1833

Examination of conscience for annual confession. Perfection[[1]](#footnote-1)

169:XV in Oblate Writings

Detailed examination of conscience. daily actions, duties as a Christian, religious, superior bishop, and vicar-general.

Examination of conscience

Marseilles

[1832-1837][[2]](#footnote-2)

Examen for annual confession:

On all everyday actions: getting-up, prayers, meditation, preparation for Mass, Mass, thanksgiving, study, time-wasting, scripture reading, spiritual reading, examination of conscience, evening prayer, rosary, divine office, confession, sacramental penance, visits to the Blessed Sacrament, administration of the Sacraments, God’s commandments, love of God, love of neighbour, capital sins, works of spiritual/temporal mercy, good works, inspirations, vigilance over oneself and one’s senses, good left undone or evil committed, purity of intention, zeal, meekness, humility, mortification, *lapsus linguae,* obedience, chastity, concupiscence of the flesh, concupiscence of the eyes, pride of life, duties of perfection, observance of the Rules, infidelities, good example, fidelity, exactitude, fervour, watchfulness, vigilance over everything and everyone, correction, reprimand, insistence on duty without acceptation [of persons], or weakness.

General duties of a Christian, duties of a simple religious, duties of a superior as concerning myself, as concerning subjects, duties of a priest, duties of a vicar-general, duties of a suffragan bishop. Examination on the first point should cover all the commandments of God and the Church, the capital sins, natural bad tendencies, dominant faults, disordered affections. Examination on the second point should bear on correspondence with the grace of vocation, infidelities, resistances. It should cover the observance of the vows and the Rules; examine especially the obligation of tending to perfection by this path and not only faults of commission but those of omission.

Perfection.

1. One must desire it; 2. urge one another on to it; 3. faithful to the pious exercises that bring us to it; 4. hunger for it; on this hangs all our progress, without that nothing; 5. nothing comes by forcing the heart: reply of St. Thomas Aquinas to his sister; 6. when one desires it one applies oneself with ardour to acquiring what one desires; 7. God fills with graces, says St. Ambrose, *esurientes, etc.; quia satiavit animam inanem, animam esurientem satiavit bonis* [Ps. 106:9]. *Daniel vir desiderio rum* [Dan. 10:11]. Wisdom sits at the door for those who seek her.

But *si quaeritis quaerite [Is. 2 1:12]. Qui edunt me adhuc esurient,* etc. [Eccl. 24:29]. We only properly appreciate spiritual things when we have had a taste of them. The desire to profit is an indication one is in a state of grace, says St. Bernard. Not to go forward is to go backwards; we can only stop ourselves going downwards by ever driving ourselves upwards (St. Augustine). All the saints say as much: to dwell in J.C., keep abreast of him (St. John).

To Bishop Yenni, Bishop of Lausanne and Geneva[[3]](#footnote-3)

170:XV in Oblate Writings

He wants to be a bishop after God’s own heart. Request for prayers.

Yenni Bishop

Marseilles,

January 8, 1833

My Lord,

Not only do I acknowledge that I am your diocesan as you are so good as to observe in the letter I am to my distress all too late in answering, but you are my master and the model I would like to be able to imitate in my conduct throughout my life. I earnestly ask God for this grace in his goodness, for I truly want to be a bishop after his heart. You know too well, My Lord, the cost of such a favour to refuse me your help, by your prayers, in obtaining it, with this in view I ask you for a small mention each day in your *memento.* You will not find me ungrateful.

There is no need for me to reiterate all my thanks for the goodness you continue to show towards our dear Billens community...[[4]](#footnote-4)

To Father Courtès, at Aix[[5]](#footnote-5)

442:VIII in Oblate Writings

The scholastic brothers return from Billens to Marseilles.

Courtès

[Marseilles.]

January 8, 1833.

...The report which Father Guibert gave me on the matter was the most satisfactory in every way.[[6]](#footnote-6)He had them undergo three examinations and was preparing a fourth one for them. He tells me: “These young men, I can tell you, have embarked on a journey that will bring them far, they have made remarkable progress under Father Pons, not so much in the details of the subject as in methodology, etc.” On the score of virtue too they are going ahead wonderfully. It is very consoling.

To Bishop Arbaud of Gap[[7]](#footnote-7)

81:XIII in Oblate Writings

Defends the Oblates at Laus and Father Guibert who will remain Superior of the community.

Arbaud Bishop

Marseilles,

February 20, 1833.

I deliberately put off replying to the two letters that you did me the honor of writing. I had hoped that further reflection would soften the extensive rigor of your thinking, and that you would not insist on cruelly grieving priests who pride themselves on having some claim to your affection and to whom you have not denied your high regard. God is my witness that in my relationships with you, I have done all that depended on me to avoid a collision. I had to place many things at the foot of the cross, for I have scarcely been spared. Will it be said that two Bishops do not agree when it is a matter of the Church’s interests, the honor of the priesthood and the rights of justice and fairness? If I knew that one of our men was in the wrong, I don’t say in the respect and submission that is your due, but even in the esteem only that your dignity and virtues require, I would not possess expressions strong enough to censure him, and I would be ready to demand that he make all the amends that you would require. Thanks be to God, however, there is no question of that, and in the chagrin that your correspondence gives me, I have the consolation of finding therein the assurance that you are satisfied with everyone’s conduct. It all comes down to a few vague allegations, evidently exaggerated, that some secret enemy communicated to you.

If Father Guibert[[8]](#footnote-8) is to blame, he should be punished, but your letters prove the opposite. If he is innocent, why should he be punished? However, through what ordeals has he not been put? A model of obedience, he has scrupulously obeyed everything, without allowing himself to make the least observation. Now, you are going further and want me to take him away from the house which he is directing with piety, wisdom and discretion. You are asking too much, Your Lordship! You are wrongly imputing a crime to Father Guibert for not turning away from the novitiate the men of your diocese who come to present themselves there. You know the Church’s rules in that matter of vocations ... Why do you want to oblige me to recall such a valuable man whom you have praised to me on every occasion? Why deprive him of a climate that is very good for his precarious health? Why force me to deprive the young men that he is instructing in the ways of perfection of the priceless benefits of his good direction? I deny the calumnies of those who say that he is displeasing to your clergy. The one who slandered him could have discovered the opposite this very year itself during the clergy retreat at N.-D. du Laus. Out of 22 priests, twenty chose him for director. No, Your Lordship, Father Guibert is not well enough known. This excellent priest is not only mentally gifted, but eminently virtuous and, because of that, should be precious to a Bishop like yourself. I hope that you will render him your good graces which he has done nothing to lose. If my letter weren’t so long, I would quote you an example which would show you the uprightness and simplicity of his soul ...

To Father Courtès, at Aix[[9]](#footnote-9)

443:VIII in Oblate Writings

To help the bishop of Aix.

Courtès

[Marseilles.]

March 25, 1833.

I shall always be at the disposition of the Archbishop of Aix for the good of the Church and to relieve him personally, on account of his ill-health .... [[10]](#footnote-10)

To Father Guibert, at N.-D. du Laus[[11]](#footnote-11)

444:VIII in Oblate Writings

Congratulations to Father Guibert who has succeeded in reaching an understanding with Bishop Arbaud. Proximate ordination of Casimir Aubert.

Guibert

[Marseilles,]

March 25, 1833.

I admired the means you employed to bring this difficult man to a more reasonable frame of mind, and in taking the whole affair into your hands you got me out of a very embarrassing situation and saved the day. Discussion in the context envisaged by the Bishop of Gap would have been bound to come out badly.[[12]](#footnote-12) We had right, fair dealing and justice on our side, he had might and unbridled power in his hands and given his character and formation he would have used them. You were not too far out in what you said concerning Lamennais’ views. These gentlemen have always mistaken my esteem for the author with the use they imagined I made of his works, nor did they make any distinction as to period. I am also strongly in favour of the plan of action you propose to follow in his respect; for his part he ought to remove the obstacles he places to all vocations...

... There is no need for me to tell you that all these good brothers are asking for your prayers and those of our Fathers. Aubert in particular has been really insistent lest I forget his commission; he is on retreat, I could not refuse to let him have a fortnight off to prepare himself for the priestly ordination that his unblemished life has already made him so worthy of. What an outstanding fellow he is! Intelligence, character, virtue, heart: he has them all to perfection. You can congratulate yourself on winning such a prize and the family will be eternally grateful.[[13]](#footnote-13)

To Father Courtès, at Aix[[14]](#footnote-14)

445:VIII in Oblate Writings

Pastoral visitation.

Courtès

[Marseilles.]

May 4. 1833.

My dear friend, I am on my way to make a pastoral visitation in a part of the diocese.[[15]](#footnote-15) It will take me a fortnight and, please God. I won’t be wasting my time.

A bishop is a missionary par excellence; I know my duty, it only remains for me to accomplish it as I ought. If resolve were all that were needed. I would have no doubts about it, but it is something that has to be earned, for what greater grace can a man have than that of doing his duty well. It needs prayers: it is up to you to give me your help, my dear children.

To Father Courtès, at Aix[[16]](#footnote-16)

446:VIII in Oblate Writings

Visit to Aix on Feast of Sacred Heart impossible.

Courtès

[Marseilles.]

June 5, 1833.

... You know quite well what a pleasure it would be for me to spend the Feast of the Sacred Heart with you. But various reasons oblige me to be absent. In the first place a pastoral visitation has been fixed for the vigil and the day after ....

To the Fathers at Billens[[17]](#footnote-17)

447:VIII in Oblate Writings

Bad spirit amongst the Fathers at Billens. The Superior is recalled to France.

Oblates at Billens

[Marseilles.]

June 23, 1833.

I have to confess that the pen fell from my hand each time I made the effort to write you. What’s there to say to men who after so many years of religious life don’t have the first idea of their chief and essential obligations, and some of whom go so far as to threaten to leave if their obedience is not changed, in other words, if instead of being told what they have to do, they are not asked to place their orders, so that their tastes can be complied with ... . You want me to write and I have no blessing to impart, only anathemas. You are all at fault, without a single exception. The instrument you had the temerity to send me in your collective names is madness. I hold Father M[[18]](#footnote-18) responsible for it before God. He has infected everyone with his discontent and the men he had to deal with were weak enough to allow themselves to be influenced … You betray your office by your weakness and go with the stream it is your duty to control, and today once again you let yourself be persuaded that one must needs compromise with these bad religious and give them the means to relieve their boredom. What a pity that these apostles - so holy, so exemplary! - are unable any longer to preach as their pure and supernatural zeal would yearn for! And since their vocation calls them to no other kind of perfection and they no longer have anything to do, since they are no longer in a position to display their splendid talents in the Christian pulpit, they must be allowed to travel the world, make little pleasure trips, and make a scandalous spectacle of themselves before all Switzerland, which will not be amused. In the meantime this irregular absence, all the more blameworthy since you all knew I did not approve of it, puts you in the position of being unable to carry out as promptly as should be the orders that I have for you. I am determined to reshuffle your community; but you must be aware that it is against my will and under constraint that I am doing so; consequently you will all be responsible before God for the resulting inconveniences. I begin by recalling Father M. He will leave immediately on receipt of this letter.... I will let you know the destination of the others in due course... It is my wish that this letter be read aloud in the community so that each individual will be made aware of my displeasure, and no one will escape the reproaches that I feel obliged to make in all conscience.

To Bishop L. Frezza, secretary of the Congregation for Ecclesiastical Affairs, in Rome[[19]](#footnote-19)

171:XV in Oblate Writings

Frezza Bishop

Marseilles

July 1833

Most Reverend and Esteemed Lord,

The Holy Father has put my obedience to a severe test: to set out and set out immediately, to leave the diocese in the middle of the pastoral visitation, to set out I might say notwithstanding an uncle very advanced in age, who in his old age leans on me and relies on my judgment in the government of his diocese, the length of the journey, the expense, family opposition, and who knows what besides? I have thought it my duty to impose silence on all these considerations at the voice of the Sovereign Pontiff who invites me urgently to set out immediately to receive some news which touches the good of the Church.

Short of coming on the wings of the wind, it would not be possible to hasten faster than I have done. As soon as your letter and that of the Cardinal prefect of Propaganda were delivered, I booked a place on the first steamship ready to depart.

When your *illustrissime* Lordship informs His Holiness that I have answered your letter and am setting out without delay, I would not want you to explain that this act of obedience is costing me a lot humanly speaking. It is enough before God that I overcome my repugnance and obey as promptly as if it were costing me nothing. By word of mouth I will give you a further explanation, you in whom I have every confidence....

+ Charles Joseph Eugene, Bishop of Icosia.

To Father Courtès, at Aix[[20]](#footnote-20)

448:VIII in Oblate Writings

The Pope recalls Bishop de Mazenod to Rome.

Courtès

[Marseilles.]

July 31, 1833.

... Now I cannot put off telling you something that will come as quite a shock. I am leaving for Rome. The Pope has just put my obedience to this test. Don’t tell anyone about this journey before it has been made public and even then don’t say I am going on the Pope’s command. My sense of foreboding in view of the trust that the Head of the Church is showing me is more than I can say. He wants me to leave without the least delay for an important message that he wishes to communicate to me personally and to induce me to respond promptly to his invitation he appeals to my well-known sense of devotion to our holy faith. Not content with communicating with me through the Cardinal Prefect of Propaganda,[[21]](#footnote-21) he also commissioned another prelate, who is used to handling very sensitive matters and whose friendship with me be well knew, to urge me on his part, in the Pope’s sovereign name, to hasten my departure. I don’t hesitate for a moment to obey but I have a presentiment that I am going to be entrusted with some troublesome mission in some region of America. Colleagues who had to be brought in on the matter are carried away by other kinds of conjectures. For myself I see no other possibility. When the Pope speaks to a bishop with the good of the Church in view, he must be obeyed, cost what it might. Redouble your prayers on my behalf. Affectionate greetings.

To Father Tempier, at Marseilles[[22]](#footnote-22)

449:VIII in Oblate Writings

The Bishop of Icosia “heavy of heart” as he sets out from Marseilles.

Tempier

Nice.

August 8, 1833.

My dear friends, whenever I had to take my leave of you, it has always been heavy of heart, but this time there is no consolation at all on the horizon to ease my sorrow. Leaving you, my dear friend. in such an unsatisfactory state of health and burdening you with all the details I would normally handle myself each day, leaving my venerable uncle, eighty-five years old, disappearing at the very moment of my nephew’s arrival,[[23]](#footnote-23) just when he needs my direction; then there are Billens and Aix, the one as difficult as the other - Patience! Everything must be sanctified by supernatural obedience. It is a matter of the good of the Church. After saying: *Si fieri potest transeat a me calix iste*, Igo on to say: *fiat* *voluntas tua.[[24]](#footnote-24)*

To Father Tempier, at Marseilles[[25]](#footnote-25)

450:VIII in Oblate Writings

Beauty of the coast road between Nice and Genoa.

Tempier

[Genoa,]

August 12, 1833.

... In all my life I haven’t had a more agreeable journey and I don’t think it would be possible anywhere in the world to make a more delightful one than this journey from Nice to Genoa along the so-called *Corniche*, which is along its whole length a very beautiful and good road. It has a magical quality, impossible to describe. You never leave the edge of the sea which affords a continuous and charming picture, but at each bend in the winding roads in every bay you are delighted by a new vista with a view of hills dotted with large villages and a large number of little towns built at shore-level whose houses can be descried from afar, always surmounted by beautiful steeples and very tall churches. You don’t stop remarking on its beauty all the way to Genoa, which you see against a scenic background, crowning the finest view in the whole universe.

... We will never see the like in our great city of Marseilles, however many pains we take; this depressing thought came to me as I went around this beautiful building.[[26]](#footnote-26) Be sure to aim at giving our two churches[[27]](#footnote-27) real height; eliminate from your consideration everything we have; every example we have in Marseilles of this style is ghastly. There is not a single village on the entire Genoan coastline that does not surpass in beauty the so-called best we have to offer.

To Father Tempier, at Marseilles[[28]](#footnote-28)

451:VIII in Oblate Writings

The Superior General of the Sommaschi judges the Jesuits harshly.

Tempier

Livorno,

August 13. [1833].

My dear friend, another brief word, while on the road; I wrote you from Genoa, but I don’t think it will upset you to get another brief word from Livorno.

On board I found myself sharing a cabin[[29]](#footnote-29) with the Superior General of the [Sommaschi] on his way back to Rome. We have already had some long conversations together. Would you believe it? Judging from their letter, they hold the same prejudices in that Congregation with respect to the Jesuits as prevailed at the time of Fra Paolo. His accusations on the moral principles taught by them would bring a smile of pity to your lips: these poor Fathers are rooted in a laxity that is subversive of all principles. When I assert the contrary, out come examples which have as much foundation as those formerly adduced by Port-Royal and Co.: “Father, I owe such-and-such in restitution”; “Bah! you are not yet on the point of death, time enough then to think of that,” and so on; and it is falsehoods of that ilk that a General serves up to a Bishop in the year 1833! I say nothing of the forbidden books that they make available for a price, at the same time enjoining silence. It arouses pity and horror, for if the conversation of the heads of Orders can centre on such calumnies, and this is the food they give their Congregation, what good can the Church expect of them!

To Father Tempier, at Marseilles[[30]](#footnote-30)

452:VIII in Oblate Writings

Journey from Livorno to Rome. Arrival at Civitavecchia in the afternoon of the 15th, too late to celebrate Mass.

Tempier

Rome,

August 16, [1833].

My dear friend, before washing my face I am going to go on with my account of the course of my journey right into this capital city.

We embarked at one o’clock at Livorno for an immediate departure.[[31]](#footnote-31) We finally cast off at six o’clock. I resigned myself to observing a rigorous fast in the hope of being able to say Mass the next day, at least at three or four o’clock in the afternoon, but my abstinence was futile, we arrived at the port of Civitavecchia only at half-past three. It was past five by the time we had entered, it was six by the time we had emerged from the customs, police, etc. However, I was still fasting; but there was little merit in it, as if I had taken something to eat while on board I would have been at death’s door the same as everybody else on account of the big swell that rocked our ship. I stayed stretched out almost all the time and on my bunk, where my bones were cramped, I followed in my mind’s eye what was going on at Marseilles. I said: at such-and-such a time so-and-so is saying Mass, at another hour someone else, at ten thirty the pontifical office. If I were at Marseilles, I would have celebrated this feast in fine style. Whatever about my sorrow at the deprivation, there was one moment when I said with laughter: at this moment they are dining at the Bishop’s Palace! Obedience, obedience, there are times when we must pay dearly to obtain your merit.

The next day we got into the carriage towards six o’clock, to arrive at four o’clock in the great city of Rome.

To Father Tempier, at Marseilles[[32]](#footnote-32)

453:VIII in Oblate Writings

How viaticum is brought to the sick at Livorno. Visit to Bishop Frezza.

Tempier

[Rome.]

August 17. 1833.

[... At Livorno. I was witness to a religious spectacle that] rubbed salt in my wounds. You know how I suffer at the unworthy manner holy viaticum is brought to the sick at Marseilles and you were often as vexed as I was. Well, listen now to how it ought to be done and how it isdone at Livorno. When there is no urgency, one waits until nightfall. Then the Blessed Sacrament, borne by a priest in cope and large humeral veil, issues majestically from the church beneath a large canopy of four if not six poles. It is preceded by forty or so at least members of the confraternity, torches in hand, followed by a priest carrying the small canopy that is needed in the stairway. accompanied by an immense throng all reciting aloud the *Miserere.* Atthe toll of the bell all windows in a thrice are lit up from the first to the fourth floor. There are lamps, candles large and small and candelabras and, as the sick person’s house is neared, eight to ten relatives or friends come forward, torches in hand, in front of the Blessed Sacrament and join the procession. While the sacrament is administered to the sick person, those assisting remain at the door and recite aloud Our Lady’s litanies and other prayers. The journey back is done in like fashion save that as the church is neared the *Te Deum* is sung. Admit that this is wonderful and that one cannot help waxing indignant when making comparisons with the way we do it.

... I don’t know if you will draw the same conclusion as myself, I will be able to tell you by the first post what it is all about. I was fed up with it before, I am even more fed up with it now, and God grant that I will not be even more so later on.[[33]](#footnote-33) Goodbye. I was forgetting to tell you that I have come and taken up lodging at Saint Sylvester’s; I cannot stand hotels, restaurants and all that turmoil. Here I am quiet and perfectly comfortable.

To Father Tempier, at Marseilles[[34]](#footnote-34)

454:VIII in Oblate Writings

Visits to Bishop Frezza, Cardinal Pedicini, Bishop Mai and M. de Tallenay. French Government’s intrigue, fearing political influence of Bishop de Mazenod. False accusations.

Tempier

[Rome,]

August 20, 1833.

My dear Tempier, I put a letter in the post for you the day before yesterday. Since then I have seen Bishop Frezza and had a long talk with him in that spirit of mutual cordiality that you know exists between us; but not having been charged with the communication of what the Holy Father has to tell me, he was content to suggest I pass by the Cardinal Secretary of State to be apprised of it. I understood enough not to be under any illusion on the matter in question and it was one reason more for me to await the command of the Holy Father who was so very impatient for my arrival.

Yesterday, Sunday, I did not go out the whole day. I said Mass at the same altar where I was consecrated, and I am continuing this practice every day and asking God that I may never be unworthy of the sublime character and high dignity I received on that spot, but always be a credit to my great ministry through a truly apostolic courage which will enable me never to yield to the powers of hell nor to those of earth which in these days find there their inspirations.

This morning I went to Trinità del Monte. I saw the superior of the Sisters of the Sacred Heart and Madame de Coriolis[[35]](#footnote-35) while waiting for a meeting (*Congresso*) to end which prevented my seeing the Cardinal Prefect of Propaganda. He was available when I came away from the Sisters and welcomed me with his usual kindness. He confirmed my suspicions of Saturday, namely that I am the victim of a governmental intrigue and I was subsequently assured of the fact by Bishop Mai, the present Secretary of Propaganda, whom I saw as I came down. They have at least received my letter which was placed yesterday before the Pope. The whole thing is nothing but an intrigue of the French Government which wished to suppress the diocese of Marseilles and fears my influence in the country. It is a poor government that does not realize what it owes me precisely by reason of that influence it so foolishly dreads. Complaint was laid before the Pope, threats made to arraign me before the courts on the ground that I had been ordained bishop without consultation. How I wish I had known about this charge before leaving! I would have settled the question myself and we would have seen if, under our present laws, it is not permissible for me to be ordained bishop when I could freely, it seemed to me, become a Moslem! It is by means of harassments of this sort that these gentlemen think to win the support of the clergy! I have just been told that the *Gazette du Midi* reports certain other facts which prove that someone has set about subverting in particular the ecclesiastical administration at Marseilles. This, in the light of moves made elsewhere, is proof of the method that they wish to adopt, namely, the suppression of this ancient see to the confusion of a great and eminently catholic population. It seems to have been contrived that I should be away precisely at the time you would find it useful for me to work with you in defence of our liberties. Don’t limit yourself to consulting the timid lawyers who abound in the province; write to Paris, to Hennequin and Berryer. Don’t let yourself be stifled or bludgeoned. Before I left, we ought to have written a letter of appeal about the shameful development at the isolation hospital, left without a chaplain. Harassment must not lead us to neglect our duty. The Minister is at fault for not replying to the Bishop on a matter of this importance. It is necessary to write to him again, bringing it politely but very clearly home to him that a formal letter on such a topic ought not to have been left unanswered.

I have just read the article of the *Gazette du Midi* which carries the petulant insult of M. Fortoul.[[36]](#footnote-36) This fellow wants to act like a lesser Manuel. What a pity that a city should be so badly mishandled by a bunch of outsiders. Wouldn’t it be an opportune moment to write to the minister to deplore that at a time when it would be important to rally every decent and religious element in support, the majority of the population are being irritated by annoying harassments and that the clergy, to which the Government owes more than it realizes, is being filled with disgust. Her Grace the Duchess of Berry is expected here; you won’t be surprised that I won’t be moving a muscle to go and see her.

In the absence of his Excellency the Ambassador, I have been to see the secretary of the Embassy, M. de Tallenay who received me very decently. I learned from him that M. de Sainte-Aulaire and M. de Latour-Maubourg have each in turn been very busy concerning the Bishop of Icosia. I don’t know how many notes have been exchanged on the matter. M. de Broglie,[[37]](#footnote-37) notwithstanding the religious sentiment that M. Thomas credits him with, has taken a great deal of trouble to challenge the right of the Head of the Church to name whomever he pleases as bishop. It seems that the response has been wise and reasoned, but they return to it again and again, not knowing where to attack; they have cast this peace-loving Bishop in the guise of Carlist leader holding political meetings at the Bishop’s Palace, etc. They know him but little, these ambassadors and far-sighted ministers! If as they so erroneously believe the Bishop were leader of the Carlists, the events of April 30 might well have given them something more to worry about. This alleged leader is going to allow the Duchess of Berry to pass by without desiring even so much as to call on her. In the whole course of his life he has not been implicated in any conspiracy. Really, these people who are afraid of their own shadows would almost make one sorry that one has been of more help to them than they deserve.

To Father Tempier, at Marseilles[[38]](#footnote-38)

455:VIII in Oblate Writings

Bishop Fortuné ought to write to the Minister of Cult regarding the journey lo Rome of the Bishop of Icosia.

Tempier

[Rome,]

August 21, 1833.

I think that it would be very much to the point for my uncle to write to the Minister that M. de Mazenod, his Vicar General, Bishop of Icosia, having been summoned to Rome by the Pope, he fully believed that his absence would be of short duration but in view of the possibility that he might be obliged to put off his return for a fortnight, asks his consent in the event that his nephew should have no other choice. Perhaps the minister will take the opportunity to broach the question and we shall deal with it as circumstances dictate.[[39]](#footnote-39) Could it be they actually think that at the time the Pope was pleased to make me bishop to superintend the missions at Tunis and Tripoli, I would have accepted If I hadn’t seen here a means of lightening my uncle’s load, on the eve of the ninetieth birthday, in the exacting functions of his ministry? Really, I will not conceal from them that the answer is ‘no’; but to give them reassurance, it is not with any eye to a future succession. Were they to offer me the See of Paris, I would politely decline. People who think I am after anything except peace and quiet don’t know me very well. Please let me know if there is anything you want as I shall be coming to a decision after the audience on what I shall have to do. Goodbye.

To Father Tempier, at Marseilles[[40]](#footnote-40)

456:VIII in Oblate Writings

Cardinal Bernetti has nothing to say to the Bishop of Icosia. The Pope’s Chamberlain does not reply to his request for an audience. How dispensations from vows are understood at Rome.

Tempier

[Rome,]

August 24, 1833.

... You have the text of Propaganda’s letter; it was as if religion were going to be dealt an enormous blow if there were the least delay. His Holiness had a most private and important item to communicate to me face to face. They appealed to my well-known sense of devotion to our holy faith. I set off in the face of every obstacle with a promptitude reminiscent of the military under Napoleon. As the sea-route was closed, I take the land-route, notwithstanding the excessive heat and my tendency to coach sickness. On arrival at Genoa, judging the land-route to be too long, I take to the boat, I brave the bad weather. I make the biggest sacrifice I have made in my whole life in this respect. I celebrate no Mass on the Blessed Virgin’s great feast day, although I fasted for thirty hours in the hope of not being deprived of this happiness. I come to Civitavecchia, I snatch some rest and I leave the next day at first light; no sooner am I in Rome than I present myself before Bishop Frezza, who is in raptures and marvels to behold me, my written reply not yet having been received; that very evening he informs the Secretariat of State of my arrival, as no less than that morning disquietude had been expressed at the fact that nothing had been received from me. Wouldn’t you think that the next day the gushing Cardinal, in whose office, between you and me, I believe even the simplest matters have been botched, would have summoned me without fail. No, he does not even speak to the Pope of my eagerly-awaited arrival, at any rate on the Sunday evening the Pope discussed my reply with the Secretary of Propaganda who was unaware, like the Holy Father, that I had been in Rome for two days!

... His Eminence sends me word that if I have something to communicate to him, I am free to go in, that he has nothing in particular to say to me[[41]](#footnote-41) … Since then I have seen the French Chargé d’Affaires again and he didn’t try to pretend that matters were different from what he understood I knew them to be; I said what had to be said, but I am so fed up that I spend days on end without going out.

... A Roman prelate has let me have a copy of a very remarkable decree that was issued after much debate on the basis of the memoranda of all the Generals and Procurator Generals of the Religious Orders, which proves that secularization and *a fortiori* dispensations do not destroy ... in such a way that when such persons re-enter their Congregation, they are no longer bound to make a fresh novitiate, nor to pronounce again their vows, but may be admitted after a sufficient trial period and a retreat. Does one need further proof that secularizations and dispensations are only granted while *duritiam cordis* lasts and is there not a further conclusion to be drawn that those who persevere in this kind of apostasy are really to be pitied?

To Father Tempier, at Marseilles[[42]](#footnote-42)

457:VIII in Oblate Writings

Waiting for papal audience. Boredom.

Tempier

[Rome.]

August 27, 1833.

I have nothing else to say to you today. It is nobody’s fault, certainly not the fault of the Pope, but the fact remains that I have not seen him yet, with the result that I have spent more time waiting for his audience than I took in coming to Rome. Bishops Mai and Frezza are thoroughly mortified at this inexplicable hitch: Bishop Frezza will be speaking this evening to the Pope of this absurd difficulty. In the meantime I am bored silly. If I didn’t know Rome, I could make use of this enforced leisure-time to go and see its places of beauty, but even this possibility is denied me as there is nothing I haven’t already seen ten times over.

To Father Tempier, at Marseilles[[43]](#footnote-43)

458:VIII in Oblate Writings

Papal audience. The Bishop of Icosia is accused of having been made bishop without the Government’s consent and in particular to being a leading Carlist, opposed to Louis- Philippe.

Tempier

Rome.

August 28, 1833.

... The audience with the Pope was closed to all but myself and the ministers. I was with His Holiness for a very long time. Well now! after the government had made futile protestations against my elevation to the episcopate, since it could not deny the Holy See an authority it exercises every day, another line of attack was prepared and they let it be known confidentially that, since I was a well-known Carlist leader and was holding political meetings in the Bishop’s Palace, it would be necessary to prosecute me before the courts; that this would be the subject of an official note unless the Pope wisely intervened, as was the hope, for it would be very distasteful to the Government to be reduced to the extremity of bringing a bishop before the courts. The Pope, in good faith and to shield me from this dishonour, issued his summons. If I had been told why, you know I would have replied in proper manner, and since I have made no moves, or said a single word in favour of the Carlist cause, granted even there be such a cause, seeing that my principles are that the clergy has enough on its hands to defend the faith without getting mixed up in politics. I would have gone to the courts myself if needs be, sure of carrying the day. Since I am here, I shall see the matter through ....

To Father Tempier, at Marseilles[[44]](#footnote-44)

459:VIII in Oblate Writings

It would be easy to defend himself on the political charges. His principles in this field. Father Pons to make a retreat on his return from Switzerland.

Tempier

Rome.

August 31, 1833.

.. It was necessary in effect to take pause after my Wednesday morning session. I lie low, I need to think, to have light, I ask God to grant me enlightenment, my need all the greater in that men’s plans seemingly pit themselves against the inspirations of the Holy Spirit ....

September 1.

I resume my letter on September 1st and the first thing I am doing is imagining myself back at Marseilles, as I am unable to bear being at Rome, however much kindness they want to show me here. The ever-reliable Cardinal Pacca, dean of the College of Cardinals, came to see me yesterday, since, he said, he could not bear it any longer, knowing I was in Rome and seeing that I would never meet him at his place. He has invited me to dine today. I celebrated St. Lazarus’ feast day along with you and that of the canonized bishops of the diocese, for I still see myself as its vicar general in spite of all the claims and caprices of certain Carbonari. We know the Church’s law better than they do and all that we undertake to do with them is to discuss the laws of the police. We shall see how they sustain before the courts the charge that I have held Carlist meetings at the Bishop’s Palace. That scare story enabled them to get to the Pope who pictured me already in the dock and put himself to too much trouble to get me out of that ignominious situation; but I am by no means alarmed. The Jacobins of Marseilles were furious to see two bishops where they did not want to see a single one; it is they apparently who have laid this plot, and the Government asked no more than to take advantage of this pretext to rid itself of me, whom it has made the mistake of fearing, although the principles I profess are more beneficial than harmful to it, since I have always taught that the clergy must not compromise itself by getting mixed up with party politics, our ministry being one of peace and reconciliation. The Prefect of Bouches-du-Rhone is well aware of this,[[45]](#footnote-45) I have told him as much on more than one occasion and he must be aware too that our conduct has been in line with our principles, - April 30th bears this out. I shall know within the week the definitive opinion of Rome. If it does injury to my rights, my independence as a French citizen or my honour, I am leaving and I will provoke the attack the Government threatens me with before the Pope, without ever giving me an inkling of it.

... It won’t be enough to give Pons a lecture when he arrives, he really deserves a stiff penance. Have him do a retreat in the course of which I forbid him to say Mass, and I approve no one but yourself as his confessor during that retreat.

My! what consciences they have! They have to learn that you don’t play games with God and with the most sacred of commitments at your imagination’s fancy. If they don’t know what their obligations are, instruct them in them and let them pour out their sorrow in the meantime before God for not knowing them when they ought to have known them, or better still, let them shed bitter tears for having disregarded them. I don’t see any sign of that here. These gentlemen are shut up in a little village. a wretched community of three who keep to the house. No-one would dream of saying they became missionaries just for this or that particular work. Obedience is the sole norm and let no-one flinch from it, be he sixty or eighty years old. Health does not enter into it any more than anything else. A man has just died while on a mission because obedience bade him go although he was ill; he went knowing that he would not return, and that is why God is granting miraculous cures at his intercession.

There aren’t two ways. Just because some people abandon all principles, we cannot allow ourselves to fail in our responsibility and humour their folly. Read them this section of my letter without sparing them anything. We have been all too lenient through an excess of kindness.

.. . Our scholastics have confirmed what a priest had told me, namely, that they throw a party for all comers, without regard for the family’s difficult situation and the efforts that have gone into finding the necessities of life for their house; it is really deplorable.[[46]](#footnote-46)

Notes for the Sacred Congregation of Propaganda Fide.[[47]](#footnote-47)

2:V in Oblate Writings

The isolated priests who have gone to Algeria have not accomplished much. To work in a more unified way and give good example, religious such as the Oblates of Mary Immaculate should be sent. The superior should be a bishop. The qualities of Fr. Joseph Guibert. The names of the Oblates who could accompany him.

Propaganda Fide

Rome,

September 14, 1833.

In line with the views expressed by the secretary of Propaganda Fide, I will include in this letter the ideas your Excellency seemed to have warmly received in our recent conversation on the Algerian Mission.

Experience has shown that the so-called “unattached” priests who have thus far offered their services have accomplished little or nothing at all. For some of them this has been due to a lack of zeal or good intentions, whereas for others it has been the result of a lack of strength and cooperation. I am not referring to unworthy priests who are so filled with vice that they cannot be blessed by God and are the ruin of the Church wherever they set foot.

“Since I have been asked to express the deepest feelings of my soul and conscience, I must admit my firm conviction that perfect harmony between the means to be used is absolutely necessary and that the workers to be assigned must overflow with the Spirit of God. The best solution would be to entrust this mission to the Congregation of the Missionaries of the Immaculate Conception which has most of its houses in the southern dioceses of France, mostly “in Marseilles” and “could therefore supply men with greater ease and less expense.[[48]](#footnote-48)

“Since, thanks be to God, regular discipline is a feature of this Congregation founded by Pope Leo XII, the Holy Father could rest assured as to the virtue and exemplary life of the men chosen for the Mission. They would live together in community, subject to their superior, whom they are accustomed to obey.

I fully agree with the Secretary. The superior should receive episcopal consecration. The choice is therefore a very important one. That is the reason why I have suggested to him one of the most outstanding subjects I know “in France”[[49]](#footnote-49) I consider him so for his virtues, talents, and that remarkable savoir-faire to win hearts and conquer spirits. His name is Joseph Guibert and he is presently the superior of the house of the aforementioned missionaries at the famous Sanctuary of Notre Dame du Laus in Dauphiné, visited by 50,000 pilgrims every year.

Should the Holy Father approve this approach, the Bishop of Icosia etc., would be prepared to provide any further information as required. What he can state immediately is that Fr. Guibert is a very good subject, one of the best, and possesses all those qualities required to be an excellent bishop and to ensure the success of this mission which is so important for the propagation of our religion in Africa.

P.S. I have found the copy of the note I sent to Bishop Mai on the Algerian Mission and am enclosing it together with a list of the Missionaries who could be chosen were the Lazarists to recognize the fact that they are not able to cover the Eastern Missions currently in their trust, and that it would therefore be imprudent to take on the added responsibility of a new mission as important as Algeria and run the risk of serving it poorly.

I fail to recall the baptismal names of the subjects, but I can easily obtain them once I return to France:

Joseph Guibert: superior of Notre Dame du Laus in the diocese of Gap. He is the first and the very worthy subject I have already mentioned. Telmon, born at Barcelonnette, in the diocese of Digne, presently at Notre Dame du Laus. Ricard, born in Allauch in the diocese of Marseilles. Bernard, from the diocese of Aix. Eymar,[[50]](#footnote-50) from the diocese of Gap, Gignoux, from the diocese of Gap.

Should Bishop Mai decide to choose some of these men for the Algerian Mission, something I heartily desire *ad maiorem Dei gloriam,* it would suffice for him to inform His Excellency the Bishop of Marseilles, as if recommending them to his charity, without mentioning my name. I would understand this, and I would reply through the missionaries, thus remaining completely out of sight.

If, God willing, this holy mission had started off in the right direction from the very outset, these good men would already be hard at work!

To Father Tempier, at Marseilles[[51]](#footnote-51)

460:VIII in Oblate Writings

First interview with Cardinal Bernetti, Secretary of State.

Tempier

[Rome.]

September 5. 1833

I spent nearly an hour with the Minister who could not have been kinder. I found him clear in his mind that the complaint against me is groundless; everyone has come around to this now. He confirmed what I had been told elsewhere. Threatening letters were being sent to them to press them to summon me to Rome, failing which I would be indicted on the ground of Carlism ... The Pope in his wisdom judged that I must be rescued from that danger. What say you about these gentlemen and their clever ruse!

To Father Tempier, at Marseilles[[52]](#footnote-52)

461:VIII in Oblate Writings

The Bishop of Icosia has never been engaged in politics.

Tempier

[Rome,]

September 8, 1833.

I spend my days without going out; comparing one prison with another, I would as soon try the one threatened by our fine ministers while awaiting trial at their behest. As I have told you, my alleged crime is that I held Carlist meetings at the Bishop’s Palace. You know how little such an absurd allegation troubles me. I really want to see the thing brought to a conclusion and to do that I must return as soon as possible; at the right moment I shall see to it that the Ministers have advance warning that I am going to place myself at their disposition. Really, I have absolutely no reason to fear the most thorough investigation. To think that I, who have on principle never got mixed up in politics, am accused of holding Carlist meetings! It is too comical! They do me more honour than I deserve; it is all I can do and more to carry out my duties in the high office I hold in the Church.

I hope these gentlemen never have enemies more dangerous than myself. At the same time with nonsense of this kind they are costing me my time, my money and my health. May God forgive them! It has put me in an ugly mood.

To Father Tempier, at Marseilles[[53]](#footnote-53)

462:VIII in Oblate Writings

Project for a seminary at Rome to serve the sub-urbicarian dioceses. Obedience.

Tempier

[Rome,]

September 12, 1833.

I have for my part made another proposal, of greater use to the Church and of more profit to souls. This evening I am expecting in my rooms Cardinal Odescalchi who has made an appointment to meet me there, to make him a proposal of a different kind that would in the space of a few years renew the clergy of the suburbicarian dioceses, but how can I get them here to appreciate any new project. Pope Leo XII is no more. This is what I propose, briefly: it would be to set up at Rome, in the house of St. Alexis, which everyone is after, a major seminary like those in France to bring together the clerics of the five suburbicarian dioceses, the greater number of whose priests are in a condition not short of degradation which is reducing the people to a state of crass ignorance and abandoning them to every vice. It would be the finest institution set up for centuries and the consequences would be enormous; you take my meaning without my having to spell it out further, but will anyone else want to understand? If Cardinal Odescalchi, one of these bishops who is hardest up for clergy, wants to back me up, we shall see in turn all the other suburbicarian bishops, and if these five leading Cardinals joined together to ask the Pope for this foundation, I don’t think that he would be able to say no. You understand from your own position whom I would propose to be the director of this major seminary, but I am not building up my hopes of being heard; at least I will have the merit of having made the proposal, I don’t say of having conceived it, as the thought came to me from God during holy Mass.

September 13.

Cardinal Odescalchi spent nearly two hours with me yesterday evening. He is delighted with my proposal, but I understand that the first part attracted him more than the second, as he told me that it would be easier to find one good professor in Rome for each part of the course than five individuals, one from each diocese. I led him to reflect that more was needed than professors to salve so ancient a sore and that it is absolutely indispensable to employ men for this purpose who have experience in this area. He understood, but I would have to pursue the project for myself: it will not be accepted so easily by the others, amongst whom there are many who do not know and therefore cannot understand the value of our seminaries, Cardinal Pedicini for example.

I am going to put my ideas down on paper and I will try to find the force of expression that God occasionally imparts to me. You would have to allow a full year for them to discuss it. If only they saw it as I do! I don’t know anything finer, more useful, more indispensable at the level of institutions. If I were in their shoes for the space of eight days, the thing would be done. I often see Adinolfi, you know how expert he is in the matter.

...If a man does not steep himself in obedience, he is good for nothing, whatever be his virtues or whatever talents he may have.

To Father Tempier, at Marseilles[[54]](#footnote-54)

463:VIII in Oblate Writings

Third interview with the Secretary of State: the Governments accusation against the Bishop of Icosia.

Tempier

Rome.

September, 1833. 2

The Cardinal Secretary of State whom I have been to see for a third time, and whom I have always found to be both considerate and perfectly right-minded, had had the kindness to have a copy made for me of a curious document that I will bring back for you; he was not afraid to show me this trust, even going so far as to give me sight of the original; he puts no credence whatsoever in what it charges me with. The Cardinal is moreover quite determined to do justice so far as it falls to him. The Holy Father, who as you know, leans always towards restraint, has, even so, made an energetic pronouncement on this affair. As for myself, I now know explicitly what the charges are that the French Government has against me.

The Government, according to what His Grace the Duc de Broglie states, was dissatisfied with me even before I was a bishop on account of my unequivocal hostility to the present situation in France. Do you know anyone in the world, my dear friend, who gets less mixed up in these things than myself? Let that pass, the Minister continues. He is even more dissatisfied with me since I became a bishop, as the Bishop of Marseilles, being unable to attend to the affairs of his diocese on account of his old age (something that befell him of course the instant I became a bishop), his nephew is directing the diocese to suit himself, the danger to the Government being all the greater as the episcopal character increases his influence. Isn’t that a pretty state of affairs? Let us go on, *sempre crescendo,* in absurdity and lies. It goes on to say that I presided at the Bishop’s palace over a society known by the name of the *Society of the Bishops Palace,* whosesole concern was political, and politics hostile to the Government. Do you know any other political society at the Bishop’s Palace than good M. Flayol, snoozing after dinner over the newspaper he hasn’t had time to finish? That is already quite a lot, but there is a lot more to come, let us continue. In this alleged society, they had gone so far as to open a subscription on behalf of certain men convicted in connection with the assassination by the Government’s enemies of a police inspector. There now, were you prepared for *that?* The conclusion is inevitable. There is no gallows high enough for a monster such as myself, if I am guilty of all these abuses. The least I can expect is to be exiled. Therefore, the Minister goes on, *in genere,* it is not a good thing for a vicar general to be also a bishop, he is annoyed that the Church thinks differently, and that there are at the present moment a hundred dioceses where this is so. But the Bishop of Icosia could no longer be tolerated as vicar general of Marseilles, this Bishop had pushed things to the point that the responsible minister would see himself as compelled to bring him before the courts and to call for criminal sanctions against him. Could you, or would anybody else at all, be able to tell me what it is I have done, unless it is a crime to go several times a week to administer confirmation at the hospital, for I believe that that is all I have done since becoming a bishop. But don’t be worried, the Minister has so much respect for the episcopate that, since there is question here of a bishop, he gives his assurance that the Government would act in this way only as a last resort. That is why, after receiving a long and fairly detailed letter from the Minister of the Interior and of Worship, he brings his insistencies to bear upon the Holy See for the Holy Father to compel the said bishop to take up residence at Rome or even to send him off to the missions.

It is quite simple. We have here a fine example of rough justice. Accused: therefore guilty, therefore hung, drawn and quartered. *Ma* *piano,* we will have a little something to say before we submit to being throttled....

To Father Tempier, at Marseilles[[55]](#footnote-55)

464:VIII in Oblate Writings

Eugène de Boisgelin must not enter the minor seminary.

Tempier

[Rome.]

October 2, 1833.

I cannot bear the idea of entering Eugene[[56]](#footnote-56) in the minor seminary. If it were only for the accent; a man of good breeding today cannot get away with a bad accent, you wouldn’t believe the damage that does in the world.

To Father Tempier, at Marseilles[[57]](#footnote-57)

465:VIII in Oblate Writings

The Bishop of Icosia postpones his departure from Rome. Bishop Fortuné should write to the King.

Tempier

Rome.

October 8, 1833.

My dear friend. I don’t have much to tell you today. but if I did not write you might be worried about the effect that your letter of September 28[[58]](#footnote-58) might have had on me.

I won’t pretend that I wasn’t upset at the last point you make, more because it delays my return to my family than from sorrow that obstacles have been placed to the exercise of my ministry. If it didn’t damage the principles of the Catholic faith or the Church’s discipline. I would on the contrary be delighted by this turn of events, it is the nicest thing that could happen to me and it would get me the peace and quiet I have been longing for for so long, but infinitely more since I’ve seen how impotent one is to accomplish good works even by self-sacrifice. I have paid my dues to the Church. On my retirement I could say like St. Paul that I have not made myself wealthy in the course of my ministry, since I haven’t pocketed a farthing of what is allowed to those who serve the Church.

I have received the fullness of the priesthood, and this is for myself and for the whole Church the best witness possible that I have served it well; it only remains for me now to make use for my own personal sanctification of the gifts of the Holy Spirit that I have received so abundantly and from which I have not yet derived as much profit as I would like.

It would have been a reasonable expectation on people’s part to think that I am still young enough to be able to do something for them. As God disposes differently, and allows wicked men their way. I will turn it to my profit, at least this is my hope in reliance on his mercy; whether in France or in Rome, it will be open to me to choose a place of retirement.

I am newly come back from the embassy where I promised the Charge d’Affaires to wait on his Excellency the Ambassador to have an interview with him. He had already written to Paris that I had decided to leave, denying all the charges made against me, with regard to which I ask nothing better than to come to judgment if the necessity arises of making a defence before the courts. It would really bring little honour to the Government to see all of its accusations collapse in the course of argument. A letter to the King coming from my uncle seems to me to be the most sensible solution, for the reasons I have set out for you. I beg my uncle not to upset himself over all this hostility, and you too, do not let yourself be weighed down by gloom.[[59]](#footnote-59) We must endure trials in this world. I confess for my part that if my honour had not been compromised by so many calumnies, and if religious principles were not a necessary casualty, I would give the whole thing up and would not suggest the making of any overtures.

To Father Tempier, at Marseilles[[60]](#footnote-60)

466:VIII in Oblate Writings

Blow struck at Church’s rights.

Tempier

[Rome.]

October 10, 1833.

... I don’t conceal from myself the fact that what is happening is a major scandal and that since the time of Bonaparte[[61]](#footnote-61) the Church hasn’t taken such a blow to its independence and the inalienable rights she received from her divine Founder.

To Father Tempier, at Marseilles[[62]](#footnote-62)

467:VIII in Oblate Writings

Visit to the Ambassador. Letter to M. Thiers, Minister of the Interior. Anniversary of his consecration.

Tempier

[Rome.]

October 12, 1833. 2

... You won’t have failed to point out to the lawyers you have consulted that everything contrary to the constitutional charter is abrogated by the charter. Now Bonaparte’s decree, which made so arbitrary and false an application of Article 17 of the Civil Code, is diametrically opposed to the article which declares that everyone is to enjoy freedom of religion.

It is of faith that the Pope has the power to create bishops throughout the Church; he alone had the power to limit this faculty by the concession which it pleased him to make in various concordats. It is in this way that he agreed to approve the appointment of diocesan bishops in certain kingdoms only from amongst subjects who were presented to him by the sovereigns of those states; but he always reserved to himself the right to the episcopate, with the title *in partibus,* any priest he judged it useful to consecrate for the good and service of the Church. That is an attribute that pertains to his primacy, which is of divine law. It is an article of the Catholic faith. Now Bonaparte’s decree places an obstacle to the exercise of this primatial right, both by requiring a prior permission from civil authority and by punishing with a very heavy penalty any Catholic acknowledging this right in the Head of the Church and submitting to it. Consequently that decree is contrary to the article of the charter which assures to everyone the free practice of religion; it is therefore abrogated by the Charter and it would be illegal for the Government to seek to put it into force again...

You will consider whether it is wise for you to forestall the absurd charges made against me and as to which I ask nothing better than to be brought to judgment. It seems as if I am dreaming when they are being discussed. But no, it really is so: although my tastes, habits have led me never to get mixed up in politics, although I have no relationships even of a purely social kind with anyone, and live in the Bishop’s Palace absorbed in the duties of my state of life, a slave from dawn to dusk, my every action an open book, even so I am the one who is depicted to the Council of Ministers as the leader of the royalists at Marseilles, stirring up trouble and fanning the flames of discord between the parties. I already knew, through the letter of the Chargé d’Affaires to the Pope, that M. de Broglie was furious with me; the Ambassador has just told me that the Minister of the Interior is no less so, that my arrest had been seriously contemplated but there was fear it might occasion disturbances. Doesn’t that make you feel both pity and anger at the same time?

So I have seen the Ambassador this morning: our meeting lasted an hour and a half. His view of me was so coloured by what he had been told about me at Paris that he had great difficulty in persuading himself that I was a wholly different kind of man ... To convince me of the importance the Government attached to my removal, he insisted that if I persisted in my intention of returning to Marseilles. He would feel obliged to send a special courier ahead of me, just as one had been sent here to ask for my summons to Rome. Wouldn’t it make you laugh? or rather, as I said before, wouldn’t it make you seethe with indignation? For God knows, as do you and everyone, that never did a calumny have less foundation.

When you think that a person has taken a stand as I did to keep his distance from all parties, there really is ground for getting annoyed when one sees oneself persecuted in this way, whereas rightly speaking my persecutors ought to be thanking me.

... I gave way to his opinion[[63]](#footnote-63) more as an act of compliance than from conviction, for an upright man, a bishop, can be permitted to repudiate in a forceful manner so atrocious a calumny as that of having assassins in his pay. I will make the effort to draft this letter in the tone indicated by the Ambassador. It will be the hundred thousandth document I have drafted in my time here. I cannot tell you how weary I am of it all.

The day after tomorrow is the anniversary of my consecration; what a happy day it’s going to be, that feast we would have celebrated as a family occasion in compensation for not having been able to celebrate it together on the day itself of that high-point in my life! This poor life has known moments of high tension; my friends can judge for themselves if I have always been appreciated; it is a temptation sometimes to think that I am worth more than the times I live in a sense; that I could defend without detriment to my humility, but I am not complaining. I have accomplished some good and the Church has passed a favourable judgment on it, that is all the reward I need while waiting for God’s mercy.

To Father Tempier, at Marseilles[[64]](#footnote-64)

468:VIII in Oblate Writings

Invitation to optimism.

Tempier

Rome,

October 17, 1833.

So you have the advantage of enjoying the pleasure of surprise when, contrary to your expectation, things go better than you thought they would. It makes up for the distress felt by one who has gloomy moods like that. People who see the world through rose-coloured spectacles escape that distress but by the same token they have a less-lively sense of the well-being they take for granted; on the other hand if a person like that suffers a let-down, although he would not escape scot-free, he is not floored by the falling of the blow in question, from which my conclusion would definitely be that a tendency to optimism rather than to gloom best assures peace and tranquillity of soul.

To Father Tempier, at Marseilles[[65]](#footnote-65)

469:VIII in Oblate Writings

The Bishop of Icosia has only one desire: peace and quiet. Relics of St. Agatha and St. Philomena.

Tempier

Rome,

October 24, 1833.

... There is no need of regrets when one has done one’s best. God makes use even of human mistakes to achieve his purpose. I do not know what he expects of me; all I know is that he governs with his wisdom those whose sole purpose is to work for his glory. I am attracted by the thought of peace and quiet. I have good reason to be weary of human injustice. And so I act accordingly, in view of my soul’s good, even though I should obtain it for a time only. If God has decided differently, he will direct events and bend the will of his creatures in such a way as to achieve his ends.

For my own part, I will gladly retire to the seminary at Marseilles, where I can be of some use to the young ecclesiastics who must be formed in the knowledge and practice of the virtues of their state; I will keep up my ministry to the sick, with its consolations, and I will live in obscurity, as is my deepest wish.

...We who call upon the Lord must find our consolation above all in the thought that we are guided all unseen by his Providence. Today’s Office shows us that trials are a good sign and encourage us to trust in God’s good pleasure in us.

I’ll relax for a moment and tell you how I went yesterday to say Mass at the Monastery del Bambino Gesù, where they were celebrating the feast of Gesù Nazareno. This [act] of piety had been arranged the other day at the house of the very pious English Sisters, along with Bishop Genovesi, my co-consecrator at the consecration of Bishop della Genga.[[66]](#footnote-66) I was very satisfied with my pilgrimage, in that church situated below St. Mary Major’s. My faith had been enkindled by the account of a first miracle that occurred there a few years ago through the power of the Divine Saviour, invoked by that title and in that place. It would take too long to recount it. The body of St. Agatha, a young martyr at the age of ten or twelve years, whose bones had been crushed in Diocletian’s persecution, had been placed in this same church. Her precious body has recently come to light again in the cemetery of San Ciriaco along with an ampulla containing her blood and an inscription bearing the martyr’s sign and the name of the saint.

If God works as many miracles by this martyr-saint’s intercession as he has by that of another one who has also come to light in recent years in the catacombs, there will be double reason for wonder before the workings of Providence, which was biding its time for the display of its power and the glory of these saints after so many centuries. The one I wish to mention is another young martyr, called Philomena, whose solemn translation in the Kingdom of Naples witnessed an unbroken series of miracles. That is some consolation for human wickedness and affords some hope in face of the power that seems in our time to have been given to hell and its minions. While returning from my excursion I passed by the Secretariat of State and the residence of the French Ambassador.

...The code of conduct I hold, and that I instil in others, is that the clergy must stay outside parties so as not to compromise their ministry.

To Father Tempier, at Marseilles[[67]](#footnote-67)

470:VIII in Oblate Writings

Submission to Gods’s will.

Tempier

[Rome.]

October 28, 1833.

My dear friend. I am trying to ground myself ever more securely in the principles I unfolded in my last letter, namely, that one must discern within the course of events and even within the course set by man’s deliberate choice a higher course set by Providence which governs all by its wisdom. *Attingit ergo a fine usque ad finem , fortiter, et disponat omnia suaviter*[[68]](#footnote-68)and that creatures who place their trust in God and call upon him in their need do not go unremembered before him, *scimus quoniam apud te sumus computati.[[69]](#footnote-69)* I need this when I am tempted to be vexed at not having followed a particular inspiration that I believed to be better than its opposite which in fact I settled on, whether out of deference for the opinion of others or for any other reason, especially when drawbacks result that are difficult to remedy. Were I not wedded to these principles, I would deeply regret that I did not leave on the day I had originally planned.

To Father Tempier, at Marseilles[[70]](#footnote-70)

471:VIII in Oblate Writings

He must have M. Thier’s reply and Father Tempier’s counsel before leaving Rome. How the young Fathers can be helped.

Tempier

[Rome.]

October 29, 1833.

I must of necessity wait for the Minister’s reply; and if its purport goes contrary to my sole desire, what kind of a position does that leave me in? So you see, my dear friend, you will have to put your thinking-cap on before giving me your opinion. Not that it is not necessary to give it to me, on the contrary. It is very important that I know it, but since in view of the long distance between us I have no means of bringing forward objections or observations, and as I have no thought but to go along with what you tell me, it is really essential that you mull over your counsel, even talk it over with some person of good judgment who is capable of having a mind of his own and will not let himself be influenced by you. Cailhol would be such a one, I have a profound appreciation of his common sense, young though he is, someone whose spirited character would make up for a defect you cannot always hold in check, which derives from one of your qualities, prudence. I mean an over-concentration on the difficulties of the matter and being intimidated by the fear of not being able to overcome them; don’t think that I am saying this by way of criticism, that would be very unjust on my part, but as a rule of conduct that we must adhere to so as to be less liable to deceive ourselves.

... When moving someone you must always ask whether it will result in the dismantling of the work that person is doing. ... You could not do better than change Pélissier,[[71]](#footnote-71) Marseilles does not have much to offer him, but I doubt whether he has the capacity to endure the solitude at Billens; his vocation is too recent to be put to that test. It would be quite different if the house were well-established, for it is unthinkable that any appointment should be other than a matter of indifference to all of us; for example, that would be incomprehensible here, where it is not regarded as an act of virtue to be satisfied with wheresoever one has been placed, that is taken for granted and no-one would even think of questioning it.

You did the right thing in giving that angel Aubert a change of air for a while; I do hope that it is only a question of his taking a break which you felt he should have, not of a mandatory rest. I am always anxious about that child, for fear that his health may suffer as a result of all the work he has. He must be dispensed each day from a part of the choral office. It is normal for professors to have a dispensation. There is only one formal article of the Rule that would cause me concern. That is why I propose this *mezzo termine,* dispense him from Matins and Lauds five or six times a week and the same for the first two little hours. I am delighted that Vincens[[72]](#footnote-72) is not flagging, a few like him would do wonders for you.

Give G[ignoux][[73]](#footnote-73) a good shaking up, show him no mercy. What a pity that with all that talent he should surrender himself to that otiose mysticity that will end up leaving him in a complete fog and deprive him in the meantime of all possibility of doing some good.

Take care not to discourage Marcellin;[[74]](#footnote-74) he mustn’t be made too conscious of his mediocrity, that would quite incapacitate him; he has good qualities, he should be helped to exploit them.

To Father Tempier, at Marseilles[[75]](#footnote-75)

472:VIII in Oblate Writings

Project for setting up a seminary at Rome for the suburbicarian dioceses. Friendship.

Tempier

[Rome.]

October 31, 1833.

I am all too familiar with the difficulties that exist here in getting the somewhat complicated machinery underway to have any illusions about the success of the fine project that I proposed to them for their suburbicarian dioceses; I have so far spoken of it to none but Cardinal Odescalchi and the Cardinal Dean who were delighted with it and begged me to put my proposal in writing. I have done so in a little ten-page memorandum, closely-reasoned, which I will be giving them when they come back. I am quite sure that I shall escape with nothing more than hearing a lot of praise for my idea and the merit of having sought its execution. Nonetheless, as under the heading of means of execution I put forward the use of certain people. It is as well you should know that I would be forced to look in the direction of Guibert, Albini and Telmon, others too as judged necessary, at least six in all.

In my plan, everything is to be taught in the house: dogmatic theology, moral theology, canon law, holy scripture, church history. Propaganda has been set up on this footing; one could not propose less; in addition, everything concerning ceremonies, parish duties, etc. If there is a miracle and my plan goes through, you would find yourself making another little journey to Rome to help me arrange all these things. But that would be too much to hope for, it must not be counted on.

...through all this, although I have a keen desire to be in closer touch with those who have my affectionate love, yet it is such a consoling experience interiorly that I cannot bring myself to lament or regret it; I love my friends, so worthy as they are of that title, for all that they are as well as for all that they achieve; it is a flowing stream that runs in a flood that causes no damage and whose abundant waters can but irrigate and make fertile.

To Father Tempier, at Marseilles[[76]](#footnote-76)

473:VIII in Oblate Writings

Father Tempier and Bishop Fortuné reproached for not putting up a sufficient defence of the Bishop of Icosia to the Government.

Tempier

[Rome.]

November *5,* 1833.

... You have no doubt got a lot on hand but I must insist that nothing exceeds my own affair in importance. It is inconceivable that you should have handled it as you have. You have dragged your feet in the matter and I am faced with an inexplicable lack of energy. One would think you were struck dumb or blind. We may leave aside what concerns me personally; did it concern the Bishop of Morocco or the least important people, the Bishop of Marseilles cannot forgo issuing a condemnation of the Minister of Worship’s outrageous letter. If you were at a loss to know how to reply to that letter, you ought to have turned to somebody who has some mettle, you ought to have written to Paris, have gone there if need be, rather than let seven weeks go by without replying to such a letter as the Minister’s. The blow struck at his episcopal jurisdiction demanded a protest, the application of decrees and laws that have met with protest from the Holy See and that no Catholic bishop can assent to demanded resistance, that letter demanded to be treated as a nullity, as it strikes a blow at the rights of the episcopate and is contrary to Catholic principles and so to the Charter itself. It is not every day that one is called on to defend such lofty theses, but in all truth to refrain from all reply, to utter not a word, that really passes belief! That the first day should find you dumbfounded at the effrontery of the blow delivered I can understand, but that with reflection you were not moved to any action, surpasses my capacity to understand.

Faced with your letter today my arms fell to my sides. I see that you have not reflected on this matter, that you are still groping in the dark.[[77]](#footnote-77) I do not understand how you persuaded yourself to put political consideration first, that is not your business. Your adversary is the Minister of Worship who is attacking your rights and does so in reliance on laws that are contrary to the Catholic religion, whose ordained champion in your diocese is yourself. You, the Bishop of Marseilles, who has been deprived of his Vicar General. God grant that my letter gets to you in time to save you from this fresh blunder.

Moreover, all my observations are made without bitterness. I have made them because I owe you the truth; but above all I must acknowledge God’s will to which I submit myself heart and soul. I do not love you any the less for what is more mistake than neglect of my affairs, you wouldn’t he capable of that. You were lacking in discernment, but rest assured that my distress will abate the moment I put myself in God’s presence.

I send my affectionate greetings to all and assure you of my accustomed esteem and friendship. You will have seen in my mother’s letter how far I am in agreement with my uncle over the letter to the King. It was a suggestion that depended on the supposition that you made in your first letter, to which I replied at the time.

To Father Tempier. at Marseilles[[78]](#footnote-78)

474:VIII in Oblate Writings

Notes from the Bishop of Icosia to the Secretary of State and Bishop Frezza.

Tempier

[Rome.]

November 9, 1833.

My notes have been much appreciated both at the Secretariat for State and by Bishop Frezza. They have all acknowledged that I have put my finger on the nub of the question and thought it through correctly. My effort will not be wasted; they are going to make a protest to protect the Holy See’s rights.

To Father Tempier, at Marseilles[[79]](#footnote-79)

475:VIII in Oblate Writings

Father Tempier should not consult with Father Jeancard or Father Courtès, but rather with Father Guibert or Father Cailhol.

Tempier

[Rome.]

November 14, 1833.

Don’t ever go to J[eancard] for advice, nor to C[ourtès]; the former is good only for making a good expose of something that has first been explained to him, in serious matters he is no good, he never approaches any matter from the right angle; he is prone to exaggerate as to both events and people, he always twists everything to suit the point of view that strikes him; he is the right man in short to lead his listener astray, for he loves the sound of his own voice and he is well able to dress up his ideas. I have no more confidence in C[ourtès]; he too is prone to exaggerate and is always the pessimist. If Guibert had a little more experience of the world and had served some apprenticeship in affairs, there you would have someone whose advice would be worth having, he is open to reason, he sees the pros and cons, he is able to make practical suggestions for action in matters he understands, but I’ll say no more about him as he is not available. The one who would give me most confidence is Cailhol; I counted on him as a moderating influence on what you know is the gloomy view that you take on broaching matters involving difficulties; but it seems that he has let himself be influenced by the gloom you are all suffering from, and on this occasion he hasn’t come up to my expectations. Patience, let’s not go back over that, just make up for the time that has been lost.

To Father Tempier, at Marseilles[[80]](#footnote-80)

476:VIII in Oblate Writings

Sudden death of a Lazarist priest at St. Sylvester’s.

Tempier

[Rome.]

November 16. 1833.

The Lazarists have just lost one of their best men, snatched away by sudden death. The day before yesterday, he leaves the house in good health, he delivers an energetic sermon at Montecitorio; after the sermon he returns to his rooms where, following the laudable custom of these priests, he kneels in adoration before God and in all likelihood offers to God the sermon that he had just delivered, it was the last meritorious act of life of unbroken regularity, it is at this moment that he was struck, and one can say that he died sword in hand, for he gave no further sign of life save for some last feeble breaths during the few hours he continued to live.

To Father Tempier, at Marseilles[[81]](#footnote-81)

477:VIII in Oblate Writings

Imminent departure from Rome. Father Bernard is not sufficiently prepared to be sent to Algeria.

Tempier

Rome.

November 21, 1833.

In those moments when my worldly nature is in a mood to have her own way in the face of considerations of supernatural origin, it would be easy for me to have regrets over not leaving on the date originally fixed. A difference of two whole months, what a penance! If God had not come to the rescue, this would have been cause for anger. However, I am enduring misfortune in a spirit of resignation, but I do feel it a lot … Even so I am going to set about seriously preparing my departure. I have waited long enough, as I promised, for the Minister’s reply. I found my uncle’s letter to the Pope perfect in content and form, its Latin was excellent.[[82]](#footnote-82)

Bernard certainly could not be one of those chosen.[[83]](#footnote-83) This candidate’s preparation is by no means completed and the fact that he is not happy at Billens is not a sufficient reason to select him for a distant mission that can be confided only to proven and tested men. Let’s not push too hard, [let us wait on] Providence ... It really is madness to want to have children before one is ready for marriage. First you establish the hive, then you send out the swarm.

To Father Tempier, at Marseilles[[84]](#footnote-84)

478:VIII in Oblate Writings

Last audience. Note of the Holy See to the French Government on the Icosia affair.

Tempier

Rome.

November 26, 1833.

I was received by our Holy Father on Friday, the 22nd, and I am the bearer of his apostolic blessing. I went into his presence immediately after the Secretary of State who in the course of this audience presented him with the note that the Holy See is communicating to the Government with regard to my affair. The Pope read it twice and signified his approval. It ought to have been delivered yesterday to His Excellency the Ambassador who will probably give his explanation today orally, as he had asked for an audience for today, even before receiving the note … I will see his Excellency tomorrow or the day after, but not until I have made sure I will be received, for since the time I was refused, I have not set foot again in his house. I had asked Madame Ambassador at what hour I could see her; that lady, replying to my courtesy in a way one should not employ with a servant, had the message conveyed to me that her apartments were not yet ready to receive me. You can understand that after such pretty ways a man does not expose himself to fresh effrontery … Some insults are hard to swallow. At the same time I am amply compensated for these impertinences by the esteem that both Romans and others have for me. Since you have let me have your point of view, if no new obstacles arise. I will leave on the 1st or the 6th and, as you wish, I will visit my mother at Aix, while waiting to hear from you on what day to make my return to Marseilles.[[85]](#footnote-85)

The Holy See’s note to the Government has been communicated to me. It is wholly in my favour; it refers particularly to my extremely accommodating attitude and all the steps I have taken in this matter.

1. Orig.: Rome. arch. de la Post. DM IV-3. [↑](#footnote-ref-1)
2. Undated page, the context indicates it was written between 1832 and 1837. [↑](#footnote-ref-2)
3. Autograph draft, Rome, arch. de la Post.: L. Yenni - Mazenod. Bishop Yenni, on a visit to the Oblate house of Billens, had written on November 6, 1832: “It is from the bosom of your family where I have just learned of your elevation to the episcopate that I hasten to write. I cannot tell you, Monsignor, the consolation and joy this happy news brings to birth in my heart. Since you are the head of this house, you are also by the same title my diocesan…” [↑](#footnote-ref-3)
4. Oblate house, founded 1830, closed 1837. [↑](#footnote-ref-4)
5. REY I. 554. [↑](#footnote-ref-5)
6. Father Guibert had been designated in December 1832, to make the canonical visitation of the house of Billens and to organize the students’ return. They arrived at Marseilles at the beginning of January. [↑](#footnote-ref-6)
7. Yenveux V, 63; IX, 130. [↑](#footnote-ref-7)
8. Bishop Arbaud, Gallican and Jansenist, made a thousand difficulties for Father Guibert whom he accused of laxity and of Menasian attitudes. In 1832, the Bishop wanted to change N.-D. do Laus into a retirement home for aged and infirm priests and found the conditions of the Superior too demanding. [↑](#footnote-ref-8)
9. REY, I. 559. [↑](#footnote-ref-9)
10. In 1833, 1834 and 1835, because of the Government’s opposition, Bishop de Mazenod often had to absent himself from the diocese of Marseilles; he lent his services to the bishops of the neighbouring dioceses, in particular to Archbishop Jacques Raillon of Aix. [↑](#footnote-ref-10)
11. REY, I. 558-559 [↑](#footnote-ref-11)
12. The Bishop and clergy of Gap were already having thoughts of resuming the direction of N.-D. du Laus and of making it a retirement home for elderly priests. As to the latter, Father Guibert was prepared to accept them but Bishop Arbaud found his conditions too onerous. The Bishop of Gap continued to find fault with the Oblates especially on account of the interests they had shown in Lamennais and of their moral teaching, inspired by St. Alphonse. While saying nothing more about the dismissal of the Oblates, he asked for at least Father Guibert’s departure. Bishop de Mazenod refused and told the superior to pass on this refusal to the prelate, who left things as they were. The better relationship that now existed between Bishop Arbaud and Father Guibert saved the Founder from an embarrassing situation: basically, it was the latter’s moral teachings and past relationships with Lamennais that the Bishop did not approve. [↑](#footnote-ref-12)
13. Father Casimir Aubert was the first Oblate ordained priest by Bishop de Mazenod, on April 6. [↑](#footnote-ref-13)
14. YENVEUX,III, 232; RAMBERT. I. 618; REY. I, 559. [↑](#footnote-ref-14)
15. Starting on May 6, he made the pastoral visitation of the towns of La Valentine, Roquevaire, Auriol, Cuges, Cassis, La Ciotat and Aubagne. [↑](#footnote-ref-15)
16. YENVEUX, IV, 122; REY, I, 560. [↑](#footnote-ref-16)
17. YENVEUX, VI, 79. [↑](#footnote-ref-17)
18. Already in 1832 Father de Mazenod was dissatisfied with the superior, Father Mille, who was engaged too much with preaching and not enough with the scholastics. On September 25 the Superior General even invites Father Courtès, vicar general, to send Father Mille to N.-D. du Laus.

    In the act of visitation of Billens. December 6, 1832, Father Guibert reproaches the community for having made excursions during the summer “as far as the frontiers of foreign and distant kingdoms,” against the Superior General’s orders.

    It is understandable why this letter seems severe. It is a renewed condemnation of faults that should not have been revived.

    It is Father Yenveux himself who copies this letter, with plenty of suspension points and leaving proper names incomplete. After the departure of the scholastics, at the beginning of January, several of the Fathers stayed on in Switzerland as preachers: Martin, Mouchel, Ricard, Dassy, Bernard, Pons, etc. In the necrological circular of the latter, Father Billon writes that Father Pons “traversed the whole of catholic and protestant Switzerland on foot .... Brother Pierre (Aubert), his faithful companion, will tell more fully than I can the various adventures that befell them on these journeys, the longest of which took him to Milan”. (Not. nécr,. Vol. I. p. 361).

    This “M” - is it Father Mille who would still have been superior in June 1833? It seems so, even if we find him preaching in the Lower Alps in April 1833 (REY, I. 559). In any case what is said about the superior fits him very well. Furthermore. Fathers Martin and Mouchel stayed at Billens after 1833, while we find Father Mille in France along with Father Pons, named professor of dogma at the major seminary of Marseilles in October 1833, after a strict retreat without permission to celebrate Mass. [↑](#footnote-ref-18)
19. Orig.: Italian: Rome. A.S.V.. Aff. Ecc. straordinari. 87 F. III. French translation in Yenveux III. 190. The founder did not know the Pope was calling him to Rome because the French Government did not accept his appointment as Bishop of Icosia and did not want him any longer in Marseilles. The Prefect of the Congregation of Propaganda Fide had already written him in April asking him to go and make a visitation in North Africa, as apostolic visitor for Tunisia and Tripoli. He thought he was going to be dispatched there or for some mission in America (Letter to Father Courtès. July 31. 1833). [↑](#footnote-ref-19)
20. YENVEUX. III. 191; REY, I. 561; RAMBERT, I. 620. [↑](#footnote-ref-20)
21. Cardinal Pedicini and Bishop Frezza, secretary of the Congregation for Ecclesiastical Affairs, were the ones who wrote to the Founder. After his nomination as Bishop without the consent of the Government of Louis-Philippe, an abundant correspondence had flowed between the civil authorities of Marseilles and Paris and between Paris and Rome. The upshot of these negotiations was: the Pope had to find employment outside France for a bishop named without the consent of the French Government, all the more since the Bishop of Icosia was considered politically very dangerous. Rome took fright. To avoid complications, the Holy Father summoned Bishop de Mazenod to his side. [↑](#footnote-ref-21)
22. YENVEUX. 111. 191; REY. I. 562; RAMBERT, I. 620-621 [↑](#footnote-ref-22)
23. Louis de Boisgelin, a student with the Jesuits at Fribourg, was coming to spend the holidays at Marseilles and wanted to enter the Jesuit novitiate. [↑](#footnote-ref-23)
24. Matt. 26, 39. [↑](#footnote-ref-24)
25. REY. I. 562. [↑](#footnote-ref-25)
26. He had visited the church at Finale. [↑](#footnote-ref-26)
27. The churches of Saint-Lazare and Saint Joseph were then under construction. [↑](#footnote-ref-27)
28. RAMBERT. I. 62 I; REY. I. 563. [↑](#footnote-ref-28)
29. The Founder went by sea from Genoa to Civitavecchia. [↑](#footnote-ref-29)
30. RAMBERT. I. 622; REY. I. 564; YENVEUX. VI. 5. [↑](#footnote-ref-30)
31. August 14. [↑](#footnote-ref-31)
32. YENVEUX. IV. 74; REY. I. 563-564. [↑](#footnote-ref-32)
33. Bishop de Mazenod paid a visit to Bishop Frezza on the very evening of his arrival in Rome. The prelate did not reveal to him the reason for his summons to Rome, saying that the Holy Father had reserved the communication of this to himself [↑](#footnote-ref-33)
34. YENVEUX. A. 3; REY. I. 564-566; RAMBERT. I. 623-624. [↑](#footnote-ref-34)
35. Mrs. de Coriolis was closely related to the de Boisgelin family. [↑](#footnote-ref-35)
36. M. Fortoul, a member of the Marseilles municipal council, had made the proposal of ordering the closure of all the churches that were not legally authorized. [↑](#footnote-ref-36)
37. The Minister of Foreign Affairs. [↑](#footnote-ref-37)
38. REY, I, 567. [↑](#footnote-ref-38)
39. The Bishop of Icosia sought in this way an occasion to oblige the Government to treat directly with his uncle or with himself concerning the grievances it was nursing. [↑](#footnote-ref-39)
40. YENVEUX, III, 192; VIII, 317; REY. I. 567. [↑](#footnote-ref-40)
41. The Founder had asked for an audience on the 21st. Not having received any reply, he presented himself on the 24th at the Secretariat of State: there they ‘had nothing in particular” to tell him. [↑](#footnote-ref-41)
42. REY I. 567 [↑](#footnote-ref-42)
43. REY, I. 568, RAMBERT, I. 625. [↑](#footnote-ref-43)
44. YENVEUX. 111. 129; VI, 48; REY. I. 568-569; RAMBERT. I. 625-626. [↑](#footnote-ref-44)
45. M. Thomas, who was the arch-adversary of the Bishop of Icosia. The reference is to the passage through Marseilles of the Duchess of Berry in 1832 cf. letter no. 421. [↑](#footnote-ref-45)
46. YENVEUX (VI, 48) does not give the date of this extract. [↑](#footnote-ref-46)
47. Original, Italian: Rome, archives of Pr. Fide, Sent. rif. nei Congressi, Barbaria, v. 14 (1833-1835), ff. 220-221.

    Two texts of this note were left to Propaganda Fide: one to the secretary, Bishop A. Mai, and another longer one most likely addressed to the Prefect, which we publish here.

    The Founder himself translated this note for Fr. Tempier in the letter dated Oct. 31, 1833 which has been lost. In his manuscript *Les Saintes Règles,* vol. IX, p. 131, Yenveux quoted some paragraphs which have been put in quotation marks.

    Bishop de Mazenod of Icosia, was in Rome from the beginning of August, having been called by Cardinal Pedicini who was under pressure from the French Government which didn’t want a bishop in France who had been appointed without their knowledge. [↑](#footnote-ref-47)
48. Some words in this sentence were miscopied in Yenveux. [↑](#footnote-ref-48)
49. The French text quoted by Yenveux continues, but it is an abbreviated version of the Italian text we have preferred to translate. [↑](#footnote-ref-49)
50. Ms. Aimard. It was Fr. Jacques Eymar. [↑](#footnote-ref-50)
51. REY, I. 569. [↑](#footnote-ref-51)
52. RAMBERT, I. 626. [↑](#footnote-ref-52)
53. YENVEUX, Il, 1-2; III. 112 [↑](#footnote-ref-53)
54. RAMBERT. I. 627-629. [↑](#footnote-ref-54)
55. YENVEUX. VIII. 125. [↑](#footnote-ref-55)
56. The reference is doubtless to his nephew, Eugene de Boisgelin. It was hoped to send him to the Jesuits at Fribourg with his brother Louis. [↑](#footnote-ref-56)
57. YENVEUX. V. 235: REY. 1. 572; RAMBERT. I. 636-637. [↑](#footnote-ref-57)
58. The Founder had seen the Pope again on October 2, and was to leave Rome on the 11th. He received however the letter dated September 28 in which Father Tempier sent him a letter from M. Barthe, Minister of worship, in which he declared the Bishop of Icosia to be incapacitated from exercising any ecclesiastical function in the Kingdom and to be no longer vicar general of Marseilles. Father Tempier consequently put it to his superior that he should stay on in Rome so as not to expose himself to expulsion from France by the police. [↑](#footnote-ref-58)
59. Father Tempier ended his letter dated September 28 with these words: “As for myself, if you knew how much I suffer inside myself here … I long each day to be one of those whose only care is to do what they are told.’ (REY. 1.571). [↑](#footnote-ref-59)
60. REY. 1. 572: RAMBERT. 1. 630. [↑](#footnote-ref-60)
61. To forbid the Bishop of Icosia to perform his religious functions in France, the Government invoked art. 17 of the Civil Code, the Decree dated January 7, 1808, and arts. 32 and 33 of the Law of Germinal, Year X. [↑](#footnote-ref-61)
62. REY. I. 572-573: RAMBERT. 1. 634-636. [↑](#footnote-ref-62)
63. According to RAMBERT (1. 634-636), this extract would belong to October 22. Rey makes a summary of it and inserts it after the visit to the Ambassador on October 12: this is confirmed by what is said at the end of the letter: “The day after tomorrow is the anniversary of my consecration …” [↑](#footnote-ref-63)
64. YENVEUX. B. 18. [↑](#footnote-ref-64)
65. YENVEUX. IV. 147; V. 107; REY. 1. 574; RAMBERT. I. 637. [↑](#footnote-ref-65)
66. It is on the third Sunday of September that he was one of the co-consecrating bishops at the ordination of Monsignor della Genga. the nephew of Pope Leo XII. [↑](#footnote-ref-66)
67. YENVEUX. V. 90. [↑](#footnote-ref-67)
68. Wis. 8.1: “(Wisdom) reaches mightily from one end of the earth to the other, and she orders all things well.” [↑](#footnote-ref-68)
69. Wis. 15.2: “... we know that we are accounted thine.” [↑](#footnote-ref-69)
70. YENVEUX. III. 88; IV. 44; VII. ~25. 150. 205; VIII. 165 [↑](#footnote-ref-70)
71. J.-A. -Andre Pélissier, ordained priest April 6, 1833. [↑](#footnote-ref-71)
72. J.-Ambroise Vincens, ordained priest September 18, 1830, entered the novitiate on August 24, 1833. [↑](#footnote-ref-72)
73. J.-A.-Jérome Gignoux, ordained priest on June 2, 1833. [↑](#footnote-ref-73)
74. Marcellin.-H. Grognard, ordained priest on April 6, 1833. [↑](#footnote-ref-74)
75. A YENVEUX, II. 3; REY. 1. 575-576. [↑](#footnote-ref-75)
76. YENVEUX. V. 94-95. [↑](#footnote-ref-76)
77. These reproaches fell equally on Bishop Fortuné. The latter had written to M. d’Argout, the Minister of worship, on September 10, to communicate that M. de Mazenod, his nephew and one of his vicar generals, had left for Rome at the request of the Holy Father. The Minister replied on September 23 that M. de Mazenod, having been made a bishop in partibus without the Government’s permission, had lost his French citizenship and could not therefore continue to fulfill for the Bishop the functions of vicar general. The Prefect of Bouches-du-Rhone had furthermore been directed to cease payment of his stipend.

    The Bishop of Icosia was very surprised to learn that Father Tempier had let six weeks pass by before thinking to reply to the Minister’s letter. Bishop Fortuné did not wait to receive his nephew’s observations on the draft reply that Tempier sent to Rome. The long letter of the Bishop of Marseilles is dated November 5 and directed to M. de Broglie, the Minister of Foreign Affairs. [↑](#footnote-ref-77)
78. RAMBERT. 1. 633; REY. I. 573. [↑](#footnote-ref-78)
79. YENVEUX. VII. 83. [↑](#footnote-ref-79)
80. YENVEUX. II. 55. [↑](#footnote-ref-80)
81. YENVEUX. I. 98\*: REY. 1. 576. [↑](#footnote-ref-81)
82. Bishop Fortuné de Mazenod, no doubt stimulated by his nephew’s letter dated November 5, wrote to the Pope, to the Minister of the Interior on the 26th, to the Secretary of State on the 30th. On the 14th he had written to the Bishop of Icosia: “I have right and justice on my side. I am quite determined to press home my point. This Government will find out that, whatever may be said about me, I am far from having fallen into a state of decrepitude and of being unable to act for myself. My will remains firm.” (REY. 1. 576). Bishop Fortune’s letter to the Pope is dated the 25th. Probably he sent it to his nephew sometime before that date, who forwarded is to the Pope after reading it. [↑](#footnote-ref-82)
83. While he was at Rome, the Founder had made the proposal to Propaganda to send some Oblates into Algeria. (Letter dated September 14.) [↑](#footnote-ref-83)
84. REY. 1. 576-577: RAMBERT. 1. 638. [↑](#footnote-ref-84)
85. Bishop de Mazenod returned to the Bishop’s Residence at Marseilles on December 11. [↑](#footnote-ref-85)