

SAINT EUGENE DE MAZENOD

DIARY
1842-1848



Collection *Oblate Writings* 21

Saint EUGENE de MAZENOD

DIARY
1842-1848

Translated by Michael Hughes, O.M.I.
And
Ronald Zimmer, O.M.I.

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INTRODUCTION

This twenty-first volume of Oblate Writings I contains what has been conserved of the Diary of Bishop de Mazenod from 1842 to 1848 inclusively. In it are found the two last handwritten notebooks: the tenth (April 18 - September 2, 1844)¹ and the eleventh (April 10 - August 11, 1845). The remainder is derived from excerpts copied by Fathers Rey, Rambert and Yenveux. In the Diary for these years, Bishop de Mazenod spoke extensively about the diocese of Marseilles. This can be established from the contents of the two handwritten notebooks. The biographers of the Founder however copied especially material relating to the Congregation. This is why, in the pages that follow, about 35% concerns Oblate matters, 27% the diocese, 14% some journeys, 12% himself and his family, 8% the Church and 5% political matters.

The Congregation of the Oblates of Mary Immaculate

After the departure of the first missionaries for Canada and England, the number of religious professions gradually grew. There are 148 in the years 1842-1848. Of these 56 are for the year 1848 alone, the period of Father Léonard Baveux's recruitment campaign in Europe². In that period 61 missionaries left for Canada and England. The Founder was very much interested in the apostolate of his sons in Canada, but deplored the discord which existed among the Fathers and the indiscretions of Father Telmon, who roused the hatred of a portion of the populace when he burnt some Protestant bibles and books.³ The Founder makes some reflections on the oblation of Damase Dandurand, the first Canadian Oblate (JM January 22, 1843), on the sending to America of Father Bruno Guigues, extraordinary visitor,⁴ on the acceptance of the Red River missions (JM April 19, 1845) and on the departure of the first missionaries for Oregon,⁵ as well as on the elevation of Father Guigues to the episcopacy (JM December 24, 1847).

He talks less about England, but he rejoices over the conversion of Protestant ministers (JM January 22, 1846) and highlights, on July 1, 1846, the departure of young Father Robert Cooke, an Irishman, "an excellent religious, a capable man who will do much good on the mission."⁶ In 1848, he is astonished over the fact that, without permission, Father William Daly bought the large Ashbourne property and accepted a new foundation (JM April 30, 1848); he immediately sent Father Casimir Aubert to follow the matter up closely, then praises "The diligence of this delightful Father.... He solves every crisis and puts everything to rights." (JM November 1, 1848).

On October 21, 1847, he blesses the four first missionaries to Ceylon who depart "not merely with resignation but with joy and with gladness."

¹ Reading these pages, it will be seen that 11 sheets (22 pages) of the manuscript have been cut out and have disappeared. Excerpts of these are found in the first biographers of the Founder.

² Cf. H. Verkin, *La tournée de propagande du père Léonard*, in *Etudes oblates*, t. 26 (1967), p. 58-88.

³ JM September 20, 1842 and especially March 20, 1843: letter of Bishop Bourget on this subject.

⁴ JM May 31, June 4 and 10, 1844.

⁵ JM January 13 and 22, 1847.

⁶ The Founder thought well of this young Father who was provincial of the Anglo-Irish Oblates from 1851 to 1867 and from 1873 to 1877.

The Founder always thanks the Lord for the success of the parochial missions, the principal ministry of the Fathers in France.⁷ On April 2, 1845, he writes in this connection “that there is perhaps no congregation in the Church which, relative to the number of its subjects, does as much good as ours”; then, on April 12, 1846, he says that, after a retreat given by the Jesuits at Viviers, Bishop H. Guibert is “convinced that the method of our Fathers is superior to that of the Jesuits.” On the occasion of missions preached in the diocese of Marseilles,⁸ he participates in the ceremony of enclosure and administers the sacrament of confirmation to adults.⁹

Four Fathers, a Scholastic Brother and a Coadjutor Brother die between 1842 and 1848.¹⁰ On February 5, 1846, he mourns the death of Father François Moreau, superior of the major seminary at Ajaccio. He says that “this is an irreparable loss. My grief is overwhelming. He was one of the pillars of the Congregation.”

Twelve Oblates leave the institute at this time, five of them in 1848. The Founder always expresses his sadness on the occasion of the departure of these Fathers and Brothers, whose infidelity he deplores and whom he regularly labels ‘apostates’.¹¹

In 1846, he names Father A. Vincens director of a program “of further studies” with the aim of better forming the young Fathers in preaching and in religious life. Yet he finds this Father too lenient towards the less obedient and less fervent religious. It is on this occasion that he wrote the phrase which remains celebrated in the Congregation: “I want no smoldering wicks in the Society, let them blaze, let them burn, let them give off heat, let them light the way or leave”¹² On July 17 or 18, 1848, he writes several pages to complain about the disobedience and arrogance of Father Mille, superior of N. D. de Bon Secours.

Among other events of some importance for the Congregation, the Founder talks about the gathering of the Oblates in the general chapter of July 13 and 14, 1843, about his canonical visits to N. D. de Lumières from August 29 to September 5, 1843 and to N. D. de l’Osier on May 5, 1847, about the construction of the Oblate crypt at the Aix cemetery in 1844 and 1845,¹³ about the round of recruitment made by Father Léonard Baveux (JM November 4, 1847).

On October 4, 1842, he complains about Father François Raymond who, he writes, “nurses the thought that I am prejudiced against him,” but affirms that he loves him like a father and that “It takes more than a few imperfections and difficult times to change the feelings that God has given me towards all who have consecrated themselves to him in the Congregation.”

On October 21, 1842, he copies an excerpt from a letter of Father Courtès, who counsels Bishop de Mazenod to move the novices to Marseilles because, writes this Father, “It is to be desired that you have the novitiate close to you as, however excellent the director may be, it is permissible to think that its situation is not without its influence on the spirit that

⁷ JM March 13 and May 3, 1843, January 28, 1844, etc.

⁸ On December 4, 1842, he volunteers to have the Oblates give three or four per year.

⁹ JM February 18, 1844, February 23, 1845, February 8 and March 22, 1846, etc. On January 15, 1844, he exhorts the vicar general of Aix to conduct the confirmations at the closing of a mission in his diocese.

¹⁰ In 1846, Fathers F. Moreau (February 2), Ant. Gibelli (November 17) and Coadjutor Brother Victor Giroud (October 13). In 1848, scholastic brother Ant. Arvel (January 29) and Fathers Frédéric Perron (February 22) and Daniel André (August 27).

¹¹ See, for example, JM August 17, 1842, June 10, 22 and July 26, 1844, July 13, 1848, etc.

¹² JM July 19, 1846.

¹³ JM May 21 and 22, 1844, April 21, 1845.

animates the family one is raising. And the good spirit, the principal spirit, is that we receive from you, moving us to serve the Church in the way we have been doing all along, with modesty and with benefit, aiding one another like brothers, without distinction as to country and to province, and drawing our strength from the insights and leadership of the man who is our founder and father”.

The diocese of Marseilles

The activities of Bishop de Mazenod as bishop of Marseilles are intense and varied. It is difficult to summarize all the details mentioned in the Diary. First, while it does cost him some sacrifices, he gives a warm welcome to any visitors who present themselves, especially the bishops who pass through Marseilles en route for Rome or for the foreign missions. On January 18, 1842, he gets down to the composing his Lenten pastoral letter and complains that a score of people came knocking at his door. On January 27, he receives three bishops and a priest. He later mentions, among others, the visits of Bishops Charles de Forbin-Janson, Célestin de La Hailandière, bishop of Vincennes in America, J.B. Pompallier, apostolic vicar of New Zealand, Emmanuel Verrolles, apostolic vicar of Manchuria, and Fr. Gaston de Bonnechose, superior of St. Louis des Français in Rome, etc.¹⁴

He speaks quite often about priests - to lament the death of some,¹⁵ to rejoice over the obedience and fidelity of the greater number,¹⁶ to rue the fact that his idea of communal life for pastors and curates is not to their liking.¹⁷ He writes several pages about the ingratitude, pride and insolence of Canon Jeancard, his special secretary,¹⁸ and of Mathieu Cailhol, vicar general.¹⁹ He has solemn funeral rites celebrated for Bishop Diaz Merino of Minorca, who was a refugee in Marseilles,²⁰ and especially for his friend Charles de Forbin-Janson, who died on July 11, 1844 in his brother's home at Aygalades near Marseilles.²¹

He quite often goes to celebrate Mass in various convents of Sisters, and speaks especially in defence of the Jesuits, who were suffering persecution at that time. He greatly appreciates their apostolate in Marseilles, in particular that of Father Barrelle, apostle to the merchants in the markets, and that of other Fathers close to people in high society.²² On July 28 1844 he spends several hours at Fr. Allemand's Youth Work and takes urgent and firm measures against the chaplain, Father Casimir Béringier, who, under the guise of high spirituality and mysticism, sexually abused some children. The prelate writes some pages about this matter and adds: “I had to use much prudence to dampen the explosive reaction such a dreadful scandal might have led to! [...] This then is one of the most delicate matters of my episcopacy.”²³

¹⁴ JM June 13, 18 and 28, 1844, April 15, 1845 September 6 and 15, October 8 and 11, 1846, etc.

¹⁵ Death of Canon Jean Gauthier (January 9, 1842), of Fathers A.M. Matassy (November 17, 1844), Louis Billon (February 16, 1846), J. L. Chaillan (November 18, 1848), etc.

¹⁶ On June 4, 1844, all the priests of the city gathered at the bishop's residence to pledge their unity and their support for the decisions of the bishop, in response to hostile journals which were seeking to create disunity between the bishop and the clergy.

¹⁷ JM October 3, 1844.

¹⁸ JM without a date, after April 22, 1844.

¹⁹ JM without a date, after June 30, July 3 and 8, 1844.

²⁰ JM April 16, 18 and 19, 1844.

²¹ JM July 11, 12 and 13, 1844.

²² JM June 24 and July 14, 1844, March 17, June 12 and 15, 1845, April 18, 1847, etc.

²³ JM July 17 and 28, 1844.

He delights in the exercise of the ministry proper to a bishop: the administration of the sacraments. Once or twice a year, he confers Orders, habitually preparing himself for this by a day of retreat with the ordinands.²⁴ On June 30, 1844, after conferring Orders on forty-three seminarians and Oblates, he writes: "I mused to myself, what has often been in my thoughts, that a man could spend his life engaged in such beautiful tasks. Would not a man be happy to die engaged in their discharge? A truly heavenly joy! A passage from one paradise to another."

Confirmation ceremonies are frequent. He confirms adults every Monday in the bishop's palace;²⁵ he never refuses to go to confirm the sick, even during the troubles of 1848.²⁶ The ceremonies are long and fatiguing during pastoral visits. On May 31, 1844, he attempts something he will not repeat. He has a general confirmation of 1700 children in the cathedral. He begins with the boys, whom he then dismisses, followed by the girls. The ceremony ends at two o'clock in the afternoon and, at the end, the prelate acknowledges that "my voice was failing, which obliged me to strain my lungs to articulate the sacred words..." On February 27, 1846, following a confirmation ceremony at the Hospice de la Charité, he writes: "Am I not a happy man to carry out each day the duties of a pastor? This why I am a bishop and not to write books and still less to lose my time with the rich of this world, or court the powers of the earth. It is true that this way wins one no favors, but if one can become a saint, should not this be consolation enough?"

He always likes to preside at religious ceremonies, especially at the time of major feasts of the year,²⁷ and to take part in processions.²⁸ He particularly enjoys expositions of the Blessed Sacrament on the occasion of Forty Hours or of Carnival.²⁹

The bishop is concerned about inviting good preachers,³⁰ especially for parish retreats.³¹ On December 26, 1848, he publicly reprimands a preacher whose doctrine on frequent Communion he did not appreciate.

He speaks often about his plan to construct a cathedral and meets with the prefect, the mayor and likewise with the princes François and Henri d'Orléans, sons of King Louis Philippe.³²

Church and State

The care and the time which Bishop de Mazenod dedicates to his Congregation and to his diocese do not prevent him from taking an interest in the life of the Church. On March 29, 1842, he signs the petition of the French bishops in favor of the definition of the dogma of the

²⁴ JM June 9 and 30, 1844, June 27 and 28, 1845, etc.

²⁵ JM June 24, 1844, March 17, 1845, April 14, 1845, etc.

²⁶ JM December 18, 1842, February 26 and 28, 1848.

²⁷ JM December 25, 1843, September 2, 1844 (Saint Lazarus), December 25, 1848.

²⁸ JM June 25 and August 15, 1848.

²⁹ JM February 25 and March 15, 1846.

³⁰ He especially appreciates Reverends Loewenbruck (JM February 15, 1844) and Lacordaire (JM January 10, 1848).

³¹ JM July 16, 1844 and September 16, 1848.

³² JM December 8, 1844 and October 12, 1846.

*Immaculate Conception.*³³ In April, he presides, in three churches, over the gatherings for prayers requested by the Pope in favor of the Spanish Church.³⁴

In 1844, he reproaches Father Rosatini, Roman prelate, for having lodged in Marseilles at a convent of would-be Sisters whom the bishop considers to be schismatic. The cleric complained to Cardinal Ostini, prefect of the Congregation of Bishops and Religious Clergy, who conveyed the complaint to Bishop de Mazenod while writing him a letter, which the latter labels “incredible.” He responds in such a way, he writes, “to make him sorry for his lack of discretion in accepting Rosatini’s calumnies and for seeing fit to admonish me unheard.”³⁵

In 1845, he advises Bishop Guibert of Viviers on how to deal with the Allignol brothers who were at the head of a clerical protest movement against the bishops.³⁶ Several times he mentions missionaries who pass through Marseilles en route for the missions³⁷ and asks the Prefect of Propaganda if he should encourage the Work of the Holy Childhood begun by Forbin-Janson.³⁸

He writes a number of pages of gratitude and admiration upon the deaths of Cardinal Pacca in 1844 and Pope Gregory XVI in 1846.³⁹ On August 9, 1846, on the occasion of the funeral of Cardinal Archbishop Bernet of Aix, he reflects “on the vanity of the things of the world,” observing that Bishop Bernet died barely one hundred days after being named cardinal. On July 1, 1848, he learns about the death of Archbishop Denis Affre of Paris on the barricades. He regards this event “as a great misfortune for the Church.”

On the occasion of the death of Bishop Charles de Forbin-Janson, he demonstrates his faithfulness in friendship. He goes to see him at Aygalades, tells him frankly that he needs to prepare himself for death, that he needs to write his will so that his great fortune does not go exclusively to his brother but serves for missionary works. He goes to pray over his remains and celebrates a sung funeral Mass. Bishop de Mazenod is happy to copy in his diary of July 11 these few words left by the deceased: “My best and old friend, I embrace you with all my heart, in which is concentrated the little strength that remains in me. Your old friend, Charles, bishop of Nancy.”⁴⁰

In 1848, Bishop de Mazenod notes the dangers of the revolution in Rome, the flight of Pius IX to Gaeta, the invitation that he extends to him to take refuge in Marseilles and the acknowledgment by the Pope of this invitation.⁴¹

Relations with King Louis Philippe had continued to be quite good since 1837. There is disagreement solely on the question of education and of the exclusive control exercised by the University, but that was an issue going back to the time of the Restoration, and to the ordinance of April 21, 1828 which took away from the bishops the supervision and direction of primary schools. Bishop Fortuné de Mazenod had been energetically opposed to this

³³ Cf. also April 9, 1842. Bishop de Mazenod is not in agreement with Archbishop J. Bernet of Aix, who was opposed to this definition.

³⁴ JM April 19 and 21, 1842.

³⁵ JM July 14, August 24 and 25, September 25, 1844.

³⁶ JM April 12 and 14, 1845.

³⁷ Several bishops have already been named. Bishop de Mazenod also singles out seven Jesuits who leave for Madura (JM March 1, 1844), some missionaries who go to Djakarta (May 20, 1844), some Passionists en route for England (May 19, 1846).

³⁸ JM May 17 and 19, 1844.

³⁹ JM April 29, 1844 and June 5, 1846.

⁴⁰ JM July 8, 9, 11-13 and 16, 1844

⁴¹ JM November 4, 1847, November 28, December 5, 11 and 24, 1848.

ordinance. On February 8, 1842, the Founder copied from le Journal du Commerce of 1828 an excerpt written on this subject against the Bishop of Marseilles.

In his Lenten pastoral letter of 1848, Bishop de Mazenod describes public education as a “pulpit of pestilence.” On April 11, the bishop received a letter from the minister, who reproached him for this expression. On June 4, Father Maillard, provincial of the Jesuits passing through Marseilles, narrates how the University has opposed the Jesuits. In November, 1843, the bishop of Marseilles wishes to open a Catholic college in La Ciotat. In the face of the refusals of the local authorities, he wrote to the King on October 24. The latter responded that he would like to see harmony reestablished between the clergy and the University of France.⁴² At the end of 1845, the majority of the bishops decided against continuing the struggle against the University.⁴³

In the month of May, 1844, Bishop J.J. Fayet of Orléans called by at Marseilles and said that King Louis Philippe was displeased with the Bishop of Marseilles for forbidding the singing of the prayer and versicle for the King in religious ceremonies. Bishop de Mazenod wrote immediately to the King to denounce these false and calumnious accusations.⁴⁴

At the beginning of December 1844, the Prince of Joinville and the Duke of Aumale, son of King Louis Philippe, stopped in Marseilles. Upon the invitation of the prefect, the bishop went to the reception on the 6th and invited the princes to Mass at the Cathedral on the 8th. He makes sure that everything is done according to protocol.⁴⁵

In February, 1848, a revolution forced Louis Philippe to flee into exile. A provisional government was formed which decided to reestablish the Republic. At the beginning of March, the bishop received from, and paid a visit to, Emile Ollivier, commissioner of the Government, a good Christian, very favorable towards the Church. Without much enthusiasm, Bishop de Mazenod took part in the planting of a ‘tree of freedom’ on April 9 and in a people’s banquet on ‘la Plaine’ on April 16. On this occasion, he wrote: “It seems that the word has been given in this revolution that homage is to be given to religion and to its ministers; that argues for going along with certain exigencies which have a positive aspect, strange as they may appear from other aspects.”⁴⁶ Bishop de Mazenod also relates in his Diary the sequence of events: elections of April 23, the riots of the workers on June 22 and 23, Mass for the dead on July 1, departure of Emile Ollivier on July 18, proclamation of the republican Constitution on November 20, election of the President of the Republic on December 10.

Bishop de Mazenod speaks about his family and about himself

In his Diary of 1842-1848, Bishop de Mazenod speaks several times of his family: the anniversary of the death of his father (JM October 10, 1842) and the episcopal ordination of his uncle, Fortuné (JM July 6, 1844), the feast day of his mother (JM August 30, 1844), but most notably he writes several pages on two important occasions: the death in Avignon, on Holy Thursday, March 24, 1842, of his nephew Louis de Boisgelin, a novice with the Jesuits and, on August 7, 1845, the marriage in Albano, near Rome, of his only niece Césarie de Boisgelin with the marquis Charles de Damas.

⁴² JM November 12, 1843.

⁴³ JM December 27, 1844.

⁴⁴ JM May 14 and without date after May 22, 1844.

⁴⁵ JM November 30, December 6 and 8, 1844.

⁴⁶ JM February 25, 26, 27 and 28, March 1, 2 and 3, April 9, 15 and 16, 1848.

With the death of Louis, Eugénie lost the third of her five children, deceased like the others in the prime of life.⁴⁷ At the beginning of February, 1842, Bishop de Mazenod spent five days at Avignon close to Louis (JM February 8, 1842) and on Good Friday, March 25, he notes in his Diary: “One of the most beautiful jewels of our crown has fallen out, a portion of our very being has disappeared; for do we not live in those we hold dear? [...] A truce, my poor heart, to all thought of complaint...”

In April 1845, he went to bless the marriage of his niece in Albano, a wedding for which he made the arrangements through his correspondence, which he mentions several times.⁴⁸ These two events required him to make two journeys to Italy, of which we will speak shortly.

Quite often he confides to the Diary matters about himself. On March 14, 1842, he enumerated the memorable days of his life. Sometimes he recalls with nostalgia childhood memories of Italy and especially of Venice.⁴⁹ On several occasions, he recalls memories of the years spent at St. Sulpice.⁵⁰ He does not hide his suffering about the ingratitude and the coldness of Jacques Jeancard and of de Cailhol, two of his principal collaborators.⁵¹ On August 31, 1847, he wrote several pages to demonstrate that he was not ambitious and that he had refused honors in the course of his life.

On July 16, 1844, Mr. de Janson gave Bishop de Mazenod a pectoral cross belonging to his brother Charles, who had just died. That day the bishop wrote: “I accepted it as a souvenir and as a relic, because I am not lacking in crosses, those of a bishop as well as others. I already had five of the first kind. It would not be so easy for me to count the others, they are as numerous as they are heavy, but the all-good God knows full-well how to lighten their burden. It is only those of the heart whose wounds are never staunched. Cruel indeed are the men who make me carry them.”

Travels

In 1842-1846, Bishop de Mazenod made three long journeys. The first took place from April 25 to June 28, 1842. It was undertaken at the invitation of the Chevalier de Collegno for the purpose of venerating the solemn exposition of the Holy Shroud of Turin, but above all for the motive which he gives on April 25: “The recent blow we have suffered [the death of Louis de Boisgelin] has unfortunately all too predictably thrown my sister and my niece into a deep depression: this state would be dangerous for my niece if it were to be prolonged; it has therefore been necessary to get them away from here so as to distract them from their grief. It would have been difficult for my sister to make the decision to undertake a journey for which she masks her own need, although she knows that her daughter can hardly do without it. The latter consideration induced her to overcome her repugnance, but I had to be one of the party. I would have wished for all the world not to be reduced to this necessity; but I’m not used to letting feelings of aversion govern me when it comes to the well-being of people with a right to my affection and devotion.”

⁴⁷ Caroline, died in Paris in 1825 at age 13 and Nathalie, died at St. Martin-des-Pallières in 1829 at age 19. Louis was 26 years of age.

⁴⁸ JM April 12, June 19, 22, 24, 26, July 2, 10, 11, 1845

⁴⁹ JM May and 26 May, 1842, June 1842.

⁵⁰ JM June 14, 1843 (death of Bishop Tharin, his confrère); July 30, 1843 (he finds a letter from Mr. Duclaux which he copies), May 14, 1844 (visit of Bishop Fayet, another confrère at St. Sulpice).

⁵¹ JM without a date, after April 22, 1844; without a date after June 30 and July 3, 1844.

He left with his sister, his niece, Canon Jeancard and a valet. They visited the north of Italy and returned by way of Switzerland, N. D. de l'Osier and Viviers. The details of this journey are known through the nine long letters which he wrote to Father Tempier. In his Diary, there are found only a few pages, among them a very fine one on May 26 about the visit to Venice, in which, among other items, he writes: "How could one fail to be thrilled at the sight of places that bring one back to the first years of one's adolescence, the helps that divine Providence lavished on me during this period when my intelligence was beginning to develop. How could my heart not throb at the memory of these admirable men who devoted their leisure hours to my religious instruction, and who formed me in virtue?...O blessed Zinelli! What would have become of me without you? What a litany of thanksgivings I owe to God for bringing me to know and experience the affection of such a holy person!"

In his second journey, Bishop de Mazenod visited Algeria from October 22 to November 13, 1842, on the occasion of the transfer of a relic of Saint Augustine, preserved in Pavia and taken to Algiers by Bishop Dupuch. This is the only journey he made outside of Europe and of Christendom. On his return, he recounts all that he has seen and done. This is the masterpiece of this volume. The manuscript is missing, but it had been published by Father Marc de L'Hermite in Missions O.M.I. 1874, pp. 417-458. Nowhere else has the Founder written so well, in a style so rich and careful. Most likely either the editor of Missions or Bishop Jeancard has touched up the original narration.

Father Tempier, Canon Jeancard and a valet, as well as five other bishops with their retinues took part in this journey.⁵² He left on Saturday October 22 for Toulon, then travelled from Toulon to Bône on a steamship Le Gassendi. Arriving at Bône at dawn of the 28th, he assisted in a confirmation ceremony for children, presided over by the Bishop of Digne. Concerning this subject, he writes: "Alas! What a miserable church! It is a squalid mosque that has been transformed into a Christian temple. There would doubtlessly have been a consciousness of abusing the right of conquest, if the foremost mosque of the country had been appropriated! This accommodation, far from winning over the natives, only served to inspire them with scorn. They make the mistake of putting down to fear all the concessions made them. This is not how the Saracens acted when they conquered Spain. They had a different understanding than we do of the right of might. Be that as it may, the mosque that serves as a church is unworthy of our holy faith. Nevertheless, it is there that our Lord Jesus Christ is residing, and it is there we all said Mass, for want of anywhere better."

On the 29th, with the other bishops, he visits Hippo. Returning, the travelers make a stop to see "a tribe in their tented dwellings." On this occasion, Bishop de Mazenod again writes in his Diary: "Alas! I groaned to the depth of my soul to see these good people ensnared in such profound errors and giving so little hope of ever attaining knowledge of the true faith. If their tents and their customs reminded us of the time of the patriarchs Abraham and Ishmael, how they have degenerated, in faith and morals, from the patriarchs their Fathers! Even so I could not refrain from saying to Mr. Suchet, who has ties of friendship with them, that it seems impossible to me that, with a modicum of attention and with a lot of preparation, the end result could not but be to lead them to knowledge of God and to the faith of the Church. The priests do not have enough trust in God and do not count enough upon the grace of Jesus Christ throughout the whole of Algeria; they frustrate one with their disheartenment and the little zeal they show for the conversion of these people; they say that it is useless to try, as though it were easier to convert the Chinese! No, it is simply that they

⁵² Bishop A.A. Dupuch of Algiers, Archbishop A. Donnet of Bordeaux, Bishop A. Sibour of Digne, Bishop P. Chatrousse of Valence, Bishop V. Monyer de Prilly of Châlons.

are too submissive to the prescriptions of the authorities, who have forbidden anyone to set about instructing the Arabs and leading them to a knowledge of our holy faith.”

The transfer of the relics to Hippo was solemnly carried out on Sunday the 30th. In the evening, everybody heads by boat for Algiers, where they arrive at two o'clock in the morning of All Saints Day. Everywhere the army accompanies the visitors and takes charge of transportation. On November 3, they travel towards Blida. Going through Draria, Bishop de Mazenod blesses the cornerstone of a chapel placed under the patronage of Saint Eugene. On Thursday, the 4th, it is he again who carries out the consecration of the church of St. Charles, “formerly a mosque of the Moslems.” He writes: “I began Mass and concluded it sadly, without solemnity, with no people present, without any rejoicing except what I felt within myself after offering the Holy Sacrifice in this temple I had just consecrated to the true God. The devil had for so long a time inspired false worship and the superstitions of the abused people who had hitherto frequented it!”

Return by Boufarik to Algiers. The visitors spend several days there and stop in at a mosque where, the bishop writes, “Needless to say we kept on our shoes to enter this holy place. Such is not the custom of the Moslems, who do not permit this type of profanation. Moreover, I applaud their respect for their place of prayer; would to God that Christians were to imitate them in this! My heart sinks at the thought of these poor infidels not knowing the God whom they honor by their outward homage. These gestures, I want very much to believe, correspond to profound religious sentiments. That is how I interpret their silence, their prostrations and their supplicant invocations; but what does that amount to in hearts that are corrupted? And can one please God when one rejects his Son Jesus Christ, our Savior? Poor people, how they are to be pitied! But their faith, if I may use this term, ought to make all those unworthy Christians blush who do not know how to pray and who daily profane our holy temples with their lack of reverence.”

On Sunday, November 6, Bishop de Mazenod officiated at vespers and blessed a statue of Saint Augustine. In the evening, everyone boarded the ship and travelled in very bad weather. Everyone was ill except Tempier, who “was as ever the hero of the group; he suffered from no nausea the entire crossing, and did not miss out on a single bite” After several days stopover in Palma, Majorca, to let the storm pass, the ship put out to sea to arrive in Toulon on Sunday November 13 at noon. Returning to Marseilles during the night, Bishop de Mazenod gathered the bishops together in his residence the following day and, on Tuesday the 15th, he went up to N. D. de la Garde to “give thanks to God.”

In his reflections made during the course of this journey, it is noticeable that the bishop of Marseilles is in favor of the colonization of the country, severely judges Islam and believes in the possibility of effecting some conversions and of giving back to the Church a populace that was Christian in the past. On July 11, 1844, he again wrote to the pastor of Muscara to encourage him to take charge of the conversion of the Arabs “if necessary, first beginning only with the children. It is unprecedented, I tell him, since the foundation of Christianity that the evangelical ministry remain silent where there is error and there are souls to be converted.”

In 1845, Bishop de Mazenod made a journey to Rome to bless the marriage of his niece Césarie to the marquis Charles de Damas. He left Marseilles on July 11, accompanied by Canon Jeancard, and arrived in Rome on the 14th, left again from there on August 8 to return to Marseilles on the 11th or 12th. He went to Albano on July 16, 22-24, then on August 7, the wedding day. We omit here his Diary previously published in volume 17 (Diary of Rome) of Oblate Writings I. In any case, these few pages, the manuscript of which has been

preserved, provide little information about his stay in Rome and about the wedding. The bishop briefly recounts his visit with Pope Gregory XVI, meets with some dozen cardinals, and then writes several pages about the Jesuits, whose houses in France the French government wished to close, exerting pressure on the Pope in this regard.

Conclusion

In 1842-1848, Bishop de Mazenod appeared to enjoy good health. Only once, on February 15, 1844, he says that he spent the day in bed, but it is obvious that he remained there several days. On the 18th, he leaves “wrapped up” in his fur coat to confirm people at the end of a mission preached by Father Loewenbruck at the parish of Saint Cannat. He says: “I would have had to be in my death throes to stay away.”⁵³

On May 31, at the conclusion of the confirmation ceremony of 1700 children in the cathedral, he admits that he was exhausted and that he felt a pain that resembled ‘a contusion’ in his chest – a precursory sign of the illness that would cause his death in 1861?

He speaks several times about death so as to recall the brevity of life⁵⁴ and to say that he would like to die during an ordination ceremony⁵⁵ or in the presence of the Blessed Sacrament. In this connection, on January 6, 1844 he writes a wonderful page in which is evident his lively faith in the real presence of Jesus Christ in the Eucharist: “During my adoration before the Blessed Sacrament exposed, he confides, my mind was full of the thought that it was impossible to be in a better place. Is it not a foretaste of paradise to find oneself in the presence of Jesus Christ, prostrate at his feet to adore him, to love him and to await from his goodness the graces one needs. Going more deeply into this thought, I came as a result to a conclusion that had never before occurred to me. It is that, if in my last illness, I retain consciousness, I should procure for myself the happiness of going through the suffering of death’s anguish and of yielding up my last breath in the presence of our divine Savior. It seems to me that this would be an infallible means of being wholly absorbed in him and that my heart would not cease for a single instant from being united with him who would be embracing it by his presence and fortifying it in the formidable moment of the passage from time to eternity”.

Yvon Beaudoin, O.M.I

⁵³ JM February 15 and 18, 1844.

⁵⁴ JM August 9, 1846: funeral of Cardinal Bernet, archbishop of Aix.

⁵⁵ JM June 30, 1844.

TEXTS

January 1842

January 4:¹ Letter from Bishop Guibert. Could anybody read these words and remain unmoved: *“But I will dwell on this no more. I have so many things to tell you about, so much advice to ask of you or discuss, especially a plan for a foundation in the diocese for our Fathers.² Here we are, my beloved Father, another year on, which comes to this, I have now 40 years behind me; I am so delighted you are more youthful than I in spite of your 60 years, as God has given you a state of health that defies time. I have always asked him for the grace of dying before you.”*

I am asking for the opposite of this, as I only consented so willingly to his becoming a bishop so as to leave behind me someone to protect our family. Quite apart from all the good which I well knew a man of his worth would bring to the Church.

“What in the world will I do when you are no longer here? I have often made this prayer and I renew it all the more frequently ever since I have been in a position that makes your advice and paternal acts of kindness more necessary.”

¹ Ms Yenveux IX, p. 100.

² Appointed bishop of Viviers by the king on July 30, 1841, Father J.H. Guibert (1802-1886) was at that time in Paris, awaiting his nomination papers and their registration by the *Conseil d'Etat*. The proposal was to establish the Oblates in the sanctuary of N. D. de Bon Secours. The Oblates went there in 1846.

Are these commonplace sentiments? The heart they come from merits all the affection I have pledged it!

January 5:³ Letter from Mr. Blanc,⁴ consoling in the tone of its sentiments. He celebrated Mass on the first day of January. God grant him perseverance in the holy frame of mind he now enjoys.

January 9:⁵ I was going to go out and make my way to the *Congregation for Youth*,⁶ on my day for celebrating Holy Mass there, when I had a message that the archpriest⁷ was dying. I hastened to his home; I found him unconscious and in his death throes. After I had put some fitting sentiments to him and made an act of contrition at the top of my voice, I gave him absolution and then immediately and in great haste, extreme unction and the apostolic blessing. The holy priest lived but a short time after he had received these spiritual aids at my hands. His death, though sudden, is very precious before the Lord. Just before his stroke, which happened quite suddenly, he was saying his customary prayers and preparing himself to say Mass. He was called to God at the very moment he was busying himself with his affairs. Our Lord spared him the terrors of death, which he had always singularly dreaded. This is a fresh loss for my Church, as Father Gauthier was a man deserving of every esteem and veneration. He first tasted combat

³ Rey II, p. 124.

⁴ Father Louis Pascal Blanc, former associate of Father Polydore Jonjon at the college of Menpenti, had been under censure of interdict. Having repented, he spent six months in a retreat house at Valfleurie. Cf.: J. Leflon, *Bishop de Mazenod*, t. II, pp. 569, 572, 578-579, 582, 589-591. He went on to work in the diocese of Bordeaux (Cf. Rey II, 124).

⁵ Rambert II, p. 103 and Rey II, pp. 125-126.

⁶ Fr. Allemand's society

⁷ Canon Jean R.M. Gauthier (1767-1842), pastor of the cathedral.

during the Revolution with Bishop d'Astros,⁸ the present archbishop of Toulouse, not without having to face very grave danger; and, since then, he has always been an example of zeal and the most perfect regularity. Right until the end he kept up all the clerical ways, and, in losing him, there passes away one of the elders of Israel, a man who exemplified for us the fine priests with whom he had lived and the traditions which it is so important for us to uphold.

January 18:⁹ I secluded myself at home to write my pastoral letter. A score of times came knocks on the door, making it plain that it was going to be like every other the day and that it will always be the same way, I will never be left a free undisturbed half-hour for my work.

January 19:¹⁰ [Funeral of Fr Gauthier.] It would be good if the good archpriest's example were to make enough impression on his confreres to give some of them the idea of imitating him in his testamentary arrangements. He made the parish fund his heir, charged with relieving the poor in accordance with his instructions. For some time already he had been making considerable outlays for the embellishment of the church. This was his way of giving back to the Church what he had received from her. May his memory be blessed in the parish and throughout the diocese!

January 19:¹¹ Who is capable of divining this Father's sensitivities?¹² He is always complaining that people are lacking in esteem for him. As for myself, I protest that, far from

⁸ Bishop. P.T. David d'Astros, born in Tourves, Provence on October 15, 1772, archbishop of Toulouse from 1830 until his death in 1851. D'Astros was ordained subdeacon and deacon in Paris in 1795, at the same time as Gauthier was ordained priest. Together they carried on, in Marseilles and in Tourves, their "secret apostolate."

⁹ Rey II, p. 125.

¹⁰ Rey II, p. 125, note 1.

¹¹ Ms. Yenneux VII, p. 221.

overlooking him, I have always loved him very much and very often have gone too far to avoid upsetting him. While justly appreciating the talents he has, my paternal heart would have wished for something more to complete his good qualities. Whatever may have been my reservations in this regard, I have alienated his heart from me. I offer this suffering to the Lord along with many others of this kind, as one may have seen on page ... of this text.

January 27:¹³ So it is I go from one pleasant occasion to another. It is true that it is somewhat at the cost of my rest and of my taste for solitude, but I am compensated for this by the merit of hospitality, which is a virtue recommended to bishops by the apostle Saint Paul.¹⁴

January 31:¹⁵ I do not always note down painful anniversaries, but I do remember them. How could anyone forget that today is that of our Father Suzanne's death?¹⁶ I offered the holy sacrifice for him, though I am fully convinced that he no longer needs our suffrages. May those who survive me remember me as faithfully.

¹² No precise detail in this text and in the Founder's letters at the beginning of 1842 permits us to say who this concerns. What he talks about here seems nevertheless to correspond to Bishop de Mazenod's opinion of Fr. Adrien Telmon or also of Fr. H. Courtès.

¹³ Rey II, p. 126.

¹⁴ On January 20, the bishop of Marseilles had extended hospitality to Bishop Rochouere, vicar apostolic of Oceania; on the 24th, to Bishop Dupuch of Algiers; on the 27th, to Bishop C. de Forbin-Janson returning from South America, preceded by Fr. Lafond, a priest of Picpus.

¹⁵ Ms Yenneux, VI, p. 154.

¹⁶ Marius J.A. Suzanne (1799-1829).

February 1842

February 6:¹⁷ Letter to Father Vincens.¹⁸

I authorize the oblates¹⁹ to be dispensed, by turns, three days of the week, from the office in common: 1) because of the delicacy of their constitution, 2) because of the need to study.

February 8:²⁰ [February 3-8] Spent in Avignon at my saintly nephew's bedside.²¹ The sacraments had been administered to him when I arrived, and his peace of soul was certainly unaffected by the prognosis of his imminent end. His gentleness, resignation, the perfect calm which he maintained in the midst of his suffering, evoked the admiration of the entire community and of the physicians who were caring for him with zeal worthy of their piety. I judged that his condition would permit his mother to arrive in time to see him again one last time. I would not have forgiven myself if I had not obtained this consolation for this good mother, so strong, so unhappy, so resigned. Her demeanour facilitated the request; the Fathers raised no objection.

Every day I celebrated Holy Mass in my nephew's bedroom, and it was a great happiness for him in his wretched condition. Poor, dear child! He knew the full gravity of his condition, and, far from complaining, he thanked God in his goodness and accepted all his sufferings with the most perfect resignation. When the excessive irritation of his bowels caused a most disagreeable vomiting, I commiserated with him over the bitter affliction he had to undergo. "It

¹⁷ Ms Yenneux.

¹⁸ Ambroise Vincenes (1803-1863), then master of novices at N. D. de l'Osier.

¹⁹ By "oblates" is meant the scholastics who had made their oblation after novitiate. The reference here is without any doubt to them, they were at that time in Marseilles. This concern for the health of the scholastics is probably connected with the illness of his nephew Louis.

²⁰ Rambert II, 104-105 and Rey II, 127.

²¹ Louis de Boisgeline (1815-1842), then a scholastic with the Jesuits. He had entered the novitiate in September 1837.

is good,” was his response, “once God in his goodness wishes it; I merit the more from it.” These are the words of an angel! Father Rector could not get over seeing such mildness and acceptance in the midst of such cruel suffering. He well knows indeed, like all his confreres, what a loss the Church and their Company are incurring through this precious child’s death!

On Sunday the 6th, during my Mass, I again gave communion by way of viaticum to our dear invalid, who besides receives communion several times in the week immediately after midnight, as we too are accustomed to do in our houses.

Not being able to prolong my stay in Avignon, I had to part from Louis, my heart distressed and with no hope of seeing him return to health. This blessed child wanted to converse a few moments in private with me; this was in order to talk with me about his father and his brother. How touching was what he said to me; never have I heard him speak like this!

May the Lord be pleased to accept, in expiation for my sins, all the cruel pains I undergo on account of all these worthy objects of my tenderness. It is inexpressible what I was suffering in this conversation while this blessed child maintained the angelic calm and serenity which never left him. As for me, *quotidie morior*²²; in the full sense of these words, this is the exact truth.

I embraced him, perhaps for the last time; I blessed him and, doing extreme violence to myself, tore myself away from him, in all likelihood never to see him again. My sister did the same and with the same strength of spirit, shutting up in her heart all her grief so as to spare her son’s sensitivity, who, for his part, controlled his emotions, interiorly offered his sacrifice to God, just as we ourselves did, and did not manifest outwardly anything of what was happening in

²² ‘*I die daily*’ (1 Cor. 15: 31).

his soul. Oh! Calvary of my God! Oh! Virgin Mary! Yet after three days Jesus Christ was to come back to life... Our grief will endure throughout our pitiful lives! *Fiat voluntas tua!*

February 8, 1842:²³ Paging through my old papers, I found this extract from two liberal newspapers from the time of the Restoration. To be disapproved of by these gentlemen is something to be proud of and I will copy out their diatribes here.

Extract from the *Journal du Commerce* of August 14, 1828: “*We unfortunately published that the bishop of Marseilles was in compliance with the provisions of the Order of April 21*²⁴ *concerning the primary schools. We were doing him an injury. So now we are in receipt of a wholesale refutation from the canon secretary general of the curia. To add to our confusion, a letter has been published that was written confidentially by the Bishop of Marseilles to the Minister of Public Instruction*²⁵ *to inform him that the Order of April 21 will not be observed in the diocese in what concerns the participation of the bishop in the formation of the committee. Why? Because bishops derive from Jesus Christ the exclusive right to teach the youth. It is not only the supervision of teaching which belongs to them in virtue of their titles, but also the teaching itself, that is to say that they alone are the judges of the doctrine they are to know, without the assistance of any committee being imposed, and of any errors which may insinuate themselves into the instruction which is offered to the flocks which have been entrusted to them by the sovereign pastor of souls.*

²³ Ms. Yenveux V, pp. 96-98.

²⁴ The bishop of Marseilles, that is, Bishop Fortuné de Mazenod. The order of April 21, 1828 took away from the bishops the supervision and the direction of primary schools, modifying in this way that of 1824, which was favorable to the clergy. The government demanded the formation of a committee, of which the diocesan bishop would be one of the members. Cf. J. Leflon, *Mgr. De Mazenod* II, pp. 305-313.

²⁵ Letter to Mr De Vatimesnil, July 9, 1828. Copy auth.: AAM, administrative correspondence, reg. II, P. 166.

“The writers of the protestation against the Orders of June 16²⁶ appeared more indulgent about the rights of the temporal power than did the Bishop of Marseilles on the occasion of the Order of April 21. The latter professes the doctrine in all its inflexible rigour. Bishops alone, he says, have the right to teach. His colleagues gave way to the point of making concessions which might appear scarcely orthodox to the rigid consciences of some,” etc.

Extract from the Constitutionnel of August 13, 1828: “The opposition to the Orders of June 16 is multiplying; there is a crescendo of protestations and of dressings-down. We read in a morning paper a letter from Bishop de Mazenod of Marseilles to the Minister of Public Instruction. This proud and almost threatening epistle is not so much the work of a minister of the Gospel as that of an indignant member of the League.

“The bishop of Marseilles uses the language of a master and not of a saint; he speaks about his rights for which he is not accountable to anyone except Jesus Christ. He proclaims himself the supreme arbiter of teaching in his diocese and shows a superb disdain for the body politic. ‘Coercion’, he says, ‘may place an invincible obstacle in the way of the exercise of our rights, but it cannot take them away from us nor even compel us to collaborate in procedures which undermine it.’ The bishop declares that he will not obey, the minister being unable to insist that he compromise his conscience by cooperating in a new system which damages the rights of his office.

“It would difficult for him to proclaim his rebellion in more emphatic terms and make more clearly evident just what a priest is. Not with a timid caution, but with ever growing strength does the bishop of Marseilles negotiate; he fights armed with the rights of his office

²⁶ The Orders of June 16, 1828 concerning ecclesiastical secondary schools forbade the instruction of those belonging to a congregation and subjected the minor seminaries to a regulation incompatible with the rights of bishops. Some bishops protested to the government. Cf. J. Leflon, *Msg. De Mazenod II*, pp. 313-333.

against the minister of the king. Might one not inquire of this prelate, who has no truck with the body politic, if it is not to the leader of this body politic, that is to say, to the prince, that he owes his appointment; if, in spite of his contempt for the demands of the same body politic, he is not bound at all by an oath to remain faithful to the monarch and to the laws? Bishop de Mazenod, if he has already forgotten the terms of his oath, will permit us to remind him of them. It is Pope Pius VII who established them himself and, as the bishop knows, the pope is infallible: 'I swear and I promise to God, on the holy Gospels, to maintain obedience and faithfulness to the king. I also promise to have no secret intelligence, to attend no meeting, to support no conspiracy, whether internal or external, which may be contrary to the public peace, and if, in my diocese or outside it, I learn that there is a plot prejudicial to the State, I will make it known to the Government.'

"This is what all the bishops have sworn and now they refuse to carry out the laws under the pretext that they may not submit to the demands and twists and turns of the body politic. Will this body politic be able to enforce obedience? Or must it humble itself before the rights of the office of the bishop of Marseilles?"

March 1842

March 4:²⁷ Letter to Father Ricard²⁸ on several matters. When he thinks it necessary to dismiss a candidate, he must gather the opinion of the Fathers who have relationships of direction or of study with him, communicate this to me, give me his personal opinion and await my decision, which in an urgent case I would give him by return of post. This is what he should have done before dismissing Poncet, who is talented and has some good stuff in him. I appoint Father Chauvet²⁹ director of studies and treasurer.

I recommend that he record in an *ad hoc* register not only the name of the places where missions are given, but the effects that these exercises produce and the notable events of each mission. Without this, there will not remain a trace of the works of our missionaries for the general history of our missions.

March 5:³⁰ Letter to Father Courtès. I am unable to give permission for a retreat in Eguilles,³¹ where a mission has never been given. This is contrary to the customs of the Congregation and to my way of seeing things.

²⁷ Ms. Yenveux VIII, p. 127 and VII, p. 267.

²⁸ Father Pascal Ricard (1805-1862) was at that time superior at N. D. de Lumières. The “candidates” in question are the minor seminarians.

²⁹ J.J. Casimir Chauvet (1812-1862), director of studies at the juniorate of N. D. de Lumières.

³⁰ Ms. Yenveux I, p. 107.

³¹ Eguilles (Bouches-du-Rhône).

March 14:³² Memorable days for me, whose anniversaries I should celebrate: August 1, 1782, my birth; August 2, 1782, my baptism. I made my First Communion on Holy Thursday and I was confirmed by Cardinal Costa,³³ archbishop of Turin on the feast day of the Holy Trinity, but I am not sure whether this was in the year 1792 or perhaps in 1793. On the first supposition, Holy Thursday would correspond to April 5 and the Holy Trinity to June 3; on the second, this would be March 28 and May 26. On November 4, 1808, I took the soutane; on December 27, 1808 I was tonsured by Bishop André,³⁴ former bishop of Quimper. On May 27, 1809, I received minor orders from His Excellency Cardinal Fesch;³⁵ on December 23, 1809, I was made sub-deacon by Bishop André, former bishop of Quimper; on June 16, 1810, I was made deacon by Cardinal Fesch; on December 21, 1811, I was made priest in Amiens by Bishop Demandolx³⁶ of Amiens. As Cardinal Mattei,³⁷ who should have ordained me, was in exile, and I did not want to receive the priesthood through the hands of Cardinal Maury,³⁸ at the time administrator of the diocese of Paris. On November 1, 1818, I made my oblation in the Congregation, and, on October 14, 1832, I received episcopal consecration from the hands of His Eminence Cardinal Odescalchi³⁹ and from the archbishops of Chalcédoine and of Ravenna, later Cardinals Frezza and Falconieri.⁴⁰ I was transferred to the see of Marseilles on October 2, 1837.

³² Ms. Yenveux IV, p. 188.

³³ V.M. Costa d'Arignano, archbishop of Turin from 1778 to 1796; cardinal in 1789.

³⁴ Claude A. André (1743-1818), bishop of Quimper from 1802 to 1804, resigned, disconcerted by the magnitude of his task and by the difficulties encountered in his diocese. He was appointed canon of Saint-Denis in 1806.

³⁵ Joseph Fesch (1763-1839), uncle of Napoleon, archbishop of Lyon from 1802 to 1839, cardinal in 1803. Designated for the archdiocese of Paris in 1809, he preferred to remain in Lyon. After the fall of Napoleon, he returned to Rome where he died. Father de Mazenod met him in Rome in 1825. Cf. *Oblate Writings I*, 6, pp. 225, 228; 17, p.

³⁶ Jean François Demandolx (born in Marseilles in 1744, deceased in 1817). He was bishop of Amiens from 1805 to 1817.

³⁷ Alessandro Mattei (1744-1820), cardinal in 1782.

³⁸ Jean Siffrein Maury (1746-1817), appointed by Pius VI bishop of Montefiascone and cardinal in 1799. Appointed archbishop of Paris by Napoleon in 1810; Pope Pius VII, in exile in France, refused to confirm the nomination.

³⁹ Carlo Odescalchi (1786-1841), cardinal in 1823. He later joined the Jesuits.

⁴⁰ Luigi Frezza (1783-1837), cardinal in 1836. At the time, he was secretary of the Congregation for Ecclesiastical Matters. C. Falconieri, archbishop of Ravenna from 1826 to 1859, cardinal in 1838.

Yet to be known is the day of my death, the anniversary of which others will have to celebrate and for which I invoke in advance the mercy of God.

March 25:⁴¹ Good Friday. For a long time my beloved Louis' desperate illness has nailed me to the cross, today I was called to expire on it with the Lamb of God who was sacrificed there for us . While I had gone out for a moment to go and administer the sacrament of confirmation to a dying person, Mr. de Boisgelin entered the bishop's palace; his presence was all I needed to know the heartbreaking news, which was only too expected. He was with his son yesterday when he [the latter] gave up his beautiful soul to his creator. It was at the very hour when I was here, at the altar, offering the Holy Sacrifice for him, not alas now for the healing of his body, but for the greater sanctification of his soul.

So, he who had once been our consolation on earth is now in heaven. So many talents, so many virtues, such a good nature are lost to us. One of the most beautiful jewels of our crown has fallen out, a portion of our very being has disappeared; for do we not live in those we hold dear?

Father Gury⁴² writes to me: *"This earthly angel has flown to heaven! My Lord, we share in your grief, you share in ours; it is lively, it is profound. What a loss for us, for religion! How much good would our dear departed have done if he had lived! But Saint Louis de Gonzaga also died at this age and many others! God is the master, he has no need of anyone. You and we all have a new patron in his person. Mr. de Boisgelin will give you the edifying details of this death, truly precious in the eyes of the Lord! This worthy gentleman has himself singularly edified us by*

⁴¹ Rambert II, p. 105; Rey II, pp. 130-131.

⁴² Jean Pierre Gury, S.J. (1801-1866), author of a lengthy work on moral theology. At the time, he was rector of the Jesuit novitiate in Avignon.

his courage, his resignation, his piety. At 8:30, he had received communion for his dear son, while he still lived.”

A truce, my poor heart, to all thought of complaint: God alone is the master of his creatures; he disposes of them according to his most just, holy and adorable will. Ah! yes, may his holy will be done, were it even to cost us our life.

March 26:⁴³ Letter from the archbishop of Paris.⁴⁴ He warns me that the minister took offence over his publication of the Jubilee in his pastoral letter.⁴⁵ He sends me his reply to the minister’s complaints. This reply did not satisfy me. As he believes that the problem was only in the mode of expression he employed to publish the powers he has received from the Holy See, he counsels us to avoid it in publishing our pastoral letters. I believe that he is mistaken, it is not so much the style as the content. Also, whatever be the terms we use, the publication will be censured. It does not matter, I will not hesitate, in this matter, to show my union in thought and will with the head of the Church. I will not tone down the expression of my horror at the schism into which they wish to draw the poor Spanish Church.

March 28:⁴⁶ Letter from Fr. Dassy⁴⁷ on the occasion of my feast day (Saint Joseph). In this letter he sends me personally and the Congregation his very best wishes. He then comes to

⁴³ Rambert II, p. 109.

⁴⁴ Most Rev. D. Auguste Affre (1793-1848), archbishop of Paris from 1840 to 1848. He had been a colleague of Eugène in the seminary of St-Sulpice.

⁴⁵ In March, 1842, Pope Gregory XVI published an encyclical ordering the celebration of a jubilee in favor of the Church in Spain, threatened by a schism. There was war between the Carlists (Don Carlos de Bourbon supported by the Catholics) and the “Christinists” from the name of Marie-Christine, regent, supported by a government liberal in nature and a persecutor of the Church. Bishop de Mazenod published a pastoral letter in favor of the Church in Spain on April 10, 1842. Father Rambert transcribed several pages of this (II, pp. 109-113). There had been many more extraordinary than ordinary jubilees, but the one of 1842 does not even figure in the first rank.

⁴⁶ Ms. Yenveux IV, p. 233.

⁴⁷ Louis Toussaint Dassy (1808-1889), then at N. D. de l’Osier.

his favorite subject, science, archeology, etc. The Minister of Public Instruction has sent him, to encourage him in his labours, a superb work: *Les éléments de paléographie*. He has been appointed his ministry's correspondent for historical works. He expects from this some fortunate results for the glory of our holy Congregation, "*You will never see me striving for any other motive. For the sake of the Congregation - my spirit, my heart, my time and my life.*"

What to reply to a man who expresses such wonderful sentiments? Certainly, my thoughts are far different from his. I do not see any glory at all for the Congregation in all this, but Father Dassy needs something to do: this is as good as anything else. Consequently, I'm not sorry that a certain letter I had written him to admonish his excessive ardor for the sciences, as being practically alien to our ministry, is still on my desk.

Letter from Father Guigues,⁴⁸ He sends me an invitation given to Father Dassy by a new institute in Africa, looking for his acceptance of their nomination of him as a titular member of this institute. After reading the statutes, I see this is a purely philanthropic foundation; as a consequence, I formally oppose acceptance by Fr. Dassy.

March 29:⁴⁹ Today, I signed, in a spirit of eagerness and consolation, a petition made to the head of the Church by the bishops of France⁵⁰ to request that the Holy See pronounce *ex cathedra* that the doctrine of the Immaculate Conception of the most Holy Virgin is an article of Catholic faith. The pope is reminded that this doctrine is professed throughout the whole Church, etc.

⁴⁸ Joseph Eugène Bruno Guigues (1805-1874). At the time, he was superior of N. D. de l'Osier. Afterwards, he was bishop of Ottawa from 1847 to 1874.

⁴⁹ Ms. Yenveux IV, p. 94.

⁵⁰ This probably concerns a petition initiated in 1840 and signed by 10 French archbishops and 41 French bishops. Cf. Article by X. Le Bachelet, *Immaculée Conception*, in *Dictionnaire de Théologie catholique*, t. VII, 1, col. 1192.

March 30:⁵¹ Letter to Fr. Dassy. I dampen somewhat his excessive zeal for archeology. I prefer that the printers take care of editing the work.⁵² He should improve his explanation in the article on the five lithographed plates.

Letter to Fr. Lavigne.⁵³ I congratulate him on his good work in the missions; I give him some advice while urging him to improve his knowledge and to study.

⁵¹ Ms. Yenveux IV, p. 232. Yenveux writes: May 30, 1842. The letter to Fr. Dassy is dated March 29; cf. *Oblate Writings I*, 9, pp. 207-208.

⁵² *L'abbaye de Saint-Antoine, en Dauphiné [The abbey of Saint Anthony, in Dauphiné]...* Grenoble, Baratier, 1844, 514 pages.

⁵³ Joseph Henri Lavigne, born December 10, 1816, priest on July 17, 1842, oblate on October 15, 1842, left in 1852. At the time, he was at N. D. de l'Osier.

April 1842

April 8:⁵⁴ Letter from Father Lagier.⁵⁵ *“His soul is immolated upon the sacrifice”* because he has learned that my *“spirit was troubled on his account.”* Such is the style of our good Father Lagier, who is inconsolable at the knowledge that I disapprove of his loftily mystical spiritual direction and have forbidden the sisters have him waste his time keeping up such a futile correspondence with them. He has made a *“formal and resolute vow to serve souls. This vow should be, the vow has been, is and always must be”* his basic principle.

It seems, nevertheless, that rather than *“yielding the ripe and firm fruit of a lively charity, this poor soul has as yet yielded only leaves and twigs which must be pruned and make way for good fruit through his sober and perfect direction.”*

The fact is that our good Father Lagier is full of ardor to do good, but he is mistaken in his choice of both objective and means. He is wrong to think that I am irritated, there is plenty of scope for it, but I squirm at seeing him infatuated by this inane form of direction that causes him to waste all his time in correspondence with nuns who are lacking in common sense and foolishly engage him in this nonsense, even though all the time there are other things to do to serve souls, in line with the vow he has made.

⁵⁴ Ms. Yenneux VI, p. 67.

⁵⁵ Jean Joseph Lagier (1807-1876) at the time was at N. D. de Lumières. He had first been professor at the seminary of Marseilles and it was there that he had known and directed some religious sisters.

April 9:⁵⁶ Journey to Aix. There I saw the archbishop.⁵⁷ In the course of conversation, he showed his disapproval of the zeal Cardinal Lambruschini⁵⁸ is displaying to obtain from the Holy See the doctrinal decision declaring as an article of faith the Immaculate Conception of the most Blessed Virgin. The prelate was expecting me to be wholly of his opinion. It had doubtlessly slipped his mind that, at the time of our provincial assembly,⁵⁹ I expressed the wish that all the prelates of the province, meeting in that assembly, would request this of the Holy See, rather than content themselves, as was proposed, with requesting the addition of the word *immaculata* to the Preface of the Blessed Virgin. My opinion was opposed by the archbishop who, to my recollection, gave no good reasons to dissuade us from taking this approach. I insisted that my proposal be at least inserted in the minutes of the meeting. The archbishop opposed this insertion too for the feeblest of reasons. I persisted strongly, because I wanted a *constat*⁶⁰ on this initiative in a matter which I foresaw must be, sooner or later, resolved in the sense that I was supporting. Well! to my great astonishment, the archbishop repeated to me the same poor reasons which I had refuted at the time, and this time I had the advantage over him,⁶¹ because I was able to remind him that he had requested the Pope to add *immaculata* to the Preface of the Blessed Virgin and *sine labe concepta* to the litanies. After that, I no longer understood how he was surprised that there might be a desire to urge the Holy See to settle the issue, and that he dared to tell me that there was nothing to be found in Scripture nor in the Fathers of the Church to prove this privilege of the Blessed Virgin, which was what had determined the Council of Trent to refrain from any ruling on this point. Evidently, the good prelate was repeating to me here what

⁵⁶ Ms. Yenneux IV, pp. 95-96.

⁵⁷ Joseph Bernet (1770-1846), archbishop of Aix from 1836 to 1846.

⁵⁸ Luigi Lambruschini (1776-1851), nuntio in Paris from 1827 to 1831, cardinal in 1831, secretary of state in 1836.

⁵⁹ Meeting of bishops of the ecclesiastical province of Aix, October 18-22, 1838. (Cf. *Oblate Writings I*, 19, pp. 213, 222-223)

⁶⁰ Bishop de Mazenod uses the French term: *constât*, a juridical term: 'to be well-grounded and certain'.

⁶¹ Bishop de Mazenod uses the idiomatic expression *avoir barre sur quelqu'un*.

one of his entourage may have said to him. I did not have any difficulty in refuting him and even in explaining the reticence of the Council of Trent. It would be good if it were to turn out that this very prelate, after speaking like that, has signed the letter which the archbishop of Besançon⁶² presented to us and by which we are asking the Pope to pronounce that the doctrine of the Immaculate Conception of the Blessed Virgin is an article of faith. If he did not sign it, Bishop Mathieu would surely have let me know.

April 19:⁶³ First station for the Jubilee [on behalf of the Spanish Church] in the cathedral. The church proved much too small: two hours before the designated time, the three naves and all the chapels were full. They arrived in droves to assist in this holy service. The doors had to be closed. This glorious gathering was a magnificent spectacle, made up of the chief pastor, surrounded by all his clergy and a multitude of the faithful, to solemnly invoke the Lord on behalf of a portion of the great Christian family threatened in its faith. I intoned the *Veni Creator*, and it was taken up by thousands of voices, inspired, as I was myself, by a lively sense of fraternal charity, filial trust, and a certain inexpressible interior jubilation. This joy was one with the great communion of saints, whose felt influence it was impossible not to perceive, at the joy of knowing that one belonged to this Catholic Church, which has God for Father and all the regenerate for brothers.

⁶² J.M.A. Césaire Mathieu (1796-1875), archbishop of Besançon from 1834 to 1875.

⁶³ Rambert II, p. 114.

April 21:⁶⁴ It is deplorable that the episcopacy can be accused in this circumstance⁶⁵ of letting itself be dominated by a spirit of fear, concealed beneath the guise of an all too human prudence.

How happy I would be if my comments induced the king⁶⁶ to modify a plan that is so disastrous for our city! Nobody would be under any misapprehension as to the source of this act of generosity, namely the bishop, whose solicitude should extend to everyone, and who would have secured it for his people. The ingrates would profit like the rest. Does the Lord not make his sun shine on the sinners as well as the virtuous!

April 22:⁶⁷ God will bless their⁶⁸ devotion and my diocese will have another family spending itself in invoking the Lord day and night to draw down upon the Church and ourselves all the graces which we need.

April 25:⁶⁹ The recent blow we have suffered⁷⁰ has unfortunately all too predictably thrown my sister and my niece into a deep depression: this state would be dangerous for my niece should it be prolonged; it has therefore been necessary to get them away from here so as to distract them from their grief. It would have been difficult for my sister to come to the decision to undertake a journey for which she masks her own need, although she knows that her daughter

⁶⁴ Rey II, p. 135.

⁶⁵ Text written in relation to the jubilee requested by the Pope for the Church of Spain. There were three gatherings in three churches of Marseilles on April 19, 22 and 29. Bishop de Mazenod wrote to some bishops who had not published a pastoral letter on this issue.

⁶⁶ Father Rey says that Bishop de Mazenod wrote to the king on April 21 to make him aware of the unfortunate impression in Marseilles that would follow on a decision by the government about the management of the railroads. This letter has not been found and Fr. Rey does not say what exactly it is about.

⁶⁷ Rey II, p. 136.

⁶⁸ On April 22, Bishop de Mazenod celebrated Mass in the chapel of the new convent of the Minim Sisters and gave the habit to six religious. These religious were established in Marseilles in 1842 by Father Pierre-Etienne Boeuf.

⁶⁹ Rambert II, p. 115.

⁷⁰ The death of Louis de Boisgelin.

can scarcely go on without it. The latter consideration induced her to overcome her repugnance, but I had to be one of the party. I would have wished for all the world not to be reduced to this necessity; but I'm not used to letting feelings of aversion govern me when it comes to the well-being of people with a right to my affection and devotion.⁷¹

⁷¹ Bishop de Mazenod, his sister, his niece Césarie, Canon Jeancard and a valet were away from April 25 to June 28 and visited the north of Italy and Switzerland.

May 1842

May:⁷² What a good prince is this king of Sardinia,⁷³ but what a misfortune that he has close to him, and exercising an undue influence, men so hostile to religion! If all his ministers were like the count of La Margarita,⁷⁴ Mr de Collegno⁷⁵ would still be at the head of public education; but it is in the interests of that formidable party to remove from the hearing of His Majesty men of the caliber of this incomparable chevalier, the most upright, the most enlightened, the most religious of the men of influence at the court, who, in every encounter, is able to speak the truth to his sovereign, and who never has anything in view but the well-being of the Church, the honor of his master and the glory of God. He was showered with honors, about which he was indifferent; but, under the pretext of placing a bishop at the head of the university, he was retired, this troublesome man who shed light on their path and was under no illusions about their ulterior motives. If the king should die, it would be seen whether I am exaggerating. I took advantage of the opportunity provided to me by the archbishop of Turin,⁷⁶ when he delivered to me a copy of a pastoral letter he published against these false servants of the king, of reminding him what his mission was at the sovereign's side, whom he sees every week in private audience. The prelate was grateful to me for my episcopal candour; but, highly esteemed though he is by the king, on account of his virtues, I doubt that he has enough influence to counteract the

⁷² Rambert II, pp. 120-121; Rey II, p. 137. This long extract is without a date. The travelers remained in Turin for three weeks; they arrived there on April 30. Cf. Letter to Fr Tempier, in *Oblate Writings I*, 9, p. 212.

This portion of the Diary was written after the return from the journey. See *infra*, beginning of the *Diary for the trip to Algeria*, October 22-November 13.

⁷³ Charles-Albert (1798-1849), king of Sardinia from 1831 to 1849, residing at Turin. His kingdom also included Piedmont and Savoy. He was the father of King Victor-Emmanuel II (1820-1876) who unified Italy.

⁷⁴ Prime minister at the time.

⁷⁵ Eugène de Mazenod had known the chevalier Louis Provana de Collegno while in the seminary in Paris. As a young man, Louis de Collegno had accompanied the Marquis Cèsar Taparelli d'Azeglio a nobleman of the court of the King of Sardinia, to Paris: Cf. Rey, pp. 109-110.

⁷⁶ Louis Fransoni, archbishop of Turin from 1832 to 1862.

influence of the clergy's enemies who form too compact a network around the king, whose weakness they abuse.

Several times in Turin I saw the famous Fr. Bernard,⁷⁷ Minim. This religious, regarded as a saint in Rome where he lives, had been sought out by the king of Sardinia, who wanted to consult him. He was in the capital at the time I was there. I had the good fortune of conversing several times with him and of hearing his Mass. He prayed over me and over my family, which he blessed according to his custom with the image of the most Blessed Virgin, which he always carries with him in a bright red frame, contained in a crimson velvet purse embroidered in gold. I not only asked for his prayers for myself and my family, but I also asked for his prayers for the Congregation, all its members and all the works entrusted to it.

Several miracles are attributed to this great servant of God, among others a bilocation. One cannot but admire his simplicity, which elicits his frank avowal, when pressed a little, of the gifts which the Lord has accorded him. He does not see anything exceptional in them. His reputation was such that he was no longer able to walk out in the streets of Turin because of the crowd that blocked his way. He had more than ten conferences with the king; the whole court was convinced that the serene weather, which came straight after an incessant rainfall and which allowed the prince regent to make his triumphal entry into Turin on the occasion of his marriage, was due to his prayers. He did the same for the feast of the Holy Shroud.⁷⁸ It had rained for three days without letup, and, notwithstanding, the queen coolly announced that the weather would be fine on the day of the feast; apparently because the holy religious had assured her of it, and so it

⁷⁷ Bernardo Maria Clausi (1798-1849), venerable.

⁷⁸ On May 4, there was solemn exposition of the Holy Shroud on the occasion of the marriage of the duke of Savoy, later King Victor-Emmanuel II (Rey II, p. 136).

was, though the rain continued all the preceding night and again on the morning of this beautiful day.

Lastly, I also saw in Turin a renowned man with whom I spoke twice: namely the famous Silvio Pellico,⁷⁹ presently in retirement in the palace of the Marquise Barolo, née de Colbert, who devotes all his immense fortune to good works. I could not but judge him to be a well-intentioned man and totally given over to piety and good works. He avoids making a show in conversation, and is remarkable only for his modesty.

May 26:⁸⁰ Arrival in Venice. The day did not go by without our going to visit the district of Saint Sylvester, where my sister and I had lived during our childhood. Having first entered the church I used to frequent, I scarcely was able to recognize it, so many changes have been made. I searched there in vain for the tomb where my great uncle⁸¹ of holy memory had been laid to rest; no trace of it remained on the renovated paving stone. And my venerable friend, the former pastor Milesi,⁸² who had heard my confession in my early childhood, who used to caress me so paternally, who so often had provided for my small childish needs to lighten the burden of my emigrant parents, whose sensitivity he thus spared, who loved me, in a word, as his child. He it was who, in his touching solicitude, brought me to the notice of the blessed Bartholomew

⁷⁹ Silvio Pellico (1789-1854), author. The story of his imprisonment (*Mes prisons*, 1832), as a patriot at the hands of the Austrians, contributed to the winning over of international opinion to the cause of the Italian patriots.

⁸⁰ Rambert II, pp. 122-123.

⁸¹ Auguste-André de Mazenod, deceased in 1795. He had been vicar general of Bishop J.B. de Belloy of Marseilles from 1755 to 1801.

⁸² Francesco Maria Milesi (1744-1819), appointed bishop of Vigevano in 1805, patriarch of Venice in 1815. Cf. *Oblate Writings I*, 16, pp. 37-40, 45-46.

Zinelli⁸³ and tactfully suggested what he must do to instruct me in piety and the humanities.

Where was he, this good pastor Milesi?

Alas! I asked it at the pulpit where he instructed us every Sunday; I asked it at the altar where I served his Mass so frequently; I asked it of all who had known him. His soul is in heaven. Oh! yes, his soul is in heaven, I seemed to hear each one reply; but his body, his mortal remains repose far from here. They are, in point of fact, laid in the chapel of the seminary he founded and to which he left his estate.⁸⁴

I leave to books to describe the beauty of this city; I express here only my impressions in another order of things. How could one fail to be thrilled at the sight of places that bring one back to the first years of one's adolescence, the helps that divine Providence lavished on me during this period when my intelligence was beginning to develop. How could my heart not throb at the memory of these admirable men who devoted their leisure hours to my religious instruction, and who formed me in virtue? My hearers were astonished as I named out each one who had made me welcome in my childhood, hearing me recite each little detail of their lives, pointing out the place that they occupied in the houses where we lived together, and enumerating, as best I could, all the good I had received from them. The truth is, no one could understand what profound impressions have been left on my heart by the acts of generosity for which I am indebted for the little good there is in me, that takes its source in this first formation and in the direction which these men of God managed to give to my spirit and to my youthful heart.

⁸³ Bartolo Zinelli (1766-1802). He entered the Company of the Fathers of the Faith in 1799. Cf. *Oblate Writings I*, 16, pp. 38 and 42.

⁸⁴ In Vigevano.

O blessed Zinelli! What would have become of me without you? What a litany of thanksgivings I owe to God for bringing me to know and experience the affection of such a holy person! To spend nearly four years, and those precisely the most dangerous years, under the direction of, and in intimacy with, a veritable saint who, inspired by the most affectionate charity, not only took on his shoulders the task of instructing me in the humanities, but fashioned me in virtue, as much by his example as by his precepts! I was the Benjamin of his entire family; it was a question of who could show me the most affection.

I had the sadness of not getting to meet a single one of them. I saw the house again, but it is dwelt in today by a son of one of those whom I had known; one who was not even born when I left Venice. I overwhelmed this sole offspring of my friends with affection, and left him enraptured by the vivacity of my feelings of gratitude after forty-four years.

I said Mass at Saint Sylvester's at the same altar I had so often received the Body of Jesus Christ in my childhood; for I was taught to receive Communion once a week. Words could not express everything that I experienced during the Holy Sacrifice, knitting together these two pieces of my existence: my childhood and my present state as pontiff. I had at my side a priest who had known me in that first phase of my life. He was filled with joy and in a sort of daze; he could not contain himself at his happiness at seeing me.

We had to turn ourselves away from all these emotions, which were really almost making us ill, bringing as they did simultaneously an experience of so much of both pleasure and pain.

June 1842

June 3:⁸⁵ So we stopped at Milan for only 24 hours and took the Lake Maggiore road for Sesto Calende. It was the very day of the Sacred Heart. I said Mass in the little chapel on the square. What a contrast with what was happening in Marseilles that day! The bishop of Marseilles, instead of celebrating pontifical solemn Mass in his cathedral church, to the sound of melodious music, surrounded by all his clergy and with the pomp our people understand how to put into these great ceremonies, was humbly saying Mass in the chapel of a poor village, at a dilapidated altar whose cloth was quite dirty, dressed in an alb which went just below the knee, and a cast-off no doubt from the parish up above, which in all likelihood had no further use for it. I had as a server a good sailor who made the responses well enough, but who was rather carelessly dressed, my valet was looking after our belongings and my companion was saying Mass at the same time as me at another altar of the chapel. Even so, it was not one of those Masses I've celebrated with a lack of devotion. My spirit was at one with what was going on in Marseilles at that very moment and, as the chapel filled up with people at the sound of the bell which announced this unscheduled Mass, I was happy to be the means of procuring for this good people the happiness of hearing Mass on that particular day; I offered up the glory to the Sacred Heart of Jesus, to whom I had brought honor on that day.

⁸⁵ Ms. Yenneux IV, p. 138.

June 3:⁸⁶ Stopover at Stresa, on the shores of Lake Maggiore, Sardinian territory, where the novitiate of the Rosminians is situated. It is here that I made the acquaintance of the famous Fr. Rosmini,⁸⁷ one of the most cultivated men in Italy, founder of the Congregation of Charity. His philosophical works, little known in France, cause a stir in Italy. The Pope encouraged the author to continue a work so useful to religion. He has in his portfolio materials for thirty volumes in-8. Father Rosmini combines great piety with lofty intelligence; his zeal is equal to his talent. Already his congregation is beginning to spread in England, where it is achieving some good. It is not numerically strong in Italy. The novitiate house has just been built in Stresa on a charming site, halfway up a hill which commands the whole lake. I consecrated the altar there, built at the expense of Mrs. Bolongaro Borghese.

⁸⁶ Rambert II, pp. 123-124; Rey II, p. 139.

⁸⁷ Antonio Rosmini-Serbati (1797-1855).

August 1842

August 13:⁸⁸ Reply to the bishop of Grenoble⁸⁹ concerning Father J.⁹⁰ I excuse him as best I can and I say I have counseled this good Father to go and explain himself at his feet. If only they could bring themselves to understand that all this talking with penitents is dangerous for both parties my practice and my advice would be followed, which is not to enter on a dialogue with anyone. To say the very least it is a pointless waste of time. While you are actually there, talk to the people in the confessional, answer their questions, make your decisions, be a calming influence, etc., but once you have gone, get on with something else. You are no longer held by any obligations. This is what I instill in our own people. I have always strenuously reproved the contrary practice.

August 17:⁹¹ I waited in vain this evening for poor Reynier.⁹² Paternal as was my welcome, however touched he may have been by it, even though he asked my forgiveness for his harsh words to me in his initial emotional state, I couldn't get him to promise me that he would make a retreat to enter into himself and try to put himself to rights with the good God. He claims, as a lame excuse, that he would demean himself in my eyes if he were to do such a thing under pressure. I put up a good argument to get him to change his mind, he made no reply. Nevertheless, he is still honest enough not to deny his misconduct.

⁸⁸ Ms. Yenveux VI, p. 66.

⁸⁹ Philibert de Bruillard, bishop of Grenoble from 1826 to 1853.

⁹⁰ The Founder does not name this Father. Introducing this text, Yenveux writes: "*A Father having been calumniated before the bishop of Grenoble and even placed under interdict in the diocese, although he was innocent, Bishop de Mazenod encouraged him to go to defend himself before the bishop of Grenoble.*"

⁹¹ Ms. Yenveux VIII, p. 293.

⁹² There were two Reyniers in the Congregation: Jacques-Symphorien, who left in 1829, and Gustave-Léon, who left in 1831. One of them asked to re-enter in May-June, 1838. Cf. *Oblate Writings I*, 19, pp. 121-122, 129, 131-132.

But the state in which he finds himself is difficult to describe. It could be said that he does not feel strong enough to break with his habits and that he does not want to deceive me by letting me believe that he is seriously contemplating his conversion. The upshot will be my shedding tears of sorrow; I was hoping in my third meeting to bring him to other sentiments; it seems he is afraid of being pressed too much; my involvement, my paternal approaches seemed to make an impression on his heart and so arouse his sensitivity, but not enough to persuade him. Great God, what hard-heartedness! I am writing to him to bring him to dread the consequences of unfaithfulness to his vocation. Sicard⁹³ has fallen into just as deplorable a state, but, because there is an extra degree of unfaithfulness, he feels it less, or perhaps he no longer has any sense at all of his evil destiny.

August 20:⁹⁴ Anniversary of the holy death of our blessed Father Marcou.⁹⁵ Why has not anyone written up a little account of the life of this holy missionary? It would be a source of edification each year on this day.

August 31:⁹⁶ Letter from Fr. Rouvière.⁹⁷ He requests permission to visit with his family. I consider this request as an imperfection, because there is not even the excuse of someone being sick among his family. Nevertheless, I will grant this permission, since I am reminded that the refusal of permission to go and bless his brother's marriage was borne with patience and without complaint. Two refusals in succession would perhaps be too great a trial for this Father.

⁹³ Joseph André Sicard, priest in 1833 withdrew from the congregation in 1836. In April-May 1836, he requested to come to work in the diocese of Marseilles. Cf. *Oblate Writings I*, 19, p. 94.

⁹⁴ Ms. Yenveux IX, p. 158.

⁹⁵ Jacques Joseph Marcou (1799-1826).

⁹⁶ Ms. Yenveux VI, p. 100.

⁹⁷ Pierre Rouvière (1809-1875), then at Aix.

September 1842

September 7:⁹⁸ Letter to good Father Ricard to thank him for the sentiments he manifested in this situation.⁹⁹ I was touched by this to the depths of my soul and I will never forget it. I tell him how much I was displeased by the repugnance shown by Fr. Bermond to go to the residence at Aix for a while. The pretext of health is not admissible for a man who is begging to be sent to the ends of the earth.¹⁰⁰ Instances of reluctance like this hinder administration, they are contrary to the basic tenets of holy indifference which is the pivot of regularity and good discipline. They are quite unacceptable, they should not even be entertained.

How nice it would be to hand over the responsibility for balancing the needs of all our houses and distributing men in their placements to the men who make a habit of complaining when their personal convenience is at stake. We would see how they performed.

Letter to Fr. Vincens,¹⁰¹ very precise to make him aware of the compromise solution I have been forced to adopt. I lay out the pressing reasons for this, and I ask him, as well as Father ...,¹⁰² to kindly refrain from making any fresh comment because I am sufficiently informed by their previous letters and by my correspondence with the other houses.

September 8:¹⁰³ Letter to Fr. Bermond. It will be good to have it copied in order to establish the indispensable conditions for our missions overseas.¹⁰⁴

⁹⁸ Ms. Yenveux III, p. 86 and VII, p. 260.

⁹⁹ It is not known what exactly this is about, perhaps it is the fact of his having regretted the refusal of Fr. Bermond to go to Aix.

¹⁰⁰ Fr. François-Xavier Bermond (1813-1889) had requested to go to Canada. Cf. *Oblate Writings I, 1*, pp. 24-26.

¹⁰¹ We retain a brief extract of this letter. Cf. *Oblate Writings I, 9*, p. 233.

¹⁰² Name omitted. Without doubt this refers to Fr. Guigues, superior at N. D. de l'Osier.

¹⁰³ Ms. Yenveux I, pp. 88-90.

September 20:¹⁰⁵ It would do our affairs in America no harm if Fr. Baudrand¹⁰⁶ were to stop stirring up the internal discord that inspired poor Lucien Lagier's¹⁰⁷ absurd letter I've transcribed above.¹⁰⁸ I was not deceived when I put the whole problem down to Fr Baudrand's malignant spirit. Fr Honorat and Fr Telmon found this out in Canada on intercepting a shameful letter this arrogant man was writing to Europe. It did not take cognizance of that letter for me to know where I stand on the matter. Fr Baudrand is a man lacking in education, lacking in delicacy and of little virtue. He is not without some talent but he thinks he has a lot more than he does. He is especially obsessed with the idea of the superiority of the people of *Dauphiné* to the *Provençals* whom in his stupid vanity he despises. He was brought up on this idea and hence his remarks stem from this ridiculous prejudice. Nothing is so pitiful as to hear him going on in all his letters about the deficiencies of Fr Honorat, his superior, Fr Telmon's character, etc., while he, instead of using his time to acquire the virtues he lacks, and especially the religious virtues of which he does not have an inkling, is employing his intelligence only to stir up trouble, to sow cockle, to complain even to outsiders, highlighting the failings of his brothers such as they appear to his imagination and malignant spirit. He really does the work of the demon in Canada and the harm he is doing us is incalculable.

So much for the letter this young brother has had the insolence to write to me. It is well to retain such claims for the judgment that must be passed on these false men whom hell has infiltrated among us...What effrontery to dare to speak like that in his superior's face, a bishop, to recall

¹⁰⁴ We omit this letter which Bishop de Mazenod copied into his *Diary*. It is published in *Oblate Writings I*, I, pp. 24-26.

¹⁰⁵ Ms. Yenveux III, pp. 122-123; supplement IX, p. 37.

¹⁰⁶ Jean Fleury Marie Baudrand (1811-1853), as well as Fathers Lagier, Honorat and Telmon, were part of the first group of Oblates who had left for Canada the preceding year.

¹⁰⁷ Lucien A. Lagier (1814-1874).

¹⁰⁸ The letter from Fr. Lagier was not copied by Yenveux and no longer exists.

him to his duty in which, according to him, he is remiss, though no one has ever read in the Rule a like provision contrary to good sense and to the primary notions of proper administration.

There is no one, up to the great O'Connell¹⁰⁹, who is not eager to contribute towards it. He wants to be the first subscriber and he authorized Fr. Aubert¹¹⁰ to use his name in the prospectus to send him the offerings that are made to us. He wanted to be affiliated with our society and he's received its scapular. It appears Fr. Aubert will spend the winter in a seminary¹¹¹ near Cork where he will make himself useful while waiting to begin his work.

¹⁰⁹ Daniel O'Connell (1775-1847), Irish patriot, a hero in his own country which at the time was dependent on the British crown. He was mayor of Dublin.

¹¹⁰ Casimir Aubert (1810-1860) had been sent to England in mid-July 1842. He arrived in Dublin on August 8 and was welcomed by the archbishop and by O'Connell. He made a contribution to the Penzance foundation in England. Cf. *Casimir Aubert in Oblate Writings II*, 5, pp. 44-46.

¹¹¹ He was professor at St Mary's College, Youghal (Ireland), intended to provide men for the missions. Cf. *Casimir Aubert in Oblate Writings II*, 5, pp. 44-46.

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October 1:¹¹² Letter to Fr. Lagier.¹¹³ Some religious there are, men who claim to be the only ones with the secret of perfection, who engage in high spirituality with a few bigots whom they call angels on earth and who are really only fanatics mimicking in the most ridiculous way elite souls, whose language they do not even understand yet feign to employ and even outdo in their farcical correspondence. What a pity!

It is unimaginable to what degree this good Father deludes himself. His letter fills me with pity. He claims that his mother would die if he were to go to Corsica, that he is obliged under pain of sin not to kill his mother, therefore, he is not able in conscience to comply with my obedience to go to that country. Zealous religious indeed!

October 4:¹¹⁴ Letter from Fr. Bermond. My letter has provoked a reply which supplies me with the proof that he falls short of being the type of man to send to Canada. It is not that he is not a fine young man, but he takes things too personally, he misinterprets the conduct of superiors towards him, takes offence at it, stores it up in his memory. He nurses the thought that I am prejudiced against him because of reports made to me against him. It is how all the men with complaints to make against me close their hearts in mistrust of my feelings, which is a very bad mistake on their part. They cannot understand how much of a father I am. It takes more than a few imperfections and difficult times to change the feelings that God has given me for all the men who have consecrated themselves to him in the Congregation. And Bermond in particular

¹¹² Ms. Yenveux III, P. 86 and VI, p. 65.

¹¹³ Jean Joseph Lagier arrived in Corsica on October 12. Cf. letter of Fr. Moreau to the Founder, October 12, 1842.

¹¹⁴ Ms. Yenveux VII, p. 224.

does me little justice when he writes that the clouds¹¹⁵ over Laus have weakened the affection that I have for him.

October 4:¹¹⁶ Yesterday, the bishop of Algiers¹¹⁷ arrived unannounced in my office. The bishop went to extraordinary lengths to get me to accompany him to Algiers on his return from Pavia, where he is going to receive a valuable relic of Saint Augustine, which the bishop of Pavia¹¹⁸ and the local magistrates are giving him. My position as the last bishop of Icosia, the desire to give more splendor to the ceremony, etc. inspired him with the idea of inviting me to go there. He would like me to consecrate a church under the title of Saint Charles and to bless the foundation stone of another to be built in honor of Saint Eugene. The prelate employed all his charms, and I admit that I am tempted to give in to his invitation; it is only a matter of a fortnight's absence.

October 6:¹¹⁹ I am far from agreeing with him,¹²⁰ I make him aware of the ridiculousness of his argument. I do not promise him anything, but I give him permission not only to give up the income of his patrimony and of that of his brother¹²¹ to his mother, but I grant him permission to use, if necessary, a portion of his patrimony itself in favor of his mother. I hope that this all too impressionable Father will recover his balance, as I believe he is basically a good religious.

¹¹⁵ A difficult word to read. It refers to the dismissal of the Oblates from N. D. du Laus at the beginning of the year. Cf. Rey II, pp. 114-118.

¹¹⁶ Rembert II, p. 127.

¹¹⁷ Antoine Adolphe Dupuch (1800-1856), bishop of Algiers from 1838 to 1845.

¹¹⁸ Luigi Tosi, bishop of Pavia from 1822 to 1845.

¹¹⁹ Ms. Yenveux VI, p. 155.

¹²⁰ Fr. Jean Joseph Lagier.

¹²¹ Lucien, missionary to Canada.

October 10:¹²² Anniversary of the death of my father.¹²³ *Requiem* Mass in spite of my confidence that our Lord had long since granted him entry into his holy Paradise. This commemoration is a matter of duty, and does not imply that I wait for this memorable day to discharge myself of the duty of prayer for my father. Every day at Mass I do this for him and for all those who have a right to my remembrance and to my gratitude.

October 21:¹²⁴ [Extract from a letter from Fr. Courtès]: *It is to be desired that you have the novitiate*¹²⁵ *close to you as, however excellent the director may be, it is permissible to think that its situation is not without its influence on the spirit that animates the family one is raising. And the good spirit, the principal spirit*¹²⁶, *is that we receive from you, moving us to serve the Church in the way we have been doing all along, with modesty and with benefit, aiding one another like brothers, without distinction as to country and to province, and drawing our strength from the insights and leadership of the man who is our founder and father.*

October 21:¹²⁷ Since I am sailing with Fr. Tempier¹²⁸ and since he, if we were shipwrecked, being younger than me, would inherit my property without being able to carry out my wishes, since in the last analysis it would be his heirs who would enter into possession of my property, I have therefore written two lines by way of a last will so as to constitute my mother as my heir. In the event of my death, she would rely on those who survive me to know what belongs to the diocese and what to the congregation.

¹²² Ms. Yenveux VI, p. 155.

¹²³ President Charles-Antoine de Mazenod, deceased in Marseilles on October 10, 1820.

¹²⁴ Ms. Yenveux VIII, P. 63.

¹²⁵ A year ago the novitiate had been moved from Marseilles to N. D. de l'Osier. Fr. Vincens was novice master.

¹²⁶ Cf. Ps. 50 (*Miserere*) at verse 50: '*spiritus principalis*'.

¹²⁷ Ms. Yenveux VI, p. 137.

¹²⁸ François de Paule-Henry Tempier (1788-1870).

**[Diary of the Journey to Africa,
October 22-November 13, 1842]¹²⁹**

[p. 417] The record of this journey will be no different from the one to Italy: I'm left with just a faint memory of events; so I will be omitting a great deal of detail which might [p. 418] have been deemed interesting. Even so I will try to relate what my memory comes up with.

October 22: On Saturday the 22nd, after saying Holy Mass in my chapel, I took the mail¹³⁰ for Toulon, accompanied by Jeancard and my valet; Tempier was to come to meet up with me on the following day. Arriving in Toulon, I got down at the *Croix d'Or*, where I found the archbishop of Bordeaux and the bishops of Digne and Valence. The bishop of Châlons was lodging elsewhere.¹³¹ The three prelates were highly incensed at not having any news from the bishop of Algiers and not knowing what they were supposed to do. Nothing had been planned. The admiral..., naval prefect, was no better informed. All that he could say to these gentlemen was that he had an order to prepare six places on a state steamboat for Bishop Dupuch and his retinue. The prelates, disquieted, were nonplussed; they wondered whether the best thing to do would be to leave. I shared in their bewilderment, but I argued strongly in favour of seeing it

¹²⁹ Published in *Missions OMI*, 1874, pp. 417-458. The original has disappeared. This *Diary* was written on return from the journey. Father Marc de L'Hermite, editor of *Missions OMI* at the time, introduces these pages with these words: "It is our pleasure to publish the truly intimate account that our venerable Founder has left us of the journey to Africa in which he took part and which, it will be recalled, was an important event for our country and for the whole Catholic Church. Contemporary reports may be found that are of a more solemn and cultivated nature, but for the disciples of Bishop de Mazenod, for those among us especially who knew him personally, nothing can equal the charm of this anecdotal narrative of a father speaking to his children in a simple conversational style."

We have the impression that the editor of *Missions* has modified the text. Nowhere else has the Founder written so well, in so rich and cultivated a style. We correct several place names to bring them in line with today's usage.

¹³⁰ *Le courrier* can mean the vehicle which makes postal deliveries and also a small marine vessel, but it appears that Bishop de Mazenod went to Toulon by land.

¹³¹ F.F. Auguste Donnet, archbishop of Bordeaux, M.D. Auguste Sibour, bishop of Digne, Pierre Chatrousse, bishop of Valence and M.J.F. Victor Monyer de Prilly, bishop of Châlons-sur-Marne.

through to the end. It would have been too much of a farce altogether to have come all the way to Toulon and then disappear as if we had been chased away.

However, the cortege, announced for three o'clock, was late arriving. The entire populace was in a state of excitement and was waiting on the *champ de Mars* for the holy relics. The pastors of the city were not informed about anything; the civil and military authorities had not been advised. There was dreadful confusion. Everyone was giving orders, there was total incomprehension.

Finally, after a long wait, the news was given that the cortege was not far away. We began walking so as to meet up with it at the *champ de Mars*, where the gathering was being held; but the impatient crowd [p. 419], confused by the direction which the bishop of Fréjus,¹³² vested in his cape and with his mitre on his head, was obliged to take to get to his residence as he needed to go back in, rushed towards the gate, where we were nearly swallowed up on our arrival. We were forced to turn back. We proceeded to the church to wait for the procession there, and it did not arrive until nightfall. It could go neither forward nor back; the reliquary, arriving in front of the church, came to a stop, while the procession, bewildered by this unexpected manoeuvre, continued on its way. It was a real stampede. If matters had been well regulated and organized, we could have put on a superb ceremony.

After the benediction of the Blessed Sacrament had been given, at my request the relics of the saint were placed on the altar, and each bishop went to venerate them by incensing them and by kissing the reliquary which contained them. We returned in procession to the residence of the bishops of Fréjus and Algiers, and then withdrew to our lodgings, quite upset at all this disorder.

¹³² L.C. Jean-Baptiste Michel, bishop of Fréjus from 1829 to 1845. Toulon was situated in this diocese.

October 23: On Sunday the 23rd, each bishop said Mass where he could. I said it at Saint Louis. At ten o'clock, we gathered together in the house of the pastor, where the bishops of Fréjus and Algiers were lodging. We then left from there to proceed to the cathedral, where the bishop of Fréjus was singing a pontifical High Mass, at which all the bishops were present. Someone had the bright idea of decking us out in our mitres, although we were vested only in our rochets and our mozzettas. I objected but yielded. At three o'clock, we returned to the church to chant vespers. The archbishop of Bordeaux officiated. Everyone must have felt the effects of the haste and of the lack of foresight: the archbishop intoned Vespers from the throne where he had been placed, without a cape, his mitre on his head, his cross in his hand. There was no sparing us from the procession, which had [p. 420] been omitted the day before. We went all over the city in all directions. Nightfall found us still perambulating and some drops of rain raised fears of a drenching: we escaped with a fright. In any event, our heads would have been covered, because, following the rubric of the day and of the vigil, the bishops were protected by their mitres, though vested only in their rochets and *mozettas*. Some people kindly offered us their umbrellas. Having returned to the church, there was benediction of the Blessed Sacrament. All the bishops and their retinue were invited to dine in the home of the parish priest. The military and civil authorities were present at the meal.

On **Monday the 24th**, the bishop was busied no doubt with the preparations for his departure, better informed about the intentions of the minister than was the admiral. The bishops of Digne, of Valence and I went to visit the three-bridged vessel *le Montebello* and from there we proceeded to the military hospital of Saint-Mandrier, whose elegant chapel we especially

admired. No one was seasick. We returned by the naval dockyard, with which I was already familiar and which we quickly traversed. I had all too good a view of poor A. de F., condemned to life in the galleys. The sight cut me to the quick. What an awful fate for a man of education and feeling! To be associated with and, so to speak, coupled for life with villains, highway robbers, murderers, monsters of every kind! It would be enough to make a man despair, if God's help were not at hand. I avoided speaking with him so as to not humiliate him in the presence of the people who were with me; but he must have understood, by the compassion that was expressed on my face, that I was not there to add insult to his misfortune. He must have known what steps I took with the queen and the minister to spare him the shame of public exposure, when he was so cruelly insulted by the mob.

We also saw at the naval dockyard the steamboat still carrying in its side the enormous piece of rock that had pierced it and which was broken off when it was salvaged,¹³³ which was what prevented it from sinking.

[p. 421] In the evening of that day, all the bishops went to have dinner with the admiral, who had invited us. We had been informed that this admiral was a Protestant (just like the mayor of Toulon). "Too bad for him, we might have said, but since he is paying us a courtesy, proprieties demand that we reciprocate." We also knew that his wife was a Protestant: one was already a lot, but patience! we don't have to communicate *in sacris* with them. Before or after dinner, I had the opportunity to talk with the aged mother of the admiral's wife. What was my surprise to discover her to be a zealous, indeed fervent Catholic, with a great interest in the decoration of our churches, in the pomp of our ceremonies etc. I did not understand how the daughter of this good Catholic was a Protestant. I wasn't able to ask for the explanation of this

¹³³ French term *sauveter* (Littré).

enigma until the following day. Assuredly, if I had known earlier what I learned then, that this man had abandoned the Catholic faith and had drawn his wife into the same apostasy, I would not have been seen in the admiral's house and still less at his table. My arms fell to my side at the news of this particularity. Imagine! Six bishops exchanging courtesies with and showing every honor to a miserable apostate! That was way too much! We could have thrown this wretched dinner up¹³⁴, which none of us was under an obligation to accept. What to do about it? It was too late to do anything. I just promised myself, and I made it very clear to my colleagues, that on our return from Africa I would not step foot in his house.

The next day, **Tuesday the 25th**, was the day fixed for departure. The maritime prefect must indeed have received some [p. 422] orders from Paris by telegraph, since the man who two days previously was claiming to have only six berths available for the bishop of Algiers and his retinue was now putting at the disposition of the bishop, not just the steamboat *Le Gassendi* for the bishops and their vicars general, but *le Ténare* as well, for whoever the bishop of Algiers would designate. No doubt, the admiral wanted to curry favor when he said that he was taking this decision himself. We pretended to believe him. I had difficulty in bringing myself to be grateful to him for this. The morning of this last day, those gentlemen who wanted to say Mass said it early in the morning; I fulfilled this duty at the church of St Louis. We had then to proceed to the cathedral, where the bishop of Algiers was to say Mass in our presence so that we might then leave all together, in procession, carrying the relics of Saint Augustine to the port, where the admiral's barge was waiting to transport us on board. We found the admiral at the quayside to pay us the honours of his embarkation. He kept his hat under his only arm all the time, and he did not withdraw until we had taken to the open sea.

¹³⁴ The French expression *faire rendre*.

But before we had boarded the barge, the saintly bishop of Fréjus made his adieux with a little speech, with all the simplicity of his beautiful soul, in which he extended to us his hopes for a happy voyage, which he placed under the protection of the Holy Virgin and our guardian angels. This was a touching parting and the entire ceremony must have edified the crowd that was pressing around us and along the harbor quays. We remained in our choir dress and removed it only after depositing the holy relics in their allotted place on board *Le Gassendi*, which was to transport us all to Africa.

[p. 423] We should have set sail, or rather got up steam, right away so as to take advantage of the beautiful weather, but we lost more than three hours putting our ship's engine in working condition. We later had cause to regret this incident which delayed our departure. We needed these precious hours to carry out the plan we had of touching in at Cagliari.¹³⁵ Late as we were, it was necessary to spend the night at anchor in the port of this city and to lose precious time which we needed to arrive in Bône¹³⁶ on the day appointed for the great ceremony. We nevertheless skirted the isle of Sardinia at but a few leagues' distance; but, when the time came, we made the decision to head directly for Bône. That was when I proposed to the bishops to honor the relics in some manner. The proposal was readily adopted. Immediately, the order was given to adorn the capstan with awnings. The crew, the officers in the lead, was ranged alongside the enclosure formed by the bishops and the priests who surrounded the relics placed upon the capstan. The bishop of Châlons happened to have his rochet and his *mozetta* to hand, he vested and we sang solemn vespers of saintly pontiffs in honor of Saint Augustine. Nothing could have been more impressive than this religious spectacle! A fine vessel cutting majestically through the waves in magnificent weather; six bishops and a large number of priests forming a procession

¹³⁵ Cagliari in Sardinia.

¹³⁶ Bône, the ancient *Hippo* where St. Augustine was bishop from 396 to 430.

with the remains of a holy prelate who, after filling the Church and the whole universe with the glory of his name, was thus returning to the land of Africa, which he had made famous during his lifetime and from which he had been exiled for more than fifteen hundred years; a throng made up entirely of seamen, intent upon this unaccustomed pomp, standing, bareheaded out of respect for the singing of the prayer that so many prelates, so many priests and other faithful [p. 424] were resounding in the distance, and which mingled with the sound of the waves; waves which seemed to come to pay, in their way, a tribute of honor to the holy doctor, by respectfully touching the sides of the vessel which was carrying him over the seas, not slowing or even troubling its pace; it was truly a great and marvelous picture! The prayer over, the bishop of Châlons blessed with the relic first those present, then Sardinia, next Africa and Europe; we then put back the reliquary in the place from which it had been taken.

It was the 27th and we were due to arrive in Bône on the 28th. The weather continued to be favorable, it would have been easy for us to arrive in the evening; but our captain was not familiar with the coastline, we slowed our progress so as not to reach land until daylight. The commander of the *Ténare* was much amused at this manoeuvre, but he submitted to it, as he was under the *Gassendi*'s orders.

On the morning of the 28th, at daybreak, we cast anchor in the ill-famed roadstead of Bône. We were then able to admire the beauty of its coastline. Bône was an attractive sight to starboard of our anchorage. Towards the end of the roadstead, on a hillside hung with trees, we had a view of the place where, in times past, stood Hippo. Below this hill flowed the waters of the Seybouse, to merge gradually with the sea; beyond there spread a vast plain bounded by mountains covered with trees or shrubbery. We gazed with admiration on this scene of natural

beauty. The next day we would see to what use clever hands could put it. For the moment we had to attend to disembarking, which was done with considerable solemnity.

Several boats filled with priests led the way and preceded the one which carried the bishops dressed again in choir dress. A final disembarkation followed that of the bishops, this was the boat [p.425] with the bishop of Algiers carrying Augustine's holy relics. He was surrounded by clerics forming his chapel. At a given signal, the saintly flotilla got under way, and with chanting of psalms we crisscrossed the harbor in different directions to give the troops of the garrison time to arrive at the harbor quayside. Crowds of people watched these movements admiringly from the shore, which we finally reached. The cortege having disembarked, we were drawn up in procession. The clergy of the city were waiting for us under a triumphal arch, where the relics came to a halt. Mr. Suchet, the vicar general, made a speech appropriate for the occasion,¹³⁷ to which the bishop of Algiers, who was officiating, replied in a few words. The mayor, in his turn, gave a suitable short address to which Bishop Dupuch again responded. The procession began to move, singing psalms the while, interspersed with snatches of military music which created a great impression. This triumphal entry of the great bishop of Hippo, on his return after so many centuries of exile, was truly a very solemn feast day!

All the people were on their feet, Arabs along with Christians, everyone doubtlessly moved in their own way by diverse emotions, but all contributing by their presence to the pomp of this solemnity. In this manner we reached the large square where an altar had been raised. There the relics were placed and the bishop of Algiers celebrated the holy mysteries under the vault of heaven, where shone the burning sun of Africa, without the least cloud to moderate the blazing heat. The square was filled with people, the windows and roofs of the houses too were

¹³⁷ French term *analogue à la circonstance*

filled with spectators. The entire troop of the garrison, the civil and judicial authorities, the clergy and the bishops surrounded the altar. The sacrifice was offered in the midst of this immense attentive and contemplative gathering. A profound silence [p. 426] reigned everywhere, and was sustained well-enough for everyone to be able to hear the address of Bishop Dupuch, who spoke volubly at the risk of some repetition.

I had made my own arrangements so as not to be deprived of saying Mass on the day the Church celebrates the feast of the holy apostles Simon and Jude. So, when the procession had returned to the church after the blessing given by the bishop to the people with the holy relics, I let everyone depart and offered the Holy Sacrifice in my turn for the conversion of all these errant peoples,¹³⁸ whom we were coming to win to the faith.

The remainder of the day was spent in visiting the local authorities and in receiving them. General ...being in Bône, we began with him. Definitely, no one can call him a supporter of colonization! What he had to say on this topic was contrary to good sense. To hear him, Algeria was a dreadful country and would always be a burden upon France. The natives would never be subjugated, the products of the soil would be purchased at too high a cost with very many sacrifices, ill health would decimate or rather destroy the armed forces. I forget what else he said to disparage the conquest! Nonetheless, it is in Algeria that he earned his general's epaulettes. Actually, at this time the poor man was worn out by fever, something that people are prone to in this climate. As well as what we could see for ourselves, other more exact reports would soon disabuse us about the exaggerations of the general. For this one had but to listen to the assistant director of the interior, and no doubt the late lamented General d'Uzers would have done more to raise our hopes, a man who had settled on staying in Africa so as to contribute to the

¹³⁸ Lost people: the Moslems.

development of all the resources which this country furnishes and of which he had a proper appreciation. We also saw General Randon,¹³⁹ the president and the public prosecutor (p. 427] of the king, the military quartermaster. I regret having forgotten the names of these gentlemen.

The archbishop of Bordeaux and I went to lodge with the assistant director of the interior, who received us with great courtesy; the other bishops did not fare as well, but, in the morning, we met together again to traverse the city, to visit the hospital, which is quite well maintained, and to walk outside the walls in order to admire the beautiful plain which separates Bône from Hippo and the works which were constructed to drain its marshes. The town was thus made a more salubrious place as previously it had been a malodorous and quite pernicious one both for our troops and for the settlers who had set up in Bône.

In the distribution of duties which the bishop of Algiers was quite happy to make among all the bishops who had accompanied him to Africa, the bishop of Digne was assigned with administering the sacrament of confirmation to the children of the parish of Bône. Alas! What a miserable church! It is a squalid mosque that has been transformed into a Christian temple. There would doubtlessly have been a consciousness of abusing the right of conquest, if the foremost mosque of the country had been appropriated! This accommodation, far from winning over the natives, only served to inspire them with scorn. They make the mistake of putting down to fear all the concessions made them. This is not how the Saracens acted when they conquered Spain.¹⁴⁰ They had a different understanding than we do of the right of might. Be that as it may, the mosque that serves as a church is unworthy of our holy faith. Nevertheless, it is there that our Lord Jesus Christ is residing, and it is there we all said Mass, for want of anywhere better.

¹³⁹ Jacques César Randon (1795-1871).

¹⁴⁰ In the 8th century.

We all were agog to see Hippo, which we had been eyeing from a distance since the day of our arrival. We therefore arranged [p.428] for a cavalcade, and a rather imposing one, because the general wanted to give us as an escort of honor a company of *spahis*¹⁴¹ on horseback; and several officers, as well as the quartermaster, also wanted to accompany us. One can imagine the impression made by this numerous caravan: bishops, priests, officers and domestics, all well mounted on Arab horses which the general had obtained for us. The bishop of Châlons and I were the oldest. Bishop Prilly, military man as he was, and the former aide de camp of General de la Coste to boot, was unable to mount a horse; he was offered a cabriolet, of which I too took advantage. We looked like the princes of the feast in this attractive tilbury¹⁴² pulled by a very beautiful courser. Thus we traversed the city, and sometimes at a walk, sometimes at a trot, we skirted the coast, peopled by the Bedouin draped in their dirty burnouse. These Arabs come every day from the bosom of their tribes to sell their commodities to the residents of Bône.

In less than three quarters of an hour we had arrived at Hippo that is to say that we had climbed the hill on which this city had been built. There no longer remains hardly any trace of this city, for what are these ruins of the temple of Peace, which are scarcely recognizable and leave one questioning whether this is not rather a piece of the rampart or the debris of a gate than the ruins of a temple? A little higher, however, one can still find enough beautiful remains of what they like to designate the Cisterns. It's here that the Bedouins regularly come to offer sacrifices of chickens to the shades of the great *Roumi*,¹⁴³ a white Marabout,¹⁴⁴ who is none other than Saint Augustine. May it please God that from these relics, which we have come to deposit in this place, a powerful voice may issue to bring back these abused peoples to the path of truth,

¹⁴¹ *Spahi*: In northern Africa, a cavalryman belonging to a corps created in 1834, for which the recruitment was, in principle, native-based.

¹⁴² From the name of the inventor: a light, uncovered cabriolet for two.

¹⁴³ *Roumi*: Muslim term for Christian. The word is derived from *Rome*.

¹⁴⁴ *Marabout*: a holy person who receives popular veneration.

and to bring them back through their very superstition to the knowledge of the true God Augustine served and [p. 429] adored and of whom they have maintained a religious memory, tarnished nevertheless by pitiable errors!

What a delightful site, this hill of Hippo! Today, not a single dwelling is to be seen there any more, but in place of houses have come clumps of trees, wild olive woods which conserve the place's freshness and protect against the blazing heat of the sun the carpet of nascent greenery which spreads out at their feet. This hillock, which rises in the middle of the plain, would be of great fertility, if it were to be given over to cultivation; but only grass can be seen growing there. It appears that the city was built on the incline of the hill and extended as far as the sea; two rivers flow around this site and flow on to become lost in the sea within a very short distance. One of these rivers, the Seybouse, is quite deep so that vessels of large tonnage could sail up it when skilful and industrious people inhabited the land ; people then took care to ensure that the drifting sands did not form a bar difficult to cross. Today, a person could still, with a little expenditure, build a safe and sheltered port in the very bed of this river. Vessels would no longer be exposed to sinking as they are constantly in the roadsteads. A year does not pass without several vessels being driven onto the coast when strong winds blow up. We actually saw the debris of recent shipwrecks on the beach separating Bône from the hill of Hippo.

Descending the hill of Hippo, we wanted to go and visit a tribe *in their tented dwellings. To do this, we had to cross the Seybouse on a ferry which will soon, I hope, be replaced by a bridge. General Randon had had the foresight to alert the tribe's chieftain, and he with several of his family, all on horseback, were on the other side of the river, to receive us at the confines of

their [p. 430] territory. After the usual *salamis*¹⁴⁵, we headed for their *douars*,¹⁴⁶ set up on the plain and which we saw before us a very short distance away. The cavalcade sprang to life and set off, some at a fast trot, some at a gallop, some still more quickly; Tempier was among these last and was first to arrive at the tent of the sheik.¹⁴⁷ Bishop de Prilly and I, still in our cabriolet, lost none of the gravity due to our age: we were, indeed, the two eldest of the party; however, like the others, we glided over the soft and verdant lawn which covers these vast fields. Once arrived at the tent of the sheik, everyone dismounted, helped by the Arabs who lived in it. Under this quite large tent, covered with a fabric of camel's hair, are piled up the comestible provisions, grains, ploughing implements and other necessary household utensils. Carpets were spread out anyhow over the ground for the occupants' comfort, with no other beds to lie on. The women are separated from the rest of the family by a drape hung at the end of the tent. Having given us their trust our hosts lowered this partition before us, and happily indicated to us the sheik's young wife and his brother's, who set about grinding their grain in our presence to give us an idea how they spend their time in the tent. On a given signal, they hastened to pour into wooden bowls milk kept in goatskins, and this was immediately presented to us to quench our thirst. All were free to drink, our bishops, our priests, and the others making up our party. I slipped away without saying a word in order to escape these courtesies.

We had with us an interpreter who afforded us the pleasure of conversing with our Arabs; the latter were delighted with all our pleasantries, as [p. 431] were we enchanted with their responses, simple and naïve, but full of feeling. Alas! I groaned to the depth of my soul to see these good people ensnared in such profound errors and giving so little hope of ever attaining

¹⁴⁵ Salamelec: Peace to you. A Frenchified form of the Moslem greeting.

¹⁴⁶ Douar: An agglomeration of tents.

¹⁴⁷ French: Cheik: Leader of an Arab tribe.

knowledge of the true faith. If their tents and their customs reminded us of the time of the patriarchs Abraham and Ishmael, how they have degenerated, in faith and morals, from the patriarchs their Fathers! Even so I could not refrain from saying to Mr. Suchet, who has ties of friendship with them, that it seems impossible to me that, with a modicum of attention and with a lot of preparation, the end result could not but be to lead them to knowledge of God and to the faith of the Church. The priests do not have enough trust in God and do not count enough upon the grace of Jesus Christ throughout the whole of Algeria; they frustrate one with their disheartenment and the little zeal they show for the conversion of these people; they say that it is useless to try, as though it were easier to convert the Chinese! No, it is simply that they are too submissive to the prescriptions of the authorities, who have forbidden anyone to set about instructing the Arabs and leading them to a knowledge of our holy faith. That one might judge that the present moment is perhaps not propitious, one can accept; but to despair of any success from their labours when times are opportune, that is what I am not able to bear, and I told them this, urging everyone to get down to learning Arabic, something which most of them do not bother with at all.

The tribal leaders accompanied us on our return as they had on our arrival, prancing and racing on their horses with rare skill. In the evening the Bishop of Algiers gave a dinner for the principal authorities; General...made his excuses because of the fever which had not left him.

[p. 432] **Sunday the 30th** was the day set for the transport of the holy relics to Hippo. We said Mass in the early morning and, at eight o'clock, the procession began. The cross preceded a choir of young maidens and the women of the parish; the priests followed, vested in their surplices, the canons and the vicars general vested in their capes. The bishops, mitres on their

heads, surrounded the litter on which the holy relics were placed. Four priests vested in chasubles carried the glorious burden; the authorities brought up the rear; the troops formed up and marched with us to the accompaniment of their military music, alternating with the chant of the psalms repeated by all our voices.

There was something very imposing about this triumphal march. It is easy to imagine the thoughts and feelings we were each of us experiencing in such a solemn moment. Was this not indeed an occasion for Christian hearts to be transported at the sight of this astounding triumph accorded to the great bishop of Hippo, the saintly doctor restored to his see, from the place of his exile, by six bishops, representatives of all the bishops of the Gauls? Two ships of a powerful State had transported him to these shores, but recently conquered, one might say, so as to provide this glorious return to the saintly pontiff, the object of our cult and of the religious tributes of this host, eager to gaze upon his relics. A detachment of those victorious armies which had routed the oppressors of his people and the unjust ravishers of his inheritance presented arms to him and were proud to make up his cortege. We walked along invoking the Lord in the most beautiful hymns that sang of his power and extolled his glory.

About the heights where Augustine had once reigned, and at the place where in those days his pontifical throne had been raised, we set up an altar for him [p. 433] from which, seated as it were anew, he may bless all the lands round about and the whole of Africa with a fruitful blessing to bring Christianity forth there once more, after the long centuries of barbarism into which the teaching of Mohammed has plunged it.

The distance seemed short to us; we slowly climbed the shady hill. It is towards the summit of this hillock that a marble altar, surrounded by a big iron balustrade, has been built at the expense of the bishops of France. Everything was prepared for the sacrifice; an immense

crowd surrounded the altar, on which the relics of the saint were exposed, and Mass was said by the archbishop of Bordeaux, under the rays of the brilliant African sun, in a temperature of 30 degrees. With this I end my account; I will not extend it in a description of the magnificent spectacle which presented itself to our eyes and which spoke especially to our hearts in this solemn moment; another hand will give a description. I make haste to move on with my narrative.

After the ceremony, during which the archbishop of Bordeaux, the bishop of Algiers and Bishop Dufêtre, bishop-elect of Nevers, spoke in turn, we were invited to go down into the ancient cisterns, where General Randon had prepared a luncheon for all the bishops and the priests who accompanied them, as well as several members of various services who had assisted at the Mass. The military and other invited persons filled the enclosure and ate standing, while the musicians, for their part, played pleasant fanfares. We left the table to go all of us together to the banks of the Seybouse, where we embarked to go and rejoin our ships, which were in the roads awaiting us. So we bid farewell to this land of Augustine. Need I say that I felt some uneasiness on parting with these [p. 434] precious relics, which seemed to me to be at some risk among a people still not won over to the faith?

We soon got underway and headed for Algiers, where we arrived at two o'clock in the morning of All Saints Day, after a smooth voyage. Eager to disembark as soon as it was day, we hardly gave ourselves the time to take in the singular impression produced by the view of this city, built in amphitheater-style, whose white houses seemed stacked one on the other, from below where it touches the sea to the top which ends with the Casbah. We went directly to the bishop's palace. While I was making my preparations to say Mass, a small accident happened which was quite disagreeable for the archbishop of Bordeaux. This excellent prelate left us at the

bishop's palace to go and stay with the mayor of Algiers who, he was assured, had prepared a lodging for him at his home. What was his surprise, on knocking at the door, to find himself in the midst of a family in a state of disarray, its furniture all upside down and knowing nothing about this visit! It was to the home of the recently retired mayor, who was packing his bags, that the archbishop had been conducted, and the new mayor, brother of the former pastor of Bordeaux, currently bishop of La Rochelle,¹⁴⁸ still had no house at all in the city which he came to administer. The archbishop returned, little pleased with the embarrassment he had been put to. Everything was soon arranged; the bishop of Algiers gave up his apartment to him, and everyone got ready to attend to their tasks.

We all assisted at Pontifical Mass which the archbishop of Bordeaux sang in the one and only Church, which they call a cathedral. It is a mosque of modest size, well-enough ordered, but quite insufficient for the needs of a Christian populace as considerable as that of Algiers.

[p. 435] I proposed to the bishop of Algiers that the bishop of Châlons officiate at Vespers; Bishop Dufêtre preached and a solemn blessing was assigned to all the bishops after the sermon, which, like the others, I joined in out of deference, although I found this ceremony very strange.

On All Souls Day it was the bishop of Valence who officiated. We had gone on the Vigil to make the ceremonial visits which were then repaid us on the day itself. We first saw Governor-General Bugeaud¹⁴⁹ who presented us to his wife, a good Christian and an excellent wife who edifies the country by her conduct. The general is not at all a scatterbrain, as people

¹⁴⁸ The bishop of La Rochelle from 1836 to 1855 was Clément Villecourt, created a cardinal in 1855.

¹⁴⁹ Thomas Bugeaud de La Piconnerie (1784-1849). As governor-general (1840-1847) he organized the conquest of Algeria and the establishment of settlers.

sometimes depict him, he is a good soldier, a capable man, a little sharp, but speaking well on subjects which he takes up in conversation. He elucidated for us his ideas on colonization, agriculture, etc., in a way we found satisfactory.

After luncheon on the 2nd, we were quite free to visit the famous *Maison Carrée*, about which the newspapers are always talking. We saw, in passing, a dirty and disgusting tribe of Arabs who live in shacks like big baskets serving them as tents. All their children chased after us begging alms, and they all seemed in need of it. The *Maison Carrée* is a large group of dwellings surrounded with walls; it is built on a height dominating the plain; a garrison resides there, entirely composed of *Spahis* commanded for the most part by the French. These troops were sheltered by this barracks from surprise attack, but unfortunately they afforded them no such defence against the fever which holds sway in these parts.

On our return, we took another route so as to come closer to the village of Mustapha, where the bishop of Algiers owns several properties. We stopped at the model garden [p. 436] which lies along the way, and where we were able to admire the vigour of the vegetation in this country and to appreciate all the benefit to be derived from it, were it cultivated as it should be.

In the evening, the bishop of Algiers gave a big dinner in our honor. The governor came, as did General Chagarnier¹⁵⁰ Mr. Appert,¹⁵¹ the quartermaster, and other authorities. We dined in the courtyard of the episcopal palace, a Moresque house which served, before the conquest, to

¹⁵⁰ N.A. Théodule Changarnier (1793-1877).

¹⁵¹ Louis Nicolas Appert (1786-1863).

receive the *Beys*,¹⁵² dependants of the *Dey*¹⁵³ of Algiers, when they came to pay him tribute and learn from this despot the art of tyrannizing the people.

The 3rd was designated for our trip to Blida. I rose well before daylight to say Mass before leaving, foreseeing that there would not be any way to say it elsewhere. Tempier did the same. We had finished before anyone stirred in the house. We got into carriages to go to Draria, a village under construction where I had to bless the foundation stone of the chapel which the director of the interior is building there. For their part a number of distinguished persons from the village, among others the rear admiral, commander of the navy at Algiers, and his interesting family, came along with Mr. Guyot,¹⁵⁴ director of the interior. The bishops were received at the gate of the village by the settlers, under arms. The ceremony got under way without delay. I was officiating, as the church was to be placed under the patronage of Saint Eugene, patron of the director of the interior and of myself. The blessing of the church being completed, I took a tour of the village, while a buffet was being prepared in the public square. The streets were marked out and some houses were inhabited, others were still under construction. The houses did not have an attractive appearance: they will have only a ground floor. [p. 437] An enclosing wall surrounds the village, large enough for each house to have a small garden adjoining the residence. At the foot of the wall, on the outside, a quite deep ditch has been built, dominated by four towers – placed at the four corners of the enclosing wall – in which were built openings for firearms and from which one can easily shoot any Arab who should dare to scale the wall. People are thus sheltered from surprise attack by the Bedouins, and have nothing to fear from their horsemen.

¹⁵² *Bey*: A title carried in other times by the superior officers of the Moslem army and the high officials.

¹⁵³ *Dey* Leader of the Regency of Algiers before 1830.

¹⁵⁴ Eugène Guyot (1803-1868), director of the interior and of colonization in Algeria from 1838 to 1847.

I was sorry to see, in my short tour, that peace did not reign in every household; I tried to bring it about in a very disunited family of settlers from Franche-Comté. It was hardly worthwhile coming all this way just to live at odds with one another. I came across another household ill-matched in another sense: the man and the woman were not married in the Church, and the children, like the mother and the father, did not profess the same faith; I exhorted them to rectify matters. While I was making my tour, people had sat down to eat, not knowing what had become of me. I arrived just in time not to die of hunger. Time was short, since we still had to get to Blida by evening. I saw too, before getting into the carriage, a settler whom I knew and who seemed to me content with his lot; he was a former domestic servant of Bishop Arbaud,¹⁵⁵ the very one who spilled me from the carriage while taking me from Gap to Notre-Dame du Laus. As well as the site of the house and some loans to build it, the settlers were given 600 square meters of land in the interior of the village and 8 hectares outside the wall, to cultivate at their own expense and profit.

On the way from Draria to Blida, we came across other villages called *military*, because they have been constructed by soldiers (among others Boismereth); they are very much better built than the one which we had just [p. 438] seen. All the houses, of a uniform design, are elevated by a floor above the ground floor and present a very attractive appearance. As for the roads, they are superb, there are none more beautiful in France; we owe them to the army, which made use of its time when out of active service for this purpose.

To get back to Blida, we traversed the entire plain of la Mitidja, always at a fast trot, on these lovely roads which now make communications so easy and so dreaded by the Bedouin. We came down by le Sahel and we stopped briefly at Dely Ibrahim, where at the door of the church

¹⁵⁵ F. Ant. Arbaud, bishop of Gap from 1823 to 1836.

we received the compliments of Reverend Hoffmann,¹⁵⁶ parish priest of this parish, the same one who had been recommended to me by Archbishop Hillereau¹⁵⁷ of Petra, the one I was to find from making inquiries in Constantinople was in the diocese of Meaux, to send him on to Africa, when the bishop of Algiers had agreed to it, upon my request.

In Boufarik, we had to use horses from the Army Service Corps¹⁵⁸ to be able still to arrive at Blida by evening. Boufarik we thought was badly sited, although conceived on large enough a scale and situated in a fertile and well watered country; but it is precisely these waters that make it unhealthy. The troops, as everywhere, paid us military honors. But the poor parish priest has only a barn for a church; the late Duke of Orléans¹⁵⁹ was to have built one dedicated to his patron saint Ferdinand; it is to be hoped his heirs honour the obligation.

Finally, we arrived at Blida several hours after sunset; it was almost nightfall when we left Boufarik. In Blida, we alighted at the home of the parish priest, who did not have lodging for us all. I was placed in the home of the military physician along with the bishop of Châlons, to whom, in his capacity as the elder, I yielded the best place. I slept entirely dressed, not being able to overcome my repugnance [p. 439] and lie myself down on a hospital bed and under sheets that had perhaps been used by a hundred or more dead men. I was all the more alert to rise in the morning, and I was the first afoot, although Tempier did the same. The other bishops were no better lodged, although they had been given what was called “general’s quarters” They each shared a hospital bed and a single bucket filled with water for common use; no table, no chairs, nothing, in a word, for laying out their clothes, which they spread out on their beds, to boost their

¹⁵⁶ In his *Diary* of March 2, 1838, Bishop de Mazenod relates that he hosted the visit of a Father Hoffman, missionary to the United States who was going to Rome. Cf. *Oblate Writings I*, 19, pp. 51, 52 and 55.

¹⁵⁷ Julien-Marie Hillereau (1796-1855), titular archbishop of Petra and patriarchal vicar apostolic of Constantinople.

¹⁵⁸ *Le Train*: The part of the army responsible for transportation, created in 1807 by Napoleon.

¹⁵⁹ Ferdinand Philippe, duke of Orleans (1810-1842), eldest son of King Louis Philippe. He participated in the conquest of Algeria.

courage to stretch themselves out. The archbishop of Bordeaux, to whom the parish priest had given his bedroom, slept no better on a pretence of a bed. So prepared by the passage of this fine night we were to proceed in the morning to the consecration of the church of St. Charles, up to now a Muslim mosque. Rain disrupted the order of the ceremony, which moreover far from matched the purpose and the occasion. I officiated. Five bishops assisted; several vicars general and canons were present, and, nonetheless, I have never conducted such an insignificant ceremony. First, because of the rain: instead of beginning at the exterior door of the church and displaying there the pomp the presence of such eminent personages cried out for, we crammed ourselves into a small corridor which led to a side door, and there, without moving from my place, I had to recite the psalms, bless the water, do the aspersions, etc. Then, when the solemn moment had arrived to take possession of the temple, after repeated invocations, prayers and exorcisms, we had to make our entry by this miserable little door, with nobody following behind us in this triumphal entry, which normally produces such a wonderful effect. We continued the ceremony, still without a congregation. Nothing was prepared: I had to kneel down [p.440] on the ground¹⁶⁰ when the rubrics prescribed kneeling; the other bishops did the same and quite as uncomfortably. At the consecration of the pillars, I was forced to quite simply get up on a chair to reach the crosses I was to anoint with the holy chrism. The church was dark, it was only with difficulty one could read with the assistance of a candle.

The troops finally arrived, and also some men piqued by curiosity. I began Mass and concluded it sadly, without solemnity, with no people present, without any rejoicing except what I felt within myself on offering the Holy Sacrifice in this temple I had just consecrated to the true

¹⁶⁰ Usually a bishop has at his disposal a kneeler or at least a cushion.

God. For so long a time the devil had inspired false worship there and the superstitions of the abused people who had hitherto frequented it!

The weather improved, and we were able, in the full light of day, to visit this dilapidated town, which has not yet emerged from its ruins, but which will before long be prosperous, for it has a delightful site and the soil is very fertile. Blida was the pleasure resort of the old deys of Algiers. Situated at the foot of the Atlas range, the air there is pure and the waters are abundant. Forests of orange trees surrounded it in the past; a large number of these trees were cut down during the war, but they will soon come back, with the strength of growth that goes with this wonderful climate. Let the place be fortified, the life of the settlers be made secure while continuing to restrain the Arabs, and we will soon see this town become one of the most beautiful, rich and pleasant in Algeria.

The bishop of Algiers very much wanted us to pass by Koléa, but we were all opposed to the idea. The accommodation had been too bad at Blida for us to run the risk of finding it still worse in Koléa. Besides, the rain had soaked the ground, and we would have had to cross [p.441] the fields to reach this town, and none of us had a strong desire to get to know it. It was better to arrive a day earlier in Algiers and get back on the fine road to Boufarik. That is what we did, in the hope of still bedding down, that very evening, in Algiers. For this, we had to use horses supplied by the army service corps, and they had to be pushed to get us there with the night already far advanced.

While passing the camp of Douerea, we stopped a moment to thank the colonel of the 56th (I believe), who had invited us to have dinner in the event that, as the bishop of Algiers had forewarned him, we had spent the night in Koléa. I must not omit to mention that, when we told him we were afraid of giving him too much trouble, because of the abstinence, he replied that he

had not failed to foresee this and that Algiers had seen to the fish. I really cannot say which of all the military we met most merits our gratitude for the courtesies and every kind of consideration that they showed us.

We would have liked to be back on the way to France the next day, but the governor had invited us to have dinner on Sunday, we could not brush aside his courtesy, all the more since he had been so kind as to come and spend the evening with us at the bishop's residence preceding our departure for Blida; this was not his custom, he, therefore, did this solely out of regard for us.

We took advantage of the one-day interval to visit the hospice still being cared for by Madam Vialar¹⁶¹ and her Sisters of Saint Joseph, whom the bishop of Algiers has had the unfortunate inspiration of dismissing from his entire diocese; and likewise the military hospices, called the Hospital of the Dey and the Casbah. One enters the Casbah by a large gate, facing which is a recess like an immense niche: it is [p. 442] there that the Dey hung up the heads of the unfortunates who were decapitated at his orders almost daily. There is nothing remarkable in this sort of barrack which was occupied by this pirate chief; he holed himself up there for fear of being assassinated, and it is there that he spent his life, amid fear, sensual pleasure and the thirst for blood. We wanted to visit the study where the last tyrant decided his fate by the insult with the fan which he gave to our consul:¹⁶² it is a small hidden alcove at the highest spot of the house, which one accesses by a covered gallery which served as a covered walkway for the fierce and timid despot, who did not dare to walk abroad in the open.

¹⁶¹ Emilie de Vialar (1797-1856), canonized on June 24, 1951. She later had difficulties with the ecclesiastical authority of Toulouse and of Rodez. In 1852, Bishop de Mazenod welcomed the Sisters of St. Joseph of the Apparition to Marseilles where they were able to expand in peace.

¹⁶² *Le coup d'éventail. Le coup de chasse-mouches* - the insult with the flyswatter - delivered by Dey Hussein to the Consul-General of France to Algiers is often given as the motivation for the conquest of this city by France in 1830.

On descending from the Casbah and passing outside the city, we visited the beautiful garden which a certain Colonel Marengo had had created by convicted soldiers. It is truly something to see. He established it on the slope of the hill, conserving by means of terraces the soil which he transported there. The plantations there are magnificent, and, in a few years, people will enjoy a shade that is highly desirable in a climate like that of Africa. This colonel's name is Cappone; he was honored, on the field of battle of Marengo, by Bonaparte, who, having asked him his name, required him to discontinue using it, and gave him in exchange the name of Marengo. Someone has since told me that this was the man chosen to escort Pope Pius VII from Savona to Fontainebleau. Perhaps this is false? I hope so for his sake, because the wretch to whom Pius VII was entrusted treated him so cruelly as to nearly cause this holy Pope's death. I did not know about this phase of the colonel's life, which is why I let myself be guided by him in his truly remarkable garden. He did not fail to put up a column in honor of his patron Bonaparte, with an inscription which asserts that the emperor had dreams of conquering Algeria. One also sees [p. 443] in the garden a bust of King Louis Philippe, and the proprietor is preparing, at the end of a new avenue, a place for Queen Amélie; this is good, but I could not help noticing that there is no bust of the king under whom the conquest had been made¹⁶³ nor that of the victor who had given this beautiful country to France.¹⁶⁴

We again traversed the lower part of the city, recently built; nothing was spared to make it more attractive. The streets well aligned and lined with porticos on both sides, regular squares, a great number of wonderful stores, an immense crowd scurrying in all directions: these are the features that make these districts comparable to the most beautiful we have in France.

Underneath the main square, immense vaulted caverns have been built, where is stored the grain

¹⁶³ King Charles X, king from 1824 to 1830.

¹⁶⁴ Marshal de Bourmont who conquered Algiers in 1830 in the name of King Charles X.

for the consumption of the city's inhabitants. Further down are the cellars for wine; it's a remarkable work. A sight to be seen was the respect with which all the fishermen we passed greeted us; they knelt down to receive our blessing. These were the Maltese, because the French who are in Algiers are not as Christian as that.

I must not omit that, having indicated to Colonel Marengo our desire to see a mosque, from right in the square where we were discussing this, he called over a Marabout who was watching us from the edge of his property. Right there was a mosque, which is greatly revered by these poor, blind Muslims, who come to pray there over the tomb of one of their saints. "Make preparations," he told him, "to receive a visit from these bishops here." We immediately directed our steps towards this building. The Marabout and his colleague, who spoke a little French, were waiting for us at the door. Needless to say we kept on our shoes to enter this holy place. Such is not the custom of the Moslems, who do not permit this type of profanation. Moreover, I applaud their respect for their place of prayer; would to God that Christians were to imitate them in this! My heart sinks at the thought of these poor infidels not knowing the God whom they honor by their outward homage. These gestures, I want very much to believe, correspond to profound religious sentiments. That is how I interpret their silence, their prostrations and their supplicant invocations; but what does that amount to in hearts that are corrupted? And can one please God when one rejects his son Jesus Christ, our Savior? Poor people, how they are to be pitied! But their faith, if I may use this term, ought to make all those unworthy Christians blush who do not know how to pray and who daily profane our holy temples with their lack of reverence.

Doing nothing that might have caused hurt to our Marabout, we did not linger long over the inspection of his mosque. There is nothing remarkable to be found there except the tomb of their saint, shaded by various drapes, and a type of niche towards which the Moslems face

upright or prostrated during their prayers, because it indicates to them the direction of Mecca. This mosque is quite like a round and low-roofed chapel. The floor is covered with carpets, and the building is lighted by a great number of small lamps suspended from the ceiling. Adjoining the mosque is a small room for the Marabout. There I saw several books, which someone told me are the Koran, the usual subject of the Marabout's talks.

We soon left this place where in truth I was uneasy at heart, but not without exchanging some *salamelecs* with these poor people, more greatly to be pitied than they seem to realize.

Sunday evening, I was appointed to officiate at vespers and to bless [p. 445] the statue of Saint Augustine. The bishop of Algiers, after speaking with us, distributed among us fragments of the relics of the holy doctor. This was very apt, because we had resolved, with common accord, to establish in our respective dioceses the feast of the Translation of the Relics of Saint Augustine to Africa, in memory of the part that we had played in this great solemnity and to perpetuate the memory of our pilgrimage.

I almost forgot to mention the banquet which the governor had prepared for us. I refrained from eating almost completely, as much out of calculation as from virtue; I was conscious of the sea, which had spared me but little during this voyage, and I well knew that it would require me to surrender anything I might eat. Fortunately, I was placed at table beside the governor,¹⁶⁵ who talked readily and was able to keep up his talking even while eating; I chatted all the time with him, without neglecting to converse with General Bedeau¹⁶⁶ whom I had next to me. The governor demonstrated to me that Abd-el-Kader¹⁶⁷ would not be able to escape him, and

¹⁶⁵ General Bugeaud.

¹⁶⁶ General M. Alphonse Bedeau (1804-1863).

¹⁶⁷ Abd El-Kader (1808-1883), emir in Algeria, led the struggle against the French conquerors. In 1837, a treaty with France recognized his sovereignty over a part of Algeria. This treaty was broken in 1839. In March, 1839, Abd El-Kader sent alms to Bishop de Mazenod "for the needy" of Marseilles. Cf. *Oblate Writings I*, 19, p. 59.

to me he appeared impatient to go and pursue him in his last entrenchments, but they were awaiting the Duke of Aumale,¹⁶⁸ whose arrival was thought to be imminent. Frankly, I was pleased with my conversation with the governor, and I am told that he was not unhappy with me. I won him over to the interests of my cathedral, and, as a good deputy must always make his contribution to a Bill before the Chamber, he suggested an amendment to my proposal, which consisted in proposing a *centime per franc* on all Marseilles' customs dues over a certain number of years; he calculated that this would bring in more than 400,000 *francs* per year. In all seriousness, he promised to support me strongly in the Chamber, if I were to make the proposal when he was present.

Interesting as this evening was made by the presence [p. 446] of a number of generals known for their exploits, such as Mr Bedeau, whom I have just mentioned, and General Changarnier, who very much pleased those among our bishops who were able to converse with him, we had to leave, because the hour had sounded. We therefore took leave of the governor and his excellent wife, and returned to the bishop's house in order to make our last arrangements, to make our farewells to the bishop and from there go on board in the hope of soon being in France, from which, alas!, we were still far distant!

We got under way around ten o'clock in the evening with a light wind that, nevertheless, was enough to allow us to make some progress; but before daybreak we were already struggling against a strong sea and a contrary wind. This wind became so strong and the waves so violent that the water washed over the vessel and soon inundated all those who were asleep in the cabins between decks. Those who, like me, were in the captain's cabin, soon had another kind of terror; the rudder's helm broke and captain, officers and sailors immediately invaded our compartment

¹⁶⁸ Henri d'Orléans (1822-1897), fourth son of Louis Philippe.

to replace it with a spare. The situation was critical, because they were unable to steer without the helm, and we would have been at the mercy of the waves if they had not promptly remedied this disaster. We still faced, during this miserable night, another more fearsome danger. We were sailing in convoy with the *Ténare*. In the intense rolling that we were experiencing, our lights were doused; the *Ténare* did not see us and it drew so near to us as almost to collide with us. If this mishap had occurred, we would both have risked sinking. Fortunately, someone on board our ship saw the lights of its masts which had not been doused as ours were, and, although we were in hailing distance, as the noise of the wind and of the waves blocked out our calls, we immediately lit some flares in order [p. 447] to warn it of our common danger and get it to stop its approach. From then on, we parted company and we did not meet up again until Toulon, which we both reached only with difficulty on the following Saturday and Sunday.

The wind remaining contrary, we decided to steer for Mahon,¹⁶⁹ but the seas being too heavy to enter the harbour, we pressed on as far as Majorca and we cast anchor in the roads of Palma. This was a relief for us, because we were very fatigued. Of the bishops, Bishop de Prilly was the only one not to miss a meal. The archbishop of Bordeaux, the bishop of Digne, the one from Valence and myself were too sick even to try to eat. Tempier was as ever the hero of the group; he suffered from no nausea the entire crossing, and did not miss out on a single bite. The others may have been less ill than we were, but in consequence suffered more terrors during the night of the famous windstorm, which was, nevertheless, according to our sailors, only force two or three. What would it have been like if we had had a force one? For my own part, I frankly avow that the thought of going down did not enter my mind, even when the rudder's helm broke.

¹⁶⁹ Port of the Balearic Islands on the island of Minorca.

We had hardly anchored in the harbor of Palma, when several of our travellers rushed to get ashore. I gladly gave them my power of attorney. The archbishop of Bordeaux did not appear more eager than I. On returning, these gentlemen related how enthralled they had been with what they had seen. It was almost nightfall when they set foot ashore; they were just able to visit the cathedral, but it soon became evident to them that here was a superb church. They also went to pay a visit to the consul, and it counted for all of us. This time we spent a peaceful night and early in the morning [p. 448] we were in the mood to go in our turn to see the city. The ship emptied; not a passenger remained on board. We directed our steps first towards the magnificent cathedral, whose lovely proportions, grandeur, elevation and gothic style we admired; it has, in my opinion, one sole defect, namely that, being too dark it would make it impossible to read; we were also unable to judge how good the paintings were. It seems that this defect has been noted by others, as our good bishop de Mahon,¹⁷⁰ with whom I spoke about it when he was exiled to Marseilles, told me he had teased the canons about it one day when an ordination was to take place there. "To improve the lighting," he told them, "you blocked all the windows on one side of the church and made those on the opposite side smaller, reduced to mere holes in the wall."

After we had thoroughly explored the church, we thought that it would be fitting for one of us to say Mass and for the others to assist. I had the joy of being chosen to serve as chaplain to this august assemblage. That instant, out came a magnificent chasuble embroidered in gold, a chalice of the same metal, etc., and I set about saying Mass at the main altar, where I was assisted by Fr. Tempier. It was a remarkable sight - six bishops united around the altar of the cathedral to pay homage to the religion undergoing persecution in the kingdom and pray actually on the spot for this very Church of Spain, for which each of us, in the pastoral letters which we

¹⁷⁰ J.A. Diaz-Merino, O.P. (1722-1844), bishop of Minorca. He lived in Marseilles from 1842 to his death in 1844 (Rey II, p. 184).

had published, had invited his faithful to pray, as we denounced the injustice and barbarism of the tyrants oppressing it and treacherously seeking to separate it from the Catholic body. It was in a way a descent we were making into enemy territory, where however we had many brothers. I offered the Holy Sacrifice for this poor persecuted Church.

While I was making my thanksgiving, the bishops [p. 449] visited what remains of the old museum. Not that the oppressors had overlooked it: they had stolen everything as elsewhere, but the faithful had bought back a part of it, and so they still possess a magnificent monstrance which is 6 feet in height; they also bought back two magnificent candelabras, very wondrously wrought in silver. The sconces' handles are charmingly fashioned angels. These candelabras have, I believe, seven branches.

A number of priests greeted us; they offered to accompany us; we gratefully accepted their offer. We wanted first to go and pay our respects to the bishop, a venerable old man who no longer leaves his bed;¹⁷¹ his excessively advanced age had weakened his faculties; he was nevertheless touched by our thoughtfulness and greatly moved when he saw us on our knees around his bed to ask him for his blessing; he gave it to us in a demonstration of trust and friendship; but, as he spoke only Spanish, we did not understand what he said to us, and it seems that that he did not any better understand what we were saying to him in Latin. On leaving the episcopal residence, I saw with amazement that we were heading back to the port. We still had, in my opinion, an important duty to perform. We knew that the holy bishop of Calahorra¹⁷² had been exiled to Palma, where the government of Espartero¹⁷³ did not permit him to exercise any function of his office. I drew my colleagues' attention to the fact that we could not dispense

¹⁷¹ Ant. Perez de Hiras, bishop of Majorca from 1825 to 1842.

¹⁷² Bishop P. Garcia Abella.

¹⁷³ B. Espartero (1793-1879), general and politician, regent from 1841 to 1843.

ourselves from going to pay our respects to this confessor of the faith. At first not everyone agreed. "There was a risk we would compromise him." I rejected this fear, which seemed groundless to me. "We could perhaps satisfy our obligation to this persecuted confrere by delivering a visiting card to the secretary of the bishop of Palma, with a plea to pass it on to him." I failed to understand this odd way of informing [p. 450] the prelate that we were in the city in which he lived and that we did not want to see him! I insisted on us visiting him in his home. The Spanish priests were delighted with my tenacity; they assured us that our visit would fill the holy prelate with joy. The bishops were at a loss what to do. As for me, I regarded this visit as indispensable and I said aloud that I would never forgive myself for having failed in what I considered a duty; that I would therefore go to acquit myself of it, even if it meant going alone. This resolve carried the day and, to the great satisfaction of all these good Spanish priests, we headed for the dwelling of the saintly bishop of Calahorra. We had to pass through the entire city; no one thus was ignorant of the homage that we intended to render to persecuted virtue. We had the opportunity to admire the faith of this good people of Palma, who pressed around us to kiss our hands and to receive our blessing.

It was truly a good thought to go to see the saintly bishop of Calahorra. Our visit filled him with joy; he came out to meet us with open arms. I hastened to express to him our feelings towards him: this was a homage which we were rendering to his faith. His conversation, full of humility, soon delighted all our hearts. He spoke passable French. I saw with satisfaction how edified and happy our bishops were. The archbishop of Bordeaux was the first to kneel and ask him for his blessing, we followed suit. Then there arose a vying in modesty which made a truly touching scene. The confessor of the faith, taken by surprise at this proceeding, prostrated himself and, taking his calotte in his hand, he himself asked us for our blessing. We succeeded in

overcoming his tenacity only when I told him that we would willingly give him ours, but that we were waiting for his before we got up. He then gave in to our [p. 451] entreaties, and, with a most modest gesture, he raised his hand over us, and then immediately prostrated himself again so as to receive our blessing, which we gave to him all at the same time. Tears flowed from all eyes in this fusion of hearts, which bore witness to the unity of our faith and to the common charity which was animating us all. It is on occasions like this that we understand the value of belonging to the same family, inspired by the Holy Spirit who communicates his divine grace to all the members of the body whose head is Jesus Christ.

Seeing the general emotion and the impression which the sight and the words of the saintly bishop of Calahorra had on everyone, I asked in all simplicity as we left if they were glad they had yielded to my views. All with one accord replied that they were happy and that we could not have done otherwise.

We came back on board with the intention of disembarking the next day to visit the other churches in the city. But Providence had arranged another kind of consolation for me on that day for which I will be grateful all my life.

When we dropped anchor at Palma, we had noticed a steamboat anchored in the roadstead and which had hoisted a yellow flag; I requested an explanation for this color, someone responded that this was the signal for quarantine, under which it was placed because it had lost two men during the crossing: it was a hospital ship. I immediately became preoccupied with the thought that, since two sick people had died, it might well be the case that there would be others on the point of death or in greater or lesser impending danger. I could not bear the idea of anyone dying without being reconciled with God, having so close at hand a vessel filled with bishops and priests. I was going over these thoughts in my mind when I noticed [p.452] that the

Vautour, that was the name of the boat, was no longer showing its yellow flag; I asked the reason for this, and the response was that this showed that it had been granted entry. “It would therefore not be impossible for me to go on board? –No, the officer said to me. – Well! in that case, would you be so good as to permit a priest to go visit the sick who are on board this vessel?” It was the second officer with whom I was speaking, the captain was ashore. “I will gladly put a small boat at your disposition.” “May God reward you,” I said, filled with emotion, and I immediately called Mr Grégoire, the rector of our parish of Séon-Saint-Andre,¹⁷⁴ to entrust him with this commission. He assented whole-heartedly, but I noticed, from several questions that he posed to me, that he might be at a loss if he were to meet with some complications; I then turned to a more experienced man, and I begged Tempier to go with Grégoire to carry out this beautiful mission. Tempier immediately put aside his idea of having a shave, because I was driven by the fear that a moment lost might be fatal to some soul on the point of death. Imagine them then at sea, crossing the roadstead to clamber aboard the *Vautour*, should it prove necessary. After some parleying, they were permitted on board and treated politely by the commandant who pointed out several sick persons very much in peril. There was one who was believed to be dead; he straightaway awoke from his slumber, and was the first to receive spiritual help; four others equally profited from it. An officer profited from the opportunity to deal with matters of conscience with Tempier, who returned full of joy with his acolyte to give me an account of what had happened. That very evening, the *Vautour* got under way, and I found out later, through a letter that Mr de Latour, Vicar General of Bordeaux, wrote to me in order to give me this consolation, that three of the sick I had had make their confession died during the crossing from Palma to Toulon. [p.453]. Does this not make one marvel at the ways of divine mercy towards the elect it predestines to glory? We must then acknowledge that the storm which forced us to

¹⁷⁴ A district of Marseilles.

put into port at Palma, and about which, perhaps, we would have been tempted to complain, was rather a nudge from Providence which sent us in pursuit of these souls whom God wanted to save. I will have to thank the Lord for all eternity for having chosen me from among so many others and inspiring me with the thought, which could only have come from him, first, that they might need help, and then to provide them the means to reconcile themselves with God and to ensure their salvation.

The French consul came in full regalia to pay us a visit on board. He invited us to dinner on Saturday, which was two days later. We discretely objected that there was no reason to make such a long sojourn in Palma. We then agreed that the next day, after saying our Masses, we would go to have a cup of chocolate with him. He consented to this, intending, no doubt, to add something else to this. It was a case of *mezzo termine*.¹⁷⁵

On the 11th, we went ashore early in the morning. The Archbishop of Bordeaux and Bishop Dufêtre were delighted with saying Mass at the cathedral, where they had noticed an altar for St. Martin: they had both been vicars general of Tours. I preferred to offer the Holy Sacrifice in the chapel of the church of the former Jesuits, where is exposed the body of the Blessed Rodriguez,¹⁷⁶ a brother in the Company of Jesus, who sanctified himself as door-keeper of this convent; the bishop of Châlons followed me. We venerated the holy relics, and we also went to pray at the altar which had been erected precisely at the old door where this holy brother used to live. They have preserved the door itself, the window at which he sat, and in the altar were placed the key [p. 454] which he had used, an old slipper, his prayer book and other items he had used. These objects, if lowly in appearance, have become precious, and one feels oneself penetrated with a holy respect and with a veritable interior devotion while contemplating them,

¹⁷⁵ 'Compromise'.

¹⁷⁶ Alphonse Rodriguez, S.J. (1533-1617), beatified in 1825, canonized on January 15, 1888.

so much power has holiness to consecrate in a way everything which comes close to it and everything which belonged to it. Blessed Rodriguez is placed in a large reliquary, dressed in his Jesuit habit. One goes up two marble stairways to the place where the reliquary is located, and can see close up everything that it contains, through the crystal-glass. The chapel is remarkable for the beauty of its marble and its elegant architecture. But how sad it is to think that this saintly body has in a way been abandoned by his family and delivered into the hands of strangers! The Jesuits have been driven out of their house like all the other religious.

I forgot to mention that the bishop of Palma took the trouble to send his most beautiful vestments for my Mass and invited me to go to take chocolate with him. I was unable to accept his invitation as we were expected at the consul's at nine o'clock.

I wanted to revisit the church where the body of a saint of Palma named Cataline is venerated.¹⁷⁷ We accordingly entered the convent of the Augustinian sisters, and we were thus able to go right up to the beautiful reliquary which Cardinal Despuig¹⁷⁸ a Palmesian, had had made, at whose funeral I had assisted as a seminarian in Paris. (I believe I am not mistaken; there died at the time two 'red'¹⁷⁹ cardinals more or less at the same time, and I believe that Despuig was one of them.) These poor sisters were delighted to be able to pay me this courtesy, and it was with a full heart, but one that was deeply saddened, that I gave them my blessing. They are so unhappy under the tyrannical regime of the current government.

[p. 455] All the bishops met at the consul's home, where we were offered a ceremonial lunch. We went back on board immediately after, in the hope of a quick departure. The people

¹⁷⁷ Catherine Thomàs (1531-1574), beatified in 1792, canonized on June 22, 1930.

¹⁷⁸ Antonio Despuig y Damato (+1813), born in Palma di Majorca. Cf. *Oblate Writings I*, 17, pp. 48-49.

¹⁷⁹ For information on the Roman cardinals in Paris when Eugène was a seminarian, cf. J. Leflon, *Mgr de Mazenod I*, pp. 387-392.

and clergy accompanied us to the ship's boat. Several of these good priests wept as they left us, and for our part we were very grieved to leave them a prey to the poverty to which the revolution has reduced them and delivered over to the oppression of the tyrants who govern Spain. The clergy of this city appeared to us as very regular. All the priests were dressed in soutane and long coat, and in the special hat in use in these regions.

We finally departed from Palma, after having waited several hours for the commandant who had not yet come aboard. For a moment we ourselves even faced the possibility of a return to harbor, because the wind was not as favorable as our captain would have liked. We encouraged him and he continued on his way. The wind soon became very good, and we were to have arrived in Marseilles during the night of Saturday the 12th, if a decision had not been made to take us to Toulon, contrary to the word given to land us in Marseilles.

After many to-ings and fro-ings, and a lot of argument between the commandant and the bishops, we ended up giving in and we entered Toulon at noon on Sunday. Having lost all hope of saying Mass on that day, on the basis of the assertion that we would not arrive before two o'clock, at the last moment I had let myself be persuaded to take lunch. Alas! this lunch will stick in my heart as long as I live! Instead of arriving at two o'clock, we cast anchor at noon, and at twelve-thirty we disembarked. It was too late to hear Mass, and so it came about that on this fine day five bishops and I do not know how many priests did not hear [p. 456] Mass! Thanks to the clever tactic of the commandant and to the good-nature of those who let themselves be taken in. And I who had held myself in readiness for saying it in Marseilles, where we would have arrived at four o'clock in the afternoon, but could not to permit myself such a great liberty in another's diocese, I was taken in like the others by yielding too easily to the

charitable solicitations of a bishop and to the false indications of the sailors whose calculations misled us.

To the sadness which this misadventure produced in my soul was joined the embarrassment of figuring out how we would get away from Toulon, where I had said beforehand that we would cut a poor figure were we to return there like fugitives, after setting out from there in all solemnity and as if in triumph. As numerous as we were, it was difficult to find what we needed. We had already made several unsuccessful attempts, when someone, seeing us in difficulty, suggested a means to us which Providence seemed to have arranged for us. We were told that the two carriages which had brought Bishop Dupuch back from his journey from Italy had been left in an inn, waiting for one to be returned to Marseilles where it had been rented, and for the other to be sold, the bishop to whom it belonged not knowing what to do with it. We jumped for joy at this news, like prisoners whose prison door has been opened. Straight away, horses were ordered, and we were on our way posthaste with our seven horses on the way to Marseilles, where we wanted to arrive as early as possible. It was ten o'clock when we were put down at the bishop's residence. I found accommodation for the bishops of Digne, of Valence and their vicars general. Bishop Dufêtre had alighted at Place Royale, impatient to read his mail, which he had to retrieve in the *Maison Gavotti*.

The next day, I gathered together in my residence all our travellers, [p. 457] and I waited until they had left to go to give thanks to God in the sanctuary of Notre-Dame de la Garde, which took place the following day, Tuesday, November 15. Bishop Dufêtre was there at the same time as I. But this is not what I had contemplated, when I counted on disembarking at Marseilles. My plan was to have a grand ceremony, which would have been announced on Sunday evening in all the churches. We would have seen all the bishops, upon their return from their pilgrimage,

grateful for the happy outcome of their crossing, betaking themselves in a body to the sanctuary, accompanied by a numerous clergy, to render their homage to the Mother of God. This example would have produced an excellent impression, and would have confirmed the custom, which needs to be maintained, that everyone returning from a sea voyage should go up to Notre-Dame de la Garde.

So ended our journey, whose story I have hastily compiled, to please those who wanted me to preserve its memory.

November 30:¹⁸⁰ I have been too busy to catch up.¹⁸¹ I am therefore skipping to an event that must be recorded here. This is that all our Irish candidates proved themselves deserving of being dismissed without pity. All along their behavior has been irregular; they present as men incapable of discipline, *ad oculum servientes*,¹⁸² offering no convincing commitment, but a clique apart, we cannot understand the subjects of their conversation nor get to know their sentiments. We had indeed come rightly to a decision not admit them to oblation even though their novitiate was drawing to a close. But now all of a sudden the bomb went off. When Brother Naughten¹⁸³ was spoken with he revealed something of what they were up to. I questioned each one of them individually, they gave themselves away and all was revealed. The seniors placed the fault on one of the newcomers as the cause of their infidelity. This latter made a clean breast of it. The upshot was that they were all at fault. I began by expelling this newcomer named

¹⁸⁰ Ms. Yenveux VIII, pp. 1-2.

¹⁸¹ i.e. to bring the diary up to date.

¹⁸² Eph. 6: 6: "Be obedient to those who are your masters...not only when you are under their eye"; Col 3: 22: "Be obedient...not only when you are under their eye..."

¹⁸³ John Naughten, novice on October 31, 1840, Oblate on November 1, 1841. At the time, he was probably in the Scholasticate in Marseilles.

Kennae,¹⁸⁴ who had turned out to be the oddest fish one could ever come across, possessing in the highest degree the art of dissembling and able to lie to perfection. Father Tempier quietly sent him on his way. As for the others, they all acknowledged their fault, humbly admitted their faults and promised to begin a new life that come up to my expectations. I allowed myself to be won over by their urgent pleas, but not without some anxiety. We will continue the trial for some months. But certainly I do not want them to send us anymore of these Irish candidates. I have written to Father Aubert to test them out in Ireland. From now on that's where they will make their novitiate. Here it takes up too much of our time and we have too much difficulty understanding them.

¹⁸⁴ This name does not appear in the *Register* of those the taking of the habit at N. D. de l'Osier, but, in 1841-1842, Father Vincens, named master of novices in 1841, did not keep this *Register* accurately. In November, 1841, Brothers Francis McDonagh, Thomas Meehan and John Noble took the habit. The first left, the second was dismissed and John Noble persevered; he made his oblation on February 17, 1843.

December 1842

December 4:¹⁸⁵ I praised the Lord, from the bottom of my heart, for the good that has just been accomplished for this portion of my flock now reconciled with God,¹⁸⁶ and I doubly rejoiced at the thought that this good was due to the zeal of our missionaries, instruments of God's mercy towards my people. I came away filled with such thoughts and ratifying the resolution, already taken and carried into effect, to procure, each year, at least three or four missions in my diocese by my missionaries; that is the only way to bring the populace back to the knowledge and the practice of their duties.

November 6:¹⁸⁷ I went to receive the profession of Miss Porry, superior of the new congregation formed in Marseilles under the name of Victims of the Sacred Heart of Jesus.¹⁸⁸ The Duchess of Sabran and Mrs. Lejaix were the sponsors. As everyone knows, this work was founded by our Father Paris,¹⁸⁹ who drew up the constitutions. Over a long period I tested out the persons designated to form the community. I even affected indifference to the point of opposition, but, reflecting that one can never give too much encouragement to the dedication of generous souls wishing to consecrate themselves to God, and especially that it is advantageous to

¹⁸⁵ Ms. Yenveux I, p. 39.

¹⁸⁶ According to Rey (II, p. 148), Bishop de Mazenod had spent the day at the closing of the Camoins mission.

¹⁸⁷ Ms. Yenveux IV, p. 131.

¹⁸⁸ At the time, there were two religious congregations in Marseilles named *Victimes du Sacré-Coeur de Jésus*. The one founded in 1838-1839 by Adèle de Gérin-Ricard (V. *infra*, December 27) and this one, very little known, founded by Miss Porry and Father Paris. It was not mentioned by Father Jean Pietsch in the articles on *Notre fondateur et les communautés religieuses de Marseilles* (Cf. *Etudes Oblates*, 6 (1947) pp. 157-182; 7 (1948), pp. 211-228 and 263-286) nor in the articles published by Fr. M. Gilbert on *Les congrégations et instituts à la fondation desquels les Oblats ont participé* (Cf. *Vie Oblate Life*, 47 (1988), pp. 177-208, 313-348; 48 (1989), pp. 103-137). Miss Porry's community was dissolved by Bishop de Mazenod in 1847 because, he writes, the work "rests on principles false, erroneous, dangerous and filled with illusions, etc." Cf. Letter to Miss Porry, Superior, July 6, 1847, in *Registre des lettres administratives*, AAM, 1847, n. 233.

¹⁸⁹ B.J. Henri Paris (1804-1841). This Father is very little known, there is no obituary for him in the *Necrology*.

multiply the number of those who wish to offer to the Lord the sacrifice of their whole being in compensation for the infidelity and apostasy of so many Christians who everyday outrage the divine majesty, in the end I accorded them unreservedly my paternal protection. I drew up the formula for their vows myself in the course of approving their constitutions after a few revisions.

I made the discovery that our good Father Paris's crucifix was in the hands of the superior whose vows I received. I reclaimed it, but as a compensation for the sincerity with which she owned up to me, what was not exactly a pious theft, since Father Aubert had authorized her to look after it, but a sacred trust, I have promised to give it back to her on the occasions of their professions, if that is what they want.

December 8:¹⁹⁰ Letter from Father Vincens¹⁹¹ about his novitiate and what his duty is with regard to the Coadjutor Brothers who are certainly not to be treated like salaried domestics. They are entitled to everything due to male religious. Consequently, their work must be tempered by pious exercises and everything that the Rule prescribes.

December 9:¹⁹² Letter from Father Telmon who urges me to accept the proposal made by the bishop of Toronto¹⁹³ to establish ourselves in his city. *"Through this diocese, we would find ourselves in charge of the missions to the indigenous natives. It would give us a mission field of enormous scope for the zeal of the men working there and a dazzling boost to the morale of the novices in Europe. The Jesuits will be going there"*. What can we do about it, my good Father Telmon? - To cope with all the work, we would have to have the same numbers as these Fathers.

¹⁹⁰ Ms. Yenveux VIII, p. 224.

¹⁹¹ An extract from this letter is published in *Oblate Writings I*, 9, pp. 215-216.

¹⁹² Ms. Yenveux VII, p. 36.

¹⁹³ M. Power, bishop of Toronto from 1841 to 1848.

The time has not yet come. Let us be patient and wait until God in his goodness gives the command.

December 11:¹⁹⁴ Letter from Father Guigues. Our Fathers have finished the two missions. The last one succeeded to perfection, the other not as well. In my opinion, it is because the missionaries relied too much on natural means. When God in his goodness works miracles, he likes to do them alone. Nevertheless, there were 500 men at communion; but this was not the whole number and that should be the case in a mission. The bishop of Valence¹⁹⁵ was very pleased, however, and he told the missionaries: “I really would like to have a house like yours in my diocese.”

December 17:¹⁹⁶ Arrival of Brother Tamburini,¹⁹⁷ sent by Father Moreau¹⁹⁸ from the seminary of Ajaccio. He was full of praise for this man; he must not be put in the same category as Brother Santoni.¹⁹⁹ “*This young man,*” wrote Father Moreau writes to me, “*is worth his weight in gold under the two-fold aspect of piety and talents, etc.*”

December 18:²⁰⁰ [Confirmation of two sick persons in the Carmes district.] What destitution! what dwellings! what rags! Great God! On the one hand, it moves one to pity but on the other one can not help thanking the Lord for not have reduced us to these straits.

¹⁹⁴ Yenveux, Vol. 1, *imprimé*, p. 118.

¹⁹⁵ Bishop Pierre Chatrousse.

¹⁹⁶ Ms. Yenveux IX, p. 206.

¹⁹⁷ Ambroise Louis Tamburini (1821-1905).

¹⁹⁸ Noël François Moreau (1794-1846), superior, at the time, of the major seminary of Ajaccio.

¹⁹⁹ Jacques Philippe Santoni (1820-1890).

²⁰⁰ Rey II, p. 124.

December 22:²⁰¹ Letter from the archbishop of Bordeaux stamped with the Great Seal. He saw Mr. Blanc²⁰² and he found him to be just as I had described him and just as I wanted him to be. He is a delightful person in every regard.

***December 27:**²⁰³ Mass at the Victims of the Heart of Jesus.²⁰⁴ I solemnly blessed their chapel and gave the habit to two postulants. It is my practice to support the zeal of all those who wish to consecrate themselves to a life of perfection, to prayer and to penitence. These various associations, even if they should only last for the lifetimes of those who are making their consecration to God in them, this would still have been of great benefit. And why should one not entertain the hope of seeing this goodness perpetuate and propagate itself? I am hopeful that these works, very holy in themselves, will survive me; and, in the meantime, is it not consoling for the heart of a bishop to see rising up around him, in the midst of this immense populace where so much vice abounds, where so many Christians live in a perpetual state of apostasy, communities more or less numerous, but entirely animated by the best spirit which produces, so to speak, the counterweight to the mountain of iniquities which unceasingly call forth the wrath of God, so as to appease it by the sanctity of their lives. It is a genuine compensation to offer to the Lord. These are the just who would have saved Sodom, had any been found present, from the devouring flames which reduced that guilty city to ashes. So, whatever people say, I will always favor this type of vocation and the foundations that come from it.

²⁰¹ Rey II, p. 124.

²⁰² See *supra*, January, 1842, note 4.

²⁰³ Ms. Yenveux IX, p. 31 towards the end; Rey II, p. 148.

²⁰⁴ Founded by Adèle de Gérin-Ricard. Cf. Payan d'Augery, *Vie de Julie-Adèle de Gérin-Ricard*...Marseilles, 1892, 361 pp.

January-February 1843

January 22:¹ Letter from Father Dandurand,² from Longueuil. Father writes to inform me he is beginning a retreat to make his oblation on Christmas Day. His letter is full of pious sentiments. He will be Canada's first fruits. We can be grateful to the Lord, for he is a very good candidate.

February 1st:³ [Death of Mr. Pierre-Honoré de Roux].⁴ He was an upright man in every sense of the term. A good Christian and an excellent citizen. It is men like this should be put on the local bench. The good of his country came before all his personal interests. A model of integrity, no one will have anything to say against the immense fortune he is thought to have.

February 18:⁵ Letter to Fr. Moreau⁶ to tell him of the impending recall of Fr. Mouchel,⁷ whom I am planning to send to the major seminary in Marseilles.

Letter from Fr. Guigues.⁸ who as always does not let up on his arguments in favor of his own house at l'Osier. Far from agreeing to release from that house the man who is needed somewhere else, he has the nerve to ask for two more. Concerned solely with the well-being of the establishment he is the head of, he criticizes Father Aubert for daring to undertake the foundation of two houses in England and in Ireland. We should then abandon all our legitimate hopes of seeing the Congregation and its works flourish in that country after a few years when, in fact, it's only a question of lending them a few of our members, as the country will soon be furnishing enough for it to be self-sufficient.

¹ Ms. Yenveux IX, p. 73.

² Damase Dandurand (1819-1921). Ordained priest on September 12, 1841. He was secretary to Bishop Bourget on the arrival of the Oblates in Canada. Oblation: December 25, 1842. He was the first Canadian Oblate. He was pastor of the cathedral in Ottawa from 1848 to 1875 and for a long time vicar general of the diocese. Cf. E. Lamirande, *Une Figure méconnue: Damase Dandurand*. Ottawa, arch. Deschâtelets, 1996, 182 pages.

³ Rey II, p. 150.

⁴ Rey writes: This Mr. Roux "had devoted himself with great zeal to the restoration of the episcopal see of Marseilles." He had been a deputy from 1820 to 1830.

⁵ Ms. Yenveux VII, p. 257.

⁶ Noël-François Moreau (1794-1846), at the time superior of the major seminary of Ajaccio. The Founder wrote to him on February 15. Cf. *Oblate Writings I*, 10, p. 4.

⁷ Frédéric-Pompéi Mouchel (1802-1880).

⁸ The Founder wrote to him the same day. Cf. *Oblate Writings I* 10, pp.4-5.

March 1843

March 13:⁹ Father Vincens sent me Father Burfin's¹⁰ letter which gives an account of the blessings God poured out on the mission he has just given with Father Lavigne¹¹ in the diocese of Grenoble. Once again our men are the instruments of God's mercy in these places. Is there not good reason for gratitude for being chosen in this way to accomplish so much good in the Church of God? Why not put it on record? It would awake feelings of wonderment; and it would be something the Congregation could rightly be proud of.

March [18]:¹² Letter from Father Courtès. He gives me an account of the state of his health, but he is mistaken or someone has deceived him about the feelings of both Father Rouvière and Father Perron,¹³ whom he believes he has reason to think are unhappy to return. It pains me to see this fixation in judging with such severity a young religious who is entirely devoted to his duty. As for Fr. Rouvière, the supposition made by the good Fr. Courtès is absolutely false. This Father has not at all written to me what was falsely reported to Fr. Courtès. Not a word about the alleged advice of the doctor. I will send a copy of this letter to Fr. Courtès to disabuse him. But why does a man allow himself to be so easily led to misinterpret the sentiments of those with whom he is living?

March 20:¹⁴ Letter to Father Honorat.¹⁵ I sent it off with feelings of resignation, in despair of getting one from him. I let him know the General Chapter is set for the first week of July. I tell him that it is not opportune for him to come, because he may not leave the community without a superior and the novitiate without a master. For my part, I will not be exercising my right to summon the man I judge best suited to call because, at the distance they are and with the heavy expense of the voyage, it will suffice to send one representative from the house and the superior will entrust him with all his notes. I grant active and passive voice to Fr. Dandurand. My preference would be for Fr. Telmon to be sent to us as being the senior man and the one most devoted, I believe, to the Congregation.

March 20:¹⁶ Letter from the bishop of Montréal.¹⁷ I read it with emotion, admiration and gratitude. I cannot transcribe it because it is all of eight pages long; but it is precious as a document and it gives a precise picture of the state of the community in Canada. He knows all its difficulties and views them with a wholly paternal spirit of moderation. It is based none the less on his observations that our Fathers have behaved with an uncommon lack of prudence from the start. They have made a show of themselves in all their imperfection, not only in the eyes of the bishop, who leniently makes excuses for them, but also in the eyes of the clergy and even of the

⁹ Ms. Yenveux 1, p. 13.

¹⁰ Joseph-Melchior Burfin (1809-1900).

¹¹ Joseph-Henri Lavigne, born in 1816, priest on July 17, 1842, oblation the following October 15, left in 1852.

¹² Ms. Yenveux VII, p. 180.

¹³ J.-J.-Frédéric Perron (1812-1848), priest on May 25, 1839, oblation January 1, 1840.

¹⁴ Ms. Yenveux VII, p.5.

¹⁵ Jean-Baptiste Honorat (1799-1862). The Founder wrote to him on March 10. Cf. *Oblate Writings I*, I, pp. 37-39.

¹⁶ Ms. Yenveux I, pp. 59-62.

¹⁷ Ignace Bourget, bishop of Montreal from 1840 to 1876. The original of this letter has disappeared. This copy, made by a secretary of Fr. Yenveux, based on the copy made by the Founder in his Diary, has some words which are not identical to those in the copy made in Montreal by a secretary of Bishop Bourget.

laity. It is pitiful! That they should so deceive all expectations, abuse my trust, totally ignore all my urgings to master themselves, to mutually support one another, stand together before the outside world; instead being disloyal among themselves and denigrating each other not as to virtue, but as to each others' characters, attainments, etc. In spite of this, God in his goodness has blessed their ministry *propter gloriam nominis sui*¹⁸ and with the protection which he deigns to grant to our Congregation.

But the letter from the bishop of Montréal contains reflections that are all too just, he exhibits too great a wisdom of judgment for me to refrain from transcribing it here. After saying the nicest and eminently paternal things up until page three, he then goes on: *"Now, Sir, I am going to bring to your awareness the little problems that have been observed among these men of God - and is there anywhere a place that does not have them when God sees them in his angels! First, they have not had the benefit of seeing one another and of living together long enough to build up that sympathy and cordiality that constitute the Cor unum et anima una*¹⁹ *of every community. The want of this perfect harmony has been remarked on by the local clergy and even by some lay people. The former bemoan the fact and the latter make it the butt of their jokes. Fortunately, things are improving in this regard.*

*"Some of your Fathers have experienced on the part of their superior a want of the tact that is needed in this country where there are many sides to things in our present unhappy situation.*²⁰ *In point of fact he has been guilty of some imprudent actions, whose consequences his heart, direct and simple as the dove, blinded him to. They consulted me on whether it was advisable for them to ask for his recall to France, I advised them to do nothing and to rely on Providence which would look after everything. I trust I will not be deceived in my expectation. Father Honorat is so saintly a man that God will not fail to bless all his works. Any advice I gave him has always been welcomed with respect and it consoles me to see that he is on his guard not to give an opening to people who will use any opportunity when they want to decry a work that is not to their liking.*

*"Fr. Telmon, with his characteristic ardor, has come to grief*²¹ *a number of times with the best will in the world. He unfortunately consented to engage in a public debate with some Protestant ministers. Although he floored and beat them hollow, and so the affair might have resulted in much good, in the event the debate had other and disastrous consequences and resulted in particular in giving the impression to the public that he was not the victor in the combat. The reason was that his opponents had the effrontery to claim the victory and a good number of the Catholics present were not well enough instructed to understand the solidity of his arguments and the futility of those of his opponents which always have a specious attraction for people unfamiliar with the controversy.*

¹⁸ Ps. 78: 9: 'For the glory of his name'.

¹⁹ Acts 4: 32: 'One heart and one mind'.

²⁰ Bishop Bourget is undoubtedly alluding to the insurrection of 1837-1838 and, as a consequence, to the *Act of Union of Lower and Upper Canada*, voted for by the English parliament in 1840. By this Act, the French Canadians lost much of their autonomy in their own province. Fortunately, Lord Elgin, governor general from 1847 to 1854, found the idea of anglicizing the French Canadians to be absurd; he revoked the clause of the prohibition of French in the Act of Union.

²¹ French idiomatic expression: 'donner à gauche'.

Another time he burned some Protestant Bibles and books, without taking sufficient care to conceal his action. As a result it entered the public arena, to the extent that the American and Canadian newspapers have taken it up and are trying to set the public against Catholic missionaries, who have, they say, committed the frightful sacrilege of profaning the Holy Bible. If this good Father were to consult a little more people who know this country, he would not be exposing the faith to being compromised in this way and put the bishops in a very embarrassing situation.

"I know that these good Fathers have made complaints against me over their foundation in St. Hilaire. On this topic, I believe it my duty to remind you that we had agreed that, to begin, they would have a parish to serve and that I would provide for their needs within reason. That is what I have endeavored to do as best I can, although I was not able to get them everything they had a right to expect from me. The desire to raise the profile of the pilgrimage to Mont St. Hilaire changed my plan to place them elsewhere, and as a result on their arrival their lodging was not ready. But the work was got on with and last June the requested improvements, directed by themselves, were completed. I was counting on leaving them in this parish for the entire time needed to get them a suitable establishment in Montreal, and as near as possible to the Bishop's residence, because I thought and I still think that their natural place is in the township, because religious bodies should reside in the townships in order to defend them and protect them by their example and their constant preaching against the corruption that is rife there and to bolster the bishop and parish clergy whenever they needed their help. But they thought I was not getting along quickly enough with their foundation, and they made up their minds to establish themselves at Longueuil where they have been quite well endowed by a rich bourgeois²² who, I believe, will do still more for them. I have given my sanction to it all for the greater good; but I was sorry that, by being in too much of a hurry, they have put off indefinitely their entry into this city. This will definitely be a great drawback. However, God has permitted it to be so - may his holy will be done.

"As for the rest, in telling you this, Monsignor, it is not at all by way of complaint, but solely to bring you up to date about what is happening here. Because, possessed of the fullness of divine gifts needed for the government of this Congregation, you have the grace of state to give to each and everyone of its members growth and life. It is in this perspective that I believe it necessary to ask you to be so kind as to insist, in the recommendations that you give to them, on the necessity of giving their novices a really good formation, to confine themselves within the privacy of their house when they are not on mission, to have a profound respect for their superior and a great charity towards one another; to behave with the most scrupulous reserve and discretion when they preach against vices in the parishes, both so as not to harm the seal of confession, which several priests reproach them with, and so as not to needlessly shock influential persons who would be in a position to place many obstacles in the way of the good that the missions produce and to prevent them from returning to the parishes to consolidate the good begun, as has been the case just now in the biggest parish of the diocese, not to betray touchiness over the establishment of other religious congregations in the diocese, to applaud the good which they do without fear of being eclipsed, to be very careful not to thoughtlessly give credence to any rumors which are an expression of the malice of people who love to sow division among the brothers; finally, not to set themselves against certain parish priests over trifling

²² Mr. Olivier Berthelet. On September 25, 1842, the Founder wrote a letter to Mr. and Mrs. Berthelet. Cf. *Oblate Writings I*, pp. 26-27.

matters. To my knowledge, they have been guilty of failures in this respect. Once again, if I make these disclosures to you, it is only to put you in a better position to exercise over your children in Canada that efficacious action whose power reaches unfailingly across the seas."

What an admirable letter! Gracious as it is towards me, it fills me deeply with very lively feelings of gratitude towards this holy prelate who put himself to the trouble of writing it to me. What moderation, gentleness, charity! With so many areas for dissatisfaction, to utter not a single complaint; to even accentuate the works and the virtues of those who are showing themselves to be so imperfect, falling so far short of their holy mission, as he does in the first part of his letter which I have not copied out. But also what a lesson in the recommendations that he suggests making to them! Not one word is false. It is the undiluted truth. It is the faithful mirror of an all too incontestable reality. It breaks my heart. Here they stand convicted of having performed badly in every respect. Not a single one is exempt from well-deserved reproaches. They have all contributed their share to discrediting and compromising themselves as well as the Congregation, of which they convey such a poor impression in the New World.

April 1843

April 10:²³ A circular from the minister which threatens the bishops if they take sides with the enemies of the University.²⁴ To attack this institution, ‘the finest bequeathed to France by the emperor Napoleon’, is to attack the government itself. This letter is replete with audacity and folly. I will not let it go by without a response.

April 11:²⁵ Another letter from the minister, more insolent than yesterday’s. This one is personal to me. He takes it into his head to chide me for speaking of ‘chairs of pestilence’.²⁶

April 25:²⁷ Letter to Fr. Ricard. I remind him of the strict rule concerning the duties of the bursar who must be the depositary of all the money of the community, to the exclusion even of the superior, and the latter may dispose of it only after consulting his council. It is through lack of this control wisely established by the Rules that matters are going so badly, that is to say, that everywhere there have been exorbitant expenditures at the caprice of superiors acting without regulation by anyone.

April 27:²⁸ Letter to Fr. Ricard. I give him some directions and express my surprise that he did not give me all his thoughts about an event that occurred recently in Lumières. I remind him that our house at Lumières is not a boarding house but a house of preparation for the novitiate. Every young man who does not demonstrate definite dispositions for piety or who displays sentiments at all opposed to the virtues which must be professed in the novitiate is not meant for us. We must be slow to admit into the juniorate young people who have done the major part of their classical studies in other establishments, unless real signs of vocation are discernible despite that.

April 29:²⁹ [Bishop Sibour] is delighted with everything he has seen in Rome and with the welcome he received from the Pope. He was made assistant prelate to the throne.³⁰ It appears that all the French bishops who go to Rome request and obtain this favor. I did not think that this was customary in our Church. When Bishop Frezza offered me this honor in 1833,³¹ I simply declined it and I was then bishop of Icosia. It is not that it is not a highly honorable thing but I would have believed myself to be setting a new precedent, not recalling seeing any French bishop decorated with this title. Now it has become a custom. I find rather moving this union of

²³ Rey II, p. 154; Rambert II, 147.

²⁴ The highly centralized corporate body for education in France, established by Napoleon and habitually in more-or-less open opposition to the Church.

²⁵ Rey II, p. 154.

²⁶ The struggle for freedom of education, begun in 1828, continued. In his Lenten pastoral letter, on February 12, on *Le danger des spectacles*, Bishop de Mazenod called public education a “chair of pestilence.” (An expression derived from the Latin *cathedra pestilentiae*, from the text of Psalm 1, 1 in the Vulgate.)

²⁷ Ms. Yenveux VII, p. 51, at the end of the volume.

²⁸ Ms. Yenveux VIII, p. 124.

²⁹ Rey II, p. 153.

³⁰ From the time of Julius III (1550-1555), certain bishops received from the Sovereign Pontiff the title of ‘assistant to the pontifical throne’, to assist him at the solemn ceremonies in which he participated. These prelates have a preeminence of honor over the other bishops.

³¹ Here Yenveux writes: ‘1834’. The Founder spent a few months in Rome in 1832 and 1833. He did not go there in 1834.

the head of the Church with the bishops, his brothers, in the solemn act of religion in which the assisting bishops take part, being always the ones closest to the person of the Pope as he offers the holy sacrifice of the Mass. This is how I envisage this title of honor.

May 1843

May 2:³² Letter from Fr. Lavigne. He would like to have a little time in order to work. Quite right; the interval between the missions of one year and those of another must be used for this. I have said it often enough, repeated it enough for them to understand.

May 3:³³ Letter from Fr. Bernard,³⁴ very consoling, because at the Communion that was made at Gémenos at the time of the mission to satisfy the Easter duty, in accordance with the permission I had granted to the residents of this parish, there had been the consolation of seeing more than two hundred men approach the holy table, between Holy Thursday and the Second Sunday of Easter; others were waiting for my visit, which had been announced to them for Sunday. This is the fruit of the missions! It should silence all those who nonsensically detract from this holy and apostolic work!

May 6:³⁵ Letter from Fr. Ricard. He requests authorization to erect the enclosing wall of the courtyard and to construct a small gate to enter the church.³⁶ He forestalls the reproaches he is anticipating for giving himself permission to set up two altars without my authorization and without even alerting his council. My observations have put him on his metal; it was time to put a stop to this abuse that is so contrary to good order and to all the Rules; but he is wrong to be in ill-humour with the men who able to forewarn me; they were just too behind in doing their duty.

May 11:³⁷ Today I have had the pleasure of making the acquaintance of Mr. Eugene Boré.³⁸ He heard my Mass and very devoutly received communion. This young man is an angel. Everyone knows his heroic dedication in sacrificing his life for the propagation of the faith in the Orient. I had the pleasure of talking for quite a long time with him while waiting for dinner, which he gladly accepted at my table.

May 13:³⁹ Letter to Fr. Rey.⁴⁰ I make a number of recommendations to him. I insist that he guard himself against all partiality toward one or other of his students. I recommend he prepare instructions for the missions, I will not have anyone taking the notion of preaching off the cuff.

As for the coadjutor brothers I have placed him in charge of, they must, like the others, make their confession to the superior and not to the spiritual Father.⁴¹ During recreation, they

³² Ms. Yenveux II, p. 60.

³³ Ms. Yenveux I, p. 39. Here Yenveux writes: '1842', as for several letters of 1843. The Gémenos mission was preached at the beginning of 1843. Cf. *Oblate Writings I* 10, pp. 8-9, and 31.

³⁴ Jean Antoine Bernard (1807-1870).

³⁵ Ms. Yenveux VII, p. 252.

³⁶ In N.-D. de Lumières.

³⁷ Rey II, p. 159.

³⁸ Eugène Boré (1809-1878), from the Orient. Ordained a priest in 1850, he then entered the Lazarists. He would be their superior general from 1874 to 1878.

³⁹ Ms. Yenveux VIII, pp. 126 and 231.

⁴⁰ J.J Denis Rey (1813-1869), Oblation on December 25, 1840, priest on July 3, 1842. At the time he was professor at the juniorate in N.-D. de Lumières.

⁴¹ The text of the Rule of 1818 and of 1826 says simply that the Oblates make their confession to a priest of the Society. The superior designates two in each house.

must mix neither with the fathers, nor with the oblates, nor with the students. Each class⁴² must be separate in our houses.

May 27:⁴³ Fr. Courtès asks me if steps should not be taken to get ourselves established in the diocese of Fréjus. 1) First, we are not in a position to make a new foundation. 2) I would prefer to set up a foundation in the diocese of Viviers, under the protection of the bishop⁴⁴ and with the hope of attracting some candidates to our Congregation. 3) It would be useless to try any initiatives in a diocese that is full of men who have left us⁴⁵ who could address us personally if they want to atone for their faults. 4) [The bishop] plans to call the Marists. What matters is that good be achieved, no matter by whom. In my opinion we should not get involved. This idea must have originated with the parish priest Deblieu,, who has received in the house of *la Seyne* the bishop of Amata⁴⁶ and his colleagues, who were awaiting in *la Seyne* the departure of the boat which was to convey them to Oceania, and the good bishop of Fréjus⁴⁷, who does not know what to do with this house, after so many false starts,⁴⁸ could not have asked for anything better than to find an opportunity to make use of it. Let us leave it up to Providence.

⁴² In the Rule, the Founder does not use the word “class” to distinguish Fathers, Scholastics and Coadjutor Brothers. This word appeared, nevertheless, with this sense in the Rule of other congregations, v.g. The *Oblates of Saint Francis de Sales*, whose Rule was approved by Rome at the end of the 19th century.

⁴³ Ms. Yenveux VII, p. 34; IX to the end, p. 25.

⁴⁴ Mgr. H. Guibert, O.M.I.

⁴⁵ Two of the first collaborators of the Founder, A. Deblieu and E. Maunier, who left in 1823, belonged to the diocese of Fréjus.

⁴⁶ Guillaume Douarre (1810-1853), Marist, named bishop in 1842, and coadjutor of the Apostolic Vicariate of Central Oceania.

⁴⁷ Bishop L.C. Mihel.

⁴⁸ It is here that Bishop Charles de Forbin-Janson wanted to open a house for retired priests. Cf. *Oblate Writings I* 19.

June 1843

June 4:⁴⁹ Father Maillard,⁵⁰ the Jesuit Provincial, came to see me on his return from Algiers. He was anything but confident about the fate that lies in store for his company. While its name is being used as a handle to insult religion, the clergy and the Bishops, its very existence is under threat and already an attempt has been made to oust them from Paris. Father de Ravignan⁵¹ has shown he is a man who knows his rights. He exercised his title as a Frenchman to resist every injunction. It appears that the Archbishop of Paris is keeping out of it. But it is now or never the time to show unity of approach and action. Who could any longer be under any illusion? Religion itself is the object of the attack. If it is humble, submissive and puts up with oppression without complaint it will be left to vegetate. If, alarmed at the descent into impiety, it raises its voice to defend the sacred deposit, it will come under attack from the University faculties, in the papers, in the market place, it will be threatened, insulted, all manner of interests and passions will be stirred up against it. A remark that escaped from the head of the lycée in Algiers, who was incensed when he discovered that he had been associated in a work of charity with a Jesuit who was its director, lets us into a secret it is easy to credit about an association like the University of France. "What," he said "putting me, me! an official of the University, who has sworn to everywhere harass the Jesuits, me! under the direction of a Father of that Company!" I said as much to the Minister in my last letter, the University is behaving like a sect. It is quite credible that in the back-rooms of the University they are taking oaths every bit as impious as those of freemasonry and the carbonari.⁵²

June 10:⁵³ Letter to Fr. Moreau to settle that the more senior man must have preference; thus, it is Fr. Lagier who, with an equal number of votes, is the representative of the community; but I had decided to call him, as well as Fr. Bellon.⁵⁴ Thus, I am sending the enclosed letter to the latter, nevertheless cautioning each one alike that they may stay only three weeks on the mainland. Good order and thrift demand that they return as soon as possible to their posts. I am giving Fr. Moreau the responsibility of making it known in Vico that they have to draw up a minute of their process and send a duly legalized extract of it to Fr Gibelli,⁵⁵ for him to present this title to admission to the Chapter. The same will be done in Ajaccio, something they seem to have forgotten.

June 14:⁵⁶ Letter to Fr. Ricard. They recognized in Lumières that they lacked the numbers to delegate one of their members to the Chapter. Fr. Françon⁵⁷ will reach three years of profession only on June 30. I hasten to grant this Father active and passive voice so as to give this important community the advantage of being represented at the Chapter.

⁴⁹ Rey II, P. 158; Rambert II, p. 155.

⁵⁰ Louis Maillard, S.J.

⁵¹ Gustave Xavier Lacroix de Ravignan (1795-1859), renowned preacher.

⁵² A secret political society founded in Italy at the beginning of the 19th century. Its goal was the triumph of liberal ideas and the unification of Italy.

⁵³ Ms. Yenveux VII, p. 3. Here it is a question of the elections for the next General Chapter.

⁵⁴ Charles Barthélemy Bell (1814-1861), at the time professor at the major seminary of Ajaccio.

⁵⁵ Antoine Gibelli (1813-1846).

⁵⁶ Ms. Yenveux VII, p. 2.

⁵⁷ Jean Joseph Marie Françon (1807-1888), oblation on June 30, 1840.

June 19:⁵⁸ I sincerely mourn the loss [of Bishop Tharin],⁵⁹ he is the second to precede me into the other world, the second of us four who were entrusted with the direction of the seminary of St. Sulpice: first of all Teyssyre⁶⁰, already a long time ago, and now him; there still remain Gosselin⁶¹ and me. I was the oldest of them all.

June 20:⁶² Form of letter of personal summons to the Chapter: “My dear Father N.⁶³ Having fixed the General Chapter of our Congregation for the eleventh of July in our second house in Marseilles,⁶⁴ I am writing the present letter to summon you by name to attend this Chapter. You will therefore proceed there on the designated day, first showing this summons to the Reverend Father local superior, who will arrange your itinerary and provide for the expenses of your journey. With best wishes and my blessing. + C.J. Eugène, etc.

P.S. Upon arrival at Marseilles, you will ensure you hand this letter to the secretary general of the Institute.”

⁵⁸ Rey II, p. 170.

⁵⁹ C.M. Paul Tharin (1787-1843), bishop of Strasbourg from 1823 to 1826.

⁶⁰ Abbé Paul-Emile Teyssyre.

⁶¹ Jean E. Auguste Gosselin. Cf. J. Leflon, *Mgr. De Mazenod*, t. 1, pp. 407, 419-420, etc.

⁶² Ms. Yenveux VII, p. 1.

⁶³ Invited by name to the chapter of 1843 were Fathers J.J. Magnan, T. Dassy, C. Bellon and J.F. Allard.

⁶⁴ At the major seminary.

July 1843

July 3:⁶⁵ The college chaplain came to invite me to give confirmation there, as in preceding years. I refused because I do not want give the least sign of support to an establishment in which the professors of philosophy and history are teaching error. The students can come to my chapel on Monday, the day appointed for confirming all those who present themselves.

July 5:⁶⁶ Letter from the bishop of Viviers.⁶⁷ He will be pleased to go to the Chapter, only he will be obliged to leave with all possible speed in order to arrive on Saturday and do the ordination on the 16th. He expresses sentiments that are worthy of him: “Monsignor is joking,” he writes, “when he says that he will not summon me as superior. This perhaps conforms to the doctrine of theology, but it is not according to the doctrine and sentiments of my heart. We will all be happy to see each other and to be gathered together to attend to the interests of our dear Congregation to which we must always belong, whatever may be the vicissitudes of life, and in the bosom of which it will be sweet to die.”

July 13:⁶⁸ I will say nothing about all that has happened in this memorable Chapter.⁶⁹ The register in which these acts are consigned preserves the memory of what was most remarkable, but one can never depict the spirit of charity, the proofs of attachment to the Rules, to the Congregation, to the superior, the unity of views and thoughts, the dedication, the abnegation, the holy indifference for every work, in whatever part of the world it may be. I admit that I have not been able to suppress a feeling of satisfaction, in seeing gathered together men of such great and genuine merit, who have done everything for the Church and who are eager to do still more for the glory of God and the salvation of souls.

The bishop of Viviers has edified everyone by the touching expression of the truly apostolic sentiments which animate him. He behaved towards everyone just as I knew him; no one can describe the impression his words made when, in a short speech that came from his heart, he protested before God and me, who was the witness and the confidant of all his thoughts, that if he had had to choose between the episcopacy, which had been imposed on him by obedience, and being constrained to leave the Congregation, he would not have hesitated an instant for the latter in whose bosom he wanted to live and die.

July 14:⁷⁰ I left the seminary only last evening so as to give some time to all the Fathers gathered together with me. It is in these intimate communications that I can discern the good spirit that animates all of them. I have often said it to myself that we had nothing to envy in any other society. Let us thank God for having brought ours to the point where it is, and may each of

⁶⁵ Rey II, p. 158; Rambert II, p. 156.

⁶⁶ Ms. Yenveux VII, p. 6.

⁶⁷ H. Guibert. He was the third assistant general.

⁶⁸ Rey II, pp. 161-162.

⁶⁹ Held on July 11, 12 and 13. In this chapter, among other matters there was treated the acceptance of secondary schools and the programme of studies for the juniorate of Lumières. Cf. J. Pielorz, *Les chapitres généraux au temps du Fondateur*. Ottawa, 1968, vol. I, pp. 163-224.

⁷⁰ Ms. Yenveux VII, p. 9.

us recognize that he has been placed on a way of perfection where it depends on him to advance with great strides.

July 20:⁷¹ Letter to Fr. Vincens.⁷² Letter to Fr. Courtès along the lines of what I have just written. I gave him the constitution of his community: Fathers André⁷³ and Rouvière, assessors; Fr. Perron, spiritual director⁷⁴ and bursar; Fr. Rouvière, admonitor, with the recommendation to Fr. Courtès not to reduce it to a nominal role.

July 30:⁷⁵ Today, leafing through my old papers, to consign a cart-load to the fire, I found a precious letter from saintly Mr Duclaux,⁷⁶ my director at Saint-Sulpice, who died superior general of that congregation. It is pure goodness, like everything that came from his wonderful soul; but, among other things, he wrote to me, in 1815: *“As for me, I can only thank my good Master for all the sentiments of devotion he inspires you with. Go on working with all your strength for the restoration of religion; preach, instruct, enlighten the people of France about the cause of the evils that are weighing them down; may your voice resound throughout Provence; God in his goodness awaits only our conversion to shower us with his graces. But, above all, form an ecclesiastical spirit among the priests. You will do only very little good as long as there are no excellent priests in charge of parishes. Therefore, urge all the ecclesiastics to be saints; they should read the lives of Saint Charles and Saint Vincent de Paul; then they will see if it is permissible for a priest - for a pastor - to live in a state of tepidity and without zeal. I assure you that you are always in my thoughts and thank God in his goodness for the courage he gives you. My hope is that you will achieve much, as you have a sincere love for God in his goodness and the Church. I embrace you with all my heart and remain with all my heart entirely yours.*

Duclaux, October 2, 1815.

If people knew what a saint this excellent Mr Duclaux was, there would be no surprise at my wanting to frame his words, as one does with the letters of Saint Francis de Sales or of Saint Alphonsus de Liguori. So I have transcribed the preceding letter that it might not be lost; but I want the original to remain in the archives,⁷⁷ or, rather, in the treasury of the Congregation, like a relic, along with other letters from various holy persons with whom I have been in correspondence. Mr Duclaux was my director, all the time that I spent at the seminary. Mr. Duclaux was not only a great theologian (he had come top of his licentiate year), but he was the man who gave the best talks on spirituality. He delighted everyone with the daily commentary he gave at the seminary on the spiritual reading, and it came from the heart. Whatever was the book being read, he added reflections of his own which made still more of an impression; it was a gift he had like no other. The fact is this holy man was filled with the spirit of God in the highest degree.

⁷¹ Ms. Yenveux III, p. 87; VII, p. 205.

⁷² This letter to Father Vincens, copied in the *Diary*, is published in *Oblate Writings I*, 10, pp. 20-21. It deals with the obedience of Father Nicolas to the major seminary of Ajaccio, replacing Fr. Bellon.

⁷³ Daniel Valentin André (1802-1848).

⁷⁴ The role of spiritual director or prefect of the coadjutor brothers had been foreseen in the Rule.

⁷⁵ Published Yenveux I, pp. 48-50.

⁷⁶ Antoine du Pouget Duclaux (1749-1827), elected superior general of the Sulpicians in 1814. On the day of his ordination, December 21, 1811, Eugène wrote a letter to Father Duclaux. Cf. *Oblate Writings I*, 14, pp. 228-229.

⁷⁷ The letters of Father Duclaux have not been found in the general archives.

This reminds me of the reflection he always put into the discernments that used to be asked of him; however trivial the matter, he requested time to bring it before God. One day, I asked him to tell me what he thought of the journey which I was planning to make. It was about going to Rome, in relation to the approbation of our Rules. Was it more perfect to go visit the tomb of the Apostles than to expend my time and money on something more useful for the Church and for one's neighbour?⁷⁸ Mr. Duclaux was not willing to give me an immediate answer; he made me wait until the next day, when he would have reflected upon it before God. The next day, he came himself to tell me that he believed the journey opportune, and he cited examples of saints who had undertaken it, among others that of Reverend Bretonvilliers.⁷⁹ My journey did not take place at the time; but I had to make it at a later time with still more reason; and it was another saint who, this time, encouraged me to make it, assuring me that I would succeed in what I was going to do there - Father Albini.⁸⁰

⁷⁸ The Founder probably met with Father Duclaux at the time of his visit to Paris, from July to November, 1817. He was then hoping to obtain official recognition of his Congregation by the government.

⁷⁹ Alexandre Le Ragois de Bretonvilliers (1621-1676) succeeded Father Olier in 1652 in the direction of St. Sulpice and, in 1657, in the responsibility of superior of the seminary of the Company.

⁸⁰ Charles Dominique Albini (1790-1839), now 'Venerable'.

August 1843

August 1:⁸¹ Patience! Again one more year. I must thank God for conserving my health and ask his pardon for the bad use of 61 years of life. Customary station with the Capuchins where I am going to say the community Mass on the occasion of the indulgence of Saint Francis.⁸² I always begin my New Year like this - surrounded by the fervent prayers of these terrestrial angels who are so full of charity, have so great an attachment for me. Their church has been filled all morning, their assembly is so edifying.

!!! **August 11:**⁸³ Letter to the bishop of Ajaccio⁸⁴ taking advantage of the return trip of our good Fathers Semeria⁸⁵ and Gibelli. I said: 'good' Fathers, this is an understatement, one should talk in superlatives when speaking about such angels.

August 15:⁸⁶ Letter from Fr. Ricard. He asks if he should preside over the exercises of the juniorate, when he is there, for example, the examens, etc. He does not tell me who it is that would contest this right with him, but I devine it is the director of studies. This would be an inadmissible pretension on the part of Fr. Chauvet, but it is not necessary for the superior to get too involved in the special direction of these young people for whose instruction and direction Fr. Chauvet is responsible.

August 16:⁸⁷ I am waiting for him⁸⁸ to give me an account of his interview with the archbishop of Avignon.⁸⁹ It seems to me that he allows himself these visits too often, when they should be of rare occurrence and strictly with the approval of the superior general.

August 17:⁹⁰ Mass at Notre Dame de la Garde according to my usual custom, which is to go up to the Sanctuary on Thursday during the octave of the feast. I promulgated there the miracle worked by the Blessed Virgin in favor of Sister Marie Julie Dugas, religious of the first monastery of the Visitation. I had our young oblates accompany me there, Brothers Brunet, Garin and Laverlochère,⁹¹ who came to place themselves and their missions under the protection of our good Mother. (Brother Nicolas⁹² was confined to bed with an illness of a passing nature. It

⁸¹ Ms. Yenveux IV, p. 191.

⁸² Allusion to the indulgence of the Portiuncula granted by Pope Honorius III to the faithful who visited, on August 2, 1221, the sanctuary of the Portiuncula, the first house of the Order of Saint Francis near Assisi. This indulgence was subsequently made perpetual.

⁸³ Ms. Yenveux IX, p. 93.

⁸⁴ Toussaint Casanelli d'Istria, bishop of Ajaccio from 1833 to 1869.

⁸⁵ Etienne Semeria (1813-1868). Fathers Semeria and Gibelli had participated in the Chapter, the former as superior of Vico and the latter as delegate of that house.

⁸⁶ Ms. Yenveux VIII, p. 126.

⁸⁷ Ms. Yenveux VI, p. 83.

⁸⁸ The Founder seems still to be referring to Fr. Ricard, superior at N.D. de Lumières in the diocese of Avignon.

⁸⁹ Paul Naudo, archbishop of Avignon from 1842 to 1848.

⁹⁰ Ms. Yenveux I, p. 102.

⁹¹ Auguste Alexandre Brunet (1816-1866), oblation on August 15, 1842, ordained priest in Canada on September 29, 1844. André Marie Garin (1822-1895), oblation on November 1, 1842, ordained priest in Canada on April 27, 1845. Jean Nicolas Laverlochère (1812-1884), oblation November 1, 1841, ordained priest in Canada on May 5, 1844. Brothers Brunet and Laverlochère left for Canada in the summer of 1843, Brother Garin in 1844.

⁹² Pierre J.A. Nicolas (1812-1903), oblation on December 8, 1842, priest on August 27, 1843.

is still some confirmation of illness getting a hold.) To return to these fine young men, they could not have more worthy sentiments about their vocation. They are going to leave for Canada.

August 17:⁹³ Letter to young Baret,⁹⁴ a reply to his of August 5. While congratulating him on his oblation, I give him some advice about the abandoning trust one must place in God without being overly anxious about things apt to trouble peace of soul.

August 18:⁹⁵ I opened the letter which Father...writes to his excellent and tender friend Father Baudrand. I was surprised to come across this passage, it bears the hallmark of his originality: *"You send for me, I obeyed a first time and regretted it, you well know, so be it said between us two. Now that you want me to reply to you, etc. To encourage me, you stress your own woes which are numerous, I thank you for taking me to be a saint, but on that score my provisions are made, I have what I need and I doubt very much that even the most needy have to leave France to find the nourishment they need. I am not saying that I have grown more unhappy than before, I entered the Society of my own free will and I am hoping, with the help of your prayers, more and more as the days go by to understand that it is a blessing for me. So continue praying for your friend, multum valet deprecatio justī,⁹⁶ that my peace may not be embittered, that religious life may gradually become more agreeable to me, etc."*

August 20:⁹⁷ It is apropos to recount here the privilege granted to our Congregation by our Holy Father Pope Gregory XVI, in regard to the scapular or little habit of the Blessed Virgin, decreed by the General Chapter of 1837. The petition had been drawn up in these terms...⁹⁸

Without further delay, all the members of the institute must receive this holy habit even before the image, which must be put on one of its sides, is imprinted. Here is what I have ordered about this matter. As soon as the little habits or scapulars have been fabricated, the respective local superiors will bless all those which are to be distributed to their community. This ceremony will take place before community Mass, which will be celebrated by the superior in the interior chapel of the house. The scapular will be worn kept over the soutane during the Mass at which the oblates,⁹⁹ in the houses where they are located, receive Communion. After Mass, the scapular will be put on immediately beneath the soutane and this is how it is to be worn. In the future, on the day of oblation, the superior will solemnly bless the scapular as he blesses the cross, and he will clothe the new oblate in it immediately after he has pronounced his vows. The oblate will keep wearing the scapular exteriorly over his soutane during the entire ceremony and will not place it underneath until after he has withdrawn to his room, when everything is over. When one of us dies, the scapular will be placed exteriorly on his soutane as on the day he received it, and he will be buried with it.

⁹³ Ms. Yenveux V, p. 132.

⁹⁴ Charles Baret (1825-1875), oblation on August 15, 1843. The letter to Bro. Baret, dated August 18, is published in *Oblate Writings I* 10, pp. 26-27.

⁹⁵ Ms. Yenveux V, p. 24.

⁹⁶ James 5: 16: 'The heartfelt prayer of someone upright works very powerfully' (JB).

⁹⁷ Ms. Yenveux IV, pp. 97-99.

⁹⁸ Bishop de Mazenod copies here the petition and the response from Rome, April 30, 1838. He forgot that these texts had already been copied in his *Diary* on June 13, 1838. Cf. *Oblate Writings I*, 19.

⁹⁹ The scholastics.

August 21:¹⁰⁰ Unexpected arrival of Brothers Santoni¹⁰¹ and Carles.¹⁰² What a jewel is this Santoni, he is an angel. Everything that he told me bore the mark of wisdom and the highest virtue. May God be praised a thousand times for having given us such a man.

August 29:¹⁰³ On the same day I left again for Lumières where I arrived during prayer.¹⁰⁴ The bell sounds, I know not how. Jubilation spreads in the house, everyone runs to meet me. I bless them, and after some words of felicitation I send them all to bed.

[August 30]: Community Mass. Careful visit of the various places which are so very much changed in appearance over two years. Interview with the superior and some others. Opening of the visit according to the Rule; short address to the community in which I remind them all about fraternal charity. Visit of the church and sacristy. It is not the poorest.

[August 31]: Between exercises, successive interviews with the members of the community.

¹⁰⁰ Ms. Yenveux IX, p. 197.

¹⁰¹ Jacques Philippe Santoni (1820-1890).

¹⁰² L.E. Ferdinand Carles, oblation on June 29, 1840, priest on August 27, 1843, left in 1844.

¹⁰³ Ms. Yenveux VII, p. 90.

¹⁰⁴ Bishop de Mazenod made his canonical visit. He remained at N.D. de Lumières from Tuesday evening, August 29 until the following Tuesday morning, September 5.

September 1843

[September 1]: Occupied as yesterday.

[September 2]: Again the same thing except for the youngsters¹⁰⁵ who have really pleased me. They could be taken for novices. Towards evening some people from outside began to appear to visit the sanctuary.

[September 3]: Sunday, the people of Gordes came in procession with their parish priest. The mayor and the assistants complete with sashes accompanied the large procession. The church filled. Solemn high Mass was sung. I invited the parish priest and the authorities to dinner, but there was no speaking during the meal.

[September 4]: Monday, I finished my visit after a number of conferences both with the Fathers' community and with the youngsters. I finished too late to give the prescribed blessing. We postponed it until tomorrow.

[September 5]: I gave the solemn Benediction of the Most Blessed Sacrament. We went to the crypt chapel to sing the *Sub Tuum*. I then blessed the scapulars of the Immaculate Conception whose adoption the General Chapter of 1837 had prescribed and I clothed all the fathers present with them.

September 19:¹⁰⁶ Letter from Father Léonard,¹⁰⁷ the day following his profession. He expressed in a most tender way the happiness he experienced. The bishop of Montreal addressed him in a very paternal discourse; the bishop of Kingston¹⁰⁸ was also present at this wonderful ceremony. The chapel was filled with friends and parish priests. A Jesuit Father was also present. Dear Father Léonard's tears brought tears to the eyes of everyone present.

Letter to the presidents of the Council of the Propagation of the Faith of Lyons and of Paris to thank them for the allocation of the 2,500 francs that they have granted to the Cornwall mission.¹⁰⁹

¹⁰⁵ The juniorists.

¹⁰⁶ Ms. Yenveux IX, p. 146.

¹⁰⁷ Léonard J.C. Baveux (1796-1865). French Sulpician, ordained priest in 1828. He was working in Canada when he joined the Oblates. He made his oblation in Longueuil on August 2, 1843.

¹⁰⁸ I. Bourget, and Patrice Phelan, coadjutor of Kingston.

¹⁰⁹ Oblate foundation of Penzance in England.

October 1843

October 1:¹¹⁰ Letter to Fr. Guigues to summon all the oblates to Marseilles so that they may do all their theological and philosophical studies there.¹¹¹ Reply to several questions, among others on the subject of the free school he would like to establish in l'Osier. He has a candidate who brings in 400 francs per annum to the house; the borough gives 200 francs, plus 75 francs for rent. This is all very well for the present, but once a start has been made¹¹² it will be necessary to continue even should the donor of 400 francs withdraw. Again, while making no charge for the poor is acceptable, why do the same for those who do not need it?

October 23:¹¹³ I did not reply to him¹¹⁴ at all, because to do so, I would have first to begin the process of his expulsion from the Congregation, which he dishonored with the principles which he professed, his remarks and his conduct. If he has erred in his calculations, it is a just punishment from God. He was mistaken if he believed that we were duped by his duplicity. Alas, we were all too aware of his intrigues, and, if I gave him my hand on his departure, it was only to avoid an inevitable scandal which would have ensued immediately if I had shown any hesitation at all in taking this course of action. Had not the foolish man said that he had been called to other destinies than the narrow circle around him? Did he ever conceal the contempt he had for all the men with whom he had been condemned to live? The folly dates from far back. The bishop of Viviers, when he was superior of the major seminary of Ajaccio, - had not he already detected his secret and unworthy thoughts? Would to God justice had been executed on this malicious subject back then! We would have spared ourselves a lot of grief. But compassion was always uppermost in my decisions, and I continued to shower him with acts of generosity to the point of giving him annually a very considerable sum for the support of his mother with her vicious addiction and to furnish her with everything she needed. Not to mention the expenses of travelling to Lyons and elsewhere, everything in a word that would be done for the most valued and worthy member of a congregation which his malicious heart led him to detest, as he gave proof on countless occasions. Let him rest easy in his mind about the names he expects to be called. He has become so despicable as to be beyond reach. I write these lines in sorrow, but I must explain in advance the reasons for the decision which will be taken very shortly and which has perhaps been only too long delayed.

October 24:¹¹⁵ Letter to Fr. Courtès, by Fr. Perron, whom I consoled about some annoyances which Fr. Courtès inflicted on him in Aix. This good Father would like me to relieve him of the title of bursar which seems farcical to him, Fr. Courtès insisting on watching over the finances and the organization of everything. There is some truth in this, but it could be remedied, though Fr. Courtès has said that Fr. Ricard had gone too far in handing over the finances to the

¹¹⁰ Ms. Yenveux II, p. 144.

¹¹¹ In the course of the academic year 1842-1843 the scholastics had been sent to l'Osier. The letter to Fr. Guigues, of October 1, is published in *Oblate Writings I* 10, pp. 33-35.

¹¹² Bishop de Mazenod uses a French idiomatic expression – *la planche une fois faite*.

¹¹³ Ms. Yenveux VIII, p. 295.

¹¹⁴ This probably concerns J.A. Valentin Reinaud, departed in 1841, expelled in 1844. Cf. *infra Diary* June 10, 1844. Fr. Yenveux introduces the text of the *Diary* with these words: "Speaking of a priest who had attached himself without permission to a missionary bishop, in the hope of succeeding him, and who then had seen himself abandoned by this bishop." Father Reinaud was a missionary in Ceylon.

¹¹⁵ Ms. Yenveux VII, p. 52 at the end of the volume.

bursar in Lumières. That corresponds with his old habit of taking over the management of all the business in the house of Aix.

October 31:¹¹⁶ I wrote to Fr. Ricard at Notre Dame de Lumières. He has not given me a report on the personnel of his house; it is time he did it, but he must first to listen to his council and give me the common view.

¹¹⁶ Ms. Yenveux VIII, p. 127.

November 1843

November 6:¹¹⁷ Letter from Fr. Guigues. He thinks he is doing the right thing when he always puts the interests of his house first. This means he will be incorrigible on this point. It is futile to demonstrate that the interests of the Congregation must come first. He claims that this is not his problem. Will I at least succeed in getting him to be content with expounding his views about what he claims to be the good of his community, without belaboring it in such a way as to hinder me in the government of the entire body? I doubt it.

November 12:¹¹⁸ The king gave my letter to the Keeper of the Seals, charging him with giving me assurances of how much he wishes to contribute, in as much as it lies with him, to the development of religious sentiments. [This expression is no doubt attributable to the secretary.] He is sincerely distressed over the very heated discussions which have arisen over the subject of education in France; he is applying all his efforts to preventing such deplorable conflicts and angry debates. He desires nothing so much as to see unity and harmony reestablished between the clergy and the University of France; he regards the accomplishment of this work of reconciliation as one of the most important concerns of his reign. The minister adds: "*I do not need to tell you, Monsignor, with what zeal I am happy to support the intentions of the king in this regard.*" He then talks about the affair of La Ciotat,¹¹⁹ about which he has spoken with the Minister of Public Education. Mr. Villemain told him that this matter had not been lost sight of in his department,¹²⁰ and that he would give it all his attention. Indeed! this from a man who has just signed the fine letter that I received yesterday to tell me that there was nothing to be done. *Sit pro ratione voluntas*,¹²¹ because this hypocrite has not replied to any of my arguments.

¹¹⁷ Ms. Yenveux VII, p. 258.

¹¹⁸ Rambert II, p. 160; Rey II, p. 168.

¹¹⁹ Bishop de Mazenod wanted to open a boarding school at La Ciotat, a city of 6,000 inhabitants lacking an institution of secondary education. Cf. Rey II, p. 167.

¹²⁰ In the Ministry of Public Education.

¹²¹ "*Hoc volo, hoc jubeo, sit pro ratione voluntas*": Juvenal puts these words in the mouth of a tyrannical wife. 'It is enough that I want and command it'.

December 1843

December first:¹²² As the holy season of Advent approaches, I think that this might be the moment to make some modification to the office that our oblates and our novices recite daily. The studies which they are obliged to make along with the seminarians suffer a little from the amount of time that they are obliged to devote to the choir. If our students were the only ones, we could make it up by prolonging their classes for a number of months, but they have to keep step with the seminarians and especially in the first years of their philosophical or theological studies, they could experience a disadvantage to which it is important not to expose them.¹²³

December 7:¹²⁴ Visit from the mayor of La Ciotat. He showed me his correspondence with the rector and with the minister. This diabolical brood is moving heaven and earth so as to get the commune of La Ciotat to provide the funds to establish a college. It would cost eight or ten thousand francs a year, plus the enormous capital expenses, to the point that they would have nothing left to pay me. No matter! The fury of the University against religion and the episcopacy pushes them to these absurdities.

December 9:¹²⁵ Blessing of the chapel built in honor of Saint Joseph by Mr Payen on his property at St. Marguerite. I first stopped at the parochial church to bless the statue of the saint which was to be carried in procession. The parish priest, having requested me to give a brief instruction to the faithful gathered together in the church, I took advantage of the occasion to draw their attention to the greatness of the holy spouse of Mary and the power of his patronage; I congratulated the parish on possessing a sanctuary to which people will come from afar to invoke Saint Joseph and I recommended that they be the first to give the example of so sound a devotion and one from which they would draw so many advantages, etc.

December 12:¹²⁶ Fr. Allard¹²⁷ says that Fr. Honorat has alienated the people of Longueuil against himself by his extravagances and that no one any longer wants to give him anything in the other localities, as he is known everywhere as a senseless spendthrift. People have gone so far as to tell me that he is detested on this account. It has come to the point that the inhabitants of St. Hilaire, on opening a subscription for the missionaries, have placed a condition that the income should not be given over into the hands of Fr. Honorat who throws money out the window. He is also judged very severely by the novices on the subject of his extravagance. Thoroughly good as he is and the simplest man in the world, he attributes himself with an authority beyond what is his.

As for Fr. Telmon, he is just the man you know. People have been little edified by the care he takes of his person, the elegance of his clothes, his good quality woollen coat, his velvet

¹²² Ms. Yenveux VIII, pp. 166-167.

¹²³ There follows a lengthy enumeration of what is removed from each hour of the breviary. A lengthy explanation would be necessary in order to show how the breviary was composed at the time. It is surprising to see that the Founder makes no mention of Fr. Tempier, superior of the seminary-scholasticate, who should at least have been consulted about this decision and its application.

¹²⁴ Rey II, p. 168.

¹²⁵ Ms. Yenveux IV, p. 152.

¹²⁶ Ms. Yenveux III, p. 29, VI, pp. 30-31.

¹²⁷ Jean François Allard (1806-1889).

hat, his expensive watch. He was rightly reproached for all this in the bishop's residence and the novices asked if this was the model of poverty that was being proposed to them. All this is very painful from the distance at which we are. Oh! how glad I am I sent good Fr. Allard to that country. It will be a counterweight to all these extravagances and difficulties.

December 25:¹²⁸ Christmas eve occurring on a Sunday, I officiated pontifically at first vespers. Several hours later, I returned to the church for the night office. Oh! truly wonderful and holy night. With what joy one passes it in the company of this immense throng of the faithful singing psalms and immersed in the great mystery whose commemoration is being celebrated. What an excellent preparation for that so justly solemn Mass in which we are privileged to adore upon the altar the same Savior who was born at that very hour in the stable of Bethlehem. For me it was another very precious anniversary, the one on which I had the happiness of celebrating Mass for the first time. All these thoughts were present in my mind with no lack of clarity, on the contrary; they so satisfied me that I told myself that I would consider myself fortunate if I did nothing else on earth but sing the praises of the Lord in the house of God, repeat endlessly what we were doing during this night; that finally it would be good to die during this liturgy that is so consoling for the soul and so in keeping with our last end. I have come to take a few hours rest, preoccupied with these thoughts, and since my reawakening, so to speak, I have been called to solemnize again the great feast which was still continuing.

December 29:¹²⁹ Visit from Fr. Chauvet. He came specially to explain to me that Brother Philippe¹³⁰ when he was out on business had met two saintly souls who told him of their wish to leave their property to a religious community in return for a fair annuity pension which they would retain for themselves. Fr. Chauvet visited these people at their home on the basis of what Brother Philippe had told him and, after telling them about our Fathers at Lumières, they had been delighted with this first step and were waiting impatiently for someone from Aix to inform them of their wishes and of the basis of the arrangement which they were proposing to make. He accordingly found these excellent people delighted at being able to dispose of their property in such a useful manner, and forthwith they handed over to him all their papers so that he might give advice about the steps they should take. These ladies' only relations are far away in another part of the country and these relations, according to them, are quite undeserving of their help. This is where this affair stands to which I had to consent, because it is advantageous to the Congregation, because it is useful to these beneficiaries who are doing a good work, and it does not offend justice in any way, since they want to give us their property in return for payment of a fair annuity pension and because it is their clear intention to make this disposition, if not in our favor, then in favor of some entirely different religious establishment, in their eyes as in reality, a much less attractive prospect than ours. They would besides have to go searching for one as they have none in mind. As for the relatives, they have made quite clear their wish not to leave them anything.

¹²⁸ Ms. Yenneux VIII, p. 188; Rey II, p. 166.

¹²⁹ Ms. Yenneux VI, p. 174. Cf. also *Diary*, January 9, 1844.

¹³⁰ Without doubt Philippe Fournier, who, however, made his novitiate only in 1850-1851.

January 1844

January 1st:¹ Letter from Fr. Santoni, the first he has written me. He speaks of his happiness at being in the Congregation. Fr. Vincens being on mission, he is fulfilling his responsibility as *socius* of the master of novices. He gives me a good account of his novitiate group.

January 6:² During my adoration before the Blessed Sacrament exposed, my mind was filled with the thought that it was impossible to be in a better place. Is it not a foretaste of paradise to find oneself in the presence of Jesus Christ, prostrate at his feet to adore him, to love him and to await from his goodness the graces one needs. Going more deeply into this thought, I came as a result to a conclusion that had never before occurred to me. It is that, if in my last illness, I retain consciousness I should procure for myself the happiness of going through the suffering of the anguish of death and yielding up my last breath in the presence of our divine Savior. It seems to me that this would be an infallible means of being wholly absorbed in him and that my heart would not cease for a single instant to be united with him and he would be embracing it by his presence and fortifying it in the formidable moment of the passage from time to eternity.

It also seems to me that it would be impossible that this same Jesus Christ who was being continuously invoked, lovingly held in complete trust and in whose bosom, in a way, I would be rendering my last breath, could reject me from before his face at the very instant that I had just left him on earth. I feel these things better than I express them, but I am so seriously engaged with them that I went so far as to regulate how to carry out this plan which had me so enthralled as to justify every irreverence in its implementation. I was working out how to place my bed before the altar where the Blessed Sacrament would be exposed in such a manner that my eyes could be constantly fixed on it. I am setting it down here so as to remind me of it when the time comes, should it indeed be God's will to allow me this.

¹ Ms. Yenveux VII, p. 31 to the end of the volume.

² Ms. Yenveux IV, p. 62; Rey II, p. 172; Rambert II, p. 170.

January 7:³ It is sad to see how little is being done in Marseilles on a matter of this importance.⁴ They could not set up a committee to ask for signatures.

January 9:⁵ Tempier has returned from the mission that I gave him. He completed the matter with the Mustralet ladies from St. Andéol. We purchased their property with an unsecured loan. These ladies wanted to do a good work, they considered themselves fortunate to have come to us for this purpose; we have responded with a degree of sensitivity that corresponds to their generosity. We will provide a life annuity of 2,000 francs, which will be reduced to 1,000 upon the death of one of them. We insisted that they may continue to live in their country seat as long as they like. This property is well worth 60,000 francs. In addition, they have given up a rent charge of 10,000 but we still have to pay 8,000 francs from which they were not able to release themselves and perhaps 3,000 which will perhaps be wrongfully claimed by the father and mother of the late spouse of one of these ladies, although their son has indeed declared that the 6,000 francs which he is supposed to own belongs to his wife whom he wanted, because of this, to set up as his heiress, so that at least half of this sum comes back to its legitimate owner. We have committed to saying 300 Masses on the death of each of them.

January 15:⁶ Letter from Fr. Mille, vicar general of Aix. He wrote me in the name of the archbishop of Aix to thank me for the offer that I had made to go and give Confirmation to the inhabitants of Gardanne,⁷ who had been converted by the mission given by our Fathers: *"His Lordship,"* he said to me, *"would find it difficult to accept, because of the rigor of the season, the good offices of your Lordship, even if he was not of the opinion that it would more beneficial to defer this ceremony. Indeed, by deferring it to a little later, our venerable prelate will have the opportunity of reviving the fruits of a retreat which has achieved very great good."* Is this not a fine doctrine?

³ Rey II, p. 172.

⁴ Fr. Rey introduced this text with these words: "On the 7th, he took advantage of the works of his ministry to obtain numerous signatures on the petition addressed to the Chamber of Peers and to that of the Deputies in favor of freedom of education."

⁵ Ms. Yenveux VI, p. 173.

⁶ Printed in Yenveux I, pp. 218-222.

⁷ Gardanne (Bouches-du-Rhône). The archbishop of Aix at the time was Archbishop J. Bernet.

I will be replying to Mr. Mille as follows. I owe him this courtesy and it provides me with the opportunity to teach the prelate and his vicar general a little lesson: *“Be that as it may, I did not actually put this forward as a proposal; simply that in the outpouring of my heart as a bishop, when I was writing to the missionaries on the subject of the marvels that grace had effected by their ministry, I told them frankly of my willingness to substitute for any incapacity the archbishop of Aix found himself in and go and crown God’s blessings on this regenerated people by administering to them the sacrament of Confirmation, which doubtlessly a great number have not received, as this unfortunately happens only too often everywhere. The archbishop of Aix has been informed about it and you have had the goodness to write to me that he does not judge it a propos to take advantage of my goodwill. I have nothing to say about this, I simply owed you the explanation which you have just read. Not so however with regard to the opinion that it is the better course to defer this ceremony. That is a deplorable error. Doubtless, there are no great inconveniences in deferring a ceremony, but there are always irreparable effects in differing the administration of a sacrament, when the candidates are disposed to receive it, especially when it concerns the sacrament of Confirmation which a person can receive only from bishops and all too often in the distant future,- this proposition is too evident for me to want to say any more to you about it. When it has been demonstrated to me that by reconciliation with God a person obtains the gift of impeccability, I will be open to revise my opinion, which in the meantime will be very much influenced by the correlative duties of ministers and candidates in the matter of the sacrament. Be assured, dear vicar general, etc.”*

Some may find this letter a little severe, as if I could let go by an assertion that is disastrous for souls, an assertion which was given to me as being the expression of the viewpoint of the Archbishop. I could have added, in order to corroborate my opinion, many excellent reasons that I have left unsaid so as not to go beyond the limits of moderation. At the very least I could have said to him: in the present situation, here are men in great number who have been awakened from their slumber by evangelical preaching. Prodigious graces were needed to draw them out of the slough in which they had been stagnating since their infancy. They have resisted for a long time with all the energy that the devil, whose slaves they were, could inspire in them. The ones who first surrendered to the urgent invitations of the goodness of God have had to undergo a degree of persecution, all those who ended up following their example have had, in the same way as them, to make great sacrifices, they generously took them on themselves, defying

with courage the sarcasm, the contempt and even the chants of the ne'er-do-wells of the place who persist in refusing to be converted. Nothing has been able to shake them in their resolution. Do you believe that they could have merited being reconciled with God after such ordeals? Yes, certainly. Well! here they are returned in grace and such as the merciful goodness of God has fashioned them. Do you delay granting them the Blessed Eucharist which they have the obligation and, let us say, even the right to receive? Do you wait six months and more to have them receive Communion? Of course not! And you would sin very grievously if you were to put these Christians, reconciled with God, to such a test, under the pretext of wanting to have assurance that they will persevere. Why? Because they are obliged as soon as possible to fulfill this duty that has been neglected for too long, and doubtlessly also because you know very well that absolution granted and received does not give impeccability to anyone.

I say the same for the sacrament of Confirmation. These men are perfectly disposed. They are obliged to receive it and, in addition, they have a right to have it granted them, with all the more reason since they are placed in a very difficult and very dangerous situation, which obliges them to provide themselves with every supernatural power that God has placed in this sacrament so as to help the infants of the Church in the combats which hell, the world and their own passions aggressively wage on them. They have to do battle, you know it! - and you will deprive them of the spiritual armor which they would receive with the sacred character of a soldier of Jesus Christ and of a perfect Christian which the Holy Spirit will imprint on their souls in descending upon them in this sacrament! Nevertheless, our Lord has instituted this sacrament for this, and I think that this divine Savior has done nothing in vain. It is not a question of knowing whether a person will persevere in the grace of reconciliation, six months or a year, in order for you to be judged worthy to receive it; since it is precisely in order to persevere in grace that people ask it of you with such insistence, and, I will add, with full right. Yes! As soon as a person is well disposed, he has the right to receive it, and, since I am speaking about principle, I maintain that a bishop must, on pain of sin, administer it as soon as possible, at least when he is not deterred by the fulfillment of other duties that are also wholly legitimate and which must after careful discernment take precedence.

But let him be very careful not to deceive himself. God would not be swayed by excuses that even humans would judge frivolous. The fact remains that it will never be admissible to give as the reason the desire to submit converts to a test. It cannot be repeated too often, no one is

rendered sinless by the grace of reconciliation, no more than by that of first justification in baptism. Such men, very piously disposed today, will no longer be so in six months time or a year, and from the fact that they will unfortunately have fallen back into sin, it cannot be concluded that they were not truly reconciled with God. No one can deny this. I say more: had they persevered in fidelity to grace, as must be hoped, by your delay you are exposing them to being deprived of this sacrament. Barely instructed as they are, they will be able to conclude from the little zeal that you showed to administer it to them, when they asked it of you, that it is not as necessary to receive it as they may have been told; from then on, they will be laid open to succumbing to the human respect which will deter them from joining in with the little children, before the entire population, when, in the course of your visits, you come to administer Confirmation in the parish. At the time of the mission, they would have faced anything, supported as they would have been by so many encouragements; today, once more isolated and left to their natural timidity, they will let the bishop pass by without presenting themselves and that will be that for life.

January 21:⁸ It is a year yesterday, to the day, that I established the Sisters of Saint Vincent de Paul in the service of the poor of our parishes. Who would have said that, one year later, to the very day, they would be installed to render the service of the *Misericord*⁹, after the towering rage of the administrators and the opposition of all those gentlemen? The Lord, who is the master of hearts, has turned theirs in such a way that they have become the most powerful promoters of a good to which no one would have dared lay claim. The Sisters were adopted by the administration and soon all the work of charity will be done by them, and the enormous abuses which existed will be rooted out. Only God works such marvels.

⁸ Rambert II, pp. 171-172.

⁹ In 1758 seven charitable men from Marseilles formed a brotherhood for the purpose of organizing the distribution of alms. This brotherhood was established first in the church *Les Accoules (Le Calvaire)*, under the title of *N.-D. de la Miséricorde*. This work received numerous donations, acquired several properties and distributed considerable sums in charity. During the Revolution, its goods were acquired for the national domain, but the Work – known as the *Grande Miséricorde*, continued to exist. A royal ordinance of October 31, 1821 reorganized the administration and classified it as a ‘welfare office’. In 1843, some administrators wanted to call in some proven religious women. One of them, Péliissier, opposed it. A contract was, nevertheless, concluded on September 13, 1843 with *les Filles de la Charité* and they set themselves up in two houses on the Rue Fonderie-Vieille.

January 28:¹⁰ Letter from Fr. Magnan:¹¹ The Charleval mission ¹² has been wonderful from the beginning. The men were, if we may say so, an example to the women.

Letter from Fr. Bernard on the Château-Gombert mission. He counts on four hundred men for Communion. All the dancers have succumbed.

¹⁰ Ms. Yenneux I, p. 40.

¹¹ Jean Joseph Magnan, born in Marseilles in 1812, oblation on May 1st, 1830, priest on November 1st, 1834, left the congregation in 1866.

¹² Charleval and Château-Gombert (Bouches-du-Rhône).

February 1844

February 15:¹³ All day in bed, which did not prevent me sending to Grasse the letter informing the parish priest that I had kept back Father Loewenbruck¹⁴ for him to continue his mission of St. Martin, and that in exchange I was sending him the Jesuit Father who was to preach the Lenten station in that church. I understand the unusual nature of this exceptional measure; but Father Rector¹⁵ understood its supernatural aspect, and he went along with it with a charming grace. The fact is that Fr. Loewenbruck is by way of achieving some dazzling and numerous conversions. No preacher, whatever might be his talent and his merits, could dream of succeeding as he does. It is a grace that is tangible; I believe I have acted as a good pastor in proposing this exchange.

February 17:¹⁶ Young Fabre,¹⁷ the seminary's best candidate, has been received as a novice.

February 18:¹⁸ It was not without good reason that I was unwilling for a doctor to be called; the doctor would have felt obliged to keep me in bed and I had to get up to do the will of the heavenly Father. Today was to take place the general Communion of the men in the parish of St. Cannat, fruit of the mission which Fr. Loewenbruck has been giving for five weeks. A certain number among them, and many women also, were waiting for me so as to receive the sacrament of Confirmation which they had neglected to receive. I would have had to be in my death throes to stay away. What more consoling duty is there to fulfill! Who could have replaced me for this ministry? How could I ever, besides, consent to depriving myself of the truly ineffable happiness experienced by a bishop when God gives him the grace to understand what the true pastor is in regard to his flock in such a situation?

¹³ Rambert II, pp. 172-173; Rey II, P. 174.

¹⁴ Father J. B. Loewenbruck, priest of the diocese of Metz, had been a member of the Institute of Charity of Fr. Rosmini. Bishop de Mazenod was often in contact with him. Cf. Index of proper names in *Oblate Writings I*, especially of the *Diary*.

¹⁵ Father Pitron, S.J.

¹⁶ Ms. Yenveux IX, p. 87.

¹⁷ Joseph Fabre, born at Cuges (Bouches-du-Rhône) on November 14, 1824, oblation on February 17, 1845, priest on May 29, 1847, superior general from 1861 to his death on October 26, 1892.

¹⁸ Rambert II, pp. 173-175; Ms. Yenveux I, pp. 41 and *imprimé*, I, p. 214, VI, pp. 125-126.

So with no thought of heroics, I wrapped myself up in my ceremonial fur cloak and got out of bed to go to the church, where a host of renewed Christians was gathered at the foot of the holy altar, in expectation of the further graces reserved for them following their reconciliation with God. What a delightful sight! I was counting on a large congregation, but when, stepping inside the main door, I saw the nave filled with recollected men, all prostrate to receive my blessing, and when, having arrived in the sanctuary, I prostrated myself to adore our Savior, to give him thanks for having arranged such a harvest for my ministry, and while a thousand men's voices were raised in unison to sing the mercies of the Lord, to exalt the power of his arm and to bear witness to the happiness with which they were filled, I no longer knew if I was in heaven or on earth, and had to shed tears of joy and thanksgiving.

Yes, a thousand men made the vaults of this temple resound with most moving hymns that were very appropriate to the happy situation in which the overabundant grace of the Lord had placed them all. Not being in a condition to address this immense assembly, I requested Fr. Loewenbruck to make up for the incapacity to which I was reduced by the loss of my voice resulting from my ill-health. Father said what was necessary, then the *Veni Creator* was sung, and more than two hundred men and one hundred women formed a group to come and receive the sacrament of Confirmation. One would have to see for oneself the recollection of all these candidates for Confirmation, all adults, of every age and condition. Young men shining with youth, from twenty to thirty years of age; a large number of men in their maturity, and old men in great number also presenting themselves in the most respectful attitude, majesty on their brows and fervor depicted on their faces.

What need of tongues of fire to see, in some way, the presence of the Holy Spirit? On these occasions, his presence is perceptible to me and I am penetrated with it to the point of not being able to contain my emotion. I need to restrain myself not to cry out with joy, and, in spite of my efforts, very often involuntary tears betray the feeling with which I am animated and which is overabundant in every sense of the term!

I then offered the Holy Sacrifice and withdrew after my thanksgiving, leaving to the parish priest the sweet consolation of distributing Holy Communion to this fervent assembly of Christians, my sickly condition not permitting me to obtain for myself this happiness which I appreciate so much!

What power could have produced such wonderful results? One would have to see these men for oneself. A month or perhaps a fortnight ago they would not have dared to make the sign of the cross upon entering the church, if indeed they did enter it. Today, Quinquagesima Sunday, that is, the Sunday called *Sunday 'Gras'* by the worldly, they appear courageously as disciples of the Savior before the entire city which they had in some measure scandalized up to then, not simply to sing the praises of God and thanksgiving canticles throughout the whole course of the procession, but to glory in their conversion and to trample human respect underfoot, generously wearing the crucifix in their buttonholes, as a visible sign of their reconciliation with God. They were unwilling to remove it even after the ceremony which brought them all together and forged them into a formidable army corps, but kept it on while returning home as individuals! It is something as admirable as it is phenomenal, when one reflects in what century we are living and the environment we live in.

The reports which reach me from La Ciotat¹⁹ are also most consoling. More than two thousand Communion were given out this morning. A great number of men took part, although the whole circle could not burst the bonds which bound it or, to speak plainly, enslaved it to the devil. They should have planted the cross on the island where I planted it twenty-two years ago, when I gave the mission with our men in this region. This time it is the sons of Saint Francis who have been the instruments by whom grace is served; it is a most appropriate occasion to say: *dummodo Christus annuntietur, in hoc gaudeo*.²⁰ Truly, there is an over-abundance of favors! Blessed be the Lord a million times over for this.

Now it is eight days our men have been on mission in Ceyreste.²¹ I still have not had any news about it. It is a difficult region, but I trust in God's power and mercy.

Letter from Fr. Bernard. His news from [Ceyreste]²² could not be worse. They are a reprobate people. They persist in not wanting to profit from the mission: *"I do not lose hope, in spite of all hell's efforts; but it must be admitted that the depravation of this people is at its peak."*

¹⁹ La Ciotat (Bouches-du-Rhône), where Fr. de Mazenod preached a mission in November-December, 1821. Cf. *Oblate Writings I*, 6, pp. 86-88. His associates are not named. Fr. Rey (1, p. 283) writes: "He was accompanied by all his missionaries."

²⁰ Ph. 1:18: In the Jerusalem Bible: *"Only that in both ways, whether with false motives or true, Christ is proclaimed, and for that I am happy."*

²¹ Ceyreste (Bouches-du-Rhône), near La Ciotat.

²² Yenveux (*imprimé I*, p. 214) wrote: "Capisti", but there is no such place. The reference is probably to Ceyreste, already mentioned by the Founder on the same day.

It will, nevertheless, be necessary to extend the mission until the 17th to give them time to show repentance.

February 23:²³ At the juniorate of Lumières, I insist they observe the abstinence during Lent, men and boys.

²³ Ms. Yenveux VIII, p. 125.

March 1844

March 1st:²⁴ Visit from seven Jesuit Fathers who have left for the mission of Madurai,²⁵ that is to say, who are going, for the love of Jesus Christ, to face near certain death in that dreadful climate where cholera reigns, which has already consumed seven of their brothers. This is how these good religious answer the detractors of their saintly Order.

March 6:²⁶ The letter to Fr. Honorat,²⁷ dated the first of this month, has remained on my desk. I have added a second page to respond to some questions which had been put to me by Fr. Allard: 1—All the canons of the General Chapters have force of law throughout the Society and consequently in Canada as elsewhere. This responds to the first question concerning the faculty, which all the Fathers claim to have, to go to confession among themselves. Everything was sufficiently explained during the Chapter and by the canons; otherwise, there would be a profanation of the Sacrament, since one would be having the temerity to administer it without faculties. 2—The position of spiritual director of the coadjutor brothers gives the faculty to receive their confession. 3—In the absence of the superior and of the spiritual father, I give the power of absolution from reserved cases to the current master of novices. 4—The Father Superior may delegate the reception of novices. If he should be absent when an oblation must take place, the one who replaces him may receive it. 5—No one may in conscience put up delays in making the preparations so that everyone may assume the duties of his assignment.

March 9:²⁸ I want to have a copy made of the letter I am writing to the Fathers of the Brignoles mission as a reminder to them, if they need one, of the error of their pusillanimity.²⁹

March 10:³⁰ The reception given him [Berryer] was beyond compare.³¹ Those who described it to me said that no reception of a prince can be compared to this spontaneous ovation.

²⁴ Ms. Yenveux IX, p. 22 at the end of the volume.

²⁵ Madurai in India. The first apostolic vicar was Bishop A. Canoz, S.J., in 1846.

²⁶ Ms. Yenveux VII, p.11 and VIII, p. 110.

²⁷ Letter published in *Oblate Writings I, I*, p. 79.

²⁸ Ms. Yenveux II, pp. 78-80.

²⁹ On February 22, the Founder wrote to Fr. Courtès to give him the names of the Fathers who were to go to Brignoles (Var): Courtès, Magnan, Martin and Dassy. Fr. Courtès fell ill, he was replaced by Fr. Vincens. The letter mentioned here is addressed to Fr. Magnan on March 8. It is published in *Oblate Writings I, 10*, pp. 58-60.

One hundred thousand men were at his gathering and welcomed him with cheers and applause. Flowers, bouquets, wreaths rained from all parts on the hero of the feast.

March 18:³² I brushed aside every allurements³³ with a dignified message that did not brook a reply. They will be furious over their disappointment, which carries no weight with me. I hope by the goodness of God that never in my lifetime will the dignity of my sacred character be diminished by my truckling to parties whoever they may be.

March 25:³⁴ I had occasion to admire the living faith of this young man [visit from E. Taconet, manager of the *Univers* newspaper], brimming with talent and the devotion which he and his young collaborators have for the Church. They have all made enormous sacrifices and rejoice to do so; they leave themselves open to be savaged for the Catholic faith which is all they have in view.

³⁰ Rey II, p. 179.

³¹ Pierre-Antoine Berryer (1790-1868), lawyer, royalist and Christian apologist. He came to Marseilles in 1844 on the occasion of the elections. He was re-elected deputy. Thus Marseilles inflicted a stinging defeat on the governing regime. Cf. J. Leflon, *Mgr. De Mazenod* III, pp. 218-219.

³² Ms. Yenveux V, p. 118; Rey II, p. 180.

³³ After the visit of Berryer and the spontaneous ovation of the crowd, the governing party had its own demonstration in opposition to that of the people. It sought in vain to procure the participation of the bishop by inviting him, among others, to bless the *Prado*, a roadway that had just been completed.

³⁴ Rey II, p. 177, note 1.

April 1844

April 9:³⁵ I must not forget to say that Mr Régnier,³⁶ parish priest of Brignoles, behaved to perfection towards our missionaries. He was satisfied, beyond his expectations, with the success of the mission; he attributed its happy success, after God, principally to Fr. Vincens, whose praises he sang to me, going as far as saying that it is a piece of good fortune and an admirable arrangement of Providence that the illness of Fr. Courtès had obliged me to replace that Father with Father Vincens.

I left Brignoles³⁷ in fact today at ten-thirty and I arrived in Marseilles before seven o'clock in the evening. While passing through Rougiers, I got out of the coach to venerate the Blessed Sacrament in the parish church of the town which I had evangelized what is now many years ago.³⁸

April 16:³⁹ Death of the venerable Diaz Merino, bishop of Minorca.⁴⁰ I intend to render him all the honors that are due his rank. I will even go beyond what is due⁴¹ so as to render homage to his great virtues and to honor in his person the confessor of faith, who has died while under the pressure of persecution. The prelate died like a saint. On Saturday, when he had received the sacraments, he edified everyone with his lively faith, of which he made a public profession with an expression of voice and with gestures so moving that he touched all who were present with admiration and with respect. He retained consciousness to the end, and he had the consolation of being assisted by a religious of his order of Saint Dominic.

April 18:⁴² [p. 1] Solemn funeral of Diaz Merino, bishop of Minorca. The death of this holy prelate has been that of a saint. He fell asleep in the peace of the Lord after a quarter hour of

³⁵ Ms. Yenveux I, p. 40 and VI, p.85.

³⁶ This refers to Riquier, according to the *Almanach du Clergé de France*, 1846.

³⁷ Bishop de Mazenod thus went to Brignoles in the diocese of Fréjus.

³⁸ Rougiers (Var). Mission preached by the *Missionaries of Provence* from November 14 to December 12, 1819. Cf. *Oblate Writings I*, 6, p. 64.

³⁹ Rambert II, pp. 190-191.

⁴⁰ In regard to this bishop, v. *supra*, JM 1842, note 86 (in Africa). In regard to the persecution against the Church in Spain, v. *supra*, April 19 and 21, 1842.

⁴¹ The French expression used here is *verser la mesure*.

⁴² We still have the tenth notebook of the *Diary*, which covers the period from April 18 to September 2, 1844 and comprises 44 pages.

agony. The last act of his life was a letter dictated for his chapter and for the people of his diocese in which, according to what I am told, he explains once again that the refusal which he constantly made to take the oath had nothing to do with politics, but that it was for him a matter of conscience from which he was not able to waver, the new Spanish constitution undermining the immutable principles of the Catholic, apostolic, Roman Church, in whose bosom he wished to die. Thus, I have always considered the bishop of Minorca as a true confessor of the faith, I honoured him for this virtue during his lifetime and, after his death, I wanted to render him all the homage it was in my power to render him.

I had convened all the parishes of the city and the chapter, the Brothers of the Christian Schools and the Capuchins, and I myself went to the house of the deceased to remove the body and to accompany it to the cathedral; the Major Seminary also assisted in this ceremony which was truly imposing. We traversed the entire city, since we set off from Longchamp, went the length of all the avenues, *the rue [du] Tapis Vert*, traversed the *Cours*, and came to the cathedral by the *Grand Rue*, the *Place de Lenche* and the *rue de l'Eveché*. I preceded the body of the holy bishop, who was attired in pontifical clothing, a mitre on his head. I myself was in cape and mitre. Some Spanish priests carried the body on their shoulders, other priests of that nation surrounded the body, candles in hand. A large number of refugees or Spanish exiles followed and completed the procession. Having arrived at the cathedral, they placed the holy bishop on a catafalque arranged in the middle of the church, and I got vested to celebrate Pontifical High Mass, which was sung with all gravity and was admirably accompanied by Mr d'Anjou, organist of *Notre-Dame de Paris* who happened to be in Marseilles.

I had asked the authorities to keep the mortal remains of Bishop Diaz in a chapel of the cathedral while waiting for them to be transported to Mahon. The Spanish priests came to place them there and sang the Office of the Dead before withdrawing.

April 19: [p. 2] Blessing of the bell of the *Petites Maries*,⁴³ which General Labatte had made a gift of to the convent. He was the godfather of one of its girls, a pupil in the house. Interminable discussion with the council of this community about the vocation of the novice Schnel. These good ladies, after receiving her in chapter, changed their minds and were

⁴³ Second monastery of the Visitation, rue de la Petites Maries.

persuaded that she did not have the spirit of the Visitation. For her part, the young Schnel believed herself to be called to a more austere Order such as the Capuchins or the Clairists. I contested the opinions of both one party and the other without any hope of bringing them to a reasonable resolution. There is nobody more obstinate than these superior young ladies.

I received a visit from some Spanish priests and the Dominican Father who are attached to the bishop of Minorca. They came to thank me. They confirmed what I have written that, two hours before dying, he dictated the letter about which I have spoken, that he did not have the strength to sign, but which expresses none the less his faith and his fidelity to the Church. This letter will very likely be printed.

April 20: Certificate granted to Reverend Héraud,⁴⁴ priest of my diocese, to provide him with a recommendation to the bishops to whom he will present himself in order to propose being their commissary in Rome.

Letter from the Marquis de Regnon, whose date has long gone by (March 28), to ask me to be as favorable to him as to the *Univers* and to the *Ami de la Religion*. He wants me to know what he says in favor of freedom in the Belgian model and he will send me his newspaper free of charge. I should have replied to this letter.

April 21: Installation of the new parish priest of Chartreux.⁴⁵ I went to the afternoon service in his church, which added lustre to the solemnity. The church was full of people as in the morning.

Letter from Fr. Allard. Details about the personnel of Longueuil, various issues.

Letter from Fr. Telmon dated in Bytown. Explanation and justification of his behavior. Details about this foundation.

April 22: Arrival of the Duke of Montpensier.⁴⁶ He made sure to give me an audience before the official reception of all the authorities. I owe this service to General d'Hautpoul,⁴⁷

⁴⁴ Joseph Louis Héraud. This priest was not ordained by Bishop de Mazenod and did not die in Marseilles. On December 10, 1846 the prelate writes to Cardinal Patrizi that this priest is “un asino in materia d’istruzione” (an ass when it comes to education).

⁴⁵ Father P. T. Antoine Vitagliano (1801-1871); he replaced Jean Alexandre Dupuy, former Oblate, named canon.

who thought with good reason that I would not be at ease in the middle of that crowd where the rabbi and the gentlemen of the consistory⁴⁸ were appearing and where certain speeches might take place in the name of the youth. I have therefore been...⁴⁹

[Not dated]: (p. 5) I could say in reply to the bishop of Viviers: what is the ingratitude that you are experiencing in comparison with what I am going through? Mr B[icheron]⁵⁰ was only with you for a few months, and he might have thought he was rendering you a service in following you to Viviers. For this he had sacrificed a happy existence in Marseilles. If, when changing places, he nursed some reservation in his heart, he could have held back, and not just made a show of giving up his fine position. I do not intend to excuse the unworthiness of his behavior. If he was mistaken in his calculations, if he did not feel happy in the small town which he had for a little while preferred to the beautiful city of Marseilles, he had only to withdraw. Nothing excuses him from his unworthy behavior in your regard.

But what will be your comment on what is happening to me? A man unfaithful to his vocation⁵¹ forced me to break the bonds that tied him to me and to the Congregation for life. To satisfy him, I made use, however regretfully, of the power the law of our family gives me. I should have abandoned him to his fate. I took pity on him, and knowing how unhappy he was in the painful exercise of a ministry that was not to his liking, I brought him closer to me and called him to my uncle's house. I wanted to set him up in a manner at once gainful and honorable, I had him named a canon, responsible for rendering various services in the administration of the diocese in the role of personal secretary. He was soon initiated into all the family secrets and

⁴⁶ A.-M.-Ph.-Louis d'Orleans, Duke of Montpensier, fifth son of King Louis Philippe (1824-1894).

⁴⁷ Alphonse-Henri d'Hautpoul (1789-1865), at the time commanding the French expeditionary force to Rome to support Pope Pius IX, subsequently in 1850-1851 governor general of Algeria.

⁴⁸ Probably the Protestants.

⁴⁹ Here, a page of the manuscript has been removed.

⁵⁰ Father Placide Bicheron (1796-1868), parish priest of St. Charles parish in Marseilles and former superior of the minor seminary. He was vicar general for Bishop Guibert. He, among others, left him because he did not approve of the bishop entrusting to the Oblates the sanctuary of N. D. de Bon Secours.

⁵¹ The reference is to Jacques Jeancard (1799-1875). Everything that is written here is applicable to him and to him alone. This sudden outburst against Canon Jeancard is surprising. It seems that Bishop de Mazenod always held him in high regard. Jeancard made his oblation in 1822-1823 and 1824-1834. Jeancard withdrew from the Congregation for several months at the time of the crisis of 1823 and definitively in 1834. He withdrew each time to his family in Cannes. After his return, he was named canon titular in 1836, vicar general in 1844 and auxiliary bishop in 1858. Fr. Mille may have exaggerated the complaints against the bishop. In 1843-1845, Fr. J.-B. Vincent Mille (1807-1885) was professor of moral theology and director of the Major Seminary of Marseilles where Canon Jeancard was teaching Church History.

admitted into the most flattering intimacy. This absolute trust doubtlessly added considerably to the other advantages of his position. Lodged, fed, master in the house on a par with ourselves, with no outlays to make, he could dispose fully of all his salary as a canon and of his remuneration for his Masses, and this is what he always did for the benefit of his family or for looking after himself with the revenues. I have to say that it has never come into our heads to imitate the archbishops of Aix and other places who make a charge on all who get fed at their table. That was still not enough. Having it in mind to take advantage of some suitable opportunity to give him the title of vicar general, which I knew must greatly please him, I had appointed him first as third archdeacon so as to prepare his path, in some way, and in so doing I had risked the displeasure of canons more senior than him in [p. 6] the chapter. Could I ever have dreamt that in the eyes of this individual I had still done nothing for him? I did indeed notice him sometimes pensive, dreamy, taciturn, but I attributed these ups and downs of gloom, giving way to highs of gaiety, to the type and turn of his spirit and of his character. It has taken the report which Father Mille has just made to me to convince me that the man's crisis of pride, manipulated by his imagination, is so strong that it has made him lose all sense and reason. What else can one say, when he has had the audacity to complain bitterly and in the most outrageous terms about my treatment of him? To hear him, I had neither esteem, nor trust nor affection for him. I have left him to stagnate in a position unworthy of his merits. He was suffocating in this subordinate role, his existence, his future were compromised; he was enraged, provoked to breaking point. It could not continue like that. He needed..., what then did he need, placed next to the bishop, honored with one of the premier dignities of the chapter, member of my council, my partner at table, my companion in some way and my friend, at least so it was believed by myself and by everyone up to the present? What he must have is to be vicar general, and this without delay because he can no longer endure it. But, said Fr. Mille to him, as he explained to him that he was wrong to get worked up like this, I know that the bishop's intention is to grant you this favor, he is waiting only for the opportunity. Bah, Bah, replied the other, I have been waiting for seven years and this never happens, the bishop is trifling with me, it is to keep me under his control that he makes hints at this being his intention.

"In the meantime I lie awake and pine away. If that is how it is to be, then be warned, your Lordship, that I am prepared to resign, that things are heading towards a parting of the ways."

This is written in an icy tone, it was thanks to Fr. Mille, as witness of the hyperactivity, - of the exaggeration in the expressions used (whose force and extravagance he softened), of the impulsion to return to the attack morning and evening and over and over again during the day, - to report these scenes, which he himself describes as madness. What is most painful in all this is not the unbounded ingratitude, it is not his having misunderstood and calumniated my intentions, which have all along been far too benevolent towards a man who is so little meriting of my benefactions, but it is the pride...⁵²

April 29:⁵³ Announcement of the death of my venerable friend, Cardinal Pacca,⁵⁴ doyen of the Sacred College. In him the Church is losing one of its most renowned prelates, I am losing a true friend who always bore an affection for me with a kind of tenderness. His correspondence shows to what degree he bestowed his affection on me. Today I offered the Holy Sacrifice of the Mass for the repose of his soul, but I want to be applied for him all the indulgences which will be earned in the Congregation over a two-week period. We must not forget that he presided over the congregation of cardinals which approved our rules in 1826.

⁵² Another page has been removed at this point.

⁵³ Rey II, p. 184.

⁵⁴ Bartolomeo Pacca (1756-1844).

May 1844

May 4:⁵⁵ Letter to Fr. Allard, a long one as usual and all about our concerns.⁵⁶ I tell him about the choice I have made of one of the most distinguished members of the Congregation to go to America in the role of extraordinary visitor, whose powers will continue until revoked by me, who will have authority over local superiors equally as over the other members of the Congregation, and to whom I will give a purely consultative council. This will not impede anyone from communicating directly with me.

May 6:⁵⁷ Letter to the Irish Brothers who had written to me from the novitiate. Fr. Aubert praised each one of them to the skies. Their names are, first Robert Cooke, [diocese] of Waterford, in Ireland, 22 years of age...⁵⁸

[**May 14**]: [p. 9]⁵⁹ ...was irked about redoing his bags. So I did not insist, but I asked him to at least accept a meal, which he very graciously did. Everything that he told me about Rome, whence he comes, gave me the greatest pleasure. He was received to perfection by the Pope and the cardinals. They were all perfectly disposed and were well aware of the great issue.⁶⁰ The Pope especially is extraordinarily effusive when he speaks about the episcopacy of France, it is my right hand, he says kindly. He said, among other things, some flattering things about me to the bishop of Orleans, as did too Cardinals Lambruschini, Ostini⁶¹ and others.

⁵⁵ Ms. Yenveux VII, p. 103.

⁵⁶ 'Our concerns': the difficulties, principally concerning community life, experienced by the Oblates of Canada and the inability of the superior, Fr. Honorat, to confront them. The Founder appointed Fr. Guigues as extraordinary visitor. This letter to Fr. Allard is lost. Regarding the appointment of Fr. Guigues, cf. *Oblate Writings I*, I, pp. 82-84, 96-98.

⁵⁷ Ms. Yenveux IX, p. 65.

⁵⁸ The text copied by Yenveux stops here. From March to July, 1844, Fr. Casimir Aubert lived at N. D. de l'Osier as socius of Fr. Vincens with responsibility for the Irish novices: Robert M. Cooke (1822-1882), born in Dungarvan, diocese of Waterford, took the habit on May 3, 1843, oblation on June 14, 1844, priest on June 28, 1846, then several times provincial of the Anglo-Irish province; Edward Joseph Bradshaw (1821-1892), oblation on July 16, 1844, priest on June 28, 1846; Jean Pierre Grey, born in 1823, oblation on July 16, 1844, priest on March 18, 1848, left in 1852.

⁵⁹ The text begins in this manner following the missing page. Bishop de Mazenod is speaking here about Jean-Jacques Fayet (1787-1849), bishop of Orleans from 1843 to 1849. Fr. Rey (II, p. 189) says that the latter stopped over in Marseilles on May 14.

⁶⁰ The struggle of the bishops against the University and for the freedom of education. Cf. Rey II, p. 182.

⁶¹ Luigi Lambruschini (1776-1854), archbishop of Genoa from 1819 to 1827, nuncio to Paris from 1827 to 1831, cardinal in 1831, secretary of state in 1836. Card. Pietro Ostini (†1849), named cardinal in 1836.

The bishop - who is familiar with the terrain⁶² - does not camouflage the fact that nothing must be expected from anyone in the government or in public affairs. He does not except anyone, however highly placed he may be. All our hope must be in God who does not abandon his Church. The main thing is to maintain an attitude that is in accordance with our dignity and the great interests entrusted to us.

In short, I was greatly pleased with my former fellow student. He is just what I want a good bishop to be. Knowing the relationships that he has with the people in the government, I had been afraid that he would be compromised. It is true that the government, I mean, the ministers and even the king, readily consult him, not being able to rely on anyone else, but, judging by everything that the prelate said to me, this trust does not lead him to deviate from the path of duty.

The bishop of Orleans told me that when the king complained to him about the opposition of certain bishops, he was not afraid to say to him: 'Name one of them for me'. Then Louis Philippe said to him: 'Very well, the bishop of Marseilles showed himself in favor of the candidature of Berryer, he went so far as to prohibit the singing of *Domine salvum fac*'.⁶³ The bishop did not hesitate to reply to him that this was not true. Nevertheless, it is indeed essential for a letter to go from here, since Mrs. Adélaïde⁶⁴ said as much to him, and we know that she has a correspondent in Marseilles who readily takes her inspiration from her neighbor Mr de la Coste, our prefect.⁶⁵ The Keeper of the Seals for his part must have received the highly damaging denunciations, since he has written to me to complain, but as the accusation must have come from the public prosecutor's office, it was more precise, it only referred to a number of churches where the *Domine* was not sung, etc; in the cathedral it was not accompanied by the organ. [p. 19] Although I do not distress myself greatly about what anyone thinks about me, and since the testimony of my conscience suffices for me to be perfectly at peace, even so I do not like someone ascribing to me what I did not do. The government must know that I have the courage of my convictions and of my behavior and that I am not afraid to acknowledge and to stand over them, because, thank God, they are always inspired by duty. So I have made the

⁶² The government in Paris.

⁶³ Prayer and versicle: *Domine salvum fac regem* [*God save the king*] which was sung at Benediction of the Blessed Sacrament and in other religious ceremonies.

⁶⁴ Madame Adélaïde d'Orléans (1777-1847), sister of King Louis Philippe.

⁶⁵ Charles-Aristide de La Coste, prefect of Bouches-du-Rhône from 1836 to 1848.

judgment that it was appropriate to write a firm and dignified letter to the king to rebuff these false imputations. That is what I have done. I do not have the draft of this letter at hand, and this prevents me from copying it, but I am keeping it.⁶⁶ We will see what reply there will be to it, if indeed there is a reply.

Letter from Fr. Courtès and reply.

May 15: A Greek priest by the name of Maccario⁶⁷ arrived out of the blue. He was a schismatic, he became a Catholic. He was sent from Rome to Asia in the capacity of missionary. Having arrived in Syra,⁶⁸ the schismatics went after him to kill him. He fled this danger, but he was persecuted again elsewhere. Then he retreated to Messina⁶⁹ and, although Cardinal Frasoni⁷⁰ had written to him to present himself to the cardinal archbishop in order to receive orders from the sacred congregation, he embarked for Marseilles where he has no idea either of what will happen or what to do. Impossible to understand one word of what he says. I referred him to the Greek parish priest⁷¹ who does not speak this language, but who was inspired to bring me an old interpreter who turned out to be deaf, which did not contribute to making communications any easier. Nevertheless, I understood well enough that it was up to me to pay the customs duties to deliver his trunk, that it was necessary to pay off the wretched inn where he had booked in so as to get him out of bad district he had stumbled into, that it would be necessary to cover the cost of feeding him in the house which I endeavored to procure for him. All this while plagued with the anxiety I might be helping at great expense one of those impostors met with only too often among these Orientals.

⁶⁶ This letter to the king, from May 1844, was copied after May 22.

⁶⁷ This Maccario was a guest at the minor seminary of Marseilles from 1844 to 1849. The Congregation of Propaganda paid his board and room. Cf. Y. B., *Mgr. E. de Mazenod et les chrétiens orientaux* in *Vie Oblate Life*, Vol. 57 (1998), pp. 187-216.

⁶⁸ An island in Greece.

⁶⁹ Messina in Sicily.

⁷⁰ Giacomo Filippo Frasoni (1775-1856), prefect of the Congregation of Propaganda from 1834 to 1856.

⁷¹ The Greek parish priest of Saint-Nicholas de Myre parish in Marseilles at the time was Flavianos Némé, parish priest from 1839 to 1849.

May 16: Departure of the bishop of Orleans who appeared to be very touched by the welcome which I gave to him. I suspect that he did not expect it, - as if I were a man to remember the past⁷² when it is a question of the present and everything is going well.

May 17: Letter to Cardinal Fransoni. I told him the story of my Greek priest and asked him for advice. I consulted him at the same time [p. 11] to let me know the intention of the Pope about the matter of the crusade being preached by the bishop of Nancy whom I am expecting any day now in Marseilles.⁷³

May 18: Letter to Fr. Bise⁷⁴ to call him to Marseilles.

Letter to Fr. Aubert, letter to Fr. Pierre Aubert.⁷⁵ Letter to the Irish novices. Letter to Mrs de Gramont⁷⁶ to recommend to her the two young daughters of Mr. Roux-Arnavon.

May 19: Letter from the central council of the Propagation of the Faith. These gentlemen quote the exact words written to them from Rome on the matter of the charitable work of Mr. de Janson. I do not have the letter before my eyes, I will quote the expressions below. The Pope explained himself clearly enough to be understood. The council has taken into consideration my request for the journey of our missionaries to Kingston.⁷⁷

⁷² Bishop Fayet had been a confrere of Eugene at St. Sulpice. He gave some missions with Fr. Rauzan and Fr. Forbin-Janson but soon discontinued for reasons of health. Eugene and Rev. Fayet next met in Aix in 1817 (Rey I, p. 220). In 1827-28, Reverend Fayet worked with Bishop Frayssinous, at the time of the school legislation of 1828. According to the text of the Founder, it seems that there was disagreement between the two. Is this in 1817 or 1828? Nothing appears in the writings of Bishop de Mazenod or in Rey.

⁷³ Crusade of Bishop de Forbin-Janson in favor of the Work of the Holy Childhood. The letters of Bishop de Mazenod to the Congregation of Propaganda in regard to the Oblates are published in *Oblate Writings I*, 5. This letter of May 16 is copied in the Registry of administrative letters of the diocese, vol. V, n. 12.

⁷⁴ J. C. Nicolas Bise, born in 1814, oblation in 1834, priest on September 22, 1838, left in 1862.

⁷⁵ Pierre Aubert (1814-1890), brother of Casimir. During the summer of 1844, he left for Canada with Fr. Guigues. He was later the founder, with Brother A. Taché, and the first superior of St. Boniface on the Red River.

⁷⁶ Mme de Gramont, of the *Dames du Sacré Coeur*.

⁷⁷ The Founder had written to them on May 5, requesting payment to the two missionaries for the expenses of the journey from Montreal to Bytown, diocese of Kingston. This letter of May 5 and many others of the Founder to the work of the Propagation of the Faith are published in *Oblate Writings I*, 5.

May 20: The vicar apostolic of Batavia⁷⁸ again passed through Marseilles with three missionaries who are accompanying him in his mission. He is a very respectable prelate and the three missionaries who are with him make a good impression. This gives hope for this mission. What he told me of Holland is very bad news for religion. The king ⁷⁹ is good, but excessively timid. When an effort was made to press him to conclude a concordat with the Holy See, the Protestants threatened him and he broke off all negotiations on the matter. Thus, there is no Catholic bishop in the whole of Holland, for the bishop of Curium⁸⁰ does not have any jurisdiction at all in that country. Nevertheless, half of his subjects are Catholics.

Council of the Congregation composed of the superior general and Fathers Tempier, Ricard, Mille and Bellon. Admitted to profession by unanimous vote were Brothers Robert Cooke, native of Waterford, province of Leinster in Ireland, age 22 years, Peter Grey, native of Carlow, province of Leinster, age 21 years, Edward Bradshaw, age 23 years, native of Cashel, province of Munster.⁸¹ For the favorable reports, see the letter of Fr. Aubert, April 24 of the current year.)

May 21: [p. 12] Mass at the association of the Children of Mary, former students of the Ladies of the Sacred Heart. There I confirmed a formerly Protestant lady.

Letter to Madam de Gramont. Recommendation for the little Roux-Arnavaux children whom their father will be taking to Sacré-Coeur in Paris.

Journey to Aix to visit the cemetery there where we are constructing two crypts, one for my family and the other for the missionaries. Later on I will decide about the construction of a chapel over the two tombs. I would be eager for the sacred mysteries to be celebrated there from time to time. I also went to see my good sister⁸² who is not much recovered from her fall.

May 22: Mass at the Mission. Visit to the cemetery, accompanied by Fathers Tempier and Courtès and Dupuy, who was put in over-all charge. These two crypts appeared to me to be

⁷⁸ Jacques Grooff, bishop of Canea, vicar apostolic of Batavia, at the time capital of the Dutch East Indies, today Djakarta.

⁷⁹ William II, king from 1840 to 1849.

⁸⁰ C. Louis de Wykerslooth († 1851), titular bishop of Curium.

⁸¹ R. Cooke was born at Dungarvan, county of Waterford; Pierre Grey was born in Maryborough.

⁸² Eugenie, Mrs. Armand Natal de Boisgelin.

sufficient, all the more so since there is a very large ossuary which can supply for the cramped nature of this subterranean resting place. Each crypt will be able to hold about a dozen normal-sized coffins. The old corpses which will be deposited there first are contained in boxes of smaller size.

I went to the *Enclos*⁸³ to verify the state of these holy remains. The remains of Fr. Marcou⁸⁴ are contained in a small square box made of walnut. The remains of my father⁸⁵ likewise. The bodies which are exhumed will very likely be placed in coffins of the same size. These are the bodies of Fr. Suzanne, Fr. Arnoux, Brother Morandini and my niece Nathalie de Boisgelin.⁸⁶

As for the body of my maternal grandmother,⁸⁷ it remains in the same state in which we found it in 1823, when, 13 years after her blessed death, to our great astonishment, we saw it was in one piece with the exception of the head which broke away from the body during transit from St. Julien-les-Martigues to Aix. All the limbs were joined, covered with skin which was not at all blackened but which was preserved in a state of whiteness rather like parchment which yielded to pressure from the thumb. This saintly corpse in its entirety is described as extremely light, it weighs very little. It appears that the inside has been totally...⁸⁸

[Undated]:⁸⁹ [Letter to the king.] “Sire, I have just learned at this very moment from one of my colleagues that some ill-intentioned people have had sent to Your Majesty a report that I spoke against your government on the occasion of the election which took place this past month of March in Marseilles and that not only have I sought to procure votes in favor of the opposition, but even that I pressed matters to the point of interdicting in the churches the singing of the *Domine Salvum fac*, etc. I am eager to rebuff these charges as calumnies. It is known that I have enough courage of my convictions in any and all matters to deserve having my word accepted when I affirm that I have done none of things I am charged with. The prayer for the

⁸³ Property of Mrs. de Mazenod several kilometres from the city of Aix.

⁸⁴ Jean-Jacques Marcou (1799-1826).

⁸⁵ Charles Antoine de Mazenod, deceased in Marseilles on October 10, 1820.

⁸⁶ Marius J. A. Suzanne (1799-1829), Victor Antoine Arnoux (1804-1828), Louis C. F. Morandini, scholastic (1816-1838), Nathalie de Boisgelin, deceased on November 14, 1829.

⁸⁷ Mrs. Joseph Thomas Joannis, née Catherine Elisabeth Bonnet, deceased on August 15, 1811.

⁸⁸ Here another sheet from the notebook is missing, pp. 13 and 14. Page 15 continues with the text from the end of the letter sent to the king around May 15. We are publishing it here from the copy published in Rey.

⁸⁹ Rey II, pp. 180-181.

king has not ceased to take place. If I have spoken on the subject to my priests, it has been to urge them to be most exact in carrying it out. I have stood completely aside from influencing opinion in the election which is in question. No one can attribute to me anything either for or against any candidate. As everyone's pastor, I never pronounce myself against anyone in the conflict between the parties. I render to royal authority all the obligations of a good bishop and of a good citizen. I am personally filled with a deep feeling of devotion towards the king and his august family, but I always maintain a position beyond political passions which I oversee with all the loftiness of my ministry and to which, whatever direction they take, I oppose in every circumstance a spirit of peace and conciliation worthy of the Gospel.

"Nevertheless, they were right, if they said to Your Majesty that I could not approve, still less participate in, the unruly demonstrations to which some so-called friends of the government have subjected our city in order to counterbalance other demonstrations. I wanted, at the time, to write directly to the king to alert him to the odious absurdity and the phenomenal clumsiness by which they compromised the government here. I regret not having followed my inclination. If I could have foreseen what would be done by some who lacked all sense of the true moral situation of the country, I would have opposed behavior that was bringing us back to the hatreds of 1830 by bringing up some reminders of what happened in 1793. The harm that has been done is great. I have not concealed from the authorities the aberrations I saw during this time. People let themselves be lamentably misled, assuming, as I like to believe, that there was no deadly manipulation, which could only be explained by malicious counsels inspired by resentment. Much wisdom, moderation, dignity is going to be needed, and above all the unequivocal witness of a general attitude of goodwill stamped, if that be possible, with a religious character, to restore among the most numerous and most respectable part of our populace a trust that had been gradually built up, only to be all suddenly lost in the course of a few rash days.

"It is especially unfortunate for the government that this large-scale and local breakdown has coincided with the effect that [p. 15]⁹⁰ the question of education is producing throughout Catholic France. If my protest⁹¹ to the king has appeared in the aftermath of this breakdown, this

⁹⁰ Ms. Diary.

⁹¹ Here Bishop de Mazenod is making an allusion to a memorandum that he had addressed to the king on the preceding March 15 against a government bill on the freedom of education. Rey (II, p. 177) writes about this topic: "As for the Memorandum itself, it is a masterpiece of logic and of good sense. It is written with the restrained, majestic, ample and clear style that we find in all the written works of Bishop de Mazenod. Never does he make use

was necessitated because of inaccurate information. Moreover, more than blindness of passion was at work in the failure to see in this episcopal action a corrective for what is happening in such a compromising manner elsewhere. This corrective, highly significant, consisted especially of two paragraphs which the enemies of the government would gladly rip out of what I wrote. One of these paragraphs has been cited by the Gazette de France to prove, in its own words, that I was a Philippiste,⁹² and the other by Mr. de Montalembert to the Chamber of Peers to prove that the bishops are not seditious. I have especially demonstrated to the people of Marseilles one thing very important in the current situation, namely: that decent people did not have to break with the government and that it is possible to combine the most sincere fidelity to the king with the most devoted love for religion, I am, etc.”

May 30: Drew on letter of exchange which has been sent to me by the central council of Lyon⁹³ on *Veuve Guérin et fils*, Lany in Lyons. Through the agency of Messieurs Chancel, etc.

May 31: General Confirmation at the cathedral. I wanted to try this out. All the children of the city numbering 1,700 were gathered together there. It was close to two o'clock when I finished. I sent the boys away after I confirmed them. I have to admit that I was very fatigued towards the end of the ceremony. The timbre of my voice was failing, and this obliged me to strain my lungs to articulate the sacred words. Two hours after returning to my residence, I no longer felt any fatigue nor any of that pain resembling a contusion that I was experiencing in the front and in the back of my chest between the two shoulders.

Letter from Mr. Rey, father of our little postulant.⁹⁴ Letter from the bishop of Vivier.⁹⁵ Arrival of Fr. Guigues. I am always very pleased with this Father's disposition. As a man about

of sharp, aggressive expressions, never does he air suspicions about the intentions of those against whom he battles: the courtesy of a gentleman combines with the seriousness of a bishop in a form of address worthy of a defender of the rights of the Church and of God. This Memorandum caused a general sensation. Sharply attacked in Marseilles and in Paris by the pro-government journals, especially the *Journal des Débats*, competently and warmly defended by the religious journals, notably in the *Univers*, it aroused the admiration of the bishops, most of whom wrote to Bishop de Mazenod to congratulate him and thank him for it in the name of the Church of France..." This memorandum is copied in the Registres des lettres administratives, vol. V, n. 5.

⁹² A supporter of the party of former King Louis Philippe.

⁹³ The central council for the charitable *Work of the Propagation of the Faith*.

⁹⁴ Achille Ray (Briançon 1828–Liège 1911). Achille entered the novitiate on August 14, 1844, made his oblation on August 15, 1845 and was ordained priest on November 16, 1851.

⁹⁵ Bishop Guibert.

to leave for America he could not be better disposed and I have great expectations of the mission I am entrusting him with. Letter to Cardinal Fransoni concerning the Greek priest.⁹⁶

Every day the malicious press in Marseilles regales the public with articles that are abusive of the clergy, it is a deliberate strategy. The *Messenger* only highlights topics which are by turn nasty, insolent, calumnious, but always stupid. Today, it was pleased to announce my departure for Paris, a false rumor of which has spread throughout the entire city, in these words: “Some, over hasty in their conjectures, say that his Lordship is going to seek directly from the king the authorization for a procession of his clergy, unwilling to submit to requesting this authorization from the mayor. Is not the humility of the clergy something admirable?”

To which the *Gazette du Midi* replied: “Humility does not prevent a person from supporting the rights of the Church and from seeking respect for the laws from the government just as one respects them oneself. The bishop is much too familiar with the legislation concerning the practice of worship and the decisions of the courts to make requests from anyone whosoever, even from the head of state, for a permission which the Church does not need; but the processions will take place after prior notice. The *Messenger* has thus been led into error. There has never been any question of a journey by the bishop to Paris.” This response pleased me, and that is why I have copied it out.

Letter from Fr. Vincens, and from Fr. Dassy which speaks about the despatch of his work.⁹⁷ Letter from Fr. Aubert⁹⁸ giving me the reasons he would have for being put on reserve for the English missions. Letter from Reverend Bony, superior of the seminary of Aix, to fulfill the commission which the Bishop of Châlons⁹⁹ gave him to collect money¹⁰⁰ for the benefit of Mr. Veuillot¹⁰¹ to help him pay the fine to which he has been penalized by the jury.

⁹⁶ Maccario. Letter of May 30. Cf. *Registre des lettres administratives*, vol. V, p. 19.

⁹⁷ T. Dassy, *L'abbaye de St-Antoine en Dauphiné*, Grenoble, Baratier, 1844, 514 pages.

⁹⁸ After his return from England in February 1844, Casimir Aubert spent six months at N. D. de l'Osier in order to attend to the Irish novices.

⁹⁹ Victor Monyer de Prilly (1775-1860), bishop of Châlons from 1823 to 1860.

¹⁰⁰ The French term *boursiller*.

¹⁰¹ Louis Veuillot (1813-1883), Catholic writer, fiery defender of ultramontanism, director of the *Univers* newspaper. In 1844, the minister of Education, thinking to put an end to the struggle of the Catholics against the University monopoly, resolved to respond to the attacks, which he deemed excessive, by recourse to the courts. Convinced that the jury would be favorable to him, he reckoned that, after intimidating the adversaries of the monopoly by one or two convictions, he would procure their silence. Father Combalot, preacher and writer, had the honor of being prosecuted first and convicted. The *Univers* defended him and published the letters of congratulations addressed to Combalot after his conviction. Louis Veuillot and Jean Barrier, director, were charged.

Letter from the bishop of Algiers¹⁰² containing an urgent note to influence the chapter to assist in the construction of the curia premises.¹⁰³

The case was litigated on May 11, 1844. Each was sentenced to one month in prison and a fine of 3,000 Francs. Cf. E. Veuillot, *Louis Veuillot*, t. 1, Paris, s.d., 3^e éd., pp. 437 and 454.

¹⁰² Bishop A. A. Dupuch.

¹⁰³ Another page missing.

June 1844

[June 4]: [p. 19]¹⁰⁴ “...to always be delighted with him. Justice must indeed finally triumph. Then will the Church of France see the dawning of its beautiful day of liberty for which she is crying out with all her heart and which will once more be given her to pursue the accomplishment of her glorious destiny. Such, My Lord, are the views, such the hopes of the clergy of your diocese.” More than one hundred signatures follow.

I responded: “Gentlemen, in the words that you have just written to me I recognize the clergy of Marseilles. This really is that clergy, jealously following the holy traditions which so many faithful priests have passed on to them, whom neither exile nor death could separate from their bishop.¹⁰⁵ The venerable elder whom you have chosen to be your representative is one of the last remaining confessors of the faith and his voice, which rallies to express your views, bears witness in a touching manner that the spirit of your predecessors is still alive in you.

“Those who believe they can conquer this sacerdotal spirit do not understand it. Submissive to the law, it renders temporal authority its every due; happy with sufferings endured for the name of Jesus Christ, it is resigned in advance to suffer insult and calumny and all the other trials that might come its way; but devoted above all to the great interests of the glory of God and the salvation of souls, it perseveres fearlessly on the path that duty has marked out for it. It is never cast down by the success of evil. Far from ever accepting a defeat as final, it renews its courage under the blows rained upon it and it ever keeps alive its hope of certain victory because it draws its strength from the faith that has conquered the world.

“Over a period of eighteen hundred years, it has experienced on a daily basis its battles and its triumphs. It has blunted the sword of all its enemies. It is well used to seeing every heresy go its way. Even in our day, impiety, the mistress of France and sovereign of Europe, was stunned on being obliged to restore to the Catholic priesthood the altars that are reserved for the

¹⁰⁴ Malicious journals were seeking to create disunity between the bishops and their clergy. They claimed, writes Fr. Rey (II, 182), that the priests did not share the views of their pastors. In response to this new calumny, the clergy of Marseilles set a memorable example. On June 4, all the priests of the episcopal city gathered together at the bishop’s residence and Father Féraudy, canon, 88 years of age, read an address which, in the most eloquent manner, protested against an assertion which was dishonorable for the clergy of Marseilles: “*We request you to accept our full and entire support for everything that your zeal has already inspired in you and may still inspire in you for the defense of the interests of the faith and of the sacred rights of families.*” Rey copies only these few lines. Here the Founder copies the end of this address, on page 19 of the *Diary*.

¹⁰⁵ Allusion to the fidelity of the priests of Marseilles during the Revolution.

true God. Subsequently the supreme head of this priesthood, a captive and isolated old man, armed only with spiritual weapons opposed the formidable conqueror who had humiliated so many kings; then the pontiff, after being stripped of his power for six years,¹⁰⁶ returned to his capital to reign with glory from on high from the throne of the prince of the Apostles.

"For myself, Gentlemen, I wish only to conclude from this protection of Providence, that God will always be with us and that you are right to hope that the day will finally dawn when the Church of France will have regained its freedom; but, if we must await help from on high, it is also permissible to think that wise and just counsel will in the end bring about a favorable outcome to the great question which is so intimately connected with the destiny of religion and with that of our native land.

[p. 20]"It is a source of congratulation however for myself that words aimed at weakening the force of the claims of the episcopate have earned for me from you a precious testimony which solemnly attests how strong in struggles of faith is a bishop who sees himself surrounded by a clergy such as mine."

Letter from Cardinal Franson. He does not hide the fact that neither the Pope nor the congregation can pretend that the *Work* propagated by the bishop of Nancy¹⁰⁷ is other than harmful to the Propagation of the Faith.

Letter to Fr. Pierre Aubert to inform him of my choice of him to accompany Fr. Guigues to Canada and to be employed in that country in the service of the Church and for the salvation of souls.

June 5: Confirmation at the Ladies of the Sacred Heart, St. Joseph's.¹⁰⁸

Letter from Fr. Semeria. Cauro mission,¹⁰⁹ blessed by God. He asks to be given permission to have at least a pistol in the house. What do they want to do with it? Do they know how to fire it? If it is prudent, necessary for their security, I will not refuse it.

Letter from Fr. Mouchel. He feels happy to be in the community of Osier, which he finds very edifying.

¹⁰⁶ Successive allusions to the concordat of 1801-1802, then to the resistance of Pope Pius VII in the face of Napoleon, and to his return to Rome in 1814 after five years of exile.

¹⁰⁷ *Work of the Holy Childhood*.

¹⁰⁸ A large boarding school for young girls.

¹⁰⁹ Cauro, a district of Ajaccio in Corsica.

June 6: Letter to Mr. Bony. I will make my contribution, but I will not take it upon myself to ask others. It is the bishop of Châlons' job to organize collectors, etc.

Letter to the bishop of Valence.¹¹⁰ I do not have any plan at all of going to Bordeaux; thus, I will not be able to be his traveling companion.

Letter to Mr. Rey at Briançon. I will very gladly give permission to his young son to go and make a fond farewell greeting before going to the novitiate.

June 7: Confirmation at Chartreux.¹¹¹ Distribution of prizes at the boarding school of the *Dames de Lyon*.

June 8: Various matters.

June 9: Ordination of our Brother Garin¹¹² in my chapel. I ordained him deacon in order to send him to Canada with Fathers Guigues and Pierre Aubert.

General procession of the Blessed Sacrament.

June 10: Letter from Fr. Aubert (Pierre). This letter leaves nothing to be desired. It expresses the finest of sentiments. I would like to transcribe it here for the edification of whoever might read it, but I am too rushed having to dispatch all my mail for Canada.

Yesterday, council composed of the superior general, of Fathers Guigues, Mille, Bellon and Tempier. Fr. Reinaud¹¹³ has been unanimously expelled for reasons which are related in this *Diary*, and Fr. Roux¹¹⁴ has been judged, also unanimously, to qualify to be dispensed, which was done by the superior general while also dispensing Fr. Reinaud, expelled.

June 10: [p. 21] Departure of Fr. Guigues and of Brother Garin, deacon, for Canada. I am sending Fr. Guigues to America in the capacity of extraordinary visitor and provided with very

¹¹⁰ Bishop Pierre Chatrouse.

¹¹¹ A parish known as 'des Chartreux'.

¹¹² André-Marie Garin (1822-1895), oblation in 1842, deacon on June 9, 1844, priest at Longueuil on April 27, 1845. He is the founder of the house of Lowell (USA).

¹¹³ J.A. Valentin Reinaud. See *supra*: October 23, 1843.

¹¹⁴ J. Nicolas Roux, born in 1817 oblation in 1840, priest on July 3, 1842.

wide faculties to organize the service of our Congregation in that part of the world. Fr. Pierre Aubert will leave with them. A copy of his commission¹¹⁵ follows.

Letter to the bishop of Montreal. I have copied this letter.¹¹⁶ Letter to the bishop of Quebec. It is also copied.¹¹⁷ I speak to him about the commission which he had given to me, about his letters to Fr. Honorat. I tell him about the departure of the men who will be available to serve the missions in his diocese.

Letter to Fr. Honorat.¹¹⁸ Too long even to be summarized. I inform him about the nomination of Fr. Guigues. I enter into many details on this topic. I make appropriate recommendations to him. Letter to Fr. Telmon. Recommendations on the same topic. Letter to Fr. Allard,¹¹⁹ also too long and on the same topic. I am naming him admonitor of the visitor and provincial bursar. He will continue to correspond with me. Fr. Guigues will tell him the rest.¹²⁰

June 13:¹²¹ Visit with the bishop of Nancy, who arrived in the most pitiful state of health. My heart sank to see him suffer so. May God grant that he recover from an illness which appears very grave to me. God in his goodness will take his good intentions into account, for he had set off to preach his crusade in Italy and even in Germany.¹²²

[Undated]: [p. 25] Council for the admission of Brothers Berthuel, Gaudet and Chavard and of Brother Père for perpetual vows.¹²³ Everyone unanimously. The latter, nevertheless, will need to spend several months in his first oblation.

¹¹⁵ The Founder here copies this letter of obedience, written in Latin [pp. 21 and 22], which we have already published, translated into English, in *Oblate Writings I, I*, pp. 94-96.

¹¹⁶ Letter of June 7, 1844 to Bishop Bourget, not copied in the *Diary*. It is published in *Oblate Writings I, I*, pp. 87-89. Bishop de Mazenod announces the sending of Fr. Guigues and speaks about the foundation of Bytown.

¹¹⁷ Letter to Bishop Joseph Signay on June 8, 1844, not copied in the *Diary*. It is published in *Oblate Writings I, I*, pp. 89-90. Bishop de Mazenod gives some information about a man from Quebec who died in Marseilles and announces the sending of two Fathers for the Indian missions.

¹¹⁸ Letter of June 8, published in *Oblate Writings I, I*, pp. 89-90.

¹¹⁹ The letters to Fathers Telmon and Allard have not been found.

¹²⁰ The following page of the manuscript has disappeared (pp. 23-24).

¹²¹ Rey II, p. 185.

¹²² While he was preaching in Montpellier, Bishop Forbin-Janson vomited a considerable amount of blood. On June 13, he arrived in Marseilles, at the château de la Guilhermy, in the parish of les Aygalades. Cf. Rey II, p. 185.

¹²³ Jean Baptiste Berthuel, born in 1822, oblation on July 16, 1844, priest on April 8, 1848, left in 1856. Auguste Gaudet (Godet) (1821-1895), oblation on July 16, 1844, priest on September 26, 1847. P.J. Fortuné Chavard, born in 1826, oblation on July 16, 1844, priest on June 24, 1849, left in 1862. Brother André Père, born in 1817, oblation on July 16, 1844, left in 1851.

June 17: Departure for my pastoral visit of La Penne, Auriol, Ceyreste and La Ciotat. At La Penne I combined the parishes of St-Menet, La Valentine, les Accathes, St-Marcel, Eoures. Had dinner in the home of the Marquis de Montrand¹²⁴ who had gathered together all the clergy in his home. That evening, spent the night at Auriol.

June 18: Confirmation of children of this parish and of those of La Bourine, Peypin, La Détrouse, Gréasque and St-Savournin. Spent the night at Aubagne while passing by Roquevaire to visit the parish priest¹²⁵ there who has been very ill.

June 19: Big ceremony at Aubagne to establish the Carmelite Sisters there. In the morning, the sisters arrived at the parish church in my carriage and the church filled with people. I offered the Holy Sacrifice at which they received Communion along with a great number of members of the congregation who were in white costume. After Mass, I gave a short talk to impress on the people the advantages that must accrue to the district through this foundation, stressing as a reason the value of this life wholly given to prayer, etc. I then blessed the bell that was to be placed in the steeple of the new convent. After this ceremony, we all went in procession to the monastery, singing hymns, etc. All the residents of the city lined the streets and showed by their demeanor the interest that they were taking in what was happening before their gaze. I blessed the house and demarcated the cloister. I appointed the prioress and assistant prioress and the numerous clergy, who had come from every part of Aubagne, went to fetch the Blessed Sacrament from the church nearby to place it in the chapel of the new monastery. The mayor, Mr. Amat, was present for the entire ceremony.

Spent the night in Ceyreste. The mayor and the parish priest talked and talked.

June 20: Visit and Confirmation in Ceyreste. This district, without being completely converted, has changed its appearance beyond all recognition. Since the mission, there has been no more dancing. I confirmed quite a large number of adults there. My coming was fêted. The church was filled; I gave Holy Communion to a very great number of people there. In short, I

¹²⁴ Marquis J. B de Montgrand, mayor of Marseilles from 1813 to 1830.

¹²⁵ Jean Joseph Isnard, born in 1798, named parish priest in 1838.

was very satisfied with the general dispositions and the sentiments of the entire population. Spent the night at La Ciotat.

June 21: [p. 26] Visit and Confirmation at La Ciotat. Profession of a sister at the convent of the Holy Name of Jesus. Confirmation of students of this boarding school numbering 13. Confirmation at the bedside of the grandson of Captain Reynier, the man who brought me back to France in 1802. Slept at Marseilles. I took only four hours to get from La Ciotat.¹²⁶

June 22: Letter from Fr. Honorat. He has been to Québec where the bishop and the coadjutor received him with a great deal of kindness. They insist on giving them a foundation on the banks of the River Sanguenay. They would be caring for about a thousand Canadians and evangelizing the natives.¹²⁷ The income from this benefice amounts to 250 Louis.

Letter from Fr. Laverlochère. He tells me about his ordination and about the natives he has visited. He reports their conversation to me, etc.

Letter from Fr. Moreau. He will make the journey from Rome. Pompei¹²⁸ will be coming at the beginning of July. Letter from Fr. Lagier. He speaks about the two candidates in the same vein as Fr. Moreau.¹²⁹

Letter from Fr. Ricard. He asks me to receive as a novice Coadjutor Brother one Charles Allemand.¹³⁰

Letter from a naval physician named Vian. He asks me to accept him as a seminarian and even as a missionary. He had been educated in the Major Seminary of Fréjus; he laid aside the soutane to become a physician. He would like to return to his first vocation.¹³¹

June 23: Mass at the country estate of Mr. de Janson to give the poor bishop of Nancy the consolation of hearing it. Listening to him talking about his [*Holy*] *Childhood Work* one

¹²⁶ The distance is 32 km.

¹²⁷ In regard to the mission of Saguenay, cf. J. Leflon, *Mgr de Mazenod* III, pp. 161-165.

¹²⁸ Paul Marie Pompei (1820-1886), novice on August 14, 1844, oblation on August 15, 1845.

¹²⁹ Fathers Moreau and Lagier were at the Major Seminary of Ajaccio. Their letters have not been kept. The “two candidates”: it may concern Pompei and undoubtedly another future novice.

¹³⁰ This postulant did not enter the novitiate.

¹³¹ He did not enter the novitiate of the Oblates or the seminary of Marseilles.

would not have said he was so ill, but it was determination and moral energy alone which rallied this poor, exhausted body.

On my return, I met Fr. Vincens, who has come to give the ordination retreat. He brought me some letters from Fathers Aubert, Lavigne and Santoni. Fr. Aubert informs me of Brother Cooke's oblation and reminds me it will not be long before Fr. Daly¹³² is sued¹³³ by the workmen to whom he owes money.

June 24: Confirmation as usual in my chapel. Visit by Fr. Maillard.¹³⁴ What a dreadful situation! He confirmed the opinion I had formed about a host of things and people. It had been my thought that the archbishop of Aix had not been given much encouragement by his vicar general to acquit himself of a duty which has been weighing on all the bishops, and it was my supposition that the Reverend Ginoulhiac¹³⁵ would be up to aspiring with all modesty to devote himself like certain other schemers. And behold! I learn that three times [p. 27] the archbishop of Aix requested him as coadjutor. Twice the response was a refusal, the third response had not yet arrived. This with the promise of a cardinal's hat made to the archbishop by the prosecutor general Borelli.¹³⁶

I told Fr. Maillard about the disgraceful things against the Jesuits the secretary of the bishop of Montpellier was broadcasting here.¹³⁷ The archbishop of Avignon¹³⁸ had already informed him of them. The prelate had even moved¹³⁹ the priest who was the slanderer from his post. The reprimand cannot have had any effect since he has had the audacity to repeat his tale to me here, and he drew down on himself my reproach in no uncertain terms.

June 25: Baptism in my chapel of the wife of General Court. This holy ceremony was magnificent and very touching. This lady edified everybody by her respectful attitude. I

¹³² William J.M. Daly (1814–1894), the first Oblate sent to England.

¹³³ The French term *instrumenté*.

¹³⁴ Louis Maillard, provincial of the Jesuits.

¹³⁵ J.M. Achille Ginoulhiac, vicar general of Archbishop Bernet, bishop of Grenoble from 1853 to 1870.

¹³⁶ At the time, there were regularly four French Cardinals; the selection was in practice done by the public authorities.

¹³⁷ C. Thomas Thibault, bishop of Montpellier from 1835 to 1861. He had Father Martin as secretary to the bishop and Father Vidal as private secretary.

¹³⁸ Paul Naudo, archbishop of Avignon from 1842 to 1848.

¹³⁹ *Relever*.

administered only the sacrament of baptism to her, because she was not sufficiently instructed to receive the other sacraments. Her three children were baptized after her. I then performed her marriage. General d'Hautpoul and his wife were the godfather and godmother of the young neophyte. The grand-nephew of the famous de La Lande¹⁴⁰ attended the ceremony with his wife. They are both of them far from thinking like their great-uncle.

June 26: Solemn blessing of the new church of the *Petites Maries*,¹⁴¹ followed by pontifical High Mass sung with full orchestra. The good sisters, to whom I had not wanted to refuse this favor, were enraptured by it.¹⁴² A painful thought accompanied me during this ceremony. In perhaps less than two years time this charming chapel, built wholly in the Gothic style, will be demolished. That will be a far cry from the duration of the mediaeval buildings whose architecture has been imitated so faithfully.

Letter to Fr. Lagier. I am leaving him free to come to Marseilles during vacation, but I am not concealing from him that I would prefer him not to come. Letter from Mr. de Giry¹⁴³ again in regard to the matter of his marriage. Letter from my nephew¹⁴⁴ concerning his mother's health, and my reply.

June 27: [p.28] Confirmation at the Minor Seminary. Visit with Holy Mother Abbess of the Claritans. Her life is prolonged on the cross for the increase of her merits and the edification of her community. My presence gave her much pleasure. I had gone to see her only in order to provide her this consolation and to recommend myself to her prayers and to her intercession when she is in heaven. I was not able to bear for long the sight of her cruel sufferings, although she endures them with a smile on her lips, happy to do the will of God. Tears came to my eyes, how could I fail too be visibly touched by her wonderful sentiments and by her words of affection and of gratitude which she expressed to me for all the good that she said that I had done for her and her entire community, and by the assurance which she gave me that a day did not pass when she did not pray for me and that she would certainly not forget me when she is before

¹⁴⁰ Probably Joseph Jerome Lafrancois de Lalande (1732-1807), one of the most famous astronomers of his time.

¹⁴¹ Second monastery of the *Visitandines*, demolished by the railway company in 1846.

¹⁴² The French phrase *en etaient aux anges*.

¹⁴³ Louis de Giry.

¹⁴⁴ Eugene de Boisgelin.

God. Doctor Boyer, whom I met when entering the monastery, told me that for two months her continued existence has been a marvel. One must then believe that she prolongs her existence in the midst of so many sufferings and on the brink of death only for the increase of her merits and the increase of her glory.

In the evening I went to give Benediction at the Duranty boarding school where I was awaited with great impatience. One is happy to be able to bring so much happiness to a respectable family and to so many people in attendance. An intense feeling of joy burst forth, and it continued all the time that I spent in the house. The parents of the children were gathered together in the chapel. I was able to show my satisfaction to the schoolmistresses and to the students who had made their first communion in the morning and, in response to the eagerness of one and all, I prolonged my visit far into the evening without benefiting from the fine collation that had been prepared, which everyone had enjoyed.

June 28: Letter to the Greek pastor to make him aware of my intentions regarding the priest Maccario. Letter from Mme. de Gramont, superior of Sacré-Coeur. Reply to the letter of recommendation for Milles. Roux-Arnavaud. Letter from Fr. Courtès. He is being asked for a mission in Eyragues. The parish priest of Septèmes¹⁴⁵ also asks for assistance for his parish.

The bishop of Nancy came to rest in my place after a consultation with Doctor Cauvière. The good prelate is kept in a lamentable sense of security by this doctor who, after a physical examination,¹⁴⁶ assured him that he did not have any lesion in his chest. I was saddened to see my friend with this false sense of security. When asked to tell him frankly what I thought about his condition, I told him that physicians make it a duty to tell lies. I was astonished that the doctor had vouched for his chest when I see him spitting blood all the time. He answered that this did not disturb him, that this was nothing and that, if the rheumatism in his entrails stopped, he would soon be quit of the matter. Never was a man so deluded! At the very moment he was telling me this, he was gasping, unable to breathe and quite unable to sit comfortably in his armchair. I had to help him up when he wanted to go and to support him under the shoulders as far as the carriage. He is a hopeless case short of a miracle.

¹⁴⁵ Eyragues and Septèmes-les-Vallons (Bouches-Rhône).

¹⁴⁶ The following sheet (pp. 29-30) has disappeared. The remainder of this text is in Fr. Rey II, p. 185.

June 30:¹⁴⁷ A wonderful ordination of forty-three subjects.¹⁴⁸ The ceremony was magnificent. Later, I went to the quarterly exercise of the holy living rosary,¹⁴⁹ which this time took place in the church of Saint Lazarus. Thus I spent the entire day in church; what better place could one be in? Concerning the ordination, I mused to myself, what has often been in my thoughts, that a man could spend his life engaged in such beautiful tasks. Would not a man be happy to die engaged in their discharge? A truly heavenly joy! A passage from one paradise to another.”

[Undated]: [p. 31]¹⁵⁰ and for the lack of respect which no bishop would have tolerated even for three days. But to push his audacity to the point of publicly defying me, of refusing to fulfill the duties of his office so as to avoid meeting me, this is carrying insolence and stupidity to excess. Had I not been held back by the affection in which I have always held him, though long since he has not deserved it and perhaps never did, I would have had no alternative but to withdraw his faculties as my vicar general and to relieve him of a position of deep trust that he no longer deserves to occupy. Can a man continue on as vicar general of a bishop towards whom he has not only developed the habit of denying the dues of the most common civility, whom he publicly insults, to say nothing of the frequent insinuations he is attributed with casting on this bishop, his benefactor, all the odium of certain measures necessary in the course of administration, or even certain quite poorly disguised¹⁵¹ intentions of throwing ridicule on some of his decisions. I ought not to have forgotten the business of the organ accompaniment in the cathedral.

¹⁴⁷ Rambert II, p. 634.

¹⁴⁸ There were eight new priests, among them one Oblate, Marie Cyr Chauvet (1806-1875).

¹⁴⁹ The *Work of the Living Rosary*, an initiative of Pauline Jaricot, foundress as well of the *Work of the Propagation of the Faith*, counting in 1833 a million members. The goal was to recite a decade of the rosary each day and to work for the distribution of good books.

¹⁵⁰ On this page 31 and thus probably on the removed sheet the subject is J. B. M. Matthieu Cailhol, vicar general (1802-1864). He had been secretary general of the see under the episcopacy of Bishop Fortuné; Bishop Eugene de Mazenod appointed him vicar general at the same time as Fr. Tempier, in 1838.

¹⁵¹ The French phrase *mal gazé*.

July 1844

July 3: Here is the letter that I wrote to him after a pause of several days: *“As long as all I had to reproach you with, my dear Cailhol, was the lack of respect which has become habitual with you and which no bishop should have to put up with for three days, I held my silence. I could have complained about the way you prefer the company of various people to that of your bishop who had even so always treated you as a member of his own family and to whom you could have acknowledged owing some gratitude, but I did not get angry about it; nevertheless, quite apart from all considerations of affection, your position carried the obligation not to pass weeks and months as you have done without putting in an appearance in my presence, unless something indispensable came up and compelled you to break this veto¹⁵² which you have imposed on yourself.*

“I also constantly turned a deaf ear to the repeated warnings I received both by word of mouth and in writing that I had some traitors about me who did not scruple to try to discredit me by perfidious insinuations and, what is more, had [p. 32] scarcely concealed their disappointment when it pleased divine Providence to place me in charge of the diocese of Marseilles because, it was said, you had flattered yourself you would obtain this See on my uncle’s death, by the intervention of certain friends whom you had influenced in your favour. I held all these things in horror and, while not being able to excuse your conduct towards me, I resigned myself to putting you down as an ingrate, but never as a monster such as you were being depicted to be; I did not believe it.

“Now, here you are publicly insulting me while knowingly and intentionally failing in your duty which called you to be at my side on the day of general ordination. Your intention was only to distress me and to defy me, but you have done yourself an infinite wrong and you have caused a scandal. Everybody noticed your affected absence, and those who do not like you pointed it out, condemning it severely. What if they knew the motive behind it?

“But, as if a single fault were not enough, instead of repenting it and asking pardon of God and of me, you once again aggravated your guilt by refusing to accompany me to the monastery, whose superior you are, not deigning to let me know beforehand, making me, after

¹⁵² The French word *ban*.

waiting for you for more than a quarter of an hour in my courtyard, arrive alone at the convent to conduct a ceremony at which, precisely because of my presence, it was your duty to be there to assist. This fresh insult, also wholly premeditated like the first, was noted, digested and had judgment passed on it by everyone who is conversant with your sentiments and was waiting for you at this juncture.

"What is disgraceful is that all this anger which blinds you to your duties stems from the fact that, putting my diocese's interests ahead of your family interests, I did not find a placement in Marseilles for your brother Alban, who is doing perfectly well in La Ciotat according to all the reports.

"The outcome of this unspeakable conduct is that you assert [p. 33] you are no longer ready to meet with me to fulfill the duties of your commission about my person. It is equivalent to giving me your resignation, because a vicar general is not a simple department head in an office of the chancery for giving his signature when he appears there, but he is preeminently the bishop's man, making but one person with him, closely tied to him by a respectful deference, a sincere affection and a complete devotion. Once these things are no longer present, and it appears by your strange and sustained attitude that you have accepted that it is so, there is only one thing to do, that is to part company.

"I will be left rueing I have been under an illusion for more than twenty years about the sentiments of a man whom I have always loved like a son and for whom I am still prepared to do any service which falls to me. Again, although profoundly distressed by your conduct in my regard, I can tell you sincerely, in closing this letter which has cost me so much to write, that I embrace you with all my heart, etc."

July 4: Letter from the bishop of Ajaccio.¹⁵³ He tasks me with inviting Fr. Deplace¹⁵⁴ to give in Italian the pastoral retreat which he has announced in his diocese.

Letter from Fr. Moreau for the same person. This Father is leaving for Rome on the 8th. It is too late to send him the letter of recommendation which he is asking of me. He informs me of the impending departure of Pompei,¹⁵⁵ and sings his praises.

¹⁵³ Bishop Casanelli of Istria.

¹⁵⁴ Probably Fr. Charles Deplace, S.J.

Letter from the bishop of Viviers. Fr. Bicheron's imprudent words and his confidences to priests who were influential in the past and are not so today have caused some sensation in the town, but everything is calming down little by little. In spite of the disadvantages which have accompanied the bishop's breach with Fr. Bicheron, the bishop is delighted because he has rid himself, he tells me, of a veritable Judas whom he had in his house. The bishop is counting on my visit; I cannot make any promises to him, especially in the situation I find myself in.

Letter from Fr. Allard dated between May 28–June 8. Report on the situation of the personnel in the house.¹⁵⁶ Things are going a little better, but he should have understood his mission from the start.

Letter to the archbishop of Bordeaux.¹⁵⁷ Reply to his. I cannot go to see him. News of the bishop of Nancy which he requested of me. [p. 34] Letter to Mr. Louis de Giry. Reply to his.

July 5: Letter to the Marquis de Montgrand. Reply to his, already a little old, from June 19. The good marquis has been upset by the proceedings of the churchwardens of St-Menet, but why did he give in his resignation? He is also hurt about the fact that I have said nothing to him. This is what I am writing to him so as to console him a little.

"To the Marquis de Montgrand,

"The canon theologian¹⁵⁸ gave me notice of your visit, this is what induced me to defer replying to the letter you did me the honor of writing and explaining why I did not write before seeing Fr. Sardou. You are sufficiently familiar with my sentiments to know full well that nothing could change the esteem and the friendship which has always united me with you. So as to that there was nothing to be said. I understood from your letter only that somebody had caused you some unpleasantness at St-Menet and I wanted to find out what had happened. That is the reason for the initial delay in my replying. I learned eventually that you had considered it appropriate to resign from the parish property trust and that you had given in your resignation which had been accepted. I am not completely clear what was the real motive for your decision, but I could not

¹⁵⁵ Future novice.

¹⁵⁶ Mission of Longueuil (Canada).

¹⁵⁷ F.F. Auguste Donnet.

¹⁵⁸ Canon Martin Guillaume Sardou (1764–1853). The canon theologian was entrusted, in cathedral churches, with giving public lessons on Holy Scripture, etc.

but deplore the fact that no one had tried to sway you from this decision, for everything you have done for this parish should not be forgotten and it seems to me that they might also look forward to getting a lot of help from you in the future. Was it that these gentlemen believed that this was a resolve from which you would not be turned or rather that, typically of men of our time, they were taking the opportunity presented by the step you have taken to free themselves from your superior intelligence which outshines their own feeble minds, I leave you to determine.

"As for me, my gratitude continues unabated, and I can but lament that gratitude was lacking on their part towards you when they allowed themselves to cause you grief, if anyone could actually believe that you would not have been displeased to be retained on a board you had honored and served signally. Please accept the expression of these sentiments as a poor compensation for the grief caused you, and permit me to so count on your generosity and Christian charity as to rest assured that you will not cease in your benevolence towards [p. 35] those who have certainly not counted the cost of their behavior and on your zeal for the well-being of the parish whose most devoted protector you have always been. I am, etc."

Letter to Fr. Perron.¹⁵⁹ I judged him to be a good enough religious to have no fear of refusing him permission to go and attend his sister's profession. It is rare that a person has the opportunity to mortify himself, etc. For the remainder of this year I granting him the faculty of indulgencing one thousand rosaries. Fr. Courtès had written to me that Fr. Maurin, parish priest of Jonquières in Martigues,¹⁶⁰ has written to him that the retreat given by Fr. Rouvière has been very fruitful for the children. Another letter from the same to recommend the Society of St. Vincent de Paul to me which the young people would like to establish in Marseilles.¹⁶¹

July 6: Anniversary of my sainted uncle's episcopal consecration.¹⁶² I offered the Holy Sacrifice for him, certainly not because I think he may still be in need of suffrages, but as an act of homage due to his memory. Besides, in my opinion, prayers offered on earth for the souls of those one believes to be still under the hand of God's justice and who in fact have already been glorified, are not lost to them. God, pleased by this charitable act, rewards it by raising higher in

¹⁵⁹ Of the house of Aix.

¹⁶⁰ Diocese of Aix.

¹⁶¹ Charitable *Work of the Society of St. Vincent de Paul*, one of whose founder was Frédéric Ozanam (1813-1853). A Society in Aix held its meetings in the house of the Mission.

¹⁶² Bishop Fortuné was consecrated on July 6, 1823 in Issy. Cf. Jean Leflon, *Mgr de Mazenod*, t. II, pp. 216-225.

glory, by a pure effect of his all-powerful munificence, the soul of the just man who has been recommended to his mercy and whom now his infinite goodness exalts, that other attribute being in some manner consummated in his regard. This thought is wholly in conformity with what God has taught us about the relationships which exist among the members of the great family whose father he is. It tends to draw closer the bonds which unite us, it encourages us never to cease praying for our brothers. It nourishes our hope and contributes to giving us a lofty conception of the omnipotence and infinite goodness of God as well as of the incomprehensible happiness of the saints whom he has called to the possession of the glory which is [p. 36] nothing less than the knowledge and very vision of God. Also, as it is this knowledge of God which constitutes the happiness of the saints, although not all enjoy it to the same degree, then to judge of God in the light of what is affirmed concerning participation in his divine attributes as he has deigned to reveal it to us on earth, I am not afraid to conjecture that throughout eternity, by an effect of his infinite goodness in regard to these souls who are so dear to him and without any new merit on their part, he will be continually elevating them in glory by manifesting more of himself to them, while still, among themselves, retaining them at the distance to which their various merits had assigned them when the sovereign Judge rewarded them according to his promise and in virtue of this promise it will always be true to say that *in domo Patris mei mansiones multae sunt*¹⁶³ (Jn. 14: 2).

Letter to the bishop of Ajaccio. Fr. Deplace does not know Italian, but Fr. Barrelle¹⁶⁴ would do his work well. He will not be free at the end of September. Fr. Pitron will write to him to propose this mission to him. It would be necessary for the ecclesiastical retreat to take place before mid-August.

Letter to Cardinal Fransoni concerning the Greek priest and Bishop de Janson.

July 7: Mass at Notre Dame du Mont on the occasion of the patronal feast. Letter from Fr. Courtès. He asks to go to Viviers, the bishop calling him there. He persuades himself that the bishop needs to be consoled over the annoyances that Fr. Bicheron gave him. In my opinion

¹⁶³ "In my Father's house there are many mansions."

¹⁶⁴ Joseph Barrelle, S.J., born at La Ciotat near Marseilles. Major Seminary at Aix in 1811-1814 and was, at the time, a member of the pious association founded by Father de Mazenod. In 1844, Fr. Barrelle was part of the community of the Jesuits of Marseilles where Fr. Léopold Pitron was superior.

there is no point in getting so upset about the ravings of that ill-natured babbler.¹⁶⁵ Fr. Courtès gives too much importance to his words and worries needlessly.

July 8: [p. 37] A memorandum of twenty pages which the good bishop of Nancy sent me to translate for him into Italian. It is addressed to Cardinal Frasoni and aims to show him that the Work of the Holy Childhood is not harmful to that of the Propagation of the Faith. I do not have the time to devote to such a lengthy task, having quite enough to do as it is, but not to distress my sainted friend I have proposed having the translation done by Fr. Rolleri.¹⁶⁶ He has not failed to include my name on the list of bishops whom he names as having authorized in their dioceses the Society for the Charitable Work of the Holy Childhood. I warned the bishop that I have erased my name: 1—because it is not correct to say that I have authorized what I have not authorized; 2—because, having consulted the very cardinal to whom the memorandum is addressed, and this cardinal having replied to me in his own name and in the name of the Pope that the Pope and his sacred congregation could not but recognize that the new Work would damage the old, it would be highly improper for me not to wait until the Pope and the cardinal had changed their minds before giving my support to what they regarded as harmful to the great work whose protection is their priority.

In the end I did not send off the letter to Fr. Cailhol copied out above. My heart as always prevails, in these sorts of matters, over my reason. It would mean breaking with a man whom I have constantly loved since his earliest youth and even after he was deserving of nothing but my disdain and indifference, after showing such ingratitude for my kindness and my benefactions. However, I had to reprimand him for his disgraceful conduct. I did this in the presence of Tempier and of Carbonnel.¹⁶⁷ I insisted on having some witnesses of our interview. He did not deny that he was harbouring a bitter resentment because I did not bring his brother into the city, and he went on from there to complain that for several years I had no longer had any confidence in him and that I demonstrated this to him on every occasion. [p. 38] Nor did he try to conceal the fact that his entire family also complained about me, apparently my thanks for serving as a father to their son, brother, cousin and relative; on this head, I learned that they had

¹⁶⁵ *Clabaudeur*.

¹⁶⁶ Etienne Antoni Rolleri (1814-1890), then director of the *Work for Italians* in Le Calvaire, Marseilles.

¹⁶⁷ Jean Joseph Carbonnel (1809-1870), secretary general of the bishop since 1841.

noticed all too clearly that my indifference, not to speak of my rudeness in their regard, etc. This undoubtedly relates to some visit that I did not make. In fact, every time that I have gone to see Mrs. Cailhol, her son appeared irritated by it, and even recently he discouraged me from going there, telling me that she was now bedridden. This will have coincided with the time I make my New Years day visits, which are often extended much earlier in the season. Even so, God knows it has never entered my mind to make the least impolite remark to a person whom I respect as much as Mrs. Caihol. I was reproached too for not having done for Alban what I had offered to do for Arsène Barbarin¹⁶⁸ his cousin, that is, they let slip that they wanted to get Alban into the secretariate so that Marc,¹⁶⁹ in retiring, might leave him the position of the secretary general. I must needs then agree to appear before the public as being at the beck of the Cailhol family. If I made some polite offers to Mr. and Mrs. Barbarin, is this not because of their close relationship with Cailhol? What other reason did I have for favoring Arsène? The truth is that I have always singled out for distinctive treatment all Cailhol's relatives out of friendship for him. But my benevolence to him should not go so far as to embrace his grudges, his antipathies, his passions and my adopting his ideas or his pretensions when they appear to me to be neither right nor reasonable. This is what shocks him and what, for several years, caused him to adopt an attitude towards me whose impropriety and ridiculousness he is the only one not to recognize. Be that as it may, he is profoundly wounded and he is not a man...¹⁷⁰

July 9:¹⁷¹ I went to pay a little visit out of friendship to the good bishop of Nancy. He is steadily getting worse, but, deceived by those around him, and despite ¹⁷² spitting mouthfuls of blood, being unable to keep down any nourishment, coughing like a man who has cavities in his lungs, growing ever weaker by the day and with his legs swollen up like barrels, he has no conception that he is so close to his end. This illusion is lamentable in a bishop. I therefore took advantage of the opportunity when I was alone with him to frankly tell him the truth. From the astonishment he displayed, I realized how needful my ministry of friendship was in his regard, so I was insistent especially when he admitted to me he had done nothing at all yet about making a

¹⁶⁸ Arsène de Barbarin (1812-1875). A native of Marseilles, he entered the Sulpicians and was superior of the Major Seminary of Montreal.

¹⁶⁹ Marc Caihol (1807-1860) was secretary general of the see at the beginning of the episcopacy of Bishop Eugene de Mazenod. He had to leave this office in 1841 because of illness.

¹⁷⁰ The page which follows has disappeared (pp. 39-40). Cailhol remained vicar general of Marseilles.

¹⁷¹ Rey II, pp. 185-186.

¹⁷² The Diary continues here on page 41, but Rey also copies the remainder, with some modifications.

will. So a bishop, who was in receipt of a private income of some eighty thousand francs, would be dying intestate, meaning that this immense fortune would fall into the hands of his only brother free of any obligation in favor of the holy bishop's pious causes or any other of his intentions. So I am very pleased I took it on myself to broach the question. It sadly cost me dearly to deprive a friend of some forty years of his illusion, but I saw it as a duty under the twofold aspect of my long friendship and of my character and his as bishops. My words were not unheard and the bishop told me he would come and see me to sort the matter out, one which, according to him, is very difficult to sort out. He asked me the name of my lawyer and did not conceal from me the fact that he would like to make bequests to his favorite charity the Holy Childhood and even something to what he called my missionaries. I expressed the desire that he does not overly delay putting order into his arrangements. It is hard to watch all the good that this good bishop might achieve with his large fortune suddenly drying up. If he hearkens to my advice, I really could be providing him with the means of continuing for yet a long time yet some part of the good that he has been doing. What is more, does he not have a nephew who is reliant on him to set him up in the world? However, he has not yet done anything for him and today he said to me: I really need to leave my nephew something to get married on, can I skip over a degree of relationship? Upon my affirmative response, he continued: I'll arrange this by getting my brother whom I...He was not able to complete his sentence.

[p. 42] Letter from Fr. Bellon. He is delighted with the little family in Lumières¹⁷³, it almost amounts to enthusiasm. He posed me some questions, to which I will reply very shortly.

July 10: Tempier writes and tells me about the death of the blessed Mother Abbess of the Poor Clares: *"for twenty years I have been directing this religious society,"* he tells me, *"and I must testify that I have never observed a failing in her, never a fault that a person would regard as venial. It is my belief that, if one wanted to institute a process to establish that she has practiced faith, hope and charity to a heroic degree, there would be no difficulty in arriving at a successful issue."* Indeed, she has always inspired admiration in me and I returned in affection the sincere devotedness which she had pledged to me. So I am counting very much on her intercession in heaven.

¹⁷³ Fr. Bellon, spiritual director of the oblates (scholastics), spent his vacation with them at N. D. de Lumières. By the 'little family of Lumières,' the Founder perhaps means to allude to the Juniorists.

Letter from the Marquis de Montgrand. It goes to show how right I was to ease the sorrow that he suffered in St. Menet.

Letter to Fr. Ricard.¹⁷⁴

July 11: [p. 44] Letter to Fr. Creuzat, parish priest of Mascara,¹⁷⁵ reply to an old letter from him in which he gave me some details about the parish, consisting at the time of only 600 Christians. I encourage him to use his time for the conversion of the Arabs, even if in the beginning he has to restrict himself to the children. It is unprecedented, I tell him, since the foundation of Christianity that the evangelical ministry remain silent where there is error and there are souls to be converted. I ordained Fr Creuzat to the priesthood in Nancy.¹⁷⁶

Letter to the prior of the Carmelites.

I find, on searching through my old papers, the copy of a letter which I had written in the name of my uncle to the archbishop of Paris in order to recommend Mr. Gustave de Laboulie¹⁷⁷ to him. I am going to transcribe it here so as, when need arises, to recall it to the former gentleman, who has not always shown himself grateful for all the favors that I did him in his youth: *Monsignor, I have known for a long time the fine principles of Mr. de Laboulie, our deputy, to whose family mine is bound by the ties of closest friendship, but the request which he has just made of me for a letter to procure him the advantage of approaching you proves to me how much value he attaches to the honoring of virtue and the desire he has to experience its salutary benefits. It gives me great pleasure, therefore, Your Grace, to recommend this good man to you, whose precocious talents have already been so helpful in our provinces on behalf of oppressed innocence and so formidable against injustice. You will always find him on the side of the interests of religion and truth in the Chamber, and I have no hesitation in forecasting that he will take his place in the first rank of the good deputies from whom France expects to receive support amid all her miseries. I am, etc. (July 12, 1834)*

¹⁷⁴ The Founder here copies this long letter to Fr. Ricard, which we are omitting. It is published in *Oblate Writings I*, 10, pp. 74-76.

¹⁷⁵ Mascara in Algeria.

¹⁷⁶ After his sojourn in Paris at the end of 1837, Bishop de Mazenod went to Nancy with Fr. Tempier. Cf. Rey I, pp. 743-744.

¹⁷⁷ Gustave de Laboulie (1800-1867) was deputy from 1833 to 1848. The archbishop of Paris in 1834 was H.L. de Qu  len.

I found too a quite curious note from the editor of the *Gazette du Midi* which relates to the period when Fr Jonjon¹⁷⁸ in his folly was writing article after article¹⁷⁹ in le *Sémaphore*.

July 11:¹⁸⁰ I wanted to go to Aygalades to see the bishop;¹⁸¹ I was detained. And behold today it was too late. Just when I was leaving to go to be beside the good bishop, Fr Sibour¹⁸² arrived to tell me that he just had taken a turn which had alarmed him and that he felt duty-bound to alert me of it. I left immediately, but, in the interval, the bishop had rendered his soul to God. I found him dead. He had gone out in his carriage, as was his custom, for a short drive; while returning, he was very short of breath and undoubtedly remembering what I had told him that in this type of illness a person lingered in a state of suffocation, he immediately called Fr. Boussinet¹⁸³ so as to go to confession; very soon after, he again passed out; someone revived him with ether, he then said to his brother: “I have seen the shadows of death.” Not being able to breathe anymore, he wanted someone to help him to get up on his armchair and, in this movement, he expired. I arrived at this juncture and I found no more than his corpse stretched out on his bed, where it had been placed as though he were sleeping.

[p. 47]¹⁸⁴ What more could I have done? I had made a start with a great blow of the hammer I was carrying yesterday. I was counting on pressing home my point by going there yesterday and today. God has arranged it differently, but I believe myself free from reproach. If I had done otherwise, I would not forgive myself for it. It must be said that the poor bishop took in very good part what I said to him the day before yesterday and that he truly made the resolution to put order into his affairs, he very warmly even showed me his affection, when I was leaving him, in taking my hand and pressing it over his heart, which comes back to the expression which he used the day before while dictating to Fr Jansen these words which he addressed to me: “*My best and old friend, I embrace you with all my heart, in which is concentrated the little strength that remains in me. Your old friend, Charles, bishop of Nancy.*” (This was very likely his last

¹⁷⁸ Jonjon: a word scratched out in the ms. Father Polydore Jonjon had founded the boarding school Menpenti.

¹⁷⁹ The following sheet has disappeared (pp. 45-46).

¹⁸⁰ Rey II, p. 186.

¹⁸¹ Bishop de Forbin-Janson.

¹⁸² Father Léon François Sibour, secretary general of the archbishopric of Aix, brother of Bishop M. D. Auguste Sibour, at the time bishop of Digne, later archbishop of Paris.

¹⁸³ This Father Boussinet at the time accompanied Bishop de Forbin-Janson. He was later general of the Carthusians. Cf. Rey II, p. 126.

¹⁸⁴ The manuscript of the *Diary* resumes here, p. 47.

signature, which I will keep in memory of our old friendship, which indeed goes back some forty years.)

July 12: I offered the Holy Sacrifice for my poor friend. Last evening already I had applied the indulgences of the rosary which we say as a family¹⁸⁵ for him and all the other indulgences which I may be able to earn during the rest of the month.

The Marquis de Janson did not want me to have the body of his brother carried to my cathedral, he prefers that we pay him the last respects at Aygalades. I accordingly gave the orders. I will officiate myself pontifically.

Letter to the bishop of Joppé, now of Nancy,¹⁸⁶ to inform him of the death of his predecessor. I would have liked the Marquis de Janson to have the heart of the bishop his brother taken and given it to the diocese of Nancy. I suggested it to him, but he was not of the same opinion giving the reason that he did not want the body of his brother to be mutilated, but more likely in order to free himself from the trouble this operation entails and perhaps from the expense which it occasions.

Letter from the bishop of Joppé. He asks me the nature of the illness of the bishop of Nancy. All the letters which he receives are reassuring, he would like to know where things stand so as to decide when to travel.

[p. 48] I returned to Aygalades to pray for some time beside the remains of my poor friend. Definitely not a line has been found concerning his arrangements. This dear bishop may well have been deluding himself about the gravity or otherwise of his illness, but it seems he did not have any idea that he might die of it. At the time he certainly knew he was ill, but it was his unshakeable conviction that he had a rheumatism in his bowels which was exerting some pressure on his chest which did not result in pain except through transference and in consequence he dismissed as being of no consequence the symptoms of spitting blood by the mouthful, not sleeping day or night, being unable to hold himself upright, being unable to raise himself from his chair without the help of two persons, the experience of great pains between his two

¹⁸⁵ "As a family" at the bishop's residence, that is, with his associates: Fathers Jeancard and Carbonnel, secretaries and the domestic servants.

¹⁸⁶ Bishop Alexis Basile Menjaud (1791-1861), administrator (1837-1844), bishop of Nancy from 1844 to 1859.

shoulders, being unable to breathe, to eat, to speak, and along with all this often experiencing cardiac pains. It is true that the doctors told him that there was not the least lesion in his chest and he believed it and his brother repeated it. The upshot is that he is dead without having received the sacraments, without having provided either for his own needs or for what his position required. What more did there have to be to get him to take some precautions, and should it have been necessary for me to come to awaken him from this inconceivable illusion so as to dictate a few lines and save leaving to the discretion of a layman like his brother the most cherished interests of his soul, and even the very existence of the charitable works which he had founded and which he ought to have foreseen must collapse without his powerful support. Even so, he had two days since I spoke so frankly to him, but undoubtedly he paid but scant attention to my words, in proof of which he said nothing about it to Father Bouissinet, to whom, for want of a notary, he could have dictated his wishes, which his heir would then have been obliged to respect at least in what would have directly concerned him. But no, nothing at all. So be it! I tried to provide for the repose of his soul, that is all that I could do. To this end I told the Marquis de Janson 1) that he should immediately have 500 Masses said, which should be distributed among the [p. 49] parishes of Marseilles; 2) that a similar number should be said at Nancy; 3) that independently of the funeral which would take place in Paris at Picpus,¹⁸⁷ there would have to be a service on the anniversary. Over the two first items, no difficulties were raised, as to the third I was asked whether everyone did it. I insisted 4) that it would be necessary to have a service in Villelaure¹⁸⁸ and a distribution of alms to the poor; 5) a service in Aygalades the day of removal, the body having to lie for a few days in the church; 6) at least one hundred francs for the poor of Aygalades and one hundred francs for the little community of the parish priest who stayed up for two nights with the body and who will be removing it. That is all I believed should be suggested and it was duly noted. Are not these wonderful legacies out of an estate of eighty thousand francs of private income left by a bishop? I am mistaken, the estate rises to one hundred thousand francs following the improvements which have been made in the domain of Rive Neuve.

¹⁸⁷ Cemetery of Picpus where the family tomb is located.

¹⁸⁸ Villelaure (Vanclose). The Forbin-Janson's were marquis of Villelaure, where they had a property.

Letter from Cardinal de Bonald to commend the archbishop of Sydney, Archbishop Polding,¹⁸⁹ to me. The events around the bishop of Nancy deprived me of the pleasure of seeing him and making his acquaintance.

July 13: I traveled to Aygalades where I had arranged to meet with all the people who were to assist with me and with the outlying parishes which had been convoked for the funeral. We were to begin at eight o'clock, but upon arrival what a let-down we were to have! Since two in the morning the good bishop's corpse had begun to decompose. Remaining in the room was now out of the question. The odor was intolerable. I went up, what a painful sight met my eyes. The stink signaled what was taking place beneath the clothes that were covering the body, but the figure, yesterday still so calm, so natural, was now a horror to behold. There was no room now for delay, we immediately had them fetch the leaden casket which was waiting at the church to place in it the body it had been our intention to leave open to view on the catafalque which I had had set up, and it was [p. 50] carefully sealed. This procedure occasioned a delay of more than two hours. If Mr. de Janson had not rejected the suggestion that I made to him on the evening of the death of his brother, to have it embalmed by the Ganal process, we would have spared ourselves all these distressing problems. The cortège left the mortuary and went directly to the church. I presided in cape and mitre, assisted by my two vicars general and by two canons deacon of honor, two other canons were also present. The parish priests of St. Louis, St. Joseph, St. Antoine, those from Les Crottes, Le Cannet, St. André, St. Henri with their curates formed the cortège together with the parish priest of Aygalades and his clergy. Messieurs de Janson and a few friends of the family followed the body, which was carried by eight men who had quite a problem in processing, so heavy was the weight, - it had been my intention to have it carried by the clergy, but the thing had become impossible. I sang pontifical Mass and we gave the five absolutions, after which we accompanied the body into the chapel where it had to be laid out until the day came for his brother and his nephew to accompany it to Paris, where Mr. de Janson claims that it was the deceased's intention to be interred in the tomb of their family at Picpus. That is another anomaly. Is not the place of a bishop beneath the altar in his cathedral?

¹⁸⁹ J.B. Polding, O.S.B. The archbishop of Lyon, from 1840 to 1870, was Cardinal Maurice de Bonald, fellow disciple of Eugene at the seminary of St. Sulpice.

July 14: Mass in the Jesuit church where were gathered together as many associates of the archconfraternity as this small chapel was able to hold. I began by giving the sacrament of Confirmation to a number of young men, and the entire congregation at my Mass received Communion. I withdrew to my residence so as to await the visit of Fr. Rosatini¹⁹⁰ who did not come. I learned that he was ensconced with those wretched women and declaring that he will find a way to force my hand to obtain for them the faculty of having Mass said in their residence. This lunatic also told Brother Euloge, director of the Christian Brothers, that he...¹⁹¹

July 15: Today, I fell back into the daily grind which was relieved only by the normal Monday morning duties, namely, the regular administration of the sacrament of Confirmation in the chapel of the episcopal palace.

Letter to Eugene Sala through the kindness of the Jesuit Father who is going to exercise curia duties in Constantine.

July 16: This morning I went to say my last farewells to my old friend Charles, bishop of Nancy. Accordingly, having departed at five o'clock in the morning on foot from my country residence,¹⁹² I directed my steps towards the church of Aygalades where the venerated remains of the holy prelate reposed. I offered the holy sacrifice in the presence of the coffin holding his body. The Marquis de Janson and his son, alerted of my arrival, came to join with me in this last religious duty which I came to render to their brother and uncle. Fr. Magnam, who was accompanying me, celebrated the Holy Mysteries after me. When his Mass was over, I put on the cape and we sang the absolution. After which I withdrew, never more to see this friend, schoolmate, confrere, this eventual colleague, be it not in blessed eternity where I hope his prayers will be assisting to bring me.

I then went on to the country residence of Mr. de Janson to take my leave of him and bid him a safe journey. I did not conceal from him what my friendship and sense of duty had

¹⁹⁰ Father Rosatini, Roman prelate. Fr. Rey (II, p. 192) writes that this prelate had "devoted himself as a zealous postulator for the causes of canonization of blessed Fourier (1565-1640, canonized in 1892) and of venerable de La Salle (1651-1719, beatified in 1888, canonized in 1900). Having stopped in Marseilles at a convent of so-called religious whom Bishop de Mazenod regarded as schismatics, the prelate seemed to defy the authority of the diocesan bishop."

¹⁹¹ The following sheet has disappeared (pp. 51-52)

¹⁹² Country house of St. Louis, summer house of the bishop.

inspired in me in regard to his brother two days before his death, without dissembling that he had agreed to come to see me in order to settle matters. In this way I discharged myself of the responsibility of having seen a bishop die without having received the sacraments and without having made arrangements suitable to his episcopal character and to his estate.

Before parting, Mr. de Janson pressed on me the reliquary cross which his brother wore, I accepted it as a souvenir and as a relic, because I am not lacking in crucifixes, be it those of a bishop or others. I already had five of the former. It would not be so easy for me to count the others, they are as numerous as they are heavy, but the all-good God knows full-well how to lighten their burden. It is only those of the heart whose wounds are never staunched. Cruel indeed are the men who make me carry them.

[p. 54] Letter from Fr. de Bussy. He excuses himself from coming to give us the pastoral retreat this year. He offers himself for the following year. Letter to this Father to accept his offer and bemoaning being forgotten this year. Letter to Fr. Maillard to accept Fr. Guillermet,¹⁹³ who will come to give the retreat in the place of Fr. de Bussy. I joke about the preference accorded to Lyons and, far from acknowledging the proud motto of *Prima Sedes Galliarum*,¹⁹⁴ I claim that all the rights of precedence are mine because, if our Phoenicians¹⁹⁵ had not already been converted to the faith when Saint Pothin disembarked on our shores, he would have stayed here, but already the friend of Jesus, our great Saint Lazarus,¹⁹⁶ had made his See amidst his people, etc.

July 17: Letter from Fr. Perron. He is still disgruntled in Aix. He would like me to change him from the house. Letter from my mother. My delay in going to see my sister is inexplicable.

¹⁹³ Jesuit Fathers.

¹⁹⁴ "First (episcopal) seat of the Gauls." In fact, the archbishop of Lyon bears the title of *Primate of the Gauls*.

¹⁹⁵ Phocée (Phokaia in Greek, today Foça), an ancient city in Asia Minor. The Phoenicians founded Marseilles in the sixth century B.C.

¹⁹⁶ Saint Pothin, bishop, martyr in Lyon in 177. He came from Asia Minor. Bishop de Mazenod was always convinced that Saint Lazarus had been the first bishop of Marseilles.

Visit from the school principal.¹⁹⁷ I expressed myself frankly about his school. There are many things he is obliged to agree with. Visit from the parish priest of Mazargues.¹⁹⁸ He has been invited to dine at the Violettes by Reverend Rosatini, who does the honors in that house.

Visit from Messieurs Olivieri, Augier and Baudouin to bring me some new complaints about Fr Bérengier,¹⁹⁹ who is plotting to defeat the proposal for the sale of the houses which have been acquired in his name with these gentlemen's money. The deceit of this priest is becoming clearer and clearer. I could not watch over him too closely and be too wary of him. One could write a book about his conduct, over and above the gross misdeeds which I have pardoned and concealed out of a concern that is wholly paternal.²⁰⁰

July 18: Journey to Aix to visit my poor sister. Visit to the bishop of Fréjus²⁰¹ who is taking the waters there.

Mass at my home²⁰² to satisfy the devotion of my sister who has not had the good fortune of hearing it since my last journey.

Visit to Mr. Poulle, first president, whom I did not find in. Visit to the d'Oppède's²⁰³ acting as though Sextus had given us nothing to complain about.

Return to my country residence where I found a letter from the archbishop.²⁰⁴

July 22:²⁰⁵ Already this rascally fellow has apostasized.²⁰⁶ The fact is we have never been happy with this man, who should not have been judged to be any different from his family, drained and compromised in honor and manners alike. He is one of those men who do not deceive you for long, but one has become involved, one hopes too for a change to come about by

¹⁹⁷ The French term *proviseur*.

¹⁹⁸ Pierre Joseph Carbonel (1790-1864).

¹⁹⁹ Abbé Casimir Bérengier (1810-1878) was at the time chaplain of the *Work for Youth*, appointed by Father Allemand; Messrs. Olivieri, Augier and Baudouin were its lay directors.

²⁰⁰ Nevertheless, the Founder will soon write a few pages about the misconduct of Father Bérengier. *V. infra*, July 28.

²⁰¹ Bishop L.C. Michel.

²⁰² "At my home": at the home of his mother in Aix where the Boisgelin lived.

²⁰³ Family friendly to the Mazenod's. In 1837, someone had suggested to Mr. d'Oppède that he have his daughter marry Louis de Boisgelin. Cf. *Oblate Writings I*, 18.

²⁰⁴ The following sheet has disappeared (pp. 55-56).

²⁰⁵ Ms. Yenveux VIII, pp. 263-264.

²⁰⁶ Refers to Fr. L.E.F. Carles, then at Vico.

the grace of God, the good example of others and remorse of conscience. But one is deluding oneself. This poor man should not have been ordained a priest. The repugnance aroused by his misconduct should have called a halt. It is better to make a break on the early side, but one is always fearful of snuffing out the smoldering wick and so one paves the way for tardy and very bitter regrets. It has not been proven to me that this wretch did not give his consent to undergo, precisely as such,²⁰⁷ the trials of the novitiate and of the period of oblation to reach the priesthood only then to rudely make off. His letter is unworthy and admits of all kinds of conjecture. I have written to him.²⁰⁸

An insolent letter from a M. Fantin who would have it that I am responsible for the death of the mare which he purchased from me.

Letter from Fr. Bellon to denounce the appalling misconduct of the priest Margaillan.²⁰⁹ This is only a *confirmatur* of what I was already very well aware of. I have left it to Fr. Tempier to mete out justice to this unworthy person. He has denied everything. The doubt only remains.

Visit by Reverend Camatte,²¹⁰ rector of Rouet, who reminded me of the declaration which was made to him by an eye witness of the Violettes' improprieties;²¹¹ these are things which it is not possible to put into writing, but which it is necessary nevertheless to remember.

Letter to Fr. Semeria about the sad affair regarding Carles. I am authorizing him to combine the missions of the diocese of Vintimille, provided the bishop of Ajaccio is not opposed to it.

Letter to Fr. Aubert. For a second time I give him the responsibility of speaking directly to the central council of the Propagation of the Faith so as to claim the allowance meant for Penzance.

July 26: [p. 57] Mass with the Ladies of St. Charles for their feast day of Saint Anne.

²⁰⁷ Ms: 'tellement quellement'.

²⁰⁸ This letter of July 22 is published in *Oblate Writings* 10, pp. 76-7.

²⁰⁹ There were, at the time, three priests of this name in Marseilles.

²¹⁰ François Camatte (1800-1859).

²¹¹ See *supra*, July 14 and 17.

Attendance at Vespers and at the sermon at the Discalced Carmelites so as to deposit my alms there. I gave Benediction.

Council of the Congregation so as to give a ruling on Fr. Carles' request. The Council was composed of Fathers Tempier, Martin, Mille and Bise. They had not a moment's hesitation in recognizing: 1) that Fr. Carles does not have any legitimate motive for requesting a dispensation from his vows; 2) that articles 6, 7, 8 and 10 of chapter 3, part three of the Constitutions being applicable to him, he must be immediately dismissed from the Society. As a consequence of this decision, I forthwith dispensed him from his vows, leaving it to God to judge the man who had drawn down this sentence on himself.

July 27: *Requiem* High Mass, customary anniversary.²¹² Letter to Cardinal Patrizi²¹³ concerning the matter of Sister Marie du Bon Pasteur. I tell him how this matter stands. The religious would consent, in my opinion, to dispense with the commendations that are her due, but her council and I insist that matters be settled in such a manner that she will never be called again into question. Mr. Teyssier, solicitor, to whom the *Dames d'Angers* had spoken, agreed that this was how it had to be done.

Letter from Fr. Semeria to keep me up-to-date about the Carles affair. Although a little ashamed of his action, he is far from being in the frame of mind he should be in. Yesterday's sentence was a good day's work.

July 28: Attendance at Vespers and at the sermon at the Youth Work. I gave benediction. Then I visited the institute²¹⁴ and spoke with its welfare in mind, that is, I established the principles of subordination that they must follow in regard to legitimate authority. Seeing these good fellows close-up, it does not surprise me that they had been taken in for such a long time by their illusion. Most of them are simple and well-intentioned men whom a fanatic was easily able to enthuse. The one responsible, as he said himself in my presence before them all, is the director for stringing these good people along in the false opinion it pleased him to have of himself. The

²¹² Anniversary of those who died in the July Revolution, 1830.

²¹³ Constantino Patrizi, then Cardinal Vicar.

²¹⁴ The institute, that is, the lay administrators of the *Work* of Mr. Allemand. Concerning this matter of Reverend Béranger and some problems at the *Work for Youth*, cf. Y.B., *L'affiliation aux Oblats de l'institut de l'oeuvre de la Jeunesse dite de m. Allemand à Marseilles (1857-1862)*, in *Etudes oblats*, t. 22 (1963), pp. 145-168.

three who came back first, if one makes an exception of Cournan, are those who at bottom had the more good sense but, even so, they too had shared in the commonly held delusion. I cannot put down in writing all that lies behind this affair, there is no chance I am going to forget it. I must say only that all these men, who make up what is called the institute, were unaware of certain very grave disorders which with God's grace we were able to suppress, they simply fell into the absurd foolishness of believing that their director was in communication with the Holy Virgin by means of what were called 'angels'. These angels were a certain number of young people who were mesmerized, who spoke and pronounced oracles that were revered as being the voice of God, it going of course without saying that [p. 58] God and especially the Blessed Virgin, who was always brought in order to keep their distance from the bishop and to conceal from him all these wonders which culminated in the devil's work and which has been practiced since the time of the Gnostics²¹⁵ until our time. Fortunately, it was a very small number, but they had all fallen into the trap of illuminism and believed in the 'angels' as in an incontestable truth. This error has been dispelled. The more enlightened spirits, rid of the exaggeratedly blind obedience which had been preached to them and which they had observed religiously, walked on a straighter path, and the good works will go ahead with more wisdom and without disorder.

Even so, I cannot hide from myself the fact that there remains an ambiguity about the conduct of the director, he is not wholly sincere. He is sorry to lose this absolute control which made him the master of everybody's will. One cannot begin to imagine to what an extent he had been able to inspire a blind fanaticism among these good people and, by means of them, in all the youth. The Father was the saint, the sage, the perfect one par excellence, he called himself the eldest son of the Blessed Virgin, she showed herself visibly in his heart to the angels whom she had given to him as an escort, she it was who inspired them, this was an accepted and undisputed truth in the entire Work, woe to anyone who dared to entertain the bare thought of casting her in doubt. He had only to stare at these angels for them to fall into ecstasy. He breathed on their faces sometimes after saying Mass. This was a new type of profanation which worked perfectly. That was when these young angels, who were anything but celestial in the wholly carnal behavior in which they indulged by supernatural inspiration, saw all these wonders, that is, the Blessed Virgin in the heart of the Father director and the one who was called our Father had to

²¹⁵ In the course of the first Christian centuries, the Gnostics claimed to have a complete and transcendent knowledge of the nature and the attributes of God.

be loved and in some manner adored by all. The members of the institute were bidden to extol his lofty virtues, his perfection, his excellence. One appeared before him only in an attitude of the most profound respect, it was not enough to speak to him on one's knees, to kiss his hand, one prostrated oneself face to the ground and considered oneself fortunate to kiss his feet. He for his part used to kiss the youngsters on their faces [...],²¹⁶ and all this by the order of the Blessed Virgin and with all the innocence in the world. He used to say Mass in spite of this; only sometimes in the middle of the Sacrifice, he turned towards his angels and displayed some anxiety at not being sufficiently holy; but the angels immediately to reassure him [...]; what could be wrong in what was inspired by the good Mother to mend the bonds of charity?

[p. 59] This is only a poor summary of everything it fell to me to discover. In this deplorable state of affairs, I had to use much prudence to dampen the explosive reaction such a dreadful scandal might have led to! I used good Father Barthès²¹⁷ to help me in the means which I wanted to use in order to make everything turn out well without shock and without publicity. I assigned him to hear the confessions of all the victims of the brutality of the wayward director, and for my part I undertook the direction of this wretch. It wasn't without difficulty that I was able to make him understand the enormity of his conduct. He fell back on the purity of his intentions and the delusion he was living under, deceived, he said, by an undoubtedly diabolical but evidently supernatural intervention since the crucifix which he used in his proceedings shed blood from the feet, hands and side, pure blood which he had collected himself and wiped with a linen. It appears that others besides him had seen this marvel many times repeated. I succeeded in putting right everything that was wrong in all this illuminism. An astonishing thing! None of these abused angels was guilty of any indiscretion. Only five members of the institute have a thorough knowledge all these base acts, but they have a very good spirit and have so much at heart the good of the Work to which they have in a manner consecrated their lives, that they had only one way of preventing all these disorders returning, and work powerfully with me to remedy them. But one must not be blind to the fact that they have been the object of a veritable persecution on the part of the director who has stirred up all sorts of conflicts for them within the institute, resentful of them continuing to be in touch with me and keeping me informed of his

²¹⁶ We are not transcribing some phrases used in the manuscript in view of the crudity of the descriptions of the acts of pedophilia.

²¹⁷ A Jesuit of the community in Marseilles.

every move. The director's foolish behavior has resulted in mutual explanations as well as in my presence which have definitely not shown the director in a good light, but have in a banal way unmasked and convicted him of duplicity and bad faith. They went so far as saying to his face in front of me that it cost him nothing to tell lies and those who made the allegation against him provided indisputable proofs of it as well as of a certain ill-will towards me which came through on every occasion, and which revolted them all the more since they knew full well all that their director owed me, and how much I had been more than a father to him. All these things taken together have totally destroyed, I will not say only all trust, but even the hope that this man might be capable of achieving anything good in the Work. These gentlemen are also pestering me (so to speak) for me to rid them of so contemptible an object. [p. 60] In their eyes the reasons which they give me are only too valid, and, in the depth of my soul, I think as they do, brought to this conviction by a mass of detail that I cannot set out here. But I am still held back by consideration of the effect which a resolution of this type would have on the public, by the fear especially that all these abused angels would end up breaking silence and making public base acts which, given the position of this director, to whom so many families had entrusted their children, would cause general alarm and would carry the scandal to its highest pitch among all the inhabitants of our city and beyond. I began by demanding that he put order into the finances. At the height of his power, he was taking it in with both hands. Two of the men who got in touch with me had handed over more than fifty thousand francs each, and one of them was not entitled in conscience to do this by reason of his position. No matter, 'anything goes' for this lax casuist.

The other, in addition to the 50,000 francs, provided him with another thousand francs a month for the upkeep of his household. It is not difficult with such resources to act the generous person and to surround one's table with devoted men who draw their sustenance from him! All these amounts and still others were in his hands without any guarantee. I demanded that he divest himself of it, that is, that he sell to ten of the men who had provided such an amount of money the property on which the Work is situated in which he had sunk this treasure building colonnades, beautiful apartments, a museum, etc. As for himself, he had been careful to keep aloof and he is still owed 3500 francs which he claims he provided from his own funds or those of his family. Whatever this transaction may cost, it is a big gain for those who support the Work, since they are securing for it the ownership of the building which it occupies, because these excellent young people are so generous as not to demand for themselves the least part of

the considerable sums that they have provided and are not afraid to come forward again to meet the new expenses which must be incurred, were this only the five or six thousand francs for registration, etc.

This then is one of the most delicate matters of my episcopacy, which I have had the good fortune, thanks be to God, of leading in a good direction up to the present. It remains to be seen what decision I must come to later with regard to the director, whom I have been able to cover under my pastoral cloak, but who has not proved able to win either my esteem or my affection by his dubious and very reprehensible conduct, even though, in his regard, I have exceeded the bounds of clemency and more than paternal goodwill. God will help me, he it is I invoke.

August 1844

August 3: [p. 61] Letter to Mme Desportes, superior of the Ladies of the Sacred Heart, over their business with the committee of education. Letter from an anonymous person who asks me to remove the parish priest of Auriol because he is annoying everyone. Letter from Cardinal Frasoni about the Greek priest. He agrees that it is not appropriate to send him to Mont Liban because they only speak Arabic and he knows only Greek. The cardinal would like me to take delivery from him of certain papers of which he is the carrier. He offers to provide him some assistance so as to help me establish a residence for him in Marseilles. Letter to Father Bellon; reply to several questions. Letter to Fr. Rey;²¹⁸ reply to his undated one. Letter to Fr. Vincens, introducing young Pompei.

August 4: Letter to the archbishop of Besançon²¹⁹ to acquaint him with Rosatini. Letter from the bishop of Nancy. It seems to be all too true that his predecessor had not made any will. None was found in his papers which were in other respects in order. I still find it hard to accept, it is so unbelievable and inexcusable.

Letter from Fr. Vincens. He has not received mine entrusted to an unreliable carrier. He received six students from Lumières, without counting Brother Rey who will arrive in a few days' time.²²⁰ Brother Piot²²¹ was made sub-deacon, Brother Palle²²² was not ordained for lack of dimissorial letters.

Letter from Fr. Martin. Brother Bayeul²²³ returns to the fray to ask permission to go and see his family in St-Omer. This itch is bad. There is absolutely no reason to give consent to it.

Letter from Fr. Perron. All is well. He appears pleased with his panegyric of Saint Liguori. He seems full of courage and good will.

²¹⁸ J.J. Denis Rey.

²¹⁹ J. M. A. Césaire Mathieu, archbishop of Besançon from 1834 to 1875.

²²⁰ Fr. Vincens did not keep the register of those entering the novitiate very faithfully. Nevertheless, there appear the names of at least seven or even eight youths who took the habit on August 14, 1844. If we exclude Paul Marie Pompei, who arrived directly from Corsica, and A. Rey, we have the names of six Juniorists from Lumières: Isidore Poncet, Théodore Bourgeois, A. François Muraglia, Théo Tassis. H. Auguste Charpenay and F. J. Charles Pandosy. These two latter and A. Rey were the only ones to pronounce their vows on August 15, 1845.

²²¹ Jules Piot, born in 1821, oblation in 1842, priest on September 20, 1845, left in 1864.

²²² Pierre I. E.C. Palle, born in 1821, oblation in 1843, priest on December 20, 1845, left in 1853.

²²³ This name does not appear in the register for the taking of the habit. The Founder names him at least twice and writes: *Bayer* and *Bayeux*. In a letter of October 15, 1844, Fr. Martin clearly writes: *Bayeul*.

Letter from Mme Gavauden, religious of the Sacred Heart. She expresses her gratitude to me for my letter of yesterday. Mme Desportes was briefly in Aix.

Letter from Fr. Mille. He has arrived at Viviers going by way of Lumières. He was very edified by that community. Fr. Ricard accompanied him to Avignon. They have been to see the archbishop who showed himself very zealous for our work and very thankful for my courtesies. In Viviers, he found the bishop in bed. He is better although quite fatigued, more perhaps because of the unworthy behavior of his former vicar general than from the stress of work.

August 5: Confirmation in my chapel of the children of la Bienfaisance.²²⁴ Arrival of Fr. Gosselin,²²⁵ who will be spending a few days with me. Letters.

August 6: Confirmation in St. Charles *extra-muros*. Another concession to the parish priests who could not come to an agreement among themselves that would free me from going like this from parish to parish at their good pleasure and convenience.

August 7: [p. 65] Letter from Fr. Mille who is now in Viviers. Tempier passed through today with Fr. Nicolas to go to Viviers by way of Lumières. In Viviers he will deal with the matter of La Blachère.²²⁶ From there he will go to l'Osier after looking briefly in Orange into the affairs of Fr. Nicolas.

Letter from Fr. Semeria. This good father is desolate about the defection of Carles. This unfortunate priest arrived in Marseilles on the same boat as Fr. Nicolas.

August 8: Letter to Fr. Guigues, long and detailed about all our business. Letter to Fr. Honorat, enclosed in that of Fr. Guigues. While very happy with Fr. Baudrand turning over a new leaf,²²⁷ I am still awaiting the proof of his repentance.

²²⁴ 'Oeuvre de la Bienfaisance'.

²²⁵ J.E. Auguste Gosselin, Sulpician, who had been co-disciple with Eugene at the seminary of Paris. Mr. Gosselin wrote the biography of Mr. Emery.

²²⁶ Sanctuary of Notre Dame de Bon Secours.

²²⁷ Word scratched out in the ms. It certainly refers to Fr. Baudrand. Concerning this man, the Founder wrote to Bishop Bourget on February 15, 1844: "Only the desire you expressed to retain him prevented me from insisting on his being sent back to Europe." (Cf. *Oblate Writings I,1*, p. 78). The letters to Fathers Guigues and Honorat of August 8 have not been found.

Letter to the bishop of Castra, coadjutor of Kingston. It should be copied, but my courage fails me.²²⁸

August 24:²²⁹ [Letter to Cardinal Ostini] the first draft of which was a still firmer assertion of episcopal dignity which His Eminence fails to hold in appropriate esteem. I still say enough though to make him sorry for his lack of discretion in accepting Rosatini's calumnies and for seeing fit to admonish me unheard.²³⁰

Letter to this same cardinal on a quite different note. The former was official and was the response of bishop to cardinal; the latter recalls happier memories and leaves no scope for rancor.

August 25:²³¹ Letter to the Pope in Italian. This is again over the Rosatini affair.²³²

[Undated]:²³³ [p. 65] of the land which we need for building a house next to the sanctuary which our Fathers will be assigned to serve.

Letter from the bishop of Viviers. He asks me the favor of giving him one of our Fathers so that he does not remain isolated from the Congregation.

Letter from Fr. Dassy. He is working assiduously on his Lenten sermons, but has still composed only seven of them. At most he will be able to complete three more between now and

²²⁸ The letter of August 8 to Bishop Patrice Phelan has been copied in the *Diary* by another hand. We are omitting it here; it is published in *Oblate Writings I, I*, pp. 10-101. The following sheet is missing in the ms. (pp. 63-64).

²²⁹ Rey II, p. 192.

²³⁰ We saw further above that Bishop de Mazenod was displeased with the behavior of this prelate during his visit to Marseilles. He had to make him aware of it. Fr. Rey writes that the exaggerated reports of the latter, "not to call them lies, to the Cardinal Prefect of the Congregation of Bishops and Regulars, elicited a letter from Cardinal Ostini which Bishop de Mazenod called *inconceivable*. He received it on August 14." Bishop de Mazenod must not have been personally acquainted with Cardinal Pietro Ostini (†1849), he does not name him in his *Diary* and his letters of 1825-1826, 1832, 1833; he will meet him in 1845. Cf. *Oblate Writings I, 17*. We have these two letters: that of the 23rd in Latin and that of the 24th in French. Cf. *Registre des lettres administratives de l'évêque de Marseilles*, Vol. V, p. 30.

²³¹ Rey II, p. 192.

²³² We conserve two letters (in Italian) to the Pope about this matter: August 16 and August 25. Cf. *Reg. des lettres adm. de l'évêque de Marseilles*, vol. V, pp. 27 and 32.

²³³ Here a sheet has disappeared (pp. 63-64). It must have referred to the Rosatini affair. Page 64 is the beginning of his reflections, following a letter from Fr. Tempier, about the sanctuary of Notre Dame de Bon Secours, which Bishop Guibert offered to the Oblates.

the onset of winter. It will therefore be necessary to postpone for another year the station which I wanted to have him preach in Marseilles.

Letter from Brother A. Gaudet. He took the opportunity of a misunderstanding to express his good sentiments.

August 28: Arrival of Brother Gondrand²³⁴ who was allowed to come from Lumières, I am not too clear why. This Brother never ceases to be amazed when he is criticized for not being as exemplary as he should be. He insists he is beyond reproach and he cannot imagine that anyone could write that he would be happier with him if he were to draw less attention to himself around the place. It is true that Fr. Bellon praised him to me and had assigned him to give the conference on philosophy to his fellow students.

Letter from Fr. Moreau. He makes strenuous appeals for Fathers Lagier and Nicolas.²³⁵
Letter from Fr. Bellon. He is back at Lumières from his journey into the *Basse-Alpes* which did not produce the effect that he had anticipated.

Letter from Fr. Ricard. Details about the attendance at the sanctuary of Notre-Dame in August. The *juniores* are down to ten. Brother Lecque,²³⁶ long gone to go to see his family, has still not returned; he has not been in communication. He²³⁷ is still asking to be released from the burden of the office of superior. He names the missions which are requested of him: Saignon or Laignon, a district of 1,200 souls, Mirabeau, between 900 to 1,000, Entrechaux, approximately 1,000, Sarrians, 3,000, Les Abeilles and Lamotte,²³⁸ two small parishes for which Fr. Françon²³⁹ would suffice.

Letter to Monsieur Jacquemet, vicar general of Paris, to ask him how Fr. Féraud, whom he had said in a letter to Reverend Tempier was under interdict *a sacris* in the diocese of Paris, turns up in Marseilles with a certificate from the promoter which indicates the contrary. I have a word with him about Rosatini, who should be in Paris.

²³⁴ Ferdinand Charles Gondrand, born in 1824, oblation in 1843, priest on October 3, 1847, left in 1861.

²³⁵ Both of them professors at the Major Seminary of Ajaccio, come on vacation.

²³⁶ Louis-Claude Lecque, Coadjutor Brother, born in 1820, oblation in 1844, left in 1845.

²³⁷ Fr. Ricard.

²³⁸ This refers to Saignon and other places in le Vaucluse, diocese of Avignon.

²³⁹ Jean J.M. Françon (1807-1888), priest in 1832, oblation in 1840, resident in N. D. de Lumières from 1840 to 1847.

August 29: Letter from Father de Foresta.²⁴⁰ He asks for help from me in a gracious manner, but he should understand that I am not able to do anything for him.

Letter from Reverend Martin, former vicar general of Cahors. He asks me to obtain a Lenten station for him.

[p. 66] Letter to the bishop of Viviers. Among other matters, advice about his health, condolences on the betrayal of this wretched Bicheron. My predicament over obtaining a companion for him, for which I give him good reasons. I will, nevertheless, do what I can, etc.

Letter to Mr. Carles. He was ordained in virtue of a letter from the bishop of Nice. He, therefore, still belongs to the diocese of Nice and he has never been incardinated into that of Marseilles. According to canonical regulations, if he has been ordained *virtute mensae communis*, a patrimony is to be established in accordance with the rate in his diocese.

Letter to Fr. Moreau about his journey from Rome. I inform him of various departures: Carles, Reinaud, Roux.

Letter to Eugene de Boisgelin concerning family matters.

August 30: Mass for my mother on the occasion of her feast day. Letter from Eugene; reply to mine. Another letter from me to the same. Letter to Fr. Ricard. Guidance for his community.

August 31: Letter to Fr. Bellon, only concerning guidance for his assignment. Letter from Mr. Gosselin, written from Nice where he arrived safely.

²⁴⁰ The Forestas were an important family of Marseilles. This priest probably worked in Paris.

September 1844

September 1st: Pontifical Mass. Solemnity of Saint Lazarus.

Henri Gaultier passed by. Letter from his brother.²⁴¹

Contribution of five hundred francs for the budding Work for Catholic Commerce in Oceania and elsewhere.

September 2: Meeting at the bishopric of the principal Catholic merchants to hear the conferences given by Mr. Maziou, which have attracted everyone's interest. These gentlemen have taken the matter to heart and will take up this great affair with the considerable zeal.

It was claimed I had never officiated pontifically on the day of the feast of Saint Lazarus. This would have been a grave shortcoming on my part, but I am not guilty of it. Besides, this would be no reason for keeping on falling short of my duty to the holy patron of my diocese. I find in my notes as follows. Last year I was at N.-D. de Lumières. A good reason for not officiating in Marseilles! The preceding year I cannot find any record. In 1841, I was in the middle of a pastoral visitation. No record at all for 1840. In 1839, a precise note in these words: "6th, Pontifical Mass. General procession." In 1838, September 2: "pontifical office in the cathedral for the solemnity of Saint Lazarus. In the evening, I again officiated pontifically at Vespers, but I did not join in the procession. I gave Benediction." In 1837: "On leaving the seminary to go to the Bishop's residence and from there to the cathedral to carry out the pontifical office, etc."²⁴²

September 15:²⁴³ Letter from Father²⁴⁴...nothing is as delightful as the correspondence with our good Fathers of l'Osier. One must always make haste to reply by the next post and, what is more, one must always go along with what they want. Everything must yield to their

²⁴¹ Henri Gaultier, brother of Emmanuel Gaultier, physician, whom Eugene had known at the time of his trip to Paris in 1805.

²⁴² End of the notebook manuscript.

²⁴³ Ms. Yenneux VII, p. 20.

²⁴⁴ The name is omitted by Yenneux. The superior and master of novices was Fr. Ambroise Vincens; Fr. Santoni was his socius; Fr. Dassy and others were missionaries.

machinations, as if every house did not have rights of its own or, if you prefer, its own case to argue.

September 21:²⁴⁵ Devotion grows each year in Lumières, in piety and in order. He²⁴⁶ finds that many things could be done differently in the two administrations, that is, that of the house and that of the Oblates. This constantly paternal regime has its drawbacks indeed and it is not given to everyone to always be unremittingly kind. He is right, I had written in this sense. The entire letter of Fr. Magnan is wise. He finds the oblates are full of joy, perhaps too much so. This confirms my observations, although I have only seen them in passing. He is afraid that they may be neglected in relation to literature. He would like to oblige the priests, every two weeks, to write a part of a sermon and read it in a group meeting, otherwise, he says, laziness will set in. Have not I said and written so often enough! In general, the superiors are not men sufficiently devoted to study to perceive the importance, etc.; again its true, but where to get them?

September 22:²⁴⁷ The superior must, during the missions, name an admonitor for himself. I wrote a letter reaffirming some recommendations about the outside ceremonies in the missions. We must maintain those are customary to us.

September 25:²⁴⁸ Letter from the apostolic nuncio.²⁴⁹ He is sending me, under his cachet, a letter which Cardinal Ostini has written me by order of the Pope to retract what they had granted Rosatini under false pretences. The cardinal then writes me a very friendly handwritten letter in reply to the one that I had written to him at the same time that I was energetically rebuffing, in my official letter, the impropriety of his reprimand. The Pope ordered that the permission of the privileged altar be withdrawn from Rosatini and indicated to him by the nuncio that he was not to stop in Marseilles.

²⁴⁵ Ms. Yenveux, VIII, p. 162.

²⁴⁶ Fr. Magnan. His name appears further on.

²⁴⁷ Yenveux, *imprimé* I, pp. 114 and 188.

²⁴⁸ Rey II, p. 192-193.

²⁴⁹ Raphaël Fornari, archbishop of Nicea.

September 27:²⁵⁰ Letter from Fr. Santoni, it is one of the most consoling that I have ever received. There is not one of his novices who does not give him the greatest satisfaction. They are very fervent. Never, perhaps, has the novitiate been so universally perfect. He cites me some remarkable examples, including a truly heroic one of Brother Tassis.²⁵¹

²⁵⁰ Ms. Yenneux VIII, p. 81.

²⁵¹ We have seen further above that this Bro. Tassis, who took the habit on August 14, 1844, withdrew during the Novitiate.

October 1844

October 3:²⁵² Is it a warning, is it a reproach that the Lord is giving me today? I have just learned that a priest of my diocese is behaving badly, from which I conclude that I must, more than ever, insist that the priests live in community. This one went wrong only gradually.

Is it a fault in me that I reneged in the face of the admittedly well-nigh insurmountable obstacles that are opposed from every corner to the resolution that I had taken to oblige my priests to live in community? This example will provide me with yet another argument, when finally I break down all the obstacles each of them is continually erecting to the execution of a plan which was springs from wholly supernatural motives for the honor of the Church and the preservation of the clergy. If I had been helped a little, I would have achieved more results than I have been able to obtain. Did they not say I was the only one to insist on this measure, and that I would be well-advised to give it up!²⁵³

October 17:²⁵⁴ The twenty oblates who are coming to study at the major seminary were presented to me today. It was a wonderful sight. Ah! If they are such as they should be, what a hope for the Congregation! In addition to these twenty here present, we are counting as well on four in Lumières, two more in l'Osier and two in Canada, a total of twenty-eight. It is a little army which may, in due course, give good service to the Church and the Congregation.

²⁵² Rambert II, p. 660.

²⁵³ Bishop de Mazenod worked until his death, but without much success, for the establishment of common life for the parish priests and curates. This was recommended to the provincial council of Aix in 1852 and accepted by the Synod of Marseilles in 1857.

²⁵⁴ Ms. Yenneux VIII, p. 146.

November 1844

November 1st:²⁵⁵ Assisted at the Mass celebrated by the local superior²⁵⁶ at the major seminary. The numerous congregation assisting then all renewed their vows in my presence before the Blessed Sacrament exposed, after a short allocution which I addressed to them. I gave Benediction, not only to the community but to all the seminarians as well who had come into the chapel for that purpose. The oblates then followed me into the chapel of the Blessed Virgin, where, according to custom, we recited the *Sub tuum* and the litanies of the saints.

November 16:²⁵⁷ Letter from Fr. Courtès. He gives me very bad news about his Bargemon mission.²⁵⁸ Never anything more hopeless. One might conclude that poor Courtès is unlucky when it comes to missions. However, that is to lose courage too quickly. Is there ever a mission where one does not see the return to God of those who seemed the most estranged at the beginning? One must not, therefore, appear to be beaten nor ready to abandon the battlefield. If one lets oneself be demoralized, one will not raise the morale of the men who are coming under attack. Unfortunately, Fr. Martin,²⁵⁹ his companion, is not the man to relieve the wilting courage of others. He is himself very impressionable. That leaves Fr. Rouvière, who lacks credibility in the mind of his two companions. It is therefore necessary to surrender this work purely and simply into the God's custody. Let us wait with patience and resignation.

November 17:²⁶⁰ It is still a great loss, although he²⁶¹ had retired, but the example of his virtues, his good spirit, his attachment to me make me miss him very much. With him go the remains of our old traditions.

November 30:²⁶² Letter from the prefect informing me of the arrival on the morrow of the Prince de Joinville,²⁶³ of the Duke and Duchess d'Aumale.²⁶⁴ It indicates a *rendez-vous* at

²⁵⁵ Ms. Yenveux VIII, p. 101.

²⁵⁶ Fr. Tempier.

²⁵⁷ Ms. Yenveux, imprimé I, p. 214.

²⁵⁸ Bargemon (Var).

²⁵⁹ Joseph A.M. Martin (1803-1900), oblation in 1823, priest in 1826.

²⁶⁰ Rey II, p. 187.

²⁶¹ Death of Father Aimé François Matassy (1763-1844), a former Minim.

²⁶² Rambert II, p. 195.

Canebière for all the authorities, who will accompany the princes from there to their town mansion to be presented. I will take care to steer clear of this invitation; it is all very well for functionaries to be part of the retinue; the bishop does not put himself in that category. I will go and await their Royal Highnesses at the town mansion, this is all that I am called to do; I will not be doing anything else.

²⁶³ François d'Orléans (1818-1900), third son of King Louis Philippe.

²⁶⁴ Henri d'Orléans (1822-1897), fourth son of king Louis Philippe. On November 25, or five days later, in Naples, the Duke d'Aumale married Marie Caroline of the Two Sicilies or of Salerno; she was of the royal family of Naples, the Bourbons.

December 1844

December 6:²⁶⁵ Presentation to the princes. I was admitted first. If this order of precedence were followed at banquets, I would have to accept the invitations that are sent me in the normal course of events; but, as experience has taught me that that is not how it is, I refused the one that was made to me today, not only because it's Friday, but precisely, as I explained it to the *aide de camp*, because I cannot adopt the rule of precedence that would place the bishop, in his own episcopal city, in third, fifth or even sixth place. A bishop who would pass through these Caudine forks would deserve to eat under the table.

I addressed the princes and the duchess in these words: *"Princes, I am honored to present to your Royal Highnesses the canons of my cathedral and the parish priests of the city of Marseilles. They here represent the clergy of my diocese and, like myself, they pay you their respectful homage. Devoted above all to the great interests of religion, which are at the same time those of God and of men, this body of clergy allies the purest and most generous zeal for the holy cause which heaven has entrusted to it, with all the sentiments which animate truly French hearts. Its good wishes have followed the king's sons in the battles by land and by sea in which they have brought triumphant success to the arms of the homeland. It has rejoiced in their success which adds to those recorded in our annals.*

*"And now, Madame, as your Royal Highness arrives on the soil of France, which is the birthplace and also ever the homeland of your august house,"²⁶⁶ it is fitting to invoke the divine blessings on a union which brings you to a country where everything is full of the memory and of the glory of your forebears. May you always find here the happiness and joys promised to souls who are worthy of them! May the prince, whose destiny you share, enjoy, at your side, the consolations that the Christian virtues of another princess of Naples spread unceasingly around the throne on which she sits."*²⁶⁷

The prince replied a few words to me in a low voice to thank me and to ask for my prayers. The princess also approached me with kind words; she reminded me that I had known

²⁶⁵ Rambert II, pp. 195-196.

²⁶⁶ The royal family of the Bourbons.

²⁶⁷ Marie Amélie (1782-1866), daughter of King Ferdinand I and wife of King Louis Philippe.

her grandfather, King Ferdinand.²⁶⁸ I told her that I have been accustomed to the kindnesses of her family for several generations, etc. I added that she would find, at the queen's side, compensation for the sacrifices which she had had to make in leaving her family. She was very happy with this thought and replied that she had already abundant experience of the kindnesses, etc. Before withdrawing, I asked the Duke d'Aumale what were his wishes with regard to Mass, if he was leaving only on Sunday. Count d'Hautpoul pressed him to stay until Monday. The duke told me that this was impossible for him, his itinerary being fixed. He seemed to want to leave the next day in the evening. However, when I told him that he should indeed hear Mass on Sunday, he replied to me that he would hear a low Mass early in the morning. Certainly, I said to him, but will this be at the cathedral? The general thought that this was too far to go; I insisted, reminding him that the Duke d'Orléans had come there.²⁶⁹ The prince concluded by saying that he would write to me, and I withdrew to let pass in review all the other groups who were waiting.

December 8:²⁷⁰ Second Sunday of Advent. I had feared that it was not put into the prince's agenda that he had to hear Mass today. That is why, the other day, I suggested that he come to hear it at the cathedral, which was agreed, although some of our high authorities insinuated to him that this church was at a great distance. I insisted on its being appropriate and the hour was set. It was therefore nearly eight o'clock when the Duke d'Aumale and Madame the Duchess arrived at the church in travel clothes, but followed by their usual cortege, that is, by all the military, administrative and civil authorities in full dress. I received their Royal Highnesses at the door of the church, attired in my *cappa magna*, accompanied by the chapter and the major seminary. After offering holy water, I addressed this discourse to them:

"Monsignor and Madame,

"In coming today into this temple to fulfill here before the holy altars a duty of religion, your Royal Highnesses will be struck on seeing that the principal church of a large city is so unworthy of its purpose. Such, a few short years ago, had been the impression experienced in similar circumstances by a prince who was then holding out to France the promise of a reign

²⁶⁸ Ferdinand I (1751-1825), king of Naples whom the Mazenods knew in Naples and in Sicily where they survived on a pension granted by Queen Caroline. Cf. Jean Leflon, *Mgr de Mazenod*, I, p. 181 ff.

²⁶⁹ Ferdinand Philippe (1810-1842), the eldest son of King Louis Philippe. He passed through Marseilles in November 1839. Cf. *Diary* November 9-17, 1839.

²⁷⁰ Rambert II, pp. 196-198.

worthy of succeeding to that of the personage from whom he had already learned the very difficult art of governing men. He deigned to make himself, as soon as possible, as he himself told us, the advocate of a cause which had as its object the procurement from the government of the construction of a new cathedral. Unequivocal evidence attests how attached he was to this idea, which his name still patronizes, and which I dare recommend to the fraternal piety which grieves for the loss of so many qualities and so many vanished hopes.

“Pardon, Prince, my raising of this sad memory to mingle with the joys of a happy event so as to engage your heart in a work which so touching a commemoration places specially under your auspices, while the eminently religious spirit of our city unceasingly claims its fulfillment.

“And you, Madame, whose faith, which in your Royal Highness calls to mind the daughter of Saint Louis, is made evident by acts of edification which our populace takes delight in honoring, may you deign also to take an interest in the very legitimate wishes of this Christian people. It would be filled with a wonderful hope, if your first steps on the soil of France were marked by such a patronage, and it would continually thereafter happily applaud the memory of your arrival among us, if the new church were one day raised within our walls as a sacred monument to your union with the prince your husband, and of your holy destinies in the bosom of the royal family.”

The prince responded, in a few words, that he would let nothing stand in the way of his complying with my wishes. He asked me for the paper on which my discourse was written, etc. I then reminded him about the favourable disposition of the king, and I requested him to take a look around at this miserable edifice. I accompanied their Royal Highnesses to the prie-Dieu which had been prepared for them in the sanctuary, and when they had been positioned there, I took my place on mine, placed sideways, facing the pontifical throne.

While the princess was continuously on her knees and very recollected, and the prince also maintained a very appropriate attitude, both when he was standing and when, from the elevation until communion, he was on his knees, the prefect, the general and several others scandalized the entire assembly by their chattering and their indecorous behaviour.

With a bow, I went to indicate to the prince that everything was concluded. We accompanied their Royal Highnesses to the door of the church, but not up to the door of the carriage, which was at a certain distance on the square.

December 27:²⁷¹ The bishops, the majority at least, decided to keep quiet. The bishop of Orléans²⁷² had so indoctrinated them in Blois that the Lyons faction appeared unanimous on this point. Thus, the episcopacy loses all the influence which it would have obtained from its unity. United, it frightened the king; disunited, the king laughs at it.

²⁷¹ Rey II, p. 182.

²⁷² In a gathering of bishops at Blois, Bishop J.J. Fayet succeeded in persuading the majority of bishops of the futility of the struggle against the University.

January-February-March 1845

January 10:¹ Letter to Fr. Martin.²

January 31:³ While explaining what this *Work [for Domestic Servants]*⁴ was, I have no hesitation in saying in answer to anybody who might be surprised at the proposal for a new *Work*, that this would not be the last.

February 6:⁵ The letter from Cardinal Ostini is very friendly. He informs me that our Holy Father the Pope has very willingly granted the requested dispensation⁶ and that he gives his apostolic blessing to everyone.

February 10:⁷ Cardinal de Bonald sent me the pastoral letter in which he condemned Mr. Dupin's work:⁸ *A Manual of French Public Ecclesiastical Law*. I cannot praise this decision too highly. I would have forestalled it with a condemnation of the errors that fill the works that the University puts into the hands of the college students, if the Bishop of Chartres⁹ had not rejected the suggestion that I made to him several months ago. At present, that would be inopportune.

February 23:¹⁰ Closure of the *Les Crottes* mission.¹¹ I was able to speak to these 500 men gathered together, to whom I was to give Holy Communion. This was a wonderful triumph of grace. I confirmed 60 adult men and some others, before the first Mass. The planting of the Cross was magnificent. The weather was superb, the crowd innumerable. I assisted at the long procession which traversed the whole length of the parish of *Les Crottes*. On the planting of the Cross its elevation inspired a holy enthusiasm and I was the first to feel it. I finished by giving Benediction of the Blessed Sacrament to crown the marvels of this beautiful day.

¹ Ms. Yenveux V, p. 212.

² Letter copied here in the *Diary* and already published in *Oblate Writings I*, 10, p. 95.

³ Rey II, p. 202.

⁴ Fr. Rey presents the text in this way: Bishop de Mazenod "had converted the chapel of the *Mission de France* into a meeting place for all the *Works* which did not yet have any special place of their own. We find him there on January 31, installing the *Oeuvre des Domestiques*, entrusted to the care of the new religious congregation: *Les Soeurs de la Compassion*." The church of the *Mission de France*, that is, which in the past belonged to the *Congregation of the Mission* (the Lazarists), had been entrusted to the Jesuits on their arrival in Marseilles in 1839. *Les Soeurs de la Compassion* were founded in 1845 by Bishop de Mazenod himself in collaboration with Fr. Jean François Barthès, S.J.

⁵ Rey II, p. 211.

⁶ Dispensation from six months of Novitiate in favor of Brother Molloy, an Irishman, whom the Founder wished to send to Canada as soon as possible. Michael Molloy (1804-1891) entered the novitiate on October 2, 1844, made his oblation on April 13, 1845, was ordained priest on the following July 6. He left immediately for Canada, where he spent his whole life.

⁷ Rey II, p. 197.

⁸ André Dupin (1783-1865), lawyer and politician. His *Manuel* was condemned because of its profoundly Gallican tendencies.

⁹ C. H. Clausel de Montals, bishop of Chartres from 1824 to 1852. Cf. J. Leflon, *Mgr de Mazenod III*, pp. 200–204.

¹⁰ Yenveux, *imprimé I*, pp. 209 and 216.

¹¹ Les Crottes, an area in the countryside of Marseilles, to the east.

March 17:¹² I would have thought that this Monday no one would be presented, as I administered the sacrament of *Confirmation* on Saturday. But, no, it has to be said that, since I have been bishop, not a single Monday has gone by without my confirming an adult in my chapel. Today, besides a black woman, there were, I do not know how many, women from the market¹³. They are returning in great numbers to the practice of religion. The association formed by Fr. Barrelle under the patronage of Saint Anne already counts nine hundred of these good women, who are like so many apostles for bringing back their companions. I would never have believed that there were so many women among the people carrying on their lives without the sacraments.

March 20:¹⁴ [Circular from the Archbishop of Lyons.] I find the opening somewhat immoderate. It may be heated through anger. But it must be acknowledged that it is difficult to hold one's indignation in check in such circumstances.¹⁵

March 24:¹⁶ Arrival of the young Pulicani¹⁷ from Corsica on his way to the novitiate. Letter from Fr. Moreau, introducing him with words of praise. This young man is poor in the goods of this world, but we will find in him nothing but solid goodness, virtue and the vocation to our holy state...He presents Pulicani as the most virtuous of the seminarians of Ajaccio and the first in his class for talent.

Letter from Fr. Pont.¹⁸ A chorus of praises on behalf of Pulicani. He asks me again for a hundred francs for his father who is very much taking advantage of our readiness to come to his help.

¹² Rey II, p. 03.

¹³ The public market place.

¹⁴ Rey II, p. 198.

¹⁵ Circular of Cardinal de Bonald to his clergy, following a decision of the State Council declaring that there was abuse in the pastoral letter of the cardinal in which the latter condemned the *Manuel du droit public ecclésiastique français* of Mr. Dupin. Cf. Rey II, pp. 197-198.

¹⁶ Ms. Yenveux IX, p. 185.

¹⁷ Dominique Pulicani (1822-1893), oblation on April 7, 1846, priest on the following June 28. He spent his life in Ceylon.

¹⁸ Jérôme Pont (1807-1869), oblation on November 1, 1816, priest on June 24, 1838. Of Piedmontese origin, he was, at the time, in Corsica.

April 1845

April 2:¹⁹ Letter from Fr. Vincens, very satisfactory as to the details he gives me about several of their missions and about their works during this winter. Truly, all the good that is being done by the ministry of our Congregation is admirable. Gather together all the reports which come to me from Corsica, from America and from the different areas of France and England, and you can form your own opinion on whether we have reason to give thanks to the Lord for his mercy, and you will rejoice in the thought that there is perhaps no congregation in the Church which, relative to the number of its subjects, does as much good as ours.

April 8:²⁰ Annual visit of the second monastery of the Visitation. It was an entire day spent in the exercise of a ministry rather different from my ordinary affairs. I find something truly edifying in these intimate dealings with all these wonderful souls. Because, it must surely be said, these religious are certainly holy souls, whatever their order. The life which they lead is wholly angelic. In truth, when you hear them reproach themselves for the trifles of which they accuse themselves, you would be tempted to prostrate oneself at their feet to express the admiration which they inspire in one. The fact is that all my communities live in a state of veritable fervor, and that those dwelling in them are angels on the face of the earth.

April 10:²¹ [p. 1] Visit to the reformatory. I was received according to custom with the sound of fanfares and by the whole community. I celebrated holy Mass there at which I distributed communion to about fifty inmates and to all the brothers.²² After Mass, I administered the sacrament of Confirmation to the inmates who had received Communion, among whom was the son of a marabout.²³ I took the opportunity of the occasion to raise the spirits of these poor young people by remarking to them that divine justice was less rigorous than human justice and that, if they had obtained from God a sentence of absolution, they owed it to the religion which had gone down with them into their prisons, etc. I then went to the infirmary where I again confirmed 13 young men, among them two converted Moslems, one of them a black man. On the whole, the morning was very consoling and well filled.

Letter from General Parchappe who, becoming impatient with not receiving the reply which he was awaiting from my vicar general, whom he had seen during my absence yesterday, addressed himself directly to me to ask me, politely, if you wish, but a little in a military manner, if I consent to bless the marriage of his daughter. I replied affirmatively to him, not being able to do otherwise without raising a storm.²⁴

¹⁹ Ms. Yenveux I, p. 46.

²⁰ Rambert II, p. 643.

²¹ Here begins the last surviving handwritten notebook of the *Diary* of the Founder. This notebook goes from April 10, 1845 to the end of the year.

²² Bishop de Mazenod had no doubt visited the reformatory, founded on March 7, 1839 by Father Fissiaux and directed by the Brothers of *la Société de Saint-Pierre-ès-liens*, founded the same year. Cf. Jean Pietsch, *Notre fondateur et les communautés religieuses de Marseille*, in *Etudes oblates* 6 (1947), pp. 172-175.

²³ A Muslim religious.

²⁴ The French expression ‘*casser les vitres*’.

Letter to Father Faillon²⁵ to remind him that he must not neglect to get down to work on the agreed book on our holy tradition. He is the only man capable of tackling it to good advantage. I inform him about the recent discovery in the environs of Montauban of a great number of medals of the reign of Eudes, *rex francorum*.²⁶ This is a new irrefutable proof that Father Papon²⁷ was a total idiot when, to undermine the authenticity of the famous inscription cited in favor of our tradition, he maintained, like a true plagiarist of Launoy,²⁸ that Eudes had never borne the title of 'king of the French'. This will bring pleasure to Father Faillon who has already proved the contrary in his dissertation on the apostolate of Saint Lazurus.²⁹

April 11: [p. 2] Letter to the Archbishop of Turin³⁰ introducing Reverend Fissiaux³¹ who is going to found a reformatory like ours in his diocese.

April 12: Letter to the Chevalier of Collegno. Important, it had to be copied.³² Letter to the princess de San Cataldo.³³

Letter from the Bishop of Belley.³⁴ He is writing to implore me to intervene with the Bishop of Viviers so that he will be satisfied with the recantation which the Allignol brothers³⁵ have published. The Bishop of Belley writes at length about this matter. He knows the Allignol brothers very well, he taught one of them, he believes them to be in good faith and he thinks that not too much should be asked of them, and that it suffices to have detached them from the party where their name stands high. Bishop de Belley advises me that, if I believe the matter sufficiently serious to make the journey to Viviers and that I thought his presence would be helpful, he would gladly do it, he would even enlist the Bishop of Valence³⁶ to come. It seems to him that the matter is more serious than it appears, because the whole of France is watching the party³⁷ which is forming and it is important to thwart and weaken it.

Visit from Mr. de Bonneval and from Mr. Gros to invite me to bless the Scipion's marriage with Miss Gros.

²⁵ Etienne Michel Faillon (1800-1870), Sulpician, at the time director of "la Solitude" at Issy. In 1848, he published: *Monuments inédits sur l'apostolat de sainte Marie Madeleine en Provence*, 2 vol.

²⁶ Eudes, king of the Franks from 888 to 898, of the Carolingian dynasty.

²⁷ Jean Pierre Papon (1734-1803) of the Oratory, historian of Provence.

²⁸ J. de Launoy, *De commentitio Lazari...in Provinciam appulsu dissertatio*. Paris, 1641.

²⁹ On August 13, 1838, Bishop de Mazenod received a copy of Mr. Faillon's dissertation. Cf. *Ecrits oblats*, 19, pp. 170, 171.

³⁰ Archbishop Luigi Fransoni.

³¹ Charles J.M Fissiaux (1806-1867) founded, in 1835, the *Work of les Orphelines du choléra* and, in 1839, *la société de St-Pierre-ès-liens*.

³² This letter was not copied in *le Registre des lettres administratives de l'évêché*.

³³ The Founder had known a family *San Cataldo* in Sicily. Cf. Rey I, p. 48.

³⁴ A.R. Devie, bishop of Belley from 1823 to 1852.

³⁵ The brothers Allignol (Charles Régis and Augustin), priests and writers, members of a rich family from *Le Vivarais*. In 1839, they published the work: *De l'état actuel du clergé de France*, in which they protested against the degradation of the clergy, against the dependence in which it found itself vis-à-vis ecclesiastical superiors, etc. They demanded the immovability of parish priests. The Bishop of Viviers, predecessor of Bishop Guibert, deprived them of their offices. After his nomination to Viviers, Bishop Guibert succeeded in coming to a reconciliation with them.

³⁶ Bishop Pierre Chatrousse.

³⁷ A protest and Presbyterian movement launched by the brothers Allignol in Ardèche. Cf. J. Leflon, *Mgr de Mazenod III*, pp. 80-81.

Letter from Father d'Isoard about the matter with which he is entrusted, which is proceeding well.³⁸

Letter to Father Fissiaux. I let him have Father Carentaine³⁹ who is absolutely necessary to him. Why did he not speak more clearly with me. He knows well that I am interested in him.

Letter to my sister while forwarding her that of Father d'Isoard.

April 13: Mass at St-Joseph. Patronal feast of this saint.

Visit of General Parchappe. I gave him a clear refusal to attend the wedding meal. He is mulling over my reasons.

Duke of Montpensier passing through.⁴⁰ I am supposed to be unaware of it since no one alerted me. It's one less problem, because I am as reluctant to court princes as others are eager to exert themselves at it.

Visit to Mr. and Mrs. Lagarde. It was time. Visit to the Rey family on the occasion of the marriage of their son Emile, such a good Christian.

Letter from Mrs. Audibert d'Anjou. She agrees to the conditions suggested for placing Imbert in her home in the capacity of instructor or teacher to her son.

April 14: [p. 3] It is incredible. Once more I have just administered the sacrament of Confirmation to some twenty adults, and it is like this every Monday since I have been bishop. What a fine thought it was that inspired in me to do this! All the big city bishops should do the same, they would experience the same consolation as I do. Because it can readily be presumed that all these people of every age and condition who of their own free will present themselves in my private chapel would never have the courage to mix with the children in the general Confirmations of children. What astonishes me is that there is such a great number of them every week. Today, among others I confirmed a father and his son, the son was a good 25 years of age. I confirmed a legless cripple who walks with his hands, dragging himself on his knees, he is a man of about 35 years of age, very well dressed, in the association of artisans; several other men, and among the women some ladies from the market, etc. This source has been providing me with a surprise for some time. I have confirmed dozens of them at a time.

Letter from Father Grégoire,⁴¹ parish priest of St. André. He was very satisfied with his parishioners over Easter and the feast of Saint Joseph, which, from time immemorial, has been celebrated in this parish, with a great number of devotions.

Letter to Mrs. Audibert d'Anjou, placing Imbert Jules with her for the instruction of her son.

Letter to the Bishop of Belley.

³⁸ Father Louis Joachim d'Isoard, auditor of the Rota, served as an intermediary between the de Damas family, which lived near Rome, and Bishop de Mazenod during negotiations in view of the marriage of Césarie de Boisgelin.

³⁹ Father Joseph Carentaine (1807-1864).

⁴⁰ Louis d'Orléans (1824-1890), the last son of King Louis Philippe.

⁴¹ L. A. Alexandre Grégoire (1805-1866). For almost thirty years, he remained rector of the parish of Séon-Saint-André.

“Monsignor, I also believed that the recantation of the Allignol brothers was sufficient. It would appear that the Bishop of Viviers has his reasons for not being satisfied with it. Though this prelate is a close friend and would not, if the opportunity presented itself, conceal from me the motive which leads him to be wary, the fact is that I have only a vague knowledge through a third party that he thought himself justified in distrusting the declarations of these gentlemen. Nevertheless, I persist in thinking that he should set aside his justifiable fears for the sake of peace and for general edification. No one in France knows the particular grievances that the Bishop of Viviers may have against the Allignol brothers and everyone has read their letter and must have been content with it. This is the argument that I will be pressing on Bishop Guibert while addressing him in your support. I will avail myself of the information you give me in your letter. I hope that this will suffice. [p. 4] The course of action you are proposing of three or four bishops going to Viviers would not be to the liking, I think, of Bishop Guibert. It would look as if they wanted to force his hand and if, notwithstanding such a weighty deputation, the Bishop believed he had to persist in his opinion, what effect would this produce in the Church of France? I am hoping that your mediation, to which I will join my observations, will suffice to bring about the result which we desire. Accept, Monsignor, etc.”

April 15: Letter to the Bishop of Viviers in the sense of the above letter.

Visit to the Duke of Montpensier who is on his way to Africa. I had foreseen that he would invite me to dinner. I refused just as I had done with the princes of Joinville and of Aumale, giving the reason for my refusal to the aide-de-camp who was inviting me in the name of the prince.

Visit by and to Bishop Célestin de La Haillandière, Bishop of Vincennes in America. He is the successor of my old friend Bishop Bruté⁴² who was the first Bishop of this see and who began his mission with the help of ‘a priest and a half’, according to what he said, because, to the first priest, who was, I believe, precisely the actual bishop, another was added who gave him only half the year.

April 16: Visit to the Ladies of St. Joseph. Bishop de La Hailandière and a companion priest dined at my residence.

I consented to enroll as patron of the *Société de l'Economie*, mutual life insurance. This is on the guarantee of Mr. Court who is its director in Marseilles.

April 17: Letter from the Chevalier d’Olry. He commissions me to receive delivery of a saintly corpse⁴³ destined for a parish in the diocese of Strasbourg.

Letter from Mr. Guiol.⁴⁴ He informs me that he has been called to the sub-diaconate; some words about M. B., a man who keeps his counsels to himself.

⁴² Simon G. Bruté de Rémur, named first bishop of Vincennes in 1834; he was a seminarian in Paris at the same time as St. Eugene. Cf. Rey I, p. 93. Bishop de La Haillandière (1798-1882) was named coadjutor in 1839 and ordained in Paris by Bishop de Forbin-Janson.

⁴³ That is, a corpse from the catacombs of Rome and believed to be the body of a martyr.

⁴⁴ Louis Guiol, a seminarian from Marseilles in Paris. The initials “M. B.” which follow are no doubt those of another seminarian.

April 18: Letter to Fr. Vincens regarding direction for his community. I would like some passages to be copied to serve as guidelines.⁴⁵ I do not have the time to do it.

Letter to Fr. Santoni. I am appointing him master of novices. He was already discharging its duties and fulfilling them so well that there could be no question of further delay.

April 19: Letter to Fr. Telmon. I promise him and present to him Brother Molloy for the month of July at the latest. Some words for Fr. Dandurand who is with him.⁴⁶

Letter to Fr. Allard, very detailed but which I do not have the time to summarize; but I remind him of the order that I gave to Fr. Guigues about the Red River mission.⁴⁷

[p. 5] Letter of March 18 from Fr. Guigues. Interesting report about the missions of our Fathers in the timber yards. He has decided to present Brother Garin for ordination. This Brother is not outstanding for his piety. Perhaps this comes from the coldness of his character.

Another letter of March 26 from Fr. Guigues. Complaints about the obligation which I impose on him of undertaking the Red River mission without sending him men from Europe. He is unable to cope with everything that they have to do, etc. He was undecided, but the Bishop of Montreal pointed out to him that he had to conform with the wishes of his superior. He must just have received my last letter which no longer leaves him any room for doubt about what he has to do.

Letter from the Bishop of Montreal. This holy Bishop puts all his trust in God and wants the Red River mission.

Letter from Mr. Faillon.⁴⁸ He is getting down seriously to his work on our tradition, he is on the point of completing it. It will be a volume in-folio of 5 to 600 pages, and it can be a continuation of the *Actes des Saints*.

Letter to General Parchappe: "*General, as I must make some arrangements in advance in my chapel, I need to know if anything has happened to change the arrangements for the celebration of the marriage fixed for the day after tomorrow. What makes me fear that there has been a change is that I have been deprived of the honor of seeing the Messrs Bec about the marriage. Please accept, etc.*" The point was taken. The general replied to me that the Messrs Bec, having been very busy this week with work to complete in their house and with their moving, had put off until tomorrow the honor of seeing me, which he thinks they will not fail to do.

April 20: There has been brought me from Rome the condemnation of the *Manual* of Dupin, of Michelet and of Cousin; as to the second man, it is his work *The Priest, the Wife and*

⁴⁵ The letter dated April 17 was copied and is published in *Oblate Writings I*, 10, pp. 100-102.

⁴⁶ They were the founders of the community of Bytown and pressed insistently for an English-speaking Oblate.

⁴⁷ These letters to Fathers Telmon, Allard and Guigues were not copied in the *Diary* and the originals have not been found.

⁴⁸ Ms.: Fayon.

the Family,⁴⁹ concerning [the third], it is the *History of Philosophy Course*⁵⁰ The decree of the Congregation of the Index is April 5 and the approbation of the Pope, April 7.

Letter to Cardinal de Bonald sending him a copy of the decree. The same packet to the Bishop of Angers, for whom Fr. Vaures had sent me an extra one.⁵¹

[p. 6] Letter to Fr. Bermond. It is to alert him that I would gladly destine him for Canada in accordance with the desire that he had expressed at one time. This letter must be copied.⁵²

April 21: Marriage of Miss Champot, daughter of Mrs. General Parchappe, with Mr. Bec, in my chapel.

Letter from Mr. de Saint-Chéron who informs me he has sent me the brochure entitled: *On the Duty of Bishops*.

Letter from my niece, letter from my nephew.

Journey to Aix. I had the bodies exhumed which are still at *l'Enclos*. They are those of Fr. Suzanne, Fr. Arnoux, Bro. Morandini and Nathalie de Boisgelin.⁵³ For me this was a very painful day, but I acquitted myself of this duty in the spirit of recollection inspired in me by the sight of the precious remains of all these predestined saints whose relics I was gathering up, full of a spirit of religious respect, but also with a kind of rending of the heart which it is difficult to put into words. It did not seem to me that those who accompanied me were preoccupied with the same thoughts. I even heard laughter around me, undoubtedly about something else, but my attention could not be distracted from the object which I had beneath my eyes. I will not describe it. It is too horrible to relate. Many though they were, not the least fragment of the holy bones which I came to collect escaped our search. I contented myself with keeping a tooth from each one to put into a reliquary, because, I say it again, for me there was here something more holy than the catacombs, so familiar to me were the virtues of the blessed souls which had animated these bodies now reduced to such deformity. They have been placed, the three missionaries in a triple-compartment box of walnut wood, and my niece in another separate small box. Within a few days, they will be taken to a tomb which I have had prepared in the big cemetery, with the other holy bodies of my father, my grandmother, Caroline and Fr. Marcou.⁵⁴ The remains of our beloved Louis de Boisgelin will be brought from Avignon, and we will very likely also move the bodies of our Fathers Pons, Mie, Paris, Capmas and of Brother Dumolard.⁵⁵ May we not in all truth inscribe on the tomb which contains these holy remains: *corpora sanctorum*?

April 30: Tonight in my chapel, I blessed the marriage of Scipion de Bonneval with Miss Gros.

⁴⁹ Jules Michelet (1798-1874): *Du prêtre, de la femme, de la famille*. Paris, 1845.

⁵⁰ Victor Cousin (1792-1867): *Cours d'histoire de la philosophie moderne*, two volumes from 1815 to 1830.

⁵¹ Fr. François Vaures, OFM Conventual; G.L. Louis Angebault, bishop of Angers from 1842 to 1869.

⁵² This letter must have been copied in the *Diary* (sheets missing in the manuscript), as Yenveux (IX, pp. 35 and 51) transcribed extracts from them which are published in *Oblate Writings I*, I, pp. 116-117.

⁵³ See these names *supra*, May 22, 1844.

⁵⁴ Président de Mazenod († 1828), Catherine Bonnet (Mrs. Joannis, the grandmother, deceased in 1811), Caroline de Boisgelin († 1825) and J.J. Marcou († 1826).

⁵⁵ P. P. Dumolard († 1828), J.T.M. Capmas († 1831), A.M. Pons († 1836), P. N. Mie and B. J. H. Paris in 1841.

Letter from Fr. Gibelli. Success of the Chigliani and Marzo missions.⁵⁶

⁵⁶ Corsica. After this entry, a sheet must have been removed. This is not apparent in the manuscript, but Yenneux published some extracts from the *Diary* from the month of May and the following page of the manuscript begins with June 2. One may conjecture that the sheet was removed because of the tone of the Founder's presumed complaints about Fr. Bermond who refused to go to Canada.

May 1845

May 12:⁵⁷ Some reflections on Fr. Bermond's behavior: concerning the pretext that his vows do not oblige him to it, he is refusing the mission which I gave him for Canada. He seems to have lost his head and to be ignorant of the fact that the vows are binding among us as in other Orders: *apud nos obedientia sit prompta, humilis et universalis, ad omnia extendi debet.*

Letter to Fr. Vincens. Brother Beaulieu⁵⁸ was admitted unanimously, in yesterday's council (composed of Fathers Tempier, Aubert, Mille, Bellon and myself), although it was noted that he was somewhat lacking. A few reflections on this topic. I would not want it done like this at the end of a novitiate, a man should have acquired such a level of religious virtues as not to leave any apprehension about his dispositions. If ever there is a period of fervor in life, it is when, after spending an entire year in the exercise of piety, a man comes forward to consecrate himself to God.

May 19:⁵⁹ Letter to Fr. Martin. Since he insists so much on it, I consent to his making the journey he requests to Paris in order to go and fetch his nephew; of course, the expenses will lie with his family, the Congregation not being able or obliged to undertake this expense.

May 24:⁶⁰ Letter from Fr. Magnan. He expresses the sentiments of a perfect religious: *Ubi Deus, ibi patria*, he says to me, so as to put his will within my hands.

⁵⁷ Ms. Yenveux III, p. 87; VIII, p. 103.

⁵⁸ Joseph Beaulieu, oblation on May 15, 1845, priest on September 20, 1845. Left in 1848.

⁵⁹ Ms. Yenveux VI, p. 101.

⁶⁰ Ms. Yenveux III, p. 88.

June 1845

June 2: [p. 7] Pastoral visit to St. Loup. Visit, while on the way to Auriol, to Messrs de Montgrand and Sauvaire-Jourdan.

June 3: Confirmation in Auriol. Madame Bourine brought along her children. In the evening, Confirmation in Roquevaire where the Gréasque, La Destrousse and Peypin children were confirmed.

June 4: Confirmation in Aubagne. Visit to the Carmelite Sisters. Solemn reception at La Ciotat. The entire population came out to meet me.

June 5: Confirmation in La Ciotat. Customary visit of all the institutions.

June 6: Confirmation in Cassis. The mayor has been forced to hand in his resignation as his shocking immorality has become public knowledge.

June 7: Confirmation in Sainte Marguerite. I was received very honorably by Mr. de Vaulx.

June 8: Mass at the *Mission de France* for the *Congregation of Women of the People*: retailers,⁶¹ bakers,⁶² sellers of comestibles, fishmongers, etc. I gave Communion for over an hour to these courageous women who edified the city today. Over a hundred fireworks⁶³ were let off during the day. At five o'clock, I returned there to bless the beautiful statue of Saint Anne which they had had made. In the morning and in the evening, I spoke to them in Provençal to their great satisfaction. In the evening, I was obliged to restrain the outburst of this multitude of women who began to cry out in their enthusiasm when I had finished speaking: "Long live the Bishop." I gave Benediction of the Blessed Sacrament.

Letter from Fr. Guigues. Longwinded and repetitious about the Red River foundation. It irritated me enormously.⁶⁴

June 9: Confirmation of ships' boys and many others in my chapel.

Letter from Fr. Courtès. Announcement of the death of Couteron.⁶⁵ Proposal to pay the capital of the house purchased from him. Father Martin decides to go to Paris in accordance with the permission I gave him for this. Beautiful feast day of the Sacred Heart and novena well

⁶¹ '*repetières*' – a name given in Marseilles to women retailers and in general to all the women selling fruit, vegetables, etc.

⁶² This word is difficult to decipher. Rey (II, p. 203) writes *partisanes*. Perhaps it is *pastisannes*. *Pastis*, in the south of France, signifies a mixture of *pâteux* [bread insufficiently baked], *pâté* [pâté], *patisserie* [cakes and pastries], etc.

⁶³ French *boîte*.

⁶⁴ The references to 'Guigues', 'long winded and repetitious' and 'irritated' are crossed out.

⁶⁵ Bishop de Mazenod had already mentioned this 'Couteron house' in a letter to Fr. Courtès on May 23, 1836 (Cf *Oblate Writings I*, 8, p. 233), and in the *Diary*, on September 29, 1837.

attended. Healing of a person mute for five years through invocation of Saint Alphonsus de Liguori.

Letter from Mr. Boeuf.⁶⁶ My letter disconcerted him. He does not feel brave enough to undertake the reform of the Order of Minims in Italy. All he wanted was to establish a community of this Order according to the primitive rule in Marseilles.

June 10: [p.8] Letter to Fr. Guigues. It is copied in the Register of the Congregation.⁶⁷

Letter from Fr. Courtès. He agrees that we pay the principal of the house purchased from Couteron. In a preceding letter, he told me of having suggested to Mr. Bret, the son, to take back this house ceded to his father when he pressured us.

June 11: Letter from Fr. Perron. He has arrived safe and sound in Penzance. He is already asking for the help of Fr. Aubert whom he would like to see at the head of the establishment which is getting set up on the property of Mr. Philipps, in Leicester.⁶⁸

New letter from Fr. Santoni. Account rendered of the novitiate.

Letter from Fr. Daly, enclosed in that from Fr. Perron. Four new abjurations, a Methodist preacher also came over. The neophytes suffer persecution with courage.

Letter from Fr. Lagier.⁶⁹ He requests authorization from me to travel to Rome. He hints at the desire not to return any more to Corsica, which is not possible.

Letter from the Bishop of Segni⁷⁰, Pontifical States. He requests from me the excardination⁷¹ of Father Escoffier. I expect to refuse it to him. The example of Messieurs Olive and Roucan is still present to me, should I forget the others.

Passing visit of Bishop Brady,⁷² Bishop of Perth in Tasmania, Western Australia. He is insistent in his request for some Oblates to work for the conversion of his natives. I find myself unable to comply with his wishes. Later, if God so wills.

June 12: Letter to Fr. Lagier. I authorize him to travel to Rome, but I tell him that he will be continuing to teach in Corsica.

Short letter to Fr. Nicolas. I tell him it will not be possible for me to comply with his wishes. The Bishop of Ajaccio not having invited me.

⁶⁶ M.P. Etienne Boeuf (1807-1862), a Minim of the name of François de Paul. In 1845, while parish priest of Rouet, he founded the Minimesses.

⁶⁷ Words crossed out: *copied* and *Register*. At the end of 1844, Fr. Casimir Aubert was officially appointed personal secretary to the Founder for the affairs of the Congregation. At that time, he began the register of the minutes of the general chapters. We have several registers of copies of letters of the Founder and of Fr. Aubert, but all begin after 1850.

⁶⁸ M. Ambrose Philipps de Lisle, a wealthy convert, established the Oblates at that time in Grace Dieu in the county of Leicester.

⁶⁹ Jean Lagier. Words crossed out: *Lagier* and *to return to Corsica*.

⁷⁰ J. Traversi, bishop of Segni from 1841 to 1845.

⁷¹ The Founder uses the term '*excorporation*'.

⁷² John Brady, an Irishman, appointed bishop of Perth in 1845. The diocese was founded on May 6, 1845.

Letter from Father d'Isoard. It is dated the eve of the day my family was due to arrive in Rome.⁷³ Continuation of the matter with which he is involved.

Letter from the Archbishop of Toulouse. Here it is in its entirety: *Monseigneur, you will soon be seeing how I view the affair of the Jesuits.*⁷⁴ *I consider the measure with which they are being menaced as an oppression of and an attack upon religion. I am, etc.* This letter, written in haste, - bearing in its mode of expression the mark of its haste, - is a response to the reproach I made to the prelate in my last letter for not saying anything to me about our concerns when he writes to me.

I had the happiness of donating an altar stone⁷⁵ to the saintly Bishop of Perth who will be delighted to say Mass on board the boat which will be bringing him to Lyons.

June 13: [p. 9] Letter to Fr. Ricard. I inform him of my visit. He can have the rhetoric students up to l'Osier the day before the arrival of the oblates in Lumières. That Fr. Françon should await me.

Letter to Fr. Magnan. Affectionate, as he deserves for the fine sentiments he expresses in his undated letter. I inform him about my arrival in Lumières, but I tell him in advance what he must do so that he can make preparations.

Letter to Fr. Courtès. He may make the payment for the Couteron house.

Letter to Mr. Tavernier⁷⁶ to consult him about the Rome affair.

June 14: Letter to Mr. Homsy to introduce the black man to him.

Letter to Father Dupanloup to thank him for the despatch of his work⁷⁷ and for his letters to Mr. de Broglie for which I had not thanked him.

June 15: Mass at Sainte Marthe⁷⁸ to give the religious habit to six fine young ladies who are devoting themselves to caring for the sick of the parish, while waiting, when they become more numerous, to extend their charity throughout the entire suburb. The ceremony was very solemn and very pious. Fr. Aubert preached. I profited from the occasion to fulfill my duties as

⁷³ The Boisgelin family were in Rome for the final preparations for the marriage of Césarie with the Marquis Charles de Damas. Bishop de Mazenod blessed this marriage on August 7. Cf. *Oblate Writings I*, 17.

⁷⁴ At the end of the reign of Louis Philippe, Bishop de Mazenod thoroughly committed himself to the struggle for freedom of education, an important ulterior motive being the defence of the Jesuits. The anticlerical party exerted strong pressure on the government to have their houses closed. Bishop de Mazenod frequently speaks of this in his *Roman Diary* 1845. Cf. *Oblate Writings I*, 17.

⁷⁵ 'Une pierre sacrée'.

⁷⁶ Probably Adolphe Tavernier (1799-1883), lawyer and friend of Bishop de Mazenod.

⁷⁷ F.A. Philibert Dupanloup (1802-1878), at the time professor of sacred eloquence at the Sorbonne. He will be appointed bishop of Orleans in 1849. Duke Victor de Broglie (1785-1870) This concerns two works of Father Dupanloup: *Lettre à m. le duc de Broglie, rapporteur du projet de la loi relatif à l'instruction publique*, Paris 1844, and *De la pacification religieuse*, Paris, 1845, 310 pages.

⁷⁸ *Religieuses Trinitaires Déchaussées de Saine-Marthe*, founded by Father Théodore Margalhan-Ferrat in 1844-1845. They set themselves up in a provisional convent in the parish of Sainte Marthe de Mazargues. Cf. J. Pietsch, *Notre fondateur et les communautés religieuses de Marseille*, in *Etudes oblates* 7(1948), pp. 279-281.

principal pastor towards this gathering of the populace whom I had yet to meet in my pastoral visits which have always taken place on working days.

Upon my return, an incredible conversation with Fr. Bise who came to tell me his displeasure at being assigned to the seminary. It was not just a simple setting forth of his troubles and desires; it was a definitely determined resolve to be removed from there. Even though I have showered him kindness, the young man could only remember the admonishments I gave him a year ago and even those of four and five years ago, whose bitter memory he has harboured and drawn the conclusion that I am treating him unjustly. *‘Surely he is known to everyone as a model of regularity and virtue?’* He challenged me to tell him if I had any complaints to make of him. Oh, my God! yes, I would have some very serious faults to find with him if I were to respond to his insolent provocation. It would be that he did his work as a treasurer very badly, something which, no doubt, would be wounding to his pride as was my advice concerning the bad habit which he had developed of speaking ill of his confrères, of disparaging them in front of other people. That is what he could not get out of his mind. The fact that without any excuse whatsoever he frequently absents himself from morning prayer in full view of the whole seminary community which does not fail to notice these kinds of failings. That he is similarly lacking in punctuality in attending the recitation of the office and evening prayer. That he conducts himself very badly at the convent [p. 10] which he serves, always on his guard and full of pretentiousness, criticizing everything, taking offence at the least thing which he thinks casts a slur on his dignity and the authority he claims to wield. What a lot of things I would have to say to him, if ever he would profit from them. But this young man is so full of himself that he would admit to nothing and that he would simply be more convinced of the false impression he has formed that I am treating him unjustly. On the other hand, I only learned most of these things this evening from Fr. Tempier, after I had received the bizarre visit of this poor blind man. If I have really grasped the situation, what I cut him off from saying, was that he came with the intention of renewing the threat he had made to me when he wanted me to withdraw him from Aix where he was not happy, of taking a drastic step like asking to leave the Congregation.⁷⁹ I had to conclude from our meeting that Fr Bise is wanting as much in heart as in good sense.

Letter from Father de Serres, nephew of Cardinal de Bonald, to commend a deserter in whose case everyone is taking an interest.

On Sunday, the 8th of this month, I believed it my duty to profit from the occasion and pay a glowing tribute to the Jesuits. I owed it at a time when they are being so shamefully persecuted. This act of justice, which comes from the heart, has had excellent results. The *Gazette*, in its report, was not as forthright as I was, as I named them explicitly. This nevertheless is how the *Gazette* reported it. After making light of the trumped-up fears of *Le Messenger*, it went on: *“At its cry of alarm, we made haste on Sunday evening to the locales indicated, which were indeed all decked-out with flags as on a day of a procession. So far all was exactly as predicted. Entering the chapel, side by side perhaps with Le Messenger, our eyes first alighted, not on the provincial of the Jesuits, but on the Bishop of Marseilles surrounded by his vicars general. The assembly was large and the nave was filled with some thousand women in festal habit who, we were told, were market women and other shopkeepers, gathered in congregation in the middle of the choir, which was elegantly decorated and radiant with light and where stood*

⁷⁹ Fr. Joseph Bise left in 1862.

a gilded group representing the infant Virgin learning to read in the book of divine law which her holy mother held open and traced with her finger.

"The work struck us for its execution, etc. The [p. 11] 'menacing demonstration' became clear to us, we breathed somewhat easier for Le Messenger gazing upon the radiant artwork which dominated the gathering. We found it impossible to see there anything other than fresh proof of these women's kind hearts and their generosity towards a truly and unequivocally honorable goal.

"Meanwhile, a preacher was in the pulpit, and in the language of the people, suited to the occasion, he exhorted the new members of the congregation, those who had just been reconciled with God and those who had only to persevere in good works; he exhorted them to be conspicuous for the virtue of their sentiments, their charity, their consideration for other classes. He reminded them of this Gospel morality which makes commerce more honest and for that reason more sound, mutual relationships more pleasing and charitable, difficulties easier to bear.

"The ceremonies and the singing completed, Bishop de Mazenod moved forward to address the assembly. 'It is in our beautiful provençal tongue that we will speak to you, said the prelate, in this tongue which is scorned only by those who are ignorant of it' And, indeed, assuming once again the mantle of a missionary of the people, he took up again his former tongue, and in the best provençal accent, he thanked the merchant women and all the members of the congregation for the happiness which they had just given to their chief pastor. If they for their part attached some value to his presence among them on this happy day, it was he rather, it was for his heart as a bishop, he said, to express feelings of gratitude. An entire assembly rising to draw near to the holy table, eight hundred communions and the holy bread running short at this universal reconciliation, the necessity of celebrating a second Mass for there to be enough for it: in the evening, again the same eagerness and also some wonderful manifestations of faith, this it was that profoundly moved him. He had intended, he added, to close the gathering with some good advice, but 'mai lou prèdicateur me leis a leva de la bouco.'" ⁸⁰ And the assembly shared in the hilarity of the prelate. This preacher, continued Bishop de Mazenod, left me only one thing to say to you, that is my satisfaction with all the good that he does himself along with his worthy collaborators, my esteem and veneration for their character, amounting to a complete trust. Your pastor cannot do everything by himself for all the care of the flock, but when my priests direct you, it is I who am speaking to you, etc."

Here, the *Gazette* is not quoting my actual words. Going on in the same tone, [p. 12] I told them that these good workers were helping me to cultivate the field which the father of the family had entrusted to me, that they sowed, harvested with me, etc. The preacher had spoken about trees planted in the garden of the congregation, applying this to the congregationists; I told them he had omitted to speak about another tree planted in the field of the Church, etc. It's here that I named the Company of Jesus, etc. I finished by telling them to be grateful to God who had done so much for them and to pray for those who devoted themselves with so much zeal and success to their sanctification and that God in his goodness would do the rest. In the present context, this was understood.

⁸⁰ The *Gazette* uses the Provençal: 'the preacher took the words from my mouth'

“Cheers for the Bishop went up in response to this paternal and warm speech, - a gesture immediately calmed down this fervor. Night had fallen, the assembly departed in a very orderly way, but on these good and frank Marseilles countenances, these intelligent and expressive faces one could discern regret that the day had been all too short.” (Gazette du Midi, June 12, 1845).

June 16: Anniversary of my diaconate.

Letter from the Marquis Barthélemy.⁸¹ He forwards me a letter which Mr. de Vatimesnil⁸² addressed to him to commend to him Mr. Marceau, naval lieutenant, who is placing himself in the service of the missions of Oceania, etc.

Letter to Fr. Françon to remind him of my existence and to recommend that he moderate his work.

Letter to Cardinal Frasoni to explain who this Serra is⁸³ whom I denounced to him. I commend Chevalier Marceau to him and I remind him about the matter of Valetta.⁸⁴

Letter to the Bishop of Nîmes.⁸⁵ He would like me to find a place for a priest whom he had the happiness of restoring to virtue. He requests information from me about Father Prou⁸⁶. He proposes to come and see me towards the end of July.

June 17: Confirmation at the minor seminary. Attendance, in the evening, at the sermon and Benediction at the Augustinians on the occasion of the feast of the *Work for the Preservation*.⁸⁷

Mr. Dessuard came to tell me that he had a house worth more than 60,000 francs which he was to donate to the Major Seminary, having inherited it from Miss Rose...⁸⁸ only for the purpose of transferring the property to the seminary.

June 18: Letter to my sister while sending on Tavernier's consultation. Letter to Father d'Isoard. Letter to Fr. Vaures.

Second letter to Cardinal Frasoni to tell him about the Greek priest Macaire Spiro.⁸⁹

[p. 13] Visit from four priests of the diocese of St. Briec. Among them the superior of the major seminary and the secretary of the Bishop.⁹⁰ They are taking to Rome the report of the

⁸¹ The Marquis de Barthélemy, peer of France, passed through Marseilles in 1844, returning from Rome. He remained in contact with Bishop de Mazenod on the subject of the University and the defense of the Jesuits. Cf. Rey II, pp. 196-197, etc.

⁸² A word difficult to read. Perhaps: *Vatimesnil*. There was a minister of public education of this name before 1830.

⁸³ Father Serra, Spanish priest, former Jesuit, of absolutely depraved morals. Cf. Letters of Bishop de Mazenod to Cardinal Frasoni, June 16 and to Bishop Cart, June 19, 1845.

⁸⁴ Valetta, an Augustinian requesting secularisation. Cf. Letter to Cardinal Frasoni, May 1845.

⁸⁵ Jean F.M. Cart, bishop of Nîmes from 1838 to 1855.

⁸⁶ M. Prou, a priest who had some difficulties in Marseilles, but who did good work in Nîmes. Cf. Letter to Bishop Cart, June 19, 1845.

⁸⁷ *Oeuvre de la Préservation or des Domestiques*, founded in 1845 and entrusted to the Sisters of *Notre Dame de la Compassion*. Cf. Rey II, pp. 202 and 222.

⁸⁸ The family name after *Rose* is illegible.

⁸⁹ See *supra*, May 15, 1844.

state of the diocese of St-Brieuc. I did not conceal my surprise at this. Why do our young bishops change our customs? Our predecessors have never done this. Besides, it is a very insignificant thing. Why not go further and give up dispensing from abstinence, absolving from heresy, etc. Is this not something that touches the privileges of our sees, our veritable freedoms?⁹¹

Letter to Miss Cornelia van Milligen⁹² in reply to three or four of her letters.

Letter from the Bishop of Viviers. He urges me to come and see him and wishes to know what I will do with regard to the Jesuits. He has replied to Mr. de Genoude⁹³ in such wise as to remove his desire to publish his letter.

Letter from Fr. Semeria. The Lopigna mission, given by Fathers Gibelli and Luigi,⁹⁴ has worked marvels. That of Rosazia, given by Fathers Semeria and Luigi, has not been any less consoling although the region was divided between two camps and there was prevalent a scandalous abuse which consisted in this that, as soon as a young man and a girl got to know each other, the girl with the consent of her parents went to cohabit with her future husband as though the marriage had taken place.

June 19: Letter from my niece and from my nephew,⁹⁵ dated from Rome on June 11. Reply to this letter through the kindness of Mr. Aubert. Letter to Miss Cornelia van Milligen through the same channel. Letter to my mother with the news received from Rome.

Visit from Fr. Maillard, visitor of the Jesuit Fathers. He recounted the conversation of the king with Bishop Fornari, apostolic nuncio to Paris. It is unimaginable, according to the nuncio, he never saw a man so angry. He absolutely forgot himself, but he did not disturb the composure of the nuncio, who always answered him with courage and firmness. There was no sort of threat that did not come from the mouth of the king. He was furious with the resistance of the Jesuits, with the attitude of the bishops, with the quite proper stance of the nuncio. *‘The Jesuits must withdraw, failing which the laws will be executed, if there are none, some will be made, even if it means laws of expropriation.’*⁹⁶ The nuncio showed admirable strength, he did not let the king get away with anything, replying to his every word, dismissing his every reproach which he took it into his head to make, whether about the bishops, about himself or about the Jesuits. The main bone of contention was the war which had been waged on the University. The depths of his soul could not have been better unmasked than in this fit of anger in which the king thumped the table and shouted out some cries which must have been audible in the furthest ante-chambers. It is unfortunate that this memorable conversation was not recorded while the memory of it was still fresh; but the nuncio will not have forgotten it and Fr. Maillard has still retained enough of it to leave a person aghast on hearing it. Upon withdrawing, he finished by saying to Louis Philippe: *“Your Majesty has forgotten that he is speaking to an ambassador”*. When the king spoke to him about laws of expropriation, he said to him: [p. 14] *“And what will you do about your Charter?”*

⁹⁰ J.J. Pierre Le Mée (1794-1858), bishop of St-Brieuc from 1841 to 1856; Canon Dubois-St-Séverin, superior of the Major Seminary; Father Rault, secretary of the bishop.

⁹¹ Concerning this question, cf. J. Leflon, *Mgr de Mazenod* III, pp. 363-364.

⁹² An English woman, a former penitent of Cardinal Odescalchi. Cf. Rey II, p. 88.

⁹³ Antoine Eugène de Genoude (1792-1849), a writer and politician. He was ordained a priest in 1835 and continued his life as a publicist. He shared the views of the brothers Allignol on what was called ‘Presbyterianism’.

⁹⁴ Dominique Luigi, 1817-1858), oblation in 1837, priest on June 27, 1841.

⁹⁵ Césarie and Eugène de Boisgelin.

⁹⁶ ‘*Expoliation*’.

At the threat of a riot, he replied: “*Sir, riots raise up thrones, but they overthrow them too.*” When he complained that the Pope had changed in his regard, the nuncio rejoined sharply: “*It is your own fault, why have you allowed him to be publicly insulted*”, and when he rebuked him on the subject of his own opinions: “*So you are familiar with my correspondence?*” The king went to the length of urging the great piety of the queen and of Mrs. Adelaide.⁹⁷ The nuncio replied to him: “*If the queen is as good a Catholic as you say, she must side with the Bishops*”. As the king complained about the latter in the controversy against the University, the nuncio openly defended them and stressed that they did nothing but their duty, that the king had only himself to blame, why did he permit so many attacks against religion? – “*The Bishops do not want liberty*”. – “*On the contrary, they claimed it to defend their flock from evil doctrine*”. – “*One of them pushed audacity as far as to say that, if anyone drove out the Jesuits from their houses, he would receive them in his palace*”. – “*This is what they all would do*”. – “*So it is a revolt*” – “*No, they will act within the law*”. This brief and memorable conversation will go down in history when it becomes known. It proves that his anger has driven the king to lose his reason, and he was so imprudent as to show his true face before a man of character who kept his sangfroid and pressed home every advantage given to him over the king both by logic and by the holy cause of truth and of religion.

June 20: Letter to the Bishop of Viviers. I will visit him after the ordination. We will talk about the interests of the Church. He must congratulate himself on having been the first to condemn the evil doctrines, he did well to adhere to the condemnation passed by the Archbishop of Paris,⁹⁸ it is paying them back in their own coin.⁹⁹ As for myself, I have not judged it prudent to make any protest on this subject, first because no priest from my diocese is subscribing to the condemned newspaper and supporting its teachings; secondly because I am not pleased with the attitude taken by the Archbishop¹⁰⁰ in the matter of the Jesuits. He is handing them over mercilessly and makes no secret of it. He regards them as provoking embarrassment for the government and he is consenting to their dispersion; it would appear that he has not left the king in ignorance of it, - not at all because he would like to destroy them, or even drive them from his diocese, a number of considerations deter him from this, - but he would like them to go, to merge with the secular clergy, which amounts to a dissolution. I am keeping silent for the moment while awaiting the attack, then I will take up their cause, it is a duty [p. 15] under justice from which no special pleading could deter me. God in his goodness will provide for it. I had already written a letter in their favor as soon as I had knowledge of the interpellations, the minister received my letter before being able to act on that.

Letter to the Bishop of Nîmes. It is copied in the register of letters.¹⁰¹

June 21: Letter to Father Chabaud, parish priest of Septèmes.¹⁰² He had consulted me about the so-called *l'Etoile* candles.¹⁰³ I inform him of my opinion and the reasons on which I base it.

⁹⁷ Queen Marie-Amélie and Mrs. Adélaïde d'Orléans, sister of King Louis Philippe.

⁹⁸ Denis Auguste Affre, archbishop of Paris from 1840 to 1848, condemned the paper *Bien Social*, an organ of ‘presbyterianism’, supported by the Allignol brothers.

⁹⁹ ‘*c’est un rendu*’.

¹⁰⁰ Even so on June 23, Bishop de Mazenod wrote to Bishop Affre on this subject and, on July 5, he sent a circular letter to his clergy. Cf. *Registre des mandements et reg. des lettres administratives*, Vol. V, n. 90.

¹⁰¹ The letter to the bishop of Nîmes concerning several priests (Prou, Serra) is dated June 19 in the *Registre des lettres administratives*, vol. V, n. 89.

Letter to Mrs. Lagier. Her son will be going to see her and will stay with her as long as he likes upon his return from Rome.

June 22: Mass at *Le Calvaire* to confirm the children instructed by the gentlemen of the *Society of St Vincent de Paul*.

Letter from my nephew Eugene. The matter concerning his sister which is moving ahead, details on this subject. Letter to my mother to pass on to her those of Armand and of Eugenie.¹⁰⁴

June 23: Letter to Fr. Moreau. I invite him to come to the mainland to recuperate.

Letter to Father de Serres, nephew of Cardinal de Bonald. I inform him that I have been successful in obtaining from General d'Hautpol the pardon which he requested of me for a military deserter. I invite him to tell the cardinal that it would be the right thing for the Bishops to write to the Pope and warn him against false aspersions which could deceive him at this point.¹⁰⁵

June 24: Letter to the Archbishop of Paris. Thanks for sending his pastoral letter. Announcement of a circular letter. Information about Bishop Trioche, Bishop of Babylone.¹⁰⁶

Letter to the parish priest of St. Martin de Pallières for the banns.¹⁰⁷

June 25: Letter from Fr. Nicolas. Reply by return. Letter from Fr. Santoni through Brother Molloy, who is arriving for the ordination. Letter from Fr. Magnan. Perfect: some remarks about his destination.

Letter from the Bishop of Versailles.¹⁰⁸ He is of my opinion, but it is difficult to understand him. Although so near to Paris, he is ignorant of the state of our affairs,¹⁰⁹ to know about them he must go to the source.

June 26: [p. 16] Letter from the Bishop of Angers¹¹⁰ asking me to get some information about a very delicate matter. It concerns ascertaining whether it is true that a religious of the Good Shepherd had sent from Rome to Angers some relics and some briefs with very extensive indulgences and that these briefs were apocryphal.

Letter to the president of the *Propagation of the Faith* to recommend His Grace J. Eliani,¹¹¹ Syrian Catholic Archbishop of Damascus. This prelate, on his reconciliation with the Church in 1828, brought with him a great number of people who had previously shared his

¹⁰² Guillaume Chabaud (1802-1865), rector of Septèmes-les-Vallons (Bouches-du-Rhône) in the diocese of Aix.

¹⁰³ In 1829-1831, Mr. de Milly and Mr. Motard developed a new candle factory near *l'Etoile*, a gateway in Marseilles. Bishop de Mazenod describes it on August 2, 1838. Cf. *Oblate Writings I*, 19, p. 163.

¹⁰⁴ His brother-in-law Armand de Boisgelin and his sister Eugénie.

¹⁰⁵ Concerning the Jesuits.

¹⁰⁶ Laurent Trioche, bishop of Babylone (Bagdad in Iraq)

¹⁰⁷ The parish priest of St. Martin de Pallières where the Boisgelin chateau is located, for the banns relating to the marriage of Césarie with Charles de Damas.

¹⁰⁸ Jean N. Gros, bishop of Versailles from 1844 to 1857.

¹⁰⁹ The matters concerning the Jesuits and the freedom of education.

¹¹⁰ G.L. Louis Angebault, bishop of Angers from 1842 to 1869.

¹¹¹ Ms.: Hiliani.

errors. After converting whole townships in the environs of Damascus, he went on to preach the Catholic truth in that city and formed a Catholic fold there, he even brought back several Bishops; he was obliged to resort to C.P.¹¹² to defend his title over the churches which he had taken possession of while bringing back to the faith the townships to which they belonged. He had used up all his resources in this battle against the heretical patriarch. He comes to Europe to procure some resources.

Letter to the Archbishop of Paris to the same effect.

Letter to Countess Kagusuk. Sorrow over the loss of Cardinal Capaccini,¹¹³ whom she told me still held me in much affection until his last breath. Thanks for the pleasant memories of Cardinal Acton¹¹⁴ and his mother.

Letter to Mr. Castellan, counselor to the Royal Court of Aix, to recommend Mrs. Bourgarel.

The 27th and the 28th: Two days of retreat in the major seminary to prepare myself for the ordination on Sunday, feast of Saint Peter.

June 29: Feast of Saint Peter. General ordination, the largest number that I have ever done. I gave tonsure to [thirteen],¹¹⁵ minor orders to [twenty-four], I ordained [nine] sub-deacons, eight deacons and three priests. It is true that four Capuchins and one Oblate received from tonsure inclusively to the diaconate. The ceremony began at 6 o'clock and finished at 10:30, time enough for the chapter to say its office and to sing solemn Mass.

As if all that was a mere nothing, I was obliged to set off again at 3 o'clock for St.-Barnabe where I had first to give the sacrament of Confirmation to the children of the parish, then bless the first stone of the new church, and finally bless two bells on the site, all with a dreadful wind which did not prevent [p. 17] the crowd from staying on, but which was very uncomfortable. I do not know how much longer I will be made to exhibit these feats of endurance and I surrender myself to them for as long as I am able. In fact, I am not fatigued at all, but watch out in a few years' time! I am not retiring.

Before leaving, I visited the establishment of the new *Sisters of Compassion*. Evidently, God in his goodness is helping good Father Barthès to bring off some undertakings where even the cleverest would not succeed. Even so, I recommended he not neglect the *Work for the Domestic*s. It is essentially for this *Work* that I have adopted this new Order or, rather, that I have let it develop under my auspices and authority.

¹¹² C.P. (Constantinople). This entire region was at the time subject to the Ottoman empire.

¹¹³ Cardinal Francesco Capaccini (1784-1845). He was substitute to the secretary of state at the time of the Icosia affair. Eugene de Mazenod was acquainted with him in Rome in 1826 and in 1832-1833.

¹¹⁴ Charles J.E. Acton (1803-1847). An Englishman, he had lived in Naples in his youth; it is there that he had known the de Damas family. The marriage of Césarie de Boisgelin with Charles de Damas was celebrated on August 7 by Bishop de Mazenod in the chapel of Cardinal Acton in Rome. Cf. *Oblate Writings I*, 17.

¹¹⁵ Bishop de Mazenod does not give the numbers, which are derived from the names written in the *Registre des Insinuations* on June 29, 1845. Among the thirteen who received tonsure, there were four Oblates: E. Jean-Baptiste Berthuel, Alexandre J. Chaine, Augustin Gaudet, John Peter Grey. Among the twenty-four seminarians who received minor orders, there were eight Oblates: Charles Baret, Joseph Beaulieu, E. Edward Chevalier, Robert Cooke, J.M. Francis Coste, Ferdinand C. Gondrand, J. Samuel Walsh and Joseph Zirio. Among the nine sub-deacons, four were Oblates: Joseph Beaulieu, John Naughten, Michael Molloy and A. Louis Tamburini.

Letter from Father Martin de Noirlieu¹¹⁶ to recommend one of his curates.

Letter from Fr. Lagier to ask me to have him accompanied on his journey to Rome by Brother Beaulieu. Letter to Fr. Lagier to encourage him to make this journey without a companion as is usual.

Letter from Mr. Granier de Cassagnac, principal of the College of Aix, to request some information from me about Mr. Dalmas.

¹¹⁶ Parish priest of St.Jacques in Paris.

July

July 1st: Reply to Mr. Granier. Favorable report.

July 2: Mass at the Visitation. Confirmation for a number of boarding-schools .

Letter from Fr. Moreau. He will take up my invitation after he has visited Vico. Fr. Lagier will pass through Marseilles. Fr. Nicolas¹¹⁷ is talented, but he is too attached to his opinion, everyone must yield to him.

Letter from Fr. Daly. He failed to understand what Fr. Aubert meant. We did not want to have the acceptance of the new establishment founded by Mr. Phillipps depend on a letter from Bishop Wiseman,¹¹⁸ but we believed it proper that the Bishop himself should ask the Congregation. He has done so through Fr. Daly. We are happy with it.

Letter to my nephew Eugene in passing on to him Tavernier's reply to Jeancard's letter. Letter from Eugene. Reply to Tavernier's memorandum. They persist in their opinions. Letter from my sister. Everything is arranged. All that is needed now for the marriage to be celebrated is me.

July 3: Letter from the Bishop of Viviers. He is waiting for me impatiently. Will I be able to go there?

Letter from Fr. Guigues. He is feeling better without having entirely recovered. He has been to Bytown, he could not settle the borrowing of the 1,000 *Louis*, because of the Bishop's indecision, a man with more virtues than he has skill in administration. Fr. Telmon has begun to build the church with the consent of the Bishop.

[p. 18] Letter from Fr. Allard.

Letter to the Bishop of Angers. Reply to his.

Letter to Mr. Fabry, consultor to the *Court of Aix* for Mr. Bourgarel.

Letter from Mrs. De Damas to express her happiness and the affection she has developed for Césarie.

July 4: Letter to Mrs. De Damas, letter to my sister, letter from Count de Chastellux, letter to Mr. de Chastellux,¹¹⁹ out of courtesy and friendship about the business which occupies us.

July 5: Letter to the Bishop of Viviers to inform him that I will not be going his way.

Letter to my cousin Dedons¹²⁰ to inform him about the marriage of my niece.

¹¹⁷ Word crossed out in the ms.

¹¹⁸ Nicholas Patrick Wiseman (1802-1865). He was, at the time, coadjutor of the vicar apostolic of the London District. In 1850, he was appointed archbishop of Westminster and cardinal.

¹¹⁹ Mrs. de Damas, mother of Charles, was Pauline de Chastellux. The de Mazenods had been acquainted with the de Damas and de Chastellux families in Naples and in Sicily.

Letter from Cardinal Fransoni, friendly as ever; he is sending me Valetta's secularization.

Letter from Mr. Trucy of Brignoles. He has had sent to me the act of civil publication in St. Martin for the marriage of my niece.

Letter from the parish priest of St. Martin. He is sending me the certificate of the publication of banns by him in his parish.

July 6: Ordination in my chapel of our Brother Molloy, promoted to the priesthood, of Bro. Beaulieu, made a deacon, and of Bro. Coste, made a sub-deacon.

Letter to the Cardinal Archbishop of Lyons to commend the deputation of the administration of N. D. de La Garde, which is going to be present at the casting of our beautiful bell [weighing] 200 quintals.

Letter from the *Council of the Propagation of the Faith*. Reply to my previous letter. Still nothing decided about the requested allowances.

Letter to Mr. Trucy, lawyer in Brignoles. Acknowledgment of reception of his letter and of the document that it contained.

Letter to the parish priest of St. Martin. Acknowledgment of reception, etc.

Letter to the Bishop of Lausanne.¹²¹ As I expressed my happiness over the success of the Catholic cause in Switzerland, I made the suggestion that he establish a feast in honor of St. Joseph, a day memorable for the great victory that was won through the intercession of this great saint whom the entire Church would be honoring on that day.

July 7: Confirmation of the children of the choir.

Letter from Father Muller, apostolic missionary. He suggests that he come to work in my diocese, not being happy in his own. I am not getting involved. Suffice his letter as proof of his mediocrity. I also recall the kind of spirit he showed when he was my guide in Algiers and his inconstancy in America. I will reply and give him my thanks.

July 8: [. 19] My poor Philippe Marbacher left this morning to make a trip to Switzerland with his father, whom he is taking back there. This young man is persuaded he will make a fortune by marrying a girl whose father has promised him the moon. Instead of asking for my advice before committing himself, he disclosed some time ago that he was thinking of getting married and he had in view a certain grocery merchant's daughter, Rippert by name, with whom he had 'made a baptism'. I took no steps to dissuade him from this folly, the matter being settled. However, when this girl's mother fell ill, the marriage had to be postponed; in the interval, a certain stock of merchandise they were counting on having been sold off, the initial expectation was frustrated. This was an opportunity to break off the engagement, but Philippe was reluctant to do this. Then he asked me to keep him on until the marriage had taken place so that he would not seem to have been sacked if he were to withdraw after informing me that he had resolved to marry. I would not hesitate to shield this good lad from every suspicion of misconduct or even of

¹²⁰ Emile Dedons de Pierrefeu, son of the sister of Mrs. de Mazenod.

¹²¹ Pierre T. Venni, bishop of Lausanne and Geneva from 1815 to 1845.

dissatisfaction on my part, because, in fact, he is full of good qualities, he just has a few defects of character against him and over a period he has even made efforts to improve and given me unequivocal signs of his attachment to me. I will therefore keep him on, but on these conditions. As I cannot do without a servant and cannot leave in suspense the one I have chosen, the latter will enter into my service from today onwards and consequently his wages will accrue from this day. Those of Philippe will cease on the same day. But when he comes back from his journey, he will return to me and I will give him room and board until his marriage takes place. In this way I will both secure what my service requires and my continuing benevolence towards poor Philippe, my only reproach against him being that he made the mistake of abandoning my service, which would have assured him a very agreeable and pleasant livelihood as long as I live and sufficient to live on after my death, if he had stayed with me until I die. Such is my regard for him that I gave him one hundred francs bonus to pay for the trip which he had so much set his heart on. I pray God that he keep up the good religious sentiments he has, which, without making of him what one might call a fervent Christian, did first and foremost inspire him with some sound principles, a life of regularity and a reasonable enough frequentation of the sacraments, more than six or seven times per year.

July 9: [p. 20] Letter from the Bishop of Belley who is returning the one which I had written to Bishop of Angers and which had been mistakenly addressed to him.

Letter from Father Guiol, sub-deacon. I am thinking of him for catechism.

July 10: Letter from the Bishop of Langres.¹²² Reply to mine. He responds in flattering terms to my politeness. He gives me as certain news that what has been published by *Le Moniteur* about the Jesuit affair is totally false. The Pope has granted nothing, on the contrary he has refused everything and given his reasons for his refusal.¹²³

I have picked up my passport for Rome. I will embark tomorrow on the *Sésostris*.¹²⁴

¹²² Pierre Louis Parisi (1795-1866), bishop of Langres from 1835 to 1851.

¹²³ To assuage the anticlerical party, the government requested the Pope to intervene with the Jesuits in France to get them to close a few houses themselves. The Pope replied that his duty was to defend the religious, etc. Cf. *Oblate Writings I*, 17.

¹²⁴ The *Roman Diary* 1845 is already published in *Oblate Writings I*, 17. On his return from Rome, in August, Bishop de Mazenod stopped keeping his *Diary*. He took it up again at the beginning of 1846.

January-February 1846

January 22:¹ [In England] conversions are increasing at an astonishing rate. In December, fifty Anglican ministers abjured. Fr. Perron² dined at Mr. Phillipps' with Doctor Newman³ and five other convert ministers. He himself received several abjurations and prepared others.

February 5:⁴ On my returning home, a thunderbolt! A letter from Fr. Lagier gave me the cruel news of the death of our good and venerable Fr. Moreau. I have to fall prostrate to the ground and profoundly meditate on the Lord's Prayer: *Pater noster, fiat voluntas tua*. This is an irreparable loss. My grief is overwhelming. He was one of the pillars of the Congregation. In the prime of life (he was born on August 24, 1794), his experience, application to study, quite part from his great virtues, all contributed to his distinction as a member. The Bishop and the clergy of Ajaccio also rated him highly. The prelate not only wanted to make him an honorary canon of his cathedral, even before he was made superior of the Major Seminary, but had given him faculties as a vicar general and he had recently consented to appointing him promoter of his diocese, such trust he placed in him. He was a deacon in 1816 when the Lord called him to us. Faithful among so many recalcitrants to the voice of God, he came looking for me when we were giving the mission at Grans.⁵ I prepared him for ordination during the stay he made with me in St. Laurent du Verdon where I had withdrawn to work on drafting our holy Rules.⁶ I accompanied him to Digne to present him to Bishop Miollis,⁷ who ordained him priest at the ordination of September 1818. He made several missions with me, notably those of Barjols and Lorgues.⁸ He was, in the fullest sense of the term, my spiritual son and pupil, always kind, always zealous, always a fervent religious and also always very fond of me, regarding me as his father.

He died as he had lived, a holy religious. During the night which preceded his blessed passing, he asked for the portrait of our venerable Fr. Albini to be placed in front of him. He invoked him fervently, considered himself fortunate to have been his friend and commended himself to his prayers. During the short delirium which preceded his death, he just prayed and docilely repeated the names of Jesus, Mary and Joseph, which were suggested to him from time to time. He is in heaven; but we, while glorifying God for the glorification of his elect, how are we going to replace him on earth? His loss is heartrending for us. It is truly irreparable in the current state of the Congregation. The Lord, to whom it belongs, and his saintly Mother, to whom it is consecrated, will soothe our grief and instil us with supernatural thoughts and

¹ Rey II, p. 218.

² Fr. Rey copies this text after saying that the Founder had received that day a letter from Fr. Perron, superior of Grace Dieu .

³ John Henry Newman (1801-1890), English theologian, entered the Catholic Church in 1845, made cardinal in 1878.

⁴ Ms. Yenveux IX, pp. 172c-172d and Rambert II, pp. 227-228.

⁵ Grans Mission, preached from February 11 to March 17, 1816 by Fathers de Mazenod, Deblieu, Mie and Icard.

⁶ Fr. de Mazenod stayed in St. Laurent du Verdon from September 2 to 16; he then went to Digne, where Fr. Moreau was ordained priest on September 18.

⁷ Bienvenu de Miollis, bishop of Digne from 1805 to 1838.

⁸ Missions of Barjols (Var) from November 8 to December 20, 1818 and of Lorgues (Var) from February 17 to March 31, 1822. Cf. J. Pielorz, *Premières missions des Missionnaires de Provence*, in *Missions OMI* 1955, pp. 555 and 648.

considerations and come to our help. We must live in this trust, without it we might well fall into discouragement.

Letter from Fr. Semeria. He gives me an account of the funeral of our good Fr. Moreau in Vico. The entire populace came out to meet the saintly body and filled the church at the celebration of the liturgy. The Bishop said the prayers after the office of the dead. The prelate could not praise him enough and his praise of the blessed deceased continued unabated. It is justice.

February 8:⁹ Closing of the Roquevaire¹⁰ mission given by Fathers Mille, Bernard, Rouvière and Rey. More than one thousand men fulfilled the mission, that is, they went to confession and received communion at the Mass which I said after I had delivered to this people, now reconciled with God, an oration which I believed suitable and having administered the sacrament of Confirmation to some thirty adults of every age and even, as usual, of the most advanced age. I solemnly blessed the Cross on the church square in the most beautiful weather in the world and, in the square in front of the church, solemnly gave the papal blessing to this vast gathering fallen prostrate to receive it. While the procession from Roquevaire went off to return to the church, I went to Aubagne, which also ended its mission on that day. In the morning, 1,200 men received communion at the Mass which my vicar general had come to say for them in my absence; and, in the evening, on my arrival, the church was again filled with men, after the departure of the women who had packed it in an earlier exercise just for them and which I concluded with the administration of the sacrament of Confirmation to the adults and Benediction of the Blessed Sacrament. I then attended the entire exercise for the men, of whom a great number of every age was confirmed, and I also gave them Benediction of the Blessed Sacrament.

February 16:¹¹ Death of the good parish priest of Saint Victor, Reverend Billon,¹² sudden but not unexpected. We are losing in him an excellent priest, one very attached to me and to whom I in my turn was sincerely attached because of his virtues and good qualities.

February 19:¹³ Letter from Fr. Ricard, pressing hard for his missions. He asks permission to cover his head, as he is bald on top. Nothing more justified. This will be the society's first wig.

February 25:¹⁴ I must say that everything conspired to inspire devotion.¹⁵ The altars where the Blessed Sacrament was exposed were magnificently prepared and the lighting was very bright; there was one church where close to a hundred candles could be counted. If we compare this to the state of affairs when we came to Marseilles, we have a thousand reasons for

⁹ Yenveux, *Imprimé* I, p. 216.

¹⁰ Roquevaire (Bouches-du-Rhône).

¹¹ Rey II, p. 227.

¹² Louis F. X. Billon (1804-1846).

¹³ Ms. Yenveux VI, p. 35.

¹⁴ Rey II, p. 222.

¹⁵ Rey introduces this text saying: Bishop de Mazenod "presided in the church of St. Martin at the exercise of reparation [for the carnival] arranged for Ash Wednesday. With this exercise he completed the series of stations inaugurated during the Forty Hours."

blessing the Lord and delighting in having been able to contribute to such a striking change. Back then it was just a matter of placing our Lord on the altar with two miserable candles while six candlesticks burned feebly on the steps. No tapestries, no ornaments. It was pitiful. I admit that this universal change, so in keeping with the sentiments which our faith inspires in us, was one of the greatest consolations of my life. I also reveled in my visits during these four days, which for me are hours of happiness. The spirit of the faithful has so improved on this very essential point that the step which I just took to adorn the doors of the churches where the Blessed Sacrament is exposed with a painting representing the image of the Blessed Eucharist on the upholstered door has been markedly appreciated and applauded by everyone. May God and our Lord Jesus Christ be praised, blessed and adored for it with more fervor. Amen.

February 27:¹⁶ [Confirmation at the *Hospice de la Charité*]. Am I not a happy man to be carrying out each day the duties of a pastor? It is for this I am a bishop and not to write books and still less to lose my time with the rich of this world, or court the powers of the earth. It is true that this way wins one no favors, but if one can become a saint, should not this be consolation enough?

¹⁶ Rey II, p. 223.

March 1846

March 15:¹⁷ All the while reciting the psalms and canticles¹⁸ with the greatest possible fervor, I gave myself over to a kind of filial confidence to implore this good Master not to permit me ever to be separated from Him in eternity. It seemed to me impossible that, having the signal good fortune of seeing him, of contemplating him so close, of placing him upon my breast, of adoring him while performing this duty for him, it seemed to me impossible, I say, that he would not grant that I might follow him and possess him eternally. The thought of my sins would give cause for fear, but, during these precious moments, it seems to me that the mercy of my Savior takes to itself every fear and every terror and that there is place in my heart only for trust and for love. This is the feeling that I experience every time that I carry the Blessed Sacrament.

March 22:¹⁹ [Closure of the St. Antoine mission.] The closures of missions are very wonderful days for a bishop! I pray I may never come to such a pass as to refuse my presence at them. To see a parish that has been reconciled with God receive from the hands of its pastor the Body of Jesus Christ, to address some edifying words to this part of my flock, to fulfil in this way the great duty of preaching imposed on bishops, to give Confirmation to men who would not otherwise receive it, this is a consolation that is recompense for every fatigue. I would believe myself to be committing a mortal sin if, being in a position so easily to impart the Holy Spirit and to form perfect Christians, I refrained for frivolous reasons from bowing to the desires of the souls who have been entrusted to me.

Indeed I really trust that all these souls, who are indebted to me for the great graces they have obtained in the last moments of their lives²⁰ and for the glory they will obtain in heaven in virtue of the sacred character which has been communicated to them through my ministry, will win for me in their turn the graces that I need myself to fulfil my duties, to sanctify me and to save me through the mercy of God.

¹⁷ Rey II, pp. 223-224.

¹⁸ Bishop de Mazenod had gone to preside at the ceremony of the completion of the solemn octave in reparation for the sacrilege committed at the church of St. Théodore during the night of March 9 to 10, 1829.

¹⁹ Rey II, p. 224. Rambert (II, 633) copies the same text, with several additions, and gives as the date April 25, 1850.

²⁰ Fr. Rey does not fix a date for this text which follows that which precedes and which he presents with these words: "These are the great acts of faith which brought him almost every day to give himself to the sick as soon as he was called."

April 1846

April 12:²¹ Letter from the bishop of Viviers. The Jesuit Fathers did much good in Viviers in the retreat they have just given; they are men of God, but Bishop Guibert remains convinced that the method of our Fathers is superior to that of the Jesuits. Fathers Dassy and Hermitte²² are at this moment in Baix,²³ where they are repeating the marvels of the previous year. The members of the clergy are highly appreciative of this method of evangelizing the peoples.

April 20:²⁴ Letter from Brother Chevalier in a tone that is unacceptable. He is refusing to advance in the orders.²⁵

April 22:²⁶ [Death of Father Gastaud.²⁷] This holy priest had attained the fullness of well-being, he was conscious of his well-being and he appreciated it, except that he would jokingly say, as he always did: *mai que dure*.²⁸ By naming him ‘titular canon’, I rewarded an entire lifetime of assiduous service to the Church in the various ministries which he exercised, but especially in the hospitals where I am receiving him to have him lie in a stall of the cathedral.

April 29:²⁹ Letter from Fr. Vincens, report of the labours of the Lumières mission. Fr. Françon is a holy missionary. Fr. M³⁰ is not edifying, far from it. He cannot get out of bed and goes straight from his bed to the altar. It’s a scandal for the young people who see it.

April 30:³¹ [Confirmation and communion at the reformatory.³²] This is the kind of fruit that comes from religious education being given to these little creatures degraded by the corruption of our society.

²¹ Ms. Yenveux I, p. 46.

²² J.T. François Hermitte (1805-1884), oblation in 1826, priest on May 31, 1828.

²³ Baix (Ardèche).

²⁴ Ms. Yenveux VIII, p. 203.

²⁵ Stephen Edward Chevalier (1823-1894). oblation on October 3, 1842. He received minor orders before departing for Canada in the month of August, 1845. He was ordained priest on October 25, 1849.

²⁶ Rey II, p. 227.

²⁷ André Claude Gastaud, deceased at the age of 68 years.

²⁸ *So long as it lasts*.

²⁹ Ms. Yenveux I, p. 124.

³⁰ Fathers Mille and Magnan at the time were at N. D. de Lumières. During the course of the summer of 1846, Fr. Magnan was named superior of the Major Seminary of Ajaccio. Here the reference is probably to Fr. Mille who withdrew from the Congregation in 1850. “The young people”, refers to the Juniorists.

³¹ Rey II, p. 224.

³² See *supra*: April 10, 1845.

May 1846

May 5:³³ Letter to Fr. Vincens. He must have Brother Faraud,³⁴ whom I want in Canada, depart immediately. He should prepare himself to take on the direction of the studies of our young priests whom I propose to bring together in Notre Dame de Lumières to have them do their preparatory studies for the holy ministry and practice preaching.³⁵

May 11:³⁶ My visits with the members of the municipal council have not been in vain. Today, the council unanimously decided to take into consideration and to refer to the joint commissions for finance and public works the proposal made by Mr. Albrand, first assistant, of making an offer to the government to work towards an amount given for the construction of a cathedral in Marseilles. The proposal of Mr. Albrand was to offer a million payable by an annual installment of one hundred thousand francs for ten years.

May 19:³⁷ Visit by two Passionist Fathers who are going to Tournai and to England. As customary, I lodge them in Le Calvaire. After being static for some time, the Order of these saintly religious is experiencing today much growth. The present general,³⁸ who is mentioned for appointment as Archbishop of Macerata, the see of Bishop Strambi,³⁹ followed a different method from that of his predecessors and it has been a success.

May 20:⁴⁰ Letter from Fr. Guigues, wearying on account of the obnoxious style he adopts. It is always in the same tone: complaints, dissatisfactions, exaggerations, no attempt to be straightforward, candid, in a word, so opposite my way of thinking and acting that I have no desire to correspond directly with him any more.

May 21:⁴¹ Feast of the Ascension, assisted pontifically. I had a prie-Dieu and some cushions prepared for Bishop Pecci,⁴² Bishop of Pérouse, returning from his nunciature in Brussels and going to his diocese by way of Rome. The prelate was ailing and was not able to go to the cathedral as he had planned. We saw each other yesterday and today, the day of his departure, and I was pleased with his way of thinking about the issues of the Church of France. He kindly accepted to take my letter to Bishop d'Isouard and the brief which I am sending to him and a reply to Cardinal Acton.

³³ Ms. Yenveux VIII, p. 214.

³⁴ Henri Joseph Faraud (1823-1890), oblation on September 14, 1844, ordained priest at St. Boniface on May 8, 1847. He was appointed vicar apostolic of Athabaska-Mackenzie in 1863.

³⁵ As to these preparatory studies for the holy ministry, cf.: Y.B., *Le problème des jeunes pères au temps du fondateur*, in *Vie Oblate Life*, vol. 59 (2000), pp. 161-190.

³⁶ Rey II, p. 220.

³⁷ Ms. Yenveux IX, supplement p. 27.

³⁸ Fr. Antonio Testa (1787-1862), general from 1839 to 1862. He was not appointed bishop of Macerata. The Passionists already had a mission in Bulgaria. They went to England before the Oblates. The Rule of this congregation was very demanding. For example, they might wear only sandals, drink no milk, etc. The general permitted some exceptions for England.

³⁹ Vincenzo Maria Strambi (1745-1824), canonized on June 11, 1950.

⁴⁰ Ms. Yenveux VII, p. 254.

⁴¹ Rey II, p. 233.

⁴² Giocchino Pecci who was Pope (Leo XIII) from 1878 to 1903.

June 1846

June 5:⁴³ Shocking news of the unexpected death of Pope Gregory XVI.⁴⁴ Letter from Bishop d'Isoard, who informs me about it as follows: "*After an illness of several days which caused some anxieties more because of the age of the patient than because of its seriousness, this morning (June 4), at nine o'clock in the morning, our Holy Father the Pope rendered his soul to God. You know how much friendship this outstanding pontiff had for me. I am thus deeply saddened. But I am even more preoccupied with the grave circumstances in which this signal event has occurred. The public mood has never been more poorly disposed. This very night a courier announced the discovery of a conspiracy at Ancona; but God is on the watch; I have full confidence in him and I firmly believe that he will bring forth from the unknown the man for the moment. What a great pontificate a man of stature might fashion with the help of God! No doubt - but how to find a man of such stature? God will fashion him if he does not already exist.*"

June 21:⁴⁵ June 21, as early as five o'clock in the morning, a letter which informs me of the election of the new Pope.⁴⁶ I took the news to the Cardinal [de Bonald],⁴⁷ who was stupefied by it, just as we all have been. A little later, I said Mass for His Holiness; without doubt, this is the first Mass said in France for the head of the Church. Some moments later, I received a letter from Mr. de Latour-Maubourg, attaché of the embassy in Rome, who had written on board ship⁴⁸ to inform me of the great news. I received, at the same time, a very interesting letter from Bishop d'Isoard which I had inserted in *le Gazette du Midi*. It brings out God's protection of his Church and gives some details about the admirable effect this quick election had on the city of Rome.

⁴³ Ms. Yenveux III, p. 194.

⁴⁴ Gregory XVI (Bartolomeo Alberto Cappellari, 1765-1846), Pope from 1831 to 1846. Eugene de Mazenod, bishop of Icosia, met him in 1832 and 1833. Cf, *Ecrits oblats* 8, pp. 60-62, 70, 86, 106.

⁴⁵ Rey II, p. 233.

⁴⁶ Giovanni Maria Mastai Ferretti (Pius IX), Pope from 1846 to 1878. He had been a cardinal since 1840. He was elected on June 16, on the second day of the conclave.

⁴⁷ Cardinal de Bonald had arrived in Marseilles several days earlier, en route for Rome where he was to participate in the conclave. Because of the political situation in Italy (revolutionary actions in the Pontifical States and in the regions subject to Austria), the Italian cardinals decided to open the conclave without awaiting the arrival of the foreign cardinals.

⁴⁸ M. Latour-Maubourg must have already been on the vessel, *Le léonidas*, where, in the morning, Bishop de Mazenod accompanied Cardinals de Bonald, archbishop of Lyons, and Sterets, archbishop of Malines, who were departing for Rome (Rey II, p. 233).

July 1846

July 1st:⁴⁹ Fr. Cooke,⁵⁰ an Irish priest of our Congregation whom I ordained the other day, came to take his leave of me. He will be leaving to go to England. He is an excellent religious, a capable man who will do much good on the mission. He made a first essay in his apostolate among the English working in St. Henri.⁵¹ He brought a good number back to the bosom of the Church.

July 12:⁵² Letter to Brother Bourgeois refusing permission to go to see his parents in Gap.

July 19:⁵³ I want no smoldering wicks in the society, let them blaze, let them burn, let them give off heat, let them light the way or leave.⁵⁴

⁴⁹ Ms. Yenveux B 8; Rey II, note for p. 218.

⁵⁰ Robert Cooke (1821-1882), ordained priest on June 28, 1846. He was provincial of the Anglo-Irish province from 1851 to 1867 and from 1873 to 1877.

⁵¹ On the railway line then under construction.

⁵² Ms. Yenveux VI, p. 100.

⁵³ Rey II, p. 238.

⁵⁴ Fr. Rey presents this text in this way: "The Founder did not lose sight of the formation of his missionaries. This year he instituted a course of further studies which he entrusted to the experience of Fr. Vincens. Several young Fathers were named to follow it for several months. Religious formation was not at all neglected. One superior, requesting indulgence towards a religious whose conduct left something to be desired, told the Founder that one should not to extinguish the smoldering wick." This superior was without doubt Fr. Vincens whom Bishop de Mazenod accused of being too lenient towards the less obedient and less fervent religious.

August 1846

August 4:⁵⁵ Mr. Clapier⁵⁶ must forget his former antipathies towards the clergy and the opposition he has always showed me in the municipal council, except with regard to the cathedral for which he did vote.

August 9:⁵⁷ [Funeral of Cardinal Bernet,⁵⁸ in Aix]. During the procession, in the absence of singing, I said some rosaries for the deceased. My mind was preoccupied with a thousand thoughts. First that a very similar pomp awaited me, that I would myself be dressed as I now saw the Cardinal dressed, that his successor would perhaps come to do for me what I am doing today for him, and so: that the life of this world amounts to little, etc. How can one fail to reflect on the vanity of the things of the world when one thinks that it is no more than a hundred days, barely a hundred days, that Archbishop Bernet made his triumphal entry practically through the same streets we were carrying his dead body today. Thus, his red soutane was only to serve as his shroud.

⁵⁵ Rey II, p. 221.

⁵⁶ At the beginning of August elections were held. Elected to the chamber of deputies were Messieurs Berryer, Reybaud and Alexander Clapier.

⁵⁷ Rey II, pp. 234-235.

⁵⁸ Joseph Bernet (September 4, 1770 – July 5, 1846), bishop of La Rochelle from 1827 to 1836, archbishop of Aix from 1836 to 1846. Made a cardinal in the consistory of January 19, 1846, King Louis Philippe presented him the red hat in the Tuileries on February 21 and the new cardinal returned solemnly to Aix on March 25.

September 1846

September 6:⁵⁹ Pontifical office at the cathedral morning and evening by Bishop Pompallier,⁶⁰ vicar apostolic for Western Oceania. It is a courtesy I gladly pay this apostle of our faith among the Gentiles. He held our interest with tales of his missions in those uncivilized islands.

September 12:⁶¹ [Return from England of Fr. Casimir Aubert.⁶²] This outstanding Father completed his assignment quickly but with wisdom and intelligence. He has established the houses of Grace Dieu and Penzance, met with the Bishop of Cork,⁶³ visited Bishop Walsh,⁶⁴ Bishop Wiseman, the bishops of the districts of Wales and Cornwall, several Irish bishops who all gave him a good welcome.

September 15:⁶⁵ Arrival of Bishop Verrolles,⁶⁶ vicar apostolic of Manchuria. He arrived in time to give an account of his mission to the crowded assembly I had got together in Saint Martin to listen to him. His account was most interesting, I hope the *Propagation of the Faith* will take note of it. Tomorrow, he is going to Aix for the same purpose. In this way he will traverse France to reanimate the zeal of the faithful in support of the *Propagation of the Faith*.

September 29:⁶⁷ Letter to Brother Ferrand.⁶⁸ I urge him to be calm and not get needlessly upset. If he has to prioritize, it is clear he must give preference to the kitchen but he might also by way of relaxation employ himself in other things. Only in paradise will we enjoy uninterrupted joy and happiness. So he should remain in Aix and stay there practicing obedience and regularity.

⁵⁹ Rey II, p. 237.

⁶⁰ Jean Baptiste Pompallier (1801-1871), first vicar apostolic in New Zealand.

⁶¹ Rey II, p. 219.

⁶² Fr. Aubert had made a canonical visit of the houses in England during the course of the year. He visited the houses of Penzance and Grace Dieu and considered a request for a foundation at Ashby, in the Midlands District of England. Cf. *Oblate Writings* II, 5.

⁶³ John Murphy (1772-1847), bishop of Cork in Ireland from 1815 to 1847.

⁶⁴ Thomas Walsh (†1849), vicar apostolic of the Midland District of England.

⁶⁵ Rey II, p. 237.

⁶⁶ Emmanuel J.F. Verrolles (1805-1879), of *Missions Etrangères de Paris*.

⁶⁷ Ms. Yenveux VIII, p. 231.

⁶⁸ Coadjutor Brother Jean Bernard Ferrand (1805-1870), perpetually professed on June 4, 1834.

October 1846

October 8:⁶⁹ Passing visit of Father de Bonnechose.⁷⁰ This cleric does not deserve to be equated with the many others who are rejected in the opinion of honest people. The Press is wrongly hounding him as an activist⁷¹ for Count Rossi.⁷² In Rome he followed only the demands of his conscience. If he was wrong, at the very most it could be said that he made a mistake, but condemning his intentions as is done in his case is an injustice.

October 11:⁷³ Departure of Fr. de Bonnechose for Rome. He talked a great deal with me during these two days and he spoke frankly. It is not surprising that Count Rossi is devoted to him. The truth is that it was he who had him admitted to Rome where opinion was against him. He thought it would be a misfortune if the envoy of France were to withdraw in shame and confusion. He believed that the good of the Church would be compromised by this and he spoke in this sense to the Pope not once but twice. He truly brought about a reconciliation and Count Rossi was infinitely grateful to him. There was a move to name him auditor of the Rota as a sign of gratitude. He declined this office for which he had fifty competitors. One is much more impressed by his disinterested behavior than by all the Frenchmen hanging around the embassy and putting a price on their support. Consideration was then given to making him a bishop and, since he did not say no, Mr. Rossi made it his business. That is the gist of this story.

October 12:⁷⁴ Visit to the prefect and to the mayor⁷⁵ concerning the cathedral. Evidently, the latter is not in favor of this project, which he did not initiate. He raises all kinds of objections. I spoke with him frankly and did not hide the fact that he was prejudiced in his opinion. I hope that we will manage to succeed in spite of him, but we will have to keep our eyes open.

October 15:⁷⁶ Letter to Fr. Magnan. Impossible for me to make a copy.⁷⁷ At his repeated request,⁷⁸ I am giving him permission, by way of trial, for the acceptance of a type of seminary in Vico for the diocese of Ajaccio: *“Our peaceful mission house will become a noisy boarding school. Solitude, so necessary for the repose of our apostolic workers, will be replaced by the din of turbulent youth. Our missionaries, called to the great work of the conversion of souls, will be transformed into pedagogues; instead of devoting themselves to studies appropriate to their holy*

⁶⁹ Rey II, p. 236.

⁷⁰ Gaston de Bonnechose (1800-1883), at the time superior of *St. Louis des Français* in Rome. In November 1847, he would be appointed bishop of Carcassonne, then of Evreux and finally archbishop of Rouen. Cardinal in 1863.

⁷¹ *Fauteur*.

⁷² Count Pellegrino Rossi (1787-1848), a French politician of Italian origin. In 1845, the minister François Guizot sent him as ambassador to Rome to deal with the question of the Jesuits and to procure the Pope's pressure on the latter to close some houses in France. In September 1848, Pius IX appointed him his prime minister. He was assassinated the following November 15.

⁷³ Rey II, p. 236.

⁷⁴ Rey II, p. 221.

⁷⁵ Messieurs C.A. de La Coste, prefect from 1836 to 1848, and André Elisée Reynard, mayor from 1843 to 1848.

⁷⁶ Yenveux II, pp. 8 and 49; VI, p. 54; VIII, p. 109.

⁷⁷ He did have it copied and we have some extracts from it. Some are already published in *Oblate Writings I*, 10. Three others, which we are publishing here, were omitted as, in Yenveux, they appeared as extracts from the *Diary*.

⁷⁸ It seems that it was in fact Fr. Magnan who, barely arrived in Ajaccio as superior of the Major Seminary, proposed to Bishop Casanelli of Istria the establishment of an ecclesiastical school in Vico. The diocesan council opposed it and Bishop de Mazenod was delighted with this opposition.

ministry and the preparation of material for their preaching, they will employ their time in going over grammar and paging through profane authors. If they complain that they are being distracted from their vocation, we will have only bad explanations to offer them, which it cannot be assumed they will accept. There is no point in pressing these observations on you, you do not have the time to weigh them or to respond to them. The day after tomorrow, you will need to know in Ajaccio whether it is necessary to transport the youth to Vico or to return them to your place. Since you so insist on introducing this project, I am letting myself give my consent to it, but by way of a trial. Make the Bishop understand how much I am opposed, even saddened, to make such a breach of our Rules.

"Since I am presuming that the Bishop of Ajaccio will be conferring on you the faculties of vicar general, you know that you may not accept without my consent. This is one matter that the Bishop must not neglect. Therefore, before accepting this title and especially before exercising its functions, you must request my approval. I am saying this so that we do not lose sight of the duties imposed on us by the Rules.

"I am rightly insisting upon uniformity in our customs. That of putting at the head of our letters the invocation in honor of our Lord Jesus Christ and of his holy mother, Immaculate Mary, was adopted from the beginning. We must therefore acquire the habit of doing so and make sure that others are obedient.

"...Fr. Aubert was unable to leave the Brother from Le Calvaire who just died yesterday⁷⁹ and for whom you have to offer the suffrages prescribed by the Rule, since he died a religious and indeed a holy religious. He made his perpetual vows while receiving Holy Viaticum."

October 16:⁸⁰ Letter to Fr. Santoni and Brother Gaudet. Fr. Santoni may admit to oblation Brothers Arnaud, Pourrat, Viviers and Arvel.⁸¹ Let him postpone Brother Verney⁸² for a little while more. The Rule accepts that a person may wait until the sub-diaconate.⁸³ Bro. Gaudet may remain in Osier since he has such a dread of the stay in Marseilles.

⁷⁹ Coadjutor Brother Victor Joseph Giroud, novice on May 4, 1845, perpetual oblation on his death bed on October 13, 1846, deceased on October 14 at *Le Calvaire*.

⁸⁰ Ms. Yenveux VIII, p. 109.

⁸¹ The following pronounced their vows on November 1, 1846: Brothers Charles Arnaud (1845-1914), priest on April 1, 1849; François Xavier Pourret (1845-1871), priest on April 1, 1850, left in 1851; Joseph Vivier (1825-1891), priest on May 25, 1850. Brother Antoine Arvel (1822-1848) pronounced his vows only on November 9, 1846 and died as a Scholastic in Marseilles on January 30, 1848.

⁸² Coadjutor Brother Célestin Verney (1814-1889). He took the habit on December 24, 1845, departed for Oregon in February 1847 and made his perpetual vows on August 10, 1851 in New Westminster.

⁸³ This is surprising. It may refer to Brother Verney, but he had entered the novitiate as a Coadjutor Brother.

November 1846

November 18:⁸⁴ The death, precious before God, of our good and excellent Fr. Gibelli.⁸⁵ The physicians of Corsica had persuaded him that he would recover his health by coming to the mainland. He asked permission to go to Marseilles in that measured spirit of indifference that his great virtue inspired in him. “*Be assured, my very reverend Father,*” he wrote me, “*that I will be just as content with a refusal as with receiving permission*” Really it was to ease his conscience that he explained his situation to me. I dreaded this voyage, which I saw as the *coup de grâce* for his poor body. Fr. Semeria was inclined to favour his making it. Fr. Aubert was convinced that it might be helpful to him. To satisfy them and so as not to have to reproach myself should he die in Corsica for want of trying this remedy, I gave permission for this crossing, which even so I had hoped to avoid, by sending the father of this dear invalid to Vico at my expense so as to cheer him with his presence. Unfortunately, my fears proved better founded than our Fathers’ hopes, which I could never share in. The voyage brought the poor invalid low and on the evening of his arrival I did not think he would get through the night. He was, nevertheless, quite consoled to see me, while I was much distressed on seeing him so near to his end. From then on, the illness progressed rapidly and it was necessary to administer [the sacrament] during one of my absences from the house which troubled me very much because I regarded it as a duty to fulfill this ministry at his side.

I saw him again the same evening and I found him in the most holy frame of mind. The illness was worsening all the time. A record should have been kept of his edifying words during the last days of his illness. He reduced me to tears every time I visited him. It was of the love for God, of gratitude for calling him to the Congregation to which he had wished to give good service, but for which, he said, he had done nothing. It was of feelings full of affection for me whom he felt must love him more than his natural father. Seeing me distraught, he said to me: “Be assured, my Father, that I am dying gladly; The only pain I feel is the anguish my death is bringing on you.” Then he expressed his amazement, full of the joy which he felt at belonging to the Congregation and at dying in its bosom, that there could be among us some men unfaithful to their vocation. He seemed to struggle to understand how they could be saved. In order to distract him from this painful thought, I was obliged to say: “God will judge them, my child, do not preoccupy yourself over them any more.” Upon receiving Holy Viaticum or a little later, he wanted to embrace all his brothers, addressing them most touchingly. When upon leaving him, I embraced him myself, touching my lips to his cheeks, in a very natural movement of filial affection he also kissed me; but immediately, with a feeling of respect and humility which was so habitual in his soul, he was afraid that he had taken too much liberty and he apologized for it straight away, while I, on the contrary, had been delighted that he had responded in this way to the gesture of paternal tenderness which my heart had inspired me to give him. Although the prayers for the dying had already been said for him, he was very happy that the blessing *in articulo mortis*, which he wanted to receive from me, had been reserved for me. I repeated the commendation of his soul, as he piously and attentively followed the words. My heart was heavy in the face of the loss which we would be suffering, I had to pause. “Go on, my Father,” he said to me, “you have not finished. These prayers are so wonderful.” He knew them by heart, so often had he repeated them during his life. I would indeed have liked to give him Holy Viaticum again, but he was spitting up too frequently. I withdrew quite late from his side on the evening which preceded

⁸⁴ Ms. Yenveux IX, p. 91.

⁸⁵ Fr. Antoine Gibelli, born in Vintimille (Italy) in 1813 and died at *Le Calvaire* in Marseilles on November 17, 1846. He arrived at *Le Calvaire* fifteen days before his death.

his blessed death. He received my blessing, which was the last, with great devotion, he kissed my ring; I embraced him with the premonition that I would not see him any more. I returned early in the morning, he had just given up his soul to God. I complained to our Fathers that they had not alerted me when he was approaching his end. They apologized, telling me that they had not wanted to awaken me, our blessed patient having lost consciousness for several hours. I commended myself to him before his remains, while saying the prayers prescribed by the Church. This confidence did not leave me for an instant. There are souls, and his was certainly in their number, who by-pass purgatory and fly directly to heaven into the bosom of God whom they have always loved and served with fidelity under every trial.

It was my wish to officiate pontifically at his funeral, and during the liturgy this same thought was uppermost in my mind. I offered the holy sacrifice for him, but all the time I was commending myself to him as though I was seeing on the catafalque the body of a saint displayed for the veneration of the faithful.

Since then, my feelings have not changed, though to satisfy the Rule's prescription I have faithfully fulfilled the Masses (five Masses), but they will serve to raise him further on high in heaven. We laid to rest the remains of our holy brother in the tomb of my uncle the Chevalier where those of good Father Mie are already resting. Next year, we will exhume them and take them to Vico beside the remains of Fr. Albini at whose feet he learned how to grow in holiness. This was Fr. Gibelli's express wish, and it commands our obedience.

January 1847

January 13:¹ Letter from Fr. Burfin. Letter from Brother Cauvin.² He asks me with great insistence to send him to the foreign missions. Arrival of Fr. Ricard on his way from Lumières. He comes at my request. Letter from Brother Blanchet.³ He also requests of me to go to the foreign missions. Letter from Fr. Chauvet. He gives me an account of Fr. Ricard's health. The physician gives assurance that it is only a matter of raising his morale and that the voyage will do him a lot of good. Just the reassurance we need on this dear Father's health at a moment when there is no alternative open to me but to entrust him with the great Oregon mission.⁴ At this tremendous distance, I have to have a man I can count on for regularity, the keeping of the Rules and sound direction of the men I am in a position to entrust to him. Of this calibre I have available only Fr. Ricard. This will be my argument to any who express surprise at my choice of him.

January 14:⁵ Arrival of Fr. Lempfrit,⁶ a Carthusian whom the Pope is transferring to our Congregation, placing him under obedience to me. This Father requested to enter our Congregation to dedicate himself to the foreign missions; he brought with him a Brother⁷ who had left the Carthusians before making his profession so as to follow the same vocation. The Father had definitely not left the Carthusian Order out of discontentment or of lack of stability, but solely so as not to put up resistance to the powerful attraction that draws him to the foreign missions. He knows French, German and Italian; he has practiced medicine and is competent at all sorts of mechanical work. He very gladly consents to go and make his novitiate in l'Osier. It must be said that he has achieved his objectives with a help from Providence that is quite special; and this gives me hope of seeing him succeed. His health is excellent and his character seems agreeable.

January 22:⁸ Departure of our apostles for Oregon.⁹ How touching it was! How wonderful it was! While blessing them, I would gladly have prostrated myself at their feet and kissed these *pedes evangelizantium bona*.¹⁰ They went off at peace, happy to have been chosen for this great mission.

¹ Ms. Yenveux I, p. 69.

² Eugene Auguste Cauvin (1826-1890), oblation on September 14, 1846, ordained priest in Montréal on September 30, 1849.

³ Georges Blanchet (1818-1906), Coadjutor Brother oblation on October 3, 1842, ordained priest on November 1, 1872 at New Westminster.

⁴ His letter of obedience is published in *Ecrits oblats* I, pp. 162-164.

⁵ Ms. Yenveux VIII, p. 31.

⁶ Honoré Timothée Lempfrit (1803-1862), oblation on September 8, 1847, left in 1853. He was a missionary in Oregon.

⁷ Two Coadjutor Brothers took the habit on January 22 with Fr. Lemfrit: Joseph Manthe (1829-1902) and Gaspard De Steffanis (1821-1878), a Piedmontais who made his oblation on November 1, 1848 and was sent to Ceylon with Fr. Semeria.

⁸ Ms. Yenveux I, p. 103.

⁹ The names appear in the letter of Bishop de Mazenod to Bishop M. Blanchet, bishop of Walla Walla, on January 23, 1847 (*Ecrits oblats* I, pp. 165-167). They are: Fr. Pascal Ricard and Brothers G. Blanchet, 28 years of age, Eugene Casimir Chirouse, 26 years of age, Jean Charles Pandosy, 23 years of age. E.C. Chirouse, (1821-1892), oblation on September 14, 1844; J.C. Pandosy (1824-1891), oblation on August 15, 1845. The two were ordained priests in Walla Walla on January 2, 1848.

¹⁰ Is. 52, 7: The feet of those who announce the Good News.

March 1847

March 1st:¹¹ Letter from Fr. Santoni. The good Father shows some spirit in offering objections to the directions I gave him to send down certain Brothers to Lumières and to Lablachère¹² whom he would rather have liked to keep at l'Osier.

March 20:¹³ I have the greatest confidence that both this blessed friend of Jesus [Saint Lazarus] and his most saintly putative father will take me under their powerful protection in consideration of my persevering zeal in promoting their cult that has been so very much neglected until now. This thought was with me throughout yesterday and today during our liturgies in honor of Saint Joseph and Saint Lazarus.

March 21:¹⁴ Profession in my chapel of Brother Molinari.¹⁵ I was not able to say the Mass as I had committed myself to saying it elsewhere, but, after the priest's Communion, I ascended the altar and took up the holy ciborium. After a sermon suitable to the occasion, I received the profession of the Brother, gave him Communion and after him all the Oblates who were present.

April 18:¹⁶ Mass at *la Mission de France*,¹⁷ preceded by the abjuration of a Protestant and by the Confirmation of a group of adults. The chapel was packed with 700 men, most of them coming from the highest level of Marseilles society and who all took Communion from my hand. Nothing can compare with the imposing sight of this fervent assembly and the recollection sustained throughout during this rather long ceremony. The presence of the Holy Spirit who descended upon the souls of the candidates for Confirmation was perceptible to and shared by the whole assembly; for my part, I sensed its gentle influence and when I thought, as I distributed Holy Communion to this numerous body of the faithful, that I was the pastor of this flock entrusted to me for its shepherding, and that it was the Body of Jesus Christ that I was giving them as nourishment, I could not contain my feelings and tears flowed from my eyes, my heart was so overflowing with a fullness of joy and of happiness. By turns I adored, thanked, and prayed to our divine Savior. The three quarters of an hour that the Communion took passed like an instant.

April 22:¹⁸ [Confirmation of soldiers.] Nothing could be more edifying than these good people, nor more attentive to the paternal words it fell to me to address to them. Yet another consolation for me; they multiply, following one upon another and certainly they are indeed overwhelming.

¹¹ Ms. Yenveux III, p. 119.

¹² Notre Dame de Bon Secours, in the diocese of Viviers.

¹³ Rey II, p. 251.

¹⁴ Ms. Yenveux VIII, p. 110.

¹⁵ Jean Baptiste Molinari, oblation on March 21, 1847, priest on September 18, 1847, left in 1848.

¹⁶ Rey II, p. 253.

¹⁷ Mission of France: Centre of the charitable works of the Jesuits in Marseille.

¹⁸ Rey II, p. 253.

May 1847

May 5:¹⁹ [Visit to N. D. de l'Osier.²⁰] Nothing more edifying than a visit to this community made up of such a great number of persons. I did not find anything there to correct.

To ensure a greater income and the benefit of a space for walking for the community of l'Osier, I purchased a small property which was up for sale in the neighborhood. It is planted with vines and walnut trees, there is a cereal crop and there is also hay for feeding some of our cattle. Fr. Vincens was delighted with this purchase. I got it for 14,000 francs.

There was also question of making another purchase in the diocese which I did not want to make for a number of reasons.²¹ On the money side, it is more beneficial to improve, expand what we own than to have two establishments in the same diocese. I also flinch at the amount the construction of an interior chapel, a community room proportionate to the number of novices and of a dormitory would have cost. It remains the case, nevertheless, that the choir is no longer able to hold us and that soon there will be no more room for the novices who will be arriving before the end of the year.²²

¹⁹ Rey II, p. 254 and Yenveux VIII, pp. 41-42.

²⁰ Bishop de Mazenod visited l'Osier from May 5 to 14. There were more than 30 Novices and he gave the habit to five Postulants.

²¹ This refers undoubtedly to Parménie, about 50 km from l'Osier. From 1842 to 1856, the Oblates served this sanctuary which was in the ownership of the diocese of Grenoble. Bishop de Mazenod made a visit there during May 1847 and, according to Fr. Rey (II, p. 254), "He did not consider its deep seclusion corresponded to the aims of the Institute. In his thinking, the abandonment of this sanctuary had to come sooner or later, when Providence indicated the opportune moment."

²² In this last portion of the text, the subject is again l'Osier.

August 1847

August 26:²³ A painful day that left me truly down at heart. Fr. Fiset²⁴ came to spend it with me. This perhaps will be the last time that we see each other. This poor, dear Father begged leave of me to go to *La Chartreuse*. He believed it was only there he could ensure his salvation. I resisted this project as I believed it possible to offer him, in the Congregation, all the helps his soul needs. When he demonstrated to me that he required other means of salvation, I gave in to his pressing and repeated entreaties and I gave him a letter of recommendation for the Father Prior. It is impossible not to love such a charming character; our parting was also very painful because, for his part, Father Fiset was very strongly attached to the Congregation and to me in particular, as well as to Fr. Guigues and all our Fathers he has got to know. I doubt that he will be able to persevere at *La Chartreuse*. That is one reason that for a long time I had to resist the request he made of me by word of mouth and by the written word to let him go there. It was a mistake to admit him into the Congregation in Longueuil, it would have been better to have found him an honest place in the world. I accompanied the dear Father, in spite of the stormy wind, to the outskirts of Arene, by the small path that leads there. He will leave tomorrow for Aix, where he will find Fr. Magnan, whom I have entrusted with presenting him to the Prior.

August 29:²⁵ The fact is that it was found out that he²⁶ had repeated in l'Osier some very foul remarks which had scandalized many of the novices. This is perhaps as much down to his mania for talking and boasting as to bad thoughts. Whatever is the reality, he is no use to us, and I look upon him from the present moment as having definitively made his departure. It is significant that when, for the sake of his health, he requested to go to Marseilles, there was an outburst of joy among the novices.

August 31:²⁷ It was during this time that I refused the bishop who had ordained me, Bishop Demandolx,²⁸ the honor which he had offered me of remaining with him in the position of his vicar general;²⁹ that is the first response that I could make to anyone accusing me of being ambitious because certain ecclesiastical offices have been conferred on me without my seeking them. I can still see the window recess where the good Bishop urged me strongly to accept his seductive offer. He stressed my title as a friend of the family, that we were compatriots, the great happiness he would feel to have me with him. I would be delivering him from a painful dependency. He was feeling the pressure which one of his vicars general and his secretary

²³ Yenveux III, p. 222.

²⁴ Pierre Fiset (1821-1878), Canadian, Oblation in Longueuil on February 17, 1844, priest on May 5, 1844. He spent the years 1846-1847 in France, at le Calvaire and at Parménie. Having become a Trappist and not a Carthusian, in 1848 he founded the monastery of Staouéli in Algeria, where he was Prior.

²⁵ Ms. Yenveux IV, p. 52.

²⁶ This priest is not named in the Yenveux manuscript. It refers to Father François Toussaint Rouisse (1811-1883), Canadian, priest in 1839, entered the Novitiate of l'Osier on December 7, 1846. Nevertheless, he made his Novitiate at Marseille and made his oblation on December 8, 1848; thereafter, he worked in England and in Canada, then left the Congregation in 1856.

²⁷ Ms. Yenveux III, pp. 225-227.

²⁸ Bishop Jean François Demandolx, born in Marseille in 1744, deceased in 1817. Bishop of La Rochelle in 1803-1804 and of Amiens from 1805 to 1817.

²⁹ 'It was during this time': a mistake probably on the part of the copyist Yenveux. It was in December 1811 that Eugene refused to stay with Bishop Demandolx.

general wielded over him. I was a million miles³⁰ from thinking of getting promotion. While thanking him profusely, I excused myself and pleaded my commitment to return to the seminary of Saint Sulpice where I was fulfilling the role of director. The holy Bishop did not know what had happened in that house in Paris. As we know, the Sulpicians, forced to withdraw, had entrusted the direction of the seminary to Messieurs Teysseyre, Tharin, Gosselin³¹ and me. The former, a priest, Mr. Tharin and I, deacons, ordained priests on the same day, he at Paris and I at Amiens, and the last-named a subdeacon. Bishop Demandolx took it that I belonged to the congregation of Saint Sulpice when I told him that I had to go to fulfill the role of director and, yielding to this consideration, he said to me, sighing: That's different, I insist no more. I left him in this illusion and I returned to Paris, where I stayed on for one more year as a priest.³²

I then returned to the diocese of Aix where I requested as a favour that I not be given any assignment, wishing to consecrate myself to the service of the poor, of prisoners and of young children. The path to wealth or glory did not lie there either. As to wealth, I did not have any need of it, as to glory, I did not want it. Did I not give proof of this, when after the Restoration, and having gone to Paris³³ to assert the rights of my venerable uncle who had been altogether overlooked, I did not wish to so much as even present myself to the Duke de Berry³⁴ with whom I had a personal relationship, with whom I had, over a period of several months, regularly spent every evening in Palermo in a small informal gathering along with several other persons in the residence of the Princess de Vintimille where we took tea together and where he treated me with a sort of familiarity even going so far as to concern himself with my toilet, wanting me to have my hair cut like his and having me join his chevalier d'honneur and other great officers of his house, the Count de Sourdes, the Chevalier de Lajand, and to accompany him on the promenades which he made in the environs of Palermo, finally giving me as a souvenir, when he departed, a handsome little hunting dog.³⁵ So is it credible that he would not have offered me anything, if I had made myself known to him, or that he could have denied me any favors I might have asked of him? But, thanks be to God, I nourished other thoughts in my heart and it was precisely not to be anything in the court that I refrained from appearing there. But that was the way royal chaplains were selected and bishops. And when, in 1817, after being warmly recommended to Bishop de Latil,³⁶ at the time Bishop of Chartres and friend of the Count d'Artois, I had a very good understanding with this prelate who took on responsibility for getting justice for my uncle and named him Bishop of Marseille, and when, as a result of this rapprochement, he became friendly towards me and suggested that I follow him to Chartres in my capacity as canon penitentiary and theologal, and honorary vicar general, was I not quite aware where this favor might lead and would I have fared any differently from Messieurs de Simony and de Bonald,³⁷

³⁰ The French phrase *à cent piques*.

³¹ Paul Emile Teysseyre and J.E. Augustin Gosselin, Sulpicians; Claude Paul Tharin who will be bishop of Strasbourg from 1823 to 1826.

³² In the *Diary* of March 31, 1839, Bishop de Mazenod had already narrated this refusal to be a vicar general of Bishop Demandolx.

³³ In regard to the journey of Father de Mazenod to Paris during July-November of 1817, see *Ecrits oblats* 6, pp. 39-50.

³⁴ Duke de Berry: Charles (1778-1820), second son of the Count d'Artois, the future Charles X, king of France from 1824-1830.

³⁵ The French term *chiennne de braque*.

³⁶ Antoine de Latil (1761-1839), bishop of Chartres from 1821 to 1824, archbishop of Reims from 1824 to 1839.

³⁷ J. François de Simony (1770-1849), bishop of Soissons from 1825 to 1847; Maurice de Bonald (1787-1870), bishop of Le Puy from 1823 to 1839, archbishop of Lyon from 1840 to 1870.

who attached themselves to this powerful prelate? I was well aware of it and this is precisely what I did not want; and I was not conscious of making a sacrifice when I stubbornly refused these flattering and well-meant offers, saying that having already formed a body of missionaries in Provence and gathered around me a great number of young people whom I was leading to God, all of this would disappear if I left [the position]. This excellent friend gave proof eventually of how he regarded me, when, many years later, he was to die in my arms.³⁸ The wonderful portrait of Pius VII, which he bequeathed me in his will, made while still in full health and his approaching end was far from his mind, and the ring, which I wear on my finger, which it was his desire I should have when he called me to his side, are evidence of the regard he still had for me and prove what he would have done for me if I had been ready to accept.

Will I add that in 1823, when I accompanied my uncle to Paris, I was designated to fill an episcopal see that Father Desjardins, vicar general of Paris, had refused,³⁹ and that I declined this onus and advised the Chaplaincy that I was indispensable to my uncle who had consented to being bishop only on condition that I would bear the burden of his office and that was when it was told him: 'we are lending him then to you only to recall him when the time comes', and that I responded 'yes, but this will be an irrevocable gift'.

I made no delay in putting good order into these arrangements by taking upon myself the responsibility for all the measures taken by my uncle and which were rightly attributed to me, and by strongly asserting the rights of the Church and the independence of the episcopacy in a running correspondence with the minister who, from then on, as I had foreseen, dreaded me to the point of swearing that I would never be a bishop. With other views than those which, by the grace of God, I have never ceased to hold, I would only have had to follow the opposite path for all the plans devised for me to be soon realized. This is precisely what I did not want. Circumstances truly brought about by Providence were necessary in order for me to become what I am against all expectations and as though by a miracle.

I was forgetting a fact very pertinent to bolstering my argument, namely, what happened in Rome when I went to see Pope Leo XII to have the Rules and Constitutions of our Congregation approved.⁴⁰ This great Pope set his sights on me, having formed a singular affection for me, and wanted to keep me in Rome to enroll me in the Roman prelature and lead me on into the cardinalate. Such was his definite intention and not more than two years ago Cardinal Orioli⁴¹ divulged this secret, which I had always kept hidden. Did I allow myself to be attracted by this prospect which might well have dazzled another? No, thanks be to God, I insisted only more strongly with the Holy Father that he grant me what I had come to ask him for: the approbation of our institute, and it is perhaps to this indifference that is owed the unexpected favor of having obtained what the cardinals and the officials of the secretariats had assured me to be impossible. In the light of this record, will people be persuaded that those who have ascribed ambitious motives to me are slanderers? I insist on this clarification because my reputation belongs to the Church and also belongs to the Congregation of which I am more the father than the head.

³⁸ Died on December 1, 1839. See *supra*, *Diary* from November 18 to December 26, 1839, *passim*.

³⁹ M. Louis Desjardins (1753-1833) had been appointed bishop of Châlons-sur-Marne in 1823. He refused.

⁴⁰ In 1825-1826.

⁴¹ O. Francesco Orioli, OFM (1778-1852), named cardinal in 1838.

September 1847

September 2:⁴² Letter from Fr. Guigues, from Fr. Telmon, from Fr. Aubert and from Fr. Bermond. Fr. Molloy is feeling better. Upon the arrival of the statue of Saint Joseph, which I had sent to Bytown, Fr. Telmon ordered a solemn novena. Not only the Fathers of the house, but the Sisters⁴³ and all the people of Bytown trustfully invoked the Saint and both Fr. Molloy and the five religious affected like him with this wretched typhus⁴⁴ suddenly found themselves cured.

At Longueuil Fr. Brunet was slightly affected. It is to be hoped that this will be nothing, but our Fathers will be called to render their service in Montreal. May God preserve them as I request him every day while offering the Holy Sacrifice for them.

September 24:⁴⁵ Countless letters. Among others, from Fr. Santoni who would like me not to send Rambert⁴⁶ to him at the Novitiate as though, when it's a matter of a candidate whom they have badly judged, I must be constrained by empty considerations.

September 24:⁴⁷ Ordination of our three deacons: Bernard, Gaudet, Keating.⁴⁸ I had ordained them deacons on Saturday the 18th, I made them priests today. Oh! how worthy they have proved themselves to be of this favor, these three religious ready to go off, one for the island of Ceylon, the two others for Canada, with sentiments truly worthy of their vocation. I do not know which of the three to admire the most. Fr. Keating is more frigid and shy, but Fathers Bernard and Gaudet expressed to me the tender sentiments of their hearts in a truly filial effusion and abandonment and certainly I did not remain insensitive to this very touching testimony of their affection. No son on leaving his father could give him more evidence of love. Fr. Gaudet leaves tomorrow. He wanted to leave me in written form the sentiments which moved him. It is a composition which should be preserved. I want it to remain for the edification of those who will come after. He had already written me a matchless letter to express his desire not be forgotten in the selection which I had to make of subjects bound for Canada, a country infested with typhus and which, as is common knowledge, has already borne away more than a dozen priests and already infected four of our own. Today, it is to thank me for granting his request. Truly, we should weep for joy at having men of this calibre in our Congregation.

"My beloved father: Vias meas enuntiavi [tibi] et exaudisti me.⁴⁹ Yes, I opened up my heart to you and you have heard my longings. After such great kindness, how can I find words to thank you? My heart is flooded with pleasing thoughts, but neither my mouth nor my tongue finds a way to express them. Nonetheless, before I leave my native land and your child is separated from you by the vast ocean, permit him to offer you, as a last tangible proof of his

⁴² Ms. Yenveux IV, p. 152.

⁴³ *Les Soeurs Grises (Soeurs de la Charité)*.

⁴⁴ There was, at the time, a typhus epidemic in Canada, brought into the country by the Irish fleeing the Famine of 1847.

⁴⁵ Ms. Yenveux VII, p. 23.

⁴⁶ Toussaint Rambert (1828-1889), oblation on November 1, 1848, priest on June 27, 1852, future biographer of the Founder.

⁴⁷ Ms. Yenveux I, pp. 91-92.

⁴⁸ Augustin Gaudet; Jean Pierre Bernard (1823-1885), oblation on March 7, 1844; Louis Keating, oblation on January 1, 1845, left in 1882.

⁴⁹ Ps. 118:26.

sincere affection, some lines dictated by cordial simplicity. I am parting from you, Monsignor, you loved me very much I know, but be consoled because ours is merely a bodily separation. My heart remains one with yours. Besides, I carry with me my Rule. It contains your salutary advice, your will, your whole heart. You will, therefore, always be present with your child, often will I read it, often will I press it to my lips. It will be my refuge and my consolation in my sufferings. I am convinced that with my Rule I will sanctify myself and that it is only through it that I will sanctify souls. I swear love and fidelity to it forever. Once again, my beloved father, I am leaving you, but count on my devotion. No, Fr. Augustin Joseph Marie Gaudet will never give his father cause for sadness. There then is my act of fealty. I would almost say: there is my profession of faith as I part from this sanctifying source wherefrom so many marks of tenderness have unfolded in my heart. There you have as it were, my very Reverend Father Superior General, a pledge of devotion to the religious family whose foremost father you so rightfully are. Give it, give me your blessing for perhaps the last time. To Jesus, to Mary, to Joseph in their hearts, in yours, and for always. Monsignor, your beloved son, Auguste Gaudet, priest O.M.I.”

Departure of our Fathers Lempfrit and Bernard and of Fr. Arnaud for America. They will be joined at Lyons by Fr. Gaudet and the two Coadjutor Brothers Triolle and Tisserand.⁵⁰ Nothing could be more admirable and pleasing than these generous missionaries. How caring they were in the expression of their affection for me! They are indeed worthy of all my love. Truly joy fills me to excess as I look upon them as God’s grace has shaped them.

⁵⁰ Cyprien Triolle (1819-1903), oblation on December 8, 1845; Claude Tisserand, oblation on October 2, 1847, left in 1849.

October 1847

October 2:⁵¹ [Visit of Reverend Etienne,⁵² superior of the Lazarists, who wishes to found a procure in Marseille.] The matter is too reasonable for me to raise objections. I gave him approval for this.

October 3:⁵³ So what does Divine Providence ask of us? The kindness of God! A letter has come in which the Bishop of Limoges⁵⁴ has written and offered me a superb foundation in his episcopal city. The house is ready for receiving the missionaries he is asking me for, and there is besides an income of 2,000 francs which, together with what the alms for the missions yield, are sufficient for the sustenance of our missionaries. How refuse this gift of God? An establishment in the centre of France, where the people have such great need of being evangelized. But, on the other hand, how put together the men for this foundation, just when we are engaged in establishing the one in Nancy⁵⁵ and when so many missionaries have to be sent to both Canada and Ceylon? It calls for a lot of hard thinking.

October 17:⁵⁶ Another council meeting which again debated the decision taken about Brothers Chavard and Martin. The view persists that the latter must stand and remain dismissed. Whatever Fr. Bellon thinks about it, one would be inclined to be satisfied with imposing on Chavard a penance of six months in the novitiate, following its exercises, deprived of the crucifix.

I saw Bro. Chavard once again. I talked with him about the situation in which he had been placed and I accorded him a commutation of the sentence imposed on him. A trial will be made to see if six months of novitiate will give him the spirit of the Congregation, which is eminently the religious spirit he is far from possessing.

October 21:⁵⁷ Departure of our good missionaries for Ceylon.⁵⁸ They are undertaking this journey as true apostles. Fr. Semeria told me that this was not a sacrifice for him apart from the pain of leaving us. Our good God is undoubtedly keeping many blessings in store for him as well as for his confreres who are indeed worthy of being associated with him. Fr. Ciamin⁵⁹

⁵¹ Rey II, p. 258.

⁵² Jean Baptiste Etienne (1801-1874), superior general of the Lazarists from 1843 to his death.

⁵³ Ms. Yenveux VII, pp. 36-37.

⁵⁴ Bernard Buissas, bishop of Limoges from 1844 to 1856.

⁵⁵ It was necessary to open a second Novitiate in Nancy in 1847 and during that year Oblates were sent to Oregon and to Ceylon.

⁵⁶ Ms. Yenveux VIII, p. 249.

⁵⁷ Ms. Yenveux I, p. 76.

⁵⁸ Fathers Etienne Semeria, Joseph Alexander Ciamin, Louis Keating and Brother Gaspard De Steffanis. Three were Italian. This is one of the conditions which was insisted upon by Bishop Horace Bettachini, then coadjutor of the Vicar Apostolic of Columbo.

⁵⁹ J.A. Ciamin (1847-1853), priest on June 6, 1846, oblation on September 8, 1847.

entered the Congregation with the intention of going to evangelize the natives,⁶⁰ but neither Fr. Semeria nor still less Fr. Keating had expressed this desire. Nevertheless, let it be clearly said, I had only to call them to this far-off mission and they got themselves ready to leave not merely with resignation but with joy and with gladness. May they be blessed along with all those who are like them.

⁶⁰ The Founder undoubtedly wishes here to say that Fr. Ciamin wanted to go to Canada. In accordance with the customary manner of expression in Canada and in France at the time, he always called the Amerindians *les sauvages*.

November 1847

November 4:⁶¹ Fr. Courtès came to take his last instructions for Limoges where he will proceed immediately, that is to say, he will go to Nîmes on Thursday to meet up there with Fr. Tempier, who is first going to look in at La Blachère and from there proceed to Limoges with Fr. Courtès and the two other Fathers who are designated to establish this house. These are Fathers Viala and Chauliac,⁶² as well as Brother Ferrand, while waiting for Fr. Burfin to go to relieve Fr. Courtès and to take on the superiorship of this new house.

Bishop Crozier, Bishop of Rodez,⁶³ spent several days with me on his return from Italy. I had him officiate morning and evening at the cathedral on the day of All Saints. He departed yesterday, November 3, at 6 o'clock in the evening. The prelate takes a negative view of the situation in Rome⁶⁴. He believes that the Pope is out-of-date and is not on top of the situation. He envisages the future of that region with trepidation.

...[it is therefore] indispensable that Fr. Léonard complete his mission, which has gone so well up to the present.⁶⁵ God will help us to feed all the novices coming to us, we are working for his glory. Once Fr. Léonard has made the Congregation everywhere known, it will be all that is needed, I hope, to make provision for our novices with ease.

November 14:⁶⁶ Letter from Fr. Naughten.⁶⁷ He is exaggerating the needs of his family which I have already assisted in several ways and, among others, by taking on responsibility for a young brother of our Fr. Naughten.

November 29:⁶⁸ Letter from Fr. Courtès and from the Bishop of Limoges through the return of Fr. Tempier. Truly, there is something supernatural about our Limoges foundation. The predecessor of the present Bishop laid the first foundations of the house whose construction Bishop Buissas has completed. In conformity with the confidential notes which his predecessor had left him, he designated it for the missionaries whom it was agreed would be described as 'auxiliary priests'. Everything being ready, the Bishop asked God to send him men who would do well in this work. We were completely unknown to him. He first spoke with the *Maristes*⁶⁹ who requested time to think it over, not being in a position to develop a foundation. He then had recourse to the Fathers of Mercy⁷⁰ who were delighted with the proposal but requested two years.

⁶¹ Ms. Yenveux VII, p. 55; VIII, p. 139; Rey II, p. 262.

⁶² Jean Viala (1808-1869), oblation on January 1, 1839, priest on November 2, 1839. Scipion Chauliac (†1888), oblation on September 14, 1846, priest on November 15, 1846.

⁶³ Jean François Crozier, bishop of Rodez from 1842 to 1855.

⁶⁴ Revolutionary movement which would break out in 1848 and compel Pope Pius IX to leave Rome for Gaeta.

⁶⁵ Round of recruitment in Europe by Father Léonard Baveux, from 1846 to 1848. Cf. *Ecrits oblats* 10, pp. IX-XII and Henri Verkin, *La tournée de propagande du p. Léonard*, in *Etudes oblats*, t. 26 (1967), pp. 55-88.

⁶⁶ Ms. Yenveux III, p.38.

⁶⁷ This has to do with John B. Naughten (born in 1824), oblation on November 1, 1841, sent to Canada in 1845, priest in 1846, left in 1859. Michael Naughten, his brother (born in 1829), was in the novitiate at the time, he made his oblation on June 15, 1848 and left the Congregation in 1853.

⁶⁸ Ms. Yenveux VII, pp. 56-57.

⁶⁹ *Société de Marie*, the *Marianists*, founded by Jean Claude Colin on July 23, 1816.

⁷⁰ The Congregation of the Fathers of Mercy was founded in 1808 by Jean Baptiste Rauzon, originally under the title of "The Missionaries of France." After the revolution of July 1830, they took the name of Fathers of Mercy and were approved by Rome in 1834.

Then he had recourse to the *Missionnaires du Précieux Sang*, set up in Tulle;⁷¹ they were not sufficiently numerous for the time being. The Bishop wrote to the superior general⁷² of the Lazarists who did not properly grasp the proposal and replied in an evasive manner. The Bishop, forlorn, complained to God in his pain, as he himself tells it, and this time he had the thought of making a novena to the Blessed Virgin and he sent one of his vicar generals to Lyons to try again with the *Maristes*. The vicar general returned without obtaining anything, but he told him vaguely that he heard tell about certain *Oblats de Marie* of whom the Bishop of Marseille was the superior and founder; he pounced on this new information and that is when he wrote me that first letter which pleased me so much. In the interval, the Jesuits offered themselves through the instrumentality of Fr. Corail and Fr. Bussy. The Bishop did not judge it appropriate to reply to their offer. I had barely accepted the proposal in my first reply when the Bishop, unable to contain himself for joy, broke the news to his vicars general and to his council which he convoked extraordinarily and everyone applauded the success of his steps and praised the good God for it. But behold the Bishop of Luçon⁷³ arrives in Limoges to spend several days with his friend the Bishop of Limoges. Seeing this beautiful house, he cried out: Had you alerted me, I would have provided you ten missionaries from Saint Laurent!⁷⁴ But the Bishop of Limoges replied that he was too late, that he had engaged himself with us and that he has no regrets about it. Is it not permissible to recognize the hand of God and the protection of the Blessed Virgin in the events which I have just set out? It is practically miraculous! There is not one of these societies, which the Bishop had approached, that is not wringing its hands at having failed to take up his offer. Father Etienne, superior of the Lazarists, among others, expressed his regrets after making a visit to the site. But I cannot pass over in silence what the Bishop of Limoges said to Fr. Tempier: namely, that Father Etienne told him that he had to agree that the Bishop could not have been better served than in our society, which was in his opinion the one best able to enter into his objectives. The Bishop of Limoges has been ideal towards our Fathers. He clamours for more of them; but he wants them to be like those I have sent him; so we must not go looking for preachers whom we do not in fact have available to us.

A contract of which two originals were made is in our archives. So I will not go to the trouble of transcribing it here. He cedes to our Congregation in perpetuity the residence which he has for the 'auxiliary priests', he allocates them an income of 2,200 francs, interest on capital which he designates. We must assign there at least ten missionaries and send extra men on the occasions of the jubilees and of the exposition of relics, which take place every seven years. In short, it is a superb and very precious foundation, which we must acknowledge is due to the goodness of our Mother who watches over us from heaven's height. It is now for us to live up to these favors.

⁷¹ Does this refer to the *Missionnaires du Précieux Sang*, founded in Italy by Gaspare Del Bufalo on August 15, 1815? At the time of his sojourn in Rome in 1832, Bishop de Mazenod, then named bishop of Icosia, met Gaspare Del Bufalo with the goal of amalgamating the two institutes. Cf. Fabio Ciardi, *Un projet de fusion avec les Missionnaires du Précieux Sang*, in *Vie Oblate Life*, Vol. 37 (1978), pp. 65-69.

⁷² Fr. Jean Baptiste Etienne.

⁷³ Jacques M.N. Baillès, bishop of Luçon from 1846 to 1856.

⁷⁴ Probably *Les Montfortains*, the Montfort Fathers, founded about 1705 by Saint Louis Marie Grignon de Montfort and whose mother-house is at Saint Laurent-sur-Sèvre.

December 1847

December 4:⁷⁵ Letter from Fr. Dassy. He complains about the the bursar's want of economy, he is a man who understands nothing about his work.⁷⁶ Father Master, out of excessive concern for the novices, gives them very little experience of poverty. They are constantly spending money needlessly.

December 6:⁷⁷ I am very happy that Fr. [Courtès] took it on himself to preach at the cathedral of Limoges; but I would not have wanted him to leave the giving of a retreat to the Minor Seminary to the others who cannot have been prepared.

December 9:⁷⁸ Letter to Fr. Dassy,⁷⁹ in reply to his of November 30. I congratulate him for being the first among us to have worked for the conversion of these cold inhabitants of the North. I engage with his domestic problems. I recognize that Fr. Mouchel is a poor bursar; but I advise him not to let his household lack in necessities, while agreeing that one must not exaggerate the needs to be satisfied.

December 13:⁸⁰ [Meeting of bishops in Aix.⁸¹ Plan to write to the King to define the powers of the State and of the Church.] This plan has me smile, I believe that it would be very advantageous to implement it.

December 16:⁸² Letter to Fr. Lavigne.⁸³ Reply to his in which he requested me permission to keep his income accrued in 1847 to complete the purchase of the mission cross in his town which he is evangelizing. While telling him I would like him to be oblivious of whether or not he has any income and not to get involved at all in its disposal or use, all of which I say to satisfy my conscience, while speaking to him in this manner, I grant him his request. Is it not pathetic that this Father time and again requests authorizations for the use of his income, while he cannot be ignorant that the Congregation is burdened by the enormous expenditures of our foundations, and the large number of novices and oblates who are wholly dependent on it.

December 20:⁸⁴ Letter to Fr. Vincens, master of novices. The novices dote on him. He must not to be too kind. In the novitiate, one must acquire all the virtues, including mortification. One must learn to do without many things and to face many hardships.

I would be perfectly happy for him to explain in the novitiate what we mean by the renewal of vows. It is not that one needs to contract a fresh obligation. The pronunciation of vows made the first time is obligatory for life. This practice has been established to renew fervor, etc. What is nevertheless important to note is that it is the intention of the Rule that, if

⁷⁵ Ms. Yenveux VII, p. 18 to the end of the volume.

⁷⁶ Fr. Dassy was superior of the house of Nancy, which had just opened. Fr. Frédéric Mouchel was bursar and Fr. J.P. Santoni, master of novices.

⁷⁷ Ms. Yenveux II, p. 60.

⁷⁸ Ms. Yenveux VII, p. 194.

⁷⁹ Letter of December 7, 1847, published in *Ecrits oblats* 10, pp. 184-186.

⁸⁰ Rey II, p. 261.

⁸¹ Bishop de Mazenod and Bishop Guibert had gone to Aix to honor the new archbishop, Pierre M. J. Darcimoles. There they met Auguste Sibour, bishop of Digne.

⁸² Ms. Yenveux III, p. 30.

⁸³ Joseph Henri Lavigne, born in 1816, priest on July 17, 1842, oblation on October 15, 1842, left in 1852.

⁸⁴ Ms. Yenveux VII, pp. 17 and 30 to the end of the volume; VIII, pp. 71 and 93.

by chance something was lacking in the originally pronounced vows, for their validity, it is understood that by their renewal a person rectifies this defect and grounds himself in the disposition desired by the Constitutions.

The judgment he makes on Bro. Rambert surprises me, the concerns about Fr. Bellanger⁸⁵ are disturbing. He should give me an exact accounting of his novitiate every month.

December 24:⁸⁶ Letter to Fr. Honorat. Among other things, I tell him that the elevation to the episcopacy of our Fr. Guigues⁸⁷ does not change anything in his relationship with the Congregation. I confirm his powers as extraordinary visitor; he remains as he was in regard to the Congregation.

December 26:⁸⁸ Letter from Fr. Courtès. This time he is not going to let himself be disheartened. He has responded very well to the critical comments they indulged in in Limoges, where, as elsewhere, one comes up against prejudices. They insist on the wearing of the *rabat* and on not displaying the crucifix.

⁸⁵ Jean Baptiste Bellanger, born in 1809, oblation on March 8, 1848, left in 1850.

⁸⁶ Ms. Yenveux III, p. 45.

⁸⁷ Fr. J.E. Bruno Guigues was appointed the first bishop of Bytown on July 9, 1847 and ordained bishop on July 30, 1848 by Rémi Gaulin, bishop of Kingston.

⁸⁸ Ms. Yenveux VI, p. 23.

January 1848

January 9:¹ I preferred assisting at Pontifical High Mass in the Cathedral to going and assisting in the ceremony in Arles with the new railway trains.² The journey went ahead on time and got there safely. In Arles they found a superb luncheon awaiting them and - better still - some well-heated stoves, as one could freeze to death in this glacial weather, and the snow was falling in large flakes. The large company was to be back at four-thirty.

January 10:³ Sermon at St. Joseph's by Fr. Lacordaire.⁴ An admirable discourse which came up to general expectations. Eloquently and with solid proofs he established his well-chosen theme: *Confidite, ego vici mundum*.⁵ He made the truth of this victory tangible, and he certainly won a great one in the minds of all his listeners, the elite of Marseilles society.

I say nothing of the enthusiasm which the mere presence of the Dominican Father produced. It was a wonderful triumph for religion. So as to attend, the tribunals changed their hours for hearings, the stock exchange delayed its opening time. Drove of young people came to applaud the Father even before he had preached. A kind of ovation was bestowed on him in the religious circle where five hundred people were assembled.

When he left he was still being applauded in the public square, and what delighted me most of all was that his bearing remained humble and modest, without affectation.

¹ Rey II, p. 265.

² On January 8, there was Solemn Benediction and the official inauguration of the railway from Marseilles to Avignon. Bishop de Mazenod gave an address and blessed ten locomotives. On the 9th, more than six hundred people went to Arles for a like ceremony.

³ Rey II, pp. 265-266; Rambert II, p. 274.

⁴ Fr. H.D. Lacordaire, O.P. (1802-1861) began his career as a lawyer. Having become a priest, he became a friend of F. de Lamennais and was his colleague at *L'Avenir*; he parted from him in 1832. Engaged for the conferences of *Notre Dame de Paris* in 1835-1836, he revealed his talent as an orator. In 1839, he took the Dominican habit in Rome and then reintroduced the Dominicans into France.

⁵ Jn. 16, 33: "Be courageous, I have conquered the world."

February 1848

February 25:⁶ News of the Paris revolution.⁷ I traversed the whole city to go and visit my sick and administer the sacrament of Confirmation to a lady in danger of death. Everything was perfectly tranquil; people were unconcernedly reading the proclamations posted on the walls.

February 26:⁸ I was told that during the night there were some gatherings, and that a mob of people ran through the streets singing the *Marseillaise*. Not a soul passed down the street of the bishop's residence. This is not what it was like in 1830.

February 27 and 28:⁹ Our splendid people arose, so to speak, *en masse* to quell the disorder which a mob, either bribed or eager for pillage, intended to perpetrate at the dawn of the Republic. In the course of the past night, they made a rush at the mayor's house, breaking all of the windows and damaging the façade; they also broke all the windows of the court-house and of the city hall and a great number of street lights. But a National Guard was formed by decent people and the trouble-makers were contained. The night of Saturday to Sunday the 28th, they had to content themselves with running through the city singing the *Marseillaise*. This time they passed down the street of the bishop's residence, but they did not make any demonstration in front of the episcopal palace. I did not leave my residence, despite all efforts to persuade me. I went to the cathedral church (it was Sexagesima) Sunday and in a short while I am going to administer the sacrament of Confirmation to a sick person, without the least trepidation. Yesterday, Mr. Jeancard, on his return from the *Gazette* office, urged me on the advice of those gentlemen to issue a circular setting out the Church's policy on the constituted authorities so as to calm the faithful about the current transition. I did not judge it appropriate to be in such a hurry.

I have just returned from administering the sacrament of Confirmation to my sick person. I was touched by the manifestation of concern shown me in every street through which I passed. People expressed surprise on seeing me pass by and requested my blessing and from the expression on their faces I had the impression that these good people believed I had been disquieted in the course of events.

⁶ Rey II, 267-268; Rambert II, 276.

⁷ At the end of February 1848, meetings were organized to demand an electoral reform. King Louis Philippe forbade them. A revolution broke out. There were several deaths. The king fled into exile. The Republic was proclaimed.

⁸ Rey II, p. 268; Rambert II, p. 276.

⁹ Rey II, p. 268; Rambert II, pp. 276-277.

March 1848

March 1st:¹⁰ Everything went off tranquilly. The commissioner¹¹ took possession of the prefecture. Mr. de La Coste withdrew into a hotel. Such are the vicissitudes of human affairs.

March 2:¹² The commissioner of the government presented himself at my residence at eight o'clock in the morning, very politely. We exchanged civilities and established some basic principles. He gave me strong assurances over the government's intentions, etc. The commissioner asked me with much deference to have a service conducted for the victims of these days. He very much wants this service to be carried out on Sunday so that the workers are not kept away from their work.

March 3:¹³ I returned the visit of the commissioner of the government, who received me with the most respectful overtures. He appeared very satisfied with my initiative, as did his father, present at our meeting. According to them, the government wishes to respect religion, and they assured me that they were disposed to render me every assistance they could. These gentlemen insisted on accompanying me to the door of my carriage, and they assured me of their desire to see me again by telling me they would pay me a visit at my residence.

March 6:¹⁴ Letter from Mrs. Trudeau.¹⁵ This lady is wonderful towards my missionaries, but she gives me shocking news; that our so good, so fervent Fr. Bernard¹⁶ is so sick that he had received the sacraments that very day. I am truly devastated by this news. We had such high hopes of this fervent missionary's devotion to God and to the salvation of souls, with his skill with the pen, his wonderful voice, his robust health! My God, what a fresh trial! This dear child, since his ordination to the sub-diaconate, did but grow in virtue. His generosity met every test. Passing through Paris, he kissed the tongue of the martyr Perboyre¹⁷ and he wrote to me, can you guess why? He was so happy to sacrifice himself for the salvation of the infidels! His heart was full of gratitude for the love which I had for him. I will never forget the time when he came to receive my last blessing, and from his death bed how movingly he speaks to me!

The saintly bishop of Montreal has arranged a novena and this is now being made for him, and there is still hope for his recovery. Everyone, Mrs. Trudeau repeats, is sympathetic and shares in his sufferings. My only fear is that the Lord has judged him ripe for heaven and that he is taking this good worker away from us even before he could achieve all that his good will was

¹⁰ Rey II, p. 269

¹¹ Fr. Rey introduced this text with the words: "1st March, Mr. Emilie Ollivier, commissioner of the provisional government, arrived in Marseilles at the time when all the troops and an immense crowd were gathered on *la Canebière* to be present at the proclamation of the Republic."

Emile Ollivier (born in Marseilles in 1825, deceased in 1913) was a young lawyer. Mr. La Coste was the former prefect.

¹² Rey II, p. 269; Rambert II, p. 277.

¹³ Rey II, p. 269; Rambert II, p. 277.

¹⁴ Ms. Yenveux VI, pp. 118-119.

¹⁵ The mother of Fr. Alexandre Trudeau (1823-1885), a Canadian in France at the time.

¹⁶ Jean Pierre Bernard.

¹⁷ Jean Gabriel Perboyre (1802-1842), A Lazarist, martyred in China, beatified on November 9, 1889, canonized on June 2, 1996.

inspiring him to do. This is a big sacrifice which our God in his goodness is requiring of me. I am carrying on as though that outcome is not inevitable and I am praying with confidence. Who knows if God, in anticipation of these prayers which issue from the bottom of my heart and which my trust in his mercy inspires in me, will not have granted the preservation of this precious child? This thought sustains me as I await the first post from America.

April 1848

April 9:¹⁸ Today, a tree of freedom was planted in what used to be called the “royal” square. The commissioner of the government came to ask me to have it blessed. I commissioned the parish priest of St. Ferréol¹⁹ to conduct the ceremony and I entrusted Father Payan,²⁰ curate of St. Martin, with giving a short address. Everything went very well. When the clergy came in procession onto the square, from every corner came the shout: "Hat's off." Father Payan, upon a platform in the midst of the immense crowd, got complete silence and his address was interrupted several times by applause which resounded from the square to *la Canebière* and all the adjacent streets full of people, as well as from the windows and the roofs of the houses. Mr. Emile Ollivier got up after Father Payan and in his turn made a very fine address. He did not neglect to pay homage to religion and was not afraid to quote Holy Scripture and the Holy Gospel as he talked of the love which one must have for religion. He turned towards the priests and added that one also owed respect and love to ‘these venerable ministers of our religion’. This is not the first time that this young commissioner has paid homage to the faith which he professes. The clergy was accompanied, on its return to the church, by the sound of musical instruments.

The exasperation with them [the Jesuits from Rome]²¹ was such that the Pope, in spite of the esteem he has for this society and of the desire he would have had to take them under his protection, had been obliged to admit to them that he was not strong enough to defend them. There were no lengths their enemies did not go to and the population of Trastevere would probably have wanted to defend them. The ensuing strife would have resulted in the greatest misfortunes, murder and arson. They had therefore to leave in three days. Everyone agreed to make an exception of Fr. Perrone from this banishment. The Pope told him to stay, but Father responded to the people through Cardinal Castracane,²² who had written to him in the name of Pius IX, that, if his holiness prescribed it, he would obey, but that if he left him free, he would share in the lot of his brothers. What would there be for him to do at the Roman College, where he taught to such acclaim for 24 years, with the new professors, among whom there were perhaps none who inspired him with the least confidence? So Fr. Perrone departed like the others and also destitute like the others, because they had the barbarity to send them away without giving them one sou for their journey. As he recalled his innumerable services, Father could not contain his emotion and let slip from his broken heart that there had been no one who offered him so much as one *écu* to alleviate his poverty and to help him as he embarked on such a long journey. He begged my pardon for what he called a moment of weakness. Certainly, this emotion was very understandable and I shared his feeling as I pressed his hands and embraced him. A thing that very greatly saddens this good man, this holy religious, this so renowned scholar is that he will not be able to carry out the plan he had conceived for a large work of at least eight volumes called *L'hérésie comparée*. He had high hopes for it in the defense of the truth.

¹⁸ Rey II, pp. 271-272.

¹⁹ Canon Antoine B. Falen (1791-1851).

²⁰ Fr. J.A. Payan (†1882).

²¹ They had just been expelled from Rome. Fr. Giovanni Perrone arrived in Marseilles at the time and announced this news. Fr. Perrone (1794-1876) was at the time a professor of theology at the Roman College.

²² Castro Castracane (†1852).

April 15:²³ Visit by a deputation of the general staff of the National Guard to invite me to attend the banquet on *la Plaine*. I gave several reasons to excuse myself, but these gentlemen strongly insisted. They maintained that my refusal would disappoint the National Guard and all the people who were expecting this gesture of sympathy from me. I requested a little time for reflection. It was drawn to my attention that there was a precedent. I decided to accept, to avoid giving any cause for complaint.

It seems that it has been decided that in this Revolution homage is to be given to religion and to its ministers; this argues for going along with certain exigencies which have a positive aspect, strange as they may appear from other aspects.

April 16:²⁴ I thus went to this huge gathering. I had barely entered the enclosure when thousands of voices were raised crying out: "Long live the Bishop! Long live religion!" Everywhere I went these cries were repeated, and they accompanied me up to the place that had been prepared for me. A great number of people rushed towards me to demonstrate their pleasure at seeing me in their midst. There were many good people in this gathering. This religious and, at the same time, filial demonstration was again repeated when the commissioner, during the address which he delivered from the height of the rostrum, pointed me out personally. He had barely uttered the words, "*and the worthy Bishop*," when the "*bravos*" and the cries of "*Long live the bishop!*" interrupted him; he was obliged to stop in order to let this enthusiasm die down. In this way the commissioner and those who were with him could see how vibrant religious sentiment is in Marseilles. When I withdrew, the same acclamations, the same cheers: "*Long live the Bishop!*"

In all probability certain sensitivities will have been offended by this spontaneous outburst from so many thousands of hearts, and I am told that on one of those billboards, that are an insult to all decency, my presence at this banquet was not welcomed, that they said I only went there reluctantly, that I should in my turn have made a speech, and that I did not do so. Well! There is truth in that: I found it very difficult to make up my mind to go to this gathering, I was afraid that my episcopal character would be compromised by some inappropriate demonstration; I went there only after much pondering, and in order to prevent a greater harm. Matters as we have seen turned out quite otherwise than I feared; for this I thanked God and I gave Him all the glory of this touching sympathy, which even so should have received more attention from the newspapers, *la Gazette du Midi* among them, which reported it because all the other authorities were present like me at this feast. The commissioner mentioned them as well as me in his address, but the cheers and the public demonstrations were only for me; nobody else got any cheers except the commissioner himself who was representing the government and whose partisans had necessarily to show enthusiasm.

I did have the thought of saying some words in my turn. One can imagine, seeing the prevailing mood, the enthusiasm that my presence at the rostrum would have aroused, all the more because I could have expressed some thoughts that would have further aroused it, but I was deterred from this by several considerations. First, I would have had to get up on a rostrum erected at the foot of an enormous statue of liberty. I did not fancy seeing myself as a bishop in the shade of that half-naked chunk. Then I would have had to get up after orators who were far

²³ Rey II, pp. 272-273; Rambert, p. 286.

²⁴ Ms. Yenneux V, pp. 108-110; Rey II, p. 273; Rambert II, pp. 286-287.

too elevated in spirit by the circumstances and all displaying a color strongly identified with an evil revolution. Even the commissioner forgot himself and did not speak with his usual moderation. I was not sure of making myself heard and then I would have made a ludicrous show of myself like many of the speakers I saw following one another at the rostrum of whom nothing was understood except their gestures and the convulsive movements of their jaws, which appeared grotesque to me even from quite close up in the place I was sitting in. Finally, still undecided, I asked the vicars general, who were next to me, what they thought I should do and they counseled me not to speak. I needed encouragement: one such word would have sufficed to sway my decision. The opposite determined me to maintain my silence. In fact, I believe that the negatives that were restraining me would have been outweighed by the huge explosion which my entirely paternal words would without any doubt have elicited, but the men of the day would have thought that I did not enter sufficiently into their point of view.

The approach I was formulating as I listened to the rest was chiefly this. I would have spoken only briefly, something on these lines: *"I was delighted to accept the invitation extended to me to be among you during this family feast. It is a consolation for a father to sit at the table of his children, especially when he sees at his side this brilliant young commissioner of the government who has been able to win over the sympathies, esteem and affection of all of our people, and these magistrates gathered here, to whom the city owes so much gratitude, and the National Guard so admirable in its dedication and these soldiers, the pride of our country, etc."* I wished my address to come as a kind of grace before meals in the sense that I could have gone on to say: *"Dearly-beloved brothers, so that no one on this solemn day may be accused of violating the holy laws of the Church, I grant to all Christians seated at this banquet (for everybody there was a portion composed of a slice of ham and a slice of sausage, a piece of bread and a bottle of wine) a dispensation from the Lenten abstinence (Palm Sunday). And I ask Almighty God, Father, Son and Holy Spirit, to pour forth his blessings on this fraternal agape, a symbol of charity and of the union which must reign in every heart for the happiness and the glory of the nation and the prosperity of the Republic."*

April 23:²⁵ Easter Sunday. General elections. No episcopal liturgy or High Mass. I went to vote for the first time since I became a bishop. I was given the courtesy of passing through as soon as I arrived, though in fact my turn was next.

April 25:²⁶ The prayers for ordination are now becoming a regular part of my morning prayer. This is a concession owed in justice to persecuted religious.²⁷

April 27:²⁸ Alerted that bad elements, furious over the result of the elections,²⁹ which they attribute to the influence of the bishop and the clergy, would come tonight to break the

²⁵ Rey II, p. 274.

²⁶ Rey II, pp. 274-275.

²⁷ Father Rey (II, p. 274) presents this text with the words: "The Jesuits, chased out of Rome, hounded in Upper Italy by the military laws which subject the Seminarians and the religious not yet in sacred orders to military service, flocked to Marseilles where their superior presented them for ordination."

²⁸ Rey II, p. 274.

²⁹ Rey (II, p. 274) writes: "The conservative list patronized by him [Bishop de Mazenod] emerged complete with a huge majority."

windows of the episcopal palace and to give insults to me. Consequently I will not be going out from my residence and I await them standing firm.

April 28:³⁰ God has just saved us from a great misfortune. It was indeed something more serious than coming to break the windows that the mob at the orders of certain agitators had in mind. The plot which has been discovered was nothing less than to burn down the port and the bishop's residence and, while help was being brought, the conspirators proposed to pillage first the Mont-de-Piété and then the whole town. Theft and murder would have accompanied this horrific disorder. The conspirators were gathered in a house situated in the traverse parallel to the avenue des Capucines. It's there that the National Guard, which had already stopped some of those who were going to the rendez-vous, seized a large number of them who were armed to the teeth and supplied with incendiary torches. The papers were filled with details of this atrocious conspiracy.

April 29:³¹ I went up to the sanctuary of N. D. de la Garde there to say a Mass of thanksgiving for having been saved along with our entire city, which is placed under the protection of this good Mother, from the catastrophe which the brigands had prepared for us.

April 30:³² Letter to Fr. Daly.³³ I am astonished at what he permits himself to do without my knowledge. He has purchased a house, accepted a new foundation,³⁴ etc.

News of the death of Brother Ganivert,³⁵ a novice in Nancy. He is a predestined one who will, I hope, draw the blessing of God upon the house from which he has gone forth to go take possession of heaven.

³⁰ Rey II, p. 274.

³¹ Rey II, p. 274.

³² Ms. Yenveux IX, p. 90.

³³ This letter to Fr. Daly was not copied into the *Diary* and has not been located.

³⁴ Fr. Daly purchased, without permission, a large property in Ashbourne in the county of Derby in the center of England. Fr. Casimir Aubert was immediately sent to England as an extraordinary visitor.

³⁵ Jean Ganivet (1830-1848) had taken the habit in l'Osier on June 28, 1847. He was sent to Nancy after the opening of this Novitiate in November, 1847. He died on April 27.

May 1848

May 2:³⁶ I am making a sacrifice for duty's sake and remaining at my post, while my entire family was awaiting my presence to baptize the newborn child.³⁷

May 4:³⁸ Letter from Fr. Courtès. He is growing admirably in his actions and courage. He returned to Limoges at the time of the rioting to reassure the newly arrived Fathers³⁹ who arrived just in time to experience all these disorders. Fr. Nicolas would have gone back the way he came.

May 22:⁴⁰ Ordination in my chapel. Once again it is a young Jesuit for whom I must do the service of making him a subdeacon, deacon and priest in the course of the week. It is somewhat burdensome, but one has to be ready to come to the assistance of men suffering persecution for the sake of justice.

May 24:⁴¹ Letter from Fr. Mangan.⁴² He is pressing for a decision on a disputed issue. Fr. Chauvet also writes me about the same topic. I replied by return to Fr. Magnan and laid out the council's rights and that it must be composed, according to the terms of the Rule, of two assessors. I tell him that, in certain cases, he may appoint to this council the other directors of the seminary with a consultative voice, both for the approval of subjects for ordination and for other matters touching the interests of the seminary. In a reply today, I explain to him how he must act in the cases that he sets out.

³⁶ Rey II, p. 288.

³⁷ Césaire de Boisgelin (Mrs. de Damas) had had a son, Roger, on April 28. Bishop de Mazenod was to have gone to baptize him at the Château de Cirey (Haute Marne); he was prevented from doing this by the numerous commitments in his diocese and because of the political situation.

³⁸ Ms. Yenveux VII, p. 176.

³⁹ Fr. Burfin, appointed superior, and Fr. Nicolas. Cf. Letter to Fr. Courtès of May 5, in *Oblate Writings I, 10*, pp. 222-223.

⁴⁰ Rey II, p. 275.

⁴¹ Ms. Yenveux II, p. 16.

⁴² Fr. Magnan was superior of the major seminary of Ajaccio and Fr. Chauvet was professor of moral theology there for a short time.

June 1848

June 15:⁴³ Circular letter to the bishops from the ecclesiastical representatives; they are sending them a form to fill in on the topic of parish income from stole fees etc.⁴⁴ I would like the bishops who did not favour my proposal to pay heed to what our representatives say. It's difficult to obtain a unanimous vote. I would have expected less feeble reasons from those stubbornly refusing, while allowing them not to be of my opinion.

June 22:⁴⁵ During the liturgy someone came to bring me a number of very alarming warnings. The rebellious workers have put up barricades, troops of the line and the National Guard were under arms, etc. I decided to let the liturgy of this important day be completed.⁴⁶ Upon return to my residence, I learned of the day's series of disasters. It was only very late that the barricades were removed with the loss of several men.⁴⁷ Our Fathers from *Le Calvaire* and the Seminary went to the neighborhood of the place of battle to give absolution and Extreme Unction to the wounded in danger of death. I was tempted to offer myself as a mediator, but I was deterred from this by assurances that the rioters would fire on me. I thus settled for praying to God for everyone.

June 24:⁴⁸ Convocation at the residence of the prefect. It is to decide what will be done concerning the processions.⁴⁹ As I realized that these gentlemen had already come to a decision on what to do, I hastened to make them aware of the decision which I myself had taken to defer them because of the circumstances. General Changarnier⁵⁰ entered during the meeting, and, when the prefect had read him the decision adopted, he expressed himself in a very energetic and very Christian manner: he would have been strongly in favor of the processions taking place and he would have liked to be able to stop over for twenty-four hours in Marseilles in order to attend them here. It set a good example in passing, but, in fact, it would not have been prudent for him to expose himself to the serious difficulties that might have resulted from this ceremony in the presence of so many rioters who would have liked nothing better than to disturb the ceremony.

⁴³ Rey II, p. 277.

⁴⁴ On May 2, Bishop de Mazenod had learned from *l'Ami de la Religion* that the provisional government was proposing to do away with the budget for religion (the parish priests and the vicars received a salary from the government). He had then written to the Archbishop of Paris (letter of May 2) to forestall this law by showing, with proofs, the insufficiency of the *casuel*, that is, the whole of the variable revenues of the parishes.

⁴⁵ Rey II, p. 278.

⁴⁶ Thursday, June 22. *Corpus Christi*. In regard to the riots of June 22-23 in Marseilles, cf. J. Leflon, *Mgr de Mazenod* III, pp. 246-249.

⁴⁷ In June 1848, the provisional government had the national workshops closed. It invited the unemployed workers to enlist in the army or to search for work in the rural areas. There was insurrection in the cities and especially in Paris from June 23 to 26. There were 5,000 deaths. Mgr Affre, archbishop of Paris, was killed when he approached the barricades.

⁴⁸ Rambert II, p. 290; Rey II, pp. 278-279.

⁴⁹ Solemnity of *Corpus Christi*, Sunday June 25 and feast of the Sacred Heart, June 30.

⁵⁰ Nicolas Th. Changarnier (1793-1877), general and statesman. He returned from Algeria and was appointed senior commandant of the National Guard in Paris.

June 25:⁵¹ On June 25, we were restricted to celebrating the feast in the interior of the churches with all the pomp possible. I carried the Blessed Sacrament in the morning and in the evening. During the evening liturgy, the telegraphic dispatch was brought with news of the fresh barricades in Paris.

June 26:⁵² Letter to Fr. Rolleri.⁵³ Letter to Fr. Magnan. I forbid the former from leaving his assignment. The most urgent matters can be dealt with by post. I tell the latter to discuss with Fr. Rolleri the delicate matter of the removal of assistance to the missionaries by the Bishop of Ajaccio. I also express to him my determination to refuse all these trips that are taking the fancy of all our Fathers for one reason or another.

⁵¹ Rambert II, p. 290; Rey II, p. 279.

⁵² Ms. Yenveux VI, p. 81.

⁵³ To Vico in Corsica.

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July 1st:⁵⁴ The ceremony was very impressive.⁵⁵ The pity in my mind was so preoccupied. The death of the archbishop of Paris, concerning which we received definite news this morning, filled my soul with grief just when it should have been deploring the loss of these good people who fell beneath the blows of the rioters. I consider the death of the archbishop of Paris⁵⁶ as a great misfortune for the Church in the current situation.

July 2:⁵⁷ New and despicable letter from the priest Grossi⁵⁸ who lists for me the calumnies which he is proposing to publish against me. This scurrilous indictment is what one would expect of an apostate monk.

July 5:⁵⁹ Letter to Fr. Burfin.⁶⁰ I give him some rules to follow. I take up some expressions from his letters. I reply with the text of our Rules to what he had to say about the tediousness of life in Limoges. I exhort him to be a father to the Coadjutor Brothers and not to let Brother Ferrand perceive that he is not happy with him⁶¹, etc.

July 13:⁶² Council composed of Fathers Tempier, Aubert, Lagier and Fabre. Fr. Beaulieu was dishonourably expelled by unanimous vote. See the letter from Fr. Mille and the minutes concerning this matter. Fr. Mille's letter takes me aback. Was I right to want this Father to return without delay to his community? It was during his absence that the despicable Beaulieu committed the abominations which brought about his canonical expulsion today. The local superior had already sent him away from Lablachère.

July 17 and 18:⁶³ Letter to Fr. Mille⁶⁴ to send him back to his assignment which he had left without my permission. His prolonged stay in Marseilles is not bringing him in the money he

⁵⁴ Rey II, p. 279.

⁵⁵ Solemn service, celebrated in the church of Saint Joseph, for the victims of the riots of June 22 and 23.

⁵⁶ Eugène de Mazenod had known the young Denis Affre, nephew of Mr. Boyer, professor, at the Seminary of St. Sulpice.

⁵⁷ Rey II, p. 292.

⁵⁸ In a letter to Cardinal Fransoni, on July 3, Bishop de Mazenod calls Grossi a "Carmelite apostate", he was displeased with the bishop for not permitting him to celebrate Mass in the diocese.

⁵⁹ Ms. Yenveux VII, p. 185.

⁶⁰ This letter has not been located.

⁶¹ The French term *revient* is used colloquially here by the Founder.

⁶² Ms. Yenveux VII, p. 138.

⁶³ Ms. Yenveux VII, pp. 140; VIII, pp. 235-246.

⁶⁴ J.B. Vincent Mille (Cassis 1807-1885), oblation on April 25, 1829, priest on June 29, 1830. A man of high worth, superior at Billens in Switzerland after his ordination, then at N. D. du Laus until the dismissal of the Oblates from this sanctuary in 1842. A professor at the Major Seminary of Marseilles from 1842 to 1845, elected treasurer general at the chapter of 1843, secretary of the Founder in 1844. In 1845, he was removed from Marseilles where he had too many relatives and friends. He took with ill-grace his obedience to *N. D. de Lumières* in 1845-1846 and then for Aix in 1846-1847. At the time of the foundation of the Nancy Novitiate in the autumn of 1847, Fr. Dassy was sent there as superior and Fr. Mille replaced him at *N. D. de Bon Secours*. Fr. Dassy had done some works there and had left some debts. In the letter, copied by the Founder, Fr. Mille exaggerates the needs. As a matter of fact, he had written

needs, and he oversteps the mark here in not following any community exercises in the place where he resides. I would have given him my instructions verbally if I had been able get in touch with him, but there is no way of knowing where he is spending his time.

[p. 235] Fr. Mille, under pressure from the workers to whom he owes money for the construction work in Lablachère, did not hesitate to leave his community, - of which he is the superior, - without alerting me, and he arrived among us in Marseilles as if this was nothing out of the ordinary. One has to accept everything he does as good, or else incur his displeasure and wound his extreme sensitivity. His presence in Marseilles did not bring in any funds,⁶⁵ there is no reason why he should not decide to return to the house whose superior he is. His absence can not be anything but harmful; so, it was with regret that I saw his sojourn here being prolonged. After some months, it was time to act, all the more since I had just learned that there he must have known of a grave disorder which had taken place in Lablachère, the very day before his departure, and this alone would have been enough to deter him from leaving his house, if the desire to come and gad around and spend time among his acquaintances, - whom he had only left behind regretfully, - had not prevailed over every other consideration. I thus believed it my duty to write him a few lines to remind him of the need which they had for him in Lablachère, at the same time telling him that the life he was leading here since his arrival did not conform to our Rules, since he was spending his days [p. 236] outside the house, dining in the homes of his relatives and of his friends without permission. This reprimand roused Fr. Mille to such a pitch of rage as would pass belief if it [were not proven] by the letter which he had the inconceivable audacity to address to me - after plenty of time for reflection since I got it only the next day at seven o'clock in the evening. This is a record to be kept as proof of where the pride of a religious' lack of regularity can bring him. It is a letter in the style of Luther, the kind that that heresiarch would have written in his time to the bishops and the Pope. If people only knew the whole story of my relationship with this misguided Father, of all I have forgiven him, his outrageous epistle would be seen in all its odium. It is as follows:

"From le Calvaire to Marseilles, July 17, 1848.

"Monsignor and beloved father,

Were I to comment on the letter, I would take this banal salutation as mockery what follows:

"I can only attribute to a moment of irascibility and of hasty dispatch your signed letter which I received this evening.

Before I could presume to take my sleep in one of our houses, after reading it, I had to meditate profoundly and alone before God on the nature of the commitments which I undertook for Him alone and for which, when all is said and done, I must render a serious account to Him alone. In it you rebuke, in an arbitrary and excessively severe tone, my presence in Marseilles and my conduct here. As for my presence here, both God and man are my witnesses how necessary it is after six months of useless waiting and desperate correspondence from which I got only a cold and calculated silence – and this after being pitched into and left in a situation of grave

to Fr. Tempier on April 14, 1848 to simply request some money for purchasing some linen and some books. After this incident on July 17, he left again for *Bon Secours*, but left the Congregation in 1850. Bishop de Mazenod appointed him parish priest of *St. Marcel*.

⁶⁵ The French expression used here by the Founder is *faire venir l'eau au moulin*.

financial embarrassment to the point that my election⁶⁶ (I do not mean mine) [p. 237] but that imposed on me by the Le Vivarais house) would seem, in the eyes of anyone other than myself, to have every appearance of being in every sense an ambush, a trap set up for my good faith. I had a thousand reasons for coming to Marseilles; beginning with those embarrassments whose sad and real extremity I had perhaps put up with for all too long. I will spare you the tedious details.

"In regard to my conduct while in Marseilles, the Fathers of the Major Seminary will tell you that, apart from some inquiries and visits in the city, almost always in the interest of our house, I spent the greatest part of the time, when I was not in le Calvaire, with them. If, on this occasion, contrary to my custom, I showed up at the bishop's residence less frequently, (although even so I did come by there more often than you are aware of), you will admit, Monsignor, that the welcome which I received on several occasions, and in double doses, was not of a nature to give me much encouragement. It was with extreme difficulty that I kept bottled up inside me all my thoughts and feelings so as not to fail in the respect which I owed you and in the filial affection which I promised you. But I was also conscious that I did not have to expose myself all the time to this type of trial whose scope and possible results I had anticipated. You are basing yourself especially on what happened today and so inevitably you find me guilty and (I do not know out of what motive) [to justify yourself] over me. Frankly, Monsignor, I am saying this in all naivety, as I believe it in all honesty: I find myself less guilty than you would have me [believe]. According to you, I have been leaving in the early morning from le Calvaire: 'in the early morning', that is a novel reproach for me! It was seven-thirty and it was so I could go first thing to the bishop's residence. I waited until the end of your Mass in order to remit to you a letter which had badly worried me [p. 238] all through the night and which I had just received by way of reply to two of my letters sent by me during my stay in Marseilles to our community of Lablachère, concern for which I was certainly far from having lost. I satisfied myself with leaving it for you, promising to come back and discuss it with you during the day so as not to delay my Mass to an unreasonable hour - the Mass I was going to say at Notre Dame du Mont Carmel. The crime did not lie in that, and at the very least it was confessed in advance. I had had the honor of telling you the previous evening that I was very anxious to see Mr Clément today on his return from Aix in order to bring some clarity to the matter of his inheritance, while keeping it in the family. Most certainly, I got some satisfaction out of this from that excellent friend, when so many meaningless compliments were already pouring into the house for the same purpose. That accounts for that day, plus a few special and in the circumstances beneficial visits of which I can give you an hour-by-hour account supported by witnesses beyond suspicion, such, I say, was the use of my time up to the moment when I went to the bishop's residence to see you; for which I felt the urgency as much as you, since I might not find you still there at the time, though I had been available the whole day; it seems to me that it would have been very simple, and this is from the heart, for you to have given me your schedule in the morning, or the time after which you would no longer be available, and, moreover, once the two principal places where I would be spending my day had been made known by me without comment on your part, what could have been simpler should an urgent or unforeseen situation have arisen than to have had me summoned from where you knew in advance I would be.

⁶⁶ According to the commentary on this letter made by Bishop de Mazenod (infra), Fr. Mille actively busied himself with the elections at *N. D. de Bon Secours*.

"I come now to the special purpose of your letter, which is, to put it colloquially, "to see the back of me"; I admire at the same time both the aplomb [p. 239] and the means with which you solve one of the gravest difficulties the local superior of a house could ever find himself in. It is agreed that the difficulty, or the situation, was not of my making, I found it and I dealt with it in so far as was in my power. In regard to this issue, please peruse my correspondence since my first appearance in Lablachère. As to its veracity, I am ready to furnish, if need be, all the necessary proofs. But the situation being as it is and putting yourself in our place, I am not asking for "your diplomatic skills" which almost always lead you astray, but your good will, the upright spirit which I am familiar with and above all your exceptional heart which inspires you so well when you consult it, - was it possible for me, is it still possible for me, to act any other way than I have done and am doing? Do I really here, in order to convince you, have to spell out something a twelve-year-old child could have understood straight off, that you vainly pretend, even in your letter, not to be able to understand? I am excepting only yesterday evening, the only time I was able to risk some words of intimacy and of cordiality with you, until then you had always [closed] both your mouth and your heart to me. How, in fact, could I possibly not leave my post after ten months of useless waiting and of fruitless promises too, while the decision was already taken to send me neither assistance nor even a few lines as [a sop] to console me: weighed down with a load of pressing debts of all sorts, at a time when these were exacerbated by poverty, by hunger and by the baneful times we live in, then above all when all they are asking for is their expenses and the agreed salary, earned by the sweat of their brow? Didn't I, before I resorted to this extreme measure, the only one remaining to me, defer [payments for] whole months by making as far as I was able some small payments in order to prolong the discussion[p. 240] and stave off hunger? It was only after the failure of even this resource, which was in any case inevitable, and after I had sent off a dozen or more fruitless warnings, that I have been forced to [come] here in spite of myself and now it is the very day one of the holiest members of the Congregation, although he does not understand even the hundredth part of our quandary, wrote to tell me that we are down to our last cent for unsaid Masses, the only money that is left in the account to tide matters over while waiting for the superior; it is when this same member declares that we will be reduced to having nothing to live on but the rotten produce of a barely existing garden; it is at that very moment that someone chooses to compel this superior to leave as he came, on the pretext that he is not making things any better by remaining here? How, I ask you, will they be made any better by his returning home? Put yourself in his place and judge him! No, all the bullying and threats in the world will not make him return in that fashion to where, they say, "his duty calls him," but from where the voice of the whole universe would cry out that his duty drives him away.

"It is true he was offered on leaving, apparently in order to pay an advance on the future taxes on a monstrous edifice, a derisory sum of 400 or 500 francs - and it is just then, when a round sum of some ten thousand francs would hardly begin to meet the most crying and urgent needs of the situation, that you are presented with an obedience like that. Very well! I beg you to consider in this regard, [by] every principle known in the whole divine and human law, that no man, whatever be the authority with which he is invested, whatever may be his character, whatever tone he might take or which he might assume, can impose nor have the right to impose that on another [p. 241], though it please him to repeat a hundred thousand times that it is a duty and to elevate this irrationality to the level of a precept. I therefore declare to you, Monsignor, though you have at your disposition the thunderbolts of the Vatican, the locks of

Castel Sant'Angelo, or the sword of Cavaignac,⁶⁷ you will never force me to do any such thing contrary to good sense and to justice, to all the rules of supernatural and moral prudence, contrary to your personal honor, which could not fail to be gravely compromised, contrary to the interest of another bishop, who is dear to us all and who is too deserving for so many reasons of our sympathies⁶⁸ for us to repay with a common bankruptcy the solidarity of his ties and his affections? No, I could not resign myself to such a situation, even were it for but a single day, to the detriment of so many things and of the whole Congregation; when I would be totally abandoning our honor, personal to all of us members of this community which we could no more renounce than our very existence.

"What I am telling you, Monsignor, is that with the best will in the world (I think I have definitely given adequate proof of this) and, since my arrival, by my almost daily attendances on Father Tempier, I could not, without the effective assistance to which we have a right, make my return to Lablachère. If the members of my community are asking for me, it is above all (independently of other considerations) in order to free themselves from fears which are overwhelming them and to preserve themselves from the danger in which they are of dying of hunger. I will therefore remain in Marseilles while awaiting your more carefully thought out instructions. If I am refused hospitality in le Calvaire, I will look for it elsewhere. This will be only one further sacrifice, imposed on my already quite desperate situation, namely that of being deprived of the honor and of the pleasure of seeing you, to which your letter is condemning me.

"I sincerely regret, Monsignor, that you have forced on me this duty of disobedience, this isolation and explanations about which I have told you only the half, of which I would have preferred to be able to say nothing at all [242], but about which I had to let something emerge.

"Please accept, nonetheless, the homage of a perfect devotion and of the affectionate respect with which I am still and wish to be always, Monsignor and beloved father, your very humble servant and very affectionate son, Mille."

Must I comment on this wretched letter where rebellion, apostasy, insult, contempt, hypocrisy and a type of blasphemy all vie for place?

I can only to attribute to a moment of irascibility,⁶⁹ - the first compliment he pays his bishop and superior; in order to dare to sleep in one of our houses. Does it not amount to a thought of apostasy to go to bed in this state of mind? - to make a break, and he consented to it, since, if he did not do it, it was because he had profoundly meditated before God alone about the content of his commitments. But by way of an explanation which is all his own, he adds that in the end he will not render an account of it except to Him alone. Which is to remove himself from the jurisdiction and the decisions of his legitimate superiors. I reprimand in an arbitrary manner - insolence - and with excessively severity his presence in Marseilles. Nothing is more justly arbitrary than to rebuke the superior of a community who, contrary to the very express letter of our Constitutions, leaves his position not only without permission, but without even alerting his superior ,whose reply he could have got by return, if he had done what the Rule prescribes and behaved as I insist. How can one not rebuke a religious who does not follow any of the

⁶⁷ Louis Eugène Cavaignac (1802-1857), general, head of the executive power in 1848.

⁶⁸ Bishop Guibert.

⁶⁹ Yenveux, following no doubt the Founder, underlines the phrases written by Fr. Mille; he does not cite them word for word.

community exercises of the house in which he is living, who spends his whole day on the road, who eats where he likes, sometimes in the homes of distant, but much cultivated, relatives, sometimes in the homes of friends? My fault is to have left it so long to make my observations to him [p. 243] - and what 'observations'! A passing word in a letter. *After six months of despairing correspondence from which he got only the silence of a cold and self-interested reckoning.* Gratuitous offense, there was no 'reckoning' at all in frankly admitting that there was no money. What he says about the elections taught me that he was guilty of meddling in them, another transgression of our Rules. *The Fathers of the Seminary will tell you, etc.* The Fathers of the Seminary will know better than to backup such a lie.

If I showed up less at the bishopric, you will admit that the welcome, etc. What welcome did he want me to give him? The first time that he presented himself before me, without having been summoned, I was thunderstruck and, to satisfy my sense of duty, I had to say to him mildly: 'You cannot expect me to congratulate you on your arrival'. That was it. Every time he came to the episcopal palace, I overlooked his fault and I afforded him the same affability as normally. It is possible that he sometimes found me preoccupied, but, surely, it is permitted to refrain from small talk when all around is rioting and barricades, when one is menaced with murder and pillage and when one does not want to leave one's post so as to be able to provide for every need.

It was with extreme difficulty that I kept bottled up inside me... I do not doubt it. *But I was also conscious that I did not have to expose myself all the time to this type of trial whose scope and possible results he had anticipated;* always thoughts of apostasy; that's what this means or else one has failed to understand him. Let us pass over the tone of all that follows. It is not I who makes him guilty. I had written for him to be sent to the Bishop's palace, a response came from *le Calvaire* that he had left in the morning and that he was not seen again for the entire day. He talks about a letter and it is precisely this letter which caused me deep distress and brought me to seek for Fr. Mille's immediate return [p. 244] to his community. How, after being in touch with me, had he let the entire day pass without coming to talk with me about it in greater detail? Is it not already an unpardonable fault that he spent a month in Marseilles without saying a word to me about the disorder which he had known about before leaving Lablachère and which ought to have prevented him from leaving if he had a proper sense of his duties?

I admire at the same time both the nerve and the means, etc. What a way to speak to a bishop and a superior! But that's nothing, his tone goes higher on a quite different track. *I do not want your diplomatic skills which almost always lead you astray.* This fresh insolence is beyond my understanding, because I am totally lacking in 'diplomacy' with whoever it may be. I can sometimes put up with and bemoan the behavior of men who do not do their duty, I can endure rather than strike, I can even pardon some transgressions deserving of the severest punishment and embrace the guilty instead of punishing them, and Fr. Mille knows it well; I can, when the necessity arises of withdrawing a subject from a town where he would run great risks against which he would be helpless, place him in another community, where he would conduct himself with so much imprudence that the superior wrote to me on bended knees to withdraw him from there at the earliest and not be afraid of telling him to his face why. I can expose myself to his moods when changing him to another superior whose authority he cannot abide and his discontent reaches the point of convincing him that the city of Aix would not suit him, that it was an exile to which he had been condemned. In despair about the case, not being able in conscience to recall him to Marseilles, with him refusing to remain in Aix, I offered him to the bishop of

Viviers who in the past had told him some home truths and I placed him in Lablachère under the supervision of this good prelate. It was either this or dismiss him. If that's what [p. 245] he calls being politic, he is right to say I was unsuccessful at it.

Do I really here, in order to convince you, have to spell out something a twelve-year-old child could have understood straight off, that you vainly pretend not to be able to understand? Thank you, here I am reduced to having less good sense than a twelve-year-old.

Until then you had always closed both your mouth and your heart to me. I did not think so, but he really must apologize for not saying one word about the grave disorder which had taken place in his community in Lablachère, not even about the matters that allegedly forced him to leave the place in order to come to look for money. A pathetic picture follows, but a little overwrought. The workers are not dying of hunger, they know very well that everyone is in difficulties and they can make-do with the advance payments given to them.

It was the same day that one of the members wrote to me, etc. Precisely, it is this letter that disturbed me and brought to my attention the harm that your absence from your community was causing. At the time you thought to remedy everything on the day of your departure by hearing the confession of the man who had spent the night outside community, - should not the knowledge of this misconduct have kept you there? And it required this letter, which treats of other matter besides financial difficulties, to reach you before you were ready to disclose to me the huge disorder which should have been having my full attention.

No, all the intimidations and threats in the world will not make him return where he has been told, - this 'has been told' being the clear order of the superior general, - where he has been told his duty calls him and... This is indeed complete formal disobedience to the injunction coming from the man who has the right to judge what is of obligation in the Congregation whose charge the Church has entrusted him with, a disobedience doubly culpable in virtue of its substance and of the form of its expressions [p. 246] of contempt and insult.

Everything which follows is delirium. It is an outrageous diatribe, it is the language of a man who has lost control of himself, who breaks all bounds and who sets himself up in full rebellion against legitimate authority which he defies and at which he scoffs while interspersing in his diatribe words of a feigned respect very much like the soldiers who bent their knee before the Savior while striking him and spitting him in the face.

What to do in this state of affairs? Here is a religious caught in the act of disobedience, persisting in his rebellion, without any repentance to procure canonically what he persists in wanting in spite of the prescriptions of his superior. Again, is it possible that I am the only one who knows about this persistence? Of course not, his letter and his behavior were known to many of our Fathers. Was it to vaunt himself that he confided his audacity to the Fathers of *le Calvaire* and the Major Seminary - and among these Fathers are young Fathers Pianelli and Baret?⁷⁰ This is not my personal quarrel. Setting vanity aside, I am beyond that, too distanced from Father Mille, to resent the insult I receive at his hands. If it goes unpunished will not such behavior have a harmful effect in the Congregation, will it not diminish the spirit of obedience and the respect which must be professed for superiors? If a superior general, a founder and a

⁷⁰ Charles Laurent Pianelli, born in Olmeto, Corsica in 1820, oblation on December 8, 1842, priest on September 27, 1845. Charles Baret (1825-1875), oblation on August 15, 1843, priest on March 18, 1848.

bishop, can be reviled so grossly and his authority flouted to this degree, what will be the outcome for all the others who do not have the same claims to the deference of their subjects? It is a consideration which must have occurred to anyone who knew about Fr. Mille's disgraceful conduct. It does not seem that anyone has gauged the implications and there has been no clamour for justice to be done. The finding is that he acted inappropriately, that he was in the wrong and that sums it up. So the way is open for me to heed only mercy and to allow a consideration of the circumstances in which we find ourselves and the fear of scandal to prevail over the claims of justice and interests.

July 18:⁷¹ Letter from Mr. Emile Ollivier. On leaving, he wanted to do me this courtesy. The letter is a very fine one, here is a copy of it: *"Monsignor, in leaving Marseilles, I regret not being able to go to thank you for the gracious support which I found in you; but I could not leave in peace if I did not send you my sincere testimony and, with it, the expression of all my feelings of thanks and devotion. Emile Ollivier, July 16, 1848."*

I have nothing but praise for this young prefect in all the relations with him which my position afforded. He would have been well-advised not have been so accommodating to his father's friends. I took the opportunity of telling him directly, not more than fifteen days ago, that one must find one's support among people of probity, and that he should be very careful in his selections for the positions he had to fill. The papers were in a frenzy against him; they wanted to lay at his door the entire responsibility for the hesitations and lack of vigour put into quelling the riot of June 22 and 23, while the General should have had at least a share in it. He was accused of being one of the ones waiting to see how things were going in Paris before taking action, and he should have had forewarning of them. In short, rightly or wrongly, he had to leave his position. Will we be better served? Time will tell.

Here is my reply to Mr. Emile Ollivier: *"Sir, It was upon my return from my pastoral visit to Auriol, Aubagne and La Ciotat that I found at my residence your letter in which you give me notice of your imminent departure from Marseilles. Deeply touched by your friendly consideration, and profoundly affected by the sad news that you were giving me, I immediately got back into my carriage in the hope of finding you still at the prefecture. I wanted to convey to you personally the sadness your departure causes me and express to you my sadness at seeing being broken off so soon the relationships of mutual trust which had been established between us, and which gave me such hopes for a future which your age allowed me to imagine would see out my days."*

"You had already been gone several hours when I presented myself at the prefecture; but if I was deprived of the consolation of embracing you, please at least accept my good wishes for your welfare. These wishes, stemming from the heart of a Bishop who confirmed you and who is your pastor by virtue of the fact of your birth in his diocese, extend through time and into eternity. Adieu. July 18, 1848."

July 19:⁷² Since my dealing with Fr. Mille's outrageous letter, I must say that he finally came to see me on the eve of his departure for *Lumières*.⁷³ I did not reproach him other than to

⁷¹ Rambert II, pp. 290-291; Rey II, p. 280 (with some modifications).

⁷² Ms. Yenneux VIII, p. 247.

say that it inevitably cost a lot to acknowledge that one was in he wrong; he did more than simply defend himself; he gave free rein to his feelings.

⁷³ Yenveux writes *Lumières*, but Fr. Mille probably left as soon as possible for *N. D. de Bon Secours*. He was there at least several months afterward; it is from there that he writes to the Founder on October 26 and November 13.

August 1848

August 15:⁷⁴ General procession. This procession had been proposed as supplying for the ones which could not take place at the time of *Corpus Christi*, because of the barricades and the disorder occasioned by the riot. I regarded this procession as necessary, both because I had made the announcement that the processions of *Corpus Christi* were only delayed and because it was high time for our City to pay homage in this way to our Lord Jesus Christ. I thought that the day of the grand solemnity of the Blessed Virgin would be a good choice, because I would take advantage of this occasion to bring down the statue of *N. D. de la Garde*, and I would thus achieve a twofold act of homage: to our Blessed Mother and to her divine Son.

When this decision was made public, it elicited much joy among the faithful; but various considerations convinced my vicars general and some other people to withhold their approval. Only the day before yesterday, our good Fr. Tempier came to ask me if I had given it sufficient thought. He went on to say that I was taking upon myself a great responsibility, and, when I expressed to him my surprise that anyone would want to deter me from taking such a reasonable course, he reminded me of what I had in fact said about the Archbishop of Paris whose initiative, admirable though it was in its generosity and courage, had deprived the Church of a prelate who was both distinguished and valuable to it at the present time, and I had not endorsed it. How was it, I said at the time, that his vicars general and friends not deter him from this evidently fruitless initiative? My vicars general therefore believed themselves authorized to make known to me their opinion; he went on to say that one of them claimed he had done all he could to deter me from this idea and that the third one did not disagree. I had actually pondered the decision I had to make much too carefully to back away now from my plan. Again, it has to be recognized that bishops have the grace of state for the government of their diocese. It was a matter here of fulfilling a promise, of satisfying a popular expectation, of rendering to our Savior Jesus Christ the public homage which he still had not received for this year. It was important to exercise a right which had, it is true, been challenged only by the vilest of the organs of the wretched press, but which various other personages too would be delighted to see forgotten; in proof of this I can cite the lack of cooperation the authorities were prepared to offer to this solemn act of religion, which is always offensive to the sect to which the general commanding the National Guard belongs. Moreover, I did not feel any anxiety; I was convinced of the good effect our beautiful feast would have, and I felt so sure of success, in the midst of a population like ours, that the upshot was that I responded that, even if I did not get a single soldier, I would even so hold the procession.

The news of this decision filled Catholics with joy and, in spite of the remarks of certain pusillanimous persons who forecast trouble, my tranquility carried more weight than all these fears, and everyone one made it a point of duty to respond to the invitation that I extended to the various confraternities and congregations to unite with me to give glory to our Lord. A large number of women and young ladies from different parishes of the city, the gentlemen of the Association of the Companions of Holy Viaticum, the churchwardens, the penitents and the clergy went to the cathedral at the appointed hour and, since the time of the cholera,⁷⁵ never had there been such a splendid and moving procession. It was a concert of praises and of awe and the entire populace responded to it. Everything conspired, even the beautiful weather, to contribute

⁷⁴ Rambert II, pp. 293-294.

⁷⁵ The last epidemic of cholera had been in 1837, there would be another in 1849.

to the magnificence of the feast and public joy. Now it is all congratulations, and I am basking in a true happiness at seeing how things transpired and with what piety this grand feast was celebrated.

August 20:⁷⁶ The joy of having given a new priest⁷⁷ to the Church and to the Congregation did not lead me forget that on the same day, twenty-two years ago, our excellent and very zealous Fr. Marcou⁷⁸ took possession of heaven. I do not know if my memory will long survive in the hearts of my spiritual children, it will always be true that theirs will never be erased either from my memory or from my heart.

August 27:⁷⁹ Letter from Fr. Vincens. The monster⁸⁰ has not been in *l'Osier*, but he wrote to him from his home town, where he had gone. That is where he should be contacted to be told of his expulsion.

⁷⁶ Ms. Yenveux IX, p. 158.

⁷⁷ Eugène Dorey (1821-1855), oblation on November 7, 1847, priest on August 20, 1848.

⁷⁸ Jacques Marcou (1799-1826).

⁷⁹ Ms. Yenveux IX, p. 158.

⁸⁰ Former priest Joseph Beaulieu. In a letter to the Founder, on October 26, 1848, Fr. Mille writes that the amorous adventures of Beaulieu in *N. D. de Bon Secours* are only too well-founded.

September 1848

September 16:⁸¹ The pastoral retreat was given by our Fr. Vincens who worked wonders. It has been among the most edifying. The priests said that they had never experienced anything like it. The week went by as it were a day. The closing sermon was magnificent. I concluded from it that Fr. Vincens could be put to use very advantageously in giving these exercises to the clergy. I will give him this mission, and he will carry it out to everyone's satisfaction.

September 24:⁸² Letter to the Archbishop of Paris⁸³ to explain to him why I did not write to him earlier; it's because I never congratulate anyone on his elevation to the episcopacy, less still for his appointment to a see such as that of Paris.

⁸¹ Printed in Yenveux I, p. 66.

⁸² Ms. Yenveux V, p. 252.

⁸³ M.D. Auguste Sibour, bishop of Digne, was appointed to Paris on July 10, 1848. He made his solemn entrance on October 16.

October 1848

October 19:⁸⁴ Concourse of all the poor, well conducted, from every nation: French, Italians, Spanish. It cannot continue.⁸⁵

October 20:⁸⁶ Confirmation and ordination in my chapel. Again it is some Jesuits I have ordained. They really have to be saved from the atrocious persecution which is being waged against them in Piedmont, Genoa and Sardinia.⁸⁷

⁸⁴ Rey II, p. 291.

⁸⁵ In 1848, there was a grave economic and social crisis all over Europe. Cf. J. Leflon, *Mgr de Mazenod*, III, pp. 239-249.

⁸⁶ Ms. Yenveux IX, p. 22 to the end of the volume.

⁸⁷ At the end of this text, Yenveux adds, without a date: "*Another ordination in my chapel; once again for the Jesuits whom we must expedite.*"

November 1848

November 1st: ⁸⁸ Customary attendance at the morning Mass in the Major Seminary, after which our Fathers and Brothers renewed their vows. Never has there been such a large group; as well as the Fathers, about thirty Oblates were present. After the customary discourse, four priests made their renewal individually, then the Oblates five at a time, finally the two Coadjutor Brothers. This gathering has been one of the most moving. One can imagine!

Letter from Fr. Aubert, dated from London. The diligence of this delightful Father is unbelievable. He solves every crisis and puts everything to rights.

November 4: ⁸⁹ Mass in my chapel, Frs Brunello, Guiol and Timon, ⁹⁰ very good priests, made in my hands the vow to live together in order to devote themselves to the sanctification of youth. As is my practice, I gladly lend myself to any inspiration that is aimed at perfection. If it is God who is inspiring it, he will bless his work, if not, it will fade away like others which do not come from Him.

November 17: ⁹¹ On the 15th, I had held a council for the admission of Brothers Mauroit and D'Herbomez. ⁹² The council was composed of the superior general and of Fathers Tempier, Lagier, Fabre and Mounier, ⁹³ The reports given by Fr. Dorey about the two Brothers were a veritable panegyric. So they were admitted unanimously and by acclamation.

November 18: ⁹⁴ I said Holy Mass for the young priest Chaillan, ⁹⁵ curate at Saint Cannat who has just died of small pox, contracted from a sick person to whom he had been ministering. I have been deeply affected by this loss as I am by the loss of all those for whom I am a father in Jesus Christ. I have a vivid sense of how close I am to them in all the important things, but especially when death takes them from me. It is as if I were bonded to them by ties of blood.

November 20: ⁹⁶ On my return to Marseilles, I received the visit of the prefect and the mayor ⁹⁷ who came to invite me to join in the solemnity of Sunday ⁹⁸ with the *Te Deum* and Mass.

⁸⁸ Ms. Yenveux VIII, p. 101; IX, p. 32.

⁸⁹ Ms. Yenveux V, p. 81.

⁹⁰ Félix Brunello, then director of the *Work for Youth* of Mr. Allemand, Louis Guiol and Joseph Marie Timon-David, his colleagues. Timon-David (1823-1891) later founded another *Work for Youth* and, in 1859, founded the *Religieuses du Sacré-Coeur de Jésus-Enfant*.

⁹¹ Ms. Yenveux IX, p. 74.

⁹² Jean C.H. Mauroit (1825-1896), oblation on November 21, 1848, priest on May 25, 1850. Louis Joseph D'Herbomez (1822-1890), oblation on November 21, 1848, priest on October 14, 1849, vicar apostolic of British Columbia in 1863.

⁹³ Régis Mounier (1822-1849), priest since December 18, 1847, oblation on May 14, 1848. At the time, he was in the Major Seminary of Marseilles, where he died. The reference is to a meeting of the general council, held on October 15. In the minutes of the session it is written that there were present "Fathers Fabre and Mounier, specially invited as replacements for other absent directors." The name of Fr. Lagier was overlooked; he was not a member of the general council. The minutes were later signed by Fabre, J.J. Lagier, Tempier, Mazenod, but not by Mounier.

⁹⁴ Rey II, p. 292.

⁹⁵ Abbé Joseph Laurent Chaillan (1824-1848).

⁹⁶ Ms. Yenveux V, pp. 114-115.

I made these gentlemen understand that it was impossible to celebrate the holy mysteries in the public square in this situation. I made them understand the difference there is between a ceremony like that on Sunday and that which might take place on the occasion of a public calamity. In the latter case, everyone struck by the plague unites in religious feeling to implore the mercy of God and the religious sentiment which animates them reflects the attitude they will continue to show during this gathering. This is what we saw during the cholera. But it is something entirely different on an occasion like this. Mass would be, as it were, only an accessory and it would be impossible to guarantee obtaining the recollection and piety necessary for attendance at this great act of religion. The prefect, Protestant as he says he is, understood my reasoning perfectly and deferred totally to me and expressed himself in the most appropriate and even friendliest terms; the mayor yielded to my reflections, although he was eager for this Mass which I was unable to allow as he wanted.

We agreed on a ceremonial suitably conformable to the honor of religion, whose rights were not contested. So, I will gather with all my clergy in the church of Saint Ferréol. The mayor will leave with his entire cortege from City Hall to go and join up with the higher military and administrative authorities. When the great cortege approaches *la Canebière*, the guard of honor, which is to accompany us, will be sent to me and we will leave in procession singing the *Veni Creator*. We will arrive on the dais set up at the top of *la Canebière*, immediately after the authorities have taken their places. I will terminate the singing of the hymn with the prayer of the Holy Spirit. The mayor will then make the reading of the Constitution. After this reading, I will intone the *Te Deum*, which will be sung by all the clergy and the attendants, during which the batteries of the fort, the ships and the artillery will all fire a salute and all the bells will ring out. The flock will parade out and we will return with our escort of honor to the church from which we had left.

The ceremony for the promulgation of the constitution took place this morning in accordance with the program. It would be difficult to estimate the number of people present. From the altar which had been erected on the great platform placed where *la Canebière* and *le Cours* meet, we looked out over an immense throng, which filled *la Canebière* up to the fort, the entire length and width of *le Cours*, extending from the *Rue d'Aix* up to the triumphal arch, the *Rue de Rome* to the horizon, the *Place Saint Louis* and the adjacent streets, the *rue de Noailles* up to *Les Allées*, and then every window and balcony and roof of every house crowded with people.

When the authorities arrived at the dais, an escort of honor was sent to us, as was agreed. All the clergy, walking beneath the cross of the cathedral, left in procession from *Saint Ferréol* while singing the *Veni Creator* which I had intoned. In this manner, we went majestically along the whole of *la Canebière*. I was vested in the white cape, mitre, and cross in my hand, I blessed to right and left all the people who uncovered their heads and made the sign of the cross. Upon arriving at the dais, the clergy arranged themselves around the altar. I climbed up to the highest step and, having laid down mitre and cross, I sang the prayer of the Holy Spirit, I then took up again the mitre and was seated on a faldstool, my back to the altar, and facing the immense assembly. The generals, the prefect, a representative of the people were placed below the steps of the altar. So it was that religion presided over this august ceremony. It was truly imposing and

⁹⁷ Arsène Peauger, prefect of *Bouches-du-Rhône* from July 10, 1848 to September 24, 1849; Louis Marie Albe, mayor of Marseilles from October 13, 1848 to August 15, 1849.

⁹⁸ Proclamation of the *Constitution of the Republic*.

edifying at the same time. I must not forget that upon my arrival applause broke out, the mayor advanced to the middle of the dais and rapidly read the Constitution. The reading having been accomplished, the drums rolled and the batteries of the forts and of the artillery fired. It was then that I intoned the *Te Deum*, which was sung by a very great number of voices. I said the prayer *pro gratiarum actione* and someone sang the *Domine salvum fac Rempublicam*, I said the prescribed prayer, then, taking up the mitre again, I intoned the pontifical blessing to which a thunder of voices responded and I blessed the innumerable gathering, turned first toward *la Rue de Rome*, then toward *la Canebière* and the harbor, finally toward *le Cours* and the adjacent streets. The weather was threatening, I judged it appropriate to withdraw before the march-past and after having taken leave of one another with mutual salutations, we returned to *Les Augustins*, once again going along *la Canebière* surrounded by the escort of honor which had accompanied us on our way up.

November 28:⁹⁹ It is really a pity that I do not have the time to record all the interesting things happening in the present critical juncture, but it is impossible. Even so it is annoying that I cannot correct all the inaccuracies in many of the newspapers. My contacts with the two prelates Della Porta and Piccolomini¹⁰⁰ have put me in possession of all the details of the Pope's escape,¹⁰¹ and likewise the report by Doctor Bérard and an Irish gentleman who was traveling with him informed me of the circumstances of the assassination of de Rossi¹⁰² and the riot which followed this horrific crime. All the same, I must not pass over in silence the extraordinary gesture of kindness I received from His Holiness who gave Fr. Hugues, procurator of the Redemptorists, the express order to make a stop in Marseilles to visit me, give me the Pope's greetings, and tell me he was giving me his personal blessing, while imploring me to pray and to have prayers said for him. This decided me on publishing a brief pastoral letter which will be the first published in France, just as I was the first to order prayers at the time of the crisis which the Pope faced a few months ago.¹⁰³

⁹⁹ Ms. Yenveux III, p. 195.

¹⁰⁰ In his *Diary* of various journeys to Rome, Bishop de Mazenod never names Bishop Della Porta. Nevertheless, he met Bishop Piccolomini in the month of December, 1854. Cf. *Oblate Writings I*, 17.

¹⁰¹ Pius IX fled Rome on November 26. Cf. J. Leflon, *Mgr de Mazenod III*, pp. 256-257.

¹⁰² On November 15, 1848, Pellegrino Rossi, prime minister of Pius IX, went to the reopening of the Chamber of Deputies in the Palace of the Chancellery and was there surrounded by a group of conspirators and assassinated. He did not lend his support to Piedmont which had declared war on Austria.

¹⁰³ Yenveux writes here: "Several years ago," while Rey (II, p. 285) writes: "several months." Rey is to be followed here. The sequence was that on April 5, 1848, General Durando, commander of the Roman army, disobeying the Pope's orders, entered the war of independence of northern Italy against Austria. In a consistorial address on April 29, the Pope declared his neutrality. This unloosed a storm from the revolutionaries against Pius IX. It was then that Bishop de Mazenod, the first of the bishops of France, sent out a circular letter to his clergy asking for prayers for the Pope.

December 1848

December 5:¹⁰⁴ Letter in duplicate to our Holy Father the Pope.¹⁰⁵ I had sent my letter to the consul of Naples so that he could enclose it with his dispatch, when the minister of Education and of Cults¹⁰⁶ came to pay me a visit with the prefect. They informed me that General Cavaignac had sent one of his aides de camp to present himself to the Pope and that a steamship was placed at his disposition and that he was on the point of leaving. The minister offered to have my letter delivered by this means. To that effect, the prefect wrote to the postmaster to advise him of my dispatch and to request him to delay the departure of the boat until it had been delivered to him. I found it simpler to write in duplicate, and my dispatch was remitted both with that of the nuncio and that of General Cavaignac for the Holy Father. The boat had barely departed when Jeancard said to me: "You should have gone up to go yourself to the Pope." I admit that I had not thought of that; but, if he had said this to me while the minister was with me, I would have been glad to do so. After again seeing Mr. Freslon, I told him what had transpired between my vicar general and me. The minister wrung his hands. He would have been delighted to go along with this overture and would have accredited me officially for this mission in the hope that I would thus have been able to have a more persuasive effect than others on the Holy Father.¹⁰⁷ He was so taken by this prospect that, going up to Jeancard, he told him that he had been too discreet in keeping such a happy thought to himself.

December 5:¹⁰⁸ I was very gratified with this minister,¹⁰⁹ who has the best of intentions in regard to the interests of the Church and even in favor of the freedom of education. He assured me that General Cavaignac did not think otherwise than himself.

December 10:¹¹⁰ Election day for the President of the Republic. I went to vote. The entire staff stood up to receive my vote. This act of respect for the position with which I was vested edified me.

Letter from Fr. Lavigne, truly naïve, self-seeking and self-indulgent.

Letter from Fr. Aubert and Fr. Bellon. All our Fathers in England are making wonderful progress. In addition, they are doing wonders of conversion.

Letter from Fr. Telmon. Made unpleasant as usual with its complaints and discontent. Nevertheless, it is a wonderful mission which has just been entrusted to him in Pittsburgh. It is true that the two companions whom the Bishop of Bytown has given him are not good for very much. Consequently, Telmon is obliged to do everything, but why make such a fuss about it?

¹⁰⁴ Ms. Yenveux III, pp. 195-196.

¹⁰⁵ In this letter, Bishop de Mazenod invited the Pope to take refuge in Marseilles. *Copie auth.: Reg. des lettres administratives*, Vol. V, n. 321.

¹⁰⁶ Alexandre Freslon.

¹⁰⁷ Invitation to come to France.

¹⁰⁸ Rey II, p. 286.

¹⁰⁹ M. Freslon, who arrived in Marseilles in order to wait there for the Pope. Cf. J. Leflon, *Mgr de Mazenod* III, p. 263.

¹¹⁰ Ms. Yenveux V, pp. 27 and 113; VII, p. 256.

The Pittsburgh foundation might turn out to be very interesting. One needs patience in everything.¹¹¹

December 11:¹¹² In short, the Pope was deeply touched by the approaches made by France and by the personal sentiments of Mr. de Corcelles,¹¹³ but he has not given up yet. Mr. de Corcelles was quite poorly seconded by Mr. d'Harcourt¹¹⁴ and Admiral Baudin.¹¹⁵ The Pope did not conceal his fear of the presidency of Louis Bonaparte.¹¹⁶ It is to be presumed that our adversaries will have made the most of this presumption. Concerning the person of the Pope and the highest interest of the papacy, there is no one who has a more saintly doctrine and more comprehensive and Catholic views than Mr. de Corcelles.

December 24:¹¹⁷ Such a prompt reply [from the Pope] doubles the worth of the attention and of the goodness of the Holy Father.¹¹⁸

December 25:¹¹⁹ Pontifical office yesterday at Vespers on account of it being Sunday, during the night and the whole of Christmas day. I am still not feeling at all the weight of the years so as to have to deprive myself of this great consolation. It is only there I find my rest; also, the time that I pass in the church these days of the great solemnity always seems short to me.

Letter from the Archbishop of Aix.¹²⁰ Reply to mine by which I informed him about my intentions in regard to the circulars of...and of the Archbishop of Paris about having a collection for the Pope. The archbishop, basically, thinks as I do...¹²¹

December 26:¹²² There are some things, I believe, that happen only to me. This is the third time I have had to correct some inexact propositions of preachers who preach in my presence. I recall that good Fr. Carmel¹²³ proved one day that a person would commit a mortal sin if he spent a week without making any acts of the theological virtues. When he had come

¹¹¹ Bishop Guigues had accepted the direction of the Major Seminary of Pittsburgh. Fr. Telmon and his confreres, Fr. Augustin Gaudet and Bro. Eugène Cauvin stayed there only during the academic year of 1848-1849.

¹¹² Rey II, p. 287.

¹¹³ As early as November 17, after the murder of Rossi in Rome, the French government had sent Mr. Claude François de Corcelles to the side of Pius IX. He had received the mission of bringing the Pope to Marseilles. The latter preferred to remain in Gaeta. On his return to Marseilles, on December 11, Mr. de Corcelles spent close to two hours with Bishop de Mazenod. Cf. Rey II, p. 287 and J. Leflon, *Mgr de Mazenod*, III, pp. 260-261.

¹¹⁴ F.E. Gabriel d'Harcourt (1786-1865), at the time ambassador of France to the Pope.

¹¹⁵ Charles Baudin (1784-1865), at the time commander-in-chief of the naval forces in the Mediterranean.

¹¹⁶ Louis Napoleon Bonaparte (1808-1873), nephew of Napoleon I, linked in his youth with the Italian revolutionaries, was elected President of the Republic in the election of December 10, 1848.

¹¹⁷ Rambert II, p. 298.

¹¹⁸ Bishop de Mazenod wrote on December 5. On December 10, Cardinal Antonelli, Secretary of State of the Pope, replied on the orders of the Holy Father. This letter, given to the aide de camp of General Cavaignac, went first to Paris from where it was sent to Marseilles. Cf. Rey II, p. 287.

¹¹⁹ Ms. Yenveux VIII, p. 187.

¹²⁰ Bishop Pierre M.J. Darcimoles, archbishop of Aix from 1847 to 1857.

¹²¹ Bishop Sibour, archbishop of Paris, suggested making collections for the Pope (Saint Peter's pence). Bishop de Mazenod was at first not favorable to it, because the initiative came from the laity, among them Mr. de Montalembert. Cf. J. Leflon, *Mgr. De Mazenod*, III, pp. 272-173.

¹²² Ms. Yenveux II, p. 96.

¹²³ A name probably badly copied by Yenveux, as well as, further on, that of Fr. Cochard, a Jesuit. This last name does not appear in the personnel of the Jesuits of France. There was a Father Auguste Cochin.

down from the rostrum, after praising his instruction, which was indeed very good, I took up the argument and established that, although it might be desirable that a person perform, each day, acts by which he assents to the truth of God and professes his faith in everything taught in his Church, that he hopes, through his promises, to obtain grace and glory, that he loves him above all things, because he is supremely lovable; nevertheless, should it happen that by forgetfulness, or even by negligence, he let a week or even more pass by without performing these acts, he would not be committing a sin, let alone a mortal one.

Today we have Fr. Cochard, Jesuit, preaching on frequent Communion. After he had advanced some dubious propositions and erroneous facts, and had so far forgotten himself as to say that he was making a profession of his faith (these are his words), and that his thesis was that the man who received Communion frequently was a good Christian, and that those who rarely received communion were not such, and after he had polluted our imaginations with a revolting, and I will even say disrespectful, image in applying it even to Jesus Christ, who is holiness itself, by claiming that, by Communion, such a union is formed between the Christian and Jesus Christ that the mouth of Jesus Christ is glued to our mouth, that his tongue presses against our tongue, this good Father, whose exertions were directed to insisting on the necessity of frequent Communion, without saying a single word about the dispositions that this frequent Communion requires, finished with the proposition that, so long as one is free from mortal sin, one must receive Communion. Doubtlessly having perceived my signs of dissent and my quite loud murmurings of disapproval, and how much I was shocked by his proposition, he made a fleeting correction and rephrased it: "I am not saying," he added, "that a man who is buried beneath or enveloped in a host of venial sins should receive Communion every day," but returning evidently to his notebook, he had no intention of giving us the benefit of a fine argument to prove his thesis. "If, today," he said, "you received Communion because you are free from mortal sin, tomorrow so long as there is no further mortal sin to reproach you, you must receive Communion, and so forth every day." I would have thought myself to be essentially lacking in my duty as a pastor and a judge of the doctrine which is taught to my people, if I let pass such ideas. Consequently, when the preacher had finished his fine discourse, before giving the customary blessing, I spoke up and, addressing myself to the Father, I said to him: "My Father, I am upset that you did not develop the thought which you touched on only lightly: that a man who is buried beneath or enveloped in a host of venial sins might not permit himself daily Communion. I therefore maintain that it is always true that it is not enough to be free from mortal sin in order to receive Communion every day." That was the gentlest manner I could find to counteract the bad effect of these loose and absurd doctrines.

December 27:¹²⁴ Letter from the Pope. I had not expected this new sign of his goodness. He had already entrusted Cardinal Antonelli to reply to me. This new reply must be regarded as a favor and a very special proof of benevolence. I value it as such:

"My dear Bishop,

"Our heart is truly touched at beholding the filial love which France has manifested to the vicar of Jesus Christ and of the position she has adopted in the current situation. May God bless the elder daughter of the Church and preserve her from the poisonous movements which are disturbing such a large part of Europe. May he fill her with his abundant graces, so that she

¹²⁴ Rey II, pp. 287-288.

may experience ever more within her a beautiful re-burgeoning of her forefathers' faith. For the time being we are in Gaeta. It is Providence has led us here - not a premeditated plan of our own. It is our hope, nevertheless, that the opportunity will arise for us to show the French nation, in a manner that is more consoling, our heartfelt affection, which now moves us to impart to her the apostolic blessing.

"Given at Gaeta, December 14, 1848. Pius IX, Pope."¹²⁵

December 28:¹²⁶ [Visit of Mr. Rossi, brother of Count Rossi], butchered by the cannibals of Rome. He was accompanied by Bishop Piccolomini and by the chancellor of *la Consulta* who arrived from the Eternal City. They gave me confirmation of all we had learned of its present wretched inhabitants.

¹²⁵ Fr. Rey publishes only this French translation of the letter written originally in Italian.

¹²⁶ Rey II, p. 288.

