. At my age I cannot hope to see the results.<sup>9</sup>

The Bishop of La Rochelle<sup>10</sup> came while I was having dinner; he can spend only a few hours in Marseilles. I offered him all the courtesies possible. He agreed to eat a peach, since his dinner awaited him at the Grey Sister where he had been announced. [p. 64]

**August 14:** Sister Geray will be at my disposal to start the work I have wanted for so long to establish. I had thought about it during the lifetime of our Fr. Suzanne whom I wanted to take charge of it. I had spoken later to Mr. Coulin and the Ladies of Nazareth. Let us see whether we will succeed now. It is about founding a home to receive domestics

<sup>7</sup> Probably Casimir Aubert, the master of novices.

<sup>8</sup> Uncertain or risky.

<sup>9</sup> An allusion to the first attempts at a juniorate at N.D. de Lumières. Cf. Rey II, p. 89.

<sup>10</sup> Clément Villecourt, Bishop of La Rochelle from 1836 to 1855.



who have lost their status, until they can be placed, and to accommodate young people who come from their countries for work and who face terrible dangers before they find what they need.

Fr. Semeria wrote to me before receiving my letter. His letter is worthy of his beautiful soul. He reports that the Corsicans, grateful for all the good that our Congregation does in their country either at the seminary or in the missions, are saying aloud, "*senza il vescovo di Marsiglia cosa avrebbe potuto fare il vescovo Casanelli?*"<sup>11</sup> This is the highest compliment they could pay our Fathers.

**August 15:** Pontifical Mass. Papal blessing. Public procession that I did not attend.

**August 16:** Letter from Cardinal Pacca, very friendly as usual. It was brought to me by Father Barola, his secretary, whom he recommends to me during his journey. The cardinal presents him as a great writer, a professor of philosophy at Propaganda. I invited him to dinner tomorrow. It is a courtesy that I owed to the dear cardinal who honors all of my recommendations. Father Barola told me I could not imagine how the cardinal feels about our friendship. It corresponds to my sincere attachment to him.

**August 17:** Confirmation in my chapel. The chapel was full. You would think I never confirm. We have to start over every Monday. [p. 65]

Distribution of prizes at the minor seminary. I brought Father Barola there to give him an idea of our practice, so that he can talk about it in Italy when he returns to Rome. He was delighted with everything he saw. The literary exercise interested him very much. He was touched by the paternal words I addressed to the students. In his enthusiasm he asked me to express his feelings to the assembly. I could not refuse this favor, but to prepare everyone for this novelty, I began by introducing him. The music ceased, it became silent and the dear Father, to my surprise and confusion, turned to me and addressed me in these terms, with the emphasis and tone that Italian literary writers are known for in such meetings:

*Tanta tuis inest doctrina et gratia verbis*

*Ut capiant animos dulcia melle magis*

*Felices animae quarum tibi credita cura est*

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<sup>11</sup> "Without the Bishop of Marseilles what would Bishop Casanelli have done?" Casanelli was the Bishop of Ajaccio.

*Virtutis carpent, te duce, praesul, iter.*<sup>12</sup>

Turning then to the students he gave them a quatrain in Italian of which I did not catch the words. They were words of congratulations and encouragement.

Visit to Madam Rigny who almost died with her daughter, when her coach overturned; the maid died.

**August 18:** Letter from the Archbishop of Aix. His letter crossed mine. It reflected exactly the opinion I had expressed to him about the requests for a General Council.

Mr. Pastorel<sup>13</sup> sent me the lithographed portrait of the venerable Father Etienne to whom I had given the abbatial blessing at Aiguebelle. He died full of years and merits at the age of 96. He remembered me until his last moments. I invoke him with confidence. [p. 66]

**August 19:** A stay in the countryside. Visit of the Duke of Sabran and his wife. Consultation with Madam the Countess of Monteil. My well thought decision is consistent with the verbal response that I gave her.

**August 20:** Could I forget an anniversary at once so painful and so comforting? I offered the Holy Sacrifice to raise up in glory into heaven rather than to give relief to our holy Father Marcou, a martyr of charity for the salvation of souls and whose passage to a better life was so remarkable.

Letter to Sister Geray. This is to allow her to look for companions for the charitable work for the Domestics that I agree to confide to her.

Letter to Cardinal Fransonì,<sup>14</sup> reply with information requested on

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<sup>12</sup> "There is so much doctrine and grace in your words that they are sweeter than honey. Blessed are the souls that have been entrusted to your care, under your conduct, their leader, they travel the path of virtue."

<sup>13</sup> Fr. Gilles Pastorel, a Trappist, with whom Fr. Tempier had dealt at the time of the acquisition of N.D. de Lumières. Cf. *Oblate Writings* 18, pp. 46-48.

<sup>14</sup> Giacomo Filippo Fransonì, Prefect of the Congregation of the Propaganda from 1834 to 1856.

Vitagliano<sup>15</sup> because of his request for the title apostolic missionary.<sup>16</sup> Good information, but I do not see what this title will give him.

Letter to Fr. Gilles Pastorel, Trappist, to thank him for sending me a piece of the venerable Father Abbot Etienne's clothing and a lithography of his portrait. This holy abbot died at the age of 96 in the odor of sanctity. Fr. Pastorel reminded me that it was I who had blessed him at Aiguebelle.

Letter to Cardinal Pacca. Reply to his nice letter recommending Father Barola his secretary.

Letter from Fr. Aubert. He saw Lumières in passing. The community is well. He has arrived at Laus.

Letter from Fr. Ricard. He wants me to go to Lumières. The business of Mr. Demarre's<sup>17</sup> house requires it. He told me of the miracle of two blind men who instantaneously recovered their sight through the intercession of the Blessed Virgin. One was blind as a result of smallpox. The other had cataracts, which fell off as two scales at the time of the invocation.

Sister Geray created a ridiculous scene. She demanded [p. 67] a certificate as founder; it is not reasonable to give it to her before the foundations of the work are laid. Besides, we have yet to provide her with a house and furniture; therefore the title of founder at this time would be too pompous and a bit unjust to demand.

**August 25:** Pastoral visit to Allauch. This region has proven to be excellent.

Letter from Mgr Chatrousse bishop-elect of Valencia, inviting me to attend his consecration on September 21.

**August 26:** Reply to the Bishop-elect of Valencia to congratulate him and thank him. I tell him that it was I who had suggested to the Minister of Cults to raise him to the episcopate. I would gladly go to his

<sup>15</sup> Pierre T. A. Vitagliano (1801-1871). He founded the House for Orphans and the Congregation of the Oblates [women] of Mary Immaculate. At his death, he was provost of the Cathedral Chapter of Marseilles.

<sup>16</sup> A title recognized by the Congregation of Propaganda in 1743, and given to the missionaries who were alumni of the pontifical colleges in Rome and priests specially assigned to serve in the missions. There is a category of apostolic missionaries *ad honorem*; this is what Mr. Vitagliano wanted.

<sup>17</sup> Former owner of the property at N.D. de Lumières. Cf. *Oblate Writings*, 18, p. 167, 173.

consecration, but since it is not necessary, it is possible that I will not be able to get away from some commitments, etc.

Letter from Fr. Joannis, pastor of Mormoiron<sup>18</sup>. He gives me an account of the persecution suffered by the Carmelites of Marseilles in 1792.

**August 27:** Letter from Fr. Bise, distressing in content and style. Under the pretext of an imaginary perfection, he grumbles, he complains about the ministry entrusted to him, he threatens to go to the pope to ask to be sent to the foreign missions, etc. What an illusion! A poor child who can not give even the simplest sermon, pretends to fly on his wings to foreign missions; and then with how much virtue to face all the dangers of these hot countries! Good God, what a mess! Humility, obedience, holy indifference, has he never thought of acquiring these? If one had even a shadow of them, they would not write like Fr. Bise just wrote to me, far from it, they would not even think of it.

Letter to Sister Geray. I worked it out as she wanted, but appropriately. She insisted on this document to address some nuns who will join to this work a service for persons who are ill at home. [p. 68]

Letter to the unfortunate Gignoux<sup>19</sup> dispensing him from his vows. We should have expelled this man long ago. But we will always be incorrigible when it comes to mercy. I do not have the courage to copy my letter.

Letter to Fr. Bise. A mixture of criticism and friendship reminding him of his duties.

Letter to Fr. Courtès who complains about Fr. Chauvet in several of his letters and has asked for Fr. Françon<sup>20</sup>.

Letter to my nephew Louis asking him to fix exactly the day he will arrive here.

**August 29:** Letter from the Marquise of Cordoba for a good work.

Letter from Mr. Wuilleret containing some things on account and in payment for Billens. Mr. Badou, who acquired the property, is paying.

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<sup>18</sup> Mormoiron (Vaucluse).

<sup>19</sup> Word scratched out.

<sup>20</sup> Jean Françon (1807-1888), priest on June 16, 1832, an Oblate on June 29, 1840.

Letter from my mother. She is very happy with Jean Marbacher who I placed in her service to replace, if necessary, his brother, who I do not trust anymore because of his age.

Letter from the Archbishop of Monreale.<sup>21</sup> This prelate was kind enough to answer all the questions I had made in the name of the Marquis de Villeneuve about the altar of St. Louis and the relics of the saint that are located in the metropolitan church of Monreale.

Letter to the Count of Panisse requesting the address of Mr. Villeneuve who had asked him to have me give a message to the Archbishop of Palermo.<sup>22</sup>

Pastoral visit to St. Menet where the children from Accattes, Camoins, Treille and Eoures<sup>23</sup> had gathered; the same day to Roquevaire where the entire population filled the church. At Auriol the children from Bourine, Peypin and La Destrousse. On my way from Auriol to St. Saviournin I stopped at La Destrousse to inspect the church; all the people were waiting for me. The parish priest of Gréasque gave me a pleasant surprise by coming to meet me with most of his parishioners. [p. 69] It was thus that he obliged me to enter the church and speak to his people. I arrived a little late in St. Saviournin where all the people were waiting for me. The next day was a day of celebration for the parish. Nobody went to work. As a good and gentle pastor of souls I took advantage of their good disposition to remind them of their duties. The crowd walked me halfway when I was leaving. Having been warned that the people of Belcodène were waiting for me at their chapel, I went there. I do not think a Bishop has ever visited this place. I arrived at Gémenos in the evening. The next day I confirmed the children there. I left for Aubagne passing by the home of Mr. Gaudin where I stopped to bless the chapel that was built for the use of poor Cardinal de Latil, his uncle, who never had the pleasure of enjoying it. The apartment where I assisted the good cardinal and saw him die will become in a few days the bridal chamber, without anything changed except those who dwell in it. I made this remark in passing. At Aubagne the usual troubles between the pastor and the curates. From Aubagne I went to La Ciotat. The people crowded around my coach so much that I had to get down. I led them to the church where I gave Benediction with the Blessed Sacrament as a reward for their eagerness.

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<sup>21</sup> Bishop Domenico B. Balsamo, OSB, Archbishop of Monreale in Sicily. (Bishop de Mazenod wrote Montréal.)

<sup>22</sup> Archbishop F.M. Pignatelli, a Theatine.

<sup>23</sup> Ms.: Néoures.

The children of Ceyreste came to be confirmed. I also confirmed at the convent that is thriving. I then went to Cassis, where I arrived very late; however, the people showed great eagerness and as at La Ciotat I had Benediction of the Blessed Sacrament for them. From Cassis I returned to Marseilles via Gineste.

**September 13:** Back in Marseilles, I received the visit of Mr. de Liancourt, the prime mover of rescue<sup>24</sup> who was anxious to see me.

**September 14:** I confirmed I don't know how many people in my chapel. The Ladies of the Refuge came to consult me on their new acquisition, etc. I saw the parish priest of St. Lazarus, who annoyed me with his plan to set up his family in the parsonage, which we would [p. 70] have built at great expense seemingly for the greater convenience of this family, while the curates would be relegated to the second floor of the house without the possibility of doing even their household tasks. I was upset with this plan despite the urgency of the reasons the pastor alleged. I took time to give a definitive answer, and it really seems so unsuitable that I do not feel in any way inclined to give him what he asks.

Letter from Mr. Martin, private secretary of Mr. Thiers<sup>25</sup> to ardently recommend Mr. Vidal, the pastor of Cassis, who longs to be placed in the city.

Letter from Fr. Bise, always strange in the way he expresses his desires.

Letter from Fr. Honorat with details on the attendance<sup>26</sup> at Lumières for Christmas.

Letter from Father Leblanc. He asks me to write in his favor to the Archbishop of Paris<sup>27</sup> whom he says likes me and respects me. I did not need this encouragement to accommodate Leblanc who always takes care to remind me of the right he has to my friendship. Unfortunately,

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<sup>24</sup> "Mover" meaning the one who operates an enterprise. "Rescue" refers to maritime rescue.

<sup>25</sup> Thiers (1797-1877), a Marseilles politician who was president of the council at the time.

<sup>26</sup> The number of pilgrims.

<sup>27</sup> Father Leblanc had been a member of the Youth Association in Aix. The Archbishop of Paris was the recently appointed Bishop Denis Auguste Affre, who was killed during the revolution of 1848. D.A. Affre was in the seminary at St. Sulpice at the same time as Eugene de Mazenod. Appointed Archbishop of Paris May 26, 1840, he was consecrated bishop on August 6.

this good priest is living proof of the obstacles parents can be to doing all the good we are called to do. After missing the vocation that called him to the Congregation, they are the reason that he is never satisfied with his lot because he does not earn enough. The parish of St. Eustache is too little to satisfy the claims of a mother, a brother and sister, but I think he makes 3 to 4,000 francs. They need the parish of St. Sulpice or St-Roch<sup>28</sup>, and that is Leblanc's request and perhaps it would be good to recognize that a parish might be good for him; he is a most carefree, simple man, but what the love of family can't do: *Si mei non fuerint dominati tunc immaculatus ero.*<sup>29</sup>

Letter from the Bishop of Valencia to thank me for deciding to attend his consecration. Just thinking of this trip [p. 71] tires me, but I have to undertake it in the interests of the Congregation.<sup>30</sup>

**September 16:** Letter to Mr. Martin. Reply to his letter recommending Vidal to me.

Letter to the Bishop of Digne asking him to release Mr. Maurel, the pastor of Les Dourbes, who is asking to enter the Congregation.<sup>31</sup>

I have started having spiritual reading which must be attended by all the servants in my household. It is mainly for them that I have introduced this practice. I never succeeded in giving them an instruction on Sunday as I had intended. The Offices which I usually attend prevented me from doing so. By this reading I hope to compensate for what I could not do otherwise. My nephew and niece were the first readers.<sup>32</sup> It is a good example for those who may be charged to do it after them.

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<sup>28</sup> St. Eustache, St. Sulpice and St. Roch are parishes in the city of Paris.

<sup>29</sup> Ps 18:14. "Let them never control me, then I shall be blameless, innocent of grave sin."

<sup>30</sup> The Founder wanted the Oblates to preach missions in this diocese, certainly to evangelize but also to make themselves known and to get vocations for the Congregation.

<sup>31</sup> Les Dourbes (The Alps of Upper Provence). Mr. Maurel did not enter the novitiate.

<sup>32</sup> On the occasion of the Jesuit Louis de Boisgelin's visit to Marseilles, Bishop de Mazenod gathered his entire family for a few days in early September at the St. Louis country residence. The only one missing was Eugene de Boisgelin, a student with the Jesuits in Brugelette. See Letters of Bishop de Mazenod to his mother, August 11 and September 5, 1840.

Letter to the Marquis of Villeneuve-Trans with the reply of the Archbishop of Monreale to my letter which contained several issues for which Mr. Villeneuve was eager to have a solution.

**[October]**<sup>33</sup>: Since my return from Vienne, where I went to attend the consecration of the Bishop of Valence I made pastoral visits to St. Loup, St. Charles and Mazargues. The children and the entire assembly everywhere were attentive and gave the same intelligent responses. I ask nothing more to prove that there is no other method to follow than the one I have adopted, that is to say, to speak to people in their natural language.<sup>34</sup> It is not enough to talk of their attention, it is a kind of rapture to use the expression of a priest who himself was delighted to see what was happening before his eyes. May God always give me successors from the area and may they be well convinced of the necessity to follow my method.

Queen Cristina<sup>35</sup> arrived in Marseilles. One would have hoped that the public would despise this woman enough not to rush to see her. But curiosity won out over decency and fairness. An eager crowd follows her around. It is true that they give her no sign of sympathy. Not a single cry or cheer can be heard. The crowd looks and lets her pass.

**October 25**: The queen went to hear mass at St. Charles. The parish priest did not have time to consult me. He took it upon himself to give her the honors that I might have been reluctant to consent to grant her. He went with his clergy to receive her at the door of the church, he presented the holy water (that positively he should not have done, at most he should have sprinkled her himself); he accompanied her to the sanctuary where he had prepared a kneeler with carpets and cushions. But what is absolutely reprehensible, he had her kiss the paten before the communion of the priest who celebrated before her. [p. 73] I was aware of all these things and about to send my comments to the pastor, when the prefect

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<sup>33</sup> Bishop de Mazenod took part in the pilgrimage for the feast of the Nativity of the Blessed Virgin, September 8, at Notre Dame de Lumières. He remained there until the 13th. Back in Marseilles on the 14th, he left for Vienne in Isère a few days later to attend the consecration of Bishop Chatrouse on September 21. From there he went to stay at Notre Dame de l'Osier from September 23 to 28. Fr. Tempier and the Abbé Dupuy accompanied him. Cf. Rey II, p. 89-90.

<sup>34</sup> Note the use of the expression "natural language". It reveals well his thinking and behavior.

<sup>35</sup> Cf. above, August 3.



came to visit me. The prefect came to visit for two purposes: 1 - to ask me in the name of Queen Cristina for permission to celebrate Mass in a room of his mansion, Her Majesty wanting to hear Mass every day; 2 - to approach me about paying a visit to the queen, if it were necessary.

I gladly agreed to the first of these requests and tomorrow I will give orders accordingly. On the second point, I answered frankly that it was repugnant to my sense of propriety, and I would almost say to my conscience, to present myself to the queen, first because this woman horrified me less by her private conduct, which is only too public,<sup>36</sup> than by her political acts, that I regarded her as the cause of all of Spain's disasters, that I found her responsible for all the injustices, the disorders brought about by her ambition, and the pressure she brought to bear on Ferdinand to establish the Salic law<sup>37</sup> in his states; that she had signed decrees of proscription, that she had authorized the despoiling of the clergy and the atrocious persecution they suffer, etc. Finally, she was the main instigator of the schism<sup>38</sup> that ravages Spain; therefore I found it impossible to go pay my respects to a person of that caliber, that I do not think that a bishop could afford to permit himself to do so without compromising his honor and even his conscience. The prefect was taken aback by my frankness, but he insisted on telling me that I would please Cristina and even the king who had recommended that they [p. 174] try to help the princess forget her unfortunate position. I firmly persisted in my refusal, which, I understand, disappointed the prefect very much as it probably will disappoint those who had pushed him to approach me. It is not a bad thing to have occasions to put these gentlemen in a position to understand what a bishop is.

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<sup>36</sup> History records her affair with her bodyguard with whom she had ten children.

<sup>37</sup> The Salic law. Rule of Frankish origin (of the Salic Franks) that excludes women from the right to royal succession. It was repeatedly applied in the kingdom of France. The Carlist wars arose because of its application or non-application in Spain, where the royal family was Bourbon, therefore of French origin.

<sup>38</sup> April 10, 1842, Bishop de Mazenod issued a pastoral letter prescribing prayers for the Church of Spain. On page 5 he writes: "It is not possible for us to see, without taking a painful interest, what was once a most flourishing portion of Christianity, about to be torn violently in the spiritual order from its ancient foundations, to be forever separated from the Church of God. How not to be astonished at the split that would be made on behalf of temporal power that assumes the right to place itself like a wall of separation between the bishops and the vicar of Jesus Christ...."

I quote a phrase from a letter of Mr. Boyer<sup>39</sup>, director at St. Sulpice seminary: *I charge my nephew to be my spokesman, to express the feelings of friendship and respect which I hold in your regard. They are due to you as our friend and our former student who has become our father by the will of God and his Church.*

I wish that I no longer had to record new apostasies. Those of Gignoux and Pelissier have their own characteristics. It is horrifying. Here is another unexpected, inexplicable one. It is about Ancel<sup>40</sup>, a man about 50 years old I believe who, after a year of novitiate, made his oblation about two years ago, and was placed in the major seminary of Corsica, much to his great satisfaction. Now he writes me from Mont-genevre<sup>41</sup> where without a word he has agreed to be a royal chaplain. Informing me of this escapade as if it were the most natural thing in the world he asks me, without further ado, for a dispensation from his vows. On what is his request based? On the fact that he cannot bear that men younger than he are ahead of him, as if the Rule was unknown to him? How to answer such madness? I took pity on this poor head, and wrote him a fatherly letter urging him to return to his duty. (See this letter in my correspondence.)

[p. 75] My letter made some impression on him, judging by his reply, but he persists nonetheless in his request, resigning himself even to expulsion, which I had suggested he consider as the only way to break his bonds. It is pitiful. I write him again proposing to authorize him to live outside the houses of the Congregation under certain conditions that I mention. (See my letter in the correspondence.)<sup>42</sup>

The letters I receive from Aix<sup>43</sup> are really distressing. They only confirm further all the harm that the poor direction of a local superior has always done in this house.<sup>44</sup> All the subjects who have been there complain loudly and it is not without reason. The latest arrival, Fr. P...<sup>45</sup> goes into some pitiful details that prove his good will and wisdom; see

<sup>39</sup> Denis Pierre Boyer, Sulpician (1766-1842). Eugene de Mazenod had him as a professor at St. Sulpice seminary. Boyer was the uncle of Bishop Affre.

<sup>40</sup> This name and the two preceding are scratched over in the manuscript.

<sup>41</sup> Upper Alps.

<sup>42</sup> This letter is published in *Oblate Writings* 9, p. 150-151.

<sup>43</sup> A word scratched out.

<sup>44</sup> Most of the Fathers who lived in Aix complained about Fr. H. Courtès who was superior of the house from 1823 until his death in 1863.

<sup>45</sup> It is not known with certainty who this Father P might be. The last fathers to arrive in Aix were Fr. Telmon, sent to replace Fr. Pierre Aubert, and it

his letters of ... September and November 10, 1840. In the first of these letters, he denounced the harm without having yet discovered the source, in the second, he put his finger on it.

**November 16:** What is the Archbishop of Paris thinking? The order he has just issued on ecclesiastical dress<sup>46</sup> is an attack on our much revered practice. It is no doubt inspired by those priests with new ideas who surround him and whom he allows to influence him. The Bishop of La Rochelle was right to protest indirectly against such a pernicious innovation. *L'Ami de la Religion* responded with impertinence to the Bishop of La Rochelle's order. It is clear that Mr. Picot is no longer the editor. It is true that neither Mr. Genoude nor Mr. Combalot<sup>47</sup> nor others take pride in wearing the cassock, but these cronies could have received authorization by other means. The consequences of this new practice, that they would like to introduce under the authority of the Archbishop of Paris, seemed serious enough to me to confer with other bishops. I wrote to the Archbishop of Besançon and to the Archbishop of Toulouse<sup>48</sup> [p. 76] to let them know my way of thinking and to sound out their feelings. My first thought was to write directly to the Bishop of La Rochelle to

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seems also Fr. François whom Fr. Courtès had requested, and Fr. Perron. It is perhaps him that the Founder designates as Fr. P.

<sup>46</sup> "Since the Revolution of 1830, the priests often wore secular dress. From the beginning of his episcopate, Bishop Affre tried to impose a return to the ecclesiastical habit, but conceiving it in a much broader way. An ordinance of October 22, 1840, taking into consideration the regulations of the Church, and especially those of the Council of Trent "which require only a modest attire that can be distinguished from that of lay people" and that "although a long garment is most commonly prescribed, it may, without departing from the spirit of the Church, be replaced with less inconvenient clothing," prescribes that any cleric, in holy orders, should now be obliged to wear the cassock, the short cassock or a frock coat..." Cf. Limouzin-Lamothe and J.Leflon, *Bishop D.-A. Affre ...* Paris, 1971, p. 86-87.

<sup>47</sup> M.P. Joseph Picot (1770-1841), historian and journalist, a long-time director of *L'Ami de la religion et du roi, journal ecclésiastique et littéraire*. A. E. de Genoude, Cf. note 17, December 13, 1839. Theodore Combalot (1797-1873), professor, writer and especially a preacher. He was invited to preach several times in Marseilles. A combative person, he had troubles with several bishops.

<sup>48</sup> Bishop Jacques M.A.C. Mathieu, Archbishop of Besançon from 1834 to 1875 and Bishop d'Astros, Archbishop of Toulouse. These two letters dated November 16, were copied in the registry of administrative letters of the Bishop of Marseilles.

console him for the insult he had received and to encourage him with my support. That is not to say that I might come back to this thought. In the meantime I will see what the two archbishops will answer me.

**November 19:** It was not possible for the clergy of Marseilles to remain insensitive to the disasters devastating so many regions.<sup>49</sup> I thought I should stir up their charity. So I called the pastors to the bishop's house to share my ideas on this subject with them. The gentlemen are perfectly in agreement with my views. They agreed to give 50 francs each; they thought the curates could give 15 francs each; the pastors of the diocese 50 and rectors 25 per head, their vicars 10 francs each. It was calculated that the Chapter could provide 500 francs and each chaplain 10 francs. Despite my commitments, I thought I should not give less than 500, even though we read in the newspapers that the Archbishop of Lyons, in the center of the devastation, only gave 1,000. He undoubtedly could have done more.

**November 20:** The abbot of the Trappist monastery at Aiguebelle having written to ask me to say 200 Masses for him, we distributed them among ourselves to come to the aid of these good Fathers. I wrote to him offering to place another hundred on his account.

Letter to Fr. Semeria.

I convened the Chapter. They agreed to the proposal to subscribe for 500 francs.

My intention is to make our subscription available to Their Lordships the Archbishops of Aix, Lyons and Avignon and to the Bishop of Valence. [p. 77]

I could not express what I experienced in conferring the sacrament of confirmation on a young man of 25 who must have his leg cut off tomorrow. He entered the Church only a fortnight ago, and yet I would willingly say he managed to attain the height of perfection. It is unbelievable. The miracle of grace is visible and somehow tangible. His father is no longer Protestant but in name. The sight of this wonder converted him, and he promised his son that he would prove it later.

**November 22:** Consecration of the Carmelite church under the patronage of St. Joseph, St. Teresa and St. John of the Cross. The ceremony was very beautiful and the rain had stopped. But because I celebrated the

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<sup>49</sup> Floods caused by the overflowing of the Rhone.

Holy Sacrifice after the consecration of the church we did not leave the church until 1:30. We had started the ceremony at 8:00.

Sudden death of poor Mr. Blanc<sup>50</sup>, pastor of Holy Trinity parish. He felt ill at midnight, at 8:00 a.m. he was dead. I sincerely regret the death of this good priest. He was a good Israelite *in quo dolus non est*.<sup>51</sup>

Erection of the cross after the mission given by our Fathers in St. Marcel. The good behavior of the men to whom I distributed Holy Communion proved how much they benefited from the holy exercises. The weather was superb and the crowds very large. The neighboring parishes, with the exception of St. Loup, had consistently provided many listeners for the instructions; they made the most of the grace of the mission to be reconciled with God, and they increased the number of communicants this morning. It is impossible to witness any greater order and tranquility for the ceremony of planting the cross. The silence was so perfect in [p. 78] the meadow where I solemnly blessed the cross that you could hear all the words of the blessing everywhere. The people's farewell to the missionaries was very touching.

**December 8:** Mass in the chapel of the Refuge. Large gathering of these ladies. After saying a few words about the feast, I paid tribute to the memory of Mr. Blanc their director, and gave them Mr. Tempier to replace him.

Vespers at the seminary on the occasion of the feast.

**December 9:** A large delegation of vestrymen from St. Charles asked me to keep Mr. Bicheron as their pastor. They fear that they will fall under the domination of Mr. Delestrade<sup>52</sup>. I reassured them on that.

I am still filled with distaste to continue this diary. I can only continue by forcing myself to do it. I need time to add some reflections on the day's events and I am unable to find that time. I could see an advantage in analyzing my letters as well as those I receive, but I would need a secretary for it, and that is precisely what I lack.

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<sup>50</sup> C.F. Mathiew Blanc (1769-1840).

<sup>51</sup> John 1:47. "Here truly is an Israelite in whom there is no deceit," Jesus speaking of Nathaniel.

<sup>52</sup> Placide Bicheron (1796-1868), longtime superior of the minor seminary. Antoine Delestrade (1789-1849).

**December 12:** The Archbishops of Aix and Avignon wrote to thank me for what we did for the flooding in their dioceses. The Bishop of Valence did not wait for my letter. Based only on the announcement in the newspapers he took the initiative to respond. I still think we did better in Marseilles than anywhere else. Elsewhere the bishops [p. 79] ordered collections. We took it upon ourselves. If the example of my clergy had been followed everywhere, we could have provided almost a million to these unfortunate people upon whom the hand of God laid heavily.

Letter to Fr. Bermond to recommend he take care of himself, to dispense him from fasting, etc. He wrote me a very pleasant letter, the first few pages had me chuckling, but when towards the end I read that his chest pains had become serious again I became serious and worried.

Letter from Fr. Guibert. He forcefully rejects the charges that Mr. Ancel<sup>53</sup> makes about the community. He tells me that this poor head sometimes comes up with heretical propositions that they have all the trouble in the world to have him recognize. Guibert finds him well placed in the freezing fog of Montgenevre.

Letter from Fr. Mille. The mission at Malijai is not going as well as the one at Le Brusquet.<sup>54</sup> His colleagues are discouraged. People do not come to hear their instructions, probably to escape the influence of grace. The good God allows this trial to keep the ministers of mercy humble. This has its good side and then the justice of God is carried out on a rebellious people. If they persist in their blindness, the appearance of the missionaries, sent by God among them, will be God's death sentence upon this obstinate people.

Reply to Fr. Mille along those lines. [p.80]

The Archbishop of Lyons replied with a short letter that I cannot show my clergy because it does not mention them.

The Bishop of Belley has asked for my help. He would like to neutralize the efforts of the Allignol brothers<sup>55</sup> in Rome.

Circular letter to announce the establishment that I have been thinking about for a long time for female domestics. I join to it the announce-

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<sup>53</sup> The names of Guibert and Ancel are scratched out.

<sup>54</sup> Malijai and Le Brusquet (Alps of Upper Provence).

<sup>55</sup> The Allignol brothers were two priests of the Diocese of Viviers, authors of a brochure entitled, *De l'état actuel du clergé de France*. They considered themselves victims of unjust prejudice on the part of the episcopal administration. Bishop Guibert, appointed bishop of Viviers in 1841 reached an agreement with them in 1844-1845.

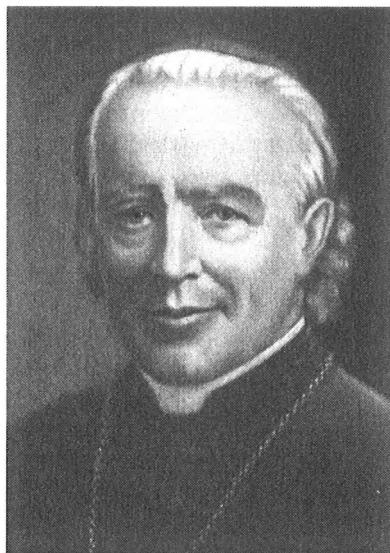
ment of an institution for religious nurses<sup>56</sup> of which there is a great need in Marseilles. I have every reason to believe that the two foundations will be well received.

Baptism, abjuration, first communion and confirmation of Madam Pastre in my chapel. This neophyte's feelings of touching piety more than compensated for the fatigue of a ceremony that lasted more than two hours, if one can call fatigue the great ministry that I carried out with such consolation.

Letter from Cardinal Pacca.

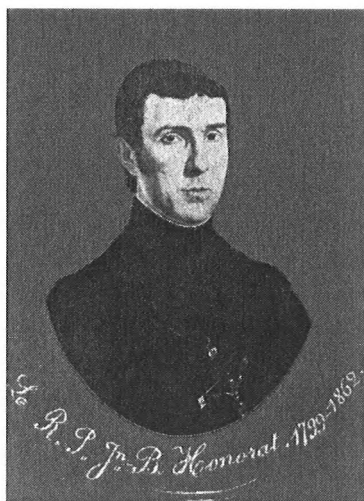
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<sup>56</sup> The circular letter was printed December 16. Both works were entrusted to the Sisters of Hope of Bordeaux, a branch of the Holy Family founded by Mr. Noailles. Cf. Letter to Ms. Latouche, Superior General, December 30, 1840.



Bishop Ignace Bourget

Bishop of Montréal from 1840 to 1876. Visit to Marseilles in 1841. He requested for Oblates (Cf. Diary, July 15, 16, 24, August 6, 1841)



Fr. Jean-Baptiste Honorat

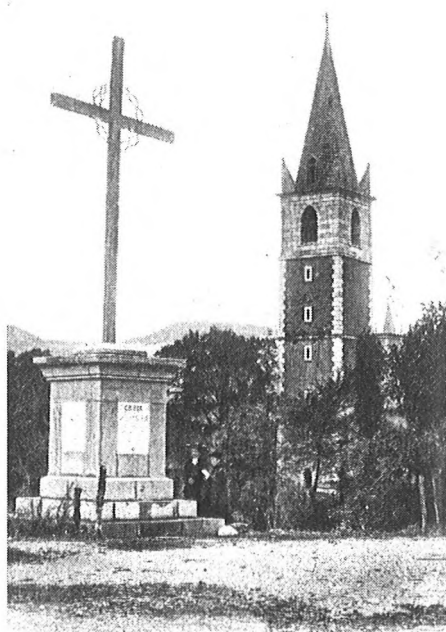
First Superior of the Oblates in Canada (Cf. Diary, September 28, 1841)





Hippolyte Guibert (1802 – 1886)

Bishop of Viviers in 1841 (Cf. Diary, July 20, 6, 10, 12, 15, 19, 21, August 1841)



Bell tower of Notre-Dame du Laus



### Notre-Dame du Laus

Strine directed by the Oblates from 1819 to 1841. The bell tower was erected by Father Guibert, from 1829 to 1835 (cf. Diary, November 21-28, December 10, 21, 1839; January 10, 14, 17, 1849; June 13, 1851)

## 1841<sup>1</sup>

**May 12, 1841<sup>2</sup>:** On the other hand I had already authorized that a floor be added to the Notre Dame de Lumières convent. It was needed to receive the students that we have decided to admit to provide subjects for our novitiate, which is completely depopulated. The trial that we did this year is encouraging. All the young people in this house of studies are animated with a good spirit. They burn with the desire to be worthy to be admitted to the novitiate when they finish their classes.

To provide for their instruction, we brought our Oblates<sup>3</sup> to this house, those who have finished their theology as well as those who are still taking courses. While studying themselves, they will make others work and their good example will strengthen them in their vocation.<sup>4</sup> Those of our Fathers who have visited the house were delighted. Let us pray God to spread more and more of his heavenly blessing upon it.

**June 13<sup>5</sup>:** [Letter from Fr. Mille, superior at N.D. du Laus.] I am waiting for his report on the Bishop's<sup>6</sup> visit before I answer. It is hoped that he will see enough people at Laus to give him an idea of the people's devotion to this shrine, but I am sorry that my letter will not arrive in time to suggest to Father Mille not to allow any excess<sup>7</sup> at the meals that he offers the prelate.

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<sup>1</sup> As mentioned in the Introduction to this volume the manuscripts of the notebooks of the 1841 diary no longer exist. We have only some pages that were copied into the Commentary of the Rules by Fr. Yenveux and in the biographies of the Founder by Fathers Rambert and Rey.

<sup>2</sup> Yenveux VIII, p. 115.

<sup>3</sup> Here "Oblates" refers to the scholastics.

<sup>4</sup> This was frequent in seminaries: theology students taught in minor seminaries. The scholastics, with few exceptions, did not live at Lumières; the juniorate opened in 1839-1840, and was closed in 1847 when, as a result of the recruitment tour of Fr. Leonard Bayeux in the seminaries, the novitiate of L'Osier was filled to the point that we had to open a second novitiate at Nancy.

<sup>5</sup> Yenveux VI, p. 46.

<sup>6</sup> Mgr Louis Rossat, Bishop of Gap from 1841 to 1844. It is he who in 1841 took drastic measures against the Oblates and forced them to leave Laus.

<sup>7</sup> "Not to allow any excess": abundance, extravagance, so as not to suggest that the community is rich from the revenues of the shrine.

**July<sup>8</sup>:** I myself see clearly how regrettable it is that no one thinks of keeping a register, at least of the main events that concern the Congregation; but there must be someone other than myself to take up this task. I am too busy, always too much in demand to allow for the daily exactitude needed for this work. I have already interrupted it many times. Will it be any different in the future? I do not flatter myself. Nevertheless, people are always begging for this Journal and they ask it of me, so I will keep on showing signs of good will.

**July 15 and 16<sup>9</sup>:** [p. 47] The Bishop of Montreal in Canada<sup>10</sup>, passing through Marseilles a few months ago on his way to Rome, talked to me about the needs of his diocese. He insisted that I give him at least four missionaries from our Congregation, whom he would charge with evangelizing his people and if need be they could extend their zeal to the savages that live in these regions. The proposal was without a doubt very attractive but I, who know from experience that (let me abandon this thought).... Well! I dared not respond positively to the bishop, but I promised him that I would consider his request and that upon his return I would explain the steps that I was going to take to satisfy him.

My desire was to consult all the members of the Congregation and to reply to the Bishop of Montreal only after having their consent. It was a faraway mission. It would take dedication to undertake it. I could confide it only to men of good will and dedication. I had to be sure of their agreement. This is what I have done. I first called some of my local superiors to meet with me. They immediately echoed this view. Some other members of the Congregation who were informed such as Father Reinaud, Father Aubert<sup>11</sup> and Father Pont<sup>12</sup>, offered to be among the

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<sup>8</sup> Yenveux VII, p. 265.

<sup>9</sup> Yenveux I, pp. 47-50. Excerpts of the first part of this text can be found in Rambert II, 94-95 (July). The second part, about Fathers Daly and Naughten is found in Rey II, 105-106 (with some additions) and Rambert II, 97.

<sup>10</sup> Ignace Bourget (1799-1885), Bishop of Montreal from 1840 to 1876. He arrived in France on June 1, 1841. He arrived in Marseilles June 20 on his way to Rome. On his return from Rome he stopped again in Marseilles on August 5<sup>th</sup> and 6<sup>th</sup>. Information on Bishop Bourget's journey is found in the reports he himself made.

<sup>11</sup> Here the transcriber read: "Father Robert".

<sup>12</sup> J.A. Valentin Reinaud and Jerome Pont (1807-1869) were professors at the major seminary of Marseilles, Fr. Casimir Aubert was superior at the Calvaire and he had just finished being master of novices at the same time.

first to go. All have assured me that there would be one voice for accepting such a beautiful proposal. Encouraged by this opinion even before receiving the response from all the houses that I am consulting through the voice of the local superiors, I hasten to write to the Bishop of Montreal out of fear that being uncertain of my consent he approaches some other congregation that certainly would not let slip by the opportunity to make such an interesting foundation under such auspices. I am writing today to the Bishop to tell him that I accept the proposal he made on his way through Marseilles and that I await his return to agree on the final arrangements.

[p. 48] He asked me for at least four missionaries; he would pay for the trip and would give them a parish in his diocese to provide for the needs of the community that could increase in the future, not only with subjects that I could still provide but with those who he hopes would join him in that country. Our missionaries would be responsible to give missions in various parishes of his diocese and could also evangelize the savages when one of them would have learned the language of these people. What a beautiful mission lies before us. I saw with consolation that those of our people to whom I have spoken have welcomed the idea with enthusiasm. I await the expression of the same feelings from all the others.

This project leads me to recall one like it that we continue by way of trial since Providence seems to have indicated it by bringing together certain circumstances that deserve our attention.

It is known that we have in the Congregation an excellent native Irish Father<sup>13</sup> who came to us as if falling from the sky. This subject has been very successful. He has consistently been a model of virtue and regularity among us. Among his good qualities, we especially admire his modesty and gentleness. Who would have thought that this good and dear child nourished in his soul the fire of a most ardent charity and unfailing zeal for the conversion of his fellow English heretics<sup>14</sup> in England and elsewhere? Hardly ordained a deacon, he busied himself preparing the way for a facility that could provide the Congregation the means to contribute to the great work. He suggested he write to Ireland to call subjects fitted for our ministry. He received responses that gave him the hope of

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<sup>13</sup> Fr. William J.M. Daly (1814-1894), born in Newtownbarry, an Oblate February 17, 1838, priest May 2, 1841.

<sup>14</sup> "His fellow English heretics" is a bit surprising given that Fr. Daly was Irish.

succeeding in this matter. Meanwhile [p. 49] a young man full of candor appeared one day at the Calvaire, I not know for what reason. His place was already reserved to leave for Rome the next day.<sup>15</sup>

Fr. Aubert entered the sacristy by chance when the young man asked in Latin for what he sought. Fr. Aubert understood by his accent that he was English. He spoke to him in that language; the young man delighted to find someone who understood him explained himself to the Father. From one thing to the other he made it known that he left Ireland to become a missionary. The opportunity was there to fulfill his wish because he was in a house of missionaries and he had just unwittingly spoken with the superior. Nothing more was needed to decide the young man. He asked to be admitted, we cancelled his reservation, he entered the community and Bro. Daly, who was sent to explain things better to him, saw in this a new sign of God's will to continue his work. It turns out that this young man is an angel, he has already done half of his novitiate to the edification of all who see him up close, and he gives us the greatest hopes. This young man's name is Naughten, and he is from the region of the famous O'Connell.

That is not all, now by the most singular encounter, Bro. Daly, who ordinarily has little rapport with anyone, met an English Protestant who is about to take a trip to England with his family. After a few days this Englishman decided to take Bro. Daly in his coach and to pay his travel to Liverpool. I'm still stunned by this act of Providence. I did not want to believe it and I did not really believe it until the day of departure. So, letting myself be lead by the confidence of dear Daly, who had concluded this business in a single conversation, I hastened to ordain him (May 2, 1841) so that he could leave the next day in the care of God who had shown His power and goodness so clearly [p. 50] in favor of the holy abandonment and trust of his young and faithful servant. Note that for this extraordinary journey to happen as Fr. Daly desired, it was necessary that the mother-in-law of the Englishman suddenly had the fancy not to go. The Lord had likely inspired her so that there would be a place in the coach for the good Father Daly.

This trip is undertaken to examine on the spot how we could form a settlement of missionaries from our Congregation who could work for the conversion of the English heretics, and if necessary and the number

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<sup>15</sup> John Naughten, born November 1, 1824 at Ennis in the Diocese of Clary, entered the novitiate October 31, 1840, an Oblate November 1, 1841, priest in 1847, left the Congregation in 1859.

of associates sufficed, to even spread to the colonies or the new conquests in America or any other part of the world.

### July 17

Letter to Father Vincens, I encouraged him in his new responsibility as master of novices that frightened him a bit.<sup>16</sup> I let him know that I have decided that guests be served in a separate dining room and thus nothing will prevent our novices and even our Fathers from observing our practices of mortification and penances. I insist on uniformity in attire.<sup>17</sup>

Letter to Fr. Dassy.<sup>18</sup> I thank him for taking every opportunity to write to me. I gave him some advice. I invited him to enrich the new edition of his *Pèlerinage [à] Notre-Dame de l'Osier*<sup>19</sup> with a view of the home for pilgrims and the convent as they will appear when the new construction I have authorized is finished.<sup>20</sup>

**July 20**<sup>21</sup>: This is a puzzle<sup>22</sup> for me. Nobody so far has let me suspect that respect or recognition for Fr. Guibert was lacking; he has done so much for the bishop and the diocese of Ajaccio. I understand better the voice of Providence and, if necessary, the letter I just received from the Bishop of Ajaccio will explain it to me, but the same letter proves how highly the bishop considers him and how much he recognizes the great services he has rendered to the diocese and to himself.

The government wants to appoint Fr. Guibert a bishop. I'm not surprised. I had signaled him out myself for this great dignity when I thought his appointment to Gap would not only be useful to the Church, but beneficial to the Congregation, and I was not mistaken. Having failed to have him placed there, I refrained from any subsequent step because I

<sup>16</sup> Yenveux VII, p. 12-13 at the end of the volume. The novitiate of Notre Dame de l'Osier was inaugurated February 17, 1841, Cf. Rey II, p. 105. This letter of July 17 to Fr. Vincens is published in *Oblate Writings* 9, p. 176-177.

<sup>17</sup> Yenveux VI, p. 48.

<sup>18</sup> This letter of July 17 is published in *Oblate Writings* 9, p. 174-175.

<sup>19</sup> It was only in 1845 that this second edition of *Pèlerinage à N.-D. de l'Osier* (Grenoble, 166 pages) was published.

<sup>20</sup> Yenveux II, p. 46. In 1839 the Oblates had built a hospice for pilgrims; in July 1841 the Founder gave the order to add a floor to the houses of N.-D. de l'Osier and Notre Dame de Lumières, Cf. Rey II, 105.

<sup>21</sup> Yenveux IX, pp. 107-109. Some lines of the 2<sup>nd</sup> paragraph are published in Rambert II, p. 85.

<sup>22</sup> See *infra*, August 7.

could not find in my conscience a compelling reason for the benefit of the Congregation, that I should have mainly in mind, when it concerns one of its ablest and most worthy members. I told myself to let Providence act, and that I would consider later what would have to be done when the events emerged and required a decision.

It would seem that the time is not far off to take a stand. The letter of the Bishop of Ajaccio told me enough. I will transcribe it later because the testimony it contains needs to be kept for the consolation of the Congregation.

Vico Convent, July 12, 1841

My Lord,

*I come to open my heart on a matter that affects the most precious interests of my diocese and of which you yourself cannot remain indifferent. I do not doubt that you will share the concerns it causes for the future of my church; I dare to hope that you will calm them, in as much as you can. I am in danger of losing Mr. Guibert, my right hand man and the main instrument of all my works. I will not conceal it from you, bishop, that I myself am the main person behind the blow that I dread. Convinced as I was, and as I still am, of the eminent qualities that distinguish Mr. Guibert, and appreciative of the notable services he has rendered to my diocese, I considered it a duty of justice and gratitude to designate him to the government as a subject capable, in all respects, of performing the duties of the episcopate. It was in 1837 that I spoke about him to the Minister of Cults for the first time; later in 1839, I confirmed in an official letter the information I had given orally. I now get a confidential letter in which I am clearly questioned about him in order to get further evidence of my opinion about him. I do not need to report here, My Lord, all the good that I had to say about Mr. Guibert in the reply I just sent to the Minister of Cults; I must not have you ignorant that in applauding the choice of Guibert for the episcopate, I asked as a favor that they should leave him with me for another two years.*

*But it is not enough to have asked this favor of the Minister; it is of you especially, My Lord, that I have to await it and seek it. To complete the good work you started by giving me this worthy cooperater, I beg your Lordship not to allow him to be removed from me at this time. The time that I claim will only serve to increase the merit of Mr. Guibert; he will leave Corsica with the most glorious record by finalizing the holy enterprises that are the topic of our common concern. Nobody can replace him in the present circumstances.*



*You will see well, My Lord, the difficulties that I put before you in the supposition that Mr. Guibert must soon leave us; they show better than I can express by my praise all the esteem I have for this excellent priest and the value I attach to the important service you have rendered me in loaning him to me. I beg you to accept my gratitude and to receive at the same time the homage of the respectful and perfect devotion with which I am, My Lord, your very humble and affectionate servant.*

*A.T. Raphaël [Casanelli d'Istria], Bishop of Ajaccio.*

**July 24<sup>23</sup>:** Answers from our various houses on the question I submitted to them. We should record all of them as they are so edifying. Not only the superiors of Laus, Lumières, and L'Osier have written to me about it (the one of Aix had done so already), but several members of their communities informed me of their feelings directly. It will be a beautiful page in our history. The spirit of this little known Congregation and the dedication of its members will be visible. I defy the most regular Orders that enjoy the highest esteem in the Church to provide a better example. Besides the letters of Fr. Mille, Fr. Guigues, Fr. Honorat, Fr. Courtès, let them read those of Fathers Vincens, Baudrand, Lagier, Aubert,<sup>24</sup> Dassy, Bermond, Magnan, Hermitte, and Bise and they will see that the spirit of God animates these souls, that they understand the duties of their holy state, that zeal for the salvation of others, devotion to the Church and love for the Congregation are the common prerogative of our dear family.

**July 28<sup>25</sup>:** The Days of July, the 28th. Service for the dead at the cathedral. Mr. Cunin-Gridaine, Minister of Commerce, who was in Marseilles, came to the ceremony. I was there too. That's all I take part in for this anniversary, it is a known and accepted fact. They no longer even invite me to the dinner which is held the same day at the home of the senior official. The minister will without a doubt realize my absence, and they will give him an explanation, because I have never hidden that I cannot give any sign of adherence to facts whose consequences we suffer, but which are impossible not to regret. The Church can and must pray for the souls of her children who have died reconciled with God and in

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<sup>23</sup> Yenveux I, p. 51 toward the end. Rey (II, 108) and Rambert (II, 95-96) quote several excerpts of this text but omit the names.

<sup>24</sup> The transcriber wrote "Haiser" here. It probably refers to Pierre Aubert.

<sup>25</sup> Rambert II, p. 82. Anniversary of the July Revolution of 1830 (July 28-30).

communion with him, but that is the limit of our functions, so I've never wanted to do anything more.

**July 29**<sup>26</sup>: The prefect did not fail to let me know of the passage of the Duke of Aumale<sup>27</sup> and this time I accepted his invitation. It would have been too harsh to avoid seeing the prince after failing to pay my respects to his brother, the Duke of Nemours.<sup>28</sup> Besides, I have no reluctance to see these princes, but every day I become more and more an enemy of etiquette and embarrassment; my duty and nothing beyond. I ask nothing, at least for myself, from the powers of the world, and I imagine they do without me just as easily as I do without them. That is why I love to stay in my little corner, and I leave all that space to those who think otherwise, well resolved not to ever jostle them to pass.

Is it not Mr. Tempier who arrives here with a nice letter in hand? It is from the Duke of Aumale who invites me to dinner tomorrow, Saturday. The prince did even more; he himself took the trouble to come on foot to the bishop's house to apparently return the visit I made him yesterday. Princes hitherto had not pushed politeness so far, and I remember noticing two years ago, that the Duke of Orleans would have made himself very popular had he came to see my uncle, then a nonagenarian. Anyway, the Duke of Aumale did not find me, because I am living in the countryside, and Mr. Tempier received him in the courtyard of the bishop's house.

After so much courtesy, how can one appear to be a savage? But that is what will happen, because I am determined not to accept his invitation for tomorrow. I absolutely cannot attend a meal with meat on Saturday. Regardless of the trouble I cause at these kinds of meetings, I cannot bring myself to witness a public and solemn violation of the holy law of abstinence. It's good to have protested once as I did at the Duke of Orleans' dinner; that could have been seen as a surprise that required such conduct on my part, but precisely because it happened one time, I must be sufficiently warned, and not expose myself to such a severe lesson. As the first had good effect, this one might seem affected. So my vicar general will answer Commander Jamin that the Bishop of Marseilles, being

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<sup>26</sup> Rambert, pp. 82-83.

<sup>27</sup> Henri of Orleans, Duke of Aumale (1822-1897), fourth son of King Louis-Philippe.

<sup>28</sup> Louis Charles Philippe, Duke of Nemours (1814-1896), second son of King Louis-Philippe.

absent, can not accept His Royal Highness' invitation. The prince and his followers will think what they want, I feel no regret.

**August 1<sup>29</sup>:** Nothing special today except that I finish my 59th year. This is how we approach the end almost without even noticing it. We grow older one day at a time, but then comes the anniversary that reminds you that you are older by a year, and each year the number grows and eventually surprises you because in this rapid progression nothing seemed changed, neither in the strength of the body nor in the mind. If the mirror had been consulted, it could have called one's attention to the irreparable ravages of the years, but I use this piece of furniture only to hastily get rid of an unwelcome beard; besides, the mirror shows you nearly as you were the day before and who is going to reflect on the more or less beauty, more or less freshness, of one's face. And so I fall into the sixties. It would almost be better not to know it, because it seems that is the end of life, and then where to find the courage to do something? It takes an effort of the will, powerfully stimulated by the grace of God.

**August 2<sup>30</sup>:** I will have to find him [the Duke of Aumale] tomorrow at the prefect's where I am invited to dinner in penance for my sins. I owed the prince this courtesy because of refusing his dinner. I did not find him at home.

**August 3<sup>31</sup>:** The Duke of Aumale is still endowed with the candor of youth; at least he speaks naively, without artifice and pretention. I was delighted with the filial abandonment with which he replied to an aspect of the late King of Naples, his grandfather,<sup>32</sup> that I recalled for him. This prince, I told him, called the three princesses, his daughters, that is to say, the Queen of the French<sup>33</sup>, the Queen of Sardinia<sup>34</sup> and the Queen of Spain<sup>35</sup>, by these names: *la bella, la buona, la santa*. The Duc d'Aumale replied immediately with a smile and a slight blush: "the *santa*

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<sup>29</sup> Yenneux IV, p. 192.

<sup>30</sup> Rey II, p. 104.

<sup>31</sup> Rey II, p. 104.

<sup>32</sup> Ferdinand I (1751-1825) King of Naples.

<sup>33</sup> Marie-Amélie (1782-1866) spouse of Louis-Philippe and mother of the Duke of Aumale.

<sup>34</sup> Marie-Christine, Queen of Sardinia, deceased in 1849.

<sup>35</sup> Marie-Antoinette, married in 1802 to Ferdinand VIII of Spain and deceased in 1806.

was probably my mother." I found this spontaneous movement of filial piety charming. I was also very satisfied with the feeling with which he told me of the deep grief, and kind of despair felt by some military men, whom he named for me, to see themselves reduced to dying in Africa without the help of religion. I concluded that the prince has the faith.

**August 6<sup>36</sup>:** I wrote to Fr. Courtès, who was concerned about the impression the clergy of Aix might have in comparing the sermons preached frequently by the Jesuits with those of our subjects whose small number and youth do not permit them to appear often in the pulpits of the city. When we have four centuries of existence, we can, I hope, fight the Jesuits not only with zeal, but also with moral power and the means of success. It would be too ambitious in the days of our childhood.<sup>37</sup>

I bless God for the good that the Jesuits do and I resign myself to do a lot less than they do in the big cities where they have many distinguished subjects. Let us appreciate the portion the Lord has given us. Is not the good we do on a mission a hundred thousand times more than what they do? This statement is not haphazard; it is proven by the most incontestable facts, many of which are quite recent. Where the Jesuits did nothing, our men have won over the place. For example in Caderousse,<sup>38</sup> frustrated by the futility of their efforts they were obliged to withdraw; our missionaries resumed the work after them and the mission was a complete success, so much so that the exercises had to be doubled, that is, we had to fill the church twice and separate the men and the women.<sup>39</sup>

**August 6<sup>40</sup>:** He<sup>41</sup> was beside himself with joy at having got what he wanted. The good Bishop of Montreal is already full of kindness and

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<sup>36</sup> This text may have been written in January, since the letter to Fr. Courtès that the Founder indicates here is dated January 8. See *Oblate Writings* 9, p. 161-162; but the August 6 date is possible because on that day he dined with some Jesuits whom he invited when Bishop Bourget passed through Marseilles.

<sup>37</sup> Yenveux, printed Vol. I, p. 29.

<sup>38</sup> In the Vaucluse.

<sup>39</sup> Yenveux I, p. 37.

<sup>40</sup> Rambert II, p. 98.

<sup>41</sup> This is Bishop Bourget who had arrived in Marseilles from Rome on August 5.

affection for those of our Fathers that I presented to him.<sup>42</sup> It is enough to know this holy prelate to be assured of his constant kindness to the portion of our family that I place under his paternal protection. It is up to our men to deserve it still more by their dedication, diligence, regularity and practice of the religious virtues. Together with them, a number of Jesuits also will travel to Montreal filled with the Spirit of God; they go with enthusiasm to continue the work of their Fathers. Father Provincial, who dined with me and the Bishop of Montreal today, told us how all the Fathers of his Society felt about this mission. There is not one who does not long for the happiness of being selected, and Father Rector of their house in Marseilles who accompanied him spoke likewise as one of the most fervent of them. I am confident that our people will not pale in the brightness of that light which Providence seems to want to shine in front of them to light their way and excite their holy emulation. They will honor our small and humble Congregation, which unfurls its standard for the first time outside the confines of its birthplace, and they will bring down God's blessing by their holiness and the efforts of their zeal not only upon the work they undertake but on the whole Congregation in the name of which they will fight.

**August 7<sup>43</sup>:** Letter from Fr. Guibert, admirable moderation and magnanimity. This letter gives me the key and the mystery of Fr. Moreau's letter.<sup>44</sup> The thought had come to me, but I rejected it as too outrageous. Ingratitude, the ingratitude of men. *We have always known*, writes Fr. Guibert, *that we can do some good only at this price. In these meetings, it is enough for me to remember that I am a disciple of Jesus Christ and of yours to keep my soul in peace.*

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<sup>42</sup> It seems that the Founder had already designated some Fathers who left for Canada at the end of September. But Rey (II, 109) writes that he appointed Fr. Honorat only on August 13.

<sup>43</sup> Yenveux IX, p. 103.

<sup>44</sup> We have Fr. Moreau's July letter as well as another of August 11. He speaks of the attitude some hold with respect to Fr. Guibert that he calls jealousy and ingratitude. He adds that if there was an obstacle to the appointment of Fr. Guibert to the episcopate, it would come from Bishop Casanelli. Concerning the July letter, the Founder wrote: "Mystery for which the word is bishop." And on August 11, Fr. Moreau began his letter as follows: "The key to the mystery....: Royal Decree of 30 July" that appoints Guibert to the Diocese of Viviers.

**August 10<sup>45</sup>:** I open the newspaper and read this: *The government has done honor to itself by a great choice. The Abbé Guibert, Vicar General of Mgr Casanelli d'Istria, Bishop of Ajaccio, and superior of his major seminary is called to succeed Bishop Bonnel, the retired Bishop of Viviers.*<sup>46</sup> *This cleric has done much for the good of the Diocese of Ajaccio, and Bishop Casanelli will with deep regret let go of such a valuable collaborator. But the zeal of Abbé Guibert will bear new fruit in the Diocese of Viviers. We hope that the modesty of Abbé Guibert will not refuse the burden of the episcopate, it could not be borne by a more worthy priest.*

Agreed, I certainly agree, but how do I replace him? In the present circumstances, this appointment puts me in a difficult situation. The Congregation is not able to make such sacrifices, and yet I dare not oppose the designs of Providence. The two years the Bishop of Ajaccio had requested suited me admirably. We must decide immediately, *undique angustias!*<sup>47</sup>

**August 10<sup>48</sup>:** Letter from Fr. Courtès. Courtès asks for news about the Canada business. He says: *The result of the realization of my project will be great and should be the motive for your resolutions.... I would be pleased to know your current ideas on this topic; you know that I have a particular interest in it.* This refers to his desire to be chosen for this mission. I must give him credit for his good will, because for a man who fears the cold so much, Canada's 28 degrees would hardly suit him.

Letter to Fr. Courtès, I give him an account of what has been decided with the Bishop of Montreal. I told him about the difficulty the appointment of Fr. Guibert causes; I told him in response to his ambitions for Canada that I will be more [troubled] to replace Guibert than to find missionaries for America.

**August 12<sup>49</sup>:** I would blame myself if I did not preserve the exact words of Fr. Guibert's letter of July 14. It is good that the feelings of a

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<sup>45</sup> Yenveux IX, p. 103 and Rey II, p. 111.

<sup>46</sup> Bonnel de la Brageresse, Bishop of Viviers since 1826, retired in 1841. He was 84 years old.

<sup>47</sup> "Troubles on all sides," (Daniel 13:22).

<sup>48</sup> Yenveux I, 53.

<sup>49</sup> Yenveux IX, p. 113.

generous heart and faithful soul be known. It was not enough to mention it as I did on the date of receipt:

*I should have written to you at the closing of the seminary to report on the state of our house. The confusion of the students' departure hindered me. Today I have something else to tell you. It is the repetition of the case of Gap. The Minister of Cults wrote a letter to the Prefect of Corsica, asking for information about me, you can imagine for what purpose. A similar letter was written at the same time to the bishop. I trust that this information will be left in boxes, and that there is no intention to use it until a distant future. I thought, and I do not think it is a rash judgment, that this blow may well have come from your hand. Anyway, as my fears are not without some foundation, I would like you to tell me what I should do, if it becomes necessary. I've never done but your will, and I want to follow it as my sovereign rule to my last breath, but I hope that in a decision so serious you will be determined solely by the greater good of our Congregation. It is for her that I have lived so far, I want to live and sacrifice myself for her until the end. I do not have the courage to keep you longer today.*

Since I'm quoting, I cannot deny myself the pleasure of recording this phrase that touches a very sensitive chord of my heart: *I am embarrassed and know not how to thank you enough for all the paternal and kind things you say to me; I think I deserve it to some extent because of the love and devotion I feel for you that go well beyond what nature can put into the heart of a son.*

**August 15:** [Letter from Fr. Guibert] He finally received the Royal Decree appointing him Bishop of Viviers. The decree is dated July 30. Poor Guibert is devastated by it: *In a week's time, he writes, I will come throw myself at your feet to receive your orders that are not clear enough to me.*" Is it up to me to thwart the designs of Providence? Whatever needs this dear child will leave in Corsica, and regardless of the void this will be for the Congregation, I would go against my conscience if I were to oppose his accepting the burden the Lord imposes. This sacrifice that I will make to the Church will attract new blessings upon the Congregation. How can we not see the hand of God in this event? The Ministers are bothered by schemers who covet all the vacant bishoprics, nobody cares to recall the qualifications Guibert may have, either because of his personal qualities, or the eminent services he has rendered to Corsica, and behold, leaving aside this squad of ambitious martinets, they look to the modest priest who cares only to do well the works entrusted to him

on that remote island. Moreover, the bishop distressed by his loss, asks insistently for a delay of two years, and the Internuncio hurries to rebuke him, accusing him of preferring the particular good of his diocese to the general welfare of the Church. The terms he uses are an expression of the profound respect for the person of the newly elected bishop; they are so flattering and at the same time so precise as to demand the compliance of the modest elect and therefore mine, so I must transcribe them<sup>50</sup>: *It is necessary that the local good give way to the general welfare and in the interests of the general welfare you need to sacrifice Mr. Guibert. So please do not insinuate in any way to Mr. Guibert to refuse, but urge him strongly, if he is reluctant, to accept and to accept as soon as the royal appointment arrives, which will not be long, I think, because it has definitely been accepted. I think we are understood and in good agreement on this point and that you will act according to what is required by the greater interests of the Church.*<sup>51</sup> After such a letter from the representative of the Pope, is there anything other than but to submit to the will of God? I will never take it upon myself to put the slightest obstacle.

Should we ignore what happened in Corsica at the news of Guibert's appointment? It's too touching and too remarkable not to record the memory of it in this journal. Here's what Fr. Semeria wrote to me. I do not have the letter before me. At the news of his appointment, the entire population of Vico and Nesa, who heard of it first, began to stir, all the bells began ringing, all the houses were spontaneously illuminated; the inhabitants, armed with rifles and guns, set out in a crowd towards the convent lighting the way with torches, and did not weary of detonating their guns and crying out with joy. The Bishop of Ajaccio came to the Vico church accompanied by the new bishop-elect, amidst this eager crowd, and there intoned the *Te Deum*. The pastor made a speech extolling the merits of the young prelate who, filled with consternation at such an unexpected event and deeply moved, stammered a few words of gratitude expressed with such profound humility, that they brought tears to all eyes. It was a delightful and unusual spectacle. It is sure that similar demonstrations will take place throughout the island, when people learn the news of the appointment of our dear Guibert.<sup>52</sup>

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<sup>50</sup> Yenveux IX, p. 114; Rey II, p. 112.

<sup>51</sup> Rey II, 112. Rey prefaces the quotation with the following: "We will quote only this passage of Bishop Garibaldi's letter of July 28."

<sup>52</sup> Yenveux IX, p. 117 and Rey (II, p. 112) who copies the first lines of this text.



**August 19<sup>53</sup>** : [p. 116] Letter to Bishop Casanelli, congratulations and condolences, very friendly; I told him that I have chosen him as the first assistant bishop at the consecration that I propose to do, with God's help.

*Marseilles, August 19, 1841.*

*My Lord,*

*The angelic Father Bellon, having closed the eyes of his virtuous sister, returns to his post with you. I do not want to let him go without giving him a few lines of both congratulations and condolences. It is undoubtedly an honor for you that they have come to seek a chief pastor of the Church from your midst. It recognizes that you form eminent men, to whom we can have recourse to maintain the episcopate at the height of its destiny. The Internuncio has cut off all route of escape by his entreaties drawn on a higher authority. He left no room for particular considerations that one would have liked to make in objection. It was not only necessary to comply, but his passive role did not satisfy him.... [p. 118] According to him, we still had to urge a decision to which he attached the name of the Holy See, a priceless value and the most serious of consequences. This is disconcerting. Imagine my surprise, I, who was relying on the two years that you had asked of me and heartily applauded this mezzo termine<sup>54</sup> which gave us time to breathe, when opening the newspaper I find these beautiful but frightening words: "The government has done honor to itself by a great choice, etc...." This appointment was known instantly in Viviers because all of a sudden, vicars general, seminary superiors, etc., hastened to write to former directors of the nominee in Aix, to press him in the name of God to accept. What is unusual is that in case of a refusal these gentlemen feared the same misfortune at which the Internuncio had hinted. I have kept these letters that were sent to me. I mention them to you to provide you with the same motive of consolation they offered me because like you I need to find in higher considerations, and for the good of the Church, the resignation to endure the loss of a subject such as our dear colleague. Now, since we must bear with it, let us put on a bold front. After all, God will be glorified, because we will give the Church [p. 119] a pontiff according to his heart. It is we who will sacrifice him; it is therefore just that it is we who give birth to him by communicating the Holy Spirit and the fullness of the priesthood through the laying on of our hands. God willing, I will consecrate him*

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<sup>53</sup> Yenveux IX, pp. 116, 118 and 119.

<sup>54</sup> Semi-deadline.

*in Marseilles and you, My Lord, you his friend and mine, will be the first co-consecrator with me. I will choose as second co-consecrator a bishop junior to you, so that you yourself may have the consolation of presenting to the Church this precious gift that we offer it at such great cost. We will arrange this better when I will have spoken with the new prelate whom I expect one of these days. I am anxious that we three meet to unburden ourselves; in the meantime, please accept the affectionate feelings I have for you, since in giving you what I held most dear I have entered into a partnership with you, and since then my heart has been one with yours.*

**August 21<sup>55</sup>:** To the very marked opinion of Fr. Moreau that we can read in his letters about the appointment of our Fr. Guibert to the Diocese of Viviers, I am glad to add that of Fr. Courtès<sup>56</sup> which I just came upon: *Your letter filled me with much pleasure. God be praised! There is in us a principle of life that promises growth and duration, as we have always believed. The public will know it now and this knowledge will benefit us. I sincerely share your satisfaction with the event that will give the Church a most distinguished prelate provided by our Congregation. The reluctance and modesty of the one who Providence has not lost sight of and has sought more than once for the high office to which he is intended attest even more to his worthiness and he could not decline the burden without exposing himself to disobeying God. I also have no fear of the consequences of this appointment that is rather a source of consolation and hope for us than.... For one whom we have to replace, God will give us ten more.*

**September 1<sup>57</sup>:** Letter to Fr. Dassy. . He has good reason to apologize for what he presumes I learned from the newspapers of his engagement with the historical committee of arts and crafts, to provide it archaeological information, including the monograph of the abbey and the famous church of St. Anthony.<sup>58</sup> I make no comment. I'll see what I have to answer him. The fact is that Fr. Dassy is a talented man for whom

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<sup>55</sup> Yenveux IX, p. 120.

<sup>56</sup> The transcriber of Yenveux read this word as "Constant".

<sup>57</sup> Yenveux III, p. 118.

<sup>58</sup> Fr. Dassy's work was published under the title: *L'abbaye de Saint-Antoine, en Dauphiné. Essai historique et descriptif, orné de huit dessins lithographiés, par un prêtre de N.-D. de l'Osier, correspondant du ministère de l'instruction publique pour les travaux historiques.* Grenoble, Baratier, 1844, 514 pp.

ordinary occupations are not enough; the very ease with which he works leads him to eagerly embrace new business; he does everything, because he does not spare himself for preaching, studying theology and the works of zeal. His only fault is to begin before consulting proper authority, and to act, even without thinking of doing so, against the thinking of the one he should have consulted.

**September 14<sup>59</sup>:** I can not express the happiness I feel when I distribute the body of Jesus Christ to all my family. This is something divine; I always have difficulty holding back my tears, my heart is so full.

**September 16<sup>60</sup>:** We had community life at the chateau. It was inspiring to see around me so many Christian souls who joined the most amiable qualities to the charm of virtue. Our good octogenarian mother, model of patriarchal mores, so exact in all her religious duties, reciting with my sister her daily Office with an admirable devotion and recollection; my sister, true angel of piety, a strong woman tested in the crucible of suffering and bearing with heroic courage, which does not exclude deep feeling, the cruel loss of her children so worthy of our most bitter regrets. My brother-in-law, is the most honorable man I know, who lacking only in what the Lord has granted through the prayers of his virtuous wife and all of ours, that is, practices the religion he had always honored with deepest respect. What shall I say of my nephew Louis so holy, so spiritual, so accomplished and his brother Eugene who charmed everyone and has proven to all that the praise of Fr. Pillon, rector of the college of Brugelette, was rightly deserved. As for Césarie, all who know her will agree with me when I say that she is as lovable as she is good, that her mind, her heart and her character make her a perfect subject. The happiness of finding myself with persons so beloved was troubled and mingled with bitterness when considering the suffering of our poor Louis....

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<sup>59</sup> Rey II, p. 119. Louis Boisgelin, Jesuit scholastic, was ill and arrived in Marseilles on August 20 for a few weeks of rest. He joined his family at the chateau of St-Martin-de-Pallières (Var). Bishop de Mazenod went there too from 7 to 16 September. It was at this time that he wrote a few lines on 14 and 16 September.

<sup>60</sup> Rey II, p. 119.

**September 23**<sup>61</sup>: [Death of Cardinal Odescalchi].<sup>62</sup> It was from him that I received the fullness of the priesthood; the gifts I have received during my consecration are somehow an expression of the same grace that was in his soul, and I have never forgotten the intimate bond formed between us by it. I have always felt happy to have been made a bishop by him and by the other two venerable cardinals Frezza and Falconieri. There has never been a more beautiful ceremony. All the clergy joined me in gratitude and in offering suffrages for him.

**September 26**<sup>63</sup>: Letter from Fr. Ricard to Fr. Tempier. I readily extract this passage: Even though I did not ask to go to Canada, you learned that I tried to remain in a state of religious indifference, that is to say, ready to do what my superiors would order, so that I would have left without making any comment, if my superiors had found it appropriate. I am very sorry to have grieved the heart of our beloved and very reverend Father General in other circumstances.<sup>64</sup> Also to repair my fault, I'm ready to do whatever I will be instructed to do in the future, and I hope God will give me the strength to accomplish His holy will, which will be manifested to me by the voice of my superiors. I am more committed than ever to the Society, and if God has delivered me from my temptations, it is because I have never spent a day without asking for the grace to die in the bosom of this holy society to which I am fortunate to belong. I asked Fr. Honorat to convey my feelings to you and to show you what I am.

**September 28**<sup>65</sup>: Tonight we parted with our dear missionaries who leave tomorrow for Canada.<sup>66</sup> Nothing more edifying than the feelings that animate them, they leave full of holy zeal and boundless devo-

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<sup>61</sup> Rey II, p. 118.

<sup>62</sup> September 2, Bishop de Mazenod learned of the death of Cardinal Odescalchi, who died in his Jesuit cell. On September 23, on the occasion of the pastoral retreat, the bishop asked his clergy to join him in a pontifical service for the repose of the soul of the deceased.

<sup>63</sup> Yenveux III, p. 85.

<sup>64</sup> In 1830, after the capture of Algiers, Fr. Ricard wanted to leave for Algeria; the Founder told him to keep quiet "until God's time." See *Oblate Writings*, VII, p. 200, note 14.

<sup>65</sup> Cf. Rey II, p. 109 and Yenveux I, p. 53 at the bottom.

<sup>66</sup> Those who left for Canada were J.-B. Honorat, superior, Frs. J.-F. Baudrand, P.-A.-A. Telmon, L. Lagier and Brothers L. Roux and Basile Fastray whom the Founder always called and wrote "Bazile". Cf. *Oblate Writings* I, p. 13.

tion, generously sacrificing the most natural affections without even the thought of taking pride in them so that they be appreciated. It must be said because it's true: they were all perfect; God will take it into account for them.

**October 1<sup>67</sup>:** Mass at the Mission<sup>68</sup>, like yesterday, but today more solemn because of the first Friday of the month meeting which continues to be celebrated with devotion at the Church of the Mission.

**October 2<sup>69</sup>:** I am in Aix the past few days. I said Mass at the Mission on the memorable day of the Holy Angels with whose help we formed this undertaking.

**October 8<sup>70</sup>:** Letter to Fr. Guibert. I complain of his silence that is really too long and that upsets me. I charge him to remind our dear Canadians that they should not be distracted in Paris,<sup>71</sup> that they should not lose sight of their great and sublime mission and to see things in a different light than worldly amateurs.

**October 17<sup>72</sup>:** All the newspapers have also spoken in praise of our Fr. Guibert. I already cited a few lines. Here is an article already a bit old, but too true not to transcribe it.

*The Univers, September 2, 1841. They write from Ajaccio: The Abbé Guibert, appointed Bishop of Viviers, left our city on the 19<sup>th</sup> of this month<sup>73</sup> to go to Paris. Allow us to pay a just tribute of praise to the worthy superior of our major seminary, who takes with him the regrets of all of Corsica for the good he has done here.*

*For half a century, our island was devoid of institutions of religious instruction, ecclesiastical discipline had suffered many wounds, the mis-*

<sup>67</sup> Yenveux IV, p. 122.

<sup>68</sup> The Oblate house in Aix.

<sup>69</sup> Yenveux IV, p. 157.

<sup>70</sup> Yenveux VI, p. 84.

<sup>71</sup> Fr. Guibert had arrived in Marseilles on August 20 and left for Paris on September 7. He remained there until the end of January 1842 pending the consistory to preconize his appointment as bishop. He welcomed "the Canadian colony" (the Oblates who left for Canada) and showed them around the capital for eight days. See Rey II, p. 112.

<sup>72</sup> Yenveux IX, pp. 105-106.

<sup>73</sup> August 19<sup>th</sup>.

*fortunes of the times had rendered languid those high virtues that had once graced the clergy of Corsica, where God in his mercy has sent us Bishop Casanelli d'Istria to whom was reserved the glory of raising up... etc. But to complete a difficult task, it was necessary to entrust the education of our young Levites to a man capable of directing their vocation by introducing them to the mysteries of divine science too long neglected among us, and by training them in the evangelicals virtues... etc. Needless to say how successful the Abbé Guibert has been in supporting the views of the regenerator prelate and how he has justified beyond all expectations the hopes he had for his zeal, talent and firmness, indispensable to do good in Corsica. We know what our young Levites gained in science and virtue under the strong paternal influence of such a guide. The results obtained in the space of six years are immense and our clergy is soon destined to rival the clergy of the most beautiful dioceses of France.*

*But it is not only as superior of our major seminary that the Abbé Guibert left us traces of his zeal and talent. His manly and persuasive eloquence and the charm of his words have produced the most pleasing fruit everywhere. His skill in business, his deep knowledge of men and things were why he was chosen by our bishop to carry out high and difficult tasks both in Paris with the government, and in Rome with the Holy See. As a result of these important tests Bishop Casanelli d'Istria, a good appraiser of merit, appointed him Vicar General of the diocese and signaled him out shortly after, and at different times, as a cleric able to fulfill worthily the holy functions of the episcopate.*

*We are pleased and proud that the government has come to seek bishops in our island. This is, in our opinion, a brilliant tribute to both the Diocese of Corsica, to the venerable bishop who directs it with so much success and to the merit of his worthy cooperator. Father Guibert leaves a void in our midst. He is one of those men whom it is difficult to replace, because he has been able to identify with our dearest interests. But we hope that his solicitude will never fail us and that he will continue to have the same interest for us which so gloriously marked him, and was so helpful to us, during his stay in Corsica.*

*They have sent me a newspaper from Corsica with this article:<sup>74</sup>*

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<sup>74</sup> At the beginning of this entry on October 17 the Founder wrote: All the newspapers have also spoken in praise of our Fr. Guibert, "I have already cited a few lines". The text that follows, copied from Yenveux IX, pp. 127-128, has no date and no reference. It may have been copied on the same October 17. We publish it here.

*Father Guibert, recently promoted to the bishopric of Viviers, left last Thursday to take possession of his diocese. The good that this worthy priest did in our diocese will never be forgotten. Superior of the Major Seminary of Ajaccio, he had organized the discipline and the studies in order to obtain the best results. He preached especially by example, and we owe to his virtues and insights the Christian instruction and fervent piety that characterize our young Levites. As Vicar General, Father Guibert had a most salutary influence on our ecclesiastical matters: such prominent qualities and erudition accompanied with the rarest modesty, self-denial, and humility reminiscent of the early Christians, could not remain ignored, had to bear fruit, they deserved the highest dignities of the Church. In the nineteenth century, today more than ever, especially in France, the august functions of the episcopate need to be entrusted to truly evangelical hearts, the noblest and the strongest intelligences. With mediocre knowledge, with an ordinary soul, with a narrow spirit, one can be a good priest, a good village priest, but will not be a good bishop. Father Guibert belongs to the elite of the French clergy who provided many examples in the scientific world and in the Christian world; a great honor has come to find him in his hiding place. He will only have to show himself in the Diocese of Viviers to be loved, as he is in Corsica, where our grateful hearts will always keep the most precious memories of his outstanding qualities and sweetest virtues.*

I like to collect similar words of approval. They contain only truth and proprieties, but they demonstrate a very rare fact, it is that they do justice to merit with no mixture of miserable, hateful or jealous passions.

In the Minister's response to the Bishop of Ajaccio on the appointment of Bishop Guibert, I found this passage: *The King knows the particular situation of your diocese, but after weighing your comments, in his wisdom, he felt obliged to let his choice fall on Father Guibert. The Diocese of Viviers, due to some special circumstances, required a bishop who has precisely the eminent qualities by which this virtuous ecclesiastic has earned your trust and justified it, etc.*

**October 20<sup>75</sup>:** I regret bitterly the loss we have just suffered.<sup>76</sup> He was certainly one of the most worthy and respectable priests of my dio-

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<sup>75</sup> Rey II, p. 118.

<sup>76</sup> He refers to the death of the titular canon Jean Jacques Bonnafoux (1777-1841), who died on October 10. Former pastor of St. Lawrence, he was a pro-

cese. It was the death of a saint. I was more than happy to give him everything that could please him until the end. That is why, in keeping with the request he had made the day before his death, I allowed that his body be taken to St. Lawrence, his old parish church, for a first [funeral] service among the people he ruled for 50 years. Tomorrow morning before daybreak, we will take the body to the cathedral for the funeral according to the rules of the Chapter.

**November 10:** [Letter to Fr. Semeria] I gave him some rules of conduct for the arbitration they do in Corsica during missions in keeping with the wishes of the people.<sup>77</sup> I urge him to carefully collect all that relates to our Father Albini.<sup>78</sup>

**November 21**<sup>79</sup>: I resign myself to and I love the plans of God, who calls to himself a young soul ready for heaven,<sup>80</sup> but is it possible to rejoice when you have a heart like God gives to those who are fortunate to understand that of Jesus Christ. I resign myself, but the loss of what is so unfortunate will always be the greatest sacrifice it is possible to make to the supreme and always adorable will of God.

**November 22:** I do not agree that the monthly report to the Superior General by the novice master be the result of the opinion of this Father and the local superior, after they have conferred together. I prefer that each of these Fathers give me his opinion separately. This method is surer to come to know the truth.<sup>81</sup>

They can let into the house those who come to join the Congregation, but they will admit them to the novitiate only with the authorization

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moter of the mission in 1820 and the establishment of the Oblates in Marseilles.

<sup>77</sup> Yenveux II, p. 186. For details on the pacification and reconciliation boards during the parish missions, See: J. Leflon, *Bishop de Mazenod II*, p. 148-149.

<sup>78</sup> Yenveux IX, p. 12.

<sup>79</sup> Yenveux IV, p. 118.

<sup>80</sup> The illness of Louis de Boisgelin. After his stay with his family in the fall of 1841 he was sent to Paris to be examined by renowned doctors.

<sup>81</sup> Yenveux VII, p. 30, at the end. November 23 and December 3, Bishop de Mazenod wrote to Fr. Vincens, recently appointed master of novices at Notre Dame de l'Osier. See *Oblate Writings* 9, p. 196-198.



of the Superior General, to whom they will share their views on the subjects they have accompanied and examined for several days, etc.<sup>82</sup>

**November 24**<sup>83</sup>: Visit of the Lazarists' visitor in America, accompanied by several of his colleagues. These gentlemen have asked me as usual for the powers and faculties for the crossing. Among other things, they asked me to say Mass on board when the weather permitted. I initially refused, not knowing if the bishops of France granted this favor. These gentlemen have assured me that the archbishops of Bordeaux, Rouen and other bishops have always given these kinds of permissions. I require no more to do the same.

**November 26**<sup>84</sup>: Letter from Fr. Vincens. He explains what he calls his misery. It is clear that he seeks to find relief by sharing his troubles. I will do my part as usual and will encourage him by answering everything.

**November 28**<sup>85</sup>: We must proceed with prudence. Before establishing the Congregation in that distant land, it is necessary that the men be trained. It took several years to bring Fr. Daly to where he is; it will take more than one year of novitiate, made by young people who do not know our language<sup>86</sup> and who therefore will not have benefited much from the instructions provided there, so that we can count on these subjects. Can we send them back to Ireland after such a short testing, before they know well and appreciate the Congregation, before they have been able to attach themselves to it? This is not possible.

**December 3**<sup>87</sup>: It is necessary to collect the documents to be able to compose a summary of the life and ministry of Fr. Albini.<sup>88</sup> We venerate on the altars some saints who were not as favored as this servant of

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<sup>82</sup> Yenveux VIII, p. 83.

<sup>83</sup> Rey II, p. 120.

<sup>84</sup> Yenveux VII, p. 231.

<sup>85</sup> Yenveux VIII, p. 62.

<sup>86</sup> In his letter of November 23 to Fr. Vincens, Bishop de Mazenod announced the departure of three young Irish for L'Osier: Brothers McDonagh, John Noble and Th. Meehan.

<sup>87</sup> Yenveux IX, p. 2.

<sup>88</sup> This is what Bishop de Mazenod asked Fr. Semeria to do in Vico in a letter dated November 10. Cf. *Oblate Writings* 9, p. 190-191.

God. Each of us knows how heroic his virtues were and we can attest to events that qualify as miraculous in all the lives of the saints. The general opinion of the clergy of Marseilles considers him a blessed. In Corsica everyone has always regarded him as a saint. Works speak louder than words for all those who have known him or who have only heard about him. The faithful flock to his grave to ask for his intercession, and a good number attribute graces and miracles to him. The bishops of Digne, Ajaccio and myself are in a position to attest to the truth of this general opinion by adding our own thoughts. Bishop Casanelli especially, who reaped such great benefits for his flock from the ministry of this holy priest, addressed a circular letter to his diocese to order public prayers to obtain the conservation of a man so precious, etc. It will be recalled that upon the account I made about some of these things to the advocate for saints,<sup>89</sup> he assured me that it was enough to introduce his cause. Would we not be guilty before this blessed colleague, or with regard to the Congregation, if we neglected to perform this duty?

**December 14<sup>90</sup>:** Letter to Fr. Lagier.<sup>91</sup> I reproach him for the kind of passion he showed in the case of Brother Rey.<sup>92</sup> I note especially the intolerable expression he used assuming that I would not oppose what he wanted. I told him: *To inform me of what you knew, to disclose your way of thinking to me, is good, it is even your duty. However my dear Father, you should have allowed me to judge a case regarding which your only role is to inform. Giving a verdict as you did before knowing what I would decide is such a bad example that I would never have believed that you could possibly venture to do it. What would become of us if each one in turn wanted to impose his way of thinking on the superior? In what Society is a person allowed to address one's superior in these words: "if you do not do what I maintain, I shall be forced to go away with my other brothers and return my powers to you, etc."? My dear Father, I recall your own words to you so that you can judge them*

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<sup>89</sup> The Promoter of the Faith of the Congregation of Rites in Rome. We do not know when Bishop de Mazenod met to talk with him about Fr. Albini.

<sup>90</sup> Yenveux III, p. 121.

<sup>91</sup> The original of this letter is missing; we only have this extract copied in the Journal and published in *Oblate Writings* 9, p. 199-200. Fr. J.J. Lagier was then professor and director at the seminary of Marseilles.

<sup>92</sup> This is not Achilles Rey (1828-1911), author of the Founder's biography, but J.J. Denis Rey (1813-1869), an Oblate December 26, 1840 and a scholastic at the time.

*for yourself. You would have vacated the post assigned to you by obedience! And you would have allowed yourself to be accompanied by those whom you are to instruct in the duties of this obedience, which has been shattered, trampled underfoot, annihilated by this wicked phrase which expresses thinking that is destructive of all order! May God save me from believing that you could have carried out such a threat! It escaped you in your anxiety and you will have undoubtedly retracted it, especially if it was heard by those who expect from you good guidance and example in all that makes up a religious person. What a director to teach others the duties of holy obedience!*



## APPENDIX

### Extracts of the Administrative Letters of the Bishop of Marseilles

**1 - Letter from Bishop de Mazenod to the members of the organizing committee of the Company for the Colonization of North Africa. Marseilles, February 4, 1839.** Authentic copy: AAM, *Reg. des lettres administratives*, Vol. IV, No. 20, pp. 18-20.

*Bishop de Mazenod fears that the Catholic Company for the Colonization of North Africa will become less Christian and nothing more than a financial operation. He concedes that the Company may admit Protestants and Muslims, but provided their religion and institutions are not promoted.*

Marseilles, February 4, 1839

Gentlemen,

From the beginning I considered it a duty of my position to give public testimony of support to the proposal made to me to establish a Company for the Colonization of North Africa. This association took the title of Catholic. Its main purpose was civilization through Catholicism, it was in the highest degree a work of Christian charity and I could only applaud the beautiful and religious thought which had inspired it.

Since then it was believed that prudence demanded, in the very interests of our religion, that the work, without any change in substance, be called Christian Company instead of Catholic Company. This concession to a spirit foreign to the original project made me fear more serious deviations in the future and set me to thinking seriously. However, some expressions inserted at my request in the preamble to the Statute and some changes that I pointed out and which were adopted in writing the articles where religion was concerned, by removing any ambiguity and establishing certain conditions, seemed to me to ensure sufficiently the Catholicity of the Company. I therefore agreed to be part of it, although the more than unfortunate reluctance in the title showed a less than encouraging timidity for a bishop invited to attach the seal of his sacred character to a Catholic company that does not dare to admit frankly to be what it is.

Now, gentlemen, you come to inform me of a new draft of statutes which, written with an exact knowledge of the capitalist interests and their provisions, safeguard with great care these interests and avoid absolutely everything that might not agree with the more general way of understanding them. But if human prudence was not lacking in this respect in the new version, it was at the same time so concerned about the issue as a financial operation that it has not had even the smallest article to devote to the Catholic religion, or rather it has excluded from all its provisions everything that in the first draft had the purpose *of making flourish anew on the same land of Africa the holy religion that once shone so brightly there* (Preamble to the first printed articles).

I had to grieve all the more, gentlemen, because in my opinion this was a lost cause; it seemed to me that not only the spiritual good the company promised to do would not come about, but that a work designed originally with a very Catholic direction would eventually contribute directly to the spread of Protestantism on the African coast. Therefore my conscience requires me to abstain, if not forever, at least to withhold any cooperation until I have received explanations and guarantees that will reassure my faith.

The Church is full of love for all people, regardless of their belief. It loves all those whom God has created in his image and thereby called to the knowledge of the truth. It does all the good it can for them in the temporal order as in the spiritual order, even at the cost of the greatest sacrifices. However if it is animated by a spirit of devotion and mercy towards men, if as a spiritual society it is forced sometimes to use rigor in its discipline, it has only salutary rigors which are themselves inspired by its charity towards its members; it is no less inflexible, even intolerant if you want, on principles: it never abandons its principles, it never lets them yield to any consideration whatsoever. As it can never afford to do evil so that good may come of it, so it can never make the slightest concession to error, even if the truth could benefit from it. Its faith is immutable like the truth. Its faith is the truth which would cease to be true if it agreed or compromised with error. As yes and no on the same point are irreconcilable, likewise proven truth is necessarily, even in human things, intolerant of known error.

Therefore, the Catholic Church which is the unshakable pillar of truth, which possesses steadfastly and with complete certainty the deposit that God has entrusted to it until the end of time, cannot contribute directly to the spread of the Protestant heresy without contradicting itself and

denying itself. Its charity, as well as its faith, is opposed to it and cannot consent that those who are or should be its children live or fall into errors fatal to their salvation, and the anathemas with which it continues to pursue without respite all that is contrary to its infallible teaching, proceed from a principle of both truth and charity.

So you will not complain, gentlemen, if I remain scrupulously faithful to this principle as does the Church itself. You understand that it is for me, who as a bishop is one of the guardians of the faith, a most important duty and I like to think that you will find it good that I did not hesitate to say to you, Catholics, that you share this sacred duty with me – although for less compelling reasons – and that you can not deviate from it without betraying the holy faith you profess, and bearing witness to the great scandal of your brothers, of a reprehensible indifference between all religions, between the Church of Jesus Christ and the various sects that rebelled against its authority, between revealed truth and condemned error.

The doctrine that I expose to you is disliked very much, it is true, by modern philosophy, which is always hostile to the Church and favors heresy, of which it is the daughter; this philosophy, which is even more intolerant of truth than it is of error, dares throw the word intolerance as a terrible accusation against the Catholic religion. It wants to persecute us, sometimes even shedding blood, when it is strongest, but in its love of men it is shocked that we have exclusive dogmas, which forbid us to say both yes and no in matters of belief and forbids us also to encourage together those who preach that the Pope is the Vicar of Jesus Christ as well as those who say he is the antichrist. Moreover, no matter what modern philosophy thinks, we must stop when a duty of faith is a matter of conscience, and we must stop although it may cost us, even if it were necessary to have the same intolerance, the same inflexible intolerance as the martyrs, who rather than condescend to something in error, died in torment.

However, gentlemen, I do not want to conclude from this that we are obliged, when saying anathema to the errors of Protestants, to exclude them. We must at any rate live with them in charity and be on good terms with them in temporal matters, and with respect to their persons treat them as brothers. So we can receive them as shareholders in the Company, admit as settlers those among them who may be useful to our institutions and have all, both settlers and shareholders, share in the material benefits of the enterprise. But we cannot, under any circumstances, contribute

directly to building their temples, or to the salary of their ministers, nor to anything that relates to the maintenance, profession and practices of their heresy. The same impossibility holds towards any religion other than the Catholic, Apostolic and Roman religion. The Muslims who have been treated always with justice and charity by the Company may not be favored in their infidelity any more than the heretics in their errors. Why should we maintain all these unfortunates in their fatal blindness? It would mean to harm them in their most precious interests and make us guilty for their souls before God.

You see, gentlemen, I do not ask that the Company arm itself with excessive rigor that resembles persecution. Undoubtedly, it must avoid attracting to its institutions too many Protestants whose presence, because of a religious division, prevents the homogeneity of the European population and provides the Arabs the spectacle of our religion being torn by a sect that calls itself Christian, and which is opposed to true Christianity, which is Catholic Christianity. This can only hinder the projected work of civilization by putting into the minds of these poor natives thoughts that are unfavorable to the faith by which they must leave barbarism. But without neglecting the essential obligations of faith, we can behave with respect to the heresy of some settlers, as we do to the other sins they may commit, for if the true religion refuses assistance and acceptance of the error it condemns, like good moral teaching refuses to assist and accept the vice and injustice that it condemns, this is not to say that the Company, like God who makes his sun rise on the good and the bad, cannot spread its temporal benefits on Catholics and those who are not. All that is necessary, I repeat, is that it does not contribute to the establishment and spread of heresy in Africa, building temples, paying ministers and encouraging error by its protection.

It should promote Catholicism, give it all the financial and other means to establish and spread so as to enlighten, moralize and civilize the country, but if we ever wanted Protestantism as a religion to share in these benefits, a bishop could not remain in the Company, his duty would be to withdraw publicly and to warn his flock of the obligations that faith imposes on them, that is to say, he should persuade them to withdraw also. I hope that nothing like this will take place, which is why, after I will have received, through the way you deem most suitable, together with the response I expect from your kindness, sufficient guarantees against any fear of Protestantism ranking as a religion in the Company and its institutions, I will hasten to accept the honor you do me by placing me at



the head of the High Council. Otherwise, I will confine myself to wishing you well.

Please accept etc.

† C.J. Eugene  
Bishop of Marseilles

**2 - Letter from Bishop de Mazenod to Reverend Mother Abbess of the Monastery of St. Clare, November 23, 1839.** Orig.: Monastery of Poor Clares in Marseilles.

*Bishop de Mazenod often asked contemplative religious for prayers for the needs of the Congregation and the diocese. Here is an example of this. He speaks of this letter in his Diary on November 23.*

Marseilles, November 23, 1839

Thank you, my dear mother, for your attention. I take this opportunity to ask you to have your community recommend to God especially the Congregation of our missionaries that suffers a cruel persecution in the Diocese of Gap. I tell only you of the reason; do not make it known to your sisters. Subjects are lacking, it is impossible to fill all the ministries that the Congregation embraces. The death of the saintly Father Albin completely dismantled our missions in Corsica. We are obliged to leave out a number of missions in the various dioceses that the Congregation evangelizes. In short, it is a time of trial, and we need the backing of your prayers to repel the demon to whom God has given some power to sow rye grass in the field and destroy the legacy of the Father.

I explain these things so that you may talk to God with confidence. I'm united with your prayers and bless you and your entire community.

† C.J. Eugene  
Bishop of Marseilles

**3 - Letter of Bishop de Mazenod to Mr. Martin du Nord, Keeper of the Seals, Minister of Justice and Cults, March 23, 1841.** Orig.: National Archives in Paris, F 19 3970.

*For many years the Catholics called for freedom of secondary education. Mr. Villemain, Minister of Education, proposed several bills that were always rejected. The third bill presented*

*to the Chambers on March 10, 1841, had some very positive points. It suppressed the two certificates of study attesting that the baccalaureate candidates had followed the courses in rhetoric and philosophy of public institutions that were subject to the University, and it revoked the prohibition to teach decreed by the ordinances of 1828, etc. But Bishop de Mazenod did not want these favorable provisions, even the right to open secondary schools, to be secured at the cost of a concession detrimental to minor seminaries; these, according to the bill, would now be subject to the University while hitherto they depended only on the bishops. He wrote this long letter of March 23 and published it in the newspapers, L'Ami de la Religion and L'Univers. In the presence of a strong opposition to this project, Villemain withdrew the bill. Cf. J. Leflon, Bishop de Mazenod III, p. 185-192.*

Marseilles, March 23, 1841

Mr. Minister,

When the Royal Council of the University, urging more rigorously than it had in the past the application to minor seminaries of Article 5 of the Ordinance of 15 June 1828, insisted that the students of these schools could not receive the regular diploma of Bachelor of Arts. November 21, 1838, I sent your predecessor an urgent request designed to seek the repeal of this deplorable provision.

My memorandum brought out the unspeakably heinous aspect of that provision. I think it is useful to recall briefly to your Excellency what I said then, because if the law that we would be given today is not acceptable, it must be established also that the legislation which governs us can no longer remain in force. I showed him that implementation of Article 5, after a delay of eight years, had rekindled painful concerns, since from the time of its promulgation it was seen by Catholics as a means of persecution extracted from a weak authority in a moment of crisis. This article treated the houses needed for religion as hostile institutions to be opposed rather than to be protected as they should have been. By making the students of these houses ineligible for the liberal professions (all of which require prior admission to a Bachelor's degree), it condemned them to being nothing or priests, an insult to the Church!

By forcing the young student to decide his vocation irrevocably before his entry into rhetoric, that is to say at the age of 16 or 17, the article

contradicted civil law, which is in agreement with ecclesiastical law that does not allow someone to commit themselves to holy orders before their 21st year. It was harsher than military law, which gives the seminarian chosen by lot for the army until his 24th year to choose between the military camps and the sanctuary. It was a desperate tyranny for an unhappy young man snatched out of childhood by legislation that could reduce him one day to stifling his conscience in order to devote himself to a lifetime of bitter pain and inconsolable regret when, still free before God, it would be possible for him to return to the world. It created a new kind of crime, that of having thought one was called to the most respectable state, and having been educated in a pious retreat in the practice of the purest virtue. For this strange crime it invented a huge penalty, the removal of the guilty one from all the most honored professions, as if he was now a sullied man, whose contact would defile some worldly classes. It made the testing of vocations, so necessary in seminaries, useless; it exposed the clergy to receiving into its ranks members who should not be there; it struck a blow at the very heart of the institution of minor seminaries which, becoming in the eyes of parents a kind of trap for the piety of youth, would soon be abandoned by families who did not want to jeopardize the future of their children. It thereby deprived religion of the means to recruit its ministers and threatened it with eventual destruction; and finally it offended the Church with the incredible insult of implying that it was not only incapable, but unworthy, of educating citizens, since those of its students who had passed the examination for Bachelor of Arts with honor, although recognized as suitable from the literary point of view, were not fit from the legal point of view to receive the diploma that should open up for them the various careers to which they were called.

I said that the Church, in asking that the young Levites, objects of its pious care, be not stolen from the holy altars to be given to the University, jealous to impose its adoption, claimed no other privilege than an indispensable exception from the immense privilege of the university monopoly, that this was a social necessity of the first order, because upon the existence and prosperity of minor seminaries in France depended the existence of the priesthood and therefore of the Catholic religion, without which society itself would perish in the country.

Finally, I added that Article 5, revolting as it was due to the injustice and vexation in it, was likewise useless for the purpose of the legislator, since its goal was to require minor seminaries to limit themselves to their special purpose, and the requirement imposed on these institutions

to not exceed a certain number of students was in effect a much stronger guarantee that this legal number of aspirants to the priesthood would be inadequate for the needs of the dioceses.

The Minister did me the honor of answering on January 13, 1839, "that he had carefully read my comments," and, after having briefly summarized them, he added, "that he recognized their seriousness, but the subject was too delicate to not require deeper examination, that I could be sure he would deal with it with interest, and that he would be happy to find the means and a favorable occasion to introduce into the legislation changes that could safeguard the interests of minor seminaries without being inconsistent with the enforcement of the University laws."

Since then, I thought the means and the opportunity to change an intolerable legislation and remedy a situation that political circumstances had produced and which should have died with them, could easily be found when the time came, to finally give us a long promised law on academic freedom. Now this law is presented, but how astonished and distressed I am to see it worsen what was already a source of complaints for the episcopate!

These are not more or less odious restrictions that are made on the right of bishops to have special schools for the education of young aspirants to the priesthood. It is this very right that is denied them and, at this price, all prior restrictive provisions are abrogated! Let us examine all the facets of the bill. We will see clearly that the so-called ecclesiastical secondary schools are no longer ecclesiastical schools, the clerical education is no more than university education, the students of the sanctuary are no more than students of the University; everything depends on the University; it grants the necessary degrees to the superior, to the teachers and even to the supervisors who are not exempt; it is only at its good pleasure that the certificate of qualification required for the superior can be obtained and this is awarded by a jury where, of the nine members who compose it, the bishop appoints one, the Minister of Public Education six, while the University has the greatest influence on the other two who are removable officials; it is only the University that has the triple right: 1- to correct and change the rules of the house and the curriculum, which must be presented to it every year; 2 - to visit and inspect the property as often as it wants in order to check on or rather try to inspire its spirit; to even overrule the superior and teachers in the presence of the students, to control and reform the direction from the first pastor, even in what concerns the exercises of piety; 3 - to judge in the Academic Council and, in case

of appeal, before the Royal Council, the superior and teachers whom it would like to accuse and inflict solemn rebukes to them, to suspend their functions and to suspend the minor seminary itself as a disciplinary measure. Are these not examples of University monopoly and henceforth a monopoly that allows no exception in favor of the Church?

How far could things go from there? Ecclesiastical schools could be subjected to the dire consequences of all the principles that might in turn prevail in that body, which substituting for the episcopate, would hold them under its authority? There will be a time when this body will receive a Catholic influence, but is it certain that it will be replaced by a less pronounced trend? Is it not possible that the spirit of the age, with its uncertainties, its confusion of all ideas, even its prejudiced indifference in the matters of religion, will penetrate at least a considerable number of its members? Will everything be always taught in a manner consistent with the faith that the Church imposes on its children as the divine law of the mind? It seems to me that it is no insult to assume that all systems, all opinions, and all beliefs are represented in its chairs. Those who occupy them are not necessarily Catholic. Notwithstanding the religious principle in the decree by which the University exists, it does not recognize Catholicism as the invariable rule. The University is an institution which, by its very nature, is indifferent to all religions. It is the school that is custodian of State education and therefore it can have no religion other than that of the State which does not profess any, although it recognizes all of them. It is the University of France, but it is not a Catholic university. Called to educate all the children of France, it treats each of them according to the beliefs of their family; it sends this one to the Catholic chapel, this one to the Protestant temple, another to the synagogue, and it finds this very logical, but at least we must concede that it does not agree with a good Catholic sentiment, and a bishop should have the freedom to say openly that this is all it takes to destroy the love of truth in young souls.

However, if the University is actually like this, how would it be possible to subordinate the education and even the internal regimen of ecclesiastical establishments to it? How can we submit to its regulations? How do we adopt, for example, the written works it offers to its students? We identified several that are censored by the Church or are written in an anti-Christian spirit. But even if they were blameless, there is no guarantee of the orthodoxy of the writings it would admit in the future, since the authority of the Church would not necessarily be guiding it in what regards the faith. How could we even follow its philosophical teaching,

when for the same reason it might be tainted by the most dangerous systems? How to accept the direction it would want to give, when open to being carried about by every wind of doctrine, it is in the process thereby of going through the whole gamut of human errors in a century of instability and perhaps becoming one day a hot-bed of anti-priestly hatred, under the inspiration of an evil genie to which it would be delivered?

It is therefore just that it does not meddle in our schools. It must not send inspectors whose language could conflict with ours; it must not examine by itself, or by a jury almost entirely of its own choosing, the ecclesiastics called by their bishops to teach in our minor seminaries. Who can not see how difficult it would be to satisfy it, especially when in a matter of history or philosophy the unyielding faith of the priest would stand up against the system of the examiner? Would there be a guarantee of benevolent justice from it towards a clergyman? Would it not be tempted to find fault with the future leader of a rival establishment, embarrass and inflict the humiliation of a dismissal? Moreover is it not extremely inappropriate that the priest chosen by the bishop, or the bishop himself – since he may want to be the superior of his minor seminary – be subjected to similar review upon which depended their ability to carry out their duties? Ah! Rather, since the University is responsible for State schools, let it direct them according to the spirit of the State, but let the bishops run the schools and the Church according to the spirit of the Church.

I will not stop pointing out all the impossibilities that the bishops would be confronted with by the requirements of the law. Many of my venerable colleagues have already shown that they would be prevented in a thousand ways from maintaining the minor seminaries, be it only to find the staff to direct them. But when, by dint of toil and sacrifices, they would be able to keep them, when the conditions imposed upon them could be met, when there would be in a diocese men quite resigned to undergo them, and strong enough not to succumb, enough of them to suffice for any occasion, when the fate and the usefulness of an institution thus placed under the tutelage of the University and involved in all the vicissitudes of its administration would not always be on the verge of being compromised, it is no less true that the establishment, ceasing to be exclusively under the direction of the bishop, would lose its special character and would no longer be a Church school.

The Minister of Public Education did not want to destroy schools as necessary as the minor seminaries. But if, despite the intention of the legislator, such was the result of the law, how could the episcopate accept

such a law? How could it, without saying a word, let itself be stripped of the right inherent in its mission to raise and educate young men for the priesthood? This is a right of the bishops, because it is one of their duties, it is a part of their ministry, one of their functions. And the result would be that bishops could not exercise their right and fulfill their duties as chief pastors but in dependency and under the control of laymen, and sometimes anti-Catholic laymen, of the University! What! They would not be free and independent in the duties of their ministry, and the episcopate, which is established by God as a teaching body and to which it belongs essentially to prepare by suitable teaching and education the ministers for the holy altars, would fall even in this matter under the University! But why not then submit to it for the teaching of religion in the pulpits of our churches and the catechism to the children, for after all this is theology, it is the object of one of the University faculties, it is one of the teaching branches included in this vast monopoly which embraces everything that can be known?

It is true that this would be an encroachment that would violate the religious freedom guaranteed by the Charter; but without going into the theology taught in seminaries and churches, the encroachment of the University on the rights of the episcopate would nevertheless still exist. Even if the law was never put into effect, there would still be a violation of the Charter, of which the promises concerning freedom of education are still ignored by this law that derogates little from the current state of legislation except to subject the Church itself to the yoke of the University under the banner of common law.

I need not mention all that one could imagine in the obligation imposed on the bishop or his delegates to exercise their ministry dependent on a certificate of morality obtained from a mayor. This marvelously completes the subordination imposed on it in relation to the University. This is perfect especially as regards social conventions. However, if the mayor refused to recognize the morality of his bishop or his parish priest, the courts could in turn judge the matter; if necessary the bishop would provide favorable evidence, then after examination and speeches, and hearing the King's prosecutor, the judges would finally pronounce whether the bishop was *worthy or not in his morals and conduct to engage in teaching*, and it would always depend on a mayor to have the pleasure of having this question decided by the courts. That might seem exciting to certain minds.

I cannot go into all the details needed to point out all the defects in the proposed bill. The principle of University monopoly that permeates it contains so many fatal and absurd consequences that the temptation to pass it under the guise of freedom can but only produce something even more incompatible with the needs of the Church than what exists now.

Yes, Mr. Minister, the law in question would give us an even more annoying situation than that which resulted from the Decrees of June 16, not only with the implementation of Article 5, but especially since the entry into force of this article, so fatally applied. Furthermore, this state would, it seems, be even worse than the situation in which the minor seminaries found themselves during the saddest times of the imperial regime. Then the students were obliged, it is true, to follow the course of study of the State colleges or municipalities, but at least our schools still existed as church schools, they were under the direction of the bishop, and the harassment of which they were the object affected only classical studies; the internal business of the house remained virtually intact in the hands of episcopal authority. But now, everything would be handed over to rival power of the University, everything including the right to exist.

So I must tell you, Mr. Minister, that if contrary to my expectation, the projected law is approved by the Chambers, without being quite profoundly modified in what relates to safeguarding the rights and interests of the Church, I am confident that the whole episcopate will not hesitate to stand up and ask solemnly for its abrogation, because, while the episcopate may desire a good law for the freedom of education, it cannot remain quiet when, in the name of freedom, one of its most essential duties is snatched from it, putting in jeopardy the continuation of the priesthood and the future of the Catholic religion in France.

I hope, Mister Minister, that these observations, which I have the honor to recommend to your zeal for a cause of which you are by your ministerial powers the defender in the councils of government, will be seen by you to deserve consideration and that you will find a solution to allay such considerable concern. Please understand that the clergy and the episcopate especially are entitled to the confidence of the State as much as the University is, that if the State does not want to give it full confidence, as it would be fair and necessary to do, then let it not go so far as to make us regret the current legislation for our schools, which especially by the article of the Decree of June 16, is so far from meeting the most pressing needs of the Church and fulfilling its most legitimate wishes.



I still hope you will allow me to use the means already used by many of my revered colleagues who have had recourse to publicity to make known what they thought it necessary to write to you on the same matter that is the subject of this present letter.

Please accept, Mister Minister, the assurances of my highest consideration.

† C.J. Eugene  
Bishop of Marseilles



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