1829

To Fr. Courtès at Aix.[[1]](#footnote-1)

319:VII in Oblate Writings

Send the rosary that had belonged to Fr. Arnoux. Only a miracle can save Fr. Suzanne.

Courtès

Marseilles,

January 7, 1829.

We need a miracle. The sick man expects it from our Fr. Arnoux. He has had a dream in this sense; if we succeed, it will no longer be a dream. Send me immediately, my dear friend, the rosary of our holy deceased and anything else used by him, but especially his rosary, because it is the object which came to the mind of our dear patient during his sleep. I would like to have him swallow something that was part of his holy body, such as a hair. Who knows, perhaps fortune has allowed our Father to become so low only to raise him miraculously by the intercession of this servant [of God]. I will receive in trust whatever you send me; join your prayers to ours.

To Fr. Courtès at Aix.[[2]](#footnote-2)

320:VII in Oblate Writings

The strength of Fr. Suzanne is waning.

Courtès

Marseilles,

January 12, 1829.

I should have acknowledged receipt, my dear Fr. Courtès, of the precious package which you sent the other day. It has been received with the respect which the contents deserved. Never has confidence been equal to that which infused our souls. It was truly extraordinary in that it was common [to all]. There is no explanation as to how it happened but each experienced it at the same time. Although we were asking for a miracle of the first order, comparable to the resurrection of someone dead, it seemed to us that a cure must happen; who knows, if the confidence of the sick man had been equal to ours, perhaps we would have obtained this grace but his faith, which several days before had been so lively, weakened; it has quickened since then, especially at the reading of a letter that Fr. Honorat wrote to Fr. Tempier in which he gave him a description of the cure effected in a young man following a vision in a dream wherein the servant of God appeared wearing a surplice sprinkled with stars of gold and a halo above his head, spoke to him of humility, put his hand on the place of the malady and cured him. It has not been so with our dear Fr. Suzanne. I have the sorrow of seeing him decline under my eyes. His strength is on the wane. He spits no more blood but coughs often rather than much.

To Fr. Tempier at the seminary at Marseilles.[[3]](#footnote-3)

321:VII in Oblate Writings

Difficulties with Bishop Arbaud of Gap.

Tempier

[Marseilles]

January 16, 1829.

... The Bishop of Gap has just dismissed from his seminary and his college all directors and professors whom he thinks are not Gallican enough. Judge what he intends to do with us whom he considers so ultramontane! This is yet another reason to spend no more on Notre Dame du Laus and to get our belongings together.

To Fr. Honorat at Nimes.[[4]](#footnote-4)

322:VII in Oblate Writings

Reproaches the Fathers of Nimes for their lack of the spirit of poverty. Illness of Fr. Suzanne.

Honorat

[Marseilles]

January 16, 1829.

I must blame your administration in regard to finances. It is impossible to continue at the rate you are going. How do you reconcile with such exorbitant expenses the spirit of poverty that you all ought to practice?

Explain to me how you can spend 2024 francs on feeding three or four people who are absent half the year. This expenditure is absurd not to say scandalous. The Society can hardly afford this amount just to feed the miserable carcass of each of its members. Here we spend 400 [francs] a head for the twelve months of the year; you will be good enough to arrange matters so as not to exceed this sum. It is a lot for poor people; I know many of them who would manage well on less.

Why did you have to spend 638 francs on furniture? What on earth are these items? Do you need anything other than a table of common wood and some straw-matted chairs?

You must have been out of your minds to think of disbursing 494 francs for books. You should have been satisfied with those you had while counting on Providence to send what was necessary to fill your library. You should borrow from your friends the books which are indispensable to you or, better still, take the trouble to go, just like so many people who have not taken the vow of poverty, to consult the public library. For this item, I forbid that you spend without my permission more than 30 francs a year. Let us pay our debts; we will then see what remains available after we have seen to the upkeep of our family.

Strike out the item for the barber. It is enough to raise a fuss, this budgeting 25 francs for such a purpose. Take care of this yourselves. You are dextrous enough to trim your tonsures for each other. We have no other custom here. And as people who are unpretentious in regard to the appearance of their coiffures, it will not be difficult for you even to do haircuts. Fr. Albini and others have the charity to do it for their brothers here.

I see 23 francs for almsgiving. You are not obliged to give alms in the way of money to others. In your position, you have no alms to give but to exercise your ministry gratuitously and to give away whatever would spoil of the food left over from your frugal table. Let us pay our debts - you owe 28 000 francs - then you can be generous.

... In the meantime, I recommend the greatest moderation while on missions so that you do not tire yourselves. The sight before my eyes which distresses me every moment of the day, and in a most cruel manner, makes me determined to insist as far as you are concerned that you regard the least imprudence as a crime.

To Fr. Courtès at Aix[[5]](#footnote-5)

323:VII in Oblate Writings

Last moments of the life of Fr. Suzanne. Have the grave dug in the Mazenod family plot at Aix. Love and desolation of the Founder.

Courtès

Marseilles,

January 29, 1829. [Wednesday]

I believe, dear friend, it has been a long time since last I wrote you. My hours, my days and my nights are spent beside our blessed patient who accomplishes his sacrifice with heroic dispositions. Everyone is intent on gathering his every word while I am occupied with meditating on the holy Virgin’s sufferings at the foot of the cross whereof until this day, I have had a very imperfect idea. To the malady which is taking away this beloved son and which would have led him, it seems, into eternity without too great suffering, is added an inflammation of the bowels and of the stomach, a continual hiccup which nothing can relieve, and frequent convulsions, etc., which rank him amongst the martyrs. He can, this dear child, feel all these pains, for he remains fully conscious and communicates to me all his agony with a rending of soul which is inconceivable while repeating to me a thousand times, with the most tender accent, these words: “My good father” which sooth him and pierce me, for indeed that is what I am, good Father, and that is what kills me, being on the point of losing so good a son, a being whom I have always cherished more than myself.

For the last eight days I had intended to write and say that if you could come here for a while without strain on your health, you may decide for yourself. I almost dare not repeat this to you today; we are so low! although there still remains not a little strength. Do, in this regard, whatever God will inspire you to do.

Good God! What a fuss! I have written to the Mayor of Aix about this matter you know of.[[6]](#footnote-6) He has replied to me quite honestly and in the affirmative. Understand me without my having to say it; let everything be done suitably. If the fellow looking after our plot does not act willingly or well, hire someone else. It will only be for a short time. I am going, on my arrival at Aix, to give orders to erect a small chapel. What made me put it off was first my being so far, and then the difficulty of choosing the place. Poor dear child! He has asked me twenty times not to put him in Saint Just**.**[[7]](#footnote-7)How can my pen write down such things! Let it be quite deep so as to preserve this blessed body from the ravages of water, since we cannot avoid his being attained by .... My God! such thoughts haunt me, they nourish my grief, I am going to drink this chalice to the dregs!

I don’t know if I have anything else to say to you .... Adieu, I press you to my heart; its wound cannot go any deeper. Adieu.

Mazenod, O.M.I.

Note on Father Suzanne’s illness[[8]](#footnote-8)

158:XV in Oblate Writings

Father de Mazenod’s grief, the friendship uniting him with the sick man.

Notes on Fr. Suzanne’s illness

Marseilles

[End of January 1829][[9]](#footnote-9)

These were so many words which were thrusts of the sword that I am amazed they did not cause my death. I have never understood the Blessed Virgin’s anguish beside the cross as now. I die a hundred times each day; my grief is excessive, it is beyond words. When I am beside him my heart is riven; but I pull myself together and speak to him of God. He follows affectionately all I say, but when I am not with him, I feel desolate. I carry a mental picture of him always present to me: what he means and has meant to me, and I to him. I carry in my mind memories going back over thirteen years. I am in continual agony; I would die if I did not find relief from time to time in an outburst of sobbing and copious tears. I do not think any of my children love me like he does. It could be said he modelled his heart and mind on mine, or, to phrase it better, this happened wholly naturally. Never was there such a broad likeness of thoughts, feelings, opinions, tastes, outlook. Did he not say to me a score of times that his trust in me knew no bounds, that he wished his every thought, feeling or desire to be an open-book to me? Is not the memory of such a union enough to bring tears to my eyes and plunge me into the bitterest of sorrows? God! you are separating two hearts made to be ever united. However, this will not be for long.

To Fr. Honorat, superior of the community at Nimes[[10]](#footnote-10)

324:VII in Oblate Writings

Death of Fr. Suzanne. Intercessory prayers for the deceased.

Honorat

[Marseilles]

January 31, 1829.

We have just lost this very day at two o’clock in the afternoon our very dear and very precious Fr. Suzanne. All his qualities are known to you; but what you have not been able to admire, as we have, are the sublime and heroic virtues that he constantly showed forth in the course of the long and cruel illness which took him away from us. In the state of desolation in which we are, I have only time to commend him to your community prayers of intercession. On receipt of this letter, proceed according to our Rules with the number of Masses specified, and make intercession for eight days. I will make you cognizant later of the details of this precious death.

To Fr. Courtès at Aix[[11]](#footnote-11)

325:VII in Oblate Writings

Depression of the Founder who cannot get over the loss of Fr. Suzanne. Say a Mass for the intentions of Fr. Jourdan.

Courtès

Marseilles,

February 19, 1829.

Do not think, my dear friend, that it is through forgetfulness that I do not write to you. I tell myself every day it is a long time since I have done so; I need to converse with you, I feel it, I would not let you out of my sight a moment if you were near me; but on entering my study, I have as much repugnance for anything requiring attention as someone with hydrophobia has for water. Such is the state in which this bereavement has left me and which I feel as much now as I did on the first day. I do not think I am lacking resignation; I do not refuse the consolations which the holy death of this too dear child procures for a Christian father; but the still bleeding wound cannot be healed, even by this supernatural balm. I always have my child before my eyes, just as grace fashioned him in his last illness; I review in my mind all the circumstances of his life; I recall to mind all the sentiments which he never tired of expressing to me. The happiness that I experienced after certain clouds were dissipated and after he tried to assuage my heart over the sorrows which grieved him so to have given me; the hopes that I had formed for the future, either for my personal peace or for the good of the Society, come back so keenly, so profoundly, so continually that it is remarkable that I hold up. My firm constitution must however reassure you as to my physical condition; but as to my morale, I am affected, I am truly ill; I am no longer able to concentrate; my spirit goes by itself towards the object of my love and of my eternal regret. I think of him; I speak of him, I dwell on him ceaselessly; I am in no state to write a letter.

Besides the recommendations that our beloved made to me, he insisted that we do not forget Jourdan, who from Purgatory had apprised him of complaints about us. It is possible that we have not made all the intercessions for him that were stipulated later in favour of all our members. Each of us here has said a Mass for his intention. Do the same at Aix. I will prescribe the same at Laus and at Nimes. The next time I come to Aix, I will bring you the words we have written down; you will certainly be very edified by them. Fr. Jeancard gave quite a suitable funeral oration in our church; we try thus to console our sorrow, but all remedies are worthless, the ill is too incurable.[[12]](#footnote-12) Adieu, my dear friend, I embrace you with all my heart.

Reflections on the occasion of the death of Father Suzanne[[13]](#footnote-13)

159:XV in Oblate Writings

Father de Mazenod’s attachment to Father Marius Suzanne; his grief at his death.

Reflections on the death of Fr. Suzanne

Marseilles

March 9, 1829

A precious picture for a desolate and inconsolable father. It was twice kissed with a sweet rapture by our beloved Father Suzanne, a few moments before his holy death (January 31, 1829).

The heavenly smile depicted on his face, when immediately afterwards he looked up at me as if in thanks, vividly expressed everything this blessed man wanted to express of love and trust in his darling Mother, our great patron, Mary.

My son, your traits like your virtues are graven on my soul in indelible characters! I will love you in your absence as I loved you when you were the apple of my eye. What am I saying, absent! Are you not ever alive in my heart, present in my thoughts?

My beloved son, who will console me over your loss? The memory of what you meant to me? Alas! I have you no longer! The thought of the eternal happiness you are enjoying? Summon me then to your side, for me to share it.

He whom you called “your all” after God.

Charles Joseph Eugene de Mazenod. O.M.I.

To Fr. Courtès at Aix[[14]](#footnote-14)

326:VII in Oblate Writings

Let a necrological notice be composed for each deceased Oblate and keep the codex historicus up to date for each house.

Courtès

[Marseilles]

March 29, 1829.

I would have wished you to undertake to write down a short biography of our Fr. Arnoux, not in an oratorical but in an historical style; the smallest details are of interest in view of edifying the family. I want the same to be done for all our deceased and that on the anniversary day of their passing to a better life, this necrology be read each year in all our houses.

I would like us to note all remarkable things and all events which could serve for the history of our Society. Our relations with the college,[[15]](#footnote-15) the good that was done there in spite of storm and strife etc., whatever has happened in our church for the good of so great a number of soldiers, etc., ought to be entered in our books. If you continue to write nothing down, we will always be at the same stage, that is to say, of never beginning.

To Fr. Guibert at Notre Dame du Laus[[16]](#footnote-16)

327:VII in Oblate Writings

A return mission to Bourg d’Oisans. Uncertainty as to founding a mission house in the diocese of Grenoble.

Guibert

[Marseilles]

April 13, 1829.

I have just seen the Bishop of Grenoble[[17]](#footnote-17) who is delighted that you are returning to Bourg d’Oisans. He gives you, and to the companion that you would be able to take with you, all the powers that he can give. We try to render every prompt service to this Prelate. He is very amiable towards us, but says not a word about prospects.[[18]](#footnote-18) I am tempted to believe that he has given up the idea because of circumstances. I have not decided to speak to him about it for it would be the third time and there is too much risk of a refusal or at least a defeat. Providence knows what is needed by his Church and what is good for us.

To Fr. Tempier at Marseilles[[19]](#footnote-19)

328:VII in Oblate Writings

Illness of Fr. Courtès. Desolation of the Founder who, with the death of Father Courtès on top of that of Suzanne would lose the apple of his eyes.

Tempier

[Aix]

May 10, 1829.

I tore up the letter I was writing to you, my dear Tempier, for it expressed too vividly the state of anguish, and how my heart is rent asunder by the condition in which our dear Fr. Courtès is.[[20]](#footnote-20) Also you yourself would be too afflicted at seeing me as I am. I do not really have the strength even to write and tell you that I am left almost with-out any hope. D’Astros has just told me to give him the last rites, because he gives no hope of recovery in the event of a recurrence of what happened last night. Yes, what strength would be left (to him) after that? For myself, while nothing shows exteriorly, I am unable to utter a word. The self-restraint I am obliged to exercise leaves me in a state similar to agonizing. I do not know if it is exhaustion or prostration or what it is. I do not feel the physical strength to do again what I did for that other apple of my eye who was taken from me, now that I am threatened with losing this one too. I would have to be less concerned for his existence to be able to converse with him about the imminence of death; the thought of my despair is inseparable therefrom. However resigned one must be to the decree of divine Providence, I will not be less miserable for the rest of my sorrowful life, after losing two such men as these. No one in the world could ever conceive what they have been for me. The latter, while giving more proof of it every day, confirms (I do not say ‘renews’ for I have forgotten nothing) all that the former was to me. No one can ever know the perfection of their confidence, their love, their trust in me. And our Society, how would she be able to rise again after being bludgeoned by these two blows? I am overwhelmed by all this loss, I will never recover from it.

But you will say to me: Courtès is not dead. True enough, so let us take refuge in what remains of hope, we will see what may happen tonight. You will understand that I will not budge from here until the final outcome; but if the worst befalls, where shall I go to eat out my heart? I feel no strength except for the time being; the future for me is death by inches. I urge the others to pray, because the remembrance of passed ills enfeebles, so to speak, in spite of myself, any confidence that I will be heard. I will content myself with offering the holy Sacrifice so that the good God may have pity on me, and that he does not deprive our Society of one of her foundation stones ....

To Fr. Tempier at Marseilles[[21]](#footnote-21)

329:VII in Oblate Writings

Fr. Courtès is a little better, his supernatural spirit. First signs of the Founder’s illness.

Tempier

[Aix]

May 11, 1829.

The crisis of which we feared the onslaught happened earlier than expected since it granted only six hours of respite; but thanks be to God, and to the dose of quinine the day before yesterday, far from being mortal as we feared, it was very feeble and very short, having begun its invasion just an hour after midnight and then ceased close to nine o’clock.

In the interval, one could not have been more edified by the sentiments of this beloved patient; he wanted me to be close to his bed so as to converse with me about supernatural things. Yesterday evening, he spoke to me on this level in the most perfect manner possible. He anticipated his last hour with the sentiments of a holy religious and, I can say, with a pure, innocent soul, full of fervour. “I have always loved our good Master,” he told me, “and I ought to admit that I have never been able to see or hear him offended without trembling with horror; but I would wish still to love him more and I have said to him that I am resolved never to give him sorrow in the slightest thing and to serve him with more fidelity still in the most exact observance of our Rules. If it were to be otherwise, I ask him earnestly not to permit that I be cured, because I prefer death rather than commit the least deliberate fault”. All that he said in a low voice, peacefully, with great calmness of mind. He confided also very simply that he had always had a devotion to his holy guardian angel who had assisted him very often and had preserved him. There was question of holy communion that he had already received several times but which he desired again. We agreed to give it to him in viaticum because he thought there must be special graces attached to this communion; I reminded him that that was true for everybody, but still more so for us who renew in this moment our consecration to God. However, he did not receive it because, seeing him so tranquil, they obliged me to go to bed towards midnight and they did not wish to wake me up, since I had kept vigil the night before. Continue to pray and to have him prayed for. Here the whole city shows the keenest interest in our sick man and this is general ....

The pain I have in my heart has been strong and persistent yesterday and today; it has now been clearly proved to me that morale has an extraordinary influence on our physical condition. I am going to see if, in the event it is impossible to cure the soul of its wounds, I can, by means of remedies, neutralize the reaction that my body is undergoing.[[22]](#footnote-22)

Six o’clock in the evening. We perceive no adverse symptom, on the contrary, the state of calm continues and without delving too far into the cause, let us rejoice over this calm and in the hope that it gives. If the night is as good as the day, the doctor will risk a favourable prognosis. I propose nonetheless to administer Holy Viaticum this evening ... with this vile fever, things can change from one moment to the other.

I pray that you express kind wishes on my behalf to M. Flayol.[[23]](#footnote-23) I am always quite touched by his friendship. It inspires me with a sentiment in his regard which adds to the respect and esteem that I have for him.

To Fr. Tempier at Marseilles[[24]](#footnote-24)

330:VII in Oblate Writings

Nature of the Founder’s illness.

Tempier

[Aix]

May 15, 1829.

I promised you the truth, I will tell you then that yesterday after dinner my customary indisposition gave me a little fever. The doctor made me put my feet in water; but, I know not the reason for such pleasantry, he had me examined by two of his colleagues.[[25]](#footnote-25) The result of their consultation was that, far from my having a disposition to distension, what I was experiencing was on the contrary a contraction produced by grief. In consequence, I must, according to them, avoid being preoccupied by disagreeable things, and take walks, etc.

This evening, at the same time as the preceding one, I felt pain in the heart, but while it hurt, it was not nearly as strong as during the evening before, and lasted not so long. Hence I was able, while having some trouble in breathing, not only to sit up in bed, but to get up; it took no less to wake the good brother Ferrand[[26]](#footnote-26) who slept in the room in front of my little alcove; in vain did I call to him, whistled or banged on the wall; he got up and prepared some lime water for me to drink as the doctor had ordered; but as in the meantime the pain became more supportable, I thought that I ought to endure it so as not to be deprived of the happiness of saying holy Mass. The pain subsequently discontinued and I went back to sleep. I said Mass at seven o’clock while taking the precaution to be assisted. My actual state is that of a man whose interior organs do not have enough room to dilate and perform their functions while I am constricted in the chest, in the heart, in the stomach, in the head, everywhere. It is something quite bizarre but does not disquiet me at all.

To Fr. Tempier at Marseilles[[27]](#footnote-27)

331:VII in Oblate Writings

Progress of the Founder’s illness.

Tempier

[Aix]

May 16, 1829.

... Let us come to my own situation, since I must refer to it. Yesterday was not entirely good; I took flight when I saw the doctors arrive but did not escape, however, their charitable pursuit.

... The day has been quite good for me, apart from a somewhat too animated conversation which agitated me and made me resolve to let the world go by on its own, if I can, even if they declare to me that bulls fly, although I would be more inclined to believe that asses talk.

To Fr. Albini at Marseilles[[28]](#footnote-28)

332:VII in Oblate Writings

Course of the Founder’s illness. Bitterness caused by Oblates unfaithful to their vocation.

Albini

Aix,

July, 1829. [at the start of[[29]](#footnote-29) ]

My dear Fr. Albini, although I still keep to my room, it is a fact that I am getting much better. While waiting for further interventions of the mercy of God, I have time to savour otherkinds of bitterness, infinitely more felt, because God is grievously offended and there results for our dear family a disorder which it is hard not to endure without dismay... [[30]](#footnote-30)

I am forced to come to this extremity; and the members who draw on themselves this frightful fate will be eternally to blame for it. These profanations and perjuries provoke horror; they scandalize the Church and outrage God, hence I cite all these profanators before the judgement of God who will punish them for having dealt so basely with him. I bless you, you and all who are faithful to their vows and their oaths. We will never be able to do enough to make reparation by unlimited devotedness on our part, even unto the sacrifice of our lives in order to make up for sacrileges springing, so to speak, from our midst, and committed by those whom we have called our brothers.

To M. Antoine Garnier, superior general of St. Sulpice, in Paris[[31]](#footnote-31)

160:XV in Oblate Writings

He writes a letter of recommendation for Father Riccardi. Grave illness of Father de Mazenod who has not celebrated Mass for several months.

Garnier

Grans, near Salon,

July 26, 1829

Most dear and respected friend,

Although the newspapers have me dead, I still have enough life left in me to commend to you Father Riccardi[[32]](#footnote-32) who was to have written to ask your permission to enter with St. Sulpice. He is a priest in good standing who professed theology for two years in our Marseilles seminary; he is studious and a lover of community life. In short I believe you would make something out of him by forming him in the Sulpician way, in Issy’s holy solitude. If you see fit to reply to his letter and yield to my commendation, you should send it to the Marseilles Major Seminary.

Shall I mention my health? it has suffered a rude shock from two consecutive and very severe illnesses[[33]](#footnote-33) that brought me to death’s door. God in his goodness yielded to the innumerable prayers both private and public that were said for me and left me on earth. Pray, my respected and very dear friend, that it may redound to my sanctification.

It is hard work getting back to normal, the attack was so severe. You find me now in my fifth week as a convalescent and today I scarcely dared to offer the holy Sacrifice, however much I may have desired this happiness, and to leave off receiving communion like a layman, which is what I have been reduced to. That is much too much certainly; but our Sovereign Priest who deigned, wholly unworthy though I was, to associate me with his priesthood, will not find it bad that it seems to me insufficient. May his holy will be done; I would put aside even this desire were I to believe it did not conform with it.

Goodbye, my dear and respected friend, it has cost me a great effort to write to you, so weak am I still; but I was kept going by the pleasure of chatting for a moment with a friend such as yourself, someone I will count on all my life, as you can on me.

Your very humble servant,

Mazenod, vicar general

P.S. Please convey my compliments to those of your men who still remember me.

To Fr. Tempier at Marseilles[[34]](#footnote-34)

333:VII in Oblate Writings

Advice regarding canonical visits to be made to the various communities.

Tempier

[Grans][[35]](#footnote-35)

July 16, 1829.

I advise him[[36]](#footnote-36) to dally less in the sacristy, in the tailor’s shop and in the parlour. I do not believe it advantageous for him to be always with his mother who makes him waste a lot of time discussing useless things; once a week would appear to me quite sufficient otherwise let him not think he will ever acquire the spirit of his state.

I love this dear brother too much, who is continually present in my thoughts, not to be most keenly concerned in his regard, obliged as I am to live far from him. I would wish that he study more, as duty demands, inasmuch of course as his state may permit. In a word, insist in all essential matters that he sanctify himself according to his vocation.

If it is impossible for Fr. Capmas, who has now become master of novices, to absent himself half a day each week, relying on an assistant to replace him in the house while he goes to confess the Ladies of Saint Charles, let them have a priest come from Lyon. I am not in favour of assigning this duty to Cailhol.[[37]](#footnote-37) Let us avoid taking him away from the bishop’s work.

I believe you have settled Fr. Albini out in the country, this being not only beneficial to his health but also a good way to spare him the company of Fr. Mie who would drive him mad.

I cannot go too far in recommending Bro. Ricard[[38]](#footnote-38) to you; he is a good child, but a weakling. I do not think he studies at all and you know how ignorant he is. Confront him with his duties kindly but firmly.

If you can persuade this odd fellow, Biallez,[[39]](#footnote-39) to go and spend some time at the novitiate in order to prepare himself for profession, I think we could still get some good out of him. Do not treat him during your visit quite as a stranger. This is rather an affected attitude that he maintains. The brothers have a fairly good idea of their state; I recommend that you encourage them but tell them to give less time to reading than to work. Send me word as to what keeps him going, tell him on my behalf that we love him as a good brother, but that it is impossible for me not to expect him to be diligent in observing the Rule. Try to obtain that those who do errands outside avoid doing so during the time for exercises in common.

While making your visit at Aix, do not forget to decide on the remuneration for the chaplain of the boarding school of Mlle. Chaniac. In the present state of our poor financial position, we must positively know on what we ought to count. I would wish that we would decline any gift of sacred vessels. The house is richly enough provided. If there are some well disposed people, we ought not to be averse to receiving alms for it is money that we need in order to feed our novitiate.

I have spoken with Fr. Courtès about the inconvenience of the parlour. He feels this as much as I do, but the difficulty is to find a remedy. During his visit, you cannot refrain from speaking about it. I think that some of the inconvenience could be avoided by their abstaining from entering the parlour during recreation.

Have no concern for the moment, if the cloister is violated by mother’s cook; there is a major reason to tolerate it, that is, she has to teach Bro. Gibert to prepare meals; advise him to behave in a suitable manner towards her.[[40]](#footnote-40)

As for the local superior at Laus,[[41]](#footnote-41) give him advice as coming from yourself, mildly and in a conversational manner, to be less susceptible than he is; it seems evident that this is a fault of his which he has yet to acknowledge. I will not wait for your visit to name Fr. Sumien as second counsellor. I am quite agreeable to have this mark of confidence come to him directly from me so as to prove that I have restored him to my good grace, which he was convinced he had lost.

Must I speak to you of my health? I improve slowly and while it remains impossible on account of my weakness to offer the Holy Sacrifice, I have the happiness of receiving communion every day, which consoles me in my long and sorrowful infirmity. We did not forget you on the anniversary of St. Henry[[42]](#footnote-42), join with me on the 20th of next month, day of the novena of the Prince of Holenlohe[[43]](#footnote-43), I would consider myself very happy if I could on that day say Mass; but judging from my present state, that could not be unless his intercession had already taken effect.[[44]](#footnote-44)

I embrace you with all my heart. My compliments and usual respects to all to whom they are due.

To the Marquis de Croza, Sardinia’s charge d’affaires to the Holy See[[45]](#footnote-45)

72:XIII in Oblate Writings

Request to hand the Pope the biography of Blessed Alphonsus Liguori. Would like to establish a seminary at Rome.

Croza de

[Grans],[[46]](#footnote-46)

July 22, 1829.

My dear Marquis and friend,

I address myself to you in all confidence for an important errand, if not in the object itself, at least because of the great personage to which it is directed. Two reasons decided me to turn to you for carrying it out. The first is the friendship you honor me with and the pleasure I consequently experience in making use of a friend’s service. The second is that in my capacity as a Knight of Saint Maurice, I belong to your nation and you are truly my ambassador to the Apostolic See.[[47]](#footnote-47)

Here is what it is about. When the Pope was the Cardinal Grand Penitentiary,[[48]](#footnote-48) he was involved with Leo XII of b[less]ed memory in gaining for my uncle the Bishop of Marseilles the right to pray the Office and celebrate the feast of Blessed Alphonsus Liguori in his diocese; in his letters on this matter, he gave witness of great devotion to this Blessed person. Since one of my priests[[49]](#footnote-49) has written a biography of Blessed Alphonsus which has merit both in terms of facts and also of style, I thought it would be proper for our Holy Father the Pope to have a copy of it and I am offering him one. I recommended that we bind it as nicely as possible. One of our young missionaries thought of making an embellished cover which turned out to be quite beautiful. I would like the Pope to use this to cover his ceremonial breviary; you could suggest the idea to him; it would be too bad if such a beautiful work would only gather dust in a library.

Dear friend, I beg you to present to the Pope on my behalf this little tribute of my devotedness to his sacred person and to the Holy Apostolic See. Do not forget to assure the Holy Father that he has no more devoted son in France; please tell him that. Ah! If only he wished us to set up a seminary for the secular clergy in Rome in the model of those in France to which we owe reform in morals and the whole brilliance of this Church.

Leo XII was not alien to such a project. *Questo ci manca* *[[50]](#footnote-50)* he said, when he approved the Rules of our Congregation which, among other ministries, includes that one, and, thanks be to God, it is successful.

This is the first time that I am wielding the pen after an illness that has lasted more than two months and led me to the threshold of the grave. I have scarcely started my convalescence.

To Fr. Tempier at Nimes[[51]](#footnote-51)

334:VII in Oblate Writings

Litanies of the saints at the “particular examen”. Novitiate.

Tempier

[Grans]

August 6, 1829.

I have never been able to get our people to give me the names of the holy patrons of the parishes where they have preached missions; this is the reason why our litanies are still incomplete. My intention would be, when finally we will have succeeded in finding out their names, if they are too numerous, to spread them throughout the months; in this way you need not worry lest you may never recite the martyrologium. Ask then, to begin with, the Fathers of Nimes to give you the list of the saints under the patronage of whom they have evangelized the people until now. The work would be less burdensome to them if they had obeyed my first injunctions.

... I do not remember if I gave you my reply that when Oblates[[52]](#footnote-52) happen to be with novices when Father Master is away (a thing which should never happen) the novices who wish to absent themselves for a moment must ask permission from their dean and not from the Oblates who are only there by circumstance.

To Fr. Honorat at Nimes[[53]](#footnote-53)

335:VII in Oblate Writings

The health of the Founder is improving very slowly. Fr. Honorat ought to remain superior of the house at Nimes. Canonical visitation of Fr. Tempier.

Honorat

[Grans]

August 9, 1829.

I would have believed, my dear Father Honorat, that either Fr. Tempier or Fr. Courtès would have kept you informed of the state of my health; it is improving so slowly that it is still impossible for me to keep up with my correspondence.

It is useless to ask to be freed from governing others after three years of superiorship; we will see what will have to be done. I even have trouble persuading myself that it is in keeping with good order to permit you a month’s absence in order to renew yourself, as you say, in the novitiate.[[54]](#footnote-54) The place of a superior is at the head of his community; the graces of God will not be lacking to him when at his post.

At the moment of receiving my letter, you will be enjoying the presence of our dear Fr. Tempier; it is with regret that I have substituted him in place of myself for the visit that he is making to you; but one must be submissive in everything to the will of God, even if it means staying for the whole of one’s life in the state of nullity in which I find myself.

To Fr. Tempier at Marseilles[[55]](#footnote-55)

336:VII in Oblate Writings

Decree announcing the jubilee on the occasion of the election of Pope Pius VIII.

Tempier

[Grans]

August 16, 1829.

What on earth has happened to you at Marseilles, my dear Father Tempier, why is there no sign of life from anyone? I have simply been made to wait for my uncle’s reply to the question of how he meant to draw up his decree.[[56]](#footnote-56) Time is getting short, if you intend to follow the plan of which Cailhol spoke, and announce it at the beginning of September in order not to be too hard pressed. I think the opening should only occur on the Sunday of the solemnity of St. Lazarus.[[57]](#footnote-57)

Oh how annoyed I am that M. Feutrier[[58]](#footnote-58) fell before the letter I was thinking of writing to him in the name of the Bishop could be sent in reply to his very improper one. It was to begin with these words: “My Lord, I not only had cognizance of the encyclical of our holy Father Pius VIII, but it was addressed directly to me as to all Bishops of the Catholic world for, thanks be to God, I am in communion with the apostolic Holy See”. We will consider whether such a draft of the letter, as I had planned it, ought not to be recorded in the main register of the diocese in witness to the Bishop’s fidelity in order that his successors may know of it, for I had proposed to tell the Minister that, in obedience to the voice of the superior of the bishops and in compliance with his directives, I was warning my people about all these things which his solicitude impelled him to denounce as dangerous to their souls.

To Fr. Jeancard at Aix[[59]](#footnote-59)

337:VII in Oblate Writings

Illness of Nathalie de Boisgelin. Sufferings of the Founder and submission to the will of God. Reproaches and encouragement to Fr. Jeancard. The care that he must give to the brothers.

Jeancard

[St. Martin des Pallieres ][[60]](#footnote-60)

September 26, 1829.

When will my anguish end? Since All Saints 1828, I have not spent a day that has not been steeped in bitterness. The past, the present, the future are alike in weighing down my heart; I do not conceive how I can exist. However my strength returns and seems to stay proportionate with my need to sustain such great trials. I have been in pain all the time I have lived ... am better since being here; but they nag me to get out of this mood. What would I go and do elsewhere? The doctor absolutely does not wish me to be occupied. Ah! if the good God had wished to permit that I die when all accounts had been settled, how much grief he might have spared me, but may his holy will be done, I say this with entire submission, in spite of all the revolting of a nature deprived of all its most legitimate affections. But I have not taken up my pen to discourse with you about my sorrows.

Nothing is more proper, my dear friend, than to make observations especially when they are addressed to a superior whose sentiments and the way he acts are known to you. You knew me not to be one of those who, indifferent to all the little preferences, I would even say weaknesses, of their subjects, only see perfect obedience in what they require them to do and never bother about anything else apart from what has to be done. I have always tried to combine all (particular) interests which can be combined with the good order of the Society and the good of souls, so, without approving your distastes, I have always been careful to put them on the scales, and if they have not always won the day, they have always been weighed nevertheless. It is, one cannot deny, a great pity that you have not been better at resisting them and all the more so because they extend to several individuals towards all of whom your prejudices are equally unjust. But there lies your failing and the precise evil of which you are not cured and which I deplore in you because I am convinced that these (lapses) are more voluntary than you think and that they spring from sentiments which are certainly not virtuous. In any case, to please you I have changed our plan; you will not go to the Dauphiné, Father Honorat will go in your stead on this mission, you will remain in Languedoc and work there until further notice.

... It is useless for him to go by way of Marseilles; we will see each other at Aix, where it seems I am to go. I commend Brother Gibert to you. One should never omit instructing our brothers in their duties, at least once a week. One must insist that they render an account of their daily conduct, that they do not become immersed in things which do not lie within their competence, etc.,

Adieu, my dear Fr. Jeancard.

To Fr. Tempier at Aix[[61]](#footnote-61)

338:VII in Oblate Writings

Confidence and friendship, in spite of lack of deference on Fr. Tempier’s part.

Tempier

[St. Martin des Pallieres]

October 6, 1829.

I cannot be annoyed with you about anything, even when you fail in some duty, because you do it rather by distraction or by some sort of habitual independence that your position has given you ever since you joined the Society. Notwithstanding such reflections, I must say I would have left unhesitatingly this very day in order to be with you, had you not let me know that your retreat which began on Sunday would last only four days.[[62]](#footnote-62) I thought I would arrive only after you had made your confession and would thus be of no use to you; so I have not stirred. I confine myself to uniting my feeble prayers to yours in order to draw down upon you all the blessings that I could wish for myself, and that is not remarkable because I have never considered you other than as one who is identical to myself, that is why I not only love you very much, but share with you so willingly all my thoughts, while being surprised nevertheless that independently of our inter-related positions, you have so much trouble sharing yours with me. Make a resolution once and for all to be less tight-lipped with me. I learn about things after they have been done. This manner of acting is diametrically opposed to the idea that one ought to have of deference and subordination, understood even in the mildest sense.

To Fr. Tempier at Marseilles[[63]](#footnote-63)

339:VII in Oblate Writings

Nathalie de Boisgelin in the throes of dying.

Tempier

[Aix]

October 28, 1829.

... She confided to me that even if she desired it on the one hand, she was extremely repelled by it on the other because Purgatory made her horribly afraid and she trembled in all her limbs just at the thought that on leaving this world she would be separated from God, since in Purgatory one cannot see God while going through cruel expiation of one’s sins. She wept while speaking thus to me. Judge for yourself my position. Obliged, by duty of conscience, not to divert her mind from the death which she told me must be very close, and to suppress in my heart all the anguish and havoc that the sight of her did to me! You will know that I neglected nothing to inspire in this beautiful soul the amply justified motives of confidence which she ought to entertain. But martyrdom on the rack, or iron claws or fire are nothing in comparison with the torments that conversing with her thus for half an hour made me feel. I cannot conceive how my heart does not burst on such occasions when I am forced to contain it while behaving and speaking as if no upheaval was going on within me.

So I confirmed, by a superhuman effort which overwhelmed my whole being, the vague persuasion which she had that her end was immanent; she wished me to administer her the last sacraments; what a duty to fulfil! I have perforce to remain beside her; our Rules prescribe that we go, several times a day if necessary, to the sick persons in our care who are in danger; I stay right at my post and perform my ministry, but am very much in need of God’s assistance. I expressly bid you to let the Capuchin Sisters know my niece’s condition, so that they may pray and obtain for her the graces which she needs in this terrible moment; strength, courage, confidence in God. As for me, I will need resignation when the fatal moment arrives, but for the moment, a surpassing strength in order to act with freedom of spirit and seeming imperturbability when my soul is in utmost desolation. Our sick girl is ever a model of patience which she exerts to the point of heroism.

I will not be at Marseilles for All Saints, I will celebrate this feast with our brothers at Aix; have our community at Marseilles pray every day for my intention.

To Fr. Courtès at Aix[[64]](#footnote-64)

340:VII in Oblate Writings

The preaching of Oblate sub deacons: Mille, Clement, Pons and Paris.

Courtès

[Marseilles]

December 14, 1829.

... We are having our sub deacons preach on Sunday and I assure you that the two I have heard these last two Sundays have pleased me very much. Mille was excellent and Clement very good. I would not have expected it had they not told me in advance that I would be pleased. Next Sunday will be the turn of Pons, and on Christmas Day, Paris, and the second feast will be Mille again who has not yet begun to write his text, which shows you that he composes with great ease.

To Fr. Jeancard on mission at Saint-Remy[[65]](#footnote-65)

341:VII in Oblate Writings

Let Jeancard take care of his chest. Regrets having so few missionaries. State of the Founder’s health.

Jeancard

[Marseilles]

December 14, 1829.

What’s all this about the chest which you never used to mention except to vaunt its resonance? So now it feels tender and you have to complain about it! Just husband your voice more; you shout too much when you preach and even when you speak. Take some milk or something else to sooth it; in a word, reflect on how you can keep your fires burning. I am not surprised at what you tell me of the state of affairs at Saint-Remy, I was convinced beforehand that my plan had been to have the exercises begin eight days before the opening of the Jubilee so that they might have time to respond to the eagerness of this numerous population, but, but, but! it is always the same thing. *Hominem non habeo;* those who can work are already doing too much; so we have to be content with less. God knows our good will, he will take it into account.

I would wish with all my heart to share in your efforts, so I can count on a portion of your merits, but it seems that the good God wills that I be content with suffering from my inaction and from the causes which subject me thereto. I have more bodily ills at present than I had when we were at Grans. I mention this to you in response to the interest that you take in my wretched carcass.

1. YENVEUX, IX, 25. [↑](#footnote-ref-1)
2. YENVEUX. IX, 25. [↑](#footnote-ref-2)
3. YENVEUX, III, 199. [↑](#footnote-ref-3)
4. YENVEUX, I. 169-170; III, 7, 24; VI. 35, 37; VII, 34\*. In all these excerpts, the Founder is apparently addressing the whole community. [↑](#footnote-ref-4)
5. RAMBERT, I, 526 (January 29, two days before Suzanne’s death); JEANCARD, 395-396 (Wednesday, January 30); YENVEUX, V, 179 (January 30, the day before Suzanne’s death). Rambert writes before copying this text: “This letter which we have before our eyes is still stained with the great tears that the Founder shed while writing it. Several lines are erased and illegible and the characters, half formed, show the emotion of the trembling hand which was tracing them”. [↑](#footnote-ref-5)
6. Fr. Suzanne was buried at Aix in the Mazenod family plot. [↑](#footnote-ref-6)
7. A property owned by the Mazenod family which was used for the novitiate. [↑](#footnote-ref-7)
8. Copy in Jeancard, *Mélanges Historiques ...* , 332 and Rey I, 461-462. According to Father Rey, a written note was taken, on the Founder’s orders, of all that happened during the three months of Father Suzanne’s illness. The original of this text has vanished. After reciting some words of the sick man, reproduced in the *Journal.* the Founder added the note that follows. [↑](#footnote-ref-8)
9. This text seems to have been written a few days before Father Suzanne’s death on January 31, 1829. [↑](#footnote-ref-9)
10. YENVEUX, IX, 201. [↑](#footnote-ref-10)
11. JEANCARD, 397-398; RAMBERT. I. 527-528; YENVEUX. VI. 150; IX. 201. [↑](#footnote-ref-11)
12. The memory of Fr. Suzanne remained ever fresh in the mind of the Founder. On March 9th, he wrote on the reverse side of an image of the Holy Virgin found in his breviary after his death in 1861: “An image that is precious for a desolate and inconsolable father. It was kissed twice gently and with ecstasy by our beloved Fr. Suzanne, several moments before his death, January 31. 1829 .... Oh my son, your features like your virtues are indelibly engraved in my soul. I will love you absent as I loved you when you were the happiness of my life. What! Do I say absent? Do you not ceaselessly live in my heart. are you not always present in my thoughts?… [↑](#footnote-ref-12)
13. Orig.: Rome, arch. de la Post.: display of souvenirs and relics. This text was written on the back of a picture of Mary Immaculate. [↑](#footnote-ref-13)
14. YENVEUX, VI, 162; VII, 266. [↑](#footnote-ref-14)
15. Fr. Courtès was chaplain at the Lyceum of Aix. [↑](#footnote-ref-15)
16. YENVEUX, VII, 31. [↑](#footnote-ref-16)
17. Bishop Ph. Bruillard who evidently was visiting Marseilles. [↑](#footnote-ref-17)
18. There has been a question of founding a mission house in the diocese of Grenoble. Bishop Bruillard did not pursue the matter after Bishop Arbaud of Gap had told him that the Oblates were ultramontane and “Menaisiens”, cf, REY, I, 477. [↑](#footnote-ref-18)
19. YENVEUX, IX, 68; RAMBERT, I, 535-536; REY, I, 467-468. [↑](#footnote-ref-19)
20. Fr. Courtès fell ill on April (May) 10th. Fr. Rey writes: “For the still lacerated heart of Fr. de Mazenod, this was truly a thunderbolt. He loved Fr. Courtès as much as Fr. Suzanne. With the latter, who was one of his first children, one of those who understood him best and who was entirely imbued with his spirit and his sentiments. Besides, Fr. Courtès, thanks to his talents, his rare prudence, his aptitude for affairs, his religious spirit, his devotedness beyond measure, was an indispensable man, on whom, after God, the Founder counted for the future of his work …”. [↑](#footnote-ref-20)
21. YENVEUX. IX, 69; RAMBERT, I, 536-537; REY. I, 468-469.479. [↑](#footnote-ref-21)
22. The first sign of an illness which was to oblige Fr. de Mazenod to lie in bed or otherwise take rest for six months. Fr. Honorat, named 4th Assistant General after the death of Fr. Suzanne, was called to Aix to take care of the two sick men. While Fr. Courtès gradually improved, the illness of the Founder worsened to the point that Fr. Tempier had to come and administer Extreme Unction and Holy Viaticum on June 14th. The Founder then made his will and named Fr. Tempier Vicar General of the Society (letter of Tempier to Guibert, June 14th, RAMBERT, I, 539-540). [↑](#footnote-ref-22)
23. M. Flayol was named Vicar General of Marseilles in place of M. Bonnefoy, deceased March 16th. [↑](#footnote-ref-23)
24. YENVEUX, VI, 4 (May 14); RAMBERT, I, 537 (May 15); REY, I, 469 (undated). This letter was probably written on the 15th after his Mass. On the 14th he had written to M. Cailhol, saying that he had had to call on a Father to help him finish Mass. In this letter, he writes that he had taken the precaution of having an assistant during his Mass. [↑](#footnote-ref-24)
25. Doctors d’Astros, Arnaud and Guiraud. [↑](#footnote-ref-25)
26. Yenveux’s copyist writes: Bro. “Armand”; no doubt the brother in question was J.B. Ferrand. Cf. REY, I. 471. [↑](#footnote-ref-26)
27. RAMBERT. I. 538; I. 469. [↑](#footnote-ref-27)
28. YENVEUX. VIII, 247. [↑](#footnote-ref-28)
29. Letter copied by Yenveux without its date. It must have been written about the beginning of July when the Founder was getting up and succeeded even, on the 3rd to be present for the recitation of the rosary and of vespers, cf. REY, I, 472. On June 26th, Jeancard had to write on his behalf to Fr. Tempier: “He obliged me to speak of the novitiate and of the occupations of the Oblates during vacation. His advice is that you be careful of them so that their health may strengthen. As for Italian, he absolutely wishes me to tell you that he approves of their learning this language and, as I had spoken to him of Tasso and Dante whose works Telmon has bought, he told me that we do not know Italian literature and that if we knew it, we would take care not to read these two authors whom he regards as dangerous. In consequence, he desires that you withdraw without delay from the possession of Fr. Telmon these two authors and that you enjoin them to keep to prose and choose preferably Father Segneri, who is an Italian Massillon. He insisted a great deal that I write you on this subject. because he could not rest if you did not take the precaution that he indicates” [↑](#footnote-ref-29)
30. Fr. S. Reynier, of the house of Nimes, was expelled on June 13, 1829; he was already a priest when he entered the Congregation. Fr. Riccardi had already been expelled in 1828 but his expulsion was only put into effect on June 14, 1829. [↑](#footnote-ref-30)
31. Orig.: Paris, arch. du séminaire St. Sulpice. [↑](#footnote-ref-31)
32. N.L. Riccardi who had left the Oblate Congregation some months previously. [↑](#footnote-ref-32)
33. Two illnesses: This refers to an illness that left Father de Mazenod weak and for a long time enervated, following the death of Father Suzanne (January 31, 1829) and the illness of Father Courtès in April-May of the same year. The Founder was so affected by the death and sickness respectively of these two priests, who he called “the apples of his eye” (letter to Father Tempier, May 10, 1829) that he was himself taken seriously ill from May 15 to the end of June. [↑](#footnote-ref-33)
34. YENVEUX, IV, 47; V. 196; VI, 72, 117; VII, 88. 146, 32\*; VIII, 176, 229. This letter is difficult to reconstitute and is very incomplete. Two days before, Jeancard wrote to Fr. Tempier to communicate to him the orders of the Founder on the subject of the canonical visitation of the houses: [“The Very Rev. Father] bids me say to you:

    1’ - that your visit of the houses of the Society must be general, without excepting that of the novitiate;

    2’ that you must give warning several days before your arrival amongst those who dwell in these houses;

    3’ - to make few rules or none at all;

    4’ - to show yourself as strict concerning the finances of the house of Nimes and to authorize only the most urgent expenditures for the house of Notre Dame du Laus where you will try to settle the affair pertaining to the building which was set aside because of the opposition of the Vicar General;

    5’ - not overly to prolong your stay in the houses that you visit;

    6’ - you must treat Fr. Dupuy with confidence and mildness in order to dissipate the unjust prejudices that he has conceived” (YENVEUX, VII, 97). [↑](#footnote-ref-34)
35. Shortly before the middle of July, Fr. de Mazenod, accompanied by Fr. Jeancard, went to convalesce with his uncle, Roze-Joannis, at Grans. Several days later (July 18), *L’Ami de la Religion* announced his decease: “We do not yet have details concerning his premature death, but we do not doubt that it was as edifying as his life” (vol. 60, p. 31 1). This false rumour reached Rome (the Pope to the Founder, August 1, 1829). [↑](#footnote-ref-35)
36. Fr. YENVEUX writes (VIII, 176) that this refers to Bro. Reynier. No doubt he means Father Gustave Leon Reynier, born in Marseilles and ordained to the priesthood on October 14, 1827. [↑](#footnote-ref-36)
37. Cailhol was the bishop’s secretary. [↑](#footnote-ref-37)
38. Yenveux’s copyist writes: Michaud. None of the scholastic brothers, of whom there were about ten in 1829, bore this name. Of their names. the closest to Michaud was Ricard. [↑](#footnote-ref-38)
39. Joseph M. Biallez, who entered the Congregation on December 24, 1826, did not make any vows. [↑](#footnote-ref-39)
40. YENVEUX, (VI, 71) writes at the beginning of this paragraph: letter to Fr. Courtès. It seems rather that it was an excerpt of a letter to Fr. Tempier where the Founder speaks of the house of Aix at the end of the second page of the original (YENVEUX, VI, 72; VII, 88). [↑](#footnote-ref-40)
41. The reference, it seems, is to Fr. Dupuy (cf. letter of July 14. note 28), in charge of the material welfare of the house, whereas Fr. Guibert was responsible for the spiritual aspect. [↑](#footnote-ref-41)
42. Patron of Fr. Francois de Paule-Henri Tempier. [↑](#footnote-ref-42)
43. This novena of the Founder to the Prince of Holenlohe is rather mysterious. Prince Alexander Leopold de Hohenlohe (1794-1844) was ordained priest in 1815. At first a canon at Bamberg, he had to go to Vienna in 1822 and then to Grooswardein in Hungary because of the commotion over the cures that he obtained by his prayers. Several of his works of spirituality had been translated into French before 1829. [↑](#footnote-ref-43)
44. At the beginning of his stay at Grans, the Founder was too feeble to say Mass (REY, I, 473). On August 9th he wrote to his uncle, Fortuné de Mazenod: “Would you believe, my very dear uncle, that what tires me the most in this eternal convalescence is writing: my hand refuses to obey; so I save it only for important occasions” (REY, I, 473). [↑](#footnote-ref-44)
45. Yenveux III, 208. [↑](#footnote-ref-45)
46. After the death of Father Suzanne in January and the illness of Father Courtès in April, the Founder fell gravely ill in May. On July 18, *l’Ami de la Religion* announced his death. In fact he was already better and together with Father Jeancard was convalescing at Grans, in the home of his uncle Roze-Joannis. [↑](#footnote-ref-46)
47. The young de Mazenod knew the Marquis de Croza at the College of Nobles at Turin. The Founder was named a Knight of the Order of Saints Maurice and Lazarus by Carlo Felice, King of Sardinia on January 13, 1827. [↑](#footnote-ref-47)
48. Francesco Saverio Castiglioni, who became Pius VIII on March 31, 1829. [↑](#footnote-ref-48)
49. Father Jacques Jeancard, cf. J. Pielorz, "Le role du Fondateur dans la publication de la premiere biographie française de s. Alphonse de Liguori", in *Etudes Oblates*, vol. 18, (1959), pp. 163-180. [↑](#footnote-ref-49)
50. That’s what we are lacking. [↑](#footnote-ref-50)
51. YENVEUX, IV, 42-43; VII, 33\*. Fr. Rey writes that Fr. Tempier finished his canonical visit at the house of Nimes. He did that of Notre Dame du Laus at the end of the month of July, cf. letter of Fr. Guibert to Fr. de Mazenod, August 2, 1829, REY, I, 474. [↑](#footnote-ref-51)
52. The Oblate scholastics [↑](#footnote-ref-52)
53. YENVEUX, VI, 135; VII, 140, 238. [↑](#footnote-ref-53)
54. Fr. Honorat was named master of novices during the month of October. [↑](#footnote-ref-54)
55. YENVEUX, III, 190; REY, I, 474. [↑](#footnote-ref-55)
56. The Minister of Ecclesiastical Affairs had forbidden the Bishops of France to publish, before having received the approbation of the Council of State, the letters which Pius VIII had addressed to the Bishops of the world on the occasion of his accession to the pontifical see and of the Jubilee which he granted to the faithful. [↑](#footnote-ref-56)
57. September 6th. [↑](#footnote-ref-57)
58. Minister of Ecclesiastical Affairs under the Martignac government which fell on August 8th. [↑](#footnote-ref-58)
59. YENVEUX, III, 95-96; VI, 136; VIII. 229. According to the context of this letter, Fr. Jeancard was still at Aix where be kept Fr. Courtès company. Several other details, omitted by the copyist, are difficult to ascertain. “I suffered all the time I lived...... probably refers to his stay at Grans where the Founder spent the summer. In the last paragraph, the reference is perhaps to Fr. Honorat who had to go and preach in the Dauphiné. and would go through Marseilles or Aix. [↑](#footnote-ref-59)
60. It seems that the Founder returned to Marseilles only at the end of November. On September 26th. he was probably with his sister at the summer house of St. Martin des Palliéres where “for two months” writes Fr. REY (I, 478), he performed “the role of consoling angel” to his niece, Nathalie de Boisgelin. She died from an infection “of the chest” on November 14th, aged 19. Cf. letters of Rose-Joannis to Mme. de Mazenod, September 28, October 22 and November 18, 1829. [↑](#footnote-ref-60)
61. YENVEUX, III, 97; IX, 210. Fr. Yenveux writes, by way of presenting the first paragraph (IX, 210): “Rev. Fr. Tempier, not having informed in time the Rev. Fr. Superior General of the date of the annual retreat at the house of Aix, and having asked Rev. Fr. de Mazenod to come and hear his retreat confession, the latter admonished him paternally that too often he only told him of things after they had been done, which is contrary to the deference due to superiors”. [↑](#footnote-ref-61)
62. The 6th was a Tuesday. [↑](#footnote-ref-62)
63. YENVEUX. 11. 115-116. It seems that the Boisgelins had returned to Aix at the end of the holiday period. The Founder was certainly there on October 31st (letter to his uncle Fortuné) and on November 8th (letter of Fortuné to Eugene). [↑](#footnote-ref-63)
64. YENVEUX. VIII. 172 [↑](#footnote-ref-64)
65. YENVEUX. I. 170; REY. I. 479. [↑](#footnote-ref-65)