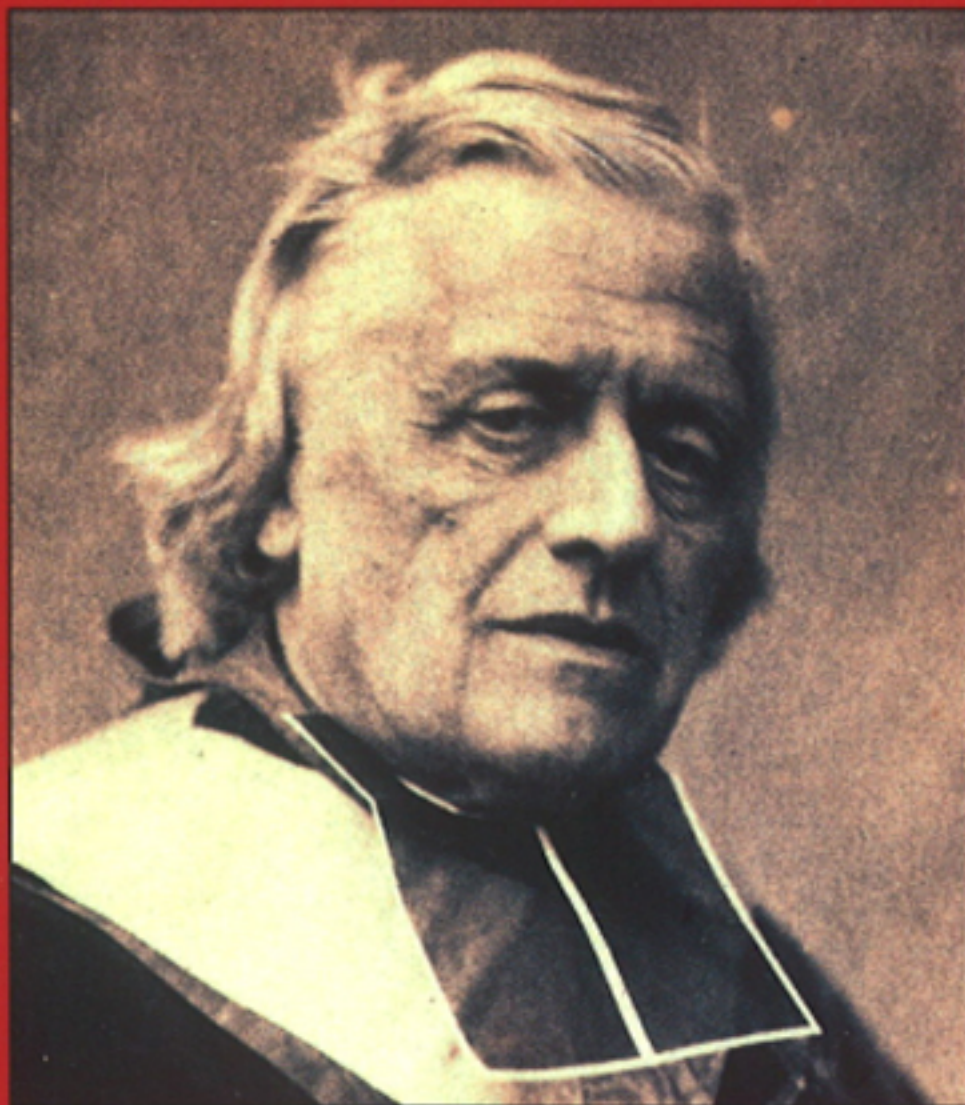


SAINT EUGÈNE DE MAZENOD

DIARY
1849–1860



Collection *Oblate Writings* 22

Saint EUGENE de MAZENOD

DIARY
1849-1860

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INTRODUCTION

The manuscript of Bishop de Mazenod's Diary for the period 1849-1860 has disappeared. We are left with extracts copied by Fr. Yenveux up to 1850 and others copied by Rambert and Rey up to 1860. The Founder kept his diary for the following periods, 1849, January-May 1850, August-September 1851, October-December 1854¹, from 1856 to 1860². Therefore there are numerous omissions: from July 1850 to July 1851, from 1852 to September 1854 and possibly 1855.

In this volume there are numerous extracts in square brackets³. Fr. Rey gives numerous extracts which he places in quotation marks while others are without quotation marks. In these latter instances he is probably giving a summary of the Founder's text. We publish some of these extracts in square brackets as well as some other details taken from Bishop de Mazenod's Ordo, without which the Diary text would sometimes be incomprehensible.

In reading through the Diary for the years 1849-1860 we can see what were the main occupations and concerns of Bishop de Mazenod. About 35% of the following pages deal with pastoral activities, 15% with political matters, about the same percentage with his travels, Oblates, and confidential questions, and 5% with the Church.

Interest in some of the problems of Church and State

Bishop de Mazenod always showed a strong attachment to the universal Church and the Church in France. They are rarely mentioned in the Diary. Pope Pius IX is first mentioned at the beginning of 1849. Cardinals Giraud and Dupont⁴ stopped off in Marseilles on their way to Gaeta

¹ The text is published in *Ecrits oblats* 17, *Journal de Rome*, pp. 203-266.

² Possibly he kept it in 1855. In pages 543-544 and 548-551 of the second volume on the life of the Founder, Fr. Rey seems to be following the Founder's Diary day by day but he does not use quotation marks. Rambert gives no quotations from 1855.

³ Sometimes these extracts are quite long. See April 24 and December 21, 1859.

⁴ Diary, January 11 and 13, 1849 (Cardinal Giraud); February 10, 1849 (Cardinal Dupont).

where they were going to see the Pope to invite him to France. Bishop de Mazenod did not agree with them because, according to him, the political situation there was too uncertain. Nevertheless, he gave Cardinal Giraud a letter for the Holy Father in which he assured him of his "unchanging devotion". The Pope's name occurs sometimes in 1859-1860 in relation to the war for the unification of Italy and the Cardinalate⁵.

Only a few of the problems facing the Church in France are mentioned. On March 2, 1850, for example, Bishop de Mazenod wrote: "by wanting to make themselves Roman, as though they were not already such, our young bishops have become puerile. They do not know as I do how they are being laughed at in Rome." He regrets that they are sacrificing "one by one, all our most ancient and venerated privileges [...] I do not see things in that way! Certainly" he adds, "I have always been regarded as being ultramontane and if I do not want the gallican freedoms of 1682 and others, I hold on to what we have been given by constant usage in our churches and which all our predecessors enjoyed in the view and knowledge of sovereign pontiffs who never dreamed of withdrawing them"⁶. On that same day, March 2, 1850, Bishop de Mazenod did not agree with Bishop Clausel de Montals of Chartres who invited him to support the opposition to the Falloux law on Catholic education.

In 1856-1860 many pages of the Diary tell of his relations with the civil authorities and especially with Napoleon III. Political events always played an important role in the life of Eugene de Mazenod. The French Revolution required him to spend a long period in exile in Italy. The Restoration of the monarchy allowed him to found the Congregation of the Missionary Oblates of Mary Immaculate; in practice it was the July Revolution of 1830 which led to his being raised to the Episcopal see of Icosia; the second empire made him a senator and a candidate for the Cardinalate, while all of this was much to the advantage of the diocese of Marseille.

As a result of the elections held on November 21-22, 1852, Louis

⁵ Therefore the Diary tells us almost nothing on the relations between the Pope and the Bishop of Marseille, who was received in audience five times by Pius IX, to whom he wrote at least fifty-six letters and from whom he received sixteen, of which the originals are still preserved.

⁶ On this page, to prove that he has always had a good relationship with Rome and that he knows the mentality there, he said that he has had "intimate relationships" with four Popes and he named thirty-three Cardinals whom he had known. On February 13, 1857, he again spoke of Italian customs introduced into the diocese of Moulins.

Napoleon Bonaparte was declared Emperor of the French with the title Napoleon III. On his visit to Marseille, on the preceding September 26 and 27, the latter had laid the first stone of the future cathedral and had announced that the State would allocate two and one half million Francs for the building. He also invested the bishop as a knight of the Legion of Honour. All of this had earned him the sympathy and trust of Bishop de Mazenod.

When the imperial prince was born on March 16, 1856, Bishop de Mazenod wrote to the emperor on March 16 to congratulate him and to present him with a gold medal bearing the image of our Blessed Lady and Notre Dame de la Garde. The bishop issued a pastoral letter on that occasion and had the Te Deum sung on Easter Sunday. At the end of March the emperor thanked the bishop for this mark of "sympathie particulière" (special friendliness). Neither is he to be outdone in generosity. On the occasion of the Baptism of the baby at which the papal legate and the bishops of France were present, Bishop de Mazenod was made a senator on June 24, 1856. This appointment was to change his life style. Each year, from 1857 to 1860, he took part in the sessions of the senate which were held from January or February to June. He arrived in Paris for the opening of the session and he returned to Marseille for Palm Sunday. During his stay in the capital, he went each year to spend a few days in Tours with Bishop Guibert and he paid a visit to the Oblates in Nancy and Cléry. He made contact with many religious and lay personalities and each year he received about twenty invitations to dinner⁷, especially, it should be noted, that he sometimes met the emperor, various ministers and especially the Minister for Worship (des Cultes). From them he obtained favours and help for the great building projects he undertook in the diocese of Marseille.

First came the cathedral, about which Bishop de Mazenod began to speak at the time of his appointment to the see of Marseille in 1837. In a report to the senate in March 1858, he said that the foundations had been completed and that six and one half millions had been assured by the city and the State. On that day he was the reporter "from the committee appointed to examine the law concerning the ministry of public Instruction and Worship with regard to the budget of 1858 and the grant of 499,450 Francs towards the building of a new cathedral in Marseille."

On his way through Paris in the summer of 1850, on the occasion of

⁷ He notes in his *Ordo* the dinners (6 pm or 6.30 pm) to which he was invited. There were 9 invitations in 1857, 24 in 1858, and 10 in 1860.

his first visit to England, Bishop de Mazenod used the full weight of his influence and his knowledge to obtain from the President of the Republic, the future Napoleon III, a decree conceding the terrain necessary for the reconstruction of the chapel on the hill of Notre Dame de la Garde which was then under military control. In a pastoral letter dated November 1, 1852, the bishop appealed to the generosity of the people of Marseille and later he obtained permission from the government to launch a national lottery. In 1853, 1854 and again in 1860, he asked the emperor to contribute to this building.

The Episcopal residence in Marseille, built in the second half of the XVII century, needed to be restored and enlarged. The bishop often reminded the authorities in both Marseille and Paris of this fact. On October 22, 1856, he finally wrote in his Diary: "Messrs Vaudoyer and Viollet-le-Duc have come to submit for approval the plan for the Episcopal residence which they propose to build. I had only a few observations about details to make to them. It will be very convenient for the one who will enjoy it. At my age it is only possible to be concerned about such things for the sake of my successor." In May 1858, the estimate for half a million Francs for the restoration and enlargement was approved by the ministry (Diary, May 7).

Bishop de Mazenod obtained another important favour from the emperor. For a long time he had been asking for an auxiliary. On February 13, 1856 he presented a further request and he indicated to the minister his "disciple and faithful companion" Jacques Jeancard as his candidate. During his visit to the Minister for Worship, on February 8, 1858, the latter said that he had discussed the matter with the emperor and the reply had been, as the bishop noted: "that he liked me very much and that all he wanted to do was to please me". The candidacy of Bishop Jeancard was approved by the emperor and Bishop de Mazenod asked the Supreme Pontiff to sanction his election⁸. The Bull of appointment arrived in Marseille on May 12 and was approved by the council of State in September. On October 28, Bishop de Mazenod ordained Jacques Jeancard Bishop of Cérame and auxiliary of Marseille.

Another of the Bishop's projects, and one which had the support of the clergy, was the raising of the see of Marseille to an archiepiscopal see. On March 26, 1859, Bishop de Mazenod brought the minutes of the Chapter when making this request to the Minister for Worship. The minister was in favour of the project but he suggested to the bishop that he

⁸ Letter copied in his Diary on February 12, 1858.

himself should speak to the emperor about it. In the last audience granted to him by the emperor at the end of April 1859, Bishop De Mazenod informed him of the plan, but there was no follow-up⁹. He wrote in his *Diary*: "I hesitated to take this step because it seemed as though I was speaking on my own behalf, while indeed I am personally very indifferent to the matter and I only undertake it for the honour of my see which I believe I have the duty to promote."

On the occasion of his stay in Paris in 1859, Bishop de Mazenod met the emperor and the empress on a number of occasions. On March 17 he had dinner at the Tuilleries palace and was placed to the left of the empress. He noticed that she had a very bad head cold. He immediately wrote to Marseilles to ask for some pastilles which had been supplied to him by some Sisters, "excellent pharmacists", when he himself had a head cold. He sent some boxes of them to the empress who thanked him the following Sunday when he was present for Mass at the Tuilleries¹⁰.

On August 15, on his return from a journey to Autun, Notre Dame de Laus and Notre Dame de Lumières, Bishop de Mazenod received a letter from the Minister for Worship telling him that the emperor had proposed his name to the Holy Father "for a Cardinal's hat as there was a vacancy in the number assigned to France". The suggestion did not raise any objection on the part of the Pope but problems of a general order made it impossible for him to follow up the appointment. The problem was the war for the unification of Italy. In spite of his promises to support the maintaining the Papal States, Napoleon III provided military help for Victor Emmanuel, King of Piedmont and his minister Cavour, helping them defeat the Austrians and afterwards doing nothing to prevent them annexing the northern part of the Papal States. Because he was upset by these circumstances, the Pope did not create any Cardinals in the Consistory of September 26, 1859 and on that occasion he made a vigorous statement excommunicating all those who had contributed to the revolution either by their counsel or their help. Following this proclamation, most of the bishops of France wrote a pastoral letter favouring the Pontifical States and some of them chastised the emperor. Bishop de Mazenod preferred to write a personal letter to Napoleon III expressing his concern. The emperor thanked him. Cardinal Barnabò made it

⁹ The diocese of Marseille was to become an archdiocese only in 1948.

¹⁰ During 1859 Bishop de Mazenod was often present for Mass at the Tuilleries and he was edified by the devotion of the emperor and the empress. See *Diary* for March 20 and April 10.

known to Bishop de Mazenod that there was astonishment in Rome at the official silence of the Bishop of Marseille¹¹. "Within the hour" the latter composed a pastoral letter in which he succeeded in justifying his delay, in vigorously defending the Papal States, without upsetting the emperor, and re-stating his confidence in him (*Diary*, October 22).

On the insistence of Cardinal Morlot, Archbishop of Paris, Bishop de Mazenod again wrote to the emperor to ask him to defend the integrity of the Papal States. He received no reply. The year 1860 did not bring any change in the situation. On the occasion of his journeys to Paris in February-April and again at the beginning of June 1860, the bishop did not ask for an audience with the emperor. The latter made two visits to Marseille at the beginning of September 1860 and spoke with the bishop several times. On the 10th he asked him what progress was being made on his cardinalate. "I did not conceal from him", we read in his *Diary* for that day, "that the Pope had written saying that he consented to my candidacy [...] but that he would postpone my investiture because the Church was in mourning it would not be proper to celebrate. The emperor did not make any reply to this piece of confidential information."

In the course of the years 1849-1860, Bishop de Mazenod was in touch with other personalities. On August 2, 1856, he met the conqueror of Sebastopol, Marshal Aimable Pélissier, in Marseille. On October 26 of that same year he celebrated Mass in the presence of the former Queen of Spain, Marie Christine de Bourbon, who had been excommunicated by the Pope but had repented, and he went to visit her in the Hotel des Empereurs where she was staying. On December 22, he hastened to write to King Ferdinand II of Naples who had just escaped an assassination attempt. He celebrated Mass in thanksgiving and recalled that the king's family had "lavished kindness on me and on my family during our long exile in Naples and Palermo". The king showed his gratitude by conferring the Grand Cross of the Order of Constantine on the bishop (*Diary*, February 16, 1858). In the month of April 1857, Bishop de Mazenod received the president of the senate, Mr. Troplong and Madam Troplong, and visited the city with him. In September-October he received the Archbishop of Naples and several Neapolitan bishops who had fled the city after it was taken over by the troops of Garibaldi on September 7¹².

During the period 1849-1860, Bishop de Mazenod's relations with the local political authorities seem to have been equally good. He always

¹¹ The Bishop of Belley, while visiting Rome, also wrote to Bishop de Mazenod in the same vein. See *Diary* for November 24 and 27, 1859.

¹² *Diary*, end of September, October 11 and December 1860.

agreed to preside at the religious ceremonies of prayers for the dead or thanksgiving on the occasion of the Crimean or Italian wars¹³. He went to bless the waters of the Durance canal on November 19, 1849. On the following December 20, he professed that he was pleased with all the civil and military authorities. On May 9, 1851, he was received with solemnity in the City Hall and there he handed over the brief conferring on him the pallium which he had received from Pius IX on April 3, 1851¹⁴. The authorities cooperated with him in the realization of his building plans for the cathedral, the bishop's residence and Notre Dame de la Garde. On December 10 he wrote that passions were aroused in Marseille on the occasion of the election for the municipal council. He proclaimed that he favoured the list prepared in agreement with the senator¹⁵. "The interests of religion required such an adherence on my part, all the more so since a large number of the citizens included on that list are honourable men, many are even practising Christians."

Pastor in Marseille and in Paris

During the last ten years of his life, Bishop de Mazenod appeared more than ever as the indefatigable pastor. He continued to administer the Sacrament of Confirmation to adults in his chapel¹⁶ every Monday and at the end of the parish missions¹⁷, to the children in the parishes and institutes, to the sick in their private houses. In some of the ceremonies of general Confirmation, it happened that, as in Saint-Joseph on May 27, 1858, he confirmed nearly seven hundred boys in the morning and nine hundred girls in the afternoon. He particularly liked to go and visit the sick in their homes in the poorest areas and he admired the faith of the

¹³ See *Diary* February 24, 1849, June and June 12, July 17, August 14, 1859.

¹⁴ Bishop de Mazenod does not mention elsewhere in his *Diary* this privilege conferred on him by Pius IX. See Rey, II, pp. 377-382.

¹⁵ The senator was Mr. Maupas, prefect of Bouches-du-Rhone from September 29, 1860 to 1866. The mayor of Marseille from 1859 to 1861 was Louis Philippe Lagarde.

¹⁶ See for example: January 13, February 18, March 10, November 17, 1856, etc.

¹⁷ See: mission in Cuges, April 11, 1858; mission in Saint-Cannat, April 24, 1859; mission in Auriol, February 18, 1860. He also confirmed soldiers, prisoners, e.g. January 13, February 18, March 8, October 7 and 15, 1856 etc.

*inhabitants and their concern for his welfare*¹⁸. In his *Ordo* for 1856 he noted 85 Confirmation ceremonies, and he often did not mention those for every Monday.

Each year he held eight ordinations, general ceremonies in June and September, which always filled him with joy¹⁹, as did the special ordinations for Oblates²⁰, diocesan priests and Jesuits.

According to his *Ordo* and his *Diary*, whether in Paris²¹ or in Marseille, he presided each day at religious ceremonies in the parishes, convents and institutes. For instance, on April 25, 1858, he wrote: "The coincidence of three feasts on the same day makes me acknowledge that I would be very much at fault if I tried to spare myself. It was the closing day of the retreat for the gentlemen of the Mission de France, the feast day of St. Mark and therefore the general procession, and the station at Saint-Cannat, the last day of the octave for the feast of the translation of the relics of this saint. I had to be present for all these occasions and nobody was disposed to excuse me from doing so. [...] If I were to say that this sequence of religious exercises which kept me in church all day, was tiring, I would not be telling the truth. I felt only consolation and the satisfaction of doing my duty. What does it matter to be 76 years of age when I have no infirmities and I rejoice in almost all the strength, if I may say so, of my youth. The least I can do is to take advantage of all that to fulfill the functions of my ministry."

Among the religious ceremonies in which he participated, mention must be made of the inauguration, on December 8, 1857, of the monument to the Immaculate Conception which he had erected to commemorate the definition of the dogma, the Episcopal ordination of Bishop Jeancard on October 28, 1858 and that of Bishop Grandin on November 30, 1859²², on June 5, 1860 he went to celebrate the marriage of the

¹⁸ See January 8 and 21, 1859.

¹⁹ On June 27, 1858, for example, he wrote: "General ordination in Saint-Martin. It was wonderful. There were 74 for ordination of whom 40 for Holy Orders".

²⁰ See October 19, 1849 (D'Herbomez), February (Moloney), December 26 (Maurel).

²¹ Each year he presided at five or six religious functions during his stay in Paris. On March 8, 1859 he wrote in his *Diary*: "It is with great pleasure that I accepted. Without that I would remain too alien to our holy ministry."

²² Bishop de Mazenod makes no mention in his *Diary* of the ordination of Bishop Allard in Marseille cathedral on July 13, 1851, of Bishop Taché in Viviers on November 23, 1851 nor of Bishop Etienne Semeria at Montolivet on August 17, 1856.

daughter of the Israelite financier Mirès²³ to the son of Prince J.A. de Polignac. His fervour was always renewed when he celebrated the feasts of Christmas and Easter. "What a beautiful day!" he wrote on Easter Sunday 1859, "Is it at all surprising that I do not feel in any way tired when there is superabundant joy in my heart! I find it all but impossible to contain my emotion during the singing of that wonderful Preface! That emotion was so deeply felt that it continued throughout the rest of the Mass. I give thanks to God who bestows such sweetness to encourage our feeble nature"²⁴.

As in the past, Bishop de Mazenod devoted the month of May to pastoral visits. He always insisted on having processions, he venerated relics with devotion, and he took special delight in the presence of Jesus on the occasion of the exposition of the Blessed Sacrament.

Each year, in the month of May, according to his *Ordo* and his *Diary*, he made pastoral visits to the parishes outside the city of Marseille. He wrote a beautiful page on this subject on May 21, 1858, recalling that he sometimes visited two parishes each day and preached three times for never less than one hour and with the necessary vehemence depending on the subject." Afterwards he continued: "Well then! I can say in all simplicity and truth that I never experienced any fatigue. I cannot be sufficiently grateful to the Lord. Besides, what a wonderful ministry the bishop fulfills by these pastoral visits!"

He drew particular attention to the procession of the Sacred Heart on July 1, 1849 and those of the Blessed Sacrament on May 30, 1856 and June 19, 1857. The last mentioned lasted "a good two hours [...] A great number of beautiful repositories gave the street the appearance of a church with its floor strewn with flowers. It must be said that everything was amazing on that day. I was happy to see our Lord honoured by our immense population."

Bishop de Mazenod's veneration for relics did not diminish. On January 4, 1856, in the course of demolition work on the old cathedral, the workers found the body of Jean Baptiste Gault, Bishop of Marseille in the period 1642-1643. On February 10, one hundred and

²³ Bishop de Mazenod was particularly grateful to Mr. Mirès who had purchased the Lazaret lands from Marseille municipality for twenty million Francs. It was from this sum that the three million allocated to the building of the new cathedral were taken (*Diary*, December 29, 1857).

²⁴ See also what he wrote on March 23, 1856, December 25, 1856 and April 24, 1859.

fifty thousand people joined the procession for the "translation of the relics of Blessed J.B. Gault". The following January 21, two priests brought him the cross of St. Andrew which had previously been kept in the church of Saint-Victor and which had been rediscovered in a country house in the area of Aubagne. At the end of July 1859, Bishop de Mazenod went to venerate the body of St. Lazarus in Autun. He shed tears of emotion in the presence of this body. "What indeed! It was the body which had been raised from the dead by our Lord Jesus Christ! These bones, twice saved from corruption, were present before my eyes! I saw there the precious remains of a contemporary, of a friend of Jesus! The apostle of my people in Marseille, my holy predecessor, from nineteen centuries ago! I was the first of his successors to come to venerate and be inspired by this body previously animated by such a saintly spirit, sentiments which should animate all those who owe their faith to this great apostle, and who, from generation to generation, have handed down the sacred deposit! ..." He asked that he be given a "significant relic of the holy body". On the following November 3, the Bishop of Autun himself brought the relic before which the Bishop of Marseille celebrated Mass. On that day he again wrote: "it would have been useless for me to try and hide my emotion, no matter what effort I made to contain it; but then how could I resist when offering the Holy Sacrifice in the presence of this body raised from the dead by this same Jesus Christ now reappearing in his presence?"

Bishop de Mazenod always had a lively devotion to the Blessed Sacrament. His devotion seems to have become even more intense in his declining years. Quite often in the pages of his Diary he mentioned ceremonies in honour of the Blessed Sacrament and each time he repeats his joy and emotion. On June 30, 1848, he gave approval in his diocese for an association of the adorers of the Blessed Sacrament²⁵. In 1850 he visited the churches where the Blessed Sacrament was exposed on the occasion of the carnival and, on March 24, he went to preside a ceremony of expiation for a sacrilegious theft that had taken place in Crottes. He wrote: "My heart was filled with a tenderness which I cannot describe: what love, what a desire for reparation, what thankfulness for the benefit of the divine presence of Jesus Christ which I seemed to see and touch, so that it was impossible for me to stem the tears which flowed delightfully

²⁵ *Diary* November 4, 1849. On August 3, 1851, he celebrated Mass in the chapel of this association and he wrote "magnificent exposition".

from my eyes”²⁶.

In 1856 he spoke once again of his “unspeakable emotion” of “consolation and edification” in the presence of the Blessed Sacrament on Sexagesima Sunday during the adult catechism lesson of Fr. Coulin (January 27), and on Ash Wednesday in the principal churches in reparation for the carnival excesses which were continuing on that day (February 6), and again on the occasion of the octave of the sacrilegious theft in the church of Saint-Théodore (Diary, March 1 and 9).

On Holy Thursday he heard that there would not be exposition of the Blessed Sacrament in the church of the Major (cathedral) during the night of Thursday to Good Friday. He immediately informed the parish priest that he intended to go for the night adoration to the church that year. At the last moment the parish priest announced that there would be adoration. There was still time to notify some of the faithful. About forty lay people and the bishop spent the night there. “Oh”, he exclaimed “what a beautiful night we spent close to the Good Master, this adorable Saviour”.

In June 1859, the Blessed Sacrament Fathers took up residence in Marseille. At last the bishop could see the possibility of establishing perpetual adoration of the Blessed Sacrament in his diocese. “Something for which I had longed for such a considerable time”. On December 21, 1859, the 48th anniversary of his priestly ordination, he published a pastoral letter instituting: “solemn and perpetual adoration of the most Blessed Sacrament”.

In January and February 1860, before leaving for Paris, he went every day for the evening exercise of adoration of the Blessed Sacrament in the different churches. In the presence of the Lord and of numerous members of the faithful he expressed his joy by all sorts of exclamations: “My heart is full of joy”. “It was enough to make one cry out with joy at the sight of the magnificent lighting...”. “Inexpressible happiness.” “It is enough to die with joy”. “Oh, how our Lord is glorified!” In the church of Saint-Joseph: “this is a real triumph for our divine Saviour” [...] “Impossible to resist the emotion aroused by such a sight. And what sweet tears flowed from my eyes! Thanks, a million thanks to the Lord for these few moments of a foretaste of Paradise.”

The bishop seems to have had a good relationship with his clergy.

²⁶ On the Eucharist see also: February 7, March 15 and 24, April 16, 1850: bishop’s homily on the Eucharist at the end of the Easter retreat for men in the chapel of the Mission de France.

On the other hand, he practically never speaks of his priests²⁷ except on the occasion of the diocesan synod, held in the minor seminary from September 28 to October 1, 1856. Among other things, on October 1 he wrote: "I shall be content to say only that it would be impossible to see such a large gathering of priests assembled [...] to contribute by their freely expressed opinions to the drawing up of synodal statutes and fulfilling their mandate wisely and with moderation. [...] It was a real family gathering. There was an atmosphere of the purest joy in all times of recreation, the free periods and during meals. Piety was obvious in all the religious exercises."

The Oblate Congregation

In the two extracts from the Diary from 1849 to 1860 there is seldom any mention of the Congregation which nevertheless must have always been present in the thoughts of the Founder. On October 21, 1849 he complained of a correspondence which was "too abundant and really overwhelming" with Oblates from the four continents. On the 29th he wrote: "although we have large number of good and excellent subjects, we have three or four hotheads who cause me much suffering". He is thinking, it would seem, of Fr. Telmon, who had left Ottawa without permission, with two priests and two Brothers, to found a mission in Texas (Diary, November 10 and December 23, 1849). He also has in mind Fr. Bellanger. During his last visit to Algeria, Fr. Tempier had arrived "just in time to catch him red handed".

*At the close of the General Chapter, on August 12, 1856, he remarked "What a unity of mind animated all the members" and he added "The words describing the first disciples of the Gospel as *cor unum et anima una* could well have been applied to this meeting. [...] For me it was a motive for the sweetest consolation, all the more so since they made it their business to express to their aging father all that the most affectionate hearts could give of their love and respect in return for what they know very well I feel for them."*

He notes the death of certain Oblates: Frs. Frédéric Michel and Jean Regis Mounier in 1849 (Diary, March 10, and beginning of October), those of Texas in 1858 (Diary, November 1858), Fr. Dominique

²⁷ On January 20, 1850, he mentions the death of two priests. On August 4, 1851 he mentions an assembly of parish priests on the subject of the pallium and on August 17, 1856, he wrote that he was gradually establishing common life for his parish priests and their assistants when he appointed parish priests.

Luigi in Corsica on December 28, 1858 (Diary, January 3, 1859) and especially Fr. Aubert, his private secretary. On January 17, 1860 he wrote: "the holy, the incomparable Fr. Casimir Aubert has died suddenly! I cover my face, I prostrate myself, I adore. Nescio loqui! Flow, let my tears flow, that is all I am able to do."

He mentions briefly some of the foundations in France: the seminary in Fréjus (Diary, August 19, 1857 and February 1859), the sending of some Oblates to Bishop Timon in Buffalo (Diary, December 26, 1849 and April 16, 1850), his refusal of a mission in Bengal (Diary, November 10, 1849), the recall of the Fathers from Algeria and acceptance of a mission in Natal (Diary, March 27 and 28, and April 1, 1850).

Quite frequently he went to Aix and each year he visited some of the Oblate houses. On September 8, 1856, he took part in the commemoration of the second centenary of the miracle of the bleeding willow tree (l'Osier). In his Diary he sometimes noted the days which he was pleased to spend in the midst of the scholastics in Montolivet on the occasion of ordinations or of some Oblate feast²⁸.

Journeys

Bishop de Mazenod travelled quite a lot between 1849 and 1860. In the extracts from the Diary which have been preserved there is not much detail except on his sojourns in Paris from 1856 to 1860. He scarcely mentions on August 22 and September 18, 1849, the journey which he made from August 13 to September 18 to Notre Dame de l'Osier, Lyons, Nancy and Cirey-sur-Blaise where he baptised the baby of his niece, Césarie de Boisgelin, Marchioness of Damascus. On May 21, 1850, he wrote that he "had hardly enough time to pack his bags for the long journey to England". Having left Marseille on May 27, he passed through Notre Dame de l'Osier, Lyons, Strasbourg, Germany and Belgium, visited all the Oblate houses in England and returned to Marseille on July 22 (Rey II, 339-346).

Because the Diary was not kept from 1851 to 1855 inclusive, there is nothing in it about the journeys made in that period²⁹. He gave quite a

²⁸ See May 29, 1858, November 1, 1859, April 28 and 29 and December 1860.

²⁹ He went to Rome with Fr. Tempier from January 21 to the beginning of April 1851 (Rey II, pp. 373-378), to Corsica with Bishop Guibert from October 10 to 31, 1851 (Rey II, p. 399), to Vivier, Notre Dame de l'Osier and Aix from June 7 to 24, 1854 (Rey II, pp. 477-4780), to Rome for the definition of the dogma of the Immaculate Conception from October 23, 1854 to January 3, 1855 (*Ecrits oblats*

detailed account of his journeys to Paris from June 9 to July 17, 1856, returning by way of Nancy, Notre Dame de Sion and Notre Dame de Cléry. He mentioned the journey he made at the beginning of 1857 (February 8 to April 2) and wrote some pages on his visit to the Oblate houses of England, Scotland and Ireland (June 30 to September 2), passing through Paris and Nancy when going and through Tours, Cléry and Bordeaux on the way back. There are still more details on his journey to Paris from January 14 to March 25, 1858, from January 30 to April 14, 1859 and visits to Bourges, Tours and Nancy from February 25 to April 3, 1860, spending a few days with Bishop Guibert in Tours, and from June 2 to 9, for the Mirès-Polignac wedding. In 1859 he was also absent from July 21 to August 14 when he went to venerate the relics of St. Lazarus in Autun, passing through Lyons, Châlons, Notre Dame de l'Osier, Notre Dame de Lumières and Avignon.

Confidential items

In keeping with his custom from previous years, Bishop de Mazenod noted each year the anniversaries of his birth and Baptism on August 1 and 2, of his ordination to the priesthood on December 21 and to the episcopacy on October 14. On October 14, 1860 he wrote that on that day there was a High Mass “ sung with music”, in the presence of the Chapter, of about fifty Oblates and many religious men and women.

On the occasion of his birthday and some days overlaid with activity, in spite of which he did not feel fatigue³⁰, he was astonished at his own good health and he thanked heaven for it. On August 1, 1860 he acknowledged that he was entering his 79th year and he added: “confusion and confidence! Confusion over the past, confidence for the future”. He felt this confidence even with regard to death. He mentioned it often, for example on the occasion of the funeral of Archbishop Darcimolles of Aix on January 14, 1857 and again on January 1, 1859. On January 14, 1857 he wrote: “One may well imagine the thoughts which occupied my mind during the farewell. It was a long meditation on death. That was the sixth Archbishop of Aix whom I have seen pass on. [...] I had no hesitation in seeing the ceremony I was presiding as a rehearsal for the one which will take place for me when it shall please the Lord to cut the

17, pp. 193-266).

³⁰ See e.g. May 1857 and April 25, 1858.

thread of my life..." At the beginning of January 1859, he wrote once again: "Lapsus est annus, reddit alter annus. A year has passed, another year begins. We repeat that each year until the day when others will say it in my place. The years will then have ceased for me. That is the thought which occupies my mind each time the year is renewed, just as every Holy Thursday when I bless the oils, I wonder if I am not doing so for myself. The thought arouses my desire to serve God better and to make a greater effort to increase the value of my merits."

On one occasion only towards the end of his life, Bishop de Mazenod referred to the joy he experienced from one of his achievements in life: the Congregation of the Oblates. On December 25, 1856, he presided pontifically in the cathedral in the presence of Bishops Taché and Semeria, assisted by Frs. Rey and Rambert, while he himself was assisted by Frs. Tempier and Fabre, his Vicars general. "Was there not enough about which to be emotional at the thought of this paternity on such a day and in such a place as this? What food for thought as I raised my mind to God at the Gloria and the Credo in the presence of this portion of my family which was here face to face in this religious session! What confusion as I gave witness of my thanksgiving and recognized how much I was beneath the degree of virtue required for this great mission which God's goodness had granted me in his Church! Oh! How beneficial these thoughts proved to be during the pontifical office! Bringing one's littleness close to the grandeur of God, one's poverty to the sovereign holiness in the very midst of the most sublime action, at the moment of the solemn sacrifice offered with such great ceremony by a prelate who acknowledges how little he is, how miserable in the presence of the great God whom he represents! However, joy and trust abound, and my heart is nonetheless filled with happiness; this is a foretaste of paradise, greater happiness is possible only in heaven".

This twenty-second volume is the last in the first series of Oblate writings, which is composed of the letters of the Oblate Founder, his Diary and a selection of his spiritual writings.

In 1976, the then Superior General, Fr. Fernand Jetté, asked me to begin this work of which I have prepared a volume each year during the time I had available in my position as reporter of the Congregation for the Causes of Saints. The editing method I have adopted and which

has not changed, is explained in the introduction to the first volume published in 1977.

I wish to thank those Fathers who have revised one or other of the manuscripts: first of all Fr. Paul Sion, then Frs. Laurent Roy, Michel Courvoisier and Alexandre Taché. I also wish to thank Fr. Henri Verkin who, in his own mischievous way, always read and underlined the mistakes in the already published volumes, saying that it gave him greater pleasure to do so. I have noted his corrections in the copies of the volumes which I have kept.

This publication has enabled me to spend long periods with the Founder, because I had to collect all his writings, read them often and attentively to try and date them, type them and, apart from the later volumes done on the computer, correct the galley proofs three or even four times. This has been a grace for me and I dare to hope that the collection of Oblate writings, translated into various languages, will help the Oblates of today and of tomorrow to know their holy Founder and to keep alive the charism and the motto of the Congregation: To evangelize the poor.

Yvon Beaudoin, o.m.i.

TEXT

January 1849

January 6³¹: Letter from Fr. Dassy. He has given up trying to do something with Fr. Michelier³² who is not willing to toe the line.

Letter to Fr. Dassy. Recommending patience with Fr. Michelier who, as he says, is unwilling to toe the line. Recommending that the weaknesses of the lay brothers be taken into consideration.

January 11³³: Arrival of Cardinal Giraud³⁴ on his way to Gaeta. The prelate suggested that I accompany him; I think that it would be neither necessary nor convenient for me to do so.

January 13³⁵: I have decidedly let the Cardinal leave without me. The Cardinal tends to see everything through rose tinted glasses; he left with the intention of convincing the Pope to give in to the wishes of the nation and of the episcopate; he is convinced (and it appears that Louis-Napoleon is very much of the same mind) that the Pope's presence in France would facilitate good elections for the national assembly. That may very well be but, according to the attitude which we see the assembly has adopted, the President would have to make a coup-d'etat to defend it and the result would be shocking; would it not be disgraceful to bring the Pope here to witness this disorder? I have no desire to share in the responsibility for that and I remain prudently apart from it. I will even do more than that; in the letter which I will write today to the Holy Father

³¹ Manuscript Yenveux, p. 185.

³² François Xavier Michelier, made his vows as an Oblate March 19, 1847, ordained priest September 23, 1848. Left in 1863. Fr. Dassy was then in Nancy. The Founder sent him some young Oblates who were difficult because he considered him to be a Superior with a firm hand; perhaps too-much so for the Brothers.

³³ Rambert II, p. 300.

³⁴ Pierre Giraud, Archbishop of Cambrai from 1842 to 1850. As a young cleric, he was present at the first Mass of Eugene on December 25, 1811; see Rey I, p. 132.

³⁵ Rambert II, pp. 300-301.

I shall explain clearly to him what I think so that he will understand the matter if he reads my letter attentively. The Pope will understand that our situation is not sufficiently peaceful for him to take the risk of coming too soon, if he still intends to visit us. Here is the text of that letter:

"Marseilles, January 13, 1849.

Most Holy Father,

The benevolent attention which Your Holiness may wish to give to what I dare to write to you is my excuse for taking the liberty that I do in renewing the expression of my feelings of unwavering devotion and profound respect.

I do not wish to let the Cardinal Archbishop of Cambrai go on his way to Gaeta without at least giving witness to the Holy Father of the acknowledgement due for the great favour I received last month when you so graciously honoured me with a reply which is so precious to me.

My heart precedes this prelate in his fortunate pilgrimage. I envy him the happiness of being in a few days time in the presence of Pius IX and I regret that, in spite of myself, I am forced to remain on this side of the frontier. But if the supreme Pontiff has no objections, once our political situation has become clearer, it shall be my turn to have the consolation of bringing you the ardent good wishes of the French nation, and to bring especially those of my flock together with the witness of the tender piety with which I prostrate myself at your feet and implore for them and for myself your apostolic blessing and declare myself to be the humble and most devoted son of Your Holiness.

From Marseilles, January 13, 1849.

+ C.J. Eugene, Bishop of Marseilles³⁶.

January 14³⁷: Letter from Fr. Léonard. He has settled down in Montreal with Fr. Bernard³⁸. They live poorly and are happy to do so. Their chapel is a wooden structure.

³⁶ The original of this letter is in the Vatican archives: *Epistolae latinae* (posizioni e minute) 1848-1850, No. 104.

³⁷ Manuscript Yenveux III, p. 7.

³⁸ Foundation of the parish of Saint-Pierre in Montreal

January 23³⁹: Letter to Fr. Santoni to be delivered by Sumien who is leaving for the novitiate where he will submit himself to testing for his entry to the Congregation⁴⁰.

Letter from Fr. Dorey, pleasing because of the good news he gives me about his novitiate⁴¹.

February

February 10⁴²: He also [Cardinal Dupont]⁴³ was anxious that I should accompany him to Gaeta but I do not think that I should accompany the Cardinals when they go to visit the Pope. The Pope knows how I feel because, according to the letter from the Abbot of La Trappe, he wanted to know it. I would have nothing further to say to him. As for the consolation of presenting him with my respects, that can be put off without causing any inconvenience.

I have asked Cardinal Dupont to bring a letter for Cardinal Antonelli⁴⁴. I am writing to this Cardinal to ask his opinion with regard to the collection that is being made for the Pope. I am sending him a copy of my letter addressed to the Archbishop of Paris on this subject.

February 24⁴⁵: [Service requested by the National Assembly]⁴⁶ requested, that is how I explained it in my letters of invitation to the authorities and in my circular to the parish priests, since it all began with the passing of a law prescribing it and I had to correct in a suitable way

³⁹ Manuscript Yenveux VIII, p. 317.

⁴⁰ Fr. Santoni was once again Novice Master in l'Osier. Fr. André Marc Sumien (1802-1883) had been an Oblate from 1822 to 1830 and had been a priest since September 24, 1825. He did a second novitiate from March 3, 1849 to March 5, 1850.

⁴¹ Fr. Dorey was Novice Master in Nancy.

⁴² Rey II, p. 297.

⁴³ J.M.A. Célestin Dupont, Archbishop of Bruges from 1842 to 1859. Bishop de Mazenod had known him when he was Bishop of Avignon from 1835 to 1842.

⁴⁴ Letter dated February 7, 1849. Authentic copy: Register of administrative letters, Vol V, No. 332.

⁴⁵ Rey II, p. 307.

⁴⁶ We have copies of the letters sent to the prefect and the mayor on February 22, inviting them to the thanksgiving service in honour of February 24, 1848 (proclamation of the Republic), requested by the National Assembly.

the proclamation of the prefect who, for his part, ordered the religious service etc. Such protestations are aimed at maintaining principles.

March

March 10⁴⁷: Disturbing news of the death of Fr. Michel⁴⁸. He had just finished the mission in Saint Bonnet where he had given proof of his great zeal and generosity. Fr. Lavigne who gave this mission with him, wrote to tell me that he had acted like a saint. I fear that Fr. Lavigne was not able to moderate his zeal or to require that he take more care of himself personally. I am very much afraid that what Fr. Lavigne calls a cold was an irritating cough and perhaps the beginnings of a chest infection which the poor man who died was unwilling to care for. God will reward him, but the death of a good subject is a great loss for the Congregation.

March 23⁴⁹: Departure of our dear Fathers Marchal, Leydier and Lebescou⁵⁰ for the mission in Ceylon. Their devotion is worthy of their beautiful vocation. They leave with joy in their hearts, happy to have been chosen.

March 29⁵¹: Cardinal Giraud⁵² told me that the Pope had definitely decided to come to Marseilles when the French troops reached Civitavecchia. The Pope never says that he is coming to France, but to Marseilles. He is at present working on the points which he wishes a national council of France to discuss in a meeting which he will soon instruct them to hold.

⁴⁷ Manuscript Yenveux IX, p. 161.

⁴⁸ Frédéric Michel (1814-1849), ordained priest in 1847, oblation on July 25, 1848, died March 6, 1849.

⁴⁹ Manuscript Yenveux I, p. 161.

⁵⁰ Jean Joseph Marchal (1825-1890), oblation of November 8, 1848, ordained priest on June 24, 1849; Félix François Leydier (1825-1851), oblation September 17, 1848, ordained priest February 18, 1849; Jean Lebescou (1824-1867), oblation on March 10, 1849, ordained priest on March 19, 1849.

⁵¹ Rey II, p. 301.

⁵² Cardinal Giraud, on his return from Gaeta, arrived in Marseilles on March 27. He stayed until April 1 (Rey II, p. 301).

April

April 2⁵³: Fr. Viala has not told me all the nasty things that this poor bishop⁵⁴ has said about me whose only fault has been to have reminded him of his commitments and to have been much too polite in the few letters I have written to him. But it is good to be humiliated, even though it happens as a result of such outrages. Besides, I console myself with the thought that I have incurred these insults by having wished to spread the knowledge of Jesus Christ in a country to which many priests go only to acquire more money.

Fr. Belanger, who also wrote to me, had already begun to do some good among the colonials; he had regularized some marriage unions, instructed, catechized.

April 9⁵⁵: And there goes another Lent which has passed quite quickly. Thanks be to God there has not been the slightest inconvenience to prevent me from adhering faithfully to the abstinence and fast; my whole household has also been faithful to the observance of these laws of the Church. How can one be persuaded that it is not the same in other Christian families?

July

July 5⁵⁶: If I had been weak enough to hold the procession⁵⁷ in the church on Friday as stipulated in the mayor's letter, this beautiful triumph would not have taken place. How good God is to inspire light and strength when necessary. Let this be the path we always try to follow.

⁵³ Manuscript Yenveux V, p. 146.

⁵⁴ The Oblates worked in Algeria from the end of February 1849 to the end of July 1850. The Bishop of Algeria from 1846 to 1866 was Bishop Louis A.A. Pavy. The Founder's letter mentioned here has not been found. It seems that the bishop would not allow the Oblates to open their chapel in Blida to the public and did not want to hear of any apostolate among the Muslims. See Letters of the Founder to Fr. Viala, March 5 and 9 and April 5, 1849 etc., in *Oblate Writings* 4.

⁵⁵ Manuscript Yenveux IV, p. 207.

⁵⁶ Rey II, p. 310

⁵⁷ The procession of the Sacred Heart was due to be held on Friday, June 15. In his Ordo for that day, the Founder wrote: "general procession not held". It was held on July 1, the fifth Sunday after Pentecost (See *Ordo*, July 1, and Rey II, p. 310.)

July 5⁵⁸: I had written to General Oudinot⁵⁹ when he was passing through Marseilles offering to have at least two priests accompany his expedition to serve as chaplains to his troops. The general told me orally that he did not think he could take upon himself the power to accept my offer. I told him on that occasion that I would write to the government, which I did that very same day. Mr de Falloux⁶⁰ replied praising my zeal, but since his letter was read to the President of the Republic in the cabinet meeting, it was deemed sufficient to write to the French agents in Italy asking them to call upon the French priests who were already there to fulfill this ministry. I had to be content with that outcome to my good intentions. I had done what the good God inspired me to do and I could congratulate myself on having caused French priests to be sent among our good soldiers.

And now today I have received the letter of Mr. Falloux suggesting that I return to the plan which I had originally suggested to him and to send some of our priests to the army, assuring me that, on my recommendation, General Oudinot would welcome them. I was reflecting on what part I should take when the Provincial of the Jesuits came to read me a letter which Fr. Ravignan had written to him to let him know how well disposed the minister is and that he will be writing to me on this subject. The Provincial is placing six priests of the Company (Society of Jesus) at my disposal. I do not believe that I should send so many priests at first, since I do not know if the minister will change his opinion on the matter once he has heard that Rome has capitulated. Besides, I do not think it would be good to choose only Jesuits to fulfill this charitable ministry for which the minister has made me responsible. Two priests will be enough for the present. Once they have arrived on the scene they shall be able to judge the situation and, if they are well received, I shall be able to send two Jesuits to join them or even four if necessary. The moral which I draw from this is that the Jesuit Fathers show that they are always ready and in the front line when there is some good to be done. Let our men remember that! No doubt they would do likewise but let them be encouraged by the example of their elders never to say no, nor that enough has been done.

⁵⁸ Extracts from this text in: Rey II, p. 304 (July 5); Rambert II, p. 308 (no date); Manuscript Yenveux V, p. 50 (August 30).

⁵⁹ General N.C. Victor Oudinot (1791-1863). He re-established the power of the Pope in Rome in 1849.

⁶⁰ Frédéric de Falloux (1811-1886), then Minister for public Instruction and Cult.

July 25⁶¹: Arrival of Fr. Ventura⁶² in Marseilles. Mr. Gros, a trader to whom he had been recommended, came to ask me for an appointment. I thought it would be better to refuse him than to put myself in a position where I would have to say some unpleasant things to him, as I could not prevent myself from doing so. Besides it would have been impossible for me to allow him say Mass in my diocese, since this poor man who has become too famous, is under censure of excommunication⁶³. He is very far from seeing that he is obliged to make reparation for the scandal he has given in the Church. He says that he is being persecuted by reactionaries.

End of July⁶⁴: [Letter for the bishop of Nimes with regard to Fr. Ventura.]⁶⁵ I did not keep him waiting for a reply; I told him what I thought.

[Letter from Fr. d'Alzon.]⁶⁶ Fr. Ventura asks to find a refuge with him *to escape from the persecutions of the reactionaries*. Fr. d'Alzon asks my opinion on what he is to do. He asks if it may not be hoped that the wise counsels of a friend would awaken sentiments of faith, etc in the soul of this man. I have also been told that Fr. Gavazzi⁶⁷ has landed in Marseilles but he has not made himself known to me. He is said to have held forth continuously against the Pope throughout the crossing.

⁶¹ Rambert II, p. 310; Rey II, p. 305.

⁶² Gioacchino Ventura (1792-1861), Theatine. Orator and philosopher, professor of law at the Sapienza (University of Rome).

⁶³ Rambert (II, p. 309) writes: "It is known that, blinded by his Sicilian prejudices and, like many of the personalities from his country, impassioned by an exaggerated idea of Italian unity, (Fr. Ventura) had made the mistake of supporting the revolution which had just hunted the Pope from Rome and had even carried the scandal so far as to be present in St. Peter's on Easter Sunday when that unfortunate priest, in spite of the being excommunicated, celebrated Mass at the altar reserved to the Sovereign Pontiff".

⁶⁴ Rey II, p. 306; Rambert II, p. 310.

⁶⁵ Seeing that he was not accepted in Marseilles Fr. Ventura decided to go to Nimes; Bishop Jean F.M. Cart asked Bishop de Mazenod what line of conduct he should follow.

⁶⁶ Emmanuel d'Alzon (1810-1880). Founder of the Augustinians of the Assumption whose mother house was in Nimes.

⁶⁷ Alessandro Gavazzi (1809-1889), Barnabite. He left the Church in 1849 and founded the *Chiesa libera cristiana in Italia*.

August

August 1⁶⁸: The end of my 67th year. I am entering my 68th. Thus the years mount up without one being aware of it. We go forward to the tomb year by year. Nevertheless, it is possible to measure the distance travelled on the day on which our attention is fixed on celebrating the anniversary of our entry to the world. What does it matter that one has no infirmities and feels as though one were only thirty years of age. One is obliged to take account of the day which recalls that of one's birth.

August 2⁶⁹: Second of August, anniversary of my Baptism. Mass with the Capuchin Sisters. This Mass has become an institution on this day. I can think of no greater help than the prayers of these holy ladies to thank God for a benefit such as that of my regeneration.

August 22⁷⁰: I arrived in Dijon at daybreak. I waited at the door of the cathedral until it was opened to say Mass. Afterwards I went up to the bishop's⁷¹ residence. He had been forewarned of my arrival and he invited me to lunch. I left immediately afterwards for Nancy⁷².

September

September 18⁷³: Duty required that I be in the midst of my flock⁷⁴. Consequently I did not hesitate in taking my resolution. A delay caused me to miss the carriage which left Chaumont for Dijon. Nevertheless I

⁶⁸ Manuscript Yenveux IV, p. 194.

⁶⁹ Manuscript Yenveux IV, p. 194.

⁷⁰ Manuscript Yenveux VI, p. 6.

⁷¹ Bishop François Victor Rivet, Bishop of Dijon from 1838 to 1884.

⁷² From August 13 to September 22, Bishop de Mazenod travelled to Notre Dame de l'Osier, Grenoble, Lyon, Dijon, Langres, Nancy and Cirey-sur-Blaise where he baptised the second child of his niece Césarie de Boisgelin, marchioness of Damas.

⁷³ Rambert (II, pp. 311-312) and Yenveux (VI, pp. 88-89) write about this: September 18. The Founder probably wrote about this after his return to Marseilles. These events took place on September 17 and 18.

⁷⁴ On arriving at the castle of Cirey-sur-Blaise on August 13, Bishop de Mazenod heard that cholera had broken out in Marseilles. He waited for the birth of the child which took place on September 16. He performed the Baptism on the 17th and set out at once. See Rey II, p. 316.

arrived in Chaumont by the post carriage. I had to take a cab to follow this carriage, catching up with it in Langres at nine o'clock in the evening as it was just about to depart. There was no place for me in it. Therefore I had to sleep in Langres instead of hastening, as I would have wished, to unfortunate Marseilles where I longed to be present.

Patience indeed! But a patience which was forced upon me until six o'clock in the morning of the following day until I could take the carriage for Nancy. At six o'clock a fresh disappointment! I had to be resigned to waiting in Langres until the evening departure for which I immediately booked places for us. What an eternity that day spent in Langres appeared to me! I knew nobody in this town. The Bishop was enclosed in the seminary with his clergy on a pastoral retreat. I did not dare to disturb him in his work until close on midday. What was I to do after having said Mass in the house of the Brothers of the Christian Schools? I spent part of the morning in the church and I spent some hours there in the afternoon, having seen Bishop Parisis with whom I stayed three-quarters of an hour which was very well spent discussing the great questions of the church entrusted to this prelate because of the trust placed in him by his fellow citizens⁷⁵. I insisted in telling him that he should not see himself merely as the deputy for Morbihan, but as representing all the clergy of France, who depended upon his intelligence and his character to defend the interests of the Church in the Assembly where he had adopted such a wonderful attitude. I was very pleased with his conversation and I left him to carry on with the familiar occupations of a bishop during an ecclesiastical retreat. He invited me to dinner in the evening at seven o'clock. He gave his Vicars general the task of keeping me company and showing me the town.

I absolutely refused to disturb them and bade them farewell at the door of the seminary, obliging them to go back in however much they insisted. At that point I again undertook to explore the town, and since it was raining and cold, I ended up by taking refuge in the church where I spoke for long time with the Lord about the poor people of my diocese who were being decimated by cholera. At first I did not even suspect anything but later I discovered that I was the object of an intense surveillance and had caused some anxiety to the sexton whose duty it was to watch the deserted church. This gentleman had already seen me examining the church in the morning as I had carefully explored it over

⁷⁵ Pierre Louis Parisis, Bishop of Langres from 1835 to 1851, had recently been elected deputy for Morbihan to the legislative Assembly.

a lengthy period. Seeing me again in this holy place in the afternoon and now confined more or less to one place close to the altar where the Blessed Sacrament was preserved, with my servant whom he regarded as my accomplice seated a short distance behind me; this gentleman, I say, being unable to explain such prolonged devotion, doubtless thought that we were skilled delinquents who were there only for the purpose of planning evil. I watched him go about, circling around us, going back and forth, never losing sight of us for an instant. That was enough to distract me, and at last I decided to leave, if only to give peace of mind to this honest guardian, who must have been very relieved to see us depart.

At last, as the hour for dinner was approaching, I arrived at the bishop's house, where the Bishop of Langres himself was not long in coming. I spent two hours with this prelate who gave me some very interesting details about his relationships with different members of the Assembly. He inspires great confidence among them and all of them hold him in high esteem.

September 22⁷⁶: At last, here I am back in my dear Marseilles! I have no words to express the satisfaction I felt on finding myself back in the bosom of the family at such a moment as this. I had suffered so much being away from it. The journey which brought me back seemed so long! It was enough to make me feel ill. There was no use in telling me that I had to take precautions, coming from an area where the air is so pure and plunging into a pestilential atmosphere. I did not even listen to that. The extraordinary inconvenience encountered on the journey did not stop me either, even though I was told that it was a forewarning [sign] of the cholera. I had a duty to fulfill and that answered everything. I alighted at the station dressed as a parish priest. I do not know if it was because of my worry but I felt I was in a desert. I met only a few little boys, one of whom recognized me even though I was dressed in black. I hastened my steps and descended the great staircase rapidly. I at once entered the minor seminary. That is where I felt open hearted, finding myself surrounded by all the priests in the house. There are no words to describe it but I really felt an extraordinary joy which I shall compare to that of an exile returning to his fatherland. It was already three o'clock and I had not eaten anything because of the fast day, from which, in parenthesis, the people of my diocese had been dispensed in my absence by the Vicars general. The bursar had a modest dinner served for me, as indeed I had

⁷⁶ Manuscript Yenveux V, pp. 42-43; Rambert II, pp. 312-313.

asked him to do, consisting of an omelette and two fried eggs, a delicious meal which refreshed me and which was taken in the presence of my children who showed their happiness at my return in a very touching manner. They had, in fact, longed for that return, but certainly less than I had myself. Meanwhile my Vicars general had been informed of my arrival and I was happy to greet them. I put on my bishop's garments and went to the bishop's office where I began to work on the affairs of the diocese before being interrupted by those who were in a hurry to come and greet me on my return. On the day of my arrival there were about sixty deaths and on the following day about as many more.

September 23⁷⁷: My first thought was to go and thank our Good Mother in her shrine of the Garde. I went there today, Sunday, to celebrate the sacred mysteries and to ratify at the feet of Mary the offering of my life to the Lord for the ransom from the sickness which was ravishing my people, an offering I had made the moment I heard that cholera was mortally rampant in Marseilles. The holy mountain was covered with the faithful who came to the shrine at the same time as I did. The chapel was full when I arrived. Before beginning Mass I considered it my duty to say a few words for the edification of the assembly which, if one is to judge by the tears which I saw flowing, was perfectly in accord with the sentiments which I expressed and which came from the bottom of my heart.

September 24⁷⁸: The letters I have received from Oregon oblige me to become seriously concerned with sending some Brothers to this mission since the Fathers insistently appeal for them. I shall take advantage of a sailing ship which is soon to set out for San Francisco, in California and I shall put two Brothers⁷⁹ aboard who will help them in the development of the land and the woods which have been allocated to them. But since it will be necessary to send at least one priest both to accompany the Brothers and to increase the number of our missionaries in that abandoned land, I have chosen from among all the Oblates whose burning desire is to devote themselves to the most difficult missions, Brother d'Herbomez whom I shall ordain deacon on Saturday and priest on Sunday the 14th, the anniversary of my ordination as bishop.

⁷⁷ Manuscript Yenveux V, p. 43; Rambert II, p. 313.

⁷⁸ Manuscript Yenveux V, p. 43; Rambert II, p. 313.

⁷⁹ Lay Brothers Gaspard Janin (1798-1880), oblation in 1848; and Philip Surel (1819-1908) oblation on February 25, 1848.

This Brother is far from being frightened by the picture I have drawn for him of our Fathers in Oregon who have neither the wherewith to clothe themselves nor to eat. He danced with joy to have been chosen. I know that, for some time now he had been offering prayers and mortifications to win this grace for himself. Such beautiful sentiments fill my heart with joy, but what a cup of bitterness I was soon to drink?

[Beginning of October]: Once again, yesterday, on going to visit our good Father Mounier, I brought a smile to his face by telling him about what was destined for Brother d'Herbomez. He has been ill for some time with typhoid fever and has caused us great anxiety; this morning however, his face was serene and he was attentive to everything that was being said to him; he told me that he had no pain at all. I left his room consoled to have seen him so well and I was confident that he would soon be better, when suddenly, at four o'clock, he suffered another seizure which brought him close to agony, and that followed almost immediately

News was brought to me in the evening that he was near death. I hastened to his bedside and found that he was in his death agony, surrounded by all the Oblates and all the priests⁸⁰ who joined me in the prayers which I continued to recite until the moment of his blessed death which took place about eight o'clock today.

This has been a great loss for the Congregation. Independently of his religious virtues which he possessed to a very high degree, he had acquired experience in the direction of Oblates who visibly profited from his wise counsel and his example. If, at the age of twenty-seven he had won the esteem and trust of our young people what a future we might have hoped for him? The good God planned otherwise; we must always bless his holy Name, all the more so since we had done all that we could not to release to him this dear Father who was useful to us on this earth. I said numerous Masses for this intention and all our very fervent religious communities prayed fervently to God for this intention. When the Lord resists prayer in this way, we must acknowledge that his will has been proclaimed and that it is always for the good of his elect.

But what it has cost me to make this sacrifice! Today then, I did the ordination to the diaconate of Brother d'Herbomez with a great sadness in my heart. I left the altar of the ordination and went to the seminary to assist at the requiem Mass which was sung in the presence of the body of our dear Fr. Mounier. Seeing him laid out on his modest catafalque,

⁸⁰ Fr Mounier died in the seminary on October 5.

I could not but reflect on the virtues which adorned his soul, his characteristic goodness, his kindness, his humility, his customary deference towards his superiors, his profound veneration for the sacred character invested in his Superior General, his zeal for the sanctification and the perfection of the brothers for whom he was responsible; these were so many qualities which entitled him to glory, and I felt confident that he was in heaven while we were here praying for him on earth. I gave the absolution. In the evening I came again to sing the office of the dead with the community. The cathedral chapter then came to accompany the remains to the church. I joined the procession. I assisted at Vespers which were sung in the cathedral. I again gave the absolution and then the chapter and all the Oblates accompanied the remains to the cemetery.

October

October 14⁸¹: Before going to the cathedral for the office, I ordained Fr. d'Herbomez to the priesthood in my chapel. I had invited all the Oblates present in Marseilles to be present at this very touching ordination because I was doing it to prepare an apostle who was destined to evangelize the savage tribes of Oregon. More than one among our Oblates was jealous of the destiny awaiting our new priest, because I know that many would be no more afraid than he is of all the privations and all the sacrifices to be made in this difficult mission.

October 21⁸²: I shall no longer quote my correspondence. It has increased too much and is really overwhelming. How is it possible, on my own, to keep up with all our houses in France, those in England and the missions in Canada, in the rest of America and in Algeria and Ceylon? So much for our own! And then there are the bishops, Rome, Gaeta and now Naples⁸³ and the affairs of my diocese!

October 26⁸⁴: Among the numerous letters which arrive from everywhere, I have received one today from Fr. Laverlochère, dated from Moose Factory. It contains some interesting details from those difficult missions on the shores of the icy sea, in Hudson Bay. I am happy to see

⁸¹ Manuscript Yenveux IX, p. 74.

⁸² Rey, II, p. 319.

⁸³ Naples?

⁸⁴ Manuscript Yenveux IX, p. 24.

how he praises little Fr. Arnaud who has been raised to the priesthood in Canada. This is what Fr. Laverlochère has to say about him: *"The Bishop of Bytown will give as my companion the likeable and virtuous little Fr. Arnaud. It would be impossible for me to tell you all that this little child of Mary Immaculate possesses by way of qualities. The beauty of his soul and his goodness of heart are so clearly imprinted on his angelic face that all who see him are impressed at first sight. Protestants as well as Catholics have mentioned this to me more than once. He has only one fault, I am told, that he is too young. I tell them that this is a fault that he is correcting day by day. In fact his angelic face appears so young that, in many instances, I have had difficulty persuading the Hudson Bay officers that he is a priest like myself. A soul so candid and so pure cannot even suspect the awful evil which is rife in the world. Indeed he fails to combine the prudence of the serpent with the simplicity of the dove, a virtue which he possesses to the highest degree. I praise God every day for having such a companion. Without saying a word, he often makes me blush at my own laziness and I must admit this to you, very reverend Father."*

What is one to think of such an admission coming from the mouth of this heroic missionary who is doing such wonders of dedication with so much success in the missions he has founded and bringing to perfection all the others which he visits every year? Indeed the good Fr. Laverlochère is as humble as he is powerful in good works.

November

November 4⁸⁵: The Bishop of Dijon had written to me asking for some information about the association of the adorers of the Blessed Sacrament which I approved on June 30, 1848. I answered him saying that I had in fact authorised this association of the adorers of the Blessed Sacrament because I could see nothing that was not edifying in the idea and that the promoters of this devotion were all very pious persons who rightly attached great value to the success of their work. I also said that at first I feared that this new association would infringe upon the older one which has been active for a long time in my diocese and which is the work of the institute of our Sisters of the Blessed Sacrament whose mother house is in Marseilles⁸⁶; but that in fact the one did not interfere

⁸⁵ Manuscript Yenveux IV, p. 72

⁸⁶ Perpetual adorers of the Blessed Sacrament, founded in Marseilles in 1635 by Fr. Antoine Le Quiou, O.P. (1601-1676).

with the other and that our divine Saviour was all the more honoured in the sacrament of his love.

November 10⁸⁷: Letters from the Bishop of Bytown, from Fr. Honorat and from Fr. Telmon. What is happening in Canada is astounding. Here is Fr. Telmon who has taken the Texas mission on himself, justifying himself on the basis of the faculties I gave him when he was in Pittsburgh. He has set out and he has brought some men of his choice with him, among others Brother Gelot⁸⁸, the same Brother who had made his vows without being admitted by the council and whom I had expressly forbidden to be ordained by the Bishop of Bytown without my approval. And the Bishop of Bytown wrote to me saying that he had learned from the newspaper that he had been ordained deacon. It is a monstrous business for which there is no name. Fr. Telmon had certainly received the letter in which it was explicitly pointed out to him that he was by law under the jurisdiction of the Provincial of Canada and he has taken no account of it, apparently because he had committed himself to the Bishop of Texas⁸⁹ who was waiting for him in Cincinnati or elsewhere. Worst of all, however, is that in writing to me he makes no effort to legitimize his movements by asking for permission after the event. On the other hand, the Bishop of Bytown considered himself so lucky to be rid of the only troublesome man that he has made no mention of it and, worse still, he agreed to do a deal with him by giving him Brother Gelot in exchange for Fr.⁹⁰ whom he needed for his establishments in Bytown. I really do not know who is the more guilty: the Bishop or Fr. Telmon? I shall go no further! Pages could be written on what is happening in those far away lands. Hearing about them, nevertheless, it is wrong for me to be upset. They are all doing their duty perfectly.

I feel obliged, to my great chagrin, to refuse him⁹¹ the missionaries

⁸⁷ Manuscript Yenveux III, p. 124 and Rey II, p. 312.

⁸⁸ Fr. Telmon set out with Frs Alexandre Soulerin, Augustin Gaudet, the scholastic Paul Gelot and Brother Joseph Manthe.

⁸⁹ Bishop Jean Marie Odin, Vincentian, bishop of Galveston in Texas. Texas had been annexed to the United States in 1845.

⁹⁰ Yenveux writes "Bayle". There was no Oblate of that name. Perhaps it was Fr. Cauvin who had been in Pittsburgh with Fr. Telmon or Fr. Baudrand who was sent to Texas in 1853, but neither one of these had worked in Bytown.

⁹¹ Rey (III, p. 312) writes: The day he heard the news of Fr. Telmon's departure for Texas, Bishop de Mazenod "wrote to Bishop Olliffe of Dana-Bengala, Coadjutor of Calcutta". This was Thomas Olliffe, Coadjutor of Calcutta and ad-

which he requests insistently for his mission in Bengala. I would like to be able to supply them for all the missions of the world but we do not have enough for those for which we are already responsible.

November 19⁹²: I have found this maxim in the life of Fr. Antoine Le Quieu⁹³, founder of the Sisters of the Blessed Sacrament. It explains the repugnance I feel in granting certain dispensations: "*I have always tried, says this holy religious, to see that devotion comes first. I do not believe very much in dispensing religious from community devotional exercises, because God scarcely gives his blessing to such dispensations*".

Truly this invitation⁹⁴ came at the wrong time. I had spent eleven consecutive hours at my desk writing to all our Fathers in Oregon and drawing up instructions both for them and for Fr. d'Herbomez who, together with two Brothers, is going to join them by way of California. I did not feel willing to go and rest in a public square. I have spoken of Fr. d'Herbomez and Brothers Surel and Janin who are setting sail today on the interminable journey to Oregon, passing by Cape Horn. Ah, how admirable are these courageous children! They are leaving for that mission, which is so unattractive, humanly speaking, with a holy joy and an astonishing zeal. Everybody is very edified and the eighty passengers have proclaimed their great joy at having them, especially the priest, as traveling companions. I hope that it will be useful for their souls during this long journey which lasts no less than six or seven or even eight months.

November 29⁹⁵: I no longer catalogue the letters I write and those I receive because I must say that for some time now my correspondence has increased ten fold and that often it is both tiring and disagreeable. Some traces may be found in the register of letters of the Congregation⁹⁶. If we a large number of excellent subjects, it must be admitted that we have also have three or four trouble makers who cause me much suffering. I am convinced that the Jesuits would have dismissed them,

ministrator of Eastern Bengala. See A. Perbal *Les Missions acceptées par mgr de Mazenod*, in *Etudes Oblates*, 23 (1964) p. 135.

⁹² Manuscript Yenveux I, p. 70 and IV, p. 45.

⁹³ Fr. Antoine Le Quieu, O.P. (1601-1676).

⁹⁴ According to Fr. Rey (II, p. 319), the bishop had been invited to bless the arrival of the waters of the Durance canal in the city.

⁹⁵ Manuscript Yenveux V, p. 26.

⁹⁶ During the latter years of the Founder's life, there were five registers of copies of letters, but the first was begun in 1850.

whatever may be their talents, because those of whom I am speaking have many talents, but they are lacking in virtue, at least in those truly solid virtues which make a good religious. We keep them out of pity for their souls and because of the service they give in the exterior ministry which would suffer if they were not there, but it is a case of dire necessity because I cannot see them correcting their ways; as they advance in age they will end up by becoming unbearable.

November 30⁹⁷: Frs. Martin and Grenier⁹⁸ leave for Algeria. They are going to take up the positions assigned to them by the bishop in the province of Constantine. That is in the area of Philippeville in the villages of Stora, Velée, Danrémont, Saint-Charles and Saint-Antoine. Fr. Tempier will accompany them to settle all the business matters in that country. It remains to be seen if we can gain a foothold in Blida which is really the place which suits us, not far from Algeria and near enough to Atlas by which we can penetrate the interior at a later date to work for the conversion of the Arabs. We shall have to decide if we can accept the offer made to us Mr. de Baudicour⁹⁹ to sell us his property.

December

December 20¹⁰⁰: [Service for those who died of cholera.] Nobody could be more pleased than I am with the authorities. The military command had brought together representatives of all the forces and that meant that there was a very considerable group of officers present.

December 21¹⁰¹: Thirty-eighth anniversary of my ordination to the priesthood. I celebrated the feast, as is customary, in the inner chapel of the monastery of our holy Capuchin Sisters where I always receive the most touching testimony of the daughterly affection of these holy ladies. I spent the rest of the day in the major seminary with the retreatants who are preparing for ordination tomorrow. After the evening prayer, before

⁹⁷ Manuscript Yenveux I, p. 86.

⁹⁸ Joseph A.M. Martin (1803-1900) and Ferdinand Auguste Grenier (1822-1903), oblation March 10, 1849 and priestly ordination September 22, 1849.

⁹⁹ Louis de Baudicour (1815-1883). He founded a Catholic colony near Blida and had a church built which was served by the Oblates.

¹⁰⁰ Rey II, p. 320.

¹⁰¹ Manuscript Yenveux VIII, p 212.

taking leave of them, I spoke to them of my thoughts which were doubtless in keeping with the inspirations they have received from the Holy Spirit in these holy days.

December 23¹⁰²: Fr. Tempier has returned from his travels to Algiers. Never has a journey been more necessary. He arrived in time to unmask Fr. Bellanger¹⁰³ who unworthily betrayed the Congregation by calumniating the intentions of his superiors to the bishop. After this discovery, Bishop Pavy himself asked Fr. Tempier to leave Fr. Ballanger in Blida for a few months more so that he who had been deceived could deal with him. There are always new trials. Judas must always get himself mixed up in the matter to spoil it.

December 26¹⁰⁴: [Visit of Bishop Timon¹⁰⁵, Bishop of Buffalo.] This prelate inspires me so much that I shall not refuse his request.

¹⁰² Manuscript Yenveux VIII, p. 262 and Rey II, p. 321.

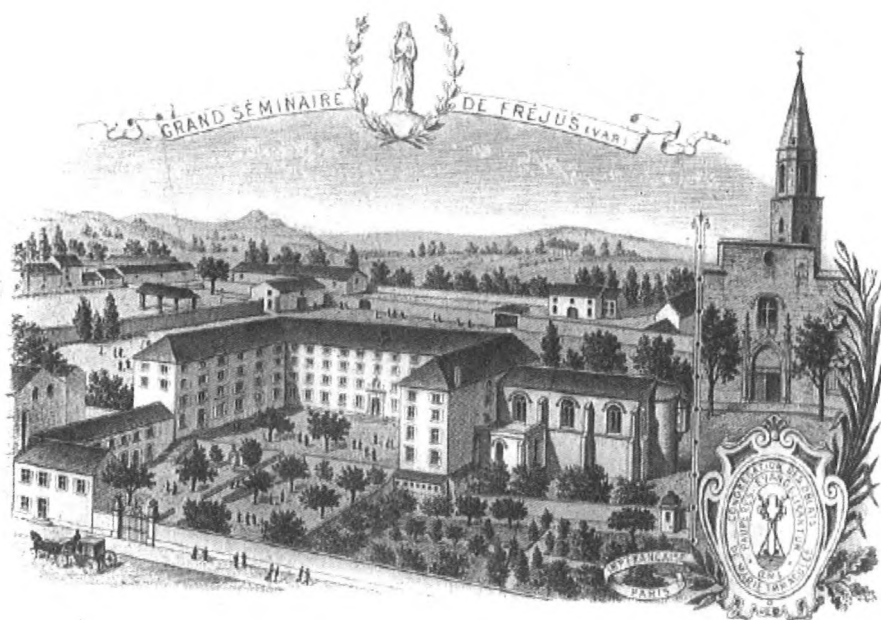
¹⁰³ Fr. Bellanger wasted the goods of the Congregation through his liberality and unheard of extravagance. See *Ecrits oblats* 4, pp. 174-187. He was immediately dismissed from the Congregation.

¹⁰⁴ Rey II, p. 321.

¹⁰⁵ Bishop Jean Timon, Vincentian, Bishop of Buffalo from 1847 to 1867. The Oblates went to Buffalo only in 1851.



Pope Pius IX (cf. Diary, January 13, 1849)



Major Seminary of Fréjus (1851-1901) (cf. Diary, August 15, 1851)

January-February 1850

January 20¹: I went to visit one of my young priests, whose loss I mourn this very day². I ordained him only two years ago; he was an excellent subject.

I visited another priest, Fr. Pasquier,³ who died amidst great suffering, but with the deepest feelings of resignation. My visit gave him the greatest pleasure. He expressed as much with the most touching words. When I had left the room, this good priest had me called back to ask pardon if he had caused me any bitterness or any displeasure. I was able to reply to him in all truthfulness that he had never caused me anything but edification and that I had always considered him to be an excellent priest and high in my estimation.

February 3⁴: Cardinal [Dupont]⁵ assured me that he held the same opinion as myself with regard to provincial councils⁶. We embraced once again as we parted and he reminded me – these are his own words – of all that he owed me and that he is entirely at my service. One should be grateful for such an offer but, on the other hand, one should not abuse it.

February 7⁷: I have always thought that a bishop should encourage all the good that is being done in his diocese, even at his own personal cost, whatever the circumstances. His example provides strong motivation which induces all those of good will to follow. Therefore, having established exposition of the Blessed Sacrament in all the churches on the Thursday, Sunday and Tuesday before Ash Wednesday I saw it as my duty to visit, on each of those days, several churches where our Lord is exposed to the adoration of the faithful and I willingly agreed to preside at all the pious gatherings where my presence is [desired].

¹ Rey II, p. 328.

² Fr. François Eugène Amphoux, assistant priest in St-Lazare.

³ Fr. E.C. Louis Pasquier, died on January 29, aged 63.

⁴ Rey II, pp. 328-329.

⁵ Cardinal J.A. Antoine Dupont, Archbishop of Bourges from 1842 to 1859, was on his way to see the Pope in Gaeta.

⁶ Bishop de Mazenod was not much in favour of provincial councils which he believed were likely to reawaken gallican susceptibilities. See Leflon, *Mgr de Mazenod* III, pp. 327-336.

⁷ Manuscript Yenveux IV, p. 73.

Therefore today has been a very full one in the spiritual order and, far from complaining, I praise God for that. It was ten o'clock when we came away. I have the consolation of knowing that it was a day well spent for a bishop and I thank the Lord for having given me the means of glorifying his holy name, edifying my flock and benefiting my soul.

February 22⁸: Algerian mission, how costly you are proving to be for us! What a trial the good God has imposed upon us! Alas! We were already well shackled by being obliged to dismiss that miserable Bellanger⁹ whose unworthy conduct will be known throughout the whole of Algeria! And now, in this evening's mail, we learn of the terrible misfortune which has just befallen us. The good and excellent Fr. Eymère¹⁰ whom I had sent to Algeria to replace the Judas who had betrayed the Congregation and the Church, even before arriving at his destination, through a deplorable imprudence, has received the recompense of his dedication and his good will. The horses drawing the carriage which was taking him to Blida took fright and set off at a gallop. This good Father had the misguided idea of jumping from the carriage and almost killed himself in his fall. He remained unconscious on the highway. A man went at full speed to bring the news to Fr. Sabon¹¹ who arrived in great haste, but could do no more than give absolution and Extreme Unction to his unfortunate confrere who had lost consciousness. He brought him to Blida where the medical care was not spared but the condition of the poor priest was desperate when the letter was mailed. The fall took place at Beni-Méred. Could this be an expiatory victim which the Lord has demanded in union with the merits of the Redeemer, to wipe out the sacrileges of the unworthy Bellanger who was serving this parish at the time of his hypocrisy and his cheating? However that may be, we are losing a charming subject, full of youth, zeal and good health, who gave promise of a long and fruitful ministry. I am overwhelmed by this blow and I beg

⁸ Manuscript Yenveux IX, p. 86.

⁹ Jean Baptiste Bellanger, born in 1809, oblation in 1848. He was sent to Algeria where he wasted the goods of the Congregation by his liberality and extravagance. See *Ecrits oblats* 4, pp. 174-187.

¹⁰ Jean Pierre Eymère (1825-1895), oblation August 15, 1848, priestly ordination December 22, 1849. He recovered quickly from his accident. See letter from Bishop de Mazenod to Fr. Eymère, March 5, 1850, in *Ecrits oblats* 4, pp. 187-188.

¹¹ Jean Baptiste Sabon (1817-1885), ordained priest on July 6, 1844, oblation on July 30, 1848.

the Lord to give me the grace to bear this loss which my heart feels so deeply. May I do so with the resignation which we should have towards all that it pleases him to send us.

Ordination of Brother Richard Moloney¹² in my chapel. I ordained him sub-deacon and will ordain him deacon at *Sitientes*¹³ and priest on the second day of Easter¹⁴. He is one of the three who is destined for the Buffalo¹⁵ mission. I can truly say that I gave him birth in pain, because the thought of good Fr. Eymère was constantly on my mind throughout the whole ceremony. May God be praised in all things! It is he who calls us to the different missions we undertake for his glory. He shall provide. May his will be done.

February 24¹⁶: And so we had this total confusion¹⁷. The Mass was sung in violet vestments, then we put on black vestments for the Absolution, and afterwards we vested in white to sing the *Te Deum*.

March

March 2¹⁸: By wanting to make themselves Roman, as though they were not already such, our young bishops have become puerile. They do not know as I do how they are being laughed at in Rome. Again recently, the dean of the sacred college when speaking to someone about whether candles contain more or less wax, asked why anyone should need to raise

¹² Richard J. Moloney (1825-1893), oblation May 13, 1848, priestly ordination April 1, 1850.

¹³ This is the first Latin word in the Introit for the Mass of Saturday of the fourth week in Lent in the liturgy of that time.

¹⁴ Easter Monday, April 1, 1850.

¹⁵ In July the following left Marseilles for Buffalo: Frs. Pierre Julien Amisse (born in 1825, ordained priest on April 1, 1850, died in 1858), F.X. Pourret (oblation November 1, 1846, ordained priest April 1, 1850, left in 1851) and R. Moloney. They were to take over the direction of a college but nothing was ready when they arrived and they left immediately for Montreal.

¹⁶ Rey II, p. 337.

¹⁷ The Minister for Cult had prescribed that on February 24 (a Sunday in February 1850) there should be a funerary service for the victims of the days of revolution in 1848, followed by a *Te Deum*. The bishops protested. The Minister replied that it would be enough to have the office of the day followed by the Absolution, and then the *Te Deum* (Rey II, pp. 336-337).

¹⁸ Rey II, pp. 337-338; Rambert II, p. 382.

that question? Even in the Congregation for Rites, they were annoyed at the questions they were receiving continually. They replied nevertheless, while recognizing that it would have been better to avoid provoking replies contrary to what was customary in France. Myself, I have heard Cardinal Somaglia¹⁹, then dean of the sacred college, say how edified he was by the piety of the faithful in France who approached the holy table in such great numbers at midnight Mass. In Rome, in fact, that is forbidden. Well then! At this moment I have a series of questions from the Bishop of La Rochelle²⁰ addressed to the Congregation of Rites. It is unbelievable.

That is not how I understand things to be! Of course I have always been seen as ultramontane and I do not want the so-called gallican liberties of 1682 or anything else. I hold to what has always been the customs in our churches and which have been enjoyed by all our predecessors with the knowledge of the sovereign pontiffs who have never dreamt of objecting to them. It really pains me to see all our young bishops, tagging on one after the other to men who exaggerate as does Dom Guéranger²¹ etc. sacrificing all our privileges one by one and all our most ancient and venerated customs. Before this series of events took place, was our church not cherished and respected by all the Popes and by the College which forms the Roman clergy? I am surely qualified to reply, since I have been in relations of intimacy with all the Popes from Pius VII to Gregory XVI inclusive, and with all the Cardinals of that era²² who greatly admired our churches. And such Popes as Leo XII and Pius VIII who were so kind to me, Gregory XVI with whom precisely I had occasion to discuss our customs with regard to the privilege enjoyed by our bishops to dispense from Lenten abstinence. What Cardinals they were indeed: Mattei, of whom I was in a way the spoilt child, Della Somaglia who always showed me such affection, Pacca who regarded me as his son or even his friend, and his letters bear witness to that fact, Castiglioni who later became Pope with the name Pius VIII, Litta, Bran-

¹⁹ Cardinal Giulio Maria della Somaglia (1744-1830), Secretary of State to Leo XII from 1823 to 1828.

²⁰ Bishop Clement Villecourt (1787-1867), bishop of La Rochelle from 1836 to 1855.

²¹ The name of Dom Guéranger does not appear in Rambert. Dom Prosper Guéranger (1805-1875), was abbot of Solesmes. He restored the Benedictine Order in France and propagated the Roman liturgy.

²² The Popes and Cardinals whom Eugene had known previously in Paris, while he was a seminarian, then in his visits to Rome in 1825-26, 1832, 1833 and 1845.

cadoro, De Gregorio, Gabrielli, Ruffo, archbishop of Naples, Mario, Pedicini, Pallotta, Lambruschini, Ostini, Polidiri, Orioli, Sola, Morozzo, Oppizoni, Odescalchi, who consecrated me, Falconieri and Frezza, my other two co-consecrators, Mezzofanti, Mellini, Acton! I could also add Bernetti with whom I had a close relationship, Caprano, Frosini who was always so polite to me, Zurla, Falzacappa, Tadini, Monico, Castracane, and many others. I maintain that the Popes would never have thought of troubling the bishops of France concerning the possession of the customs in their churches, if they had not, through excessive zeal, come looking for approval of the changes which they had in mind to make. It is certain, therefore, that we ourselves have made all our traditions look cheap and that we are offering to abandon them. All that Rome can do is to accept the suggestions we make and the employees of the Congregations will express that in words of praise which one would have to be simple minded to accept literally. I cannot believe that it is the Pope, who makes so many concessions of a different kind and value, who will be tempted to require the sacrifice of the things which his predecessors in the course of the centuries have granted either directly or indirectly. I shall continue to lament the conduct of my young colleagues and I shall not imitate it even if I should stand alone in the midst of all this confusion.

It is good to note what is said at the beginning of the reply²³ signed by Cardinal Bianchi, in the absence of Cardinal Lambruschini, and countersigned by Monsignor Fatati, the Secretary²⁴: *Almost of all these doubts presented have been resolved in decrees already published or have obtained the force of law through laudable custom; that is why the solution which we give you may be put into practice immediately without awaiting the ordinary meeting of the Congregation of Rites, since most of its members are now absent*". Therefore, custom, laudable practice has the force of law: *Laudabilis communis consuetudo vim legis habet*." I therefore stand by all the customs of my church and I regret one thing only, the loss of the tradition of those things which should have been preserved as most precious.

²³ Rey writes that Bishop de Mazenod inserts in his reflections the series of questions presented by Bishop de Villecourt and that they take up no less than fifteen pages.

²⁴ Cardinal Lambruschini was then Prefect of the Congregation of Rites and Monsignor Fatati was Secretary. Cardinal Bianchi was Prefect of the Congregation for the discipline of Regulars.

March 2²⁵: The Bishop of Chartres²⁶ has written to me as he has to the other bishops, without doubt to arouse me to share his opposition to the new law on teaching²⁷. I am far from wanting to be involved in that sort of extravaganza. Nothing could be worse, to my mind, than the *status quo*. This is the opinion I gave when signing the letter to the Cardinals and bishops who were in favour of the law while recognizing that it was not all that we would have wanted it to be.

March 5²⁸: I received the profession of Fr. Sumien in the chapel of the bishop's house in the presence of all the Oblate deacons and subdeacons and their director. The ceremony was very moving because of the memories it recalled. From having the Oblation number 10, he now has 274²⁹. This is the only penance inflicted on him by his fault.

March 15³⁰: Once again we have to deplore a sacrilegious theft. Last night thieves entered the church of Crottes³¹ through the window which is at the back of the choir. They forced open the tabernacle and removed the holy ciborium and the lunette which holds the host when it is placed in the monstrance. They placed all of the sacred species on the altar and covered them with the corporal which was in the tabernacle. That does not make the violation any less deplorable and I wish to have solemn reparation. On Sunday, after the High Mass, the adorable sacrament which has been profaned shall be exposed in the chalice for the veneration of the faithful throughout the day and an act of honourable amendment will be read from the pulpit. Then there will be a procession around the church.

²⁵ Rey II, pp. 325-326.

²⁶ Bishop Claude H. Clausel de Montals, Bishop of Chartres from 1824 to 1853, wrote on February 25.

²⁷ The Falloux law, passed in 1850. See J. Leflon, *Mgr de Mazenod III*, pp. 321-327.

²⁸ Manuscript Yenveux VIII, p. 318.

²⁹ Fr. André Sumien (1802-1883) had been an Oblate from 1822 to 1830 and a priest since September 24, 1825. He left the Congregation at the time of the 1830 revolution and was parish priest in some parishes near Barjols where his family lived. He did a second novitiate from March 3, 1849 to March 5, 1850. Afterwards he worked in Notre Dame de la Garde.

³⁰ Rambert II, pp. 319-320.

³¹ A village in the area of Marseilles, east of the city.

March 23³²: I have written to the central council of the Propagation of the Faith to thank them for the grant of 40,000 Francs to our missions. I complained to them that there is never any mention in their *Annales* of the departure of our Oblates for the different missions to which they devote themselves, which can cause astonishment in the places which provide our subjects and which can be damaging to vocations. I have sent them a list of a certain number of those who have left recently³³.

March 24³⁴: Today, during the office, the good God inspired me not to leave to others the responsibility of making reparation for the outrage done to our Lord. Therefore I went to Crottes towards the hour of Vespers, in full bishop's dress, accompanied by Canon Carbonnel and two ecclesiastics. Nobody was expecting my arrival and I entered the church where the Blessed Sacrament was exposed. I prostrated myself on the ground to adore the Lord with an emotion which could only have been inspired by God. I had intended, if I arrived during the singing of Vespers, to interrupt the proceedings and to go immediately to the pulpit, but the parish priest suggested that we sing the Vespers of the Blessed Sacrament and I thought this to be a suitable act of homage in the circumstances. Both I and my companions assisted at this office, standing.

I am confident that the Holy Spirit inspired me to come myself to give these people the example of what we owe to our divine Saviour, at all times, but especially when he has been outraged in the sacrament of his love and I know it has been pleasing to God. I can say that it has been a long time since I experienced such sweet emotion as that given to me by God during all of this office and the ceremony which followed. My heart was filled with a tenderness which I cannot describe: what love, what a desire for reparation, what thankfulness for the benefit of the divine presence of Jesus Christ which I seemed to see and touch, so that it was impossible for me to stop the tears which flowed delightfully from my eyes. During the prayer which preceded the blessing, they smothered my voice. Those words! *Deus qui nobis, etc. , tribue quaesumus ita nos Corporis et Sanguinis tui sacra mysteria venerari*, spoken in the presence of this very same body and blood which had been so unworthily outraged by men who had been redeemed by this precious blood!

³² Manuscript Yenveux I, p. 135.

³³ Letter of March 20 addressed to Fr. Jesse in Lyon and published in *Ecrits oblates* 5, pp. 217-219.

³⁴ Rambert II, pp. 320-321.

When Vespers were finished I went into the pulpit, and speaking in Provençal, as the circumstances required that I should, I emphasised the enormity of the crime which we were tearfully deploring and I suggested to the members of a very emotional assembly the feelings of reparation which they should have, insofar as it was possible, to make up for such a despicable insult. On coming down from the pulpit, I again took up my position at the foot of the altar during the singing of the Psalm *Miserere*. I said the prayer, *etc.*, *Deus qui culpa offenderis* and afterwards I carried the ciborium containing the Blessed Sacrament very ceremoniously around the church, within the naves. I concluded with the benediction of the Blessed Sacrament.

March 27³⁵: I have received a letter from Propaganda which causes me some concern. Monsignor Barnabò³⁶ offers to give us a new Apostolic Vicariate which will be established in the eastern area of the Cape of Good Hope called Natal. It is still a territory owned by England.

March 28³⁷: Here is an important business which requires reflection and light from above. In the present conditions it would be impossible to respond to this invitation. Nevertheless it comes from God. None of us could have dreamt of it and yet it is by the channels used by the Church that it reaches us. Therefore we must place ourselves in the presence of God before making a reply. We must acknowledge that the ministry which has been allocated to our missionaries in Algeria is not that which we should be doing. The bishop's³⁸ way of seeing the situation is not in keeping with our spirit. He had undertaken to give us a place in Blida which would suit us who are essentially community men. He went back on this decision and he has reduced our men to being parish priests in little villages where there is practically no good to be done. I will not even mention his actions which should not even be thought of when considering the service of God. To put it briefly, our Fathers are not where they should be in Algeria and since another prospect is opening up for us, by leaving this place we shall be able to undertake it. Therefore, the thing to be done is to give preference to a mission offered to us by an office of the head of the Church and which is, besides, eminently in keeping with

³⁵ Rey II, p. 331; Rambert II, p. 321.

³⁶ Alessandro Barnabò (1801-1874), Secretary of the Congregation of Propaganda Fide from 1848 to 1856.

³⁷ Rey II, pp. 331-332; Rambert II, p. 322.

³⁸ Bishop L. A. Pavy of Algeria.

the spirit of our institute and the aims established by our Congregation.

These are the thoughts with which God inspires me and which occupied my mind today during the visits to the churches which we make on the occasion of Holy Thursday. I prayed God that he would give us the grace to know his will and to act accordance with it.

The letter from Monsignor Barnabò was accompanied by the extract from the Memorandum mentioned in it. This Memorandum, written by someone who did not know Italian if we are to judge by the style, is no less worthy of the greatest consideration³⁹. I would consider that I had been lacking in my response to the Lord's call if I refused the offer that has been made to us, since the Sacred Congregation overlooked the advice to offer this mission to the Jesuits or the followers of Libermann and asked us to take charge of it. The next step is to find someone whom I can present as Vicar apostolic of this splendid mission: I have no doubt about the choice. It is Fr. Bellon⁴⁰. This missionary has everything in his favour: eminent virtue, wisdom, knowledge, a wonderful facility for languages. His health is the only thing that is somewhat doubtful.

April

April 1⁴¹: I have replied to Monsignor Barnabò⁴². I am accepting the mission which has been offered to us. How could one refuse what comes to us through legitimate channels from the Roman pontiff, represented by Propaganda for the spread of the faith in the world? I will even do more! I will even tell him who could be chosen to be the leader of this mission and it is with full confidence that I do so⁴³. Let us recommend this matter to God, it is important in the spiritual order.

³⁹ Rey (II, p. 331) writes on this subject: "This Memorandum was presented by Bishop Deveraux, Vicar apostolic of the eastern district of the Cape of Good Hope; he gives all the necessary information concerning the country of Natal to provide a sufficient knowledge of it. The prelate concluded by recommending to Propaganda that it "offer this mission to the Jesuits or to a group of missionaries recently founded by the very good Father Libermann".

⁴⁰ Charles Bellon (1814-1861), oblation on August 15, 1836, ordained priest on March 25, 1837, then Master of novices in England.

⁴¹ Rey II, p. 332; Rambert II, p. 322.

⁴² Letter dated March 30, 1850, published in *Ecrits oblats* 5, pp. 37-40.

⁴³ Fr. Bellon's state of health would not permit him to accept the position of bishop; it was to be Fr. Allard, then Novice Master in Canada, who would be given the assignment.

April 5⁴⁴: It must be recognized that the faith we receive in Baptism is a gift from God which contains a force that is inexplicable naturally. How many times have I had occasion to observe that! I would go so far as to say that faith is never lost, but that it sometimes remains as though smothered in the abyss of corruption which sinful man digs in the depths of his heart. The habitual suppression of it can hinder it from having its effect and can, by so doing, neutralize it until death. In that supreme moment, pride, hatred of God inspired by the rebellious state in which one has lived, even more than the other passions, can blind man to the point of making him persevere in his practical impiety; but very often it is not like that and it can be surprising to find men whom one considered to be without faith, as they were without morals, men who during their lives gave no sign of religion, even some whom I have known and who have professed the most irreligious principles, and who, on the approach of death will admit that, in the bottom of their hearts, they have always preserved the principles of faith which they received in their tenderest childhood on their mother's knee.

From among the many examples that I could mention, I take that of the physician Pélassance who had preached atheism from the platforms and who, in his last illness, before receiving the Sacraments, wanted to have as many people as possible enter his bedchamber to hear him proclaim aloud that, while he professed such abominable doctrines he was never able to extinguish the faith in his soul, and that he had made so much noise only to steel himself against the truth and smother it within himself. To this example I add that to which I have just been witness.

Mr. X, a famous lawyer, who held the most exalted positions in our municipal magistracy, fell ill one week ago. This man who was much respected although he had been a republican, was reputed to have no religion any more than, unfortunately, he had no morals. Having been informed of the danger in which he was, on two occasions I asked the parish priest of Saint Laurent, who had some contacts with him in the past, to try to have him make a good preparation for death, which it was feared was close at hand. The good priest was unable to gain entrance to the sick man and passed on the task to the parish priest of Saint Joseph. The latter was no more successful than his confrere.

Meanwhile the illness became more serious and yesterday evening spread and a good layman gave me to understand that the danger of death was imminent and that I was the only person who could get through the

⁴⁴ Rambert II, pp. 323-326; Rey II, pp. 332-334; Manuscript Yenveux, V, pp. 39-40.

barrier which prevented the priest from approaching the sick man. My duty would not allow me to hesitate and I made my way to the house of Mr. X, firmly intending to break down the door. I was very determined as I entered and without taking a seat in the lounge I asked to see the patient. I expected to encounter difficulties from those who surrounded him but, to my great astonishment, I did not need to insist. The sick man, having been informed, sent a message that he would see me willingly. I entered the bedroom and approached his bed. To my great surprise and emotion the dear sick man stretched out his arms towards me and, thanking me for coming to visit him, he seized my hand to kiss it. I embraced him with such warmth in my heart that it brought tears to my eyes. I sat down and he said to me: "I am very ill; it has taken all my reserve of energy to bear the treatment I have received."

I took advantage of this opening to guide him towards thoughts of the supernatural. Far from rejecting them, he entered admirably into the spirit of what I was saying and I could have wept for joy since I was expecting to have to do battle against his repugnance and prejudice. "In my heart, I have always held on to the principles my mother taught me; that can never be wiped out." He recalled that, in his youth, he had served Mass for Fr. Bonnefoy⁴⁵, parish priest of Saint Théodore.

That is the proof of what I have been saying. Who would have thought that the faith could have been preserved so intact in the midst of the disorders and the dissipation of such an agitated life? I took advantage of his being so well disposed to go somewhat further and I told him that he should make his sufferings meritorious and be reconciled with God. One might expect him to reject that suggestion or merely postpone putting it into action, as many another would, until he would feel better. But no! His reply was: "I have committed many sins. My response was to encourage him and without further discussion I asked him whom he would trust most? "It would be the good Gay"⁴⁶, he said, "he is my friend". Very well then! I told him I would let him know and that he would come to see him.

That was the result of my pastoral visit which filled my soul with joy and consolation. I left so as not to tire the sick man too much. I embraced him once again and I praised God in his infinite mercy. I then went to the room of his brother who will not recover from the illness which is gnawing at him and, having told him what had happened, I also gave him some salutary thoughts to ponder. He did not reject them out of hand and I feel confident that they will bear fruit. I wanted to go at once and find Fr. Gay, but it was considered that it would be better to wait until the following

⁴⁵ François Bonnefoy (1764-1829).

⁴⁶ Honoré Gay (1794-1855), rector of Saint Laurent.

morning. I agreed although reluctantly and on my way home I called to tell him to attend to the matter early next morning.

April 16⁴⁷: Agreement signed with Bishop Timon⁴⁸ of Buffalo. The Bishop of Buffalo had asked me for three of our missionaries to serve in his diocese and I willingly agreed because of the good which our Congregation will be able to do in that country. Bishop Timon has expressed his intentions in writing and a copy of that manuscript is in our archives; here is the text:

Marseilles, January 7, 1850.

I asked the Bishop of Marseilles to send some priests of his Congregation, the Oblates of Mary Immaculate, to my diocese. I offered him the following conditions and he has charitably accepted them.

In a rented house I have opened a college for day pupils only. These gentlemen will accept the establishment and will take charge of it entirely and absolutely. I shall leave them every right to change it to a boarding school or a boarding and day school combined. The profits will be entirely theirs. Whatever improvements they do, whatever land they shall acquire or the houses they shall build with these profits will be entirely their property. If they should need them I shall give them ad tempus two seminarians to teach the primary classes in English.

I shall try to procure for them some land for a French church as soon as that is possible and, if I can, I shall build a wooden church for them like the church of Saint Mary of the Lake, which I had built for the Irish. I shall give them full possession insofar as that is possible for a church of God which may never be sold. In fact I shall give the rights of a parish to this church; subsequently it will be a parish with limits which are either local or moral, that is according to language. In general, it is my heartfelt intention that they should have absolute rights to live according to their rules and their customs. Their church will follow the same rules as regards exterior worship and the same hymns as the other parochial churches. The bishop will be kind enough to send three priests of whom one speaks English well, or rather it is his native language.

Jean, Bishop of Buffalo

⁴⁷ Manuscript Yenveux II, p. 26.

⁴⁸ Jean Timon, Bishop of Buffalo from 1847 to 1867.

April 16⁴⁹: *Ecce Agnus Dei* I said as I raised the sacred host, *ecce qui tollit peccata mundi*. Behold the Lamb of God, behold him who has taken upon himself the iniquities of men so that he might make atonement for them, he who has taken away the sins of the world. I do not show him to your eyes merely so that by piercing with your faith the veil which hides him from your gaze, you may pay him the homage of the deepest adoration which is due to his sovereign majesty; but so that you may be docile to his invitation and come forward to receive him; because, my dearly beloved, it was not enough for the incomprehensible love of the divine Saviour to come down from heaven into the womb of the Virgin Mary, to be born in a stable, to spend thirty years of his life in the obscurity of Joseph's workshop, to proclaim the truth and to teach his sublime doctrine, for three years, in the midst of contradictions and the persecution of men, finally to deliver himself to the hatred and the rage of the wicked to the point of shedding his blood to the last drop on Calvary. No! Having loved his own he loved them to the end and he loved them especially at the end, that is to say, on the eve of his death, having taken bread, he blessed it, and in that strong voice, in that word which created the world from nothing, he changed the substance of the bread into the substance of his own body and the substance of the wine into his blood so as to give it as nourishment to his disciples. A powerful word which shall re-echo until the end of the ages, because he gave to his apostles and to their successors the power to do what he had done, until the end of the world, for the good of his followers. "*Hoc est enim corpus meum ... Haec quotiescumque feceritis, in mei memoriam facietis*".

Come then, my beloved, the Lord is inviting you: "Whosoever eats of this bread shall have eternal life. He who eats my flesh and drinks my blood remains in me and I in him. Whosoever eats this bread shall live eternally. Whosoever eats me shall live eternally". (Jn. VI, 52-55, 57-59).

But how are we to traverse the immense distance which separates us from the Son of God? It is he himself who teaches us how to do so, for he has given us a clearly stated commandment which includes a threat: "If you do not eat my flesh and drink my blood you shall not have life in you." O Lord, how can we dare to obey you? Is it not we who have offended you so much? We are not worthy that you should enter our

⁴⁹ Printed, Yenveux I, pp. 245-247. This sermon was probably given on Sunday 14th, at the end of the Easter retreat for men and in the chapel of the Mission de France of which the Jesuits were in charge. See Rey II, p. 335 and *Ordo* for the bishop's use. Yenveux says that the text was in the Diary.

dwelling; say but a word and our souls shall be healed. Dearly beloved, do not be afraid; these words have been spoken when you have repented of your sins, you have confessed them in the tribunal of penance and you have heard Jesus Christ say through the lips of his minister: "I absolve you, go in peace and sin no more". Today you are reconciled with God and there is no further obstacle to prevent you approaching him, from obeying him and receiving him as the nourishment of your souls. Come therefore, once again, come.

Lord, encouraged by your word, by this sweet invitation which fills our hearts with the most lively feelings of thankfulness, permit us before we receive you to renew at your feet the expression of our repentance for all the sins we have had the misfortune to commit (there were some present at this communion who had been converted the previous day), and our resolve never more to offend you. O God, we believe all the truths you have taught your Church; we hope in all your promises; we love you with all our heart and we wish to love you even more because you are so worthy of our love. Our hearts have been touched and long for you; Come then, Lord Jesus, do not delay! *Veni, noli tardare.*"

May

May 21⁵⁰: If only I had time to breathe! Right up to the moment of my departure, set for the 27th⁵¹, I am busy every day and with many things to do each day. I do not have a single day free to go and say Mass at Notre Dame de la Garde before my departure: visit the Sacred Heart, confirmation for adults in my chapel, general confirmation in the cathedral, in Saint Joseph and Saint Victor, Confirmation in the Cholera⁵² and in the prison, general ordinations, Mass for the Association of the Blessed Sacrament, etc. That is my preparation for my great journey. I scarcely have time to pack my suitcase.

⁵⁰ Rey II, p. 339.

⁵¹ Journey to England; see *Ecrits oblats* 3, pp. 57-58, 199-208.

⁵² Orphanage for children orphaned by cholera.

May 1851

May 9¹: When I reached the Town Hall, there were all the servants of the mayor's office gathered at the door in full uniform: the municipal guards formed a guard of honour lined up to left and right. The town hall ushers marched in line before me; on the first platform were the employees of the mayor's office. At the top of the steps I was received by the mayor² accompanied by one of his lieutenants, both wearing their municipal sashes. We went to the private office of the mayor where an armchair had been prepared for me and chairs for the Vicars general and the secretary general. After a pause of a couple of minutes, the mayor suggested that I go with him to the council hall where the councillors were gathered. Everyone stood up on my entry and, after the greetings, I took my place with those who accompanied me on the armchairs arranged in front of the mayor's desk. The gentlemen members of the council formed a circle round about and, when everybody was seated, I took the floor and read my speech slowly³.

Having finished my speech, I read a translation of the brief which I then presented to the mayor, together with a copy of the Latin brief, both these documents having been legally authenticated. The mayor then spoke and said what was most fitting for the occasion in a speech which was very well written. I thanked him briefly for the all the too kind words he had said about me and I concluded the meeting by greeting the entire assembly, who accompanied me, led by the mayor and his assistants, to the steps where the town hall ushers were waiting in full uniform to lead me to my carriage, passing, as I had on entering, in the midst of the double line of municipal guards.

¹ Rambert II, p. 342-344. Rey (II, 379-382) quotes this almost word for word in the third person and gives as his source the minutes of the municipal council. On the occasion of his journey to Rome with Fr. Tempier in January-March 1851, for the approval of the changes made to the Rules by the 1850 Chapter, Pius IX conferred on Bishop de Mazenod and on his successors the privilege of the pallium. On May 9, the city council met in solemn session to receive the brief and to place it in the city archives.

² Mr. Bonaventure de Chanterac, mayor of Marseilles from 1849 to 1854.

³ Rambert gives some extracts from the speech; Rey copied the complete text, II, pp. 379-381.

August

August 1⁴: Today I enter my seventieth year. So many graces and such graces since my birth on August 1, 1782.

I accompanied the Bishop of Samaria⁵ to visit several of our communities so that he could bless them before his departure in the near future for the apostolic Vicariate of Natal.

August 2: Anniversary of my Baptism. Yesterday I invited all my Oblates to assist at my Mass and receive Communion for my intentions. Today I went, as is my custom, to celebrate the holy mysteries in the inner chapel of the Capuchin Sisters. I brought the Bishop of Samaria along and he said Mass after me and the Oblates came to gain the indulgence⁶ and received Communion at my Mass in the church together with the other members of the faithful.

August 3: Mass for the Association of the adoration of the Blessed Sacrament; a very impressive gathering and the exposition was magnificent. I gave Communion to more than 700 people.

August 4⁷: Meeting of the parish priests of the city to hear the reading of the letter drawn up by the committee whom they had appointed in their meeting the other day⁸. That letter expresses very beautiful sentiments. I could hardly contain my emotion on listening to it being read. I gave witness of my satisfaction by embracing them. I shall have it sent to the Pope when it has been properly written and signed by those parish clergy who were absent.

August 6⁹: Installation of the Minim Sisters in their new monas-

⁴ Diary, August 1-3: Rey II, pp. 396-397; On page 388 Fr. Rey writes that Bishop de Mazenod stopped keeping his Diary on the occasion of his visit to England in the summer of 1850 and that he began again on August 1, 1851.

⁵ Bishop Jean François Allard, OMI, (1806-1889), ordained priest on June 5, 1830, oblation on November 1, 1838, ordained Bishop of Samaria and Vicar apostolic of Natal on July 13, 1851.

⁶ The Portiuncula indulgence.

⁷ Ray II, pp. 388-389.

⁸ Letter to the Pope thanking him for having conferred the pallium on the bishop of Marseilles.

⁹ Diary of August 6, 10 and 12: Rey II, p. 397.

tery. They arrived in procession carrying their holy relics, accompanied by numerous clergy and an immense crowd of people.

August 10: Letter from Fr. Ricard¹⁰ dated April 27. What suffering in that country! The Jesuits have been obliged to abandon their mission in Têtes Plates because of the threat of the savages who are enforcing the perfidious insinuation of the enemies of the Catholic religion. On the other hand, the majority of the priests brought there by the archbishop¹¹ are leaving their posts which they find it too difficult to maintain and these good bishops¹² do not understand that this type of ministry is too difficult for any others than religious who are inspired by zeal alone.

August 12: Mass in the convent of the Poor Clares. That is fundamental for the consolation of this good community and for my own edification.

Distribution of prizes in the minor seminary. This year I made them a present of a speech.

Letter from the Bishop of Dijon¹³. He tells me he has written to the bishop of X as we had agreed while in Rome. I think this bishop is far from following the advice which the Pope had approved that we should give him.

August 15¹⁴: Today, August 15, I signed the agreement with the Bishop of Fréjus¹⁵ in triplicate outlining the conditions for our taking charge of his major seminary, for which he is making the Congregation responsible in perpetuity.

August 20¹⁶: Letter from his Holiness the Pope commissioning me to transmit his reply to the mayor of Marseilles and to the city council¹⁷.

August 24: Ordination in my chapel. In the evening, present with

¹⁰ Pascal Ricard (1805-1862), oblation on November 1, 1828, ordained priest in 1831, Superior of the Oblates in Oregon.

¹¹ Archbishop Norbert Blanchet of Oregon.

¹² Bishop Norbert Blanchet and his brother Magloire, bishop of Nesqually.

¹³ Bishop François Victor Rivet, bishop of Dijon from 1838-1884.

¹⁴ Rambert II, p. 353 and Rey II, p. 393.

¹⁵ Bishop Casimir A. J. Wicart, bishop of Fréjus from 1845 to 1855.

¹⁶ Diary of August 20 and 24: Rey II, p. 397.

¹⁷ They had written to the Pope thanking him for the pallium conferred on the bishop of Marseilles.

the Jesuits for the feast of the most holy Heart of Mary. Meeting of some gentlemen for their consecration to the Blessed Virgin.

August 26¹⁸: [Installation of Fr. Vincens in the Calvaire¹⁹.] He will direct the young priests in the studies I have prescribed for them to prepare them for the different ministries of their vocation, especially preaching.

September

September 10²⁰: Bishop Odin²¹ is passing through. He is the bishop of Galveston, in Texas. I received him as well as possible. Yesterday I received Bishop Grant²², the new bishop of Southwark, that is to say the part of London on the right bank of the Thames which has the beautiful church of Saint George. I had met him at the home of Cardinal Acton²³ when I blessed the marriage of my niece de Damas and I had seen him recently in Rome, where he is Superior of the English college.

September 11²⁴: Received a letter from the Bishop of Orleans²⁵. I thought it quite mild after the attack which Fr. Combalot²⁶ had launched against him. This circular will be seen rather as a defeat than as an act of generosity. It would have been better to remain silent about the unworthy attack by the capricious Combalot or to have responded otherwise; at least that is my opinion.

September 12²⁷: Mass in the second monastery of the Visitation where I also did the visitation.

¹⁸ Rey II, p. 395.

¹⁹ Fr. P. J. Ambroise Vincens (1803-1863), ordained priest September 18, 1830, oblation on August 25, 1834.

²⁰ Rey II, p. 398.

²¹ Jean Marie Odin.

²² Thomas Grant.

²³ John Francis Acton, of Neapolitan origin and a relative of the de Damas family. In the summer of 1845, Bishop de Mazenod had gone to Rome to bless the marriage of his niece, Césarie de Boisgelin with the Marquis de Damas.

²⁴ Rey II, p. 393.

²⁵ Bishop F.A. Philibert Dupanloup, bishop of Orleans from 1849 to 1878.

²⁶ Fr. Théodore Combolet (1797-1873), writer and preacher.

²⁷ Diary from the 12th to the end of September: Rey II, pp. 398-399.

September 13: Mass, Confirmation and religious profession in the convent of the Holy Names of Jesus and Mary²⁸. I shall sleep in Aubagne in order to be there on the following day for a great ceremony. I have been invited by the members of the agricultural society of the department who must be judges tomorrow of all that is submitted to their scrutiny in matters of agriculture, etc.

September 14: Mass at nine o'clock in the presence of an immense gathering who have come to Aubagne from all over the department. I had to make a speech in keeping with the circumstances before blessing the medals which will be conferred on those who have been considered worthy of such recompense by the council. The *Gazette du Midi* of the 15th gives the details of this festival and prints the speeches that have been made: the one I made beforehand in the church, that made by the Marquis de Barthélemy²⁹, president of the council and that made by the prefect³⁰. The mayor of Aubagne also spoke briefly in his turn. After this long session I retired to the church with the priests who were with me to fulfill our Sunday obligations. At six o'clock we went to the banquet where everything took place very fittingly in spite of the great number who were at table. We were almost 200 persons. Politeness was carried to the extent of even proposing a toast to my health. After the meal there was a beautiful fireworks display in the public square. The festival finished for us also as we retired to the presbytery to take our rest for the night.

September 15: After the morning Mass which I said myself, we set out for Marseilles where numerous appointments were awaiting me, enough to keep me going until evening. I confirmed a sick person in my chapel.

September 17: The Jesuit Fathers presented one of their members to me. He is to be ordained sub-deacon, deacon and priest within the week. I cannot refuse this type of service.

²⁸ Sisters founded in Marseilles by Marie-Catherine Ruel and approved by Bishop Fortuné de Mazenod on November 29, 1823.

²⁹ Marquis Antoine Sauvaire-Barthélemy (1800-1875).

³⁰ Viscount Elysée de Suleau, prefect of the Bouches-du-Rhone from 1849 to 1853.

September 18: Confirmation of young Hodgkinson. I hope this young man will follow in the footsteps of his elder brother who has remained faithful. These children have learned from their tenderest years to preserve the secret of their Baptism from their fanatically Protestant father. It is their good mother who has kept them sheltered from error and preserved them in piety.

September 20: Ordination in the cathedral.

September 21: Opening of the pastoral retreat in the minor seminary.

1856¹ January

January 4²: Today the body of my very venerable predecessor, Jean Baptiste Gault³ was discovered where it had been buried by my other predecessor, Bishop de Belsunce⁴, in 1724.

I admit that I was singularly moved by the sight of the precious remains of this holy bishop, whom God had glorified at the time of his death with such a large number of miracles. I respectfully kissed his sacred forehead. I shall consider what I must do to venerate these relics in a becoming way. Meanwhile, I have had them placed in my chapel where their presence arouses my devotion and I tend to invoke this holy prelate with all confidence since I am convinced he is among my intercessors in heaven.

January 13⁵: Confirmation in my chapel of two soldiers who are about to leave for the Crimea⁶.

It would be interesting to make a list of the [special] Confirmations that I have the occasion to do in the course of the year (independently of the general Confirmations), either in my chapel, or in the hospitals, or in the homes of the sick to whose bedside I am continually being called. There would be good reason to give glory to God for inspiring me to perform this duty assiduously, to the great benefit of so many souls. I admit that, as far as I am concerned, this truly pastoral ministry fills my soul with a holy joy and is a consolation to me, the real recompense for the accomplishment of this duty. That is especially true when I am called to the bedside of the poor as has happened once again today. Nothing can be so touching as the visible signs traced on the faces of all those who rush to the sick person's dwelling to be present for the bishop's visit.

¹ Bishop de Mazenod does not seem to have kept a Diary in 1852, 1853 and 1855. At least nothing has been found for those years. He began again in 1854, on the occasion of his visit to Rome for the definition of the dogma of the Immaculate Conception (the text published in *Ecrits oblats* 17, pp. 193-266).

² Rambert II, p. 440.

³ J.B. Gault (1595-1643), Oratorian, was bishop of Marseilles in 1642-1643. His Cause for beatification was introduced in Rome on February 4, 1893. His body was discovered while part of the old cathedral was being demolished.

⁴ Bishop Henri de Belsunce (1670-1755), bishop of Marseilles from 1710 to 1755.

⁵ Rey II, p. 579.

⁶ Crimean War from 1854 to 1856.

Sometimes it is necessary to climb to the attic by stairways that are all but impracticable. However, these stairways, which are normally quite dark, are lighted by numerous lamps placed at a short distance from one another on the steps of these ladders which at times must be mounted by hoisting one's self with the help of the rope which serves as a railing. But when once he arrives at the bedside of the sick person, what a feeling overwhelms the pastor who has come to visit his suffering sheep and bestow religious assistance by addressing words of encouragement, or resignation etc. The almsgiving which ordinarily follows the prayer which I say aloud while the sick person is interiorly united with me, is accepted with emotion. It is a day of consolation for the afflicted family and of happiness for the visiting pastor.

January 20:⁷ [Mass at the Orphanage for children of cholera victims.] There I found the usual gathering of quite a number of ladies who patronize the work for whom this was the closing celebration of the retreat which they had followed regularly in spite of the bad weather which had been prevalent throughout the week.

January 21:⁸ Mr. Bayle and Mr Magnan⁹ came to tell me that they were happy to have found a large portion of the cross of St. Andrew, preserved since the remote centuries of the past in the underground church of St. Victor. This precious wood shows all the signs of authenticity that could be desired; the proofs are recorded in the minutes which these gentlemen have drawn up and signed. It was in a house in the countryside in the area of Aubagne that this relic was found. It had been left there with many others by the constitutional parish priest of Saint-Victor who had removed them from the danger of profanation by the revolutionaries of the time who had taken possession of the reliquaries and cared little about the relics. The priest had taken them with him when he withdrew to the countryside near Aubagne, where he died. That is where the cross of St. Andrew lay covered in dust from which Mr. Bayle and Mr. Magnan rescued them. I shall follow up on this discovery.

⁷ Rey II, p. 580.

⁸ Rey II, p. 578.

⁹ Marc Antoine Bayle (1825-1877), theologian and historian; Fr. Magnan was a military chaplain.

January 23¹⁰: [Mass for the Children of Mary.] I go each year to say Mass in the chapel of this Congregation. The Blessed Sacrament is exposed throughout the day in reparation for the sins committed during the carnival. The chapel was filled with these good ladies and all received Communion. Adoration was continued to perfection until evening when Benediction was given.

January 27¹¹: Sexagesima Sunday, another annual Mass in the catechism chapel of perseverance which is presided by Mr. Coulin¹². The Blessed Sacrament was exposed from morning onwards. The Feast of the Holy Name of Jesus was celebrated at the close of the eight-day retreat which preceded it. This retreat is always well patronized and the Feast could not have been more solemn. This time I was overwhelmed with emotion on entering the chapel and seeing Our Lord magnificently exposed and so many pious souls surrounding him in adoration and homage. It was one those delightful moments which God arranges for us to encourage us in our service and to give us a foretaste of Paradise. I was unable to hide this emotion which provided the subject of the little talk which I am in the habit of giving to these fervent associates.

February

February 3¹³: Visit to the military chapel. I was greatly consoled to see this chapel filled with young soldiers from the various corps of the garrison, lining up in silence and good order in the benches assigned to them and waiting in recollection until the Vespers adapted to them would begin. Nothing could have been more beautiful than the singing of all those male voices in unison with ours to give glory to God. Fr. Magnan, their chaplain, gave an instruction on the virtues of St. Maurice whose statue I had been invited to bless. I closed the assembly with a discourse adapted to the circumstances and which was listened to with great attention. Having said their evening prayer, the soldiers returned to the halls where they are taught to read, to write and to calculate. There are many in those assemblies, certainly several hundred. This evening there is some-

¹⁰ Rey II, p. 581.

¹¹ Rey II, p. 581.

¹² F.X. Alphonse Coulin who had been an Oblate novice and scholastic from 1819 to 1822.

¹³ Rey II, p. 581.

thing else: the attraction of a lottery prepared by the gentlemen who help Fr. Magnan in providing care for these soldiers. What a happy thought! So many soldiers are being withdrawn from the dangers of debauchery in a city where so many occasions of doing evil may be encountered at every step.

February 6¹⁴: Oh! How happy I am to have finally realized the idea of which I had been thinking each year on this date. It was not sufficient for dissipated and mundane people to indulge in the follies of the carnival; from time immemorial in Marseilles it has been customary to profane the first day of Lent as well. Previously, people used to go to Arenc, supposedly to bury the carnival; today the crowds assemble on the Prado where every group in the city goes to enjoy the show and display their wealth to the many onlookers. The meeting place has been very badly chosen but it also provides an occasion for protest against the law of penance which has been solemnly proclaimed that morning, and the law of abstinence, because on the occasion of this immense rejoicing and dissipated gathering, the cafes, restaurants and cabarets¹⁵ are full of people who go there to eat and drink all sorts of nourishment as though we were not in the Lenten period.

This great unruliness inspired the desire to make reparation for the scandal by having a general procession to Notre Dame de la Garde. This measure soon presented a number of inconveniences so that it had to be abandoned. Then spiritual exercises were prescribed in all the parishes which would continue until Ash Wednesday. The number of these exercises and perhaps the boredom of the sermons, which it was also difficult to organize, reduced the attendance at these events scattered throughout the parishes. I therefore tried to exercise zeal in another way; I arranged that, on Ash Wednesday, there would be a great assembly of the faithful in two churches: St. Martin and Holy Trinity, where there would be a religious service followed by Benediction of the Blessed Sacrament. These exercises continued for a few years; the churches designated were scarcely filled, while the crowds continued to flock to the Prado. It was heart breaking for me when I had to pass through this crowd on my way to the church where I had invited the people of my diocese to assemble. Obviously the devil was winning and reparation was insufficient for such unbecoming conduct. That is why I decided this year to realize the plan

¹⁴ Rambert II, pp. 444-445; Rey II, pp. 583-584.

¹⁵ The word used in French is "*bouchons*".

of action which I had been contemplating for some time. I ordered that the exposition of the Blessed Sacrament which takes place during the days of the carnival should be continued in all churches throughout Ash Wednesday. In this way reparation is superabundant and all the faithful who so wish throughout the city have the possibility of making their contribution. That is what happened this year. The Blessed Sacrament exposed from morning until evening was being adored constantly everywhere. The faithful came and filled the churches for the evening service. That meant that a large number of people were diverted in this way from participating in the unworthy dissipation of the Prado and followed the exhortation I had given them in this year's Lenten pastoral. For myself, I continued with the solemn adoration and I was present for the procession in the cathedral which was filled with people.

February 10¹⁶: It would be difficult to give an account of the religious display given in the city today on the occasion of the translation of the relics of Blessed Jean-Baptiste Gault. I have never seen such a gathering of people. The street from the bishop's house, the episcopal residence, to the church of St. Martin, passing by the port and then the Canebière and the Cours, the crowd was so compact that there was scarcely place for the procession to pass through. Everywhere, that multitude, which I would estimate to have been at least one hundred and fifty thousand, was respectful and silent. From time to time someone would approach the casket covered in violet damask and containing the remains of the Servant of God, to kiss it or to have their children touch it. How admirable is the faith of these good people!

The feast was favoured with the most beautiful weather in the world. The people, having learned that I was wearing the ring of the Servant of God, came rushing at me to kiss it with the utmost devotion. I had the greatest difficulty in beating a retreat until I reached the door of the sacristy where I bade farewell to this good people.

St. Martha's chapel is never empty. In spite of the fact that I had taken care not to do anything that would inspire a cult of the remains of the Servant of God, the people have nonetheless come in crowds to light candles; the sick betake themselves there in the hope of obtaining a cure. A young girl who was paralysed believes she has been cured. A nun from Saint-Charles who had lost her voice completely two years ago came to my house in complete confidence, knelt before the casket containing the

¹⁶ Rey II, p. 576; Rambert II, p. 441.

bones and prayed for some time. I had her kiss the larynx of the holy man. At that very instant, the Sister stood up, and articulated sounds so that she could be heard, something she had not done for two years. She was completely overwhelmed. I might have thought it sufficient to say that the faculty she received was due to her state of emotion. That was not the case. The Sister went back to her house and, to the great surprise of all her Sisters and the boarders, she spoke to everybody without difficulty. There were cries of joy and tears of emotion when, to everybody's surprise, Sister was able to resume her work with the class which she had to give up when she lost her voice and another Sister had been brought in to replace her.

February 18¹⁷: Confirmation in my chapel as on every Monday. After lunch I went to administer Confirmation in the prison cells where one of our missionaries had prepared two Americans to receive the Sacrament.

February 24¹⁸: What a beautiful gift I have received from Fr. Figuière, dean of the canons of Aix chapter. He has sent me the pectoral cross of my holy predecessor, Jean-Baptiste Gault, which he had received from Archbishop de Bausset¹⁹ of Aix before his death. The Archbishop, as is well known, belonged to the family of Pierre de Bausset, provost of the Marseilles chapter at the time of the blessed death of our holy man. It was he who was present when the holy man breathed his last and who was his trusted friend. No doubt he inherited the pectoral cross as he had inherited the ring which Archbishop de Bausset had given me while he was still alive.

I treasure this precious cross which Fr. Figuière has just given me in the same box in which it was kept at the time on the holy man who owned it, it is more than a treasure; I shall keep it like a true relic; I shall wear it on certain more solemn occasions to warm my heart by its touch since it touched so close to the heart of my Blessed predecessor. What fervent aspirations to God must have been inspired in the holy man as he looked at it! We read in his biography that he took advantage of even the least occasions to inflame his heart with divine love; a word in the divine office was enough to have him go into ecstasy.

¹⁷ Rey II, p. 580.

¹⁸ Rambert II, pp. 442-443.

¹⁹ Ferdinand de Bausset-Roquefort (1757-1829) was Archbishop of Aix from 1817 to 1829.

March

March 1²⁰: On coming out from Mass celebrated in Saint-Theodore for the opening of the octave in reparation for the sacrilege²¹, Confirmation for two sick persons on their death beds.

March 6²²: I have just spent a few days on retreat at Montolivet²³. It is really restful to live in such a holy house in the midst of a fervent community with whom I was pleased to follow the exercises. I wanted to take these few days of recollection to prepare myself for the celebration of our feast of the resurrection of St. Lazarus and the ordination which I shall do on the following day in the minor seminary.

March 8²⁴: Ordination of three priests and one sub-deacon in the minor seminary. Confirmation of an orphan from the cholera epidemic between the ordination and lunch time; and then, after lunch, visit to the Saint-Nicolas fort where a Polish priest had prepared six soldiers from his country, prisoners of war or deserters from the Crimean war, to receive the Sacrament of Confirmation which I was happy to confer on them in the company of some Tartars, their companions in misfortune, some of whom were schismatics and others pagans, and quite a number of French soldier prisoners, to whom I addressed a few words since I was unable to make myself understood to these poor foreigners. I pointed out to them that these men were truly their brothers belonging to the same faith in the great Catholic church spread throughout the whole world.

March 9²⁵: In keeping with the custom which I have established I went to say Mass in the chapel of the blue Penitents who were celebrating their patron's feast day today. It is a way of rewarding these brothers

²⁰ Rey II, p. 580.

²¹ Sacrilegious theft committed in the church of Saint Theodore on March 10, 1829. See Rey I, p. 465.

²² Rey II, pp. 581-582.

²³ Between 1852 and 1854, Fr. Tempier had the Oblate scholasticate and General House built in Montolivet (an area of Marseilles). The scholastics began the school year there in autumn 1854 and therefore they left the diocesan seminary.

²⁴ Rey II, p. 580.

²⁵ Rey II, p. 582.

who prepare for this feast by making a spiritual retreat which is always very beneficial. Each year brings another conversion. I am always careful to address words of encouragement to these good people before the Mass.

Closure of the holy exercises of expiation in the church of Saint Theodore. It is the twenty-seventh anniversary and the number of people present for this holy octave remains constant. As is customary, I carried the Blessed Sacrament in procession, sang the *Te Deum* and gave Benediction.

The following day, a meeting in my house of the directors of the Living Rosary. I informed them of the progress of the very important work of the Holy Family²⁶ for the promotion of ecclesiastical vocations. At the present time the minor seminary has only two students who wear the soutane.

[**March 10**]²⁷: It seems that there is no getting away from the habit of coming to receive the Sacrament of Confirmation on Monday. This morning I counted twenty-one candidates for Confirmation.

March 16²⁸: This morning, before seven o'clock, while I was still celebrating Holy Mass in my chapel, a telegraphic dispatch was delivered from the Minister for Cult, announcing the birth of a son to the Emperor²⁹. He was born at three o'clock and at five o'clock the news had spread throughout France. I considered it my duty to congratulate the emperor by sending the following letter:

"Sire, permit me, a bishop whose devotedness is known to your majesty, to add his voice to that of all the others who will be presenting their congratulations to the Emperor and Empress³⁰ on the birth of the imperial prince³¹. On receiving this wonderful news I share with all my heart the rejoicing of your imperial majesties. My first thought was to praise God. I had often prayed for this event as a manifestation of his

²⁶ The work of the Holy Family was indeed the minor seminary which was under the direction of Canon Bruchon. The other institution which bore the name of minor seminary had become a Catholic college.

²⁷ Rey II, p. 580. Rey writes March 9, which was Sunday.

²⁸ Rey II, p. 589.

²⁹ Emperor Napoleon III (1808-1873).

³⁰ Empress Eugénie-Marie de Montijo De Guzman (1826-1920).

³¹ Eugène-Louis-Jean-Joseph (1856-1879).

plans and a confirmation of his having chosen you sire, to guarantee the future.

Tomorrow morning, I shall go to Notre Dame de la Garde to celebrate Holy Mass in thanksgiving for this reward for your Christian faith, the main reason for heaven's favours and the necessary condition for the glory of your reign.

I shall then make bold to have sent to your majesty from the shrine of the most holy Virgin, a pious object for the imperial prince which will have been solemnly blessed at the feet of her image.

My clergy, who join me in presenting their congratulations, will not fail to give thanks when, in a few days time, they shall wholeheartedly take part in the public solemn celebrations with me.

I remain, with the deepest respect, etc."

March 17³²: Mass at Notre Dame de la Garde, after having, as usual, administered Confirmation in my chapel.

March 21³³: I have always wanted the Blessed Sacrament to be surrounded by the faithful in adoration throughout the whole night of Holy Thursday to Good Friday. That practice takes place in a very edifying way in a number of churches, but I have noticed that, under various pretexts, and among others that of the fatigue of Holy Week, my views on this matter are not observed in all the parishes. Notably, I learned that this year it had been decided not to follow my wishes in the matter in the cathedral church. I at once made it known to the parish priest, who had been misled in the matter, that I planned to go myself for the night time adoration in his church. The assistant priests, who had been easily resigned to spending the night in bed, had to change their plans when they heard what I was resolved to do. It was not possible to pass the information on to more than a handful of people, since no arrangements had been made for the faithful to succeed one another in adoration. What does it matter? At ten o'clock I went to the church and I found about forty people gathered there in the chapel where the Blessed Sacrament was exposed. Oh, what a beautiful night we spent so close to this good Master, to this adorable Saviour! At midnight I sent the parish priest away because he had to preach the Passion at five thirty in the morning, and the assistant

³² Rey II, p. 580.

³³ Rey II, pp. 584-585. Rambert (II, pp. 446-447), copied the same text which, because of a printer's error, bears the date "March 11, 1886».

priests also because I did not need them, and I remained there, the only priest in the midst of that little family of fervent faithful. From time to time I said some edifying words to them and several times I read from the beautiful meditations of Grenade³⁴. We sang hymns at intervals and we once again made the Way of the Cross, as I said to them, under the gaze of the Saviour who had been the first to follow this painful path. The thought contributed in no small way to our making it with devotion and love. Several times I invited those present to leave, since they had not planned to spend the whole night with the Lord, but they did not wish to do so. I left at five o'clock in the morning, at the time when the church was being opened, feeling very much edified and consoled.

March 23³⁵: The holy day of Easter! What a day for anyone who has even a minimum of religion! The heart expands on coming out of the sorrowful mystery on which we have been meditating during the last days of Holy Week and which had an attraction all of their own. Our joy cannot be contained as we celebrate the feast of Easter, especially when it is done with the pomp and ceremony which, thank God, we are accustomed to do! The church was too small to hold the crowd of the faithful; order was perfect. As usual, I gave the pontifical blessing at the end of the High Mass.

At three o'clock we had the *Te Deum* which had been ordered on the occasion of the birth of the prince imperial. I considered it suitable that I should read the pastoral letter from the throne on that occasion³⁶. Bishop Lacarrière³⁷, formerly of Guadeloupe, was pleased to be present. I placed him honourably in the sanctuary, opposite my throne; all the civil authorities had been invited and were present. After the *Te Deum* a hymn was sung and I gave Benediction of the Blessed Sacrament.

On the departure of the authorities and the congregation, the church was once again filled and we began the singing of solemn Vespers at which I presided; there was a sermon and once again I gave Benediction of the Blessed Sacrament. Another triumph! These days are indeed beautiful, they are a foretaste of Paradise. We should do nothing else during our lives, but then this world would no longer be a place of exile.

³⁴ Louis de Grenade (1504-1588), OP, one of the most prolific writers of the Spanish mystical and ascetical school.

³⁵ Rey II, p. 585.

³⁶ Pastoral letter dated March 18.

³⁷ Pierre Marie Gervais Lacarrière, bishop of Guadeloupe from 1851 to 1853.

[**End of March**]³⁸: [The Emperor's letter]

"Your Excellency, the empress and I have been pleased to receive the medal which you have had engraved and which you have blessed in the shrine of Our Lady of the Garde on the occasion of the birth of our son. This special and solemn consecration which places the imperial prince's cradle under divine protection, the prayers invoking heaven's blessings upon him in the future are for us a most precious witness to your special goodwill. We are deeply moved and we express to you our most sincere gratitude. With that, my dear bishop, I pray that God may bless and protect you."

May

May 30³⁹: Our great day of the Feast of the Sacred Heart this year was spoiled by pouring rain which threatened on the day before and gave little hope of ending.

The pontifical office took place in spite of that, but since it continued to rain heavily after lunch, it was uncertain if the procession could be held. Without doubt there was a great number of good souls who were praying that the victory march which we wished to give to our divine Saviour would not be nullified by these adverse circumstances. As pastor, it was my duty, for my part, not to forget to beg the divine Master to use all his power in these conditions. At the *memento* of the Mass I was inspired to pray trustingly and to promise to offer the Holy Sacrifice on the following day in thanksgiving for this favour which I hoped to receive from his mercy. It was this trust which sustained me and which caused me to decide, while everybody still remained in a state of uncertainty, that the procession would take place if the rain stopped. In fact it ceased raining at about three o'clock. The weather was still threatening and there were clouds all around the horizon. No matter! Counting on God's protection, I persisted. The procession took place and the clouds remained suspended above our heads, respecting the honour we were

³⁸ Rey II, p. 590. On March 17 the bishop went to Notre Dame de la Garde and there he blessed a gold medal with an engraving of the statue of Our Lady on one side and the church on the other. Bishop Menjaud, the court chaplain, delivered the medal to the emperor. The latter replied on March 25. Bishop de Mazenod copied this letter into his Diary.

³⁹ Rambert II, pp. 448-449.

paying to the Master who commands the elements. I continued thanking the Lord throughout the procession and invoking his all powerful might to the glory of his holy name, the edification and the protection of the numerous faithful who came together to honour him. It would be impossible to describe the beauty of that gathering which filled the whole length of the Cours. The procession was concluded there after I had pronounced the act of atonement in a very loud voice and the blessing which I gave to more than one hundred thousand souls gathered in this vast Cours and in the surrounding streets. How can we not acknowledge the power of Our Lord Jesus Christ on this occasion? The rain stopped only to give time for the triumphal procession to take place. Not a drop fell during the whole period which lasted not less than four hours. When the Lord had returned to his temple and when everybody had gone home, the rain began to fall again with even greater intensity and it was such that the procession would have had to be abandoned if it had begun half an hour earlier.

June

[**Beginning of June**]⁴⁰: [Journey to Aix]. I went to the (church of) Mission to be present for the exercises for the octave of the Sacred Heart. A telegraphic message was delivered to me announcing that the emperor was going to spend the night in Marseilles. I shall have to get back into my carriage instead of sleeping here. The prefect had written to me and the Vicars General had sent me the news. I left at eleven o'clock and arrived in Marseilles after three in the morning. Everybody in the bishop's house was in bed. There had been a change of plans: the emperor was not coming, he was spending the night in Arles and leaving in the morning for Paris.

In the morning I went to the prefecture. There I found Mr. Feuillet de Conches, master of ceremonies to the emperor, commissioned to receive the legate⁴¹, and to my great astonishment I heard that His Eminence was going to stay with me together with the three prelates who accompanied

⁴⁰ Rey II, p. 592. The date is uncertain. Bishop de Mazenod says that he went to Aix to be present for the octave of the feast of the Sacred Heart, which was on June 6.

⁴¹ Cardinal Costantino Patrizi, (1798-1876), appointed legate *a latere* to baptise the imperial prince on June 14.

him. I heard at the same time that the Apostolic Nuncio in Paris⁴² had arrived for the same reception. I called on the Nuncio who was preparing to come to my place too and I then hurried to the bishop's house to give the necessary orders. The problem now was to set up a whole residence. There were now thirty people at work, because everything needed to be done and we had scarcely twenty-four hours for a job that would require two weeks. If the legate had arrived on the day foreseen, it would not have been possible to receive him, but happily I received at that very moment a message from the French ambassador in Rome, saying that the legate would not leave Rome until June 5. In that case he could not arrive until Friday, the 6th, and I was hoping it would be even later to give us more time to prepare.

In the meantime all is ready to give him a solemn reception. From Paris I have received the protocol to be followed. All is arranged for the outdoors. For the ceremony in the church, it was the Nuncio who had received instructions from Rome and he delivered them to me. They are textually in keeping with what is prescribed in the Pontifical. I am willing to abide by them but since I want it to be known that it is the person of the Sovereign Pontiff, head of the Church, that I wish to honour, at the door of the church I shall say a few words to the legate *a latere* whom I consider to be the person of the Pope himself.

June 8⁴³: I have had the consolation of ordaining seven priests, Oblates of Mary⁴⁴. Alas I only ordained three priests for my diocese.

June 14⁴⁵: [Baptism ceremony of the imperial prince.] I have only one remark to make. The beauty of the occasion was spoiled by the placing of the bishops. Instead of having us in the sanctuary around the Cardinal legate, as we should have been, we were placed on a raised platform

⁴² Archbishop Sacconi was then Nuncio in Paris.

⁴³ Rey II, p. 595.

⁴⁴ The deacons Augustin Vassal (1831-1895), Paul Marie Duclos (1831-1881), Théodore Martens (born in 1825, left in 1827), Jean Pouzin (1831-1885), Jules Bouquillon (1824-1857), Charles Mestre (1833-1870), and Célestin Frain (born 1831, left 1865).

⁴⁵ Rey II, p. 596. All the bishops of France were invited to the Baptism of the imperial prince. Bishop de Mazenod made the journey to Paris and was absent from Marseilles from June 9 to July 17. He went to visit the Oblates in Nancy and Notre Dame de Sion from the July 9 to July 12 and the Oblates who had been established in Cléry since 1854 from July 12 to 16.

in the rear of the church and in that way we were part of an ensemble created by Mr. Violet-le-Duc⁴⁶. The privilege of being in the sanctuary was reserved to the Cardinals.

I have remarked that the master of ceremonies made a mistake about which it is impossible for me not to protest as the doyen of the bishops who were present. He saw fit to place the Bishop of Amiens among the archbishops although as yet he has only been named as Archbishop of Auch⁴⁷. When this prelate took his place before me, after the youngest of the archbishops, he said modestly to me that he had been told to sit there, excusing himself in this way for being out of order. I replied to him that he would be well placed anywhere but that this place was reserved for *elected* archbishops, that is for those who are already installed and not those who have been merely named, the latter being considered as still being bishops of the sees from which they had not as yet been discharged. That is my position, and I tried to be as amiable as possible to my neighbour on the right. While we were waiting for the ceremony, the bishop of Ajaccio⁴⁸, who was immediately after me in the order of precedence, was most demanding with regard to our colleague who had been placed before him. He took his place without taking any account of the ticket which had assigned him to a different one. Since Bishop de Salinis, in his apologies to me, said that the pretence was that this was the custom, a number of bishops with whom I spoke thought that I should make a formal protest so that in future a pretended custom should not be based on the precedent created on this occasion. That is what I propose to do in writing.

June [21]⁴⁹: [Pilgrimage to Our Lady of Chartres.] The bishop⁵⁰ who had invited us to make this journey, was waiting for us. His Vicar General was at the station with a carriage to take us to the bishop's house. After the initial greetings we made a first very devout visit to the most holy Virgin and arranged to return after lunch to admire the beautiful proportions of this magnificent building. At the first glimpse of it we were all completely thrilled.

On entering the bishop's residence we found the chapter and the

⁴⁶ Eugene Violet-le-Duc (1814-1879), architect and writer.

⁴⁷ L. Antoine de Salinis, Archbishop of Auch from 1856 to 1861.

⁴⁸ Toussaint Casinelli d'Istria, bishop of Ajaccio from 1833 to 1869.

⁴⁹ Rey II, p. 598.

⁵⁰ Louis Eugène Regnault, Bishop of Chartres from 1853 to 1889.

venerable aged bishop⁵¹ assembled. This holy prelate is completely blind. When I told him my name he was very friendly towards me. His memory took him back to the distant past, the time of my ordination at which he was present, forty-five years ago.

After lunch we spent the rest of the day visiting the church and admiring it in every detail.

June 24⁵²: [Pilgrimage to Saint-Denis.] I had not seen this beautiful church since it was restored. It is magnificent and also graceful. I spent more time there than I had planned and consequently I was not able to go on to Saint-Ouen where I had intended to visit my fellow student of former times, Fr. Benzelin, previously parish priest of Assumption. I had to return to Paris.

On returning to the house I found a letter from the Minister of State informing me that, by a decree of this day, the emperor had raised me to the dignity of senator. I am all the more beholden to him since I have done nothing to attract his attention. I had even planned to leave without requesting a special audience. He has taken account of my position in the Church and in the State rather than any personal qualities which only the over indulgent opinion of my friends would be able to acknowledge.

June 25⁵³: My appointment has already appeared in the *Moniteur*. I have had to thank the emperor for the well-known distinguished privilege he has bestowed upon me. I have done so in the following terms, and requested a special audience, if he can grant it to me before his imminent departure for the spa at Plombières:

“Sire,

I hasten to present to your majesty my respectful homage and most profound gratitude for the great honour bestowed upon me by raising me to the dignity of senator. I would be most pleased to obtain the favour of a special audience in order to give oral expression in the presence of your majesty to what I feel in my heart. I feel however, that such a request may be indiscreet so close to the time of your departure.

In this new office which you have so graciously bestowed upon me, I

⁵¹ C.H. Clausel de Montals had been bishop of Chartres from 1824 to 1853.

⁵² Rey II, p. 599; Rambert II, p. 456.

⁵³ Rey II, pp. 599-600; Rambert II, pp. 456-457.

shall always try, insofar as it is in me, to do honour to your reign, to the welfare of your service and to the work of conservation and affirmation with which the senate is called upon to surround the throne which your wisdom and your courage has so fortunately established.

With sentiments of my most sincere devotedness and profound respect, sire, I remain your very humble and very obedient servant..."

So here I am, it seems to me by God's will, launched on a career which I had never envisioned. At Saint-Cloud I shall not be in any hurry to make my presence felt. On the contrary I hope to remain unnoticed. Indeed, in the ridiculous chatter which flowed on the evening of the dinner with the Nuncio, everybody was suggesting his own appointment; nobody thought of me. Nevertheless, I am the one whom the emperor chose, his choice being determined by such qualities as my age, my seniority in the episcopate of which I am the doyen, perhaps my name and my position as bishop of the most important city in France...

June 26 and 27⁵⁴: I went to see Mr. D'Hautpoul⁵⁵ with the intention of asking him that I be presented as soon as possible. The general anticipated my request by suggesting that I be presented in the ceremony that will take place the following day. That is what happened without any formality. Therefore I arrived in the office of the president of the Senate. Mr. Troplong⁵⁶ had to record my appointment; three senators had been appointed to examine and see if my appointment was constitutional, that is, if I was French, aged thirty years etc. I was not questioned about any of that. These gentlemen made their report and returned to the senate hall, seemingly to have it read. Mr. President appointed the two Cardinals who were present⁵⁷ to come and accompany me and to be, so to speak, my sponsors. The third Cardinal⁵⁸ arrived while this was happening and he joined the others. The keeper of the seal, who marched ahead of us, introduced us. Standing before the president, we listened to the reading of the decree of my appointment as senator and the secretary read the

⁵⁴ Rey II, pp. 600-601; Rembert II, pp. 457-458.

⁵⁵ General Alphonse Henri Hautpoul (1789-1865) who had been military commander in Marseilles in 1842 and governor of Algeria in 1850-1851.

⁵⁶ Raymond Troplong (1795-1869), lawyer and politician, appointed president of the Senate in 1852.

⁵⁷ Cardinals Célestin Dupont, archbishop of Bourges and Thomas Gousset, archbishop of Reims. See the minutes of the senate session for June 27.

⁵⁸ Probably Cardinal François N.M. Morlot, archbishop of Tours, who was present at the session. See J. Leflon, *Mgr de Mazenod* III, pp. 385-386.

text of the oath which I took with raised hand, the Cardinals having told me beforehand that these were the procedures. I was then shown the place I was to occupy. I found my name inscribed on it and in the drawer of the desk a box containing white and blue cards with my name. These were to be used to vote. Many senators came to wish me well, as did some ministers etc.

June 30⁵⁹: [Letter from the chapter in Marseilles.] The letter expresses the filial sentiments which they have towards me. The canons have made me accustomed to this but it never fails to touch my heart and to earn my gratitude.

July

[Beginning of July]⁶⁰: We⁶¹ went to the President's office and, having acknowledged the constitutionality of the appointment, two sponsors were chosen by the president and the new senators entered with them and the keeper of the seal to take their oath.

I did not attend the session of the following day so that I could get started on our affairs with the Minister for Cult. I found everybody at this ministry well disposed. I hope that our affairs⁶² will go ahead.

July 13⁶³: [Journey to Clery]. The church of Clery is a very beautiful gothic building, erected by King Louis XI⁶⁴ who chose it as the place for his burial. The ashes of this prince were profaned by heretics who scattered them to the wind but on the place where they had lain we can still see a beautiful statue of the king kneeling in prayer to the Blessed Virgin whose image is in front of the monument. Pilgrimage to this place which previously was widely known has fallen completely into oblivion.

⁵⁹ Rey II, p. 601.

⁶⁰ Rey II, p. 602.

⁶¹ Bishop de Mazenod had been chosen as one of the commissioners to examine the titles of appointment of four new senators: Generals Salles and McMahon, Vice-Admiral Dubourdieu and Count Octave de Barral.

⁶² There were two "affairs" which were of special concern for Bishop de Mazenod at that time: the building of the future cathedral and the appointment of Jeancard as auxiliary bishop. Canon Jeancard had accompanied Bishop de Mazenod to Paris.

⁶³ Rey II, p. 605.

⁶⁴ Louis XI, king of France from 1461 to 1483.

The Bishop of Orleans⁶⁵ hopes that our Fathers will be able to revive it.

July 18⁶⁶: That was the end of my journey. I arrived in good health and I was not tired. But how can I pretend not to see the work which awaits me. That would be enough to discourage me. I had to get down to it on the very day of my arrival. With God's help, I shall manage to get it done.

July 28⁶⁷: In wanted to make a public statement of my recognition for the Minister for Cult⁶⁸ who has died. No one could have been better disposed towards my diocese than he was. In my opinion it is not sufficient to show friendship for people when they are in power and not to take any account of them when they can no longer be useful. I have therefore arranged for a solemn service to be held for the repose of the soul of Mr. Fortoul. I was present at the service and I performed the absolution. I had invited the members of the science faculty, the inspector of the academy, the provost of the high school and the school of medicine. All took place in a suitable manner. The relatives of the minister, who had also been invited, came to thank me.

August

August 1⁶⁹: Acknowledging God as the author of the benefits of my creation, thanksgiving for my conservation but feeling much confusion over the very imperfect use of time at my disposal to fulfill the designs of God in creating me.

August 2⁷⁰: [Arrival of Marshall Pélistier⁷¹, conqueror in Sébastapol]. I did not miss the occasion to remind him that it was to God he owed his inspirations, his military genius and the striking success of

⁶⁵ Bishop Philibert Dupanloup.

⁶⁶ Rey II, p. 606.

⁶⁷ Rey II, p. 606.

⁶⁸ H. N. Honoré Fortoul, Minister for public instruction and Cult from 1852 to 1856. Born in Digne in 1811, he died on July 7, 1856.

⁶⁹ Rey II, pp. 606-607.

⁷⁰ Rey II, p. 607.

⁷¹ Aimable Pélistier (1794-1864). He took Sebastopol in 1855. He was governor of Algeria in 1865.

his enterprises, in other words, the victory which has won him so much glory. He responded very well to these religious thoughts and he said naively to me: "Doubtless I did not have the purity of Joan of Arc but, like her, I believed in victory."

August 12⁷²: The closing of our General Chapter was held today⁷³. The minutes of the different sessions will provide an exact account of all that took place there. I shall only say that it is impossible to see a more imposing assembly for a religious Congregation. It was made up of twenty-one members of whom three were bishops⁷⁴ and a fourth elect who is about to be consecrated⁷⁵. During the long sessions which were held in the course of those seven days, everything took place with remarkable seriousness and unity. All the members were animated by a single spirit: the discussions were most becoming in substance and charitable in form, and they always led to a unanimous decision which was generally satisfactory. The *cor unum et anima una* of the first disciples of the Gospel could very well apply to this meeting.

It is also very moving to see the joy and the cordiality with which, during the intervals between sessions, all these members scattered in the different parts of the world, were united and gave witness to their fraternal affection for each other. For me it was a motive for the sweetest consolation, all the more so since they made it their business to express to their aging father all that the most affectionate hearts could express of their love and respect in return for what they know very well that I feel for them.

August 17⁷⁶: My conscience tells me that it is my duty to make every effort to establish community life throughout the diocese for parish priests and their assistants. I took advantage of the vacancy in the parish of Saint-Theodore and the retirement of the parish priest of Saint-Charles to continue the implementation of my plan. In order to form these two

⁷² Rambert II, p. 459; Rey II, pp. 609-610.

⁷³ General Chapter held in Montolivet from August 5 to 12.

⁷⁴ Bishop de Mazenod, Bishop Guibert of Viviers and Bishop J.E. Bruno Guigues of Bytown.

⁷⁵ Etienne Semeria, bishop-elect of Olympia and coadjutor of Bishop Bettachini in Jaffna. Bishop Semeria's ordination took place in Montolivet on August 17.

⁷⁶ Rey II, p. 614

communities and that of the parish of Saint Martin, it was necessary to make a general reshuffle. These communities had to be well organized and a choice had to be made to do so.

September

September 8⁷⁷: [In Notre Dame de l'Osier, the few words spoken by the Bishop of Grenoble]⁷⁸ made one regret that he was unable to develop his thought on the matter. What he said was sufficient to make it known that the present church is not large enough for the ever increasing number of the faithful who come there and that it is necessary to consider building a bigger one. The famous Mr. Sauzet⁷⁹ was present for the whole ceremony and he told me that he had never been so deeply impressed by an event. The sub prefect, the president of the court of justice, the imperial procurator, although a Protestant, and the mayor of Vinay were also present. If the weather had been good, no doubt a large number of the curious would have blended with the crowd, but since it was raining, we only had only those inspired by devotion. That was the thought which consoled me in the presence of the disappointment one naturally felt on seeing the rain which continued to fall throughout the day.

September [10]⁸⁰ : [I visited Bishop Bruillard⁸¹]. I was very moved when I saw him, and how he resembled my venerable uncle whom we had the happiness to have living until almost this beautiful age⁸². The good old man was particularly moved by my thoughtfulness and he could not hold back from kissing my hands, which I also did for my part. He did not consider the fraternal accolade to be sufficient. He was inspired

⁷⁷ Rey II, p. 612.

⁷⁸ J.M. Achille Ginoulhiac, Bishop of Grenoble from 1853 to 1870. Bishop de Mazenod had been invited to be present for the celebration of the second centenary of the miracle of the blood-stained tree and the apparition of Mary. He presided at the jubilee celebration at the shrine of Notre Dame de l'Osier on September 8.

⁷⁹ Paul Sauzet, formerly Minister for Cult, then president of the Chamber of deputies from 1839 to 1848.

⁸⁰ Rey II, p. 612.

⁸¹ Bishop de Mazenod would not leave Isère without visiting the former bishop of Grenoble. Philibert de Brouillard (1765-1860) who was bishop of Grenoble from 1826 to 1853.

⁸² Bishop Fortuné de Mazenod died in 1840 at the age of 91.

by heartfelt piety to make this gesture of respect which I shared with all my soul. Bishop de Brouillard is perfectly preserved. Age has not caused him to be stooped. He is as I have always known him. As I was leaving he insisted on kissing my hand once again and I did likewise with even more reason.

October

October 1⁸³: I think that the story shall be told of this memorable synod⁸⁴, which will leave indelible memories in the hearts of all who had the happiness to take part in it. That is what has deterred me from writing an account of it here. I shall be content so say only that it would be impossible to see such a large gathering of priests assembled, if not to deliberate at least to contribute by their freely expressed opinions to the drawing up of the synodal statutes and fulfilling their mandate becomingly, wisely and with moderation. There was not as much as one reprehensible word, I witnessed no evidence of even the slightest thought contrary to the respect and trust due to authority. It was a real family gathering. There was an atmosphere of the purest joy in all the times of recreation, the free periods and meals. Piety was obvious in all the religious exercises, during the office recited in choir, the adoration and especially during the Mass which I celebrated and during which all the clergy received Communion.

October [3]⁸⁵: I have just administered Confirmation to four patients in the hospital. It has now been two days since we finished the synod. Well then! The priests whom I have met are still living in the memory of the moving and enchanting closing session. They never tire of recalling the happiness which they experienced on that occasion. It was, indeed, very wonderful!

October [4]: Mass in the convent of the Capuchin Sisters on the occasion of the Feast of St. Francis of Assisi. This is a tribute which I try to pay each year to this great saint and a witness which I have no difficulty

⁸³ Rambert II, pp 461-462.

⁸⁴ The diocesan synod was held in the chapel of the minor seminary at Montolivet from September 28 to October 1.

⁸⁵ Rey II, p. 618: diary from October 3 to 9. Rey does not specify the dates but these can be ascertained from Bishop de Mazenod's Ordo.

in bearing to this edifying community.

October [7]: Confirmation of a large number of those being detained in Canon Fissiaux's⁸⁶ establishment. I find it to be a fresh source of edification every time I go to fulfill my ministry in this house. Almost all of these poor young people approach the holy table and the Capuchin who prepares them told us that in no college or boarding school has he had the consolations given him by these young detainees.

October [8]: Confirmation in the community of the Sisters of Christian Retreat⁸⁷. I did not miss the occasion, as is my custom, to point out to them in my address that God must be served by love and that, even if there were no hell, we must not offend him. We must not go to God through fear alone. I never miss an occasion to preach to them about the filial love of God and our need to trust in his mercy.

October [9]: Pastoral visit to Saint Barnabé. There I saw the venerable Canon Audric⁸⁸, confined to his bed from which it does not appear that he will rise. My feelings were of tenderness as I looked upon this veteran of the priesthood who has always given an example of all the priestly virtues. Now he has reached the end of a long career filled with merit before God and before the Church in whose service he formed forty priests who were raised in his school and at his own expense. His ninety years have been well spent and will have earned him a great recompense.

October [10]: Anniversary Mass of my father's death⁸⁹. Although the years pass by, the memory of those whom we love is never wiped out. It is especially at the altar, in the presence of Him who reigns in the highest heavens, surrounded by his chosen ones among whom I feel confident that my relatives are numbered, that we can feel the happiness of being united with them.

⁸⁶ Charles J. M. Fissiaux (1806-1867), founder of the Society of St Peter in Chains for the education of young detainees.

⁸⁷ These Sisters, founded by Fr. Sylvester Receveur (1750-1804) were renowned for the strictness of their observance.

⁸⁸ Canon Jean Audric (1766-1866). After the Revolution, he received many children in his presbytery at Saint-Barnabé. They studied there and received a formation in piety before entering the minor or major seminary.

⁸⁹ Charles Antoine de Mazenod died in Marseilles on October 10, 1820.

October 13⁹⁰: Mass at Saint Cannat for the octave of the Holy Rosary. The faithful had been informed and came in crowds to my Mass. The church was full. I distributed Communion for one hour and twenty minutes. I noticed that those who approached the holy table were more numerous than usual.

October 14: Anniversary of my ordination as bishop. I have now been a bishop for one quarter of a century. Alas! How embarrassed I am as I extend to God my acknowledgement and thankfulness for the singular favour of my being raised to the episcopacy! What an amount of good I should have done during so many years! What a degree of virtue I should have attained! How much longer am I to live to repair all the omissions with which I reproach myself and expiate so many imperfections and weaknesses? God alone knows. I have recourse to his mercy and from his goodness I hope for help to accomplish with the least possible imperfection all the duties he has imposed upon me.

The meeting in the church was complete and moving. All the canons and all the parish priests were present as usual to celebrate this great day with me.

October 15: Mass in the church of the Carmelites to celebrate the feast of St. Therese, even though today the feast of St. Cannat is being celebrated in my diocese. I admit that I am making a sacrifice for the benefit of this religious community who would be very much disappointed if I did not give them this proof of my concern for them.

On leaving the Carmelites, Confirmation in the prison⁹¹. The zealous chaplain does not want to have his prisoners leave without having them confirmed. He prepares them well and indeed it is to be feared that if we did not take advantage of the circumstances, they would never receive the sacrament. I am happy to fall in with this fully justified scheme and I gladly go to the prison when the chaplain invites me to go there.

October 17: I have come to spend a few days in the country to put the final touches to the *diocesan Statutes*, having taken account of the few observations presented in the synod by the different congregations.

⁹⁰ Diary of October 13 to 18; Rey II, p. 619.

⁹¹ The prison chaplains were Fr. Richaud in the long term prison and Fr. Rouillet in the prison at the magistrates' court.

October 18: Letter of approval and encouragement to Fr. Louis Guiol, honorary canon and rector of Saint-Charles, for the publication of the sermons preached at Holy Trinity.

October 19⁹²: News of the death of Canon Audric, He died at Saint-Barnabé yesterday. God has crowned the long and precious sacerdotal life of this venerable priest. It is to his paternal care that the diocese of Marseilles owes a great number of priestly vocations. Otherwise they would probably not have reached the major seminary for which the venerable Fr. Audric prepared them by having them do their preliminary studies in his own presbytery.

October 20⁹³: Letter to the Bishop of Chartres⁹⁴ advising him not to revive the discussion which had taken place among the bishops on the occasion of the not so Christian brochure: "*L'Univers jugé par lui-même*". We should avoid rekindling among the episcopate the dissension which the Church's enemies would like to promote and in which they took delight.

October 22⁹⁵: Confirmation of a large number of children from the Refuge. Profession of two Sisters.

Messrs Vaudoyer and Viollet-le-Duc⁹⁶ came to submit the plans they have drawn up for the bishop's residence which they hope to build. I had only a few observations on details to make to them. It will be very suitable for whoever will live in it. At my age, my only concern in such matters is for the benefit of my successor.

October 26: Today I solemnly consecrated the altar in the parish of Saint-Martin under the title of Sacred Heart of Jesus.

⁹² Rey II, p. 618.

⁹³ Rey II, p. 619.

⁹⁴ Bishop L. E. Regnault.

⁹⁵ Diary of October 22 to 26: Rey II, p. 620.

⁹⁶ Architects: Jean Vaudoyer (1803-1872) also drew up the plans for the cathedral of Marseilles.

October 26⁹⁷: [Queen Christine passed through Marseilles⁹⁸]. Times have changed a lot. It is known that the Queen has been to Rome to have the Pope remove all the excommunications she incurred, that, in the long run she took no further part in the in the direction of Spanish affairs and that she was hunted from the kingdom. And now today, on the last Sunday of October, at the moment when I was preparing myself to go to the choir for the office in the cathedral, I am told that the Queen is in the cathedral, lost among the crowd and preparing to assist at the High Mass. I gave orders at once to bring one of the kneelers which are used by my assistants at the throne and since we know that the Queen is accompanied by one of her daughters and by a lady in waiting I had another two of those kneelers brought so as not to have them kneeling on the ground. The Queen conveyed her thanks to me. I considered myself fortunate to have been able to make this act of politeness to make up for the severity which my duty had made obligatory on the occasion of her first visit⁹⁹. I wanted to leave it at that but my Vicars General advised me to go overboard and to pay her a visit at the Emperors' Hotel where she was staying.

I hesitated a moment but considering that she was unfortunate and outcast, I believed it would be generous to make this gesture of politeness and so went and announced our presence at the hotel, thinking that we would get away with presenting a visiting card. To my great astonishment, we were received. We found ourselves in the company of the Queen and her daughter, her husband the Duke of Riamero and a duchess whose name I do not remember. The Queen anticipated my greeting and took my hand to kiss it as did the others. I was not astonished by this religious gesture. King Don Carlos and the queen, his wife, certainly did so when I had the honour of seeing them on their visit to Marseilles¹⁰⁰. On that occasion I gave them a very different welcome to that received by queen Christine. I treated them like royalty, either in church when they came to hear Mass in the cathedral, or when they graciously accepted to

⁹⁷ Rey II, pp. 620-621.

⁹⁸ Marie Christine de Bourbon (1806-1878), Queen of Spain by her marriage to Ferdinand VII; regent from 1833 to 1843. At that time she joined the liberals who persecuted the Church; see J. Leflon, *La crise révolutionnaire*, in *Histoire de l'Eglise*, Fliche et Martin, Vol 20. p. 463.

⁹⁹ Rey (II p. 620) says that the Queen had visited Marseilles on a previous occasion and that the bishop had refused to see her.

¹⁰⁰ Don Carlos de Bourbon (1788-1855) visited Marseilles in November 1839; see *Diary* November 12, 1839.

have dinner at my house, and when I went to visit them in the wretched hotel in the Place Noailles where they were staying. Let me get back to Queen Christine. My visit seemed to give her the greatest pleasure. She chatted very cordially with us. I had the chance to speak to her about the venerable Cardinal archbishop of Toledo and about the firm attitude adopted by her daughter, the queen, in the turn around taken by politics in Spain. The Queen commended her to my prayers and requested that I pray for herself as well. As I was leaving she again insisted on kissing my hand.

November

November 2¹⁰¹: Fr. Pététot¹⁰² called. He is the Superior of the Oratorians and he is on his way to Rome to preach during Advent in Saint-Louis des Français. I offered hospitality to both him and his travelling companion. He showed a very lively interest in everything I told him about our holy Bishop J.B. Gault and his deepest respect for the objects which I have the good fortune to possess. He visited his tomb twice and celebrated Mass at the altar of the chapel where his ashes are kept. He kissed respectfully his crozier and ring and he willingly undertook to have the life story of the holy man written by one of their members¹⁰³.

November 3: Journey to Aix. Pilgrimage to the cemetery where I offered the Holy Sacrifice in the chapel which I have had built. There I feel that I am among my family.

November 4: Fr. Dequevauviller, chancellor of the Jerusalem patriarchate, called. On two occasions I had several hours of talks with him. I gathered some very useful information for the research which I have been asked to make by His Eminence the Cardinal Prefect of Propaganda Congregation. I have sent the results of my research to Cardinal Barnabò¹⁰⁴.

¹⁰¹ Diary, November 2 to 6: Rey II, p. 620.

¹⁰² Fr. Louis Pierre Pététot (1801-1887). In 1852, together with Fr. Gratry, he restored the Oratory of France.

¹⁰³ Bishop Gault was an Oratorian.

¹⁰⁴ Cardinal Giacomo Filippo Fransonì, Prefect from 1834 to 1836; Alessandro Barnabò, Secretary from 1848 to 1856, Prefect from June 20, 1856 to February 24, 1874.

Fr. Guillemín¹⁰⁵, Prefect apostolic of the district of Canton, called. What confidential information I received on his mission and on the schism of Goa! The priests of the Foreign Mission are now in charge of this mission. I advised the Prefect apostolic to seek an audience with the emperor in order to explain to him, simply but vigorously, the state of abandonment in which those poor French missionaries are being left, without any support from the representatives of France who allow them to have their throats cut without making the slightest protest.

Bishop Bataillon¹⁰⁶ called on his way to Rome. He is more satisfied with his mission than the unfortunate Fr. Guillemín.

November 6: The Bishop of Bayonne¹⁰⁷ called on his way to Rome. This prelate has the same opinions as myself on a number of things. He does not believe, any more than I do, that it is impossible to fast on abstinence days. He is able to meet the objections of weaker Christians by his own example. He does as we do, imposing fast throughout Lent and with a dispensation for only three days of the week during this period.

November 6¹⁰⁸: Bishop Ledochowski¹⁰⁹, the apostolic Delegate for new Grenada, called. He did not wish to pass through Marseilles without seeing me. He remembered, as he told me, my kindness towards him on his return from Portugal.

November 10¹¹⁰: Blessing of the chapel and the new house of the Ladies of Saint Thomas of Villanova. These ladies have sold me their old house for the sum of 110,000 Francs. That is where I have located the diocesan establishment of the Holy Family where we house the boys destined for the ecclesiastical state. This house originally belonged to my great uncle, Fr. de Mazenod¹¹¹, who was Vicar general to Bishop de Belsunce, then later, to Bishop de Belloy and in the interval when the see

¹⁰⁵ Philippe Guillemín (1814-1886) was appointed Prefect apostolic of Kouang Tong (China) in 1853 and titular Bishop of Cybistra in 1856.

¹⁰⁶ Bishop Pierre Bataillon (1814-1886), a Marist, was appointed Vicar apostolic of Wallis in Oceania in 1843.

¹⁰⁷ Francis Lacroix, Bishop of Bayonne from 1838 to 1878.

¹⁰⁸ Rey II, p. 621.

¹⁰⁹ Bishop Halka Ledochowski was Prefect of the Congregation of Propaganda from 1892 to 1902.

¹¹⁰ Rey II, p. 621.

¹¹¹ Charles Auguste André de Mazenod (1719-1795).

was vacant, Vicar general capitular of the chapter of Marseille.

November 16¹¹²: Since the solemnity of St. Charles has been postponed to the coming Sunday, I went to say Mass in Saint-Charles where a large number of people of both sexes received Communion. On leaving Saint-Charles I went to visit Saint-Martin where the patron's feast was being celebrated.

November 17: Monday, Confirmation day. A gentleman of 74 years, a teacher who is 50, two young men of 25, a black man of about that age and three other persons. All of them proclaimed that they were very pleased with the grace they had received and which I was very happy to have procured for them.

November 23: Mass at Saint-Charles for the closing of the retreat which the parish priest has just given for the members of the St. Vincent de Paul Conference. This retreat was very well followed and produced some very good results. It was possible to note a number of conversions.

Letter to Cardinal Barnabò requesting that he ask the Holy Father for the faculty to bless the holy oils and the holy chrism because the supply is almost exhausted.

Assembly of the Notre Dame de la Garde Commission to read the minutes of the situation with regard to the lottery for the building of the shrine¹¹³. There were 700,000 tickets distributed, 250,000 have been paid for, 100,000 are in the hands of the distributors, 200,000 have been put aside. The government shall be asked to grant a deferment and permission to publicize the lottery in the newspapers.

The Bishop of Séez¹¹⁴ called on his way to Rome and was received at the bishop's house. Cardinal Morlot, Archbishop of Tours, made a hurried call on his way to Rome.

¹¹² Diary, November 16 to 23: Rey II, p. 622.

¹¹³ Towards the end of his life, Bishop de Mazenod inaugurated four great building projects: the episcopal residence, the cathedral, the shrine of Notre Dame de la Garde and the monument in honour of the Immaculate Conception; the government undertook the cost of the first two projects but for the other two he had to count on the generosity of the faithful, See *Oblate writings*, 12, pp. XXVIII-XXXIII.

¹¹⁴ Charles Frédéric Rousselet, Bishop of Séez from 1844 to 1881.

December

December 5¹¹⁵: I spent the afternoon floundering in the mud on the heights between Belle-de-Mai, le Canet and the Crottes, to decide on the boundaries of the parish which I plan to establish under the patronage of Saint Mauront. This parish will have a future and will be heavily populated when the new port is in operation.

December 7¹¹⁶: Installation of the Third Order of Saint Dominic in their new chapel. The members are not numerous but they have been well chosen. They are young people who are very edifying and belong to the upper class of society. All of them received Communion at the Mass which I celebrated.

My work for the day was not yet finished. I then had to go out to the country to visit Mr. Armand in Sainte-Marthe. This honest trader has erected a monument to the Immaculate Conception on his property. It is a tower, very tastefully built, quite high and on top is a statue of the Blessed Virgin carved in stone. This statue can be seen from everywhere in the area of Marseilles. The Blessed Virgin from her pedestal which dominates the countryside and the sea can be invoked from far away.

December 15¹¹⁷: Today, Monday, Mass in my chapel: eight persons were waiting to receive the Sacrament of Confirmation from me. Departure for Saint-Marcel where I went to install the Sisters of St. Vincent de Paul for the schools and for the visitation of the poor. Fr. Bayle preached and I gave Benediction. On my return to town, I stopped at St. Vincent de Paul where I was to preside at the assembly of the Living Rosary, give benediction and receive into the association those who had been prepared for entry. I returned home on foot to earn my supper which was waiting for me. That is the service which I have to do. Having left my residence at eight o'clock after having fulfilled the duties of my ministry, I returned at nine in the evening. I do not know when I shall be able to curtail this activity.

¹¹⁵ Rey II, p. 622.

¹¹⁶ Rey II, pp. 622-623.

¹¹⁷ Rey II, p. 624.

December 16¹¹⁸: Is this not the day when I shall receive the vows of the Brothers of Perpetual Help¹¹⁹ and confer the habit on five of them? These Brothers are men of good will whom I have established to care for the sick. I quickly responded to those who came forward and I was able to bring them together in community. We gave them a Rule which they observe faithfully and which brings them to the level of wanting to dedicate themselves to God through the vows of religion, at first for one year, then for five and finally perpetually.

These are the Brothers whom I plan to put in charge of the hospice for convalescents which I am in the process of founding. I told them of my intentions in this matter and they fully agree with it. It was with this in mind that I bought the former house of the Ladies of the Blessed Sacrament and there the Brothers will live as in their mother house. They shall care for the convalescents whom I shall send there without ceasing to care for the sick poor whom they will continue look after.

In order to purchase this house which cost one hundred thousand Francs, I sold the two country properties which I possessed in Aix, in the Banon area. I thought it would be better, while I am still living, to begin doing what I wanted to have done after my death.

December 18¹²⁰: Pilgrimage to Aix for a few hours. My purpose was to celebrate Mass at the tomb of my good mother on the anniversary of her death¹²¹. It is an inexpressible consolation for me to go and lay upon this tomb the sentiments of love, respect, regret and bitter sorrow which nothing can lessen in my heart. On this occasion the Bishop of Olympia¹²² was pleased to blend his prayers with mine. He offered Mass on the altar which I had consecrated for the relief of the souls of my deceased relatives. I travelled there and back by rail. I could not break the promise I had made to bless the first stone of their new chapel for the Ladies of Compassion on the 19th. They were waiting for me to come and say Mass in the old chapel and perform the Baptism of two converted Protestants in the House of the Servants which I entrusted to these ladies.

¹¹⁸ Rey II, p. 624.

¹¹⁹ An institute founded in 1852 to care for the sick in their homes; see Rey II, p. 444.

¹²⁰ Rey II, pp. 624-625.

¹²¹ She had died in 1851.

¹²² Bishop Smeria.

December 20¹²³: Ordination in the Major (cathedral) of three priests, six deacons and several minor orders.

December 21¹²⁴: Mass in the Capuchin Sisters' convent to commemorate my ordination. I wanted to have their fervent prayer joined to my feeble efforts in thanking the good Lord for having, in spite of my unworthiness, raised me to the priesthood.

December 22¹²⁵: I went to Saint-Martin to sing the *Te Deum* as I had arranged at the request of the consul general of Naples, in thanksgiving for the providential preservation of King Ferdinand II who had been threatened with death by an assassin. It was the king himself who had ordered the consul take this step. I agreed to do so quite willingly without consulting anyone. The consul issued invitations to the authorities who came quite promptly to the cathedral, doubtless with the authorisation of the imperial government. The consul was extremely grateful to me for having so speedily complied with the wishes of his devout sovereign. I thought that I should even do something more. I undertook to write to the king in the following terms:

"Sire, we have just come from the cathedral where the members of the chapter and I have placed before the altar our sincere and lively thanksgiving for the divine protection which has preserved the life of your majesty from the attack of a parricide.

Now that I have fulfilled this act of piety so dear to my heart, I beseech you, Sire, to please permit the bishop of Marseilles to lay once again at the feet of your throne the feelings of homage which penetrate his heart. Although saddened to see how the plans of the wicked are revealed by such an attack, it is also consoling to witness the sincerity with which your faithful subjects here hasten with so much alacrity and in such a touching manner to bless the Lord for having preserved the father of his people, a prince devoted to the great interests of order in Europe, and a firm supporter of the Church.

There are too many links between Marseilles and your majesty's state, the number of your subjects who live here is too great and they are continually on the increase in our port, we are too well aware of the good which you try to do, for us not to be aware of the right your majesty has

¹²³ Rey II, p. 625.

¹²⁴ Rey II, p. 625.

¹²⁵ Rey II, pp. 625-626.

to be admired and loved by honest people from every land.

I am all the more pleased that in the midst of the present complications such a startling justice should be done to your person because of the heritage of memory by which my family is, since my childhood, attached to your august house which showered benefits upon me and upon my relatives during our long exile in Naples and Palermo. It occurs to me that I am paying a debt of gratitude by trying to procure the benefits of religion for your subjects here in Marseilles. A large number avail of it in a special church for Italians. They come to hear the instructions in their own language and to receive the Sacraments administered by priests assigned exclusively to this ministry. It is a ministry which I sometimes exercise myself and I like to show those present how much affection I have for their country and their beloved sovereign. I am etc. ...¹²⁶

December 24¹²⁷: What a pleasant surprise! Bishop Taché, our bishop of Saint-Boniface¹²⁸ came to see me at Montolivet where I had gone to do a little work. I presented him to the community who showed how happy they were to see him. He was not known to any of our scholastics. After lunch he cast his nets in the company of Bishop Semeria who had already done the same. This type of recruitment proved very popular with the scholastics. There was the possibility of choosing between the cold of 50 degrees below freezing and the arduous climate of the equator. There was something to suit all tastes, all the more so since, on both sides, there were souls to be saved, sacrifices to be offered to God and zeal to be exercised.

December 25¹²⁹: Beautiful office of Christmas night. I presided pontifically as usual. The church of Saint-Martin was full to overflowing. Our two bishops from Saint-Boniface and Olympia assisted at the office.

¹²⁶ Rey adds (II, p. 626) that the king replied: "Excellency, accept my thanks for having taken such a distinguished role among those who, on the occasion of the unfortunate events of December 8, both in my own country and abroad, evidenced such a flattering and consoling interest. The religious assistance which my subjects are fortunate to receive in your diocese gives you, my dear bishop, every right to receive my sincere gratitude, and so, in returning the compliment I express my deepest feelings of esteem for your person etc.

¹²⁷ Rey II, p. 626.

¹²⁸ Alexandre Taché (1823-1894), Coadjutor of Bishop Provencher in 1850, Bishop of Saint-Boniface in 1853

¹²⁹ Rey II, pp. 626-627.

They were positioned in the choir opposite the throne. It was really a very moving scene for Christian hearts, on this beautiful day, to see two bishops from the ends of the earth joining their prayers with the those of the prelate who had ordained them at the foot of the altar and thus offering, in their persons, the homage of such very different and distant nations, here in the midst of the devout society of Marseilles!

But for myself in particular, how thankful I should be to the Lord as I considered the scene before my eyes? In front of me were two missionary bishops whom I had ordained to go forth to evangelize the infidels of the most distant north and the burning south. These two bishops, members of our Congregation, assisted by two Oblates who were also ordained by me¹³⁰ and myself assisted at the throne by two other Oblates, one of whom had been ordained by me¹³¹. Was there not enough about which to be emotional at the thought of this paternity on such a day and in such a place as this? What food for thought as I raised my mind to God at the *Gloria* and the *Credo* in the presence of this portion of my family which was here face to face in this religious session! What confusion as I gave witness of my thanksgiving and recognized how much I was beneath the degree of virtue required for this great mission which God's goodness had granted me in his Church! Oh! How beneficial these thoughts proved to be during the pontifical office! Bringing one's littleness close to the grandeur of God, one's poverty to the sovereign holiness in the very midst of the most sublime action, at the moment of the solemn sacrifice offered with such great ceremony by a prelate who acknowledges how little he is, how miserable in the presence of the great God whom he represents! However, joy and trust abound, and my heart is nonetheless filled with happiness; this a foretaste of paradise, greater happiness is possible only in heaven.

¹³⁰ Frs. Achille Rey (1828-1911) and Toussaint Rambert (1828-1889), were directors in the major seminary.

¹³¹ Joseph Fabre (1824-1892), ordained by Bishop de Mazenod, and Francis de Paule-Tempier (1788-1870), Vicars general of the diocese of Marseilles.

		tinencia ab ovis et lacticiis ut in Litt. Past.: 3. Collecta pro Seminario facienda tribus sequent. Dom.
3	f 10	Rub. Fer. 2. SS. Quadraginta Martyrum. Semid. Lect. I. noct. <i>Fratres Debitores</i> . 9 l. et comm. fer. in L. et M. Evang. in fine — — V. de seq. (M. S.) <i>O Doctor</i> , comm. præc. et fer. Alb.
4	g 11	Alb. Fer. 3. S. Thomæ Aquinatis, Conf. et Doct. Dupl. (e 7 huj.) Lect. I. noct. <i>Sapientiam</i> . 9 l. et comm. fer. in L. et M. <i>Credo</i> . Evang. in fine. — V. à cap. de seq. <i>O Doctor</i> , comm. præc. (Ant. <i>Hic vir</i>) et fer.
5	a 12	Alb. Fer. 4. S. Gregorii, Pape, Conf. et Doct. Dupl. Lect. I. noct. <i>Sapientiam</i> . 9 l. et comm. fer. in L. et M. <i>Credo</i> . Evang. in fine. — V. à cap. de seq. comm. præc. <i>O Doctor</i> , et fer.
6	b 13	Alb. Fer. 5. S. Franciscæ, Viduæ Roma- næ. Dupl. (e 9 huj.) Lect. I. noct. <i>Mulierem</i> . 9 l. et comm. fer. in L. et M. Evang. in fine. — V. de seq. comm. s. Joseph et præc. et fer. Doxol. <i>Jesu. qui natus es...</i>
7	c 14	Alb. Fer. 6. Septem Dolorum B. M. V. Dupl. maj. Omnia ut in pr. 9 l. et comm. fer. post s. Joseph in L. et M. <i>Credo</i> . Præf. de B. <i>Et te in Transfiguratione</i> . Evang. in fine. Ad Prim. 7. <i>Qui passus</i> . — In V. comm. s. Joseph et ferie.
8	d 15	Viol. Sabbato. De eo. Invit. Hymni et cap. ut in Brev. fer. 2 post Dom. Pass. reliq. de Psalt. et in propr. <i>Preces seriales ad omnes</i> <i>horas</i> . M. pr. in quâ 2 tant. Orat. Præf. de Cruce. — V. de Psalt. à cap. de Dom. <i>Preces</i> ad Compl.
9	e 16	Viol. Dom. <i>Palmarum</i> . 4 classis. De eâ. Semid. Offic. in pr. et de Psalt. Ad Prim. Proc. In M. unic. Orat. post Tract. absolute

confirmation. R. Taton Rouge, 12. au 2^e th.
2, 5^h 1/4.
affiliation au Synode, à S. Charles à 6. N. 101. (seul)
et par ailleurs — Confirmation sur

le conseil. — de la Länge du monde
des Bénédictins de la même

= Distribution des prix au Petit Séminaire
à 3 heures.

Rendez vous à L'Oratoire à 11 h. matin, avec Mr. Bisson Notaire
Assemblée des Bénédictins de la même à 2. 30

Messe à la Trinité, assistance au sermon
par le R. de St Jean de Ste

G. Messe de Requiem pour le R. de St Jean de Ste
à 8 heures

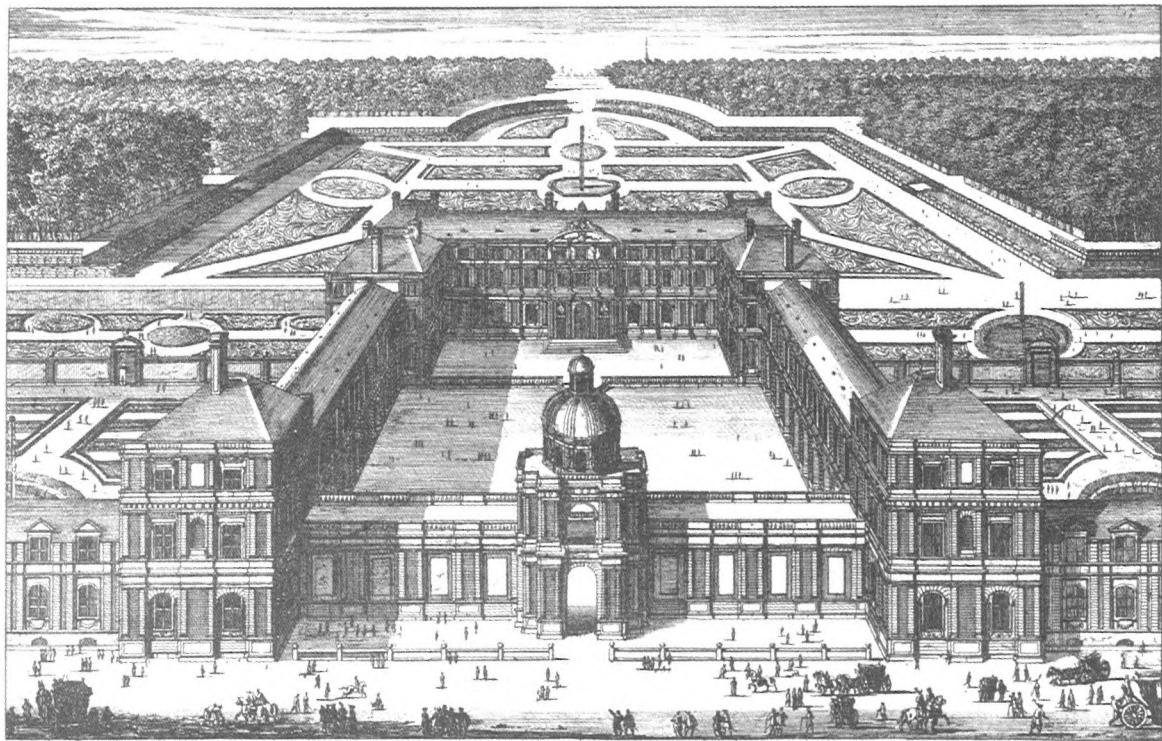
Benedict. des Bénédictins, après le sermon, à 9 h.
à 9 h.
Confirmation sur le Cœur.

Emperor Napoleon III
(cf. Diary, End of March,
June 25, 1856)



Raymond Théodore
Troplong (1795-1869)
President of the Senate
(cf. Diary, June 26, 1856,
April 1857)





Luxembourg Palace seat of the Senate from 1805
(cf. Diary, June 24-27, 1856)

January- February 1857

January 14¹: It can easily be imagined what were the thoughts that filled my mind during the funeral procession. It was long meditation on death. This is the sixth archbishop of Aix whose passing I have witnessed; Archbishop Darcimoles² was twenty years younger than me. When he took possession of his see ten years ago, I said to myself: there is the one who will bury me. God arranged things otherwise. Nevertheless, I said to myself that the ceremony I was presiding over was just a rehearsal for what will take place for me whenever it pleases the Lord to cut the thread of my life. That made me pray with all the more fervour, I believe, for the prelate for whom I was performing the last rites. During the procession I said a Rosary for him, while preparing to offer the Holy Sacrifice a third time for the repose of his soul. Archbishop Darcimoles was truly an edifying prelate. He had kept his seminary habits of annual retreat and religious exercises. He had much to suffer in Aix, and his last troubles had much to do with hastening his death. My words tended to lessen his suffering but he was too deeply hurt to benefit from my advice.

February [13]³: I had taken this Vicar general⁴ to be an Italian religious since they have become quite numerous in Moulins. He wore no clerical rabat, he had an Italian cloak, a woven cincture etc. The Nuncio did not hide from me the fact that what was happening in Moulins was putting him in a very painful and difficult position. He wished to support authority but it would be good if that authority would receive some salutary advice to desist from the exaggerated path he had embarked upon for too long. The Nuncio is aware of all this and he added that he would also like to see the question of the liturgy settled.

¹ Rey II, p. 628 and Rambert II, p. 469.

² Pierre M.J. Darcimoles (1802-1857) was Archbishop of Aix from 1847 to 1857. Fr. Rey tells us that on January 6, Fr. Courtes told Bishop de Mazenod of the death of Archbishop Darcimoles. He also tells us that the funeral took place on the 10th. The Archbishop of Aix died on the 11th and, in his Ordo for the 14th (or 15th) of January, Bishop de Mazenod wrote: Journey to Aix for the burial rites of the archbishop.

³ Rey II, p. 631.

⁴ On February 13, Bishop de Mazenod arrived in Paris to be present for the meetings of the senate. He paid a visit to the Nuncio where he met Fr. de Conny, Vicar general of Moulins. The bishop of Moulins, Pierre de Dreux-Brézé, "was increasingly in trouble with the clergy of his diocese".

February [16]⁵: The opening of the legislative session took place in the Tuileries. The senators and the members of the legislative assembly gathered in the great hall of peace at the time appointed. The empress was first to appear: a few voices were raised in greeting; the voices were more numerous when the emperor arrived. Having taken his seat bare-headed, he invited all present to be seated. He then read, slowly and without inflection, the opening speech which was applauded. I found the opening words very pleasing because he paid homage to God in these words: "Last year my speech ended with an invocation for divine protection. I asked God to guide our efforts in the direction most in conformity with the interests of humanity and of civilization; this prayer seems to have been heard."

Today, I found the passage on Naples displeasing and the tribute paid to Thiers⁶ in the final sentence seemed to me to be misplaced. The speech was, in general, satisfactory.

On leaving the palace I went to visit the Minister of State who received me very well. Among the many things which he told me he let slip the following: that the emperor began by placing his trust in the Church, but that had been abused, which explained the halt in the situation which I may have noticed. In replying to him I remarked that I found no reason for this discontent and that, as far as I could see, apart from a few exceptions, everything was in order. What causes them concern is the trouble in Moulins and the warring among the newspapers. This matter was the subject of a reproach made by the empress to the bishops present for the archbishop's⁷ funeral service and it shows that they are very displeased with the disagreement prevalent among the bishops.

⁵ Rey II, pp. 631-632; Rambert II, p. 471.

⁶ Adolphe Thiers (1797-1877), statesman and historian, born in Marseilles. Rambert (II, p 471) writes on this matter: Napoleon III "repeated complacently the accusations brought by the revolutionary mob against King Ferdinand II, and he lavished flattery on Mr. Thiers whom he calls our illustrious national historian".

⁷ Funeral of Archbishop Auguste Sibour of Paris, who died in January 3, 1857. His funeral was held in Notre-Dame on January 10.

April

April⁸: Mr. Troplong took advantage of the Easter⁹ holidays to take the fresh sea air together with Madam Troplong. I have great esteem for this great magistrate and I was happy to reveal my regard for him and for his wife in my episcopal villa in return for the politeness he had shown me. I piloted them, as they say, around our city. Each day I took them to see something: the Prado, the Borelli castle, the cathedral building site, my country house, the Saint Louis furnaces. I invited them to lunch which they accepted for friendship's sake, because Mr. Troplong is making this trip for the good of his health and had refused other invitations. He preferred to come to me on the Wednesday in order to be sure, as Madam Troplong told me, of dining according to the fast, because in Lyons he had been served a pike tasting of lard. In our peregrinations I was mindful of the opinion I had formed in Paris concerning the religious outlook of the respectable Mr Troplong. He prayed with devotion in Notre Dame de la Garde; in my country house when I showed him a statue of the Immaculate Virgin he made the sign of the Cross and said a prayer. Before sitting down to table, he made the sign of the Cross in front of everybody. I was pleased to have a close-up view of this married couple so attentive to one another and giving an example of conjugal affection which I found both charming and heart warming. I bear witness that, independently of the consideration due to this man made truly famous by his writings and meriting respect, I feel a deep sympathy towards him so that not only is he high in my esteem but I really love him.

Here is the letter which I hastened to write to him because I was so pleased with him during his short stay in Marseilles:

"Mr. President, my satisfaction would not be complete if I did not let you know how much I appreciated the all too brief stay of yourself and Madam Troplong in Marseilles. It seems to me that I did not give sufficient expression to the pleasure I experienced during those few days I had the honour of spending in your company. Allow me to open my heart to you, that is how I am. When I am deeply moved I must give expression to it. I had known Mr. Troplong as a great magistrate. I had seen him presiding in the Senate with intelligence and wisdom. I applauded the trust placed in him by the sovereign. I was grateful and moved by the welcome he had accorded to me but I had not seen the inner man as I

⁸ Rey II, pp. 637-638; Rambert II, pp. 472-473.

⁹ Easter was on April 12 in 1857.

have had the opportunity to do so in Marseilles and so I give expression to the feelings of sympathy which attracted me to him even before I had occasion to appreciate him from every point of view.

I beg your excellency to excuse this openness, but I am still under the spell of that simplicity, that religious spirit, that goodness of character which only emphasize the other qualities which people admire in you.

I rejoiced to see the mutual care, the delicate attention of a married couple whom I am pleased to point out as models of domestic virtue, and I count myself fortunate to have been witness to it. I thank God to have seen it in a century such as ours, where the meeting of such qualities has become quite a rarity. Let me tell you this! It may cause you to smile! On the night following your departure, I dreamt that I was still with you and that I was accompanying you to show you marvels that do not exist in Marseilles and which I thought I could see. That is to give you an idea of the effect had upon me by the pleasant moments spent in your company.

Mr. President, I beg you to accept this expression of my confidence concerning the thoughts in my mind as a spontaneous homage to your excellency and to Madam Troplong to whom I ask you to present my respects.

Allow me to conclude this letter, the open expression of my feelings, in a way other than what is customary. It is my heart which dictates that I should declare myself to be your most devoted friend.

May

May 11¹⁰: This morning, Monday, after administering the Sacrament of Confirmation in my chapel I made a pastoral visit¹¹ to Estaque. The whole population of this new parish was assembled in the church and I took advantage of the occasion to give them some salutary advice. Everybody was astonished that my voice did not fail me after all these days when I have not spared it. I must thank the Lord for that and use for his glory the gift of robust health which he bestows upon me at such an advanced age. I hope to be able to continue on the same scale during the coming days if it is needed. What is certain is that after an instruction which normally lasted one hour after the Mass and communion administered to the whole population which filled the church, and having

¹⁰ Rey II, p. 640.

¹¹ According to his *Ordo* Bishop de Mazenod made pastoral visits to several parishes outside the city in the period May 4 to 16.

spoken sometimes with vehemence and always so as to make myself heard at the rear of the church from the altar where I was standing, I am not at all tired.

June

June 19¹²: Nothing can be compared to the beauty of the general procession. It is my happiness to see each year the increase in my people's devotion to our Lord whom we wish to glorify with all our strength. I had ordered that henceforth all the Congregations of men and women in the city should be present for this votive procession which should be the expression of our gratitude to and our love for Jesus Christ. My thoughts on the matter have been understood and the attendance could not have been greater nor more edifying. The procession took two hours. When the Cross had reached the Cours, the Blessed Sacrament had not yet left the church. The streets through which the procession was to pass were magnificently decorated. Apart from the tapestries which hung from the balconies and windows, it would be impossible to describe the effect produced by the innumerable streamers which were hanging across all the streets and which provided shade over the route followed by the procession. Triple rows of chairs were occupied by all those whose piety, it must be said, more than curiosity, had attracted to the route of the procession. A large number of beautiful repositories gave the streets the appearance of a continuous church with the floor strewn with flowers. It must be said that everything was delightful on that day. It was one of the most beautiful of my life. I was happy to see our Lord glorified by our immense population. The scandal which I had to denounce last Sunday had inspired me to take precautions that it would not be repeated. I ensured that my complaints were presented to those who had to follow the canopy and I was formally assured that they would behave as religion and the circumstances required and that promise was kept. Otherwise I would have positioned a numerous choir between the canopy and the profaners.

¹² Rey II, pp. 641-642.

July-August

Friday, July 24¹³: Visit to the excellent Doctor Yore, Vicar General¹⁴, friend of Bishop O'Connor who had supported so effectively the desires of this holy bishop to whom we owe our establishment in Dublin.

Wednesday, July 29¹⁵: This was the day appointed for the blessing and opening of our Fathers' church [in Leeds]. By an extraordinary coincidence the day was splendid. The whole town wanted to join the festival. The workshops in Catholic homes were closed, as was to be expected, but the workers in the workshops of Protestant houses wanted to have a holiday too and their request was granted, which meant that the population was on the move and the streets were full of people. The situation was such that when the time came for me to go to the church to prepare for the ceremony, Mr. Holforth's horses and carriage which were taking me there were unable to get through the dense crowd. All hands then came to my assistance and with their help the carriage arrived on the hilltop where the church is situated. You would never have thought that we were in a city with two hundred thousand Protestant inhabitants. We were not afraid to put on the pontifical vestments in the school house and then go in procession to the church. Nothing like this had ever been seen in this town.

The presiding bishop, preceded by one hundred priests in surplices, walked beneath a six-pole canopy, surrounded by the altar servers. Immediately behind came the diocesan bishop and the bishop of Henfort¹⁶, accompanied by their Canons. This magnificent procession had to pass

¹³ Rey II, p. 644.

¹⁴ Starting with page 643, Rey devotes many pages to giving an account of Bishop de Mazenod's journey to England, Ireland and Scotland. He left Paris in the company of Fr. Casimir Aubert on July 20 and had returned there by August 16. No doubt Fr. Rey followed the Diary very closely but he gives textual quotations, in quotation marks, of only some of the paragraphs. These are the only ones we publish. The details of this journey are already known from the letters of the Founder which he wrote during his travels. They have been published in *Oblate Writings*, 3, pp. 124-137; see also pp. 192-194: *Act of Visitation of Inchicore*. On July 24, the travellers were in Dublin.

¹⁵ Rambert II, pp. 474-475.

¹⁶ The diocesan bishop was John Briggs, bishop of Beverley. The bishop of Henfort? No doubt the name is mistaken. There was no bishop of Henfort. Perhaps it was the bishop of Hartford, USA.

though the immense crowd which filled the square. The silence and the attitude of respect of all these people were indicative of the awe they felt at the sight of such a magnificently imposing event. The church was full and the attitude of all those present was such that it would have been impossible to distinguish the Protestants from the Catholics. The High Mass was sung with music. After the Gospel, Cardinal Wiseman¹⁷ gave a speech that was much admired. At pontifical Vespers, in the evening, Doctor Manning¹⁸ gave an address which charmed everybody.

The most moving scene came after the divine office, I made it my duty to go down to our Fathers' house, wearing my surplice and mozette. Scarcely had I come out on to the hilltop which overlooks the area, than cries of joy, hurrahs, echoed from every part of the immense multitude, and the "vivas" redoubled when, in a natural reaction to their greeting, I raised my hand to wave to them. I am still deeply moved when I think of it.

Saturday, August 1¹⁹: Before night we reached Sickling Hall²⁰. I left the imprint of my visit on this interesting house by giving the novitiate habit to two postulants²¹. Before that I had gone to see our excellent Fr. Bouquillon²² on his bed of pain, where he was awaiting death not merely with resignation but with joy and eagerness. As we embraced, we were both deeply moved but our calm was restored instantly by his kind and edifying words telling me of the happiness he felt to be dying in the Congregation: "I have only one regret" he said "it is that I never got as far as the poor savages to proclaim the good news of salvation to them; but that is how the good God wanted it and may his holy will be done." I made a point of going back to see this holy religious every day, and I found that his conversation was already in heaven, where he did not delay in going to find his reward.

¹⁷ Nicholas Patrick Wiseman (1802-1865), Archbishop of Westminster from 1850 to 1865.

¹⁸ Henry Manning (1808-1892), Archbishop of Westminster from 1865 to 1892, Cardinal in 1875.

¹⁹ Rambert II, pp. 475-476.

²⁰ Novitiate.

²¹ It seems that he gave the habit to only one Brother, Michael Bennet. See Day book of Lys Marie Novitiate, 1852-1866, AGR H, 34.

²² Jules Bouquillon (1824-1857), oblation on August 27, 1854, ordained priest on June 8, 1856.

Sunday, August 2²³: [Visited a mother who has 15 children]²⁴, all beautiful and healthy. I praise God when I meet large families.

Tuesday, August 4²⁵: [In Edinburgh, Bishop Gillis²⁶] received me with the friendliness which is typical of him. I had known him well, having had the happiness of seeing him in my home several times. This good bishop insisted on showing us around the principal areas of his beautiful city before taking us to his residence.

Friday, August 7²⁷: [In Galashiels] that was where I received the famous letter from the Bishop of Quimper informing me of the beautiful resolution he has taken to send the Oblates away from his seminary, while at the same time he gives them the most pompous praise. It was also from there that I sent him my reply²⁸.

Tuesday, August 11²⁹: [Leeds, meeting with the young Walter Holdforth who] has travelled through the most remote parts of the world and has, according to himself, always been saved from the dangers he faced, through the intercession of the Good Thief. His feelings of gratitude have led him to want to raise an altar in our church at his own expense and this altar must be of the most precious marbles. After all, this saint has been well and truly canonized by the words of our Lord. Besides, our Fathers recite his office on April 24.

Wednesday, August 12³⁰: [Spent the day with Lord Campden]. In

²³ Rey II, p. 646.

²⁴ Rey writes on this subject: "Visit to two benefactresses of whom one is the sister of Cardinal Weld and mother of 16 children. Her niece is Mrs Maxwell, the wife of a benefactor, and mother of 15 children, all beautiful..."

²⁵ Rey II, p. 646.

²⁶ Bishop James Gillis.

²⁷ Rey II, p. 647.

²⁸ In 1856, Nicolas Sergent, Bishop of Quimper from 1855 to 1871, decided to entrust the Oblates with the direction of his major seminary. Frs. Bellon and Lagier were sent there; the community was to be completed in the Autumn of 1857. In the month of August, Bishop Sergent announced that he no longer needed the Oblates. Bishop de Mazenod replied on August 6. The letter was published in *Oblate writings* 13, pp. 180-182.

²⁹ Rey II, pp. 647-648.

³⁰ Rey II, p. 648.

the castle we found a pious Oratorian, a former Protestant minister, who acts as chaplain for the little chapel where the Blessed Sacrament is kept. The inhabitants know how to show their appreciation for the possession of this treasure. The chapel is constantly being visited by one or other and the fervent Viscount has established himself as guardian of the shrine by reserving to himself the honour of being sacristan. It goes without saying that he received Communion at my Mass which he insisted on serving.

Thursday, August 13³¹: [Visit to Oxford³²] Whenever I visit these churches, become temples of error, my heart bleeds. During the week these temples are deserted but on Sundays they are filled with sympathetic listeners, ready to believe the words of those who maintain them in their error and the hatred of truth.

Friday, August 14³³: [In London, visited the excellent Duke of Norfolk and his wife]. I bade them farewell with the sad thought that most likely I would never again see these admirable champions of the Catholic Church in England.

August 19³⁴: [Paris. Forced to stay on the insistence of Fr. Pillon³⁵]. I took the risk of speaking about the matter to Cardinal Morlot who had invited me to lunch in the major seminary where he was on retreat with his clergy, but the Cardinal, who does not have much confidence in the plans of Fr. Pillon, only gave me an evasive answer so I thought it better not to insist so as not to put him in a position of having to refuse. Archbishop Sibour, who really wished to bring us to Paris, would have been more amenable.

³¹ Rey II, p. 648.

³² Ray introduces the text with these words: "Departure for London, stopping at Oxford which the Founder was very pleased to visit on his way. He wished to have an idea of the famous university and the different colleges of which it is composed. All of them were closed, except that founded by Cardinal Wolsey (1473-1530); he wanted to see the church of this establishment. It was a minister who brought us in and showed us the tombs of the saints which have until now been respected by the so-called reform".

³³ Rey II, p. 648.

³⁴ Rey II, p. 649.

³⁵ Founder of the periodical *Le Rosier de Marie*. Fr. Pillon wanted to build a church in Paris in honour of the Immaculate Conception; the Oblates would become chaplains to it.

Fr. Vincens came to give me an account of his lack of success in his mission to the Bishop of Quimper. The prelate refuses to listen to reason and sticks to his unreasonable measure which he is unable to justify in any way. I feel that I simply must restrain him by writing him another letter³⁶.

August 22³⁷: [Tours³⁸, with Bishop Guibert.] I was glad to see this good prelate again, while I regret that his see is so far from my own, but divine Providence has arranged things in that way for the good of the Church³⁹.

[Mass at the altar of St. Martin] with the sentiments one feels when, realizing how insignificant we are, one finds one's self in the presence of the remains which had been animated by so great a soul.

August 26⁴⁰: Since Fr. Vincens came to be with us after he had, as Provincial, visited the house of Cléry, we held a discussion on the interests of the Congregation with Fr. Aubert and the Bishop of Tours. Bishop Guibert had been commissioned by Fr. Noailles⁴¹, founder of a number of religious branches devoted to charitable service, to suggest to me that these Orders be affiliated to the Oblate Congregation, whose Superior

³⁶ That letter was to be written from Viviers on August 25. See *Oblate writings* 13, pp. 182-183.

³⁷ Rey II, p. 649.

³⁸ Bishop de Mazenod arrived in Tours on Saturday 22 and left for Bordeaux on the 27th. He arrived in Marseilles on September 2, having left there on June 22.

³⁹ Bishop Guibert had been transferred from Viviers to Tours by imperial decree of February 4, 1857. Rey (II, p. 640) transcribes another reflection of Bishop de Mazenod on this appointment. He does not say if this text is taken from his Diary, neither does he specify the date which it would be difficult to ascertain from other sources. This is what he wrote: "I take note of the visit in passing of Bishop Guibert who spent a few days with his father". It does not seem that Bishop Guibert came to Marseilles in 1857. The text is as follows: "I must make a great sacrifice in seeing him go so far away, putting the whole of France, as it were, between us. Nevertheless I am resigned. That is the way in which God's will is to be manifested. I would have wished to have him called to Aix, but God has shown that he wants him in Tours. May his will be done and may the new Archbishop do as much good in this diocese as he has done in Viviers. The closer he is to the capital, the more useful he will also be to the Church, since the Minister has for him the esteem which he deserves."

⁴⁰ Rey II, p. 651 and Rambert II, p. 484.

⁴¹ Pierre Bienvenu Noailles (1793-1861), founder of the Association of the Holy Family, in 1820.

General, on the death of the founder Fr. Noailles, would become the Superior General in the same way as the Superior General of the Vincentians is the Superior of the Daughters of Charity of St. Vincent de Paul. We concluded that accepting this suggestion would be advantageous and the Bishop of Tours was asked to reply to Fr. Noailles, saying that we would discuss this matter on the occasion of my visit to Bordeaux.

August 28⁴²: Mass in the church of Talence⁴³, small but very beautiful, such as it had been built and arranged by Fr. Martin⁴⁴. I was very pleased. We are not at home, it is true, but what does that matter if we are doing good. My stay was very pleasant. I was very pleased with the site and the position of our Fathers. People come from the city to pay their respects to the Blessed Virgin in this shrine.

August 31⁴⁵: [Visit to the works of the Holy Family with Fr. Noailles.] I admired how well kept were all these establishments and I admit, for my part, that Bordeaux is richer than Marseilles in this respect. I was careful, however, not to betray this opinion or even to let it be understood that this is what I thought.

September - December

September 2⁴⁶: [Arrived in Marseilles at 7 o'clock in the morning.] That was a day gained which I used, after saying Mass in my chapel, to go and surprise our good community at Montolivet where I asked to have lunch.

September 4⁴⁷: [Funeral of Fr. Andrieux⁴⁸] This is a real loss for the Congregation. He was full of talent, virtue and likeable qualities. I wanted to officiate pontifically at his funeral Mass.

⁴² Rey II, p. 651.

⁴³ Talence is close to Bordeaux and the Oblates had taken up residence there in 1853. They had already been in the diocese of Bordeaux, at Saint-Delphin, since 1851.

⁴⁴ Joseph A.M. Martin (1803-1900), oblation on February 9, 1823, priestly ordination on July 30, 1826, second Oblate superior in the diocese of Bordeaux.

⁴⁵ Rey II, p. 652.

⁴⁶ Rey II, p. 652.

⁴⁷ Rey II, p. 652.

⁴⁸ Jean François Andrieux (1828-September 2, 1857), oblation October 1848, ordained priest June 27, 1852.

September 5⁴⁹: If, in order not to leave anything out, I had to write an account of that first mission given in Grans (February 11 - March 17, 1816) I fear that I would diminish the wonders worked there by God 's grace. I believe it is now almost forty years ago (I am writing this on September 5, 1857) since that mission took place. The good God wanted to encourage us. Some details, however insufficient, are to be found in correspondence of the time. We were so overburdened with work that I had no time to write. Let it be sufficient for me to say that the most inveterate and obstinate sinners, even those who cursed us with one thousand blasphemies on our arrival, became lambs and were all converted. There were men who would not have waited five minutes for Mass on Easter Sunday, who waited for twelve hours to receive absolution. [...] Ardent in their conversion and sincere in their religion, the inhabitants of Grans made it known to the wagon drivers of Salon that they should take another road if they were not prepared to give up swearing, and they stuck to their word. A poor woman from Saint-Chamas who came to sell fish, received an enormous slap from a woman in Grans because she took the liberty of pronouncing a word insulting God. A man who had been to me to confession and who, like all the others, had promised not to blaspheme again, came to see me one day in a state of awful confusion. - What have you done my friend, I said to him, to make you so sad? - Alas! Father, he replied in Provençal, *m'en a esquia un*. He meant that he had pronounced a blasphemy in spite of himself. But, he added, it happened in the silliest of ways. This is what took place. The good man was going to his field, and his donkey was walking ahead of him laden with farmyard manure. Suddenly the animal took fright and threw his load to the ground. In the first moment of his anger, the poor man was taken by surprise and let loose one of those words which had been so familiar to him before his conversion, but as soon as he realised that he had done so, he believed that he had committed a grave fault. He took his whip, and after giving a few blows to the donkey, the cause of his misfortune, he gave some more to himself with all his strength, as if he had been taught what taking the discipline meant. That was to punish himself and to make himself think twice on another occasion. I reassured this good man and sent him away content. As for myself, I remained stupefied in edification.

[Fr. Tempier had remained in Aix,] but certainly not in idleness. Service had to be provided in the church where I had arranged to have prayers

⁴⁹ Rambert I, pp. 179-180, 182-183.

for the faithful every evening. This prayer was always either preceded or followed by a subject for meditation. Every day there were numerous young people (more than three hundred) members of my association who gathered in the choir or played together in the large room of the house. On Sundays they assisted at Mass during which they received an instruction. In the afternoon, during or after Vespers, they were taught catechism, which did not mean that there was no public sermon. I had also established the practice of accompanying the young people to the "enclos" (family villa) outside the town so that they could play at their leisure. The confessions of that little flock also had to be heard...; the work was too much.

November 8⁵⁰: The Bishop of Autun⁵¹ came to spend two half-days with me. He suggested that I agree to establish a community in his town of Autun to which he wishes to bring our missionaries. The suggestion is acceptable⁵². There is good work to be done in this diocese under the patronage of Saint Lazarus whose body is kept there. We shall get back to this question after Easter. His plan is to add the adjoining parish to the missionaries' house.

November 19⁵³: [Mass in the chapel of the Third Order of St. Francis on the occasion of the feast of St. Elizabeth.] I found almost 400 women or girls, wearing veils and chanting the office of Tierce in choir. At the Offertory, all came to kiss the ring of the prelate as a symbol of peace; all received Communion.

December 8⁵⁴: [Inauguration of the monument commemorating the promulgation of the dogma of the Immaculate Conception.] In what human language would it be possible to describe today's happenings in Marseilles? How is it possible to describe a whole city of three hundred thousand souls, forming only one Christian family, all dressed in their feast day clothes, to celebrate the glory of their Mother in an outburst of the most moving devotion! What did it take to produce so great a movement, such a great religious manifestation? What indeed is the power of religion in this France which we are expected to believe to have fallen

⁵⁰ Rey II, p. 657.

⁵¹ Frédéric G.M.F. de Marguerie, Bishop of Autun from 1852 to 1872.

⁵² The Oblates started a community in Autun in March 1858.

⁵³ Rey II, p. 657.

⁵⁴ Rambert II, pp. 485-487.

into complete indifference! A word from the bishop, proclaiming in a Pastoral letter that all the faithful are invited to join their principal pastor to bless the statue which he has had erected in Mary's honour, and at the feet of which he was to celebrate the sacred mysteries. The account of this beautiful day may be found in the local newspapers. It would take more time than I have available to provide the same. Still less would it be possible for me to describe the emotion and the feelings which penetrated my very soul. Just imagine! Passing from the church of St. Joseph to the statue took two hours. The whole population was lined up three or four deep along the way to watch the procession which was composed of about five or six thousand of the elite of the Christian community. They bowed respectfully to receive the blessing which I delivered continuously. When we arrived at the boulevard it was packed with people who filled what resembled a three-naved church. The crowd extended beyond the fountain to the triumphal arch which served as an entrance to this improvised place of worship. The sky was clear without the least cloud. The gleaming sun cast its rays on the gilded statue of the Blessed Virgin and on the whole of the immense recollected and attentive assembly. Imagine, the holy sacrifice being offered in the midst of this silent multitude! Who could describe the emotion, the joy, the happiness, felt by the officiating bishop? What a Mass that was! And then, at the moment of consecration, when I raised the sacred host to show Jesus Christ to his immense family prostrate in adoration, I had to force myself to bring the host back down onto the altar. I held it, suspended between earth and heaven, for a full minute, dominant and ruling over the hearts of all present, just as it filled my own heart with sentiments of love, adoration and thanksgiving. Similarly, at the elevation of the chalice; but now to my feelings of adoration were added those of expiation through the blood of Jesus Christ which I was presenting to heaven as well as showing it to earth, over this huge area filled with the souls who had been ransomed by this precious blood. The newspapers also describe the illumination in the evening. It was spontaneous and throughout the city. What I can say is that all the inhabitants were in the streets on this beautiful night. There were crowds everywhere at the same time; people were rubbing shoulders in the squares and avenues of every quarter. What is truly admirable is the order and tranquillity which reigned everywhere.

December 15⁵⁵: [Construction at the house of the Brothers of St. John of God and at the house of the Little Sisters of the Poor.] Enough can never be done to relieve the poor, especially when they are burdened with age and infirmity.

December 29⁵⁶: Invited to lunch at the country house of Mr. Rozan, city councilor who, without doubt, wanted me to meet Mr. Mirès⁵⁷. I was delighted with the character and the sentiments of this man who has become famous in the world of finances and to whom we owe the accomplishment of our most important improvements. It is he who, having negotiated with the city to acquire the land of Lazaret, to the great astonishment of all those who considered the sum of 35 Francs per metre offered by Mr. Suleau as fabulous, was not afraid to give 50 Francs. That amounted to a total sum of 20 million. It was from this twenty million that three million were allocated to us for the cathedral. We would otherwise have had to give up the idea of building it. Even if there were no other reason to feel friendly towards Mr. Mirès I would have been pleased to have the occasion to see him at close quarters. But right now there are other great improvement plans for the city which are being presented by Mr. Mirès and which he is willing to execute if people agree with him. That should not be difficult, since he is a man who is generous and rich in intelligence as well as in money.

Mr. Mirès is very generous and he proves it daily by the ease with which he responds to all the indiscreet requests which he receives. Someone had the audacity to suggest that he pay for the marble altar which it is planned to erect in the chapel of the religious club. Mr. Mirès did not refuse: he will donate a considerable sum to that purpose. When that became known everybody came running to him. I do not know what he thought, but he certainly gave with open hands: to one group he gave money to erect two columns in the church of Saint-Julien, to others he gave money to build the chapel of their convent. Under my very eyes, he was asked to help with the building of an organ in Saint-Charles. I was upset because this request seemed to me to be so indiscreet, but no, without hesitation he gave them one thousand Francs. I was not now surprised when I heard him say aloud at table that the only happiness of the rich was to do good and

⁵⁵ Rey II, p. 660.

⁵⁶ Rey II, p. 661.

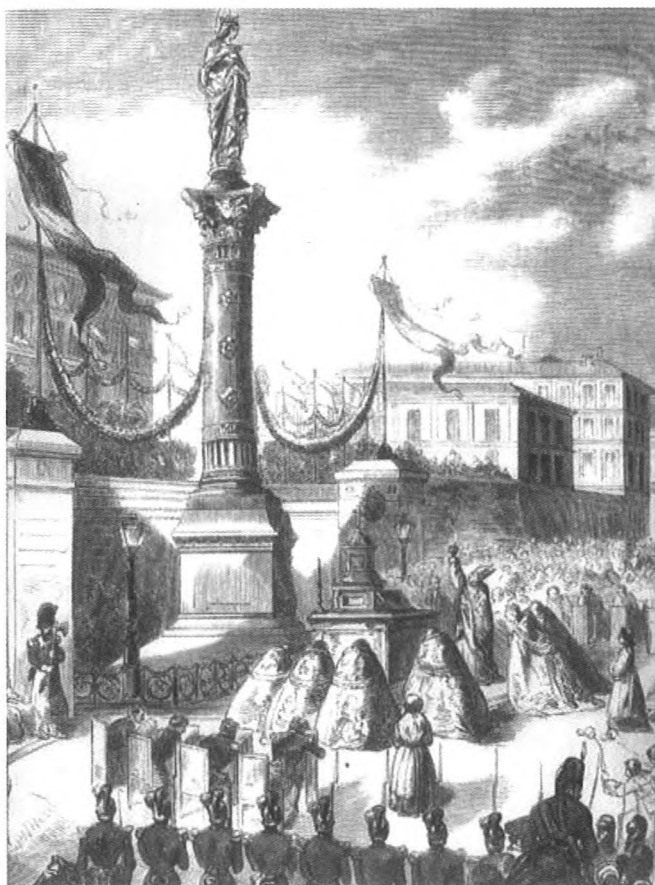
⁵⁷ Jules Isaac Mirès (1809-1871), a Jewish gentleman. He had many beneficial works done as a result of his good luck in the stock market.

make people happy. "Yes" he said, "one can make a considerable amount of money and then one reaches the age where one is bored with it all. What better use to be made of what is superfluous than to give it to those who need it!" And so, the moment he heard that the parish priest of Saint-Louis had to rent property to accommodate the eagerness of the people to send their children to the Sisters, he said to the parish priest: "I shall undertake to pay that rent". That was notwithstanding the fact that he had already spent 4,000 Francs to provide living quarters for the Sisters. I did not expect that I would be myself in the position of having to express my gratitude for his generosity. However, having heard tell that we were having difficulty paying for the monument erected in honour of the Blessed Virgin, he himself said to me: "I shall contribute three thousand Francs". His plans are gigantic. He intends to build a new city on the site of the old one.

Visite past. à Stabagn
 4^{te} past. à La Clotat
 Visite past. à Capis

Visite past. à Lestagne
 Vis. past. aux Eygahés
 Mercredi prochain, l'indique sera la Congrégation.
 Visite au Collège des Sœurs de St. Charles
 à 3 heures
 Visite pastorale à St. Paul
 à 10 heures, visite au Collège des Sœurs de St. Charles
 à 3 heures et dîner au presbytère

13	a	7	<i>Rub.</i> Fer. 5. S. Stanislai, Episc. et Mart. <i>Dupl.</i> Offic. Pasch. — V. de seq. ut in pr. comm. præced. <i>Alb.</i>
14	b	8	<i>Alb.</i> Fer. 6. Apparitio s. Michaelis Archang. <i>Dupl. maj.</i> 8 ^a Bened. <i>Quorum festum.</i> In M. <i>Credo.</i> Præf. Pasch. — In V. comm. seq. <i>O Doctor.</i>
15	c	9	<i>Alb.</i> Sabbato. S. Gregorii Nazianzeni, Episc. Conf. et Doct. <i>Dupl.</i> (M. S.) Lect. 1 noct. de Script. occ. <i>Credo.</i> — V. de seq. comm. præced. <i>O Doctor</i> et Dom. <i>Vado.</i>
16	D	10	<i>Alb.</i> Dom. 4 post Pascha. PATROCINIUM S. JOSEPH, Sponsi B. M. V. † (e Dom. præc.) <i>Dupl.</i> 2 cl. sine Octavâ hoc anno propter Translationem. 9 l. et comm. Dom. in L. et M. comm. ss. Gordiani et Epimachi in L. et M. priv. Præf. propria* Evang. in fine. — In V. comm. seq. et Dom. <i>De S. Antonino flet 13 huj</i>
17	e	11	<i>Alb.</i> Fer. 2. S. Pii V, Pap. et Conf. <i>Dupl.</i> (5 huj. fix.) (M. S.) Lect. 4 noct. <i>Incipit Epist. Cath. B. Jacobi</i> de Dom. præced. — In V. <i>Dim esset summus</i> comm. seq.
18	f	12	<i>Rub.</i> Fer. 3. SS. Nerei, Achillei, etc., Mart. <i>Semid.</i> Off. Pasch. comm. de Cruce. Preces ad Prim. In M. 2 Orat. <i>Concede 3 Ecclesiar vel pro Papâ.</i> — V. de seq. (M. S.) comm. præced. <i>Alb.</i>
19	g	13	<i>Alb.</i> Fer. 4. S. Antonini, Episc. et Conf. <i>Dupl.</i> (e 10 huj.) — In V. comm. seq. Ant. <i>Lux perpetua</i> y. <i>Sancti</i> et s. Bonifacii, Mart. Ant. <i>Filii Jerusalem</i> y. <i>Pretiosa.</i>
20	a	14	<i>Rub.</i> Fer. 5. SS. Cleti et Marcellini, Pap. et Mart. <i>Semid.</i> (e 26 Aprilis). Off. Pasch. 9 l. et comm. s. Bonifacii in L. (Ant. <i>Lux perpetua</i> y. <i>Sancti</i> ; comm. de Cruce) et M. 3 Orat. <i>Concede.</i> Præf. Pasch. Preces ad Prim. — In V. comm. de Cruce. Preces ad Complet.



Inauguration of the Column of the Immaculate Conception on
December 8, 1854 (cf. Diary, December 8, 1857)

January 1858

January 15¹: [Journey from Marseille to Paris]. It took us only twenty hours to make this long journey². I felt so little fatigue after the journey that I was able to celebrate Mass on arrival. I had no hesitation in believing it was my duty to offer the holy sacrifice for the first time in thanksgiving for saving the emperor's life, on which an attack had been made on the previous evening³. In thanking God for having miraculously saved the prince from death, I also thanked him for saving France, Europe and the whole world from general disturbance which would have been the consequence of this assassination. It was as I was coming out of the Bon La Fontaine hotel that I heard of the terrible event. A few moments later the *Monitor* gave us the circumstances of the Orsini plot.

I thought that I should write a suitable letter to the emperor. Here is the text:

"Your majesty, on arriving in Paris very early this morning, I immediately heard of the awful attack launched against your majesty and her majesty the empress yesterday evening. I was overcome with horror, but, at the same time I was filled with an irresistible feeling of gratitude to God who has shielded you with his protection in such an extraordinary way. Even before daylight I had made haste to the altar to celebrate a private Mass in thanksgiving for the grace of your having been preserved from such a frightening misfortune.

*I am pleased to think that I am perhaps the first to have offered the holy sacrifice with this intention. The people of my diocese will not hesitate to join me in their good wishes and I trust that God will listen to them so that, in accomplishing the great mission which he has entrusted to you for the glory of his name and the well being of peoples, you may always be enabled to triumph over the plotting of hell and, during a long reign, to raise France to greatness and prosperity. I am etc."*⁴

¹ Rey II, p. 667; Rambert II, p. 490.

² Bishop de Mazenod left Marseille in the company of Fr. Jeancard on January 14 and arrived in Paris early on the 15th. The opening of the parliamentary session was to take place on the 18th.

³ On January 14, F. Orsini, an Italian conspirator, had made an attack on the emperor's life. He was condemned and executed.

⁴ Letter dated January 15. The emperor replied on the 25th; see Rey II, p. 667.

January [18]:⁵ [The emperor's speech at the opening session of the senate]. For my part I was very satisfied. I found certain passages very touching. Independently of the fact that he dealt with the circumstances of the attempt on his life, it was better than that of last year when we regretted that final tribute to Thiers.

January 28:⁶ I was invited to dinner by Mr. Mirès. I accepted willingly because it gave me the opportunity to speak confidentially to him and to his wife and to discuss an important matter of conscience. The matter in question is nothing less than the validation of their marriage. I wish to convince them to be married in the Church. I dared to broach the matter with Mrs. Mirès, since I had no doubt that on this very important question her situation was irregular. The lady was very much interested in what I had to say to her as bishop. As a result, she has consented to have me take whatever steps I judge necessary to approach the Holy See. It is a matter I intend to deal with seriously.

January 31:⁷ [In the church of Our Lady of Loreto in Paris: baptism of a baby from a Marseille family]. I knew that there were a number of Protestants present. I wanted them to appreciate how beautiful and touching our ceremonies are. The aunt⁸ was not at all pleased that I excluded her and neither was the mother but they had to be content with being witnesses. May God grant that their eyes be opened to the light. They are all the more indebted to God for having taken them from the misery in which they were and, through the intelligence which the Lord has bestowed on the father, placed them in a state of prosperity which is the envy of many.

February

February 3:⁹ Here is the petition which I have addressed to the Sovereign Pontiff:

⁵ Rey II, p. 669.

⁶ Rey II, p. 668; Rambert II, pp. 493-494.

⁷ Rey II, p. 672.

⁸ Bishop de Mazenod refused to allow a Protestant aunt to be godmother.

⁹ Rey II, 668-669; Rambert II, 494-495.

"Most Holy Father,

I beseech your Holiness to allow me, while I am in Paris to take part in the work of the senate, to put before your paternal goodness a matter which will not seem unworthy of your great solicitude and will interest your great charity.

I invoke this merciful charity on behalf of Mr Mirès, an Isrealite, who lives in Paris. This banker, who has received the contract to build the railway in your States, has acquired immense territories from the city of Marseille, the price of which amounts to twenty million Francs and this sum is to be used for various great undertakings, among which is the building of my cathedral. He has shown himself to be very generous towards various pious works. There is reason to hope that his financial dealings and his prodigious mental resources for this sort of business will increasingly benefit our religion in this my episcopal city. He praises the goodness of your Holiness of whom he speaks with as much respect as would any good Catholic.

The relationship which he is honoured to have with the government of your Holiness and also the various contacts which my position enables me to have with him, have aroused my concern and have led me to enquire if his marriage to a Catholic had been contracted in the Church. His wife has admitted to me that between herself and Mr. Mirès there is only a civil contract, valid only in the eyes of French law. She has, at the same time, expressed the desire to have the impediment to the legitimacy of the union removed.

I have been all the more anxious to request this favour which has been granted to others, since I have become aware the this lady has obtained the honour of being received in the presence of your Holiness, who could not have known what her real condition was.

I dare to add, most holy Father, that it would have good effect if it were known that Mr. Mirès was married in the eyes of the Church. That is why I dare to petition your Holiness directly to give me the faculty to receive in my diocese, or even outside of my diocese, the consent of the spouses in the presence of witnesses as laid down by the Council of Trent.

I could receive this consent in the home of the future married couple. It would then be up to the lady and her daughter, who seem to be good Christians, as well as to the grace of God, to lead Mr. Mirès to Baptism some day."

February 8¹⁰: Visit to the Minister for Worship. He had not expected me to have seen the emperor to ask him if he would allow me to have Jeancard as auxiliary bishop. The emperor had replied in the most friendly way that he liked me very much and that he wanted nothing better than to do what is pleasing to me. He asked him whom did I have my eye on and the Minister remembered perfectly all the reasons which I had given for having Jeancard¹¹ in my confidence so the emperor had agreed. Therefore we can say that the matter is settled promptly and without difficulty. I am pleased to have given the clearest proof to Jeancard of my affection and my esteem for him and, at the same time, to have provided God's Church with a prelate who will honour her character and who, in all circumstances, will maintain the interests of the faith and the honour of the Church in France.

February 12¹²: [Letter to the Pope to request the "canonical institution" of Canon Jeancard].

"Most Holy Father,

I have just obtained the consent of the government to my having an auxiliary bishop who will help me fulfill the duties of my episcopal administration. This help is doubly necessary, both because of my advanced age since I am now 76 years and the multiplicity of my occupations in the midst of a large city of three hundred thousand souls and because of the obligation imposed on me by my position as senator to be absent from my diocese for six weeks or two months each year.

The government has agreed to my request with much good will and has willingly accepted the subject whom I have presented to help me in my duties. This subject is a priest who is in every way outstanding in virtue, in knowledge and in the management of affairs. He is canon of the cathedral, aged 58 years and has already been for many years one of my Vicars general. During one of my journeys to Rome I had the honour of presenting him to your Holiness, pointing him out as an ecclesiastic

¹⁰ Rambert II, pp. 497-498; Rey II, pp. 670-671.

¹¹ Jeancard had been secretary to the Bishop of Marseille for a long time and had shared his table, after having been an Oblate from 1822 to 1834. He had been Vicar general since 1844. He was ordained Bishop of Cérame and auxiliary of Marseille on October 28, 1858. See Jean Leflon, *Mgr de Mazenod III*, pp. 395-396.

¹² Rey II, pp. 671-672; Rambert II, p. 498.

raised in my school and therefore very much devoted to the teachings and the honour of the Holy See. He is the much appreciated author of the life of St. Alphonsus Liguori which he wrote under my direction and which, in the brief published by Pope Pius VIII in November 1829, earned the most touching expressions of satisfaction from the apostolic See.

In the light of what I have told your Holiness I hope that you will approve the petition I submit to your benevolence and grant the canonical institution of an episcopal see in partibus infidelium to Jacques Jean-card, priest, canon and archdeacon of the cathedral of Marseille and my Vicar general, so that he may be my auxiliary in my diocese.

Trusting that I shall obtain from your Holiness this important favour which will be a great consolation to me, I kneel at your feet and beg your apostolic blessing, etc.

Paris, February 12, 1858"

February 16¹³: The parish priest of Saint-Louis had invited me to close the exercises for the Forty Hours in his parish. I greatly regretted that I had to refuse this invitation. I had made a commitment for Saint-Severin. I assisted at the sermon preached by Fr. Vital¹⁴, a Marist priest. I then carried the Blessed Sacrament in procession and, when we stopped at the altar of the Blessed Virgin, I read the act of reparation aloud. I concluded Benediction by giving the final blessing at the main altar. During this exercise, I visited our good city in spirit and I joined with the honour being given to our Saviour Jesus Christ at the same moment¹⁵ at which I was praying to him and carrying him in triumph in Paris. I needed that sort of consolation. I longed for the time when I could fulfill some function which gives me the occasion to express publicly my sentiments of love, of adoration which God's mercy nourishes in my heart. It was a delicious evening and my greatest regret is not being able to renew it at Saint-Louis.

February 16¹⁶: The Marquis of Cito, charge d'affaires for the King of Naples in Belgium, came to see me and to bestow upon me the insignia of the Grand Cross of the Order of Constantine on behalf of his

¹³ Rey II, p. 673.

¹⁴ P. Vital, a Marist.

¹⁵ It was Shrove Tuesday.

¹⁶ Rey II, p. 678.

majesty, the King of Naples. So here I am, unexpectedly, a Grand Cross of this distinguished Order of Constantine. Without doubt the honour is in recognition of the well merited expression of horror which I made last year on the occasion of the attack on the person of the excellent King of Naples. I ordered a solemn *Te Deum* and I presided myself at the ceremony. I had written to the king who graciously replied immediately in his own handwriting. I thought the matter had ended there but it was decided to give a striking witness of the benevolence of this good king who was so unworthily treated by the revolutionaries and so poorly served by those who should have defended him. I believe it is fitting that I should write to the king to thank him personally:

"Sire, when you were kind enough to confer upon me the Grand Cross of the Order of Constantine, your majesty conferred upon me favour of such merit that it has touched the depths of my heart, especially because of the august hand which has bestowed it on me. I have the highest sentiments of gratitude towards your royal house which was the benefactor of my family at a time when we were emigrants first in Naples and later in Palermo and I was pleased to admire the great qualities which, in very critical times, did honour to the throne occupied by the grandson of King Ferdinand and Queen Caroline. Every day I delighted at the extent to which Christian faith was allied in your majesty with monarchical firmness and love for religion and for your people. Therefore I have always been anxious to seize every occasion to manifest my feelings but I never expected to be singled out by your majesty for this magnificent witness to your sovereign benevolence. I am deeply touched by this favour from the king and I bow down deeply before you in gratitude."

February 17¹⁷: What a painful solitude I feel on this beautiful day when all my children gathered in all places to celebrate the anniversary of the approval of our institute! I was alone this morning in my sad chapel with my servant while everywhere at this same time a hymn of thanksgiving was breaking from the hearts of our members. I united my silent voice to these transports of happiness and I offered to God the sacrifice imposed on me by my duties. I had flattered myself by thinking that I could go and celebrate this touching family feast day with our Fathers in Nancy in their fervent novitiate but I was forced to deny myself this

¹⁷ Rey II, p. 676.

consolation since I was held back in Paris by circumstances beyond my control. Thus my Lent commenced with an act of great mortification.

February 21¹⁸: On this Sunday evening I went to hear an instruction by Fr. Bautain¹⁹ in Saint-Germain-des-Prés. I say instruction rather than sermon; the faithful benefited all the more from it. Fr. Bautain came down to the level of all his audience and he told them some very good things; that is the way I think preaching should be done when we want to instruct the faithful. The audience was numerous and attentive. That is how things are done in the churches of Paris; I am very edified by the piety of the people who go there.

February 22²⁰: The emperor was indeed very kind to me²¹ but he did not give a definite answer; he merely took the note I had prepared on the subject.

February 23²²: In Paris, given my position, it is impossible to avoid certain invitations. If only one knew the penance imposed on me by inviting me to dinner during Lent, I feel sure I would be spared the inconvenience²³. Dinner is not usually until six thirty or even seven o'clock. Although I have not taken a vow on the matter I have, for a very long time, taken only a snack. I have a number of quite good reasons for doing that; it was the practice in the early Church which had learned from the mouth of Jesus himself and from his Apostles how to do penance. The prescriptions of the early Church on this matter were in keeping with the teaching of Our Lord and his holy Apostles who first established the need for penance and who subsequently indicated that the way to do this penance was by fasting and abstinence. Consequently, by adopting this practice one's self, one is assured of following the counsels, if not the commands, of the Master and of those whom he has appointed to instruct

¹⁸ Rey II, p. 673.

¹⁹ Louis M. Bautain (1796-1867), philosopher and professor of moral theology at the Sorbonne.

²⁰ Rey II, p. 670.

²¹ Bishop de Mazenod had been received in audience On February 22. Among other matters he spoke to the emperor of the lottery for the building of Notre Dame de la Garde.

²² Rey II, pp. 675-676.

²³ According to the notes in his Ordo, during his stay in Paris in 1858, Bishop de Mazenod was present at 24 dinners, 12 of which were during Lent.

us. The Church has so clearly understood the matter in this way that all the prayers during Lent presuppose that we have undertaken to fast and abstain, and it takes for granted that the penance is such as to lacerate the body.

If I acted otherwise than what I do, I would blush every day when celebrating Holy Mass and pronouncing the wonderful words contained in the beautiful collects, prayers and preface of this holy season. Besides, shouldn't a bishop do penance for himself and for others, for those people of his diocese who do none at all? It is perfectly in order that he should and since the Lord has inspired me with the thought and will to do so, and since he preserves my health sufficiently to practice without risk, I must follow his inspiration with holy joy and consolation.

I have allowed myself to digress in this way in order to explain the motives of my conduct. As I was saying, if it were known that I take a snack only by eating a piece of bread and drinking a glass of water, I would not be invited to dinner at seven o'clock in the evening.

The invitation which I received today from Count Siméon assembled in his house all the people from Provence who hold positions in Paris. This invitation was for one of the days when it is permitted to eat meat during Lent. It is certainly true that the master and mistress of the house did not suspect my habits; as for myself I knew that I was not going to die of hunger since there is always a piece of fish available at these big dinners.

The mistress of the house noticed that I was not eating. I assured her that I would not delay in doing so. In fact I was offered the only fish on the table and I accepted it. Then Madam Siméon discovered the reason for my sobriety and she was effusive in her excuses. She had not done anything wrong and I assured her of that. She wanted me to be served a second helping of that fish and she had some scrambled eggs which fully made up my meal as I had foreseen. That is how it is possible to make do. It would be just the same for those weak Christians who, even on a Friday, if they were at table where meat is being served, would not have the discretion or the courage to do as I have done today or on one hundred other occasions in my life when, in my travels I have found myself in a hotel or a guest at table.

March

March 5²⁴: This is indeed a blessing from God, a special blessing which, in his goodness, he has graciously given me. Today I received the rescript which authorizes me as apostolic delegate to dispense the diriment impediment and to proceed with legitimizing the union between the Catholic Madam Mirès and the Israelite Mr. Mirès.

March 14²⁵: Praised be God! What a beautiful day for me! I have just concluded the great act of bringing to an end the illegitimate union of Madam Mirès. The position of these persons makes this action all the more important and all the more memorable.

Equipped with pontifical powers and in my capacity as apostolic delegate I have just received the mutual consent of Mr and Madam Mirès, in the presence of my Vicar general and another witness. Everything was done most fittingly. Seated in an armchair and having in front of me a table on which were the different papers which I wished to make known officially to the parties and to the witnesses, I read aloud: 1. the letter I had addressed to the Pope requesting a dispensation; 2. the letter of Archbishop Marcotti of Colossos, assessor of the Holy Office; 3. the apostolic rescript. I then gave a short address and having called upon Mr. Mirès to agree to the conditions laid down in the rescript promising to raise children born or to be born in the Catholic religion to which Mr. Mirès agreed with heartfelt effusion, I received the mutual consent of the two people in question who proceeded to embrace one another in my presence to my great satisfaction.

March 18²⁶: [Examination of the planning law concerning the cathedral of Marseille²⁷.] When the emperor, who was then president of the republic, came to visit Marseille, he solemnly undertook an initiative with regard to this city, judging as he did with the high degree of wisdom

²⁴ Rey II, p. 669.

²⁵ Rey II, p. 669.

²⁶ Rey II, pp. 669-670.

²⁷ Bishop de Mazenod was the one who proposed this law which was passed. In his Diary he recalls the laying of the first stone of the cathedral on the occasion of the visit by Louis-Napoleon on September 26-27, 1852 (See Leflon, *Mgr de Mazenod III*, pp. 311-312). The text which follows is probably an extract from the report made by the proposer to the senate. See Leflon, *op. cit. III*, p. 395.

which is characteristic of him and, more importantly, with a heart which is deeply Christian, the desires and needs of the people of Marseille. He surprised and delighted the population by announcing, even before the bishop had formulated the least request, that he wished to mark his visit in our midst by laying the first stone of the future cathedral.

It is impossible to express in words the effect of the unexpected announcement of such an enterprise. There was an upsurge of gratitude which gave wonderful hopes of the beginning of a glorious reign. The highlight of the ceremony which took place the following day was an address which was most meaningful. The words used by the president have already been consigned to the annals of the Church for the edification and the admiration of posterity. The monument which is being built will also commemorate magnificently the religious sentiments of a monarch and will stamp the shores of the Mediterranean with a truly Christian symbol comparable to the grandeur and beauty of Saint Sophia on the shores of the Bosphorus. The mind of the emperor was further manifested by the allocation of state funding amounting to two million five hundred thousand Francs towards the cathedral.

March 20²⁸: I have not noted the different religious ceremonies at which I have been invited to preside, either in Saint-Laurent or in the Sisters' convent on the rue du Ragard. I should have taken note of the extent to which I was touched by the number of the faithful in attendance and their devotion. It is impossible not to be aware of the real improvement due to the zeal which constantly nourishes the piety of the faithful. Exercises of piety are one after the other and finish only at nine o'clock at night. There are instructions, prayers, Ways of the Cross, Benedictions. The ongoing adoration of the Blessed Sacrament in all the churches draws a daily attendance to the feet of our Lord. This exercise, which lasts for three days²⁹, is held with great magnificence everywhere. I was greatly edified and consoled by it.

March 22³⁰: [Call to see Cardinal de Bonald in Lyons]³¹. A friend of

²⁸ Rey II, p. 673.

²⁹ The Forty Hours devotion which Bishop de Mazenod was unable to institute in his diocese until 1859.

³⁰ Rey II, pp. 678-679.

³¹ Bishop de Mazenod left Paris on the 21st. He stopped in Lyon where Cardinal Maurice de Bonald, his fellow student in Saint-Sulpice, was archbishop

fifty years had every right to demand that. I had never found the time to stop when passing through Lyon's³². Therefore I was pleased to answer his friendly invitation. I arrived at his place on Monday morning and my first act in the archbishop's house was offer the Holy Sacrifice in the pretty but too dark chapel which he has had built with the beautiful columns which Cardinal Fesch³³ had brought from Rome. I spent two full days with my old friend who received me with all the cordiality which I could have expected from his affection for me. On the very day of my arrival we paid a visit to the venerable Archbishop of Turin³⁴ who has chosen Lyons as his place of exile.

Tuesday 23rd³⁵: I climbed to Fourvières to offer the Holy Sacrifice in the Blessed Virgin's chapel. The mist prevented me from viewing the panorama which can be seen from the top of this holy mountain. There are plans to build a beautiful church on the site of the poor chapel which is on the spot today.

Wednesday 24th: I was in a hurry to get back to Marseille and so I wanted to leave today but the Cardinal insisted that I take advantage of the exceptionally good weather in Lyon's these days to go and visit his country house. The property is situated a one and a half hour journey from the city. The house is built on a hillside from which it is possible to get quite an extensive view of the countryside. A short distance higher above the archbishop's residence, an enormous building has been erected which is a retirement home for sick priests who are cared for by the Sisters of Saint Joseph. A large part of the cost was covered by gifts from an admirable *chanoinesse* who enriched the diocese of Lyons through her donations.

March 25 and 26th³⁶: At last, on March 25 I took leave of my illustrious friend. On my way I met the Bishop of Hétalonie³⁷ and I took him to

from 1840 to 1870. The Cardinal had written to him saying that he would be angry if he did not come spend some hours with him.

³² He forgets that he had stopped there with Fr. Tempier from June 10 to 12, 1837, while on his way to Switzerland. See Oblate writings 179-184.

³³ Joseph Fesch, Archbishop of Lyons from 1802 to 1839.

³⁴ Luigi Fransoni was Archbishop of Turin from 1832 to 1862. He was exiled for 12 years and died in Lyon in 1862.

³⁵ Rey II, p 679.

³⁶ Rey II, p. 679.

³⁷ Bishop Jean Sarrebayrouze, auxiliary of Bishop Casanelli d'Istria in

my home from which I had been absent for two months.

The following day, my first duty was to climb up to the shrine of Notre Dame de la Garde to present my thanksgiving to God for having preserved me in good health. I was accompanied on this pilgrimage by the Bishop-elect of Cérame³⁸ who had to share in my thanksgiving. Words would not suffice to say how edified I am by the deeply religious sentiments of the new prelate and touched by the affection which he shows me.

April

April 8³⁹: [Blessing of the holy oils. Before the end of the year some of those present shall have benefited by these holy oils destined for the dying.] I always reflect on this point for myself each year when I bless the holy oils on Holy Thursday.

April 11⁴⁰: On the evening of Saturday, April 10, I went to sleep at Cuges and on Sunday morning at six o'clock I said the Mass at which all the men who filled the church received Communion. Before beginning the Mass I spoke to them and since I knew that most of those present had not received Communion since their First Communion and a certain number were receiving for the first time, I spoke again before distributing Communion in order to inspire them with the feelings which we should have as we approach this great mystery. I did likewise before administering the sacrament of Confirmation to almost one hundred men of all ages who came forward. I must say that what has happened in Cuges is truly miraculous. Before leaving the village after Vespers and Benediction I spoke to the faithful to bid them a final farewell and to recommend perseverance to them.

Tuesday, April 13⁴¹: I led my clergy, the canons and parish priests of my diocese, as we made an official visit to Marshal [de Castellane]⁴².

Ajaccio.

³⁸ Bishop Jacques Jeancard.

³⁹ Rey II, p. 680.

⁴⁰ Rey II, p. 680.

⁴¹ Rey II, p. 681.

⁴² Marshal Boniface de Castellane (1788-1862), appointed commander of the army in Marseilles.

The Marshal received us with his baton in hand and wearing all his decorations which carpeted his uniform on both sides of his chest.

In the evening there was a great banquet in his house to which I was invited. The Marshal had taken care to let me know beforehand that I was to have the place of honour to his right. The pleasant part of that decision, coming as it does from the Minister for war, is that bishops must be given the greatest consideration and given the same consideration as ladies. That takes no account of their pre-eminence as bishop or senator. I recognized in that decision, which was contrary to what had been decided by the same minister on the visit by Marshal Pélissier⁴³, his reaction to what I had myself suggested to the marshal on my visit to Lyons and I had let him know that I would not be able to accept the honour of his invitation to his official dinner in Marseille. I had told him that, as bishop and in my capacity as senator, I could not run the risk of not being suitably placed in keeping with the strict etiquette which it had been decided to adopt in Marseille since the prefecture of Mr. De Crèvecoeur⁴⁴, when bishops were relegated to a position after generals, prefects and others. That seemed strange to the marshal who has a feeling for correctness and he seemed to be disposed not to follow this custom which was less than honest. I put him very much at ease by telling him that it seemed to me that bishops could be considered as being beyond the rules of etiquette, in the same category as ladies who happened to be present. It seems that the idea pleased the marshal and he wrote to the minister who fully agreed with this interpretation. The marshal had me read the minister's letter, but he did not wait until he arrived in Marseille. He hastened to visit the Cardinal in Lyons and through him he had me informed of the outcome of the correspondence. Not content with having taken this step, he wrote to me from Lyons to invite me to his banquet ahead of time and taking care to let me know that I would be seated at his right. That is what happened. I believe it will be the rule in future.

April 15⁴⁵: Today I devoted my time to the prisoners. From the detention house for young offenders⁴⁶ I went to the prison with cells where Fr. Michaud had prepared eight prisoners for Confirmation. I was able to see the immense advantage of these prison cells over others.

⁴³ General Pélissier had visited Marseille on August 2, 1856; See Diary for that date.

⁴⁴ Mr. De Crèvecoeur, prefect of Bouches-du-Rhone from 1853 to 1857.

⁴⁵ Rey II, p. 683.

⁴⁶ Founded by Fr. Charles Fissiaux.

April 18⁴⁷: At two o'clock I went to the establishment for young apprentices where the chapel had been blessed on the 5th. The evening began with a rather long report by Lieutenant Lyon, founder of this work⁴⁸. A child was brought on the stage to sing a little song and then two gentlemen held a conversation in Provençal. At this point an incident happened which upset the party. We were about to move on to the sale of a large number of objects manufactured by the apprentices. When the first lot was being put on sale I protested that it was not possible to tolerate the sale of anything on the holy day of Sunday in my presence. My position was understood; the goods were packed and it was decided to recall the assembly on the following Thursday.

In the evening I attended the general assembly of the conferences of Saint Vincent de Paul where the attendance was quite numerous and proceedings very consoling.

April 19⁴⁹: Having administered Confirmation as usual in my chapel, I went to Montolivet to see our brothers and to dine with them. I returned to Marseille to preside at the assembly of parish priests responsible for the Living Rosary and consequently for the Holy Family on whom I bestow the alms received.

April 23⁵⁰: Mass for the Children of Mary in the house of the Ladies of the Sacred Heart in Marseille. It was for the closure of their annual retreat. I took advantage of the occasion where so many young ladies were present to explain to them some principles which tend to be overlooked in today's society; namely, that Jesus Christ and Belial cannot be allied, that there is a world which has been condemned by Jesus Christ and for which he did not wish to pray. This cursed world which all of us have renounced in Baptism is to be found in the theatres where all the maxims contrary to the Gospel are recommended, in mundane gatherings where modesty is banished, where immodesty is given the place of honour and dissipation carried to excessive limits.

⁴⁷ Rey II, p. 683.

⁴⁸ Rey writes that on the evening of April 5 Bishop de Mazenod blessed the chapel and the building of the establishment for young apprentices and the patronage of apprentices. This work had been founded in 1856 by the Honourable Mr. Lyon, captain of a frigate, a man of faith, courage and energy.

⁴⁹ Rey II, p. 683.

⁵⁰ Rey II, p. 683.

April 25⁵¹: The coincidence of three feasts on the same day makes me acknowledge that I would be very much at fault if I tried to spare myself. It was the closing day of the retreat for the gentlemen of the Mission de France, the feast of St. Mark and therefore the general procession, and the station at Saint-Cannat, the last day of the octave for the feast of the translation of the relics of this saint. I had to be present for all these occasions and nobody was disposed to excuse me from doing so.

This is how I managed to keep everybody happy. I had the time of the meeting at the Jesuits brought forward and the departure of the procession delayed for half an hour. In that way I was able to arrive at the Jesuits at half past six. I began by confirming the late comers. I finished the Mass and then distributed Holy Communion for half an hour. Afterwards I got into my carriage to go to Saint-Cannat where the procession was due to arrive at eight o'clock. I assisted at the High Mass for the station and then I accompanied the procession to Saint-Martin where I assisted at the High Mass of the day. More was necessary to satisfy the demands of Saint-Cannat and the Jesuits. Immediately after dinner I went to Saint-Cannat to assist at Vespers and at the sermon preached by our Fr. Rey⁵². Then I gave Benediction of the Blessed Sacrament. That just brought me to six o'clock, the time of the evening meeting at the Jesuits. Once again a sermon awaited me and the Benediction which I had to give for the closure of the retreat preached by Fr. Bouffier.

If I were to say that this sequence of religious exercises which kept me in the church all day was tiring, I would not be telling the truth. I felt only consolation and the satisfaction of doing my duty. What does it matter to be 76 years of age when I have no infirmities and I rejoice in almost all the strength, if I may say so, of my youth. The least I can do is to take advantage of that to fulfill the functions of my ministry.

April 28⁵³: Mass in the house of the Ladies of Nazareth and Confirmation for the children. Visit to the Refuge. I must bear testimony that I could not be more pleased than I am with our community of Sisters of Notre Dame de la Charité⁵⁴. The spirit among them is excellent. The

⁵¹ Rey II, pp. 683-684.

⁵² Achille Rey, (1828-1911).

⁵³ Rey II, p. 684.

⁵⁴ The Sisters of Our Lady of Charity had been founded by St. Jean Eudes. They were established in Marseille in 1838 and given charge of the Refuge Cen-

atmosphere could serve as a model for the area: their good outlook, politeness etc.

April 29⁵⁵: Purchase of a piece of land on which to build a chapel will be situated on the road to Mazargues opposite the castle of Mr. Luce.

April 30 and May 1⁵⁶: Journey to Saint-Julien to offer some consolation to my relatives, the Dedons⁵⁷ who have just lost their eldest son who died at the age of 43. This dear child, my godchild, whom I had baptized, died after a long and very painful illness; we feel very much assured of his salvation. My visit was a consolation to this poor father and this poor mother who are so deeply afflicted.

May⁵⁸

May 2⁵⁹: Official blessing of three bells which the city has donated to the parish of Saint-Lazare. The sermon was by an Oblate priest. The church was filled with people.

May 7⁶⁰: My successors shall be indebted to me for this new favour obtained from the government⁶¹. It was only fitting and that was why I made the request. As far as I am concerned a cell is sufficient and I feel very much at ease when I go to occupy one in Montolivet.

tre where there were 500 "poor creatures who had been rescued from vice" (See below: *May*).

⁵⁵ Rey II, p. 684.

⁵⁶ Ray II, p. 684.

⁵⁷ The family of Emile Dedons, cousin of Bishop de Mazenod, with whom he had lived in Aix from 1802 to 1808.

⁵⁸ According to his Ordo, the bishop was often absent during the month of May on pastoral visits or giving Confirmation in the parishes outside of Marseille.

⁵⁹ Rey II, p. 684.

⁶⁰ Rey II, p. 685. .

⁶¹ On that day, on his return from a pastoral visit to Mazargues where the Oblates had recently preached a mission, Bishop de Mazenod received from the Minister for Worship the approval of the general estimate for the restoration and enlargement of the bishop's residence. The sum amounted to 408,741 Francs.

May⁶²: Visit of Mr. Mirès, always full of good will towards any of our improvements. He has promised to make the sum of one hundred thousand Francs available for Notre Dame de la Garde.

Present for the Rogation procession. Visit to the Little Sisters of the Poor, to the orphanage and schools of Saint-Victor.

Present at the perseverance catechism class in Saint-Charles.

Visit to the new hospital where the Sisters have taken over. There were about twenty of them there. What a joy for them!

Blessing of the new Refuge building. What a shame! There will never be enough accommodation to receive these poor creatures who have been dragged into vice. There is now room to receive 500.

Blessing of the first stone of the future church of St. Bartholomew. Judging by the crowd of people who were present for this ceremony we must conclude that everybody feels the need for a temple of the Lord in this parish which until now has had only a miserable room for a church.

[May 21]⁶³: Here I am, back from my pastoral visit to Le Ciotat, Aubagne, Roqueviare and the adjoining villages⁶⁴. From what I have been able to do, I conclude that I would be very ungrateful to God if I dreamt of sparing myself. I have come back in just as good a form and just as little tired as when I set out. I have nevertheless sometimes visited two parishes in a day and due to my travel arrangements which meant that I arrived in the evening to find a large gathering of people who would not be present the following morning, I had to preach three times each day, never for less than one hour and with the necessary vehemence, depending on the subject. Well then! I can say in all simplicity and truth that I never experienced any fatigue. I cannot be sufficiently grateful to the Lord. Besides, what a great ministry the bishop fulfills by these pastoral visits! It seems to me that God makes me feel their importance and inspires me as to how I am to fulfill this duty. I understand that I would fulfill that duty imperfectly if I were to be content with giving a little polite talk in French which would be badly understood by the rural population. What effect could that have on those poor souls whom we must call back to the practice of their religion and awaken from their apathy! There

⁶² Rey II, p. 685.

⁶³ Rambert II, pp. 502-503; Rey II, p. 686.

⁶⁴ According to his Ordo, Bishop de Mazenod was in Le Ciotat on May 16, in Aubagne on the 17th, in Auriol on the 18th, in Gréasque and Cadolive on the 19th, in Roqueviare on the 20th.

are even some truths which must be dealt with in a more gripping way to awaken the fervour of these good souls, such as the love we owe to God and to Jesus Christ our Saviour, first of all in thanksgiving for the benefits we have received and even more because of his infinite perfection, etc.

All I can say is that my method must be good because everywhere I obtain the constant and sustained attention of both grownups and children alike. All have their eyes fixed on me throughout all the time that I am speaking. I doubt if that would be the case if I were not giving them the food to satisfy their need.

May 27⁶⁵: Nothing is as beautiful as this gathering of children for Confirmation in the church of Saint-Joseph. I confirmed only the boys this morning but there were at least seven hundred of them. God in his goodness inspired me with the words I addressed to them; it was remarked that not even one of those children turned his head. All their eyes were fixed on me, all their ears were attentive; the attention of these children was really grasped. Then, when it came to the time for me to go through the lines to confirm them, I could not say that even one of them was lacking in an attitude of recollection and piety. It seems that they had remembered the message I had tried to get across to them, that each one of them would be the subject of a great miracle from the all powerful God at the moment when I would make the sign of the Cross on their foreheads with the holy chrism and when I imposed hands on them and called each one by his name. I had told them that I myself was so impressed by the magnificence of the working of grace and the sublimity of the ministry I was about to exercise that I would pay the same attention, respect and, I dare to say, devotion as I would when offering the Holy Sacrifice of the Mass and at the moment of consecration I consecrated the Body of Jesus Christ. That, in fact, is the grace God bestows upon me whenever I am invited to give the Holy Spirit. In spite of my unworthiness, by virtue of the power of God I consider myself to be a wonder worker who performs as many miracles as there are children. That is what sustains my attention and the fervour of my soul throughout the hours during which this astonishing ceremony of Confirmation lasts. It was renewed for three hours in the afternoon of that same day while I was giving Confirmation to nine hundred girls after lunch. May a thousand million thanks be given to God and to his Son Jesus Christ, the author of all these wonders, and also to the Holy Spirit who communicates himself to these souls for their greater

⁶⁵ Rambert II, p. 503; Rey II, pp. 686-687.

sanctification. God in his goodness gives me so much strength during these beautiful ceremonies of my ministry that I do them without feeling tired. Therefore, having finished this latter ceremony which lasted three hours and the morning one which lasted more than two, I was able, without any effort, to go and administer Confirmation to two sick persons in their homes in the city.

May 29⁶⁶: Ordination in Montolivet. How great was the consolation I felt at being in the midst of those forty Oblates who make up our scholastics' community! What a beautiful community, not only because of the number but also because of their comportment and their regularity. We must be really thankful to God when we see these young people preparing in study and in prayer for the great ministry they are being called to perform. I felt so good in this centre of edification that I could have said with Peter on Mount Thabor: it is good for us to be here. But I had to come back down to the plain and continue the combat which includes all that a bishop must do to fulfill his painful task.

May 30⁶⁷: [Communion Mass at Saint-Martin for the solemn feast of the month of Mary.] I assisted at the High Mass as usual but I had to be absent from Vespers at which I would ordinarily have presided because I had to go to the academy session where our Fr. Dassy⁶⁸ was to be received. I went there with the Bishop of Cérame and the members of my administration. Afterwards, I was able to return and give Benediction at Saint-Martin and receive the persons who wished to be associated with the Living Rosary. From there I went to La Plaine to give Confirmation to a sick child from the Children of Providence.

June

June 5⁶⁹: I gave the religious habit to Miss Baillet in the Refuge. She is an excellent acquisition from every point of view for the Sisters of Notre Dame de la Charité.

I visited the little Sacred Heart boarding school. There are the little

⁶⁶ Rey II, p. 687.

⁶⁷ Rey II, p. 687.

⁶⁸ Toussaint Dassy (1808-1888), oblation on June 7, 1830, ordination December 17, 1831, left the Congregation in 1865.

⁶⁹ Rey II, p. 688.

children who are being admirably taught both morally and physically. A number of priests devote their time there and the Sisters devote themselves to mothering the children in a way which must be appreciated by the parents.

June 6⁷⁰: [Sunday of the solemnity of the Blessed Sacrament. Pontifical presence in the cathedral.] Before going there God arranged that I should have a great consolation. I was called to administer the Sacrament of Confirmation to Mr. Consolat⁷¹, former Mayor of Marseille, whose health gives cause for concern. Mr. Consolat's return to the practice of his religion is a real triumph of grace and a reward for the zeal and filial love of his son and of his son-in-law. He was of course a good father and a good administrator. Therefore his return to the truth gives great reason for joy to his family and to me as his pastor and is a source of edification for the city.

General procession in which I had the honour of carrying the Blessed Sacrament.

June 7⁷²: Mass in the church of Calvaire where the statue of Notre Dame de la Garde has been since yesterday. Continuous attendance. I administered the Sacrament of Confirmation to quite a big number of people and took advantage of the occasion to instruct this large crowd.

June 8⁷³: [Departure for Aix. Present at the academic council.] I have the pleasure of seeing my sister and my nephew, just returned from Cirey⁷⁴ and from Paris.

June 11⁷⁵: I returned from Aix on the 10th to prepare myself for the pontifical office which I will celebrate with great pomp on the Feast of the Sacred Heart. [Procession. The outcome was] the most solemn religious manifestation which took place in the whole of the Christian Church.

⁷⁰ Rey II, p. 688.

⁷¹ Maxime Dominique Consolat, Mayor of Marseille from 1832 to 1843.

⁷² Rey II, p. 688.

⁷³ Rey II, p. 688.

⁷⁴ Madam A.N. de Boisgelin, accompanied by her son Eugene, had gone to visit her daughter, Madam de Damas in Cirey-sur-Blaise (Haute Marne).

⁷⁵ Rey II, p. 688.

June 14⁷⁶: I gave Confirmation as usual in my chapel to quite a large number of adults, but this time, unusually, I gave this august Sacrament to some quite young children belonging to a family who live in a part of Russia where there is no Catholic bishop. The eldest of the children was five years of age, another was three and a third was only eight days old. There are some instances where one must take upon one's self to act outside the common rules and I feel very satisfied that the occasion to do this good deed presented itself this morning. Besides, it was a recompense due to the faith of the father and the grandmother of the children.

June 24⁷⁷: [At six o'clock in the morning. Confirmation in the minor seminary. At eight o'clock Mass in Montolivet to receive the vows of two Oblates. Dinner with the community, meeting with several members of the community. At five o'clock Confirmation in the boarding school of the Blessed Sacrament Sisters. At six thirty, Confirmation in the boarding school of the Saint Thomas Sisters.] It may seem to be too much for one day. However, since God in his goodness grants that I do not feel at all tired, why should I refuse when the occasion arises?

June 27 and 28⁷⁸: [General ordination in Saint-Martin which lasted four and a half hours. It was wonderful. There were 74 to be ordained of whom 40 for priesthood.] I went to the Major Seminary for dinner so as to share the joy of my seminarians; it must not be said that I only invited myself to their refectory on Good Friday when they are doing penance. Today I wish to be with them in all happiness.

The following day I went to Montolivet⁷⁹.

August

August 1⁸⁰: There it is, August 1 has come around once again. A few years ago It would have been welcomed with a certain joyfulness. It

⁷⁶ Rey II, p. 688.

⁷⁷ Rey II, p. 689.

⁷⁸ Rey, p. 689.

⁷⁹ Rey adds: "The centre table was occupied by 25 priests, all Oblates, and, with exception of two, all had been ordained by the Founder".

⁸⁰ Rey II, 504-505.

reminded me quite simply of the day I was born; it was an invitation to thank God for the gift of my existence and I was pleased to receive the compliments of my friends. The feelings aroused by these circumstances turned to my well-beloved mother; today things are different. First of all, that good mother to whom I owed my birth and who had nourished me with her milk, is no longer on earth, and the anniversary of my birth, by bringing back memories of the time when she was so happy to have given a son to the family and all the birthdays which she celebrated with me right up to a very old age only make me feel more poignantly the misfortune I had to lose her and the state of loneliness in which she left me. I could speak to her as mother, my very dearest mother, until I was seventy years old. She was ninety-two years of age when she was taken away from me. Besides, celebrating a seventy-seventh birthday is not a very wonderful experience! How many are there who continue their career to the age of eighty? That means three years of life, or even less, still left for me⁸¹. I certainly have no illusions but what matter! It is a reminder of death rather than a commemoration of birth. Are we not created for heaven which is our true fatherland? Therefore it is not death that should sadden us but rather the awareness of our sins.

This year the day coincides with that when our good fishwives, the ladies of the market, celebrate the feast of their patroness, St. Anne. Every year I go to celebrate Mass and Communion for them. In the little talk which I gave them in Provençal I mentioned the fact that I was born on this day, but when I told them that this was my seventy-seventh birthday that I was celebrating with them these good ladies responded in a loud voice: some said "*longue mai*" which means long may you live; others "*que le bouen Dieou vous conservò*": may God preserve you; "*Pourqu'es vivro cent ans*": may you live to be one hundred! It took me an hour to distribute Communion to them. In the afternoon, the blessing of the bell for Saint-Jerôme. It was our Fr. Roque⁸² who gave the talk like a good missionary.

⁸¹ Rambert (II, p. 505) makes the following remark at this point: "These words are striking; they give us reason to believe that the venerated Founder had received a supernatural notification of the time of his death. In fact he was not to reach his eightieth year but to get very close to it. At that time, he had before him just three years of life, or even less".

⁸² Théodore Roque (1826-1890), ordained on July 8, 1849, vows on December 8, 1853.

August 2⁸³: Before going to the Capuchin Sisters to celebrate the anniversary of my Baptism, I administered the Sacrament of Confirmation to the children of the high school. Having given Benediction in the Capuchin convent I went to the boarding school of the Sisters of Saint-Joseph to confirm their boarders; from there I went to the women's prison where a certain number received Confirmation together with some of the daughters of Providence who had been brought there, in all about sixty persons from the two establishments.

The day was not yet over. I had to go to the minor seminary to preside the distribution of prizes and in the evening I had to discuss with Mr. Hava the plan to build a church and some dwellings on his property at Saint-Tronc and come to an agreement on how to raise funds to complete payment on the monument erected in honour of the Immaculate Conception of Mary.

August 8⁸⁴: [Blessing of the first stone of the future church in the new parish of Saint-Mauront.] There were many people at this ceremony but I saw hardly anyone who could promise to contribute to the building other than by their good wishes.

August 10⁸⁵: [Mass in the convent of the Sister Hospitallers of Saint-Just.] I received the vows of five Sisters and I gave the habit to six. This increase will make it possible to provide service in two hospitals. The new administrators admire the dedication of the Sisters.

August 16⁸⁶: Confirmation as usual in my chapel and for the sick. Distribution of prizes in the Sacred Heart boarding school at Saint-Joseph.

A telegraph message from Aix invites me on behalf of the Vicars general to preside at the funeral of Bishop Rey⁸⁷, formerly bishop of Dijon, since the Archbishop was absent. In answer to that invitation, I went there that evening. It is, I believe, the sixth time I have been called to Aix for a similar function. The day will come when someone will make the journey from Aix to Marseille to do me the same service.

⁸³ Rey II, p. 691.

⁸⁴ Rey II, pp. 691-692.

⁸⁵ Rey II, p. 692.

⁸⁶ Rey II, p. 693.

⁸⁷ Claude Rey, born in Aix, Bishop of Dijon from 1832 to 1838.

August 17 [and 18]⁸⁸: I sang the Requiem High Mass and gave the Absolution. I had gone with the chapter to bring the body from the mortuary. I returned to Marseille that same day so as to go on the following day, Thursday 19th, and say the Mass during the Octave of the Assumption in Notre Dame de la Garde. There I met Bishop Guillemin, Vicar apostolic of Canton, who is on his way to Rome. He is a holy man.

August 22⁸⁹: [Sunday, Solemn blessing of the chapel which Fr. Armand has had built at the foot of the monumental tower on top of which the statue Mary Immaculate has been placed.] This was another magnificent feast in honour of the Blessed Virgin.

September

September 8⁹⁰: [Ordination of five priests in the chapel of Montolivet⁹¹] Forty scholastics joined their fervent prayers to the great litany which was to produce the greatest miracle of the all-powerful divinity! It is sublime! It is astounding! There is nothing like it on earth. But then, how is it possible to express the feelings of the poor instrument of these wonders? Let us adore and give thanks!

September 26⁹²: [Assisted at Mass for the military on the occasion of the feast of St. Maurice.] I considered it fitting to add a few words to the talk given by the Oblate of Mary; these few words seemed to make a good impression, especially on the general⁹³ who was unable to withhold his tears when I mentioned how we were indebted to him for having arranged this military Mass and expressed the regret we felt because of his forthcoming departure.

⁸⁸ Rey II, pp. 693-694.

⁸⁹ Rey II, p. 694.

⁹⁰ Rey II, p. 694.

⁹¹ Frs. Jean S. Gallo (1835-1918); François Joseph Edwin Bonnefoy (1836-) left in 1863, Bishop of La Rochelle from 1893 to 1901, Archbishop of Aix from 1901-1920); Jean Marie Eugène Pian (1833-1915); Yvon Jean Marie Piraud, left in 1869; Basile Jean Dèdèbant (1833-1884).

⁹² Rey II, p. 694.

⁹³ General de Courtigis, commander of the 9th military division in 1857-1858.

October

October⁹⁴: I was called back to Marseille for a little matter which could have had widespread consequences. I was in the country when the new general commander of the division⁹⁵ let it be known in an official letter that he had arrived and that it was necessary to go and see him in his residence for the prescribed visit. My Vicars general did not even dream of taking my place and answering this invitation. However awkward it may seem, they kept the letter and gave it to me at Saint-Louis. Meantime the official visit had taken place; only the clergy were missing. That was enough to shock the general who, it is said, is most susceptible. He had in mind to teach me a lesson. He dressed in full uniform and, accompanied by his aide de camp he came to the bishop's residence. I was not there, because recognising that I was in the wrong for not having gone to visit him, since I had been absent, I had decided to go and see him. In fact I arrived at his residence while he was at the bishop's house. Since I did not find him there, I asked to see his wife who received us in most kindly manner and seemed on her part very touched by what I had done.

The general, however, arrived in my courtyard. Most impatient to execute his plan of action, he regretted not finding even one Vicar general with whom he absolutely wished to speak. The lady at the door was killing herself trying to tell him that at that very moment I was at his house with my Vicars general. Even that did not stop him and he hesitated when about to give her a message, knowing that she would relay his message badly. He insisted so much that the lady said to him that, if he so wished, she would go to the Major Seminary to fetch the Superior who was also a Vicar general. Since the Superior was not there, it was Fr. Rey who came in his place and received the pre-prepared broadside: "I beg you to tell the Bishop that, I have not seen him, I believe he did not receive the letter I wrote to him to let him know of my arrival and I have come to pay my respects. Do not forget, Father, to tell him that I believe he did not receive my letter." Poor Fr. Rey, bewildered by the event, did no more than assure him that he would deliver the message.

When I came home the lady doorkeeper told me the whole story. I myself knew what the general had done at X where he had a brush with

⁹⁴ Rey II, pp. 682-683; Rambert II, pp. 505-507.

⁹⁵ General La Font de Villiers, commander of the 9th military division in 1858-1859.

the prefect and the president, and I could see in this incident the continuation of his susceptibilities. I found his attitude too overpowering and too misplaced to let it pass unnoticed. I wrote him the following letter:

Dear General, had I known that you would go so far as to come here and teach me a lesson through the instrumentality of a simple ecclesiastic and my lady doorkeeper, I would not have considered it convenient for my age or for my dignity to go and pay you a visit. Nevertheless I did go to visit you on the very day of my return to Marseille. Please accept, general, the expression of my deepest respects.

Thereby I gave this general a haughty lesson in my turn. He seems to have felt it because he replied instantly with a letter of apology, denying that his intentions were what I supposed them to be and requesting insistently that I receive him at half-past-three so that he could explain himself better, etc.

I felt obliged to go half way in good deeds and that is why I returned to Marseille to get dressed and to go to see general before he could come to me; but just as I had got into my carriage and was about to leave, here comes the general once again in full uniform, most anxious to disillusion me concerning the impertinent intentions I had attributed to him. I got out of my carriage to receive him and he bestowed on me an abundant measure of compliments and respect. I accepted all that for what it is worth. I took his hand and we parted the best friends in the world.

October 28⁹⁶: God in his goodness has been kind to us today, the day of Bishop Jeancard's consecration; a wonderful day following days of rain and preceding awful storms. I thank the Lord because nothing bedecks a feast like a good day, splendid sunshine. The newspapers gave an account of the ceremony and the general impression made by this magnificent ceremony. I admit that I was struck myself by the recollection and silence of the immense crowd which filled the church of Saint-Cannat which I had chosen for the consecration. Innumerable people were also crowded along the path of the procession which left the bishop's residence for the church. The procession was composed of three hundred ecclesiastics in surplice, from the cathedral chapter who were joined by a great number of canons from elsewhere. At the end of this procession came the three Archbishops of Aix, Avignon and Tours⁹⁷, preceded by the cross of the metropolitans. The Bishop-elect

⁹⁶ Rambert II, p. 508; Rey II, p. 696.

⁹⁷ Most Reverend Archbishops C. I. P. Chalandon of Aix, Jean M. M.

came after that, flanked by the two assistant bishops⁹⁸, both wearing the mozette. I brought up the rear of the procession, dressed in *cappa magna*, assisted by my two Vicars general⁹⁹, my cross carried aloft immediately in front of me.

November

November¹⁰⁰: What bitter chagrin we are made to suffer by the loss of so many of our members who are so necessary for the work we share in the Church! It is this Texas mission which deprives us of our best men. There went Fr Baudrant and Fr. Verdet¹⁰¹, two very precious men who have already been taken away from us. Then, as well! Fr. de Lustrac¹⁰², who was already doing so much good and would have been eminently suitable for service in Mexico; he was soon to follow to the grave that other excellent confrere who, like himself, had joined the Congregation in the very country which devoured him¹⁰³. Besides, that good lay Brother¹⁰⁴, so useful to the community, who also succumbed to the yellow fever, while Fr. Gaudet¹⁰⁵ himself, having seen him on the eve of his death, has been severely stricken and is finding it difficult to get back on his feet and still gives me cause for concern. These are my sorrows which are only slightly lessened by the certitude that these dear children are in the happiness of heaven, because independently of the pain caused by losing these excellent religious there is also the question of the empty spaces they have left and which cannot be filled in the present state of the Congregation.

Debelay of Avignon and H. Guibert of Tours.

⁹⁸ Most Reverend Bishops A. H. Jordany of Frejus and A. Ginouliac of Grenoble.

⁹⁹ There were then four Vicars General in Marseille: Canon Jeancard, the new auxiliary, Canon Cailhol, archdeacon of Saint-Victor, Fr. Tempier, provost of the chapter and Fr. Fabre, Superior of the Major Seminary.

¹⁰⁰ Rambert II, pp. 508-509.

¹⁰¹ Jean P. Baudrand (1811-October 1, 1853), Jean C. M. Verdet (1825-August 10, 1856).

¹⁰² H. de Lustrac (1822-October 8, 1858).

¹⁰³ Fr. Barthélemy Duperray (1828-January 9, 1855).

¹⁰⁴ Brother Joseph Maria Garcia (died September 26, 1858).

¹⁰⁵ Fr. Augustin Gaudet (1821-1895), then Superior of the Oblates in Texas.

November 20¹⁰⁶: [Mass for the Third Order of St. Francis. Present for the closing sermon of the retreat preached by Fr. Mermillod¹⁰⁷ to the members of the Conferences of St. Vincent de Paul.] That is what a bishop should do who is in the midst of a population such as that of Marseille.

November 22¹⁰⁸: Today it was the turn of the Children of Mary in the parish of the Major. I did not miss out on providing this service.

November 25¹⁰⁹: Bishop de Besi¹¹⁰ of Canope passed through Marseille on his way to Rome after an excursion in Egypt, etc. I had him stay with me and he will spend the few days he must remain in Marseille here. He is accompanied by an Indian whom he is bringing to Propaganda.

November 28¹¹¹: Blessing of a bell for the Ladies of the Sacred Heart. They were very anxious that it should be done and I could not refuse them.

November 29 and 30 and December 1¹¹²: Examination of the young priests. I was assiduously present for that. Although I am no more severe than the others, my presence makes the occasion more solemn.

December

December 6¹¹³: [Sunday.] Closure of the mission in Aygalades preached by Oblate Fathers Viala and Sardou¹¹⁴. I distributed Holy Communion to more than 300 men whose recollected and respectful attitude impressed me very much.

¹⁰⁶ Rey II, p. 697.

¹⁰⁷ Bishop Gaspard Mermillod (1824-1892), preacher and writer, Bishop of Hébron and auxiliary of Lausanne and Geneva in 1864, Cardinal in 1890.

¹⁰⁸ Rey II, p. 697.

¹⁰⁹ Rey II, p. 698.

¹¹⁰ Bishop Louis de Besi, Vicar apostolic of Canton in China, later apostolic Delegate in South America.

¹¹¹ Rey II, p. 698.

¹¹² Rey II, p. 698.

¹¹³ Rey II, p. 698.

¹¹⁴ Jean Viala (1808-1869) and Marc Antoine Sardou (1828-1898).

December 10¹¹⁵: In my house a meeting was held of the surveillance committee and the commission for Notre Dame de la Garde to hear the report of the gentlemen commissioners for the lottery. The result of their stock taking is that 400,000 Francs have been received in the treasurer's account. This is a very fortunate result, given the poor view of lotteries and the profits taken from previous lotteries.

December 13¹¹⁶: An urgent letter to the Bishop of Nancy¹¹⁷, forwarding to him a petition from the parish priest of Saint-Laurent to obtain 1,500 Francs from the emperor to complete the building of the parish church. I told the bishop that the emperor could well afford to give 1,500 Francs for the construction to which I had contributed 4,800.

December 18¹¹⁸: Every day, without exception, I mention at the altar that mother so tenderly loved. I apply specially to her the indulgences of the Sacrifice in the hope of raising her ever higher in glory. Such is my feeling concerning the prayers which we offer on earth for the souls of those who already have the recompense of heaven. No indeed! God will not be satisfied with leaving for all eternity those souls whom he has called to him in the place which his merciful promise has earned for them. Indeed, immense in all his powerful munificence, through the sheer goodness of his paternal and divine generosity, he ceaselessly raises them to a greater knowledge of his infinite perfection and a greater happiness in consequence. This is an effect which will be brought about by God merely by his love for the creatures whom he has sanctified and glorified, and by his all powerful munificence. He will do it moreover to honour that admirable charity which he has inspired in his Church, which grants to her the communion of saints blending together the interests of all the branches of the great family of which he is the Father. The saints in heaven pray for us and that is why the Church wants us to pray to them; and we on earth recognize the benefit of their charity by beseeching the divine majesty to grant them by favour what is not due to them in justice, and to raise them ever higher in glory so that this phrase may be realized:

¹¹⁵ Rey II, p. 698.

¹¹⁶ Rey II, p. 698.

¹¹⁷ Bishop Alexis B. Menjaud, Bishop of Nancy from 1844 to 1859 and chief almoner of the emperor.

¹¹⁸ Rambert II, pp. 641-642.

*Exultabunt sancti in gloria*¹¹⁹. This order of things seems to me to be ever so much in keeping with my idea of the goodness and the power of God, of his love for those predestined and his use of his omnipotence in their favour, and I have no doubt that it is so.

December 21¹²⁰: [Mass with the Capuchin Sisters on the occasion of the anniversary of my priestly ordination.] This year I am celebrating the 47th. I always wonder if it will be the last.

¹¹⁹ Ps. 149, 5.

¹²⁰ Rey II, p. 699.



Cathedral of Marseille (cf. Diary, March 18, 1858)



Bishop Jacques Jeancard (1799-1875),
Bishop of Cérame and Auxiliary Bishop
of de Mazenod
(cf. Diary February 8 and October 28, 1858)

January 1859

January¹: *Lapsus est annus; reddit alter annus*. A year has passed; another year begins. We repeat that each year until the day when others will say it in my place. The years will then have ceased for me. That is the thought which occupies my mind each time the year is renewed, just as every Holy Thursday when I bless the holy oils, I wonder if I am not doing so for myself. That thought arouses my desire to serve God better and to make a greater effort to increase the value of my merits.

January 1²: [Reception in the episcopal residence.] I have no reason to complain about how anxious people are to give me recognition. It is not only the official visits which fill my large reception room... It becomes like a great family gathering... And what letters I have received from our houses! It is very different from the convoluted compliments which are usually associated with this day; it is the most tender expression of filial love. I must conclude that my children are well aware of the heart God has given to their father. Those letters are so beautifully inspired that I cannot do other than preserve them preciously.

January [3]³: My God, what a terrible blow! Must it be that the sweetest pleasure should suddenly be spoiled and that joy should be turned to most bitter sorrow! On this very day we have learned of the unforeseen death of the angelic and happy Fr. Luigi⁴, this model of all the religious virtues, this angel of peace whose presence alone could calm the passions of the redoubtable Corsicans whom he evangelized with constant blessings. I have been prostrated at a single blow: my heart is inexpressibly crushed; my soul is saddened to the point that I am obliged to have recourse to prayer in order to bear this trial with resignation.

What a country Corsica is for our family! It is a land which devours us one after another: Albini, Moreau, Richaud, Gibelli, Pasqualini⁵, etc.

¹ Rey II, pp. 708-709.

² Rey II, p. 707.

³ Rey II, p. 708; Rambert II, pp. 510-511.

⁴ Dominique Luigi (1817- December 28, 1858). Bishop Casanelli d'Istria announced this death in a letter which Bishop de Mazenod received on January 3.

⁵ Charles Dominique Albini (1790-1839), Noël François Moreau (1794-1846), Joseph Laurent Richaud (1804-1837), Antoine Gibelli (1813-1846), Paul Jean Pasqualini (1825-1855).

and now Luigi! What a loss! What suffering! The good Luigi whom I loved so much from when he first entered the Congregation. My God! I bow by head, I prostrate myself, I wear myself out in your presence, beneath the weight of your rigorous decrees! Yes, it with an effort that I utter the words, with sighs and bitter tears: *Fiat, fiat, voluntas tua!*

The funeral of this holy missionary was a veritable triumph, the absolution was given amidst the tears, the sighs, the mourning cries of the people of Vico and the surroundings. The parish priest gave a kind of funerary oration recording his virtues and triumphs in the apostolate. May God be praised for all this and may his will be done! Every day I repeat those words with deep feeling, great confidence and absolute resignation, whatever my be the cost.

January [4]⁶: [Visited Mother Marie de Saint-Augustin de Jésus⁷.] This holy Sister is very ill and in a state of terrible suffering. My visit must have been a consolation for her; she was overcome with joy and myself, I was particularly edified. How beautiful it is to see the predestined on their way to heaven!

January 6 and 7⁸: I have gone twice to listen to Fr. Hermann⁹, discalced Carmelite, a convert from Judaism, just like St. Paul. The words of this good religious, filled with fire for the sake of our Lord Jesus Christ and for the Eucharist, give me singular pleasure. I had him stay for dinner at my house to have the consolation of speaking with him on this subject and on other matters of piety.

Mr. Louis Veuillot¹⁰ came to see me. I was very pleased with him as a person and with the sentiments he expressed. It seems that on his part he felt at ease with me since he prolonged his visit for almost two hours. That time was put to good use, seeing the subject of our conversation.

⁶ Rey II, p. 708.

⁷ Marie Catherine Ruel, in religion Mother Marie-Augustine de Jésus (1801-1874), foundress and Superior of the Sisters of the Holy Names of Jesus and Mary.

⁸ Rey II, p. 709; Rambert II, pp. 513-514.

⁹ Hermann Cohen 1820-1871), baptised in 1847. Preacher.

¹⁰ Louis Veuillot (1813-1883), Catholic writer and director of the newspaper *l'Univers*.

January 8¹¹: I have just returned from confirming a sick person in the rue de l'Échelle¹². Although I have become accustomed to the welcome I receive everywhere and at all times when I go to administer the sacraments to the poor, this time the expression of gratitude was so touching and universal that I feel I must mention it here once again. People vied with one another to ensure that I did not slip. They came to the doors to receive my blessing. They were astonished and expressed their satisfaction and gratitude aloud on seeing me come to visit this miserable area. In the house of the sick person all the closest neighbours had gathered to welcome me and the sick person was overjoyed to see that the bishop was not deterred from coming to her by the poverty of the place. Little did she know, the good woman, that I was as happy as she was to approach the poorest of my children and to fulfill the duties of my ministry among this unfortunate class of people, who are more interesting in my eyes than the richest and most powerful in the world.

January 21¹³: Yes indeed, the unfortunate classes are more precious in my eyes than the richest and most powerful in the world, whatever may be the virtues with which they are adorned. They have just shown me how little they deserve the human favours bestowed on them by God ... I have just been speaking to about one hundred families to request a humble religious gesture towards the Mother of God by helping to pay for the monument erected amidst the applause of the population, and scarcely ten of them have responded to my appeal. ... What a black mark against our city if we do not succeed in completing the monument raised in honour of Mary Immaculate! ... I am writing these lines on January 21, that is one month after my circular.

January [30]¹⁴: A long time ago I had promised the Cardinal Archbishop of Bourges¹⁵ that I would visit him either going or coming on my journeys to Paris. This year I made my dream come true, shamed

¹¹ Rey II, p. 709; Rambert II, p. 514.

¹² Rue de l'Échelle was in one of the poorest quarters of Marseille, in the area of Notre Dame de Mont Carmel.

¹³ Rey II, p. 710.

¹⁴ Rey II, p. 711.

¹⁵ Cardinal M.A. Dupont, Archbishop of Bourges from 1842 to 1859 had been known to Bishop de Mazenod since the foundation of Notre Dame de Lumières in 1837. At that time Bishop Dupont was Bishop of Avignon where Lumières is situated.

into doing so by the silly excuses I had so far given for not fulfilling my promise until now. On the morning of the 30th I ordained one of our missionaries¹⁶. In the evening, together with my servant, I started my journey at half past ten, counting on celebrating Holy Mass the following day at Saint-Étienne.

February

February 7¹⁷: [Solemn opening of the session of the senate.] The speech was being awaited with impatience amidst rumours of war¹⁸ which had been going around for some days. It would have been better if he had been more explicit: everybody was not satisfied. Nevertheless, many passages were given general approval. But I noticed that, among the legislative body there were some voices, one in particular, who really wanted to be heard.

I took advantage of my ceremonial garb to visit several ministers but I met only with Mr. Rouland¹⁹ who received me with his customary cordiality.

February 12²⁰: [Visited the Bishop of Tripoli²¹.] This prelate had expressed the desire that one day I should celebrate Mass at the altar erected in his room. I went there today, February 12, and I gave him Communion in his sick bed. It was a real pleasure for me to give him this consolation. It is painful to see a prelate who is still so young, so intelligent, reduced to this miserable condition of health, half his body paralysed and able only to make a few steps while dragging his leg and leaning on somebody. He offered to write to the Cardinal and he did so without delay.

[February]²²: The Cardinal²³ has finally given his verdict: the reply is favourable. That means we are on the way to a great adventure

¹⁶ Augustin Rolland, born in 1836, oblation on October 8, 1854, left in 1870.

¹⁷ Rey II, p. 712.

¹⁸ War for the unification of Italy.

¹⁹ Gustave Rouland, Minister for Cult.

²⁰ Rey II, p. 712.

²¹ Léon François Sibour (1807-1864), had been Bishop of Tripoli since 1855 and auxiliary to the Archbishop of Paris.

²² Rey II, p. 712; Rambert II, pp. 514-515.

²³ Cardinal Morlot.

which is the establishment of the Congregation in Paris. We shall begin in a small way, but if God blesses this attempt, our Fathers will be able to do good for all these people in the surroundings of Paris who, in religious matters, are savages. We must let ourselves be guided by Providence.

February [22]²⁴: [Journey to Tours to see Bishop Guibert²⁵.] I had the consolation of spending three full days with our dear prelate in beautiful weather which permitted us to visit the Dames Blanches, the country house of the seminary, the pretty church of Saint-Julien. I went to celebrate Mass in the chapel of the Sisters of Notre Dame de la Charité. The person whom I found to be the head of this monastery is the lady whom I granted to them for three years in recognition of the foundation made by this community in Marseille. I also visited Marshal Baraguay-d'Hilliers and spoke with him about his father, the general who had been very good to my father and to us while we were exiles in Venice when General Baraguay came to take over command²⁶. He was pleased to have this memory recorded and I could see that he was a good son, which in my eyes is a great quality.

March

March²⁷: I have as much writing to do here as in Marseille and I am in arrears because of necessary or convenient errands.

March [5]²⁸: [Journey to Nancy²⁹.] This was the time suggested by Fr. Guinet³⁰ to find all the Fathers together. It was a great feast for all of us. I found a very fervent little novitiate and indefatigable missionaries who have done immense good in the diocese and are far from having

²⁴ Rey II, p. 713.

²⁵ According to his Ordo, Bishop de Mazenod left on Friday the 18th and returned to Paris on Tuesday 22nd.

²⁶ Eugene speaks about the general in his Diary while in exile. See *Oblate Writings* 16, pp. 64, 67. See also J. Leflon Mgr de Mazenod I, pp. 154-155, 160.

²⁷ Rey II, p. 716.

²⁸ Rey II, p. 721.

²⁹ According to what he wrote in his Ordo, Bishop de Mazenod went to Nancy from the 2nd to the 4th March; he returned to Paris on the 5th.

³⁰ François Xavier Guinet (1824-1863), ordained August 19, 1849, oblation on the following September 8.

finished their work. I saw all our Fathers and Brothers during the three short days I spent in our house. I blessed the corner stone of the chapel which our Fathers are building with admirable trust in the goodness of God. Our Fathers hope to cover their debt from the candles which they are selling at 30 cents apiece. There will have to be quite a lot of them to cover the forty thousand Francs which is the sum mentioned in the architect's estimate.

March 8³¹: [Religious ceremonies in Paris.] It is with the greatest pleasure that I accept to do them. Without this I would remain too much of a stranger to our holy ministry. This year, the same as last year, the parish-priest of Saint-Séverin invited me to carry the Blessed Sacrament in the procession of reparation being held in his parish. Therefore I am going to preside the office, assist at the sermon, carry the Blessed Sacrament and proclaim the act of reparation. I am hungry and thirsty for our beautiful religious ceremonies! Having made my commitment to the parish priest of Saint-Séverin, I had to refuse the parish priest of Saint-Nicolas du Chardonnet to preside at the office in his parish. I was reluctant to do so because this priest was my penitent when, in 1811, 1812 and 1813³², I was appointed to hear the confessions of the students in the minor seminary of Saint-Nicolas. These are memories which I like to recall.

March 9³³: Today I did not resist the temptation to get away from the domestic chapel where I say my Mass in peace and go to the High Mass in Saint-Sulpice and receive the ashes there. I took my place in the choir where for such a long time I had seen Cardinal Dugnani³⁴ assisting at the office when I was a seminarian. It was not without emotion that I found myself in that choir where I had walked up and down so often during the five years of my stay... Alas, I could no longer meet the venerable directors and so many fellow students who have preceded me into eternity! ... I had before my eyes a new generation of clerics among whom

³¹ Rey II, p. 716.

³² Bishop de Mazenod's memory is not very reliable here. He was ordained priest on December 21, 1811 and he left Paris at the end of October 1812. Therefore he heard confessions in the minor seminary only during a few months of 1812.

³³ Rey II, p. 716.

³⁴ Antonio Dugnani (1748-1818), made Cardinal in 1794.

our successors will be chosen! May they draw from this holy house the same principles which inspired us!

March 11³⁵: Another satisfactory day! I had been invited by the Sisters of the Retreat of Saint-François Regis to give Benediction in their chapel on the last day of the Forty Hours. I was happy to accept their invitation. At four o'clock, the first sermon by the good Fr. Pététot. At eight o'clock a sermon by the assistant priest of Saint-Sulpice followed by very melodious singing and I finished by giving Benediction of the Blessed Sacrament. This exercise lasted more than one hour, but in the presence of our Lord so fittingly honoured, those moments seemed very short. It can be said that, in Paris, these expositions of the Blessed Sacrament are truly magnificent and in the convents the singing which expresses devotion so well, is delightful.

March 13³⁶: Finally I have been able to meet the Nuncio at his residence. I had been really upset not to have found him when I knocked on his door. This prelate was always very friendly towards me and once again we had a very intimate conversation.

This evening I had a special delight. It was somewhat late to hope to find a church open where I could make my usual act of adoration. I would have found it too much to be deprived of paying the Lord this duty which I find so consoling. I decided to take the chance of going to Saint-Sulpice where I hoped to be able to enter by the little door. That is what I did. Even though it was after eight o'clock. What was my astonishment on entering to find the church brilliantly lit and full of people. Numerous melodious voices, accompanied by the harmonium, were singing canticles and the immense assembly joined enthusiastically in the refrain. Enthralled, and I would even say astounded by this unexpected scene, I started to sing like all the others and went to take my place in the choir stalls closest to the altar at the foot of which the priest and his acolytes were kneeling before the holy ciborium. The singing was diversified and finished with Benediction. Whatever was this late evening gathering? It was the association of the archconfraternity. It will take something really important to keep me from being there again.

³⁵ Rey II, p. 716.

³⁶ Rey II, pp. 716-717; Rambert II, p. 516.

March 17³⁷: Diner³⁸ at the Tuilleries. I say that in order to mention two things: 1. The respect shown to my office by giving me the place of honour, that is to the left of the empress since the emperor was to her right; 2. the consideration and extreme friendliness of the empress who, noticing that I did not touch my soup, decided on the spot that I was not taking advantage of the dispensation from abstinence granted to everybody on that day; she was effusive in her apologies for not having foreseen that and went to some trouble on my behalf. I begged her not to go to any trouble because I was sure that there would be a fish course which would be sufficient for me. The empress did not see things that way and gave orders in consequence. The emperor, seeing the friendly attention of the empress on my behalf, asked if I fasted all through Lent. I replied that it was a old custom which my good health permitted me to continue.

March 19³⁹: [Feast of St. Joseph.]. I owe a debt of gratitude to the good Brothers of the Christian Schools who invited me to celebrate solemnly in their boarding school at Passy. I went there in the morning to sing the pontifical High Mass. I also officiated at Vespers and gave Benediction after the sermon. Independently of the satisfaction it gives me to celebrate the feast of our great patron, it is a real joy for me to fulfill some of the functions of my ministry; my exile would be too painful without that. It would be a sort of interdict which I would find too costly. The good and merciful God providently sees to it that from time to time I can satisfy my devotion.

March 20⁴⁰: Today is Sunday; I went to assist at Mass in the Tuilleries and to hear the sermon given by the Vicar general, Darboy⁴¹. I was in choir dress and so I was placed in the sanctuary, just a short distance from the emperor and the empress. It would be impossible to hear Mass with greater piety and recollection. Not even a glance of distraction, eyes continually fixed on their books, kneeling or standing, but always in

³⁷ Rey II, p. 717.

³⁸ According to his Ordo, during his stay in Paris from the beginning of February to the middle of April, Bishop de Mazenod accepted invitations to 25 dinners: in the Archbishop's house, in the houses of different ministers, at the home of Mr. Mirès and with some noble families.

³⁹ Rey II, p. 717; Rambert II, pp. 515-516.

⁴⁰ Rey II, pp. 717-718; The beginning of the text was written on the 20th; the rest, some days later.

⁴¹ Georges Darboy (1813-1871). He was Archbishop of Paris from 1862-1871.

prayer. The same respect and attention during the sermon. The emperor makes the sign of the cross slowly and devoutly. It is indeed very edifying. The emperor and the empress did not forget to greet me on their way out and General Niel⁴² who was one of the officers on duty, approached me to say how much he appreciated the sermon.

The empress had been so gracious to me the day I dined at the palace that I felt obliged to give her some sign of my attention in return. She was suffering from a bad head cold and was coughing a lot. I had the happy thought of procuring for her some of those good pastilles with which the Sisters supply me in Marseille when I think I have a cold. They were kind enough to send me some. I addressed them to the empress with these words:

"Madam, I was so upset to hear your majesty coughing so violently on the day when I had the honour of being at table with you that I have taken measures to try to find some relief for you. As I had the honour of saying to your majesty, we have in Marseille some good Sisters who are excellent pharmacists and who have, on occasion, charitably supplied me with pastilles which they make with very special care. These pastilles are eminently suited to softening the irritation of the larynx and calming a cough.

I have made it my business to write to them right away and ask them for some boxes of these pastilles without delay. I have just received them and I present them to your majesty trusting that they will be beneficial for your cold. It was all too obvious to me on Sunday that the empress was still very tired. Permit me, your majesty, to say that these pastilles must be allowed to melt in the mouth so that they moisten the larynx gradually.

*With the deepest respect, your majesty, I am your very humble and devoted servant.*⁴³

March 26⁴⁴: [Received the minutes of the chapter of Marseille requesting the erection of the bishopric of Marseille to an archbishopric.]

⁴² General Adolphe Niel (1802-1869).

⁴³ Rey (II, p. 719) writes: On the Sunday following reception of the pastilles, the empress, at a gesture from the emperor, approached the Bishop of Marseilles on leaving the chapel and thanked him graciously for what he had sent. This unusual act of politeness caused a great sensation: "I was duty bound to acknowledge the kindness of the empress and the thoughtfulness of the emperor who had advised her to approach me in this way".

⁴⁴ Rey II, p. 718.

I brought this document to the Minister and Mr. Rouland told me to approach the emperor directly. That is what I did today, adding my authentication of the signatures. The Minister is still in favour of this plan, but he insists that I should speak directly to the emperor myself. I shall try to make the necessary effort to do so but nothing annoys me so much as having to ask for something which seems to be for my personal benefit.

March 27⁴⁵: [Met Mr. Cousin⁴⁶ in the home of Cardinal Morlot.] I had not known him. I was delighted to listen to him speaking about Bousset⁴⁷, as only a bishop could. How he shows that he has made a special study of the life and work of this great man. He entered into the most interesting details of his subject, always with a sense of admiration and the greatest respect. His conversation was unfailingly fitting, to the point that, when I heard his name, I thought he was altogether another person from the all too famous Cousin who established that very unorthodox school and authored works which are so very un-Christian. It was, however, indeed the same man and the Cardinal assured me afterwards that it was so... which, however,, did not prevent him remaining what he was as head of his school ... Nevertheless, this man is being treated well in the hope of one day bringing him back to the truth. That is why, even in Rome, the condemnation of many of his books has not been published.

March 28⁴⁸: [Present at the Assembly of Jerusalem pilgrims.] This gathering had never been so numerous. The apartment of Baron de Tavelt was filled with these men of faith who are wholeheartedly committed to this work. About fifty of them intend to undertake the pilgrimage. His Excellency, the Nuncio, had opened the meeting before my arrival and had gone away. Fr. de Damas⁴⁹ spoke about the pilgrimage. The secretary gave an account of the state of the work. It was my turn to speak when Cardinal Donnet⁵⁰ arrived and, as was proper, I ceded my place to him. He spoke about many things and, among others, about our jour-

⁴⁵ Rey II, p. 720.

⁴⁶ Victor Cousin (1792-1867), philosopher and writer. Bishop de Mazenod speaks of him in his Diary on April 20, 1845. See *Ecrits oblats* 21, p. 223.

⁴⁷ Jacques Benigne Bossuet (1627-1704), writer and sacred orator, bishop of Meaux.

⁴⁸ Rey II, p. 720.

⁴⁹ Amédée de Damas (1821-1903), Jesuit.

⁵⁰ Cardinal F. A. Ferdinand Donnet, Archbishop of Bordeaux from 1837 to 1882.

ney to Algeria⁵¹ and the great feast of the coronation of Notre Dame du Laus⁵². The pilgrims will leave tomorrow for Marseille where I shall be on the spot to receive them. They shall, as usual, go up to Notre Dame de la Garde.

April

April 3⁵³: [Meeting of the workers in the school chapel of Saint-Sulpice parish.] I admired the patience of those numerous workers who remained standing until after ten o'clock to listen to the different speeches which interesting without a doubt but which I must admit I found to be somewhat long. The talk which I gave to conclude the meeting certainly did not have that defect and I had no scruples about it. Nevertheless I paid the workers the compliments they deserved for their diligence and their recollection and I took advantage of the circumstances of the approach of Paschal time to exhort them to approach the Sacraments of Penance and Eucharist.

[The committee for Hospices in Marseille has asked to purchase the premises which the Minims have left.] My reply to these gentlemen was that I had already disposed of these premises for the benefit of the religious of the Most Holy Sacrament founded by Fr. Eymard⁵⁴. This sale of the convent on rue de Nau concludes the business of the religious who were dissolved⁵⁵ which had caused me much concern. The Congregation for Bishops and Regulars transmitted the Pope's orders which confirmed all that I had done in virtue of the powers given to me by the Holy Father.

[April]⁵⁶: [Final audience granted by the emperor.⁵⁷ Plan to raise the

⁵¹ In 1851, he had made a short visit to Algeria in the company of Bishop de Mazenod and other bishops to bring the relics of St. Augustine there. See Diary of Bishop de Mazenod in *Ecrits oblats* 21, pp. 55-89.

⁵² Feast of the Crowning of Our Lady of Laus was on May 23, 1855. Bishop de Mazenod was not present.

⁵³ Rey II, p. 720.

⁵⁴ Pierre Julien Eymard (1811-1868), Oblate novice in 1829, Canonized on December 9, 1962.

⁵⁵ Fr. Pierre Etienne Boeuf (1807-1862), had wanted to restore the Minims in France. He did not succeed. Bishop de Mazenod was appointed apostolic visitor to the convent. The community was dissolved in 1859.

⁵⁶ Rey II, p. 719.

⁵⁷ In the *Ordo* which he used as his Agenda, Bishop de Mazenod does not

bishopric of Marseille to an archbishopric.] I hesitated to take this step because it seemed as though I was speaking on my own behalf, while indeed I am personally very indifferent to the matter and I only undertake it for the honour of my see which I believe I have a duty to promote.

I also spoke to the emperor, who is always very gracious to me, of the petition I had presented to the senate on behalf of the master fishermen of the Mediterranean coast, but more particularly of those from the shoreline of my diocese on whose behalf it is my duty to intervene. These men demand that the existing fishing laws be enforced and that it is not allowed for certain *privileged* fishermen to use nets which are destroying the fish along our coasts. I have since learned that the petition has been taken into consideration and that the committee, through its reporter, has concluded that it will be forwarded to the Minister of the Marine. That is all we can do, apart from the recommendation which I myself have made to the Minister himself.

April 10⁵⁸: I went for the last time to be present for the Mass and sermon in the chapel of the Tuilleries. In my audience with the emperor, I had asked his permission to say farewell to the empress on leaving the chapel. The emperor remembered and I understood that he had notified the Duke de Bassano when I followed the emperor after Mass. I asked the empress if she had any messages for Notre Dame de la Garde. She replied with her usual good grace.

April [14]⁵⁹: All that remained for me to do was to bid farewell to all the people who had been kind to me during my stay in Paris. I spent the last days fulfilling this duty. I even gave proof of my good will by being present at the meeting of the senate on the day of my departure. That was the least I could do since I do not plan to return before the end of the session.

It was on Wednesday evening, April 13, that I left Paris, arriving in Marseilles the following day about three o'clock. I travelled in the company of Mr. Ratisbonne⁶⁰, the Jew miraculously converted to Rome

note the date of this audience.

⁵⁸ Rey II, p. 722.

⁵⁹ Rey II, p. 722.

⁶⁰ Alphonse Ratisbonne (1814-1884) had a vision of Our Lady in the church of Sant' Andrea delle Fratte in Rome in 1842. He was afterwards baptized and was a Jesuit from 1848 to 1852 when he left to take charge of the Sisters of

some years ago. He was coming to Marseille to organize a collection for which I had given him permission, to help the Holy Places and particularly to subsidize the purchase of the Pretorium, the precious remains of the building where our divine Saviour was shown to the deicide people who were calling for his death.

I regret having been too discreet to have asked this holy priest to give me an account of the miraculous event of his conversion. He was having larynx trouble and I wanted to spare him.

April 24:⁶¹ [Holy Day of Easter. At six o'clock I had to be at Saint-Cannat for the closing of the mission which our Fathers were giving during Lent in that church, under the direction of Fr. Vincens. It produced very great fruits of salvation. I did not say Mass since I had to preside later at the pontifical office, but after the talk I distributed Holy Communion to the men for three quarters of an hour and interrupted distribution to the women when the time was approaching for me to go to Saint-Martin. Before leaving the place I administered Confirmation to quite a large number of men and to many women. I then hastened to Saint-Martin where I had to celebrate the pontifical office and give the papal blessing.

What a beautiful day! Is it at all surprising that I do not feel in any way tired when there is superabundant joy in my heart! I find it all but impossible to contain my emotion during the singing of that wonderful Preface! That emotion was so deeply felt that it continued throughout the rest of the Mass. I give thanks to God who bestows such sweetness to encourage our feeble nature.

May

Sunday, May 1⁶²: Blessing of the first stone in the building for the poor blind people, founded by our Fr. Dassy.

May 2⁶³: Confirmation of adults in my chapel; among them were two Protestants, the daughter, granddaughter and great granddaughter of a so-called pastor.

Our Lady of Sion founded by his brother, Théodore (1802-1884) who was also a convert, baptized in 1827 and ordained in 1830.

⁶¹ Rey II, p. 723; Rambert II, p. 517.

⁶² Rey II, p. 723.

⁶³ Rey II, p. 723.

May 3⁶⁴: Confirmation of a sick person while awaiting the arrival of Cardinal de Bonald, this friend of 50 years who brings back memories of so many fellow students who have become bishops and of our venerated teachers in Saint-Sulpice. The Cardinal, afflicted with a serious illness which has, on a number of occasions, brought him to death's door, had been sent to Rome to withdraw him from his occupations and to rest there completely. He has returned in good shape and has only been able to spare two short days with me, anxious as he is to return to his diocese from which he has been absent since the beginning of winter. It was a pleasure to see him once again in my house.

May 11⁶⁵: The arrival of the emperor was announced for one o'clock in the afternoon. Although he did not wish to have a reception, since he was not staying in Marseille, it was becoming that I should be at the station since the prefect and the general would be there. The emperor greeted me with his usual kindness, and I presented the bishop of Cerame to him. I got into the coach with the prefect, General Fleury⁶⁶, and another general from the emperor's retinue. Our carriage followed his and we witnessed the acclamations of the immense crowd which lined the emperor's route from the station to the Canabière. It was a wonderful sight which did not prevent me from seeing the real motivation of this passing visit which was greeted with such a manifestation. I could not help feeling a secret sorrow, I who reject every thought of war and especially of this unfortunate war which are about to undertake.

We accompanied the emperor to the ship which will take him to Genoa. The emperor invited me to dinner. The only people at this dinner were the generals of the emperor's retinue and Prince Napoleon, the general of our military division, the prefect and the admiral. Everybody remarked that the emperor spoke to me often and touched my hand. He recommended himself to my prayers as I was leaving the ship. I could do no more than tell him that my good wishes would accompany him. Alas! This war causes me so much sorrow!

⁶⁴ Rey II, p. 723.

⁶⁵ Rey II, p. 724; Rambert II, p. 517.

⁶⁶ Emile F. Fleury (1815-1884).

June

June⁶⁷: The priests who bear the name of the Blessed Sacrament have moved into the house which has been vacated by the Minims. I was anxious to admit this young Congregation to my diocese; with their help I shall be able to establish perpetual adoration as I had been longing to do for some time but which I had been unable to do because of lack of churches. During the summer I hope to take care of this matter. By means of the Fathers of the Blessed Sacrament I hope to supply for the deficiency caused by the lack of churches, and this precious institution will function in my diocese for the greater glory of the divine Eucharist and the immense advantage of the faithful of my diocese.

June⁶⁸: Mr. B[osq]⁶⁹ came to see me, urging me to order a *Te Deum* for the victory of our troops at Magenta⁷⁰. I refused to do so of my own accord. It will be sufficient to fall in line with that if the minister requests it of all the bishops of France. We pray every day for the success of our army and for peace; that is the duty which we carry out, but to anticipate orders which are sure to arrive, to rejoice in a way over the frightening shedding of blood in a war which I have never ceased to deplore, I could not be associated with that. I sigh bitterly over the fate of so many thousands of men and the inevitable loss of so many souls, all Catholics, who will not have dreamed of being reconciled with God in the excitement and fury of battle. That is my predominant sentiment since the beginning of this war, and I find it impossible not to condemn it as unjust and therefore criminal. Such is my personal feeling. Nevertheless, since I have not been called to the State councils, and I am unaware of the secrets which have led to this cruel decision, I submit and, according to the reflex principle that there is a certain obligation to obey the sovereign when one is not absolutely sure of the injustice of his decisions, I shall not refuse to order a *Te Deum* if I should be asked to do so.

We shall sing it then⁷¹, but it will be done without forgetting the innumerable unfortunate people who have perished in the various battles

⁶⁷ Rambert II, p. 546.

⁶⁸ Rey 727; Rambert II, p. 520.

⁶⁹ Chief editor of the newspaper of the prefecture.

⁷⁰ The battle took place on June 4.

⁷¹ A short time after June 4, the ministry issued a circular ordering all the bishops to have the *Te Deum* sung.

for such a bad cause. I shall make a memento of these poor souls in the holy sacrifice and solemn office of Pentecost, which will precede the *Te Deum*.

June 12⁷²: [Feast of Pentecost.] I officiated pontifically. It was at the end of the High Mass that we sang, sadly, the *Te Deum* as requested. How is it possible to rejoice over a heap of dead bodies, over so much blood shed for such a bad cause! Therefore, after the *Te Deum*, I added prayers for peace and I recited in a loud voice the *Fidelium animae per misericordiam Dei requiescant in pace*. I had, beforehand, had the intention of offering the indulgence of the Mass just celebrated for the poor souls of the French and Austrians who were sacrificed on the battlefield.

My heart was so weighed down at the thought of so many victims, that I sought some relief by fulfilling a paternal duty of charity by going to visit the wounded from both nations who have been brought to our military hospital. The inspiration proved to be good. All those interesting young men were singularly touched by my visit. I approached the bed of each one and showed a lively interest in them. The Austrians, whose faith is more demonstrative, took my hand to kiss it. I could have willingly kissed their faces so strongly did I feel their catholicity which made them so dear to me.

The sight of one of these wounded men whom I had before me filled my heart with compassion and sadness; and these men, with one exception, had only lesser wounds, or least not life threatening. What must be, I thought, the sight of those thousands of men terribly mutilated piled up in heaps of corpses? What an awful sight! Is it not sufficient to make one curse all wars and even more so those undertaken as this one of today, under such vain pretexts and for such a detestable cause! The triumph of revolutions, encouragement to revolt, the fall of even the meekest regimes, the oppression of honest people by mischief makers in every country influenced by our passing through! What a mockery is this supposed independence which places peoples who were heretofore happy under the paternal sovereignty of their princes such as the grand Duke of Tuscany, the Duchess of Parma, and the head of the Church, under the usurping power of a King of Sardinia who is himself controlled by a Mr. Cavour, the type and expression of all secret societies anathematized by numerous Popes and justly condemned by every true Christian, by every man who still retains a sense of truth, justice and equity! I am both sad-

⁷² Ray II, pp. 727-729; Rambert II, pp. 521-522.

dened and frightened by such disorder. What I really believe and what I have said from the beginning is that what is happening is proof of a supernaturally imposed blindness, a forerunner of the fall of kings. If that is the case, what shall become of France? What will become of the Church? Shall he who was raised up by God to save the one and protect the other, not fulfill his mission? May the Lord preserve us from such an awful misfortune! Who could tell what the consequences would be? Let us pray the God of mercies unceasingly that he may have pity on us, that he may have pity on his people!

June 22⁷³: [Mass and Confirmation in the monastery of the Grandes-Maries; the children from the boarding school of the Saint Joseph Sisters took part.] On the same day, Confirmation for the poor young blind people in Fr. Dassy's institute.

June 23⁷⁴: [General ordination in Saint-Martin; a wonderful ordination.] Solemn blessing of the new canopy for the cathedral. Sermon by an Oblate of Mary. This canopy is the result of a collection to which everybody was invited to subscribe. The city gave 1,500 Francs, the bishop 500.

June 30⁷⁵: [General Niel is appointed Marshal of France.] I have always showed my gratitude to him for his great kindness⁷⁶ any time I had occasion to do so in Paris. I thought it fitting that I should congratulate him on his promotion⁷⁷.

⁷³ Rey II, p. 729.

⁷⁴ Rey II, p. 729

⁷⁵ Rey II, p. 729.

⁷⁶ Rey (II, p. 729) writes: "Having heard that General Neil had been raised to the dignity of Marshal of France, he remembered that it was to him that he owed all the facilities he had enjoyed for the building of the chapel of Notre Dame de la Garde. The General was then director of engineering in the ministry for war. Bishop de Mazenod was given complete freedom to use the fort for the building which he planned to erect.

⁷⁷ Rey (II, p. 729) produces a copy of Bishop de Mazenod's letter and the General's reply in July 17.

July

July⁷⁸: Confirmation on a number of occasions for Austrian and Polish prisoners. Nothing could be more touching than to see the faith, the religion of these brave men.

July 17⁷⁹: Blessing of the new chapel of the Penitents of Saint-Lazare. The ceremony was performed with great pomp.

On the same day we again sang the *Te Deum* for the victory of Solferino⁸⁰. May God hear our prayers for peace and for the repose of the souls of so many victims of this awful war! After the pontifical office celebrated by the Bishop of Cerame, my circular to the parish priests was read from the pulpit. Then I intoned the *Te Deum*. All the authorities were gathered in the church.

End of July⁸¹: [Visit to Autun.]⁸² I cannot describe the honours which the bishop and the chapter paid to my puny person. The chapter came as a body to congratulate me. They had decided to expose the casket of Saint Lazare and present it for my veneration. A votive High Mass of the Saint was sung on this occasion and I had to celebrate mine at the main altar of the cathedral. The casket containing the body of St. Lazarus was covered with a purple silk cloth: it was uncovered on my arrival. A prie-Dieu with veil and cushion had been prepared in front of the casket so that I could look attentively at the precious relic during my veneration. I confess that my first thought was one of mere curiosity. The moment I found myself in the presence of this sacred body, I was so seized with feelings of the deepest respect that I bowed my head and body so that I saw nothing for the duration of this emotion which brought tears to my eyes. I then stood up and fixed my gaze on these venerable remains.

Why! This was the body which our Lord Jesus Christ had raised from the dead! These bones, twice saved from corruption, were here before my

⁷⁸ Rey II, p. 730.

⁷⁹ Rey II, p. 730.

⁸⁰ Victory of the French over the Austrians on June 24.

⁸¹ Rambert II, p. 527-529; Rey II, p. 735.

⁸² Bishop de Mazenod was absent from Marseilles from July 21 to August 14. He was invited by Bishop François de Marguerie to venerate the relics of St. Lazarus. He was in Lyon on the 22nd and 23rd, Macon on the 23rd and 24th, Chalons on the 25th, Autun from the 25th or 26th to the 30th, Notre Dame de l'Osier from July 31 to August 8, Notre Dame de Lumières from August 13 to 19.

eyes! I was looking at the precious remains of a contemporary, of a friend of Jesus Christ! This was the apostle of my people of Marseille, my holy predecessor of nineteen centuries ago! Was I the first of his successors to have come to venerate, to be inspired by this body once animated by such a holy soul, with the sentiments which should animate all who owe their faith to this great apostle and who have transmitted the sacred deposit of their faith from generation to generation! How can I speak of all that passed through my mind during this happy moment which I had to cut short so as not to delay the ceremonies about to take place! There was first of all the Mass and then assistance at the High Mass.

The chapter had courteously chosen four Oblate priests⁸³ to bring back the casket to the treasury where it is kept, locked with three keys. The Chapter were so kind that I felt it my duty to thank them. I asked the bishop to bring them together in his house. All the canons responded to the invitation. I expressed my gratitude and I finished my speech with a request which was to put their generosity to the test. Having told them how much I wanted to establish a more intimate union between the chapter of Autun and that of Marseille and suggesting a union of prayers which was to be included in our office, I had the courage and the confidence to ask that my visit to their church would be made memorable by the result I hoped to attain: in a word, I asked that the bishop and they should grant me an important relic of the holy body which they were privileged to possess. The bishop and the chapter were unanimous in granting what I asked. The bishop added, with great friendliness, that he himself would take responsibility for bringing to Marseille the arm of the saint which he was so kind as to bestow upon me with such touching alacrity. The Bishop of Autun then asked me if I would accept the title of honorary canon of this venerable chapter and I accepted eagerly.

July 31⁸⁴: [At Notre Dame de l'Osier⁸⁵], I found a very interesting community and a very well ordered novitiate; I saw each member individually and was very satisfied.

⁸³ In 1858 the Oblates established a residence in Autun (a house for missionaries and the parish of Saint-Jean).

⁸⁴ Rey II, p. 736.

⁸⁵ Rey (II, p. 736) writes: "on Saturday evening (July 30) he left for Notre Dame de l'Osier, spent the night on the train, celebrated Mass at midday in the church of Renage, a village not too far from Rives, the station where a carriage was waiting for him. Towards three o'clock he arrived in the community where he was to spend ten days."

August

August 1⁸⁶: It was at l'Osier that I celebrated my birthday and the anniversary of my Baptism. There I entered my seventy-eighth year, having given thanks to God not only for the graces with which he has showered upon me, but also the excellent health he has given me and which enables me to fulfill all the duties prescribed by the rule.

Our good community outdid itself in the obvious interest it manifested in on the occasion of my birthday. A triumphal arch was erected in the garden and the garden and house were illuminated. A charming vocal concert had been organized, providing the most touching songs suited to the occasion. The feast was too beautiful to be encumbered by custom. The garden was opened and the whole village and even the Sisters came to be present at the concert where so many beautiful voices expressed such touching sentiments. I was reluctant to depart from these dear children.

August [14]⁸⁷: I visited this community [Notre Dame de Lumières⁸⁸], but could stay for only three days since I had to get back to Marseilles before the feast of the Assumption, so as to take the measures necessary for the singing of the *Te Deum* now that there is peace⁸⁹.

August 15⁹⁰: The least I could do was to show my gratitude for a favour which was due to the thoughtfulness and initiative of the emperor alone⁹¹.

⁸⁶ Rey II, p. 736.

⁸⁷ Rey II, p. 736.

⁸⁸ According to his Ordo, Bishop de Mazenod left Notre Dame de l'Osier on August 8; he passed through Viviers and Avignon, stopped for three days in Notre Dame de Lumières and returned to Marseille on the 14th.

⁸⁹ Called the Peace of Villa Franca; see Rey II, p. 736.

⁹⁰ Rey II, p. 738.

⁹¹ On August 15, Bishop de Mazenod received from Mr. Rouland, Minister for the Interior, a letter announcing that the emperor had proposed the Bishop of Marseille to the Holy See as a candidate for a Cardinal's hat. There had been a vacancy in those assigned to France since the death of Cardinal Dupont of Bourges. The Bishop then wrote to the minister and to the emperor and these letters were copied by Rey (II, p.738).

September

September 23⁹²: [Confirmation and Communion in the penitentiary.] They are all so well prepared that I could have taken them for seminarians. In their presence I ordained a deacon and sub-deacon.

September 25⁹³: As preparation for my entry to retreat this evening⁹⁴, I had to consecrate the church of La Penne.

What am I to say of this retreat? It was the good Fr. Chaignon, Jesuit, who gave it. It is his 160th retreat. ... It went off perfectly.... I was just a little severe in not accepting excuses to be dispensed from coming.

September 28⁹⁵: General Marquis of La Place, inspector of Military Engineering, came to make his inspection. During my visit to him I insisted very much that, in his report, he should demand the building of the big jetty which would protect us from bombardment by the English in case of war. The general agreed that it was opportune to do so but he told me that this operation would cost 300 million. He is judging by comparison; it is known what it cost to build the jetty in Cherbourg. The sea at Cherbourg is only twelve metres deep while on our shoreline it is forty. Force of circumstances will one day lead to this being done.

October

October 5⁹⁶: I gave First Communion and Confirmation to the children of Léonce Dedons. Their grandfather, the Marquis Dedons de Pierrefeu⁹⁷ and I are first cousins. The ceremony was very touching. It is consoling to see a numerous gathering of the family at the foot of the holy altar to be present at such a great action.

October 15⁹⁸: Mass in the Carmelites. On coming out from there I took the route to La Ciotat by rail. I was expected there to bless the boat *La Guyenne*, built for voyages to Brazil. The prefect, the general, the maritime

⁹² Rey II, p. 742.

⁹³ Rey II, p. 742.

⁹⁴ Retreat for the priests of the diocese.

⁹⁵ Rey II, p. 742.

⁹⁶ Rey II, pp. 742-743.

⁹⁷ Emil Dedons, His mother was the sister of Mrs. De Mazenod.

⁹⁸ Rey II, p. 743.

admiral prefect of Toulon and a great number of other people had been invited to this ceremony which was truly impressive. After dinner which was ready for 150 people, we visited the shipyards of the company. Everyone admired the beauty of the place. I came back by rail having refused to avail myself of the steam boat placed at the disposal of the guests.

October 16⁹⁹: On this Sunday morning I consecrated the altar in the chapel of the Congregation of the Daughters of the Holy Cross whose director is my Vicar General, Fr. Cailhol. All the members of the Congregation were gathered for this ceremony and most received Communion.

At three o'clock I returned to Saint-André where I had been last Sunday to bless the first stone and the foundations of the new church which is being built there. This time the weather was superb and I was able to put in place the stone which I had blessed in the present church because of the storm which would not allow us to go to the site of the new church. For this satisfying act, I am grateful to the zeal of the good people of Saint-André and especially to the commissioners whose leader is the excellent Mr. Foresta. Letter to the Bishop of Saint-Brieuc who is thinking of giving the direction of his Major Seminary to the Oblates. God will inspire us with the answer to be given¹⁰⁰.

October [22]¹⁰¹: This letter (to the emperor)¹⁰² proves that I have, in my own way, asked the emperor to help the Pope. I use polite language but I think that, under the veil of polite and respectful expressions I say things that are true, even to the point of having him understand that we are not satisfied with his reply to the Archbishop of Bordeaux and also that he could have taken greater advantage of his victories to bring order to Italy.

November

November 1¹⁰³: How could I not thank the Lord for the strength he preserves in me in my 78th year of age! This has been a day from which I do

⁹⁹ Rey II, p. 743.

¹⁰⁰ Bishop Guillaume Elisée Martial was Bishop of Saint-Brieuc. There was no follow-up to the matter.

¹⁰¹ Rey II, p. 747; Rambert II, pp. 535-536.

¹⁰² Letter dated October 22 to the emperor asking him to defend the papal states; Napoleon II replied on November 14. These letters are copied in Rey (II, pp. 746-747) and Rambert (pp. 535-536).

¹⁰³ Rey II, pp. 747-748.

not feel any ill effects. Yesterday evening I went to sleep in Montolivet so as to be on the spot this morning to celebrate our usual feast day. The evening before I had taken a cup of coffee as a snack. The morning of this holy day, on coming out from meditation, we betook ourselves to the church. In my presence, Fr. Tempier said the Mass at which the community received Communion. After Mass, the Blessed Sacrament was exposed, I spoke to the numerous people present and I received the renewal of vows; we sang the *Te Deum* and I gave Benediction of the Blessed Sacrament. Then, in keeping with custom, we recited the litany of the saints. It was I who invoked the saints and the community responded. On coming out of the chapel I assembled the community in the chapter room to pay them my compliments. I embraced each of those dear children and the Fathers as well. My example was followed and the whole of this interesting community exchanged the kiss of peace with a joy which was delightful. I accompanied them to the refectory and there I bade them farewell in order to go to the cathedral where I had to preside pontifically before giving the papal blessing. Having returned to the bishop's house to dine with those I had invited, among whom were the respected Fr. Noailles, founder of the Holy Family, Mr. Mirès, Mr. Vaudoyer, the architect, Mr. Saure from the prefecture etc., on leaving the table we hastened to return to the cathedral to be present at the two Vespers of the saints and of the dead, to give the absolution, to listen to the sermon and give Benediction of the Most Blessed Sacrament.

[During the day the beautiful casket made by Mr. Poussielgue arrived. It is destined for the relics of St. Lazarus. Everybody was delighted with it.]

November 2¹⁰⁴: [Customary visit to the cemetery. How edifying it is in this holy place! The people gather around the bishop and we pray fervently.]

November 3¹⁰⁵: [Arrival of the Bishop of Autun]. I went to meet him at the station. He brought me the precious relic of our holy patron; He was accompanied by his secretary and by Fr. Muller, the cantor of the chapter, delegated by his confreres. The arm of the saint and his head which we had, together with the relics of other saints from the diocese of Autun were placed in the reliquary which I am donating to the cathedral in honour of my holy predecessor. The reliquary was placed on the altar of the Major (cathedral) for the veneration of the faithful. I made it my duty to offer the Holy Sacri-

¹⁰⁴ Rey II, p. 748.

¹⁰⁵ Rey II, p. 748; Rambert II, pp. 531-532.

fice of the Mass on this altar and I was well rewarded by the graces which in some way flow from the bones of the saints. It would have been useless to have tried to hide my emotion, no matter efforts I took to concentrate; but then how could I resist while offering the Holy Sacrifice in the presence of this body raised from the dead by the very Jesus Christ who now reappears in his presence? Besides, well before the consecration, the supernatural effects emanating from these bones had poured into my soul, delighting it with feelings of admiration, gratitude and love. I considered this favour, so little merited by a poor sinner like myself, to be a reward for the zeal for my efforts to glorify this friend of Jesus, the great patron of my diocese.

I shall not describe the beauty of the procession which I had ordered in my pastoral letter¹⁰⁶; I shall say only that God in his goodness has blessed us with wonderful weather and the attentiveness and comportment of the people were just as I wanted them to be.

November 24¹⁰⁷: [Letter from Rome; from the Bishop of Belley.] I had to conclude from this letter that the Pope had spoken to the Bishop of Belley about this matter and perhaps had complained that, so to speak, I had not written a pastoral letter on this topic. There was a certain concern about my pretended silence. I must therefore no longer hesitate to satisfy the wishes of the head of the Church and right away I shall set about publishing a pastoral letter¹⁰⁸ in which I shall say that, whoever may be my witness, I shall not fail to fulfill as everybody should what I consider to be a duty. Meantime I considered that I had to answer the Bishop of Belley's letter right away.

November 27¹⁰⁹: The pastoral letter was read in all the churches of the diocese.

November 30: [Consecration of Bishop Grandin.] This is another of the beautiful days of my life. With the assistance of the Bishop of Fréjus and the Bishop of Cérame¹¹⁰, I have just consecrated our good, virtuous and

¹⁰⁶ Pastoral letter dated October 24, on occasion of the translation of the precious relics of Saint Lazarus.

¹⁰⁷ Rey II, p. 750.

¹⁰⁸ Pastoral letter ordering further prayers for our Holy Father the Pope, November 24, 1859.

¹⁰⁹ Rey II, p. 751.

¹¹⁰ Bishop J.A. Henri Jordany of Fréjus and Bishop J. Jeancard, auxiliary Bishop of Marseille.

excellent Fr. Grandin. He had done his novitiate for the episcopacy in the horribly painful mission of the immense glacial regions enclosed in the diocese of Saint-Boniface, during five years of superhuman work. Elected and reconized as bishop of Satala *in partibus infidelium* and Coadjutor of Saint-Boniface two years ago, I had to wait until he could come to me so that I could impose hands on him. It is a privilege which I reserve to myself and which has not been contested by the good Bishop Taché of Saint-Boniface. I have already expressed the happiness I felt on the arrival of this good son who had received from me tonsure, minor orders, sub-diaconate, diaconate and priesthood. I have had the occasion to appreciate this excellent prelate further during the days he spent with me since his arrival in Marseille. How pleased I am that we have made this choice, the Bishop of Saint-Boniface and myself. Such a good spirit, such good judgement, such simplicity, such attachment to the Congregation, his mother! Such detachment from all the things of this world! Such sacrifice of even his dearest affections which are nevertheless so deeply felt! What a kind heart! Such devotion, in a word and in the full sense of the term! Indeed it would be impossible not to love a man such as this and I am happy to see that he has attracted the affection of all who have met him. For my own part I deny myself the pleasure of giving expression to the joy I experienced in consecrating such an angel. The memory of his visit to all our communities will not be forgotten. At all times he gave the example of the most perfect regularity even to the extent of asking the least permission, notwithstanding that he is bishop, and on the eve of his consecration he wanted to kiss the feet of all the Montolivet community, which, to my great regret, the superior was not willing to allow him to do. Today that he has been consecrated bishop, he has not changed any of his holy customs, even to the extent of not wanting to open a letter until the Superior had seen it. May God send us many men who resemble this holy prelate!

December

December 4¹¹¹: [Examinations of the young priests.] It was three hours in the morning and again in the evening which is found very useful. We were content with all the young priests who were certainly well prepared for their examination.

December 5¹¹²: [Ceremony for the catechism classes of St. Theodore to distribute their prizes. The children acquitted themselves perfectly in

¹¹¹ Rey II, p. 755.

¹¹² Rey II, p. 755.

a charming dialogue.] After my talk, I asked Monsignor de Satala to tell the children some of the aspects of his difficult mission in red River. He agreed and presented a few stories on the subject and, upon my asking him to prove that every language confesses the name of Jesus Christ, he recited the Our Father in the savage's language, which greatly amused the children and edified the adults present.

December 11¹¹³: [A grand celebration at Allauch.] I went to say Mass and bless the statue which had been palced at the top of the tower of the chapel of Notre Dame du Chateau. The mayor, on this occasion, gave a very Christian talk. Mr. Pinatel, one of 17 priests who are natives of Allauch and present at the celebration, preached on the Blessed Virgin. After dinner, The cross, which was to replace the one erected on the occasion of the mission of 1842 and which had deteriorated over time, was carried in triumph. It was Fr. Ricard¹¹⁴, returned from Oregon, who spoke very well at the foot of the cross. You could say the celebration was completely and very much edifying.

December 12¹¹⁵: Benediction in the chapel of the hospital of the Immaculate Conception, in the presence of the mayor's deputy. Visit to Poor Clares to see the mother abbess who returned from Nantes where she had gone to establish a foundation of her order, to the great admiration of the entire city. Visit to the hospital of the mentally disturbed. I was very happy with the property and the condition of the rooms, as I had been at the hospital of the Immaculate Conception.

December 15¹¹⁶: Assistance at the sermon at St. Charles, where the Capuchin fathers were preaching a mission.

December 17¹¹⁷: [Ordination at Montolivet of 12 deacons.] Before the ordination, profession of two future sub-deacons.¹¹⁸

December 19¹¹⁹: A meeting in my house of the commission I named to draw up the calendar for the solemn exposition of the Blessed Sacrament

¹¹³ Rey II, p. 755.

¹¹⁴ Pascal Ricard (1805-1862), superior of the Oblates in Oregon from 1847 to 1857.

¹¹⁵ Rey II, p. 755-756.

¹¹⁶ Rey II, p. 756.

¹¹⁷ Rey II, p. 756.

¹¹⁸ The book of oblations in the general archives only mention one oblation that day: Jean-Marie Caer, born in 1836, oblate at Montolivet December 17, 1859, priest in 1860, left in 1870.

¹¹⁹ Rey II, p. 756.

which I had decrees to establish in my diocese and which will begin this coming January.

December 20¹²⁰: Mass at the refuge where I gave the habit to three religious.

December 21¹²¹: [Mass at the Capuchins for the anniversary of my priestly ordination. I have dated today, the 48th anniversary of this great and precious day for me, the mandate which I published for the establishment of solemn and perpetual adoration of the Blessed Sacrament. I thank God for having given the ability to establish this devotion before I die]

December 22¹²²: [Mass in the chapel of the religious of Compassion.] In this house, since the time when I established this work, more than 1500 servants of whom a large number owe their honest existence to the care which they have been given.

December 23¹²³: [Letter to Cardinal Antonelli.]¹²⁴

December 24¹²⁵: [Letter from Rome, from Mgr. the bishop of Belley: The Pope is satisfied with the last directive of the bishop of Marseilles. There will not soon be a consistory for the creation of cardinals.] I have taken notice.

December 28¹²⁶: [Benediction in the interior chapel of Mr. Deluil-Martiny.] I granted an indulgence of 40 days.
[Letter to the archbishop of Paris]¹²⁷

¹²⁰ Rey II, p. 756.

¹²¹ Rey II, p. 756 and Rambert II, p. 547.

¹²² Rey II, p. 756.

¹²³ Rey II, p. 756.

¹²⁴ The journal records that the cardinal secretary of state was coming to defend the interests of the Holy See and a meeting which was to take place in Paris. Bishop De Mazenod invited the cardinal to stop at Marseilles. The cardinal responded on December 30, but never came to France.

¹²⁵ Rey II, p. 756.

¹²⁶ Rey II, p. 758.

¹²⁷ Letter of December 27 of Cardinal Morlot. He asked him to write the emperor "personally and directly about the situation" of the pope and the "great and sad things in Italy and Rome." Bishop de Mazenod responded immediately to the cardinal and then, December 31, to the emperor. The letters are copied in Rey II, pp. 759-760.



Bishop's Residence of Marseille (cf. Diary, April 1859)

January 1860

January 9¹: I thank God who in his kindness has given us some consolations in the midst of the grief which overwhelms us. It is wonderful to see with what haste, I would say, with what fervour, our people have responded to my invitation to take part in the solemn and perpetual adoration of the Most Blessed Sacrament. I have made it my duty to give the good example by going to the evening exercises on the three days of the adoration at Saint-Martin². The altar was magnificently decorated, the faithful continued to come in succession throughout the day but in the evening the piety and recollection of the very numerous gathering was most touching. On the final day the adoration was prolonged throughout the night.

Since it was the Jesuit's turn two days later, I went to their church³ where the altar was lit as bright as day. I also went to the evening exercises and took part with a candle in my hand as I had in Saint-Martin. Here also the adoration was prolonged throughout the night. I hope that my invitation in this respect will be understood. I have therefore good reason to be satisfied and it is not surprising that tears come to my eyes when my heart is filled with joy at seeing our divine Saviour glorified in that way as a result of my invitation.

January 16⁴: I went for Benediction on the three days of the adoration in the church of Saint-Laurent. It was sufficient to make one shout with joy firstly at the magnificence of the lighting on the altar on which the throne of Our Lord was placed. That cost nothing to the treasury of the parish. The good people presented as many as 800 candles as witness to their devotion. But what is even more admirable is that the church never emptied during those three days and in the evening when I arrived for Benediction the crowd filling the church was so packed that it was with difficulty and a lot of hard work that the way was opened for me to

¹ Rey II, pp. 762-763.

² According to his *Ordo*, Bishop de Mazenod went to Saint-Martin the first three days of January and again on the 6th.

³ On the 7th Bishop de Mazenod wrote in his *Ordo*: Adoration in the Mission de France. Benediction and procession.

⁴ Rey II, p. 763; Rambert II, pp. 547-548. Rambert writes January 6, but according to his *Ordo* Bishop de Mazenod went to Saint-Laurent on the 10th and the 11th of January.

reach the sanctuary. In response to the fervour of these good people I had, to my great satisfaction, to give permission for the Blessed Sacrament to remain exposed on all the nights and more than 400 adorers signed up to spend the night in adoration.

The same delightful practice was to be repeated at the Grande Cautéchisme de Persévérance where I went to make my adoration yesterday. People continued to come to the chapel throughout the day and the door remained open all night since a good number of men and women had signed up to keep our Lord company and to prolong their adoration. I shall go there again this evening to unite my adoration and my prayers with those of these fervent souls. These visits had a twofold advantage: that of having me fulfill a duty which gives me inexpressible happiness and edifying my flock and encouraging them to give our Lord this solemn homage which is a tribute of their love for Jesus in his divine Eucharist.

January 17⁵: The holy man, the incomparable Fr. Casimir Aubert⁶, has died suddenly! I cover my face, I prostrate myself. *Nescio loqui*. Let my tears flow, and flow, that is all I can do⁷.

It was on coming out from adoration in Saint-Michel, during the dinner of President Luce⁸ that a not very discreet voice whispered in my ear that Extreme Unction had just been administered to Fr. Aubert. What a thunderbolt! I rose to my feet bewildered, leaving all the guests stupefied. I ran to the church of the Calvaire but not hoping to find this dear son still alive. It must have been, I thought, like a bolt of lightning which reduced a man who had been full of life some hours previously, to the state of receiving Extreme Unction. Alas, my fears were only too well founded! On my arrival at the Calvaire, I was led into the community room; our dearly beloved son was no longer with us! I went upstairs and fell prostrate in the presence of this holy body which seemed asleep in the peace of his beautiful soul. I was tempted to say: Make no noise lest you awaken him! What had happened was that this holy soul had been separated from the body without the least effort, without the slightest

⁵ Rambert II, pp. 542-543; Rey II, pp. 766-767.

⁶ Casimir Aubert (1810-1860), founder of the Anglo-Irish Province and, at that time personal secretary to the Founder in his relations with the Oblates.

⁷ Rambert adds: "The Diary is interrupted at this point. The Bishop did not have the strength to continue. He again took up his pen some days later."

⁸ Lazare Luce, a Marseille business man, administrator of hospices and of the welfare office etc.

sign of its departure. This chosen one, this friend of God, this blessed soul, had literally fallen asleep in the Lord.

Believe me when I say that I got up in a sort of ecstasy produced by the sight of this attractive object which produced a diversity of feelings in my soul and I had not even said a prayer. Apparently I felt I was in the presence of a precious relic, of a holy body. I went out without shedding a tear; I made my way sadly to the community room where all our Fathers from the Calvaire as well as those from the Major Seminary were gathered. There I felt crushed beneath the weight of my sorrow. It was as though I were smothered. I wanted to get back to the bishop's house but on getting up I felt my legs weakening beneath me and my head was dizzy to the extent of making me lean against the wall so as not to fall. I returned to the room with the help of a charitable arm and having sat down once again the weight which crushed me melted in tears and sighs. That was relief for my soul; I was soon able to make my way to the bishop's house. Since then my tears have fallen softly and they still fall often, without bitterness, when I have to speak about the person or the work of this dear son, this precious man, taken away so unexpectedly and so soon from my love and from the affection of all his brothers.

January 19⁹: On the second day after his death I officiated pontifically at his funeral. The tears could not wait until after the Holy Sacrifice; were they not sanctified by those shed by our divine Saviour over Lazarus? Having said that, I felt sure I could hold out as I had on other heart rending occasions and at the funeral of my own father and of my uncle who was as dear to me as a second father.

The newspapers mentioned what a touching sight this impressive ceremony was: the church of Calvaire was filled with clergy who had come from all the parishes, the chapter as a body, the Major Seminary, the Oblates from Montolivet, all the parish priests, a delegation of assistant priests, the religious men and women and finally a considerable crowd of the faithful. All were in deep recollection and many were shedding tears, so deeply was this loss felt. It was a triumph of virtue!

January 20¹⁰: Adoration in the Catholic workers' establishment, Three of our Fathers, directors from the Major Seminary, preached there succes-

⁹ Rambert II, pp. 542-543.

¹⁰ Rey II, p. 763.

sively¹¹. There was an extraordinary attendance.

January 21¹²: Adoration in the chapel of the Pénitents du Bon Jésus. Always the same crowds. The Brothers told me that it had been 122 years since a bishop had been in their chapel, that means since the time of Bishop de Belsunce.

January 23¹³: Adoration in Saint-Lazare. What am I to say of the wonderful exposition and the crowds of people all day, of the zeal for adoration during the night? *It is enough to make one want to die of happiness!* Oh! How our Lord is glorified! One good lady was so enthusiastic about what she saw that she confronted one of our Oblates as the community was arriving for adoration: “Are you Oblates?” she said. “Yes, my lady, God has give me that grace”. Well then, I hope that our bishop lives until the end of the world in thanksgiving for this order he has given”. I am thankful to the good lady for her wishes, although they don’t fall in line with my hopes, but it goes to show how the measures I have taken reflect the thinking of my diocese. The churches where the Blessed Sacrament is solemnly exposed are never empty. Besides, there are hundreds of the faithful who come to spend the night in adoration before the Holy of holies.

February

February 1¹⁴: I regret not having before me the death notices from the newspapers. I would have copied them here. Since it is impossible to reply to all the letters I have received from everywhere, especially from the Fathers of our Congregation, I have decided to write a circular letter¹⁵.

February 3 and 4¹⁶: Adoration is all the more wonderful! Glory to Jesus, Mary and St. Joseph! There is nothing more beautiful under heaven! A church such as that of Saint-Joseph too small to hold the crowd of

¹¹ Frs. A. Rey, Toussaint Rambert (1828-1829), and Aimé Martinet (1829-1894).

¹² Rey II, p. 763.

¹³ Rey II, pp. 763-764; Rambert II, p. 548.

¹⁴ Rey II, p. 769.

¹⁵ Circular dated February 1, published in *Ecrits oblats* 12, pp. 201-202.

¹⁶ Rey II, p. 764; Rambert II, pp. 548-549.

devout faithful! This is a real triumph for our divine Saviour! It is impossible to resist the emotions aroused by such a sight. And such sweet tears flowed from my eyes! If that were to last it would be too much happiness for this world. Thanks, a million thanks to the Lord for those few moments of a foretaste of Paradise. It is enough to arouse my liveliest gratitude to the divine Saviour who has sanctioned in such a wonderful way the law which he inspired me to promulgate.

February 18¹⁷: [Closure of the mission in Aureol.] I would never have believed that this mission could have such good results. We may say that the success was complete and that the whole population was able to take advantage of this grace, seeing that eleven hundred men received Communion at the Mass which I celebrated. I have to say that my heart was cheered at seeing all of this numerous gathering of men who had been converted and to whom I was able to address words of encouragement and consolation. The mayor and his assistant were among those receiving Communion. I administered the Sacrament of Confirmation to more than forty men, older ones for the most part. I returned to Marseille having solemnly blessed the cross in the midst of an immense gathering of onlookers who had come from the neighbouring villages. All the men vied for the honour and the consolation of carrying the cross which was laid on a nuptial bed.

February 27¹⁸: There have been times when I was happier than I was yesterday; I went to visit the Cardinal Archbishop and I spoke at length with him¹⁹. He replied to my confidential communication by reciprocal confidentiality and we had to conclude that there was no hope of seeing things get better. He showed me a letter which had been written to him from Rome by a man who is very sensible and well versed in business matters who had found that the Pope was exasperated with France's conduct. He had lost all confidence in the emperor and was quite determined not to come to any understanding if he were not given back possession of the provinces which had rebelled. In fact, how would it be possible to believe beautiful words when the dispatches and circulars

¹⁷ Rey II, pp. 774-775.

¹⁸ Rambert II, p. 556; Rey II, p. 775.

¹⁹ Conversation with Cardinal Morlot. Bishop de Mazenod left Marseille on February 25 and arrived in Paris on the 26th to take part in legislative assembly which began on March 1.

of the ministers reveal such evil intentions. The letter from Mr. Thouvenel²⁰, the circular from the Minister for Worship, but especially the circular from the Minister for the interior, give us the measure of the evil intentions of the government towards the Church. To that must be added the orders given by the Keeper of the Seal to all the courts of France and the orders of the Minister for war which deprives the soldiers of the Mass which used to be said in all the barracks for the great benefit of their souls, a regulation intended to prevent the soldiers from following the instructions given to them by priests, by members of the Society of Saint Vincent de Paul, and even deprive them of the lessons in mathematics given to them by the Brothers of the Christian Schools. I have spoken out strongly against these attacks and I must say that my words were echoed by persons in very high places to whom I complained.

March

March 1²¹: The opening of the session took place on March 1. The great hall of the States was literally full as were also the tribunes. Since my Cardinal's title was still in germination I remained mixed with the other senators although it was suggested that I should take my place closer to the throne. The speech was not very promising on matters concerning the Pope. There was no applause at this section, while there was a shout of approval throughout the chamber at the passage concerning Piedmont and Savoy²². The letter of Mr. Thouvenel was even more explicit in appointing a vice regent for Romagna. The choice of the King of Sardegna for this independent vicariate shocked everybody. It was an outrage against the Pope who will have good reason to complain. All of that makes the situation singularly complicated and there could be some fatal resolutions as a result. What it means is that a Bull has already been prepared in which the Pope condemns all the errors of our time. Who knows how far that condemnation will extend? If the Pope includes the four articles²³ we run the risk of seeing the government taking advan-

²⁰ Edouard Thouvenel (1818-1866) Minister for foreign affairs from January 1860 to October 1862.

²¹ Rey II, pp. 775-777; Rambert II, pp. 556-557.

²² France helped the King of Sardinia to hand over a part of Italy to Austrian domination. As a reward for its services France received Savoy and part of Piedmont (the county of Nice) in March 1860.

²³ Arrangements made by Napoleon and, unknown to the Pope, added to

tage of the four organic articles²⁴ which still remain suspended over our heads like the sword of Damocles.

This state of affairs made us decide, the Cardinals and me, to call a meeting in the house of the Archbishop of Paris to decide what should be done. We were concerned about the situation created for us by the circulars from the different ministers. My opinion was that we should produce a document with regard to them declaring that they were excessively harmful to the clergy, making them equal to freed galley slaves under the surveillance of the police and that we should mention all the rigours of the penal code in this respect. I considered that we, the bishops, had been spared personally in the circular from the Minister for the Interior and that we should make this declaration to honour our clergy who could accuse us of abandoning them to the caprice and injustice of government agents.

The Cardinals were not of this opinion and were more concerned with what we should have to do about Rome. Cardinal de Bonald was particularly afraid of this Bull which he feared might fall upon us like a bomb. It had been said that some French bishops were vigorously pushing Rome to violent reaction. I do not know if there are any grounds for believing that the Bishop of Poitiers might be of their number²⁵. Certainly it seemed to us that Cardinal Gousset²⁶ was directly aware of the plan to issue this Bull and the matters with which it would deal.

Let me say in passing that the Minister for Worship had spoken to me about it; he is so much aware of everything that happens in Rome. He knows also that some bishops wanted to form a sort of committee to deal with matters of the Church and that a suggestion was made that a certain bishop had refused to take part in this sort of secret society. The minister considered them to be opponents of the government. But in fact, what harm would it be if some bishops met to decide what should be done in circumstances which could become very difficult? Alas! As always happens, governments are prone to see meetings formed to counteract

the Concordat of 1801.

²⁴ Organic articles or Four articles: Gallican declaration, drawn up by Bossuet and accepted by the assembly of Bishops and priests at the request of Louis XIV on May 12, 1682.

²⁵ Bishop Désiré Pie, Bishop of Poitiers from 1849 to 1880, had sent some works on Naturalism to Rome.

²⁶ T.M. Joseph Gousset, Archbishop of Reims from 1840 to 1866, very much an ultramontanist, had, in 1852, accused Bishop de Mazenod of being semi-Gallican. See Rey II, pp. 420-427.

religious persecution as being politically inspired. Those who called for the intervention of the emperor on the Pope's behalf did so in the name of religion and the freedom necessary for the Sovereign Pontiff, placed as he is above human powers as head of the Church and having the same need for absolute territorial independence.

Finally, we decided unanimously to address a collective letter to the Pope²⁷ to assure him of our respect, our devotion and our obedience but especially to hint that, if need be, he would be kind enough to consult us who are on the spot about anything he may wish to know. In that way we wanted to protect ourselves from the inconvenience of having decisions taken without an awareness of our position.

March 3²⁸: The Ladies of the Retreat, rue du Regard, did not forget to invite me to give Benediction on the occasion of the Forty Hours. I willingly accepted their invitation. In spirit I transported myself to the Forty Hours in my diocese. The thought inspired me with greater devotion. The heart knows no distance. I adored the Lord Jesus Christ in this little holy chapel at the same time as Christ was being honoured by my people. We were therefore together before our divine Master.

The Minister of state wrote to me and sent me, on behalf of the emperor, the third volume of the *Letters of Napoleon I*. I answered thanking him and acknowledged receipt.

I do not mention letter-writing which follows its usual course. Three letters today to Cardinal Barnabò were among those which I had to write; one of these three letters was confidential²⁹.

March 14³⁰: How sweet it is to converse with this excellent friend³¹ at least for a few hours each year because this is a pilgrimage which I willingly make on all my journeys to Paris. We have spoken, as is to be expected, about Church matters and, as always, our feelings are the same on things as they stand both from the point of view of Rome or that of France.

²⁷ Letter dated March 5, signed by Cardinals de Bonald, Gousset, Donnet, Morlot and by Bishop de Mazenod. The Pope replied on March 28. The letters are copied in Rey II, p. 777.

²⁸ Rey II, p. 778.

²⁹ These and other personal letters of Bishop de Mazenod to Cardinal Barnabò were not found in the archives of the Propaganda Congregation.

³⁰ Rey II, p. 779.

³¹ Bishop de Mazenod spent some days (March 12-14) in Tours with Bishop Guibert.

March 29³²: I have postponed my departure [from Paris] to be present at the sessions of the senate which will deal with the petitions³³. Mr. De Royer³⁴ has been commissioned to make the report. It has been published in all the newspapers, something unheard of I believe! The *Moniteur* gave the example. It is obviously on the orders of the government, in the belief that public opinion will let itself be persuaded.

The government must attribute great importance to the success of this report which is the conclusion of the senate's agenda, because today the president of the council of State has come to be present at the debate and to intervene on behalf of the State. He was there to decide only in keeping with the report.

The debate opened with a very Catholic speech by the Marquis de Gabriac³⁵. The Cardinal Archbishop of Bordeaux³⁶ gave a very long speech, concluding as did Mr. de Gabriac that the petitions should be sent to the Minister for foreign affairs; Mr de Thouringain, after a long and diffusive preamble in which he professed his Catholicism voted in keeping with the report, not considering the petitions to be the concern of the senate. Cardinal Mathieu³⁷ spoke at some length; he complained about all the vexatious measures which have been taken recently, naming the circulars from ministers and concluding that they should be attributed to the Ministers for foreign affairs and Worship. Cardinal Gousset also spoke and came to the same conclusion.

Mr. Dupin then spoke and gave a speech which lasted an eternity and showed all his bad feelings towards the Church. His facts were controversial, his appreciations misleading and he showed considerable bitterness towards the Cardinals in Rome and very little respect for the Pope, about whose pronouncements he made very misplaced jokes. His speech, laced with badly applied texts from Scripture and obviously well prepared, could only be refuted with pen in hand. Cardinal Morlot did not consider it worthwhile to refute him but he did show that other con-

³² Rey II, pp. 779-782; Rambert II, pp. 557-560.

³³ The Catholics had sent numerous petitions to the senate asking that it intervene with the government to ensure the territorial integrity of the Papal states.

³⁴ P.H. Ernest de Royer (1808-1877), magistrate and politician, Vice-president of the senate.

³⁵ P.J.A.M. Ernest de Cadoine, Marquis of Gabriac (1792-1865).

³⁶ Cardinal Ferdinand Donnet.

³⁷ J.M.J. Césaire Mathieu, Archbishop of Besançon (1834-1875).

clusions could be reached and supplied some short references. Baron de Crouzeilles then spoke and read a speech which was good in content and in which he quoted Bossuet several times.

The senate was becoming impatient and some were asking for the closure of the debate when I stood up and asked to speak. Already the president of the council of state had stood up on his side, no doubt to reach a conclusion satisfactory to the government. However, the president of the senate gave me the floor and the senate quietened down to hear the little I had to say after such a long discussion. I began by saying that I would be short, that I would add nothing to the enlightened discussions of our eminent colleagues, but that I wanted it to be clear that I was in full and heartfelt agreement with the principles which they upheld. I was, I stated, firmly convinced and I owed it to the numerous and religious members of my diocese (that I should speak) since otherwise they would accuse me of cowardice if I kept silence in these circumstances.

Since I wished to spare the patience of the honourable senators, I would content myself with pointing out to the senate that the petitions with which we were dealing expressed the wishes of all the Catholics of France. Your refusing to put it on your agenda would be seen by them as an outrage; it would be as if you told them that they had no common sense in addressing the matter to you. How would it be possible to persuade them that it does not pertain to the senate to transmit to the government the conscientious wishes of thirty four million of its citizens when it addresses matters of much less interest to the ministers every day? It would be enough to arouse the greatest discontent among them, Gentlemen, I added, There is very little way to go from discontent to disgust and that would indeed be a great misfortune, because it is important for the government to rule the hearts of its people. Ah! Gentlemen, what a beautiful page it would be in the history of our country, what an honour it would be for our senate if, by a unanimous vote, it would join with the wishes of all the Catholics of France! What are you afraid of? That you will displease the government? I believe on the contrary that you would be doing it a service by providing it with the means of relying on your vote for further resolutions which it may perhaps have to take. I vote therefore that we send the (the petitions) to the Minister for foreign affairs. I add a request to Mr. president that the vote be taken by secret ballot. I presume that we will be quite satisfied to have our opinion deposited in the archives of the senate.

At that, the president replied to me that the request had to be made by ten senate members. The president of the council of state reassured the

senate concerning the fears of discontent that had been manifested by the venerable prelate who had just spoken. He gave in a few words the basis for his confidence in this matter. It was because the good dispositions of the emperor were well known, etc. He finished by saying that he thought the senate should complete its agenda and our president proposed the closure of the session which was carried by acclamation. The Marquis of Boisy³⁸ spoke against the closure, pointing out with good reason that it would be fitting to hear from the generals who had commanded in Rome with regard to this matter. It was insisted that that session be closed and this was definitively voted.

We proceeded to the ballot which had been requested by ten members. Of the 132 who voted there were only 16 in favour of sending to the minister. All, both front benchers and back benchers, were present for the assembly. It is a pity that in such a gathering only 16 senators had the good will or the courage to vote against what was well known to be the opinion of the government.

It was seen to be fitting, contrary to custom, that the discussions which had taken place in the senate on the question of the petitions, should be made public. It seems that the few words I had occasion to utter produced a good effect. I received congratulations from all sides. I thank God for have inspired me well.

March 30³⁹: Marshal Magnan⁴⁰, chairman of the office of which I am the vice-chairman, wrote to me asking if I would chair our meeting, since duty requires that he accompany the emperor for a revue. I did not intend to go to Luxembourg today but I would have been negligent in my duty if I were not present in these circumstances. Therefore I went to chair the meeting where we had to appoint members for the different committees. They began with me and they appointed me to a committee which had to give a ruling on the gift of land which the state wishes to make in the department of Gironde for the building of a church and presbytery. I chaired this committee which included the Marquis d'Hautpoul, the Marquis of La Grange, the Count de Béarn and Marshal Saint-Arnaud. We appointed Mr. La Grange as recording secretary and Mr. de Béarn as secretary. On leaving we bade one another goodbye and I went to make some farewell visits⁴¹.

³⁸ H.E. Octave Rouillé, Marquis of Boisy (1765-1866).

³⁹ Rey II, p. 781.

⁴⁰ Bernard Pierre Magnan (1791-1865).

⁴¹ Bishop de Mazenod returned to Marseille on Tuesday of Holy Week,

April

April 4⁴²: Beginning tomorrow we shall devote our attention to the holy and consoling exercises of the last days of Holy Week.

April 4⁴³: [Solemn adoration.] I have had the consolation of being able to enjoy it every day. It is constantly, I do not say more (that would be impossible) equally wonderful, both because of the beauty of the illumination and the attendance of the faithful.

April 21 and 22⁴⁴: I went to spend the night in Aix in order to give First Communion to my little niece, Marie de Boisgelin⁴⁵. That took place on Sunday in the chapel of the Ladies of the Sacred Heart. There was nothing but consolations in store for me. It was for me a great pleasure to give Communion to my grand-niece, to her father, to her mother, to her grandmother, my dear and well beloved sister. I returned the same day to Marseille where I wanted to go and adore the Blessed Sacrament in the chapel of the Penitents of the Holy Spirit where our Lord was solemnly exposed.

April 25⁴⁶: [Oblate foundation in Paris. The chapel and the house have to be built.] That is quite frightening! But since when have we been lacking in courage and confidence?

April 28 and 29⁴⁷: After my time of adoration in the church of Saint-Genest, I went to spend the night at Monolivet to prepare for the ordination on the following day and for Sunday the 29th feast of the patronage of St. Joseph. I ordained Br. Hamonic⁴⁸. In the afternoon I came to Saint-Cannat to bless the mission cross which has been placed in the church. I was satisfied with the sermon which was delivered by our Fr. Sardou.

April 3.

⁴² Rey II, p. 783.

⁴³ Rey II, p. 783.

⁴⁴ Rey II, 784.

⁴⁵ Daughter of Eugène de Boisgelin.

⁴⁶ Rey II, p. 784.

⁴⁷ Rey II, p. 784.

⁴⁸ Aristide Jean-Marie Hamonic (1834-1906), oblation January 19, 1859, priesthood on April 29, 1860.

April 30⁴⁹: Meeting of all the parish priests of the city to discuss different questions in relation to their benefices.

May

May 13⁵⁰: [Pastoral visit to Accattes, Mazargues, Roquefort, La Ciotat, Ceyreste.] In the last mentioned borough I blessed a statue of St. Blaise, which was gift of the empress to the church. Ceyreste had never seen such a festival. It was really a beautiful day and a very solemn feast. I must say that the immense crowd which invaded the town always maintained a correct attitude. I was received as the father of the family. Nevertheless, this town is not known to be religious. It would be fitting to give a mission here.

May 20⁵¹: [Feast in Saint-Maximin in honour of the relics of St. Mary Magdelene. Bishop Plantier⁵² preached in place of Fr. Lacordaire who had become ill.] He acquitted himself of this task which suited him with as much modesty as talent. It had rained throughout the day before the feast and it continued to rain all day but this did not prevent the huge church from being full of people. The veneration of the holy relic was performed with dignity by all the bishops. The Bishop of Fréjus⁵³, Ordinary of the diocese, presented the venerable skull to all those present who invoked the saint by repeating many times with one voice: *Sancta Maria Magdelene, ora pro nobis*.

End of May⁵⁴: [Invitation to go to Paris to bless the marriage of Miss Mirès to the Prince de Polignac⁵⁵.] Initially I rejected plans for the journey I would have to make for this ceremony. But all of our gentlemen

⁴⁹ Rey II, p. 785.

⁵⁰ Rey II, pp. 786-787.

⁵¹ Rey II, p. 787.

⁵² C.H. Augustin Plantier, Bishop of Nîmes from 1855 to 1875.

⁵³ H.A. Henry Jordany, Bishop of Fréjus from 1856 to 1876.

⁵⁴ Rey II, p. 786.

⁵⁵ The second son of Prince Jules Armand de Polignac (1780-1847), president of the council and Minister for foreign affairs at the end of the reign of Charles X. It was he who was responsible for organizing the expedition to Algeria in 1830.

advised me to accept the invitation. The reasons they gave convinced me in the end. I therefore decided to accept the offer and I wrote a letter in reply to Mr. Mirès explaining the motivation of my decision:

My very dear Mr. Mirès, you could not have given me news which I found more welcome than that of the wedding of your excellent daughter. You are aware of the links of spiritual fatherhood which bind me to her ever since, by divine inspiration, I had the happiness of regularising her existence and raising your union to the dignity prescribed in the great Catholic family to which your dear spouse and her daughter belong. I never think of that event in my life without giving fervent thanks to God in his goodness who chose me among so many others who never even gave it a thought and who did not believe that it was possible, to do such a good deed which from a Catholic point of view is immense both in itself and in its consequences. That will explain to you, dear Mr. Mirès, the extraordinary affection I feel for you, for your wife and for your child. Nobody loves you as I do because nobody has received the mission from on High to do you so much good. I rejoice in it every day, not as though it were my doing, it is the work of the Almighty, but as having been the instrument which God used to enrich your beloved family in the spiritual order even more than your genius has enriched it in the temporal order.

As a result of this affection which I have for you, I prayed with all my heart for a happy and holy alliance for your dear child. Judging by what you tell me, the Lord has brought that about, because even though you mention to me only the natural qualities of your future son-in-law, it seems to me impossible that the son of such a distinguished person as was his virtuous father, Mr. de Polignac should not have inherited his religious principles and that he should not therefore give you guarantee of wise and proper conduct which will ensure the happiness of your child. I therefore rejoice in the choice you have made and you must have no doubts that I attach the highest value to invoking the greatest blessings of God on their union. I shall therefore be unmindful of my 78 years, and taking no account of the distance nor of the tasks which I must leave behind, I shall hasten to you with heartfelt trust and hands filled with blessings.

June

June 4⁵⁶: [Mass in Paris⁵⁷ in the church of Fr. Leblanc⁵⁸.] It is not possible that worship should be permitted in this horrible cubbyhole.

[Visit to Cardinal Morlot and to Mr. Troplong, president of the senate. Meeting with the bishops of Tarantise and of Saint-Jean-de-Maurienne⁵⁹ in Savoy.] These two prelates have been very pleased with the emperor who has assured them that he was not going to suppress any of the dioceses of this province which he recognizes as useful, even though the population of each diocese is not numerous.

Tuesday, June 5⁶⁰: No wedding has ever caused so much fuss. Not only was this huge church full at the time of the ceremony but the crowd was packed around and outside the church. The marriage ceremony began with the arrival of the bride, in keeping with the rite in the diocese of Paris. I pronounced my address⁶¹ in a voice loud enough to impose silence among the numerous and immense assembly. What was most remarkable were the tears flowing from the eyes of Mr. Mirès who maintained a most fitting attitude throughout.

To the great astonishment of everybody I said the Mass after having blessed the marriage. People could not understand how a bishop of my age could maintain such a strong voice one hour after midday, even though he was fasting. Men of our calibre could let them see a thing or two.

We spent the day as a family with the best of good behaviour. The so-called *nuptial* dinner was attended by only the closest relatives: the three brothers of the Prince de Polignac and their mother the Princess de Polignac, General de Polignac, great grand uncle of the groom and his son (this general was the brother-in-law of Madam de Polignac, friend

⁵⁶ Rey II, p. 789.

⁵⁷ Bishop de Mazenod left Marseille on June 2, accompanied by Fr. J. Fabre. He stayed in Paris from Sunday 3rd, to Friday 8th and returned to Marseille on the 8th.

⁵⁸ Fr. H.J. Leblanc, former member of the Aix Youth Association. We have 31 of his letters to Eugène de Mazenod.

⁵⁹ Marcellin Turinaz, Bishop of Tarantise from 1838 to 1866 and François Marie Vibert, Bishop of Saint-Jean-de-Maurienne from 1841 to 1876.

⁶⁰ Rey II, p. 789; Rambert II, pp. 761-762.

⁶¹ The lengthy address is published in Rey II, pp. 789.791; there is an extract in Rambert II, pp. 561-562.

of Queen Marie-Antoinette), Mr. and Mrs. Mirès and my companion, Fr. Fabre. I was tempted to say that if all wedding meals resembled this one I would delete from my synodal statutes the decree forbidding priests to attend them; The atmosphere was in every way most fitting and most perfect.

Nobody should be astonished by the praises I have bestowed on Prince de Polignac when it is realised that he is a man of real merit, distinguished in all his studies, graduated in first place from the polytechnic school with merit from that of Metz, having served with distinction in the campaigns of the Crimea and Italy and with his good conduct and his knowledge giving the highest hopes of his career in politics.

June 6⁶²: [Meeting of the senate. Dinner in the home of Mr. Tropolong with the bishops of Savoy. They said] that there was no exaggeration in speaking of the enthusiasm throughout Savoy after its annexation to France. Entire populations marched and sang, led by their parish priests, and with their banners aloft they went to vote unanimously⁶³.

June 7⁶⁴: [Visit to the Palace of Versailles with Fr. Fabre.] We had been invited to dinner by the Princess de Polignac, a second nuptial meal as edifying as the first. My journey to Versailles prevented me from bidding farewell to the Cardinal and the Nuncio. On Friday I took my departure at about eleven o'clock to return to Marseille where I arrived on Saturday about half past six in the morning, to the great surprise of everybody because they did not expect me until three. I immediately took up my duties.

Friday June 15⁶⁵: [Feast of the Sacred Heart.] In the evening I carried the Blessed Sacrament in the procession and made the customary act of amendment at the repository on the Cours, my voice echoing in the way in which God has preserved it. It is not for me to take upon myself to make a report on this magnificent feast. It is already well known but each time it is more beautiful and more edifying.

⁶² Rey II, p. 792.

⁶³ Referendum for annexation to France. 131,744 voted in favour with 233 against.

⁶⁴ Rey II, p. 792.

⁶⁵ Rey II, p. 792.

Sunday June 24⁶⁶: [Feast of St. John the Baptist: general ordinations. Blessing of a statue of the Blessed Virgin in the chapel of the Catholic workshop and Confirmation in the boarding school of Miss Duranty.] There is work for three in this immense city.

Tuesday June 26⁶⁷: I considered it my duty to be present at a service which the officers of a regiment had requested for the soldiers who had died at Solferino⁶⁸. I undertook to give the absolution which earned me a letter from the colonel to which I replied immediately.

June [27]⁶⁹: Adoration at Saint-Victor. I will not say anything about the beauty, the magnificence, the devotion, the immense attendance; it is astonishing and the edification is general. It was our Fr. Bonnefoy⁷⁰ who preached the Triduum admirably, according to the parish priest. I have never heard anything more touching on the great mystery of the Eucharist; during the first point of his sermon my tears flowed spontaneously. I was delighted and I saw the parish priest who was alongside me wiping his own (tears). The second point would need some touching up, the Father, to whom I made my observations while bringing him back in my carriage, admitted that he had neither re-written it nor learned it by heart. That, for me, explains the difference,

June [28]⁷¹: I came to my house in the country⁷² to work on my letter writing which is horribly behind time. I confirmed two converted Protestant ladies whose father is unaware of what they have done.

July

July [1]⁷³: An American bishop coming from Rome and who was

⁶⁶ Rey II, p. 793.

⁶⁷ Rey II, p. 793.

⁶⁸ An Italian village in the province of Mantua. A victory of the French over the Austrians on June 24, 1859.

⁶⁹ Rey II, p. 793.

⁷⁰ François J.E. Bonnefoy.

⁷¹ Rey II, p. 793.

⁷² Bishop's country house at Saint-Louis, near Marseille.

⁷³ Rey II, pp. 793-794 and 795 (footnotes).

Rey II, p. 794.

not embarrassed to let us know his needs asked if he could make a collection in Marseilles. I replied that all I could do was close my eyes and pretend I was dead. I leave it to others to decide if it is acceptable, when I cannot pay for the monument to the Blessed Virgin and when I have been obliged to halt work on Notre Dame de la Garde, to see others come and take away the few resources that are left to me.

Confirmation in the high school. I confirmed almost eighty children. The chaplains are pleased. I would like to think that things are improving. But I did not know then that scarcely one year ago three classes from this same high school when they met our Oblates on the Prado greeted them by cawing at them insolently and persistently and that the miserable prefects in charge of these young people took no measures to redress these outrages. If I had been aware of this unbecoming conduct I would not have paid the compliments I did to the supervisor and I would not have waited until today to make a vigorous complaint.

July [4]⁷⁴: Yesterday, I learned during my journey to Aix, that the college in that town is even worse than our high school. Only two children made their Easter duty and even that was in secret. In the Arts and Trades school, nobody dreams of making that duty. Worse still, the suggestion of the Archbishop that he go and give a retreat in the establishment was refused. If I were in his place I would not have accepted such a disgusting refusal.

July [23]⁷⁵: I went to bless Mr. Grandval's chapel and I supplemented the Baptismal ceremonies for one of his grandsons. Everything took place with great solemnity. I even added something to my good deeds: indeed I had reason to complain about this good man who had refused to give the 500 Francs I had requested from the rich people in Marseille to pay for the monument erected to the Blessed Virgin.

Another subscription of 1,400 Francs for the Brothers' school in Saint-Louis.

July 26⁷⁶: I thought it fitting to warn Mr. Rouland of the danger I saw in following the path which the government seems to want to adopt.

⁷⁴ Rey II, p. 794.

⁷⁵ Rey II, p. 821.

⁷⁶ Rey II, p. 796.

That is why I decided to write to him⁷⁷.

Sunday July 29⁷⁸: Having celebrated the feast of St. Anne with the good fishwives from the market, who wished me another ten years of life, I had to dine beneath the refreshing shade of Mr. Laforêt. Fr. Tissier had assembled one hundred and fifty members of the Catholic club who were most anxious to give me a dinner there. The gathering was quite numerous and I found it quite fitting. There were a lot of *compliments* to be endured, something which I find *excessively painful*. I replied with only a few words which were well received. The evening concluded with Benediction of the Blessed Sacrament in the church of Saint-Pierre.

August

August 1⁷⁹: Why take the trouble to remember that today I am entering my 79th year? My devotion caused me to go to adore the Blessed Sacrament solemnly exposed in Saint-Eugène d'Endoume precisely at the hour when I was passing from my 78th to my 79th year. *Confusion and confidence!* Confusion for the past, confidence for the future.

August 10⁸⁰: There it is! The prefect omitted from the mayor's⁸¹ program for August 15, the part which concerned making arrangements with me about the religious part of the feast. I cannot tolerate such a strange decision and at all costs I refuse to conform to it. Since it is from the mayor that I have learned about this strange incident it is to the mayor that I am going to address my complaint:

Mister mayor, I have just learned that, in the instructions which you have to publish to let the people know about the program for August 15,

⁷⁷ A very long letter dated July 26 and which is copied in Rey II, pp. 796-800. Bishop de Mazenod takes up the defence of the society called Denier de Saint-Pierre (*St. Peter's Pence*). He says that this society is not dangerous, even though its statutes have been composed "in completely inadmissible terms". The government should encourage it and defend the Pope.

⁷⁸ Rey II, p. 821.

⁷⁹ Rey II, p. 821.

⁸⁰ Rey II, pp. 810-811.

⁸¹ Jean Charles Brisson, prefect from June 24 1857 to September 29. 1860; Louis Philippe Lagarde, mayor from December 31, 1859 to January 29, 1861.

there is no mention of coming to an agreement⁸² with me as regards the religious part of this feast.

Never has there been such an omission during the 38 years that I have been directing the diocesan administration. It has always been understood that in making arrangements with the general and with the prefect, the bishop could not be treated in such a way that, in the eyes of the people, he would be seen to have to follow the decisions of other authorities for a ceremony which he alone must organize and which the government requests but does not prescribe.

I therefore have the honour of requesting insistently, mister mayor, that you revise the decision in question; if it were to be adhered to, I would find myself in the painful situation of having myself to change the religious part of the feast, even if that were to involve the sending of a second letter of invitation to provide the change in arrangements. To me, that would seem to be a duty imposed upon me to preserve the Church's independence in religious matters.

I do not require it to be said that I have arranged with one or other authority, but it is indispensable that it be pointed out that previous arrangements have been made with me. Yours etc.

This letter was sufficient to improve the situation. The prefect came to see me in my country house the following day and explained what was his idea and that it was out of deference for my dignity that he did not wish the mayor giving himself airs by arranging things with me while in fact it was the prefect's place to contact me. He will arrange things next year and in such a way that I do not receive orders from any authorities, whether civil, administrative or military.

August 15⁸³: Pontifical office in Saint-Martin and singing of the *Te Deum*. An Irish bishop came to see me and I invited him to be present for the pontifical office which he willingly did, and also for dinner at the Major Seminary. We met again the following day at Notre Dame de la Garde and I invited him to have lunch with me. This good prelate who does not know a word of either French or Italian was so grateful for my hospitality that on his departure he wrote a letter of thanks in Latin. Independently of the obligation to be hospitable which is incumbent on a bishop, I feel very much at ease by being polite to bishops of those countries where our Fathers are evangelizing.

⁸² The French word is "concert".

⁸³ Rey II, p. 821 and in a footnote on p. 811.

This time I held out so as not to pander to the caprice of the general of the regiment. I felt it was enough to invite him to the ceremony. He is free to come or not to come but I did not send anyone to see if he will.

August 16⁸⁴: The mayor of Marseille gave me to understand that he seemed to gather from his conversation with Mr. Rouland that there was a certain coolness towards me in high places. He said even more to one of our Fathers in Paris; he knew that the emperor was offended that I had not been to see him during my stay in Paris. Quite frankly, it is true that I did not think I should ask for an audience since I had nothing in particular to say to him and I did not want to leave myself open to circumstances where I might manifest my pain and my discontent uselessly. If I could have flattered myself that my remarks would have some good effect, I would not have hesitated to ask to see the emperor. But was there even the slightest hope that it would succeed? It was therefore easy for me to decide not to request an audience. I thought it would be correct for me to explain my conduct to the minister because it is important that nobody is led to believe that the sorrow we are made to feel by the state to which the Church has been reduced would place us in opposition to one another which would be more harmful than useful and which would be quite contrary to my way of seeing things. If we are seen to be enemies how could we flatter ourselves about our ability to get the truth across to men who are against us. It is quite sufficient for the Archbishop of Tours to have compromised the influence which his wisdom had gained for him⁸⁵.

⁸⁴ Rey II, p. 800.

⁸⁵ Archbishop Guibert had published a pastoral letter which showed his discontent that the government had asked the *Te Deum* be sung for the annexation of Savoy. On June 29 he wrote to Bishop de Mazenod: "They have apparently relished having us give thanks before the altar for an annexation which indirectly implies that we approve the plundering of the Pope" whose territories in Romagna had been taken away.

Bishop de Mazenod therefore wrote to Mr. Rouland to explain and the minister replied on August 21: My Lord Bishop, the emperor is too high minded and is too kind hearted to hold any displeasure in your regard. His majesty, I do not deny, has noticed the lack of visits by the bishops for five or six months but he has attributed it to causes which are not so deeply felt. Especially in your own regard, Excellency, the emperor has commissioned me to let you know his great esteem and affection for you and how pleased he will be to see you in Marseille..." Rey II, pp. 881-882.

August 31⁸⁶: I have heard condemnations of the nudity of the statues which have been set up for the emperor's visit. Fr. Tissier, who has made this condemnation, has left me in no doubt and has appealed to my pastoral solicitude. Therefore I must not hesitate: I am writing to the engineer and the mayor to protest about this scandal⁸⁷.

[This letter displeased the mayor and the councilors,] which gives me an idea of the level of thinking of these people. Four of them took the trouble to come and let me know of the hurt caused to the mayor who was particularly offended by what he regarded as a threat⁸⁸. I do not know if these good gentlemen intended to ask me to make some sort of retraction. They did not dare to formulate any such request when they realised how I saw things. They assured me, however, that an exaggeration had been made in representing the indecency of the statues as something unacceptable. Nevertheless the situation was such that I could tell them that a protest was necessary.

When they assured the mayor that I did not wish to offend him, as could be seen from my letter, that was enough to settle his uneasiness and in my interview with him which took place later, he assured me of his respect in the most touching terms. It was precisely the feelings which he then expressed which caused the hurt he felt by believing himself threatened, while he is habitually disposed to do everything to please me. He understood; he appreciated and praised my solicitude and gave precise orders that whatever could justifiably be regarded as being offensive to modesty as I had complained, should be covered: "If necessary", he had told the contractor, "double the garments covering the more apparent nudity. I had already recommended to the artist that he do so", he added.

⁸⁶ Rey II, pp. 811 and 813.

⁸⁷ Rey (II, pp. 811-812) copied the letters bearing this date and addressed to Mr. Condamin and to the mayor.

⁸⁸ In his letter to the mayor Bishop de Mazenod had written, among other things: "It is in obedience to my conscience that I undertake to address this protest to you. I owe it to God and to the people of my diocese. My silence would be a scandal which I am so determined to prevent that, if there is no action taken as a result of this protest, I would consider it painfully necessary to publish a solemn protest against the evil to which the souls committed to my care would be subjected".

September

September 8⁸⁹: I shall note only what is personal to myself about the emperor's visit. I was invited to be present at the station with the principal authorities, so I went there with the Bishop of Cerame and my Vicars general.

The emperor, on alighting, made sure to touch my hand and the empress responded to my greeting with as much friendliness as did the emperor.

I followed the procession to the prefecture to present my clergy, whose praises I sang in a few words. The emperor responded very graciously with a compliment addressed to me. When the clergy were withdrawing I approached the emperor to request a word with him in private before he went up to Notre Dame de la Garde. He replied that he would see me in the evening. He did not forget.

After the banquet, at which I was seated to the right of the empress, the Archbishop of Aix being to the left of the emperor, the prefect presented all those present to the emperor. Since I did not need to be presented I remained in the background. The emperor broke away from the crowd and came to ask me apart what I wished to say to him. I spoke to him of two matters. He did not broach the first one, indicating that it needed more thought. I did not insist. The second matter concerned Notre Dame de la Garde. I observed that he was going to visit a building which was incomplete and that it would be very much appreciated by the population if there were a contribution to the completion of the building which had to be suspended because of lack of funds. He asked me how much that would cost. I made no effort to conceal the fact that it would take 200,000 Francs to roof the chapel. The emperor seemed to think that this was a lot of money and he said that I must be aware that he had a lot of expenses. I continued that I did not wish to imply that he should pay this out of his own purse. "We shall see", he said, "what we can do". We then agreed on what would take place in the chapel where I planned to say the Mass myself.

September 9⁹⁰: Sunday. I had foreseen that the mountain would be

⁸⁹ Rey II, pp. 804-805; Rambert II, pp. 569-570: Rey writes: September 1; the emperor arrived on Saturday September 8.

⁹⁰ Rey II, pp. 805 and 807; Rambert II, pp. 570-571. Rey says it was September 2; according to the bishop's *Ordo* the Mass and the address in Notre

covered with people and there was no doubt in my mind that a large number would be led there by their curiosity without having taken the precaution of hearing Mass beforehand. Therefore I had an altar set up within view of the multitude and once we had entered the chapel and while I was myself celebrating the Holy Sacrifice, Mass was being celebrated before all these people who formed one immense compact assembly, very much adapted to benefiting from the divine service which I had arranged for them. Those who wished to hear Mass could do so. My responsibility had been fulfilled, even if in reality, I could not be responsible for the transgression of those who, through their own fault, would otherwise have missed Mass.

Since the emperor and the empress, after the Mass⁹¹, went up to the new chapel I was careful to repeat that it had already cost us one million Francs and that it was far from being complete. The prefect took this occasion to tell the emperor that I was at present negotiating a loan and mortgaging my property to do so. The emperor gave a sign of approval and said that he will consult his budget to see what he can do. We received this assurance gratefully and are more or less hopeful that help will be available in proportion to our needs.

September 10⁹²: On returning from Le Ciotat on September 10, I went to bless the boat which has been put to sea in front of that of their majesties and so I passed over the imperial yacht. On my way across the emperor stopped me and asked me for a written note on what I had suggested to him with regard to Notre Dame de la Garde. I was pleasantly surprised that he had remembered but I had not foreseen things happening like this and so I asked if he would wait until I could send it to him.

I was quite pleased that in the private conversation I had with him I obtained the emperor's protection for a marine steward whom I presented to him. Since the emperor asked what point had been reached in Rome with regard to my Cardinal's hat, I did not conceal from him that

Dame de la Garde took place on September 9. The printed address bears the date of the 9th.

⁹¹ Rey says that, before the Mass, Bishop de Mazenod, in the presence of the emperor, delivered an address which made a deep impression on all who heard it. Rey (II, pp. 805-807) copies this long address and adds: "The attitude of the emperor and empress during the celebration of the Mass was everything that could be desired; it was evident that her feelings were deeply religious".

⁹² Rey II, p. 807; Rambert II, p. 571.

the Pope had written to me agreeing with the presentation of my person made by the emperor but postponing my investment until a more opportune moment because, since the Church was in mourning, it would not be proper to celebrate. The emperor did not make any reply to this confidential information.

September 25⁹³: I shall not speak of the banquet at the Stock Exchange⁹⁴ where the general once again had the displeasure of seeing that at table the emperor gave me the place of honour at his expense⁹⁵. I do not know if two consecutive lessons will correct his pretensions. He was on my left and I was very amiable towards him and he to me throughout the meal.

I know that some members of the Chamber of Commerce would be pleased with the correction which I call for⁹⁶. Whatever the others may feel, my protest will remain because these gentlemen have decided to transcribe my speech in the registers of the Chamber. They also had it reproduced in the newspapers.

[End of September⁹⁷.] Events are following one another closely⁹⁸;

⁹³ Rey II, pp. 811 and 816.

⁹⁴ Invited by the Chamber of Commerce to bless the new building of the Stock Exchange on the occasion of the emperor's visit as he returned from Algeria on September 25, Bishop de Mazenod was also invited to the dinner which took place afterwards.

⁹⁵ Rey (II, p. 811) that a question of precedence had arisen (although he does not say when) between the prelate and the general commanding the Marseille division. Bishop de Mazenod had already referred to it in the text quoted on August 15.

⁹⁶ On the occasion of the blessing of the Stock Exchange on September 25, Bishop de Mazenod gave a long speech (published in Rey II, pp. 814-816) in which he mentioned the indecency of the nudity of the statues placed on the facade of the building.

⁹⁷ Rey II, pp. 816-817.

⁹⁸ The events of the war for the unification of Italy. On September 6, the King of Naples left his capital. Garibaldi entered the following day. On the 9th the Piedmontese Colonel Mori crossed the borders of the Papal States to take over the Marches. On the 18th the battle of Castelfidardo took place and the pontifical volunteers were defeated. On the 28th Pius IX addressed the secret consistory. The Pope protested against the invasion of the Piedmontese and complained that he had seen no effect of the promises made by "one of the most powerful princes of Europe" (See Rey II, p. 816).

it is not possible to keep up with them. However, I must not forget to recall that Cardinal Riario Sforza⁹⁹, Archbishop of Naples, arrived at my house precisely on the closing day of our pastoral retreat¹⁰⁰. I had just sat down to table in the common dining room of the minor seminary when it was announced to me that the Cardinal was waiting for me at my house. I left the table at once and was taken to the bishop's house in the first available carriage. There I found the good Cardinal who showed the greatest pleasure at seeing me. I had known him in Naples¹⁰¹ and I met him again in Rome in 1854 on the occasion of the proclamation of the dogma of the Immaculate Conception. The Cardinal could only spend a few hours with me. He had announced his arrival to his family who were in Hyères. He had dinner at my place and I accompanied him to the station. He had time to tell me how Garibaldi had expelled him from Naples. This freebooter had sent a colonel to the Cardinal to ask for his consent to the present state of affairs; the Cardinal replied that he had no consent to give, that he would submit to whatever God permitted, that there was nothing else for him to do. The reply came that from then his presence in Naples could not be tolerated, that he would have to leave. The Cardinal calmly replied that he was not permitted to leave his diocese, that he could only be separated from his flock by force. "Very well then!" replied the colonel, "I shall be back in two hours time to take your Eminence and bring you to the boat which will take to where you must go." "If I cannot remain in my diocese, it is to Rome, to the Pope, that duty calls me." "You cannot be permitted to do that". "Then I shall go to France". That is what happened.

A number of other bishops from Naples have arrived: the Archbishop of Sorrento¹⁰², having spent six days in prison, had been expelled; I offered to have him come to stay with me but he did not accept; everything was ready to receive him. An aged bishop *in partibus* who had returned from the missions went to stay with the Capuchins; the bishop of Castellammare¹⁰³ asked if he could stay in one of our Oblate houses. I shall

⁹⁹ Sisto Riario Sforza, Archbishop of Naples from 1846 to 1878.

¹⁰⁰ According to his *Ordo*, the annual retreat for the clergy began on the evening of Sunday, September 23.

¹⁰¹ In 1851, on the occasion of his journey to Rome with Fr. Tempier for the approval of the changes to the Rule, the two travellers went to Naples and Pompei.

¹⁰² Archbishop Francesco Xaverio Apuzzo, Archbishop of Sorrento from 1855 to 1871.

¹⁰³ Bishop Francesco Patagna, Bishop of Castellammare from 1850 to 1878.

send him to Monolivet. We cannot refuse hospitality to these prelates who are being persecuted.

October

October 11¹⁰⁴: The Neapolitan bishops continue to arrive in Marseille. I assembled all of them at dinner on the occasion of the visit of Bishop Landriot¹⁰⁵ of La Rochelle who is on his way to Rome. We were eight hours at table. If I had thought of it I would have invited the old bishop *in partibus* who is staying with the Capuchins, the Bishop of Damascus¹⁰⁶, and Bishop Serra, the bishop from Australia¹⁰⁷ who has been in Marseille for the past two months without my knowing it. We were no less than twelve bishops present in Marseille on that day.

Once again a bishop in exile, but this one is Mexican, the Bishop of Palmella¹⁰⁸. He has able to live for only eight months in his diocese during the fourteen months that he has been bishop. The poor Church of Jesus Christ. She is really being pressurized on all sides!

I commissioned Bishop Landriot to deliver an address from my clergy to the Pope and also my letter to his Holiness¹⁰⁹.

October 14¹¹⁰: [Twenty-eighth anniversary of my episcopal ordination.] Even though it was Sunday all the parish priests assembled in chapter to be present for the High Mass which was sung. That was a pleasant surprise which was arranged for me. About fifty Oblates and many men and women religious from the different Orders were also present.

October 21¹¹¹: Confirmation in the Refuge where I gave Communion to all those girls who have benefited so much from the care that is taken of them. After Vespers, blessing of a bell for Saint-Martin because people say that one act of his ministry in a day is not enough for the Bishop of Marseille.

¹⁰⁴ Rey II, p. 817.

¹⁰⁵ Jean Baptiste A. Landriot, Bishop of La Rochelle from 1856 to 1866.

¹⁰⁶ Bishop Luigi Clementi of Damascus, then Apostolic delegate in Central America and Mexico.

¹⁰⁷ Joseph Marie Benedict Serra was Bishop of Port Victoria.

¹⁰⁸ This is not the name of any diocese in Mexico.

¹⁰⁹ These documents have not been discovered.

¹¹⁰ Rey II, p. 817.

¹¹¹ Rey II, p. 282; dated marked in the *Ordo*.

October 29¹¹²: Confirmation in my chapel, among others a young Protestant.

At three o'clock, the Nuncio Bishop Sacconi arrived. I had been to meet him at the station and I had brought him to dinner at my house together with Fr. Bonaventure, chaplain to the heroes of Spoleto, who told us some wonderful things about the courage of the 400 soldiers who defended the citadel against 6,000 Piedmontese. The garrison who had only one old cannon held out against the siege and lost only four men while the besieging forces had 250 casualties. What a heroic page of this history this memorable war is!

[Meeting of the Nuncio with Bishop Landriot who is just back from Rome.] The latter was not at all happy with everything he saw and was little edified by what he heard.

November

November 4¹¹³: Mass in Saint-Charles parish, assisted at High Mass, at Vespers and at the sermon; gave Confirmation to a black man.

November [9]¹¹⁴: Visit of General La Moricière¹¹⁵ to Marseille.] I wanted to give him public proof of my admiration and my sympathy. I *made a great show* of going to see him. I did not find him defeated; on the contrary he was full of courage and confidence. I do not know what this confidence is based upon; I would place it in the help of God who will finally have pity on his Church. Nobody gave me any sign of being surprised or in the least displeased. I was not the least embarrassed.

The little creature¹¹⁶ lived only a few days; enough to take possession of her rights and reach heaven.

November 15¹¹⁷: I conferred the habit on a Sister of the Blessed Sacrament.

¹¹² Rey II, p. 818.

¹¹³ Rey II, p. 822.

¹¹⁴ Rey II. P. 818.

¹¹⁵ Louis de la Moricière (1806-1865), commander of the pontifical troops (Zouaves) in 1860. He had just been defeated at Castelfidardo.

¹¹⁶ According to his *Ordo*, Bishop de Mazenod went to Aix on November 6 to baptize his grand niece, the daughter of Eugène de Boisgelin.

¹¹⁷ Rey II, p. 822.

November 17¹¹⁸: Meeting of the committee for the examination of young priests.

November 18¹¹⁹: Mass for the Third Order of the Trinitarians, the usual address and gathering of the associates.

November 19¹²⁰: Mass for the Third Order of St. Francis, address and gathering of the associates.

November 21¹²¹: Mass in the Major Seminary for the renewal of clerical promises. Address.

November 22¹²²: Mass at the Sacred Heart, at Saint-Joseph to confer the habit on two Sisters.

November 23¹²³: Mass at the Carmelites of Belle-de-Mai. Entrance of Miss de Maître de Beaumont. Confirmation for a number of sick people.

November 24¹²⁴: I have seen the senator¹²⁵ to make him understand that this collection is indispensable. I did not fail to let him know the extent to which the minister of the Interior's circular was inopportune¹²⁶ and vexatious. That is what I told him so that he can write to Paris if necessary saying the minister is trying to create the situation about which I warned when speaking to the senate at large: disenchantment with the emperor. I told him that this sort of persecution by pinpricks was disgusting to everybody.

I mentioned once again the previous circulars to show how bad is

¹¹⁸ Rey II, p. 822.

¹¹⁹ Rey II, p. 822.

¹²⁰ Rey II, p. 822.

¹²¹ Rey II, p. 822.

¹²² Rey II, p. 822.

¹²³ Rey II, p. 823.

¹²⁴ Rey II, p. 819; Rambert II, pp. 572-573.

¹²⁵ Senator C. Emile Maupas, recently appointed prefect of the Bouches-du-Rhone.

¹²⁶ On September 8, the *Moniteur* had published a note declaring the individual offering for the St. Peter's Pence collection was free, that it could be collected by the parish priests and the bishops, but that the government would not allow the organization of committees, decuria etc.

the policy that is being adopted. What is the purpose of having people believe that the clergy is hostile to the government and that odious measures must be taken against them! Is it not well known that in France there are 54,000 priests and that each priest has at least twenty people to support him, having his interests at heart and taking his side to fight for him. I had no trouble proving that such a system was detestable and contrary to the interests of the government.

November 25¹²⁷: Mass at the institute for Young Workers, close of the retreat. Young zouaves back from the pontifical army and ready to return there even though they have been wounded.

[End of November]¹²⁸: I had to go once again and explain matters to the senator, Mr. Maupas with regard to this vexatious matter which makes an exception for posters. But I do not publish my pastoral letters on posters. Must I be deprived of the privilege given to the bishop in his teaching? For example, is the page which I am publishing today to be considered as a folder, to be submitted to ministerial censure? Why, this is too absurd!

The senator gave his opinion but the printer still did not feel at ease. I had to go to the imperial procurator with whom I had to discuss the matter and get him to acknowledge, as the senator had, that my letter did not have to be submitted either for censure or stamp.

A few days ago the senator had sent the head of his cabinet to me to let me know about the letter he had received from the Minister for the Interior about my consecration of the chapel for the religious club. The minister Billault¹²⁹ asked if I had fulfilled the formalities required by the law of germinal. I reacted forcefully against such a pretentious attitude. I have never fulfilled any of those formalities which would be a hindrance to my ministry and I shall never submit to them; that was my reply. Besides, what must be said of this law? It is nothing but a series of articles in so many points which are contrary to the prerogatives of the Church and against which Pope Pius VII had protested! And again, as exorbitant as was this law which is being brought back to life, it did not deal with the religious ceremony of consecra-

¹²⁷ Rey II, p. 823.

¹²⁸ Rey II, pp. 819-820; Rambert II, pp. 572-573. Another ministerial circular appeared requiring that the bishops' pastoral letters and circulars be submitted for control and stamped.

¹²⁹ Adolphe A.M. Billault (1805-1863), then minister without portfolio.

tion but with the opening of a church or chapel. I had no desire to give any explanation but I could say that the chapel I had consecrated was already open in this place. I stated these things in the presence of the senator in way lively enough to have him understand that my seventy-nine years had not extinguished my feelings of dignity nor the courage to defend my rights.

December

December ¹³⁰: Bad news from Naples! In spite of the promises that had been made to him, the Cardinal on his return was exposed to even greater dangers and forced to do things that he would have wished not to have done. An attempt was made to set fire to the archbishop's house. Not only was he insulted by a troop of Garbaldians but a number of priests who were under interdict forced their way into his apartment. The Cardinal refused to bless the tricolour flag as he was requested to do, but to appease the fury of his frenzied attackers, he had to bless the people with one hand while holding the flag with the other. Is it not maddening to think that this good prelate was advised to return to Naples?

The Neapolitan bishops in Marseille were getting ready to return. This event has made them change their minds.

December 1 ¹³¹: Mass at the Sacred Heart in Marseille for the close of the retreat of the Children of Mary. Examination of young priests. It proves to me how useful it is because in spite of the study they had to do to prepare for this exam few of them were satisfactory.

December 8 ¹³²: Mass in the Refuge for the Feast day. Big meeting of the lady patronesses. The work is going well, but what an increase in the population of this house! Alas! The corruption of morals is in proportion to the population of a big city.

December 9 ¹³³: Mass at l'Etoile, according to custom. There are about 180 children being cared for in this institute.

¹³⁰ Rey II, pp. 818-819.

¹³¹ Rey II, p. 823.

¹³² Rey II, p. 823.

¹³³ Rey II, p. 823.

December 10¹³⁴: Mass in the chapel of the boarding school of the Sisters of Saint-Joseph de Belley on the occasion of the perpetual adoration. Present at the High Mass and in the evening at the procession, as well as on the following day.

Passions are being roused in Marseille on the occasion of the elections for the city council. I had to give my opinion in favour of the list agreed upon with the senator. The interests of religion in my diocese required such an adherence on my part, all the more so since a large number of the citizens included on that list are honourable men, many are even practising Christians. I issued a new circular on the subject as I had for the first elections. It would have been impossible for me to refuse without entering into conflict with the authorities which would not be helpful to my position.

When that had been done, an opposition list appeared of which I had no knowledge until the time it was posted. To accomplish that, there was a coalition between legitimists, Orleanists and republicans. Each of these parties formed its own contingent, which is one third of the candidates. Among these candidates I see many men who are to be recommended, a very small number of Christians. It is a league being formed to destroy the mayor¹³⁵ whom they consider to be awful. It remains to be seen what can be expected if they win, since the republicans and some of the Orleanists are very hostile to the Church. The legitimists did not take a close look at that matter. In their strange passion, together with the republicans and the Orleanists, their main aim is to get rid of the mayor.

December 16¹³⁶: Mass at the institute for Youth. These gentlemen insisted that I give them a full day. I gave an instruction after Vespers.

We are having a stream of conversions from Protestantism. I have just confirmed five or six of them who have returned to the fold. One of these was at the point of death.

December 18¹³⁷: Mass in the convent of the Sisters of Hope on the occasion of the close of the retreat preached to the ladies who help them

¹³⁴ Rey II, p. 822.

¹³⁵ For the previous year the mayor had been Mr. Louis Philippe Lagarde. His place was taken by Mr. Théodore Onfroy, mayor from January 30, 1861 to February 21, 1862.

¹³⁶ Rey II, p. 824.

¹³⁷ Rey II, p. 824.

in their ministry of charity among the sick poor. The retreat was preached by Fr. Rey¹³⁸, director of the association.

December 19¹³⁹: Mass and Benediction in the chapel of the orphanage in the parish of Saint-Vincent de Paul. What an amount of good can be done by intelligent zeal!

December 21¹⁴⁰: Mass as usual in the convent of the Capuchin Sisters for the anniversary of my priesthood. This year I celebrate the 49th anniversary. I ordained our Brother Maurel¹⁴¹ sub-deacon. I will make him a deacon and a priest on Wednesday next the 26th.

December 22¹⁴²: [Saturday of Quarter Tense.] General ordination at which I did not ordain any priests.

Sad news of the death of Fr. Genin¹⁴³. The Superior of Talence, who had informed me of his hopeless condition in his first letter, announces his holy death today. All his confreres were present when he renewed his vows and could not withhold their tears when they heard him say he rejoiced to be dying in the Congregation and renewing his vows, in a way, in my presence, before my picture which he had beside his bed. He showed heroic patience and gentleness in the midst of cruel suffering which he experienced during the last fifteen days of his life.

That is how our little militant family on earth nourishes our already numerous community in heaven. May these dear brothers whom God has successively called to himself not lose sight of us in their supreme happiness. We have a great need of help and increase to keep up with the work which is being offered to us from all sides. On our side, we shall not forget them once they have left us. Fearing that there might be some obstacle to prevent their prompt entry into heaven, we accompany them with our sorrow no doubt, but also with our suffrages. The whole Congregation joins in prayer, and the indulgences and good works and the Holy

¹³⁸ Fr. Achille Rey, OMI.

¹³⁹ Rey II, p. 824.

¹⁴⁰ Rey II, p. 825.

¹⁴¹ Jean Maurel (1835-1900), oblation on May 27, 1860, priesthood on December 26, 1860.

¹⁴² Rey II, p. 825.

¹⁴³ Jean Victor Genin (1827-1860), oblation September 21, 1850, priesthood June 5, 1853.

Sacrifice offered several times by each one of us, will open the gates of heaven to them, if it should happen that their holy death in the bosom of the Congregation and the renewal of their profession before leaving this earth was not sufficient to erase all their indebtedness to God.

By way of exception I sent my last circular to different personages in Rome: to Cardinals Antonelli, Barnabò, Della Genga, Villecourt, Marini, Caggiano; to the prelates Pacca, Borromeo, Levé, Jaunin; to Archbishops Bizzari and Bedini, to Berluzzi, Ferrucci.

December 25¹⁴⁴: Pontifical Mass and the night office in Saint-Martin, and also the daytime Mass. Once again the same crowds, the same solemnity.

December 26¹⁴⁵: The second feast of Christmas was very consoling for us. I went to Montolivet to ordain Brother Maurel, whom I had ordained deacon on Saturday and sub-deacon on Friday. This special effort was necessary to answer the pressing needs of our Texas mission. Fr. Maurel will set sail from Le Havre on January 3.

December 28¹⁴⁶: The emperor had us hoping that he would contribute to the building of the chapel of Notre Dame de la Garde. Seeing that nothing arrived in spite of the letter I had sent to him with the note for which he had asked on our return from Le Ciotat, and on the other hand having been unsuccessful in obtaining the long-term loan I had hoped for from state funds, I thought it would be good to refresh his majesty's memory on this essential point. Therefore I wrote to him in these terms:

Sire, filled as always with trust in the goodness of your majesty, I dare to remind you of the hopes which you deigned to give me by helping me to complete the shrine of Notre Dame de la Garde.

Since the emperor's visit to this beautiful monument, it has been impossible to continue the building. Deceived by the architect's estimate which gave the cost as only half of the sum necessary, we undertook a work for which all our resources are now exhausted. There is still a debt of 300,000 Francs on the one million which has been spent and the loan which I hoped to procure to pay the debt has run into such insurmount-

¹⁴⁴ Rey II, p. 825.

¹⁴⁵ Rey II, p. 825.

¹⁴⁶ Rey II, pp. 825-826.

able difficulties that I have offered a sufficient mortgage on my private property. Nevertheless, we shall still need 500,000 Francs to finish the work of which 200,000 will be to roof the building.

In present conditions, the marbles and sculptures are deteriorating day by day because of the violent effect of the sea air, the cold, the rain and the sun. Our beautiful work is perishing and everybody laments that this is an infinitely regrettable loss for our city.

May I be permitted to say, sire, that we have scarcely any hope other than your generosity? Would it not be possible for your majesty, who shows such generous benevolence in contributing towards the beautifying of Marseille, the flourishing of whose destiny you wish to promote, to find in the state budget or elsewhere the means to complete what private generosity has begun. A good deed such as this, which would be associated with your majesty's pilgrimage, would directly touch the heart of our people. They would bless you for having understood and answered their wishes expressed when they accompanied you with their acclamations on the holy mountain.

Pardon, sire, my zeal when I dare to make myself the mouthpiece of the entire city which is ever trusting and hopeful that its religious expectations will be fulfilled. I am, with the deepest respect, sire, the most humble servant of your majesty¹⁴⁷.

¹⁴⁷ Rey (II, p. 826) follows this text by saying: "This plea for help for Notre Dame de la Garde concludes the Diary of Bishop de Mazenod, a monumental work and most interesting. There are numerous blank pages; it is sweet for us to think of this final request as the expression of Bishop de Mazenod's ardent devotion to Notre Dame de la Garde; he wanted to ensure the protection of the all powerful Virgin on him whom he regarded as the man of Providence, the restorer of France and the protector of the head of the Church, the vicar of our Lord Jesus Christ. This letter, like the one that preceded it remained unanswered as did also his last two letters to Pius IX. Providence continued to put the prelate to the test in matters which were dearest to his heart. That is how the year 1860 ended".



Fr. Casimir Aubert (1810-1860) (cf. Diary, January 17, 1869)



Notre Dame de la Garde (cf. Diary, December 28, 1860)

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