1834

To Cardinal Thomas Bernetti, Secretary of State for Pope Gregory XVI[[1]](#footnote-1)

172:XV in Oblate Writings

The Bishop of Icosia did not promise his Excellency the French Ambassador he would reside in Aix. Bishop Fortuné recalled him to Marseilles where he is doing his work at peace with everyone. If the Holy Father orders him to withdraw he will obey.

Bernetti Cardinal

Marseilles,

January 18, 1834

Your Eminence,

It is quite inaccurate to say I *promised* His Excellency the Ambassador[[2]](#footnote-2) to take up residence in Aix; but it is quite true to say that of my own accord I told him, as I did others too, that I was thinking I would stay in that town for as long as was necessary to see how things turned out. And in fact, once arrived at Genoa, I left the boat and took the land route to get to Aix by way of Nice, Fréjus, Brignoles, etc.... But I had scarcely reached Aix when I received a letter from His Lordship the Bishop of Marseilles inviting me to rejoin him; and that I might reach his side without delay, His Lordship even had me brought by carriage, as he judged it unfitting and would create a bad impression if on arriving back in France after an absence of four months, I did not go immediately and present myself to him. His Lordship was all the more justified in his decision as he had for his part written the Minister of Worship to protest the arbitrary decree that did injury to the inalienable right of his spiritual jurisdiction and it would contradict his position to detain me artificially away from my post.

So I came to Marseilles as it was my duty to do and I have been residing here in all tranquillity for more than a month. I have even resumed my normal relations with the civil authorities and in particular with the Prefect, to whom during this month I have made no less than four if not five visits to transact with him business concerning the diocese.

The New Year’s Day visits had me displayed to the whole town alongside his Lordship the Bishop of Marseilles. I went personally to visit the town notables and the authorities. My presence here has surprised no-one and no-one breathed a word of anything. The Prefect, in my presence and that of others, indignantly protested the imputation that he had written against me; and if I may be permitted to repeat the expression he used, I may say he referred to me as “an *intelligent and sensible* man”. This opinion of the first magistrate of the department should suffice to convince His Excellency the Ambassador that my presence in Marseilles has not had the ill-effects he imagines, consequent on suspicions he has made up for himself and prejudices he is not willing to forgo.

Your Eminence may be the judge if, to comply with a strange and supremely false idea of his Excellency the Ambassador, I can take flight like a poltroon or malefactor, without even the shadow of a reason, to take myself off to Aix, where I have nothing to do. A departure of the kind would be seen as an exile all the more extraordinary and inconceivable in that clearly it would be the head of the Church who would be imposing it, as our laws do not give this right even to the King in respect of the most wretched of citizens. This would be a scandal for the two dioceses where my political and ecclesiastical position, my family ties and services rendered have earned me esteem, I would even be so bold as to say general affection.

I have therefore come to the conclusion, and it is likewise the opinion of the Bishop of Marseilles, that I could not do less than explain these circumstances to Your Eminence, to enable you to judge if it was open to me in this state of affairs, without loss to my honour and reputation, without compromising the rights of the Church I defend, without prejudicing the interests of the Bishop of Marseilles and my own, to flee Marseilles and go and hide in Aix.

It might perhaps have been a possibility before I arrived here; but at present it seems to us impossible that the Holy Father would wish to persist in giving a like counsel.

Even so, after this faithful exposition of the situation, if the Holy Father speaks, I will always consider it my duty to act in conformity with his will, cost whatever sacrifice it may.

Full of gratitude for the wholly friendly attentions Your Eminence has displayed in my regard, please accept my thanks and be pleased, etc., etc.

+ Charles-Joseph-Eugene, Bishop of Icosia.

To Father Dassy, at N.-D. de l’Osier[[3]](#footnote-3)

479:VIII in Oblate Writings

Congratulations on the good work he has embarked upon at N.-D. de l’Osier. He mustn’t tire himself.

Dassy

[Marseilles.]

April 25, 1834.

My dear friend, it makes me very happy to see the good work you have embarked upon, but I don’t attach as much value as you to all the praises and plaudits that are showered upon you. It doesn’t amount to much in my estimation; what does strike me is the trouble that the project outlined by the Bishop[[4]](#footnote-4) is going to cause you, of sending some priests of his diocese to join you the next time there is an ordination.

In the meantime I’m relying on you not to lose the spirit of your Rule. Make your manner of observing it the matter of your daily examen, otherwise you are going to feel the strain of your isolation, and the ministry that you are now doing out of zeal is going to become your means of escape. Don’t take on too much work, you understand you cannot accept every offer, there must be moderation in everything.

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

480:VIII in Oblate Writings

The Oblates establish themselves at N. - D. de l’Osier.

Courtès

[Marseilles. ]

May 1, 1834.

Now let’s turn to Notre-Dame de l’Osier,[[6]](#footnote-6) which is becoming a very important establishment for us. It’s really admirable how the hand of Providence has guided the affair up to now, but there is a lot to think about to avoid upsetting the diocesan administrators and clergy; this is a real source of anxiety to me.

Baron D. Papassian, in Rome[[7]](#footnote-7)

173:XV in Oblate Writings

So as not to cause pain to the Pope, Bishop de Mazenod renounces obtaining justice through the courts in the Icosia affair

Papassian

Marseilles,

May 14, 1834

Since the Sovereign Pontiff is pained by the idea of this process in the courts, I *renounce* obtaining justice by this means. You are at liberty to say what I have decided in this respect, and that I place everything in the hands of the Holy Father.

But this does not go so far as agreeing to leave France, it would seem to me it would not be so easy to re-enter as the last time. It is also to do oneself too much violence to condemn oneself, for the satisfaction of a government, to a perpetual exile. Likewise I am not decided to go and stay outside Marseilles, where most of my family are now situated, where I am indispensable to my uncle, where even the authorities continue to deal with me as if I had not ceased to be acknowledged as vicar general; really it would be incomprehensible why I would go to live in another town; it would give rise to the worst impression: I would have the *semblance of having been sent away as a penance by the Pope,* while in reality I would be being persecuted by the government, which would seem not to have anything to do with it, and which would exploit the Sovereign Pontiff to punish me for not being to its liking.

The truth is *I am by no means hostile* to the government; I am doing nothing against it, although it might well be true that it does not fill me with enthusiasm. It is because I stay clear of politics and *am unassailable on that point* that the intervention of the Sovereign Pontiff is sought. I hope that this odious tactic will not succeed and that I will remain at my post....

To Father Tempier, at Marseilles[[8]](#footnote-8)

481:VIII in Oblate Writings

Desire to go and help out the bishops.

Tempier

[N.-D. du Laus.]

May 22, 1834.

Amongst the people I met here was a priest of the diocese of Valence. He told me that the Bishop[[9]](#footnote-9) has not visited his valley for twelve years. My uncle isn’t *that* far behind. This has given birth to a desire to become in some fashion a missionary amongst my fellow bishops.

I would like all who are impeded by age from fulfilling the essential duty of pastoral visitation and administration of the sacrament of confirmation in the parts of their diocese that are difficult of access to send me there, so long as I have some youth left, that is to say, if God grants me the health, over the period of the next ten years or so. The truth is, I feel a lot of compassion for these people who are left without a service they have a right to and which is so necessary for their sanctification.

Goodbye, I give you an affectionate embrace.

To Father Courtès, at Aix[[10]](#footnote-10)

482:VIII in Oblate Writings

Next visit to Aix. Pastoral visitation in the diocese of Avignon.

Courtès

[Marseilles.]

July 17, 1834.

My dear Courtès. just a brief word, through the courtesy of Father Pons. I am sorry to hear that you are suffering from your usual fever. These importunate guests set themselves up as masters in our poor bodies. If we cannot get rid of them, let us at least try to teach them some manners to make them liveable with.

I am thinking of going to spend two days with you as I am on my way to the Durance Valley where I am going to administer the sacrament of confirmation in place of the poor Archbishop of Avignon[[11]](#footnote-11) who is confined to his room. They have not seen a bishop in those parts for fifteen to twenty years; could one refuse the faithful the service they have a right to? I know that I am not strictly obliged to perform this act of charity but it seems to me that there is a kind of solidarity in the episcopate. I wish I had the health to do more, but this irritation that is lodged in my gullet restrains me willy nilly when it comes to preaching, since I can hardly speak sometimes for any length of time.

To Father Tempier, at Marseilles[[12]](#footnote-12)

483:VIII in Oblate Writings

Pastoral visitation in the diocese of Avignon.

Tempier

[Vallée de la Durance.[[13]](#footnote-13) ]

August 7, 1834.

It seems clear to me that God has signified his approval of what I was doing. I no longer feel at all the effects of the indisposition which bothered me for such a long time. Everywhere I have been able to function normally with no more fatigue than I normally feel in a like situation.

I was only an African bishop, but I was a bishop! What if it had been the local bishop himself! Alas, I could say a lot on that topic.

To Father Guigues and Dassy, at N.-D. de l’Osier[[14]](#footnote-14)

484:VIII in Oblate Writings

Create perfect regularity in the new community.

Guigues and Dassy

[Marseilles]

August 18, 1834.

... I will be sending you Father Vincens who begins his retreat today for his oblation on Monday. I am asking a big sacrifice. I was counting on him to assist the Master of Novices and to prepare himself through an on-going experience of the novitiate’s classical regularity to become Superior at Billens.

I want Father Guigues to have a thorough grasp of all the obligations incumbent upon him. If he fails to institute perfect regularity in his community, he will have to answer for it to God and the Society. I permit no re-interpretation. The Rule should be followed in all its details and by everyone. If the number of visitors is found to be a disturbing factor, steps should be taken to preserve regularity, notwithstanding that. There will be more edification through fidelity like that than from an over-politeness that would entail wasting a considerable amount of time and a lot of disturbance. Keep me up to date in everything and consult with me often. Father Dassy will make the superior’s task easier by his obedience and his zeal for regularity. He will be his cooperator in laying the firm foundations of an institution that can prosper and bring honour to our Congregation only in so far as it is instituted on this basis. Keep in mind furthermore that Father Vincens whom I am going to send you has been with us only a year; slackness will either scandalize him or lead him astray down a path diametrically opposed to what he has been taught is the only one by which the Society’s goals can be attained. You see my concern, my dear children; in God’s name, carry out my wishes; you have the ability, you have the will; set to work. Notwithstanding our poverty, as soon as we get more priests. I will send you another one.

To Bishop Philibert de Bruillard of Grenoble[[15]](#footnote-15)

82:XIII in Oblate Writings

Will send another missionary soon if that is what the Bishop wants. Oblates are religious but dedicate themselves to the service of the Bishops.

Bruillard Bishop de

Marseilles,

August 18, 1834.

Your Lordship.

M. Dupuy has written to ask me for another man from our Congregation, and he assures me that he takes this step with your approval. I confess, Your Lordship, that I was so upset at first for not having followed the impulse of my heart which inclined me to write to you when he urged me to add M. Guigues to M. Dassy, whom he had taken with him, first with the intent of restoring his health, but whom he then retained as being very helpful to his work, so that nothing could determine me to accede to M. Dupuy’s wishes prior to knowing explicitly from yourself whether you agreed with this.[[16]](#footnote-16)

I knew that M. Dupuy had the honor of your protection and is moved by the desire to support your views which are always so fruitful for the good of the diocese which you rule with so much wisdom. Here I have seen him sacrifice true well-being in a most fortunate position in order to devote himself to the work which has gained not only your approval, but your encouragement. I would have feared opposing God’s designs, which I love to recognize in the conduct and direction of first Pastors like yourself, if I had allowed myself to resist the urgent requests of the one you have placed in charge of the Holy Virgin’s affairs, so to say. May I tell Your Lordship, in my trusting delusion, I thought to perceive that you had wished it so.

There is no doubt that M. Dupuy, who is on the spot wherein he at first expected to accomplish the work of religion all by himself or with the help of a few priests of the area, saw that it would be too difficult and even impractical to form a community made up of heterogeneous elements, and he probably did not feel strong enough to spend his life in close association with strangers, each with his own will, divergent ideas, and unique spirit.

He had come to know and appreciate the priests of our Congregation; he knew that our communities are paradise on earth; that peace, agreement, and the most perfect charity reign therein; that there is only one will, one heart, the practice and love of obedience. And so, he wanted to bring in these men who here below seek only the glory of God and the salvation of souls and who would not oppose his good objectives. I can assure you that, even though these priests belong to a religious Congregation, you will find in them respect, obedience, and devotedness equal to any test. They will be subject to you as to their bishop, they will love you as their father; as their protector and guide, you are assured of their trust and gratitude in advance.

They will certainly do everything possible to support your views and to please you, for they have long been trained to be subject to the bishops, whom their Institute requires them to honor in a very special manner, not *ad oculum servientes,* but *propter conscientiam.[[17]](#footnote-17)* In a word, they will be your men; and though the interior government of their community is determined by their Rules, even in that you will discover that they will do your will, for you do not ask for anything better than to see them live in perfect regularity, in conformity with what the Church has prescribed for them when it approved their Constitutions.

That is, Your Lordship, what the good Lord has inspired me to write to you in all simplicity. Speak and everything will be ironed out.

The man that I am assigning to increase the little family is excellent in every respect. I am making a great sacrifice by sending him to that community, for I was counting on giving him as Superior of the house that we have in the Canton of Fribourg. He preaches like a true apostle, that means very well, without pretension and with results. He is kind, agreeable and regular, he will be a treasure for the house of l’Osier.[[18]](#footnote-18)

But, no matter what M. Dupuy may say and no matter how eager he may be to see him come before the feast of the shrine, September 8, he will not leave until you have given me your directives.

Allow me, Your Lordship, as I end this long letter, to recommend myself earnestly to your prayers. From then on I will have another claim to your charity and friendship, for you have become a father to my sons.

To Father Guigues, at N.-D. de l’Osier[[19]](#footnote-19)

485:VIII in Oblate Writings

The bishop of Grenoble is happy to confide the sanctuary of N. - D. de l’Osier to the Oblates. The superior’s assistants. Advice.

Guigues

[Marseilles. ]

September 3, 1834.

My dear Father Guigues, I have just left the altar where I offered the holy sacrifice in thanksgiving for the happy conclusion to the affair that means so much to us. Father Vincens is bringing you the copy of the letter the Bishop of Grenoble has just written me.[[20]](#footnote-20) See how the Master of hearts leads them as he wishes and join me in praising the Lord.

The only appropriate expression of the gratitude we owe God for this miracle is a firm resolution to walk always in his presence according to our vocation, in the exact observance of our Rules. This is your responsibility, most dear Father Guigues, the man I have named superior of this new house and to whom I am confidently imparting a large share in the solicitude that is mine. It is for you to open the Rule book so that each one may draw his inspirations from it, and knowledge of the style of conduct he must pursue. Put aside all counsels of human prudence. There is no true wisdom outside the fulfilment of one’s duties, and duties are fixed and sanctioned by the infallible authority that has imposed them. Let the introduction of the least abuse be anathema to you. God would call you to account for it, for it is you who are to build the foundations of the new community, and it is vital that it diffuse abroad the good odour of Jesus Christ.

Father Vincens will back you up to the full. He has been a model of regularity during his novitiate and he has very sound ideas on the duties of his holy state. I name him your first assistant and your admonitor. He is a wise counsellor, go to him for advice. Father Dassy will be your second assistant. So now your little community is fully constituted. With God’s help, we will eventually send it another new member. In the meantime, make good use of what you have. Clearly, Father Vincens will leave a gap elsewhere. But I don’t regret giving him to you, as I have it very much at heart to see you make a good beginning, and come up to the expectations that have been raised.

Keep me up to date on everything. There are decisions that were made for N.-D. du Laus that are applicable to your community, both as to the general body of pilgrims and as to any priests who may turn up to make a retreat or just to visit you. Make up your minds never to become easy-going types, time-wasters, nor must your house be a well-appointed guest-house. Each one must do there what is his to do in uninterrupted freedom. Dupuy may devote himself more to what is exterior; as to you, it is essential that you form good habits. People will be more edified by your reserve than by endless idle chatter, for you must expect to see an uninterrupted stream of priests.

I urge you again not to make changes in the daily programme that is in normal use amongst us. I settled that point on my last visit to N.-D. du Laus.

Don’t introduce anything that I will have to change. People shouldn’t come to you to have a good time. If someone doesn’t like your daily fare, he is free to go to the hotel. The courses of your meals should be plentiful but not more in number than is prescribed.

In conclusion, I reiterate my most urgent recommendations that you place everything on a sound basis as it should be. For me it is a matter of conscience, and I make it a charge on yours.

I give you my affectionate greetings, you know how great my affection is and I give you all my blessing. Goodbye.

+ Ch. Joseph Eugene. Bishop of Icosia.

To Bishop T. Casanelli d’Istria of Ajaccio[[21]](#footnote-21)

83:XIII in Oblate Writings

The Oblates accept the direction of the Major Seminary of Ajaccio. Personnel.

Casanelli d’Istria Bishop

[Marseilles],

September 19, 1834.

I do not at all retract the promise that I made to support you with all my strength in the great mission that you must fulfil in the diocese that Divine Providence has just entrusted to your care.[[22]](#footnote-22) I have thanked the Lord countless times for having given those people a Chief Pastor like you, for I know how widespread evil is and I also know all that can be expected from your piety, zeal and the care which urges you to respond to your unfortunate flock, so long-abandoned.

The field seems so vast and fertile to me, though covered with thorns, that, if I were still only a simple priest, I would not yield to anyone the honor of going myself to you and helping you to clear it; but what I am not able to do myself, others will do for me. Because of the quality men that you need, it will cost me a lot to tear them away from the various ministries that they are carrying out with incredible blessings and success; but I am determined to make every sacrifice to establish solidly the immense good that you have in view and which will be done, with God’s help, through the cooperation of the men of God whom according to your command I am going to place at your disposal to set up your Major Seminary.

You are aware of Father Albini’s reputation: he is a learned theologian and also a holy missionary; he is teaching theology with distinction since a great number of years and he spends his vacations in evangelizing the poor. Besides he is doing such good work here at Marseilles that by taking him away from here I am going to offend everyone; he’s the man you need. I cede him to you. A dogma professor will go with him, a man of talent who teaches Holy Scripture and liturgy.[[23]](#footnote-23) Then I will give you as superior the priest[[24]](#footnote-24) who is most distinguished in our regions for his deep piety, his vast knowledge and his delicate and refined spirit. He is greatly appreciated in the diocese of Gap where he is the superior of the shrine confided to us; impossible to say who reveres him more, the bishop, the clergy or the lay people. I don’t know how I will come to terms with all those groups, but that’s of little importance; he is also the man you need, at least in the beginning …

To Father Courtès, at Aix[[25]](#footnote-25)

486:VIII in Oblate Writings

Relationships with Father Casimir Aubert, master of novices, and the novitiate, transferred to Aix.

Courtès

[Marseilles.]

October 2 & 3, 1834.

...It is essential that the novitiate be entirely separated from the priests who form the rest of the community. The superior alone is to have open access to the novitiate; he alone may penetrate into its precincts which must be closed to all others. The novices, for their part, must never go out of their sector to wander at large in the house; they are bound to the strictest silence with regard to everyone save the superior. If some priest so forgets himself as to address them, they are to reply in monosyllables only, withdrawing themselves immediately with courtesy and modesty; but I trust that the novices will not be put to that test, once the priests are informed that they are forbidden to speak with the novices.

Although the superior must always have the last word in the house, he will nonetheless leave a large measure of independence to the master of novices in his novitiate and with regard to his novices. The master of novices will take care to give him an account of the state of his novitiate; and it is in the course of these conferences that the superior will share his thoughts with the master of novices, so that every directive comes to the novices through their master; even so, so far as concerns the general order of the house, the novices depend directly on the superior. So when they have to go out of the house or when they come back, when they have to do some penance in the refectory, etc., they will ask the consent of the superior.

In view of the lay-out of the property and to remove all pretext for the novices to move freely throughout the house, I would like some means to be found for them to have access to the superior without having to go and find him in his room. For example he could be asked for these permissions at the end of one of the exercises in common which requires the superior to preside: after vespers, for going out; after examen for what has to be done in the refectory.

The master of novices must give himself fully to his task. Consequently, he must never be diverted from his usual occupations concerning the novices whom he must, so to speak, gather under his wings as the hen gathers her young under her wings. If on occasion the superior wishes to employ the master of novices for some purpose, he should come to some arrangement with him as to a suitable time, so that the novitiate, which is properly-speaking his only concern, will not suffer on account of it. I say the same for when the superior wishes to have the services of a novice; he will always come to an understanding with the master of novices and leave him the full freedom of making all the observations that he thinks his office requires.

So that the novices may never have the occasion to enter into relationships outside their novitiate. I would be glad if their linen were separate and kept within their precincts.

It does not worry me if they are put to work in the sacristy, unless one is set up for their use. Our privileges would suffice for that.

All ascetical literature and other books which could be of use to the novices will be at the disposition of the master of novices. He will also be the custodian of paper, pens, ink, etc... of which the novices have need.

All the novices' letters will pass by the hands of the master of novices.

No one will ever be admitted to the novitiate without prior notice to me. At least once a month I will receive a report on everything. In case of doubt on anything, I will be consulted.

The Oblates I have sent with the novices are to be looked upon as novices; I have deemed it necessary to strengthen their religious formation in this way. They will have no different relationships with the priests of the house than the simple novices; in a word, they are to be treated as novices.

I urge you to keep an eye on the novice-master’s health; being very young and consulting his zeal more than his strength, he could easily ruin his constitution, which is not strong.

I am delighted with what you say about Father Aubert.[[26]](#footnote-26) I knew him too well not to be sure that he would satisfy you in every way. For his part, he has written to me to praise your behaviour towards him and to reiterate his resolution to be the most respectful of your subjects. You can confide fully in him concerning the problems that certain gentlemen are giving you. You would not believe the virtues that there are in that beautiful soul and how precocious and sound is his judgment.

To Father Casimir Aubert[[27]](#footnote-27)

487:VIII in Oblate Writings

Despatch of two Italians who do not seem to he cut out for the novitiate.

Aubert C

[Marseilles.]

October 2 & 3, 1834.

... I happened to be at Calvaire when the two Italians arrived there.[[28]](#footnote-28) After a long conversation with them, I came to the conclusion that the one lacked the capacity while the other was lacking in virtue. Father Albini, in whose hands I left them, is sending them on to you for you to make a definitive judgment. I don’t want you to have the wool pulled over your eyes, which is why I am writing again this evening. In the first place I see no possibility of admitting the one who is sub-standard in intelligence. He did very badly in school, he was sent away from the Jesuit college for the precise reason that he did not succeed in his studies. It is some teacher in the town who pushed him through his studies in double quick time. What is more he expresses himself with great difficulty. I don’t think he is cut out for us.

The other one has a bad appearance, a crooked smile, a fastidiousness about his toilet that makes one suppose he thinks he is an attractive young man. I don’t think he has the least idea about the religious virtues and it could well be has come for some ulterior motive. What tends to confirm me in this opinion is that this fine fellow was in Marseilles for eight days without evincing the least desire to go to the novitiate. He admitted that before making inquiries he wanted to satisfy his curiosity which took him so far as going to have a look at Toulon. I plied him with questions and got it out of him that he had been to the theatre both here and at Toulon. In all likelihood he didn’t deny himself the same pleasure at Nice. To tell the truth, he told me that he didn’t think that there was as much evil in it as I was beginning to make him see. But, but, but, with all these tendencies what does this vocation amount to? And when a person is so permissive towards himself, isn’t there ground to fear that he may be rotten to the core? The more I think about it, the less I like it, and after weighing the whole thing up, I think it would be imprudent to take the risk.

This young man is over twenty, and no fool; if his entry with us has an ulterior motive, he will make a better job of pretending than he did today, especially after seeing what effect the admissions I wrung out of him were having. In short, it seems to me it would take a miracle for him to acquire the religious virtues and it would worry me a lot to introduce to the novitiate a young man infected with vice, especially when he shows not the least sign of religious fervour, in case it should prove harmful to men who have a real need of good example. Even so, I am not making a definite pronouncement for his exclusion. If you think you have the courage to set about his conversion, trusting in a miracle, you are free to try, but be on your guard, don’t deceive yourself, and above all exclude any idea of admitting him before he has had an intensive trial for one month.

While on the subject. I want to tell you that when you are dealing with people who have experienced sexual weakness, the novitiate year does not suffice for admission to vows, even if they go through the year without failing. This is not a vice that dies by being put to sleep. And if it has well and truly taken hold, especially when someone has had experience of vices that require complicity, such as fornication and adultery, three times as much virtue is needed to hold out promise for the future.

To Father Guigues, at N.D. de l’Osier[[29]](#footnote-29)

488:VIII in Oblate Writings

How to receive and help priests. Advice.

Guigues

[Marseilles.]

October 6, 1834.

It will be important for you to come to an understanding with Father Vincens on how to conduct retreats for the ecclesiastics and priests who will be coming for this purpose to your house. It grieves me, but comes as no surprise, to learn that some of the neighbouring priests have changed their attitude towards you. My advice is to seem not to have noticed and to keep up the courtesies, at the same time changing nothing of what is upsetting them, in other words be ever more regular, ever more aloof from dissipation, from the style of life they have adopted; in the long run, you will win the support even of those who see in your way of life a silent condemnation of their own. Remember that you have to compensate for your youthfulness, and I will venture to say your childlike appearance, with a special exterior gravity, which is not inconsistent with courtesy.

I think it is quite a while since you laid down a regulation for visitors and that the charge to cover expenses is fixed and in such a way that no one can plead ignorance. Be guided by common sense, as well as any regulations that I may have given you.

I urge you to keep your accounts in order so as to be able to pass me a copy at least each semester.

I cannot urge you too much to be assiduous in cultivating the good opinion of the Bishop.

To Father Guigues, at N.-D. de l’Osier[[30]](#footnote-30)

489:VIII in Oblate Writings

The success of the apostolate at l’Osier is due to regularity.

Guigues

[Marseilles. ]

October 9, 1834.

Like you I have offered praise to the Lord for the graces bestowed on the house of l’Osier. It is with much satisfaction that I hear from you once again that devotion at the sanctuary is on the increase and growing in depth. It is God’s way of rewarding your zeal and devotion. Interior regularity and your fidelity to the Rule have brought you this grace that you are relishing. Keep on without flagging, but pray that, by the intercession of the Holy Virgin, we may emerge from the state of infancy where so many unfortunate circumstances have conspired to keep us.

To Father Guigues, at N.-D. de l'Osier[[31]](#footnote-31)

490:VIII in Oblate Writings

Gratitude towards Bishop Bruillard. Advice on preaching.

Guigues

[Marseilles.]

October 10, 1834.

I am lost in admiration at all you tell me. Give thanks for it to the good God and the Holy Virgin, and continue to make yourself worthy of this powerful protection, by an exemplary life and diffusing abroad the good odour of Jesus Christ and giving signal proof that there are yet men who, amidst a general demoralization that infects even the clergy, have known how to understand the ways of this divine master and to follow his counsels faithfully.

You cannot be too grateful to the Bishop of Grenoble for his immeasurable goodwill towards you. Always maintain trusting relations with him such as a good man like that is capable of appreciating, and take pains to give him proof that there are no priests in his diocese more devoted to him than ourselves. It is not enough that you are such, see to it somehow that he knows it. You owe him that consolation.

My ear too like that of the Bishop is offended by that jarring note in the accents of some of our priests; what annoys me all the more is that if they had followed my advice when they were younger, especially when I called them to Switzerland, they could have done a lot to correct it, however when all is said and done, if the inside is good, I don’t worry too much about the outer covering; I don’t easily pass over faults of form, that is to say, the correction of style, gesture, delivery, etc., on these matters they cannot plead the hardening of the organs. It is quite simply lack of application, carelessness, routine. One has to be inflexible on these points.

To Father C. Aubert, at Aix[[32]](#footnote-32)

491:VIII in Oblate Writings

Departure for Gemenos. The Bishop of Grenoble, well-disposed towards the Oblates, will allow those of his priests who are so desirous to enter the Congregation. Advice to the novices.

L.J.C. et M.I.

Aubert C

Marseilles.

October 11, l834.

My dear Aubert. I am going to set off for Gemenos in spite of the torrents of rain that are falling from time to time, and I am writing a short note by means of a certain person who is on his way back to Aix. The reason is to tell you that I do not absolve you of the duty of passing on the details that you were proposing to give me when my letter turned your attention away from that subject, one that I always find very interesting.

Guigue[s] has written me the most consoling things about how his community is getting on with the Bishop of Grenoble, who praised him and his confreres to the skies in the presence of all the clergy gathered for the retreat. He even gave the latter a free hand to betake themselves to the novitiate if they wanted to. It is really marvellous!

I have written at length to Father Courtès who ought to have communicated my letter to you; he had the kindness to acknowledge its receipt. I don’t feel the need of making any recommendation except to your novices and oblates to apply themselves seriously to the work of their perfection which will be achieved only by obedience to those to whom God has given the responsibility of their direction.

Goodbye, my uncle is patiently awaiting my letter. I won’t prolong it any further. I embrace you with all tenderness.

+ Ch. Jos. Eug.. Bishop of Icosia.

Send me news of Courtès cholerine.[[33]](#footnote-33)

To Father C. Aubert, at Aix[[34]](#footnote-34)

492:VIII in Oblate Writings

Novice Roucou’s behaviour. Reception of holy communion.

Aubert C

[Marseilles.]

October 14, 1834.

It is through forgetfulness that I failed to tell you that I was leaving the communions to you; you must admit, however, after what you told me of these gentlemen’s dispositions when they arrived at Aix, that they well deserved the deprivation I had ordered. As to that, I urge you to be very severe.

Communion during the week presupposes that they are walking in the path of perfection of their holy state. If they deviate from it, it can no longer be granted them.

Roucou’s[[35]](#footnote-35) behaviour in the circumstances you relate is worthy of the highest praise. When a person has done something like this, he shouldn’t have any more problems in making great strides in the way of his vocation. He has the proof of God’s assistance, it will certainly never be lacking save by his own fault. And I am confident that he will never be so culpable. How I love these generous souls!

To Father Guibert, at N.-D. du Laus[[36]](#footnote-36)

493:VIII in Oblate Writings

The Congregation accepts the direction of the major seminary of Ajaccio. Father Guibert will be superior of the Oblates in Corsica.

Guibert

[Marseilles.]

October 18, 1834.

My dear friend, today isn’t the first time I’ve bewailed the necessity of being separated from the men Providence has given me as councillors in the administration of the family.

I wouldn’t want to arrive at any decisions without hearing all of them; I feel a need to help out my own judgment with their ideas and helpful advice, inspired as they are with zeal for the family’s prosperity and the Church’s good in the exercise of the ministry that it embraces.

At this particular moment, more than ever, I would have liked to dialogue with you especially, before taking a decision which must have very great consequences, but it does not admit of the least delay. I am obliged to reply immediately, and once again I am afraid of not having enough time for the letter to arrive which must decide me, not on a mere changing of personnel, but on a real upheaval in our houses.

A vast horizon opens up before us; we are perhaps called to the work of regenerating the clergy and the entire people of Corsica. The Bishop is calling us to direct the seminary, and he is ready to confide to us the missions in his diocese; we must take it or leave it. The latter choice would be unworthy, little though we may be able to do; it would be disheartening if we should find ourselves unable to respond to the pressing invitation which offers us everything we are hoping for. The truth is we are able to accept the offer we have longed for, and which we won’t ever have again if we turn it down now. But fulfilling this task is going to cost us very heavy sacrifices. I’ll never manage to explain it all in a letter.

How can I put down on paper, in effect, the content of six days’ continuous dialogue with the sole assistant to whom I have access? I have weighed everything, pondered on it all; I have put all the objections to myself. I have considered all the disadvantages, and the inescapable conclusion is that we must be prepared for any sacrifice at all if we are not going to reproach ourselves for closing the door that Providence is opening to us.

But who shall we send to found this important establishment? Professors are needed, above all a very capable superior is needed. We have no one in the Society but yourself, my dear friend, who unites in his person the qualities required to make this foundation. I say it before God and after wearing myself out with every conceivable possibility. I am all too conscious of the gap you will be leaving elsewhere; but I repeat, the foundation can be made by no one but you. You won’t expect me to give you proof; your modesty would have you rest while at the same time the spirit of obedience that fills you would impel you to accept.[[37]](#footnote-37)

We are going to be upside down for a year; no one more so than myself, but it is a necessity that must be submitted to in view of the immense good which must result from it.

Goodbye, pray to the holy Virgin for yourself, for me and for the whole family, that we may receive light, strength and perpetual help. With my affectionate embrace and blessing.

+ Charles Joseph Eugene, Bishop of Icosia.

To Father Courtès, at Aix[[38]](#footnote-38)

494:VIII in Oblate Writings

Annual retreat. Cite frequently the words of the Rule.

Courtès

[Marseilles.]

October 21, 1834.[[39]](#footnote-39)

What I want is that in retreat talks, especially in the novitiate, there should be frequent and textual citation of the words of our Rules, both to form the attitude of respect that each of us owes them and for there to be a clear understanding that that is the code that lays down our duties. It is the first general retreat in which our new men have participated, it is important that it should make a big impression on them: make it your concern to achieve this happy result.

To Father C. Aubert, at Aix[[40]](#footnote-40)

495:VIII in Oblate Writings

Annual retreat of Father Aubert and the novices.

Aubert C

[Marseilles. ]

October 21, 1834.

Dear friend. I am counting on having an opportunity, perhaps it will offer itself tomorrow. At all events I am going to write a few words in reply to your letter of today.

I appreciate that it would be to your liking to make a retreat, but I cannot conceive how you can imagine that it is a practical proposition when you are the director of the whole group which is going to make it at the same time as yourself.

I do really want to lighten your load and see you free from the instruction you agreed to give, - but the confessions and the counselling that you cannot refuse to so many beginners? Won’t this heavy responsibility take all your time? How do you see this aspect? All things considered and notwithstanding anything I may have just written to Father Courtès, I think it will be a lot easier for you to take time off from your duties at some other time altogether, for you to have the opportunity to turn your thoughts wholly to God, rather than try to do the retreat along with those whom you direct.

I can see only one possibility, to begin a day before the others, which would be all your own, and to continue on three days afterwards, that is to say the Feast of All Saints, the Sunday and All Souls Day. Since your charges are almost wholly occupied in church during those days, you could easily find a replacement. In my opinion that is the best solution.

Those four days, plus the little you glean during the retreat the others are making, will give you enough, and you can, believe me, rest satisfied with that.

...I have written to Father Courtès that I want the one who gives the talks to base himself largely on the text of our Rules which he is to cite as the Code of the Congregation. This method builds up respect for these Rules and is a better way of inculcating the precepts contained in them.

To Cardinal Thomas Bernetti, Secretary of State[[41]](#footnote-41)

174:XV in Oblate Writings

Reply to the Cardinal concerning the circular sent to the French Bishops and the appeal to the royal court of Aix against loss of French citizenship. Obedience to the Pope.

Bernetti Cardinal

Marseilles,

November 19, 1834

My Lord,

I received yesterday your letter of the 11th instant and hasten to send Your Eminence the explanations he is looking for and which, I trust, will win me the approval of His Holiness, concerning my actions in the affair under consideration. To that end I need scarcely do more than recall what I wrote myself to the Holy Father and to Your Eminence.

It is true that I informed you at the time that, out of deference to His Holiness, I was minded not to pursue in the civil courts the redress of the wrong done me by the anti-catholic decision of the French Minister. It is also true that in writing on the 30th of August last, to the Sovereign Pontiff, I limited myself to informing him of the scandal brought about by the publicity which was the work of the government newspapers and tantamount to a commitment on the part of the civil authority to pay no heed to the appeals of the Holy See. I said nothing on that occasion of pursuing an action before the lay Judges because in all truth I was resolved not to initiate anything of the kind.

But never did it enter into my head and never did I commit myself to not opposing an attack in the courts, if it were directed against me. That is what I had the honour of outlining to Your Eminence in my last letter dated September 30 in which, when explaining that the courts were going to take up my case, I told you:

“That I had been unable, by my pronounced pacific attitude, to avoid the necessity of putting up my opposition to the aggression since the process that I sought to prevent was being brought against me ... , That there was no question of me attacking but of defending, etc., etc…”

In fact, it is not I who began the process, it is the Government. Although hit by an oppressive measure, I kept silent patiently, when suddenly, without my making any move towards it, without even any advance warning, I was formally notified of a judgment rendered against me, (the Prefect’s decision has the character of a judgment) through which the loss of my French identity was decreed consequent to the acceptance, without the King’s authorization, of an episcopal title *in partibus.* After this, the initiation of the process without any participation of mine is plain to see. It is plain to see that I was driven either to accept the judgment as final and resign myself to all the extremely unpleasant consequences it entails, or to undertake my defence.

I felt duty-bound to pursue the latter course, following the advice of persons who are the most outstanding in wisdom and enlightenment in France, who long since adopted this position; immediately I hastened to inform Your Eminence, both of my decision and of the reasons which led me to it, and expressing at the same time my sincere regrets that the time limit fixed by the law did not allow me to await your comments and the commands of the Holy Father, since there remained barely a few days for me to put in my appeal in due time.

So it is evidently erroneous to say, as one reads in Your Eminence’s letter, that *it is through my initiative that the action has come before the courts;* far from it, I have suffered everything to keep it, following the wishes of His Holiness, away from judicial debate; but since my adversary, unknown to me, chose to go this way, could I refrain from following suit? Was I bound to surrender to the mercy of my persecutors and give them henceforth a free hand to completely crush me? Love of peace and my keen desire to be in accord with the desires of the Holy See, did these impose on me absolute silence, complete inaction, a state so passive beneath the blows being delivered that it was not permitted me even to parry these blows, fatal to me though they should be? I cannot believe that my obligations were such as this.

So I have in no way been inconstant in my resolutions, I have kept my word faithfully and I dare say with perfect delicacy and entire submission to the Holy See, as is borne out by the care I took in my last letter to expose the kind of violence that was being done to me by the Government which had just placed me in an extremely difficult position from which I could escape by one way only. To be sure, I never thought that behaviour so submissive on the one hand and so strongly marked with moderation on the other, would earn me on the part of Your Eminence hurtful observations.

Nor did I think that the recourse on my behalf of His Lordship the Bishop of Marseilles, my uncle, to his French colleagues, could provoke the least complaint.

However since His Holiness does not wish me to make use of the supportive declarations of the Bishops, I renounce it. And furthermore: the pain with which the Holy Father views the continuation of the process brought against me and the desire I have to abstain from anything that could displease him, determine me to desist from my appeal, come of it whatever God wills; all the lawyers I have consulted guaranteed me a successful outcome; by my desisting, I am submitting to an iniquitous judgment rendered against me and to the baneful consequences it may have, but neither the advantages promised me, nor the drawbacks I have to fear could make me hesitate when it is a question of the will or even of a mere desire of the Head of the Church. I will inform the French Minister without delay of my desisting and then he will no longer have any pretext for evading the appeals of Your Court. It remains only for me to entrust myself to the benevolence of the Holy Father into whose hands alone I place my interest and my honour.

I beg you to accept, etc.

+ Charles Joseph Eugene, Bishop of Icosia.

To Bishop L. Frezza, Secretary of the Congregation for Extraordinary Affairs[[42]](#footnote-42)

175:XV in Oblate Writings

In response to the communication of Bishop F Capaccini, and so as not to give displeasure to the Pope, the Bishop of Icosia desists from his appeal to the Royal Court of Aix.

Frezza Bishop

Marseilles,

November 28, 1834

[...]So as not to cause the least distress to the Holy Father, I have instructed my advocate to abandon my action and withdraw my appeal. But I was not the one who initiated this process, as Bishop Capaccini wrongly says, since a prior judgment entered against me (erasure from the electoral lists) at the instigation of the Government had gone against me; this sentence would have had immediate force as a final judgment, had I not appealed. So I repeat, it was not I but the Government who brought the action before the courts. The Pope was unhappy about it, he will no longer be so. My deference to his wishes has been total.

Bishop Capaccini is happily undisturbed in the Quirinal, he pays no heed to the quality and immensity of the sacrifice made by a Bishop who abandons his rights and disarms in the face of an astute and powerful enemy, quite ready to abuse his victory and walk all over me as he likes.

Enclosed is a copy of my letter to the Ministry of Worship[[43]](#footnote-43). In it you will see I leave everything and abandon myself to Divine Providence. I wish I could add “and to the benevolence of the Holy Father”, but I hope for little from that quarter. The Holy Father, if I understand him correctly, has placed no value on either my character or my services, which gave me a right to his protection, nor on the affection accorded me by Leo XII and Pius VIII. If persecution drives me into exile from my country and to withdraw to Rome, I know I may not count on either grace or favour; my reward must come from God.

I wish I had a less sensitive heart, I would love less, be less tied up in a host of things which affect me very deeply within and I would be happy.

To Father Courtès, at Aix[[44]](#footnote-44)

496:VIII in Oblate Writings

Prudence in selecting candidates for the novitiate.

Courtès

[Marseilles.]

November 30, 1834.

Nothing upsets me more than having to send anyone away after the ceremonies of entry into the novitiate. Why not give ourselves enough time to form a reasonable judgment on them? In this case it is clear that the young man in question cannot be admitted. The plan that Vincens proposed does not seem as absurd to me as it does to you. It is a sound and reasonable opinion.

To Father Courtès, at Aix[[45]](#footnote-45)

497:VIII in Oblate Writings

Suffrages for Madame d’Ethienne.

Courtès

[Marseilles. ]

December 4, 1834.

My dear friend, such a long time has already passed since the death of good Madame d’Ethienne. I much regret the loss of that excellent Christian woman whom I have always held in special esteem. I was in a position to appreciate her virtues and the rare qualities she was endowed with. I urge you not to forget her in the suffrages we extend to our friends and deceased benefactors. And it is not only in virtue of the first of these titles that she has a right to them: it could well be that our suffrages are her due also by reason of the second quality. I can’t say more on that score, for reasons of proper tact, even so find out, using prudence and every discretion, whether this holy person left something in writing or recalled on her deathbed the interest she took in the great work of the mission. You understand how delicate a matter it is, for whatever may have been her good intention, if she left nothing in writing and didn’t say anything, there could be no proof that she wished to do something for the missionaries, and if she did manifest her intentions, great care is called for not to give the impression of being afraid that her heirs, who are really fine people and whom I esteem and love beyond words, might neglect to carry them out scrupulously.

Goodbye. my dear friend. I embrace you with all my heart.

To Father Guigues, at N.-D. de l’Osier[[46]](#footnote-46)

498:VIII in Oblate Writings

Draw up the schedule for the missions in good time.

Guigues

[Marseilles. ]

December 18, 1834.

Get a move on then and take a decision. The workers cannot be left in suspense, nor can the pastors who are offering the missions be left in incertitude. Another thing that is needed is for pastors to get into the habit of writing you sooner. Here we are at Christmas and you don’t know yet if the pastor of Grandbois is going to ask for you. How can we keep missionaries in reserve while there are requests from all sides? We could have used ten missionaries at Laus: judge for yourself whether they can be left in idleness. From now on, arrange everything in advance, as the Rule requires. Find out in advance how many requests there are, so as to settle with the diocesan Bishop which parishes he wants to have priority. Weigh up the forces at your command, calculate what preachers the other houses can supply you with, by agreement with the proper authority; then give your word and stick to it, leaving to the following year the work you cannot do this year.

If you had let me know, I would have sent Father Guibert; it would have been an incalculable advantage to give a good training to the two Fathers whom you were obliged to send without their having any idea what a mission is. I don’t doubt they came back really happy after their first attempt; but they will get the idea that method doesn’t matter.

To Father Honorat, superior of the Calvaire community, at Marseilles[[47]](#footnote-47)

499:VIII in Oblate Writings

Father Honorat is invited to keep his temper.

Honorat

Marseilles.

[1834- 1835].[[48]](#footnote-48)

My dear Father Honorat ... once and for all I ask you in all seriousness to abate your rage every time someone does not go along with your way of thinking. Those gentlemen of ours who asked you yesterday on my behalf for the theology book that was needed for Father Telmon to prepare his class went away scandalized by your manner of refusal. You paid no regard to the fact that there was a novice amongst them. Today you went after Father Sicard because he asked you in my name for the items he needs. Do you really think that these Fathers are obliged to put up with your bad temper? I assure you that they were far from edified. Father Sicard told me that he was afraid you were going to strike him. I am appealing to you to exercise more control over yourself. These outbursts do more damage, and harm you more, than you think.

1. Orig.: Italian: Rome. A.S.V., mbr. 261. an. 1834. French translation in Rey I 581-582. Calumnies, humiliations, journeys, exile: many in number were the sufferings heaped on Bishop de Mazenod by this Icosia affair. His correspondence on the subject abounds, we publish here only a few letters where his obedience to the Pope is evident. For all the details on this matter, and many extracts from his correspondence. see Rey I, 561-613. 640-673 and Leflon II, 429-516. [↑](#footnote-ref-1)
2. Lord Florimond de Fay, Marquis of Latour-Marbourg. [↑](#footnote-ref-2)
3. YENVEUX, IV. 23; V. 135. Father Dupuy, an ex-Oblate, had bought the former Augustinian convent near the Sanctuary of N.-D. de l’Osier in the district of Vinay (Isère). He took possession on March 14, with Father Dassy, who was just recovering from an illness and went there for a rest. The latter however preached a first communion retreat in April (REY, 1. 608-609). [↑](#footnote-ref-3)
4. Bishop Philibert de Bruillard. [↑](#footnote-ref-4)
5. RAMBERT, I. 652. [↑](#footnote-ref-5)
6. Father Guigues, named superior of the future community, arrived at l’Osier on May 20, followed by Father Vincens on September 7 (REY, 1.609). [↑](#footnote-ref-6)
7. Copy: Marseilles, arch. de l’archevèchè, “lettres adminsitratives” of Bishop de Mazenod, vol. 2, p. 517; Rey 1, 590.

   On September 13, 1833, M. Barthe, Minister of Worship, had written to Bishop Fortuné that his nephew was legally incapacitated from exercising any ecclesiastical function in France and to continue to fulfil the functions of vicar general which had ceased from the moment of his institution as bishop of Icosia. On his return to Marseilles, in December, Bishop de Mazenod decided to defend himself in the courts. The matter was going ahead rapidly, with a good hope of success, when Cardinal Bernetti first told him by letter on January 8, 1834, to stay in Aix (reply January 18, see preceding letter), then on March 21 let him know clearly, through Baron Papassian, that the court proceedings were non grata: “The sum of what both (Cardinal Bernetti and Bishop Capaccini) told me obliges me to advise you frankly to lay aside all thought of a court case. ... You would lose from that moment the support of Rome” (Rey I, 587-588). Bishop de Mazenod then desisted and wrote this letter dated May 14 in which he refutes the objections but agrees not to continue with the case. We publish here only the final paragraphs of the letter. [↑](#footnote-ref-7)
8. YENVEUX, III. 233; v. 54; REY, 1. *592;* RAMBERT, 1. 672-673. Father Rey (I. 589*)* cites a phrase from another of Father Tempier’s letters, dated April 11: “M. Persil, what a minister of worship!" [↑](#footnote-ref-8)
9. Bishop M.-A. Larivoire de La Tourette, bishop from 1819-1840. [↑](#footnote-ref-9)
10. YENVEUX, VI. 122; REY, 1.593-594. [↑](#footnote-ref-10)
11. Bishop Louis-Joseph d’Humières who died on September 21, 1834. [↑](#footnote-ref-11)
12. REY, I. 594. Father Tempier was perhaps still at Aix, since he returned there with the Founder on July 30. [↑](#footnote-ref-12)
13. He administered the sacrament of confirmation at Cucuron, Tour d’Aigues and Pertuis. He was eagerly welcomed everywhere. [↑](#footnote-ref-13)
14. YENVEUX, VII. 158. [↑](#footnote-ref-14)
15. Rambert 1, 652-653*.* [↑](#footnote-ref-15)
16. J.-A. Dupuy left the Congregation in 1830. He offered his services to Bishop de Bruillard in 1832 and was named Parish Priest of N.-D. de l’Osier. On his own, he asked the Oblates to come to his assistance and restore the pilgrimage and preach missions. The Founder wanted to be assured that the Bishop approved of this project before sending some Fathers. [↑](#footnote-ref-16)
17. Ephes. 6: 6. “not only while being watched, … but from the heart.” [↑](#footnote-ref-17)
18. He is speaking of Father Vincens. [↑](#footnote-ref-18)
19. YENVEUX, VI. 48; VII. 156-157. [↑](#footnote-ref-19)
20. Father Dupuy, on becoming pastor of N.-D. de l’Osier had, it seems, set about forming a community of diocesan priests to serve the Sanctuary. When the Founder understood what was going on, he wrote to explain the situation to Bishop Bruillard on August 8. 1834. The latter replied on August 30: I will owe my good fortune to an imprudence on the part of M. Dupuy. I wanted missionaries of local origin, and now I will have men who come to me from the heart of Provence. If I had had some from Dauphiné, they would have needed a period of formation and it would have been necessary to see the adoption of a Rule. Now I will have men already tried and accustomed to a Rule approved by the Sovereign Pontiff .... In all truth, my dear Sir, far from being put out by M. Dupuy. I am tempted to exclaim: *Felix culpa*! Yes, I accept your dear children (REY, I. 609; RAMBERT, I. 652-654). [↑](#footnote-ref-20)
21. Paguelle de Follenay 1, 319-320; Rey 1, 610; Rambert I. 659-660; *Missions* *O.M.I.,* 1935. 157-158. [↑](#footnote-ref-21)
22. Named to Ajaccio in 1833, Bishop Casanelli d’Istria took possession of his See on March 23, 1834. [↑](#footnote-ref-22)
23. Father A. Telmon. [↑](#footnote-ref-23)
24. Father H. Guibert. [↑](#footnote-ref-24)
25. YENVEUX, VII. 5\*, 27\*. 31\*: VIII. 42. 50: IX. 34. Some parts of this letter are from the 2nd, some from the 21st, or simply from October, while others, written more clearly, are from the 3rd. The context indicates a single letter considerably cut up by Yenveux and of which it is impossible to discern the original order of paragraphs. [↑](#footnote-ref-25)
26. Father Casimir Aubert, master of novices. His brother Pierre was likewise at Aix. [↑](#footnote-ref-26)
27. YENVEUX, VIII. 16. 32. 36. [↑](#footnote-ref-27)
28. No Italian entered the novitiate at the end of 1834. [↑](#footnote-ref-28)
29. YENVEUX, I.57.63. 64; VII. 130. 172. [↑](#footnote-ref-29)
30. YENVEUX, II. 154. [↑](#footnote-ref-30)
31. YENVEUX, I. 123; II. 72; III. 139. [↑](#footnote-ref-31)
32. Orig.: Rome. arch. de la Postulation. L. M-Aubert C. [↑](#footnote-ref-32)
33. Bilious cholera: *cholera nostras*, an illness analogous to cholera but benign. [↑](#footnote-ref-33)
34. YENVEUX, VIII. 26. 80. [↑](#footnote-ref-34)
35. Romain Aug. Roucou, entered the novitiate on July 15. 1834. He left before taking vows. [↑](#footnote-ref-35)
36. PAGUELLE DE FOLLENAY, I. 314-316; RAMBERT, I. 656-657; REY, I.6 10-6 II. [↑](#footnote-ref-36)
37. Father Guibert was fourth assistant general; he replied to his Superior General: “I accept with zeal and eagerness the mission you assign me. In doing so I am motivated both by my loyalty towards the Society to which I unreservedly belong and by the filial love that I have pledged to you. This does not imply that I am worthy ...” (PAGUELLE... . I. 316). [↑](#footnote-ref-37)
38. YENVEUX, IV. 187; REY, I. 602. [↑](#footnote-ref-38)
39. Rey writes: October 31. The context and the letter to Aubert dated October 21 suggest that this letter too is dated the 21st. [↑](#footnote-ref-39)
40. YENVEUX, IV. 184. 185. [↑](#footnote-ref-40)
41. Copy: Marseilles. arch. de 1’ archevèchè, administrative letters of Bishop de Mazenod, vol. 2. p. 545.

    By a decision dated August 10, 1834, M. Thomas, Prefect of Bouches-du-Rhone, had erased the name of Bishop de Mazenod from the electoral lists. By this the latter lost his rights of French citizenship and could be deported from France by the police. Some lawyer friends advised him to appeal, as soon as possible, before the Aix Court as the time limits for doing so were extremely short (Rey 1, 594-598). He did so on September 17 and, moreover, on October 1 Bishop Fortuné wrote a circular letter to the French Bishops on this matter. On September 27, the Bishop of Icosia informed Cardinal Bernetti of these latest events and of the necessity of entering his defense while there was yet time. On November 11, Bishop Capaccini, substitute at the Secretariat of State, expressed in the name of the Pope the desire to see the Bishop of Icosia make no use of the Bishop’s letters and to desist from his appeal to the royal court of Aix. [↑](#footnote-ref-41)
42. Copy: Rey I, 604; Rambert 1, 689; Yenveux III, 163. [↑](#footnote-ref-42)
43. Letter dated November 25, 1834. [↑](#footnote-ref-43)
44. YENVEUX, VIII. 38. [↑](#footnote-ref-44)
45. YENVEUX, VI. 170. [↑](#footnote-ref-45)
46. YENVEUX, I. 98. 112. [↑](#footnote-ref-46)
47. YENVEUX, VII. 184. [↑](#footnote-ref-47)
48. This letter is copied without a date in Yenveux. It was probably written either in the autumn of 1834 or in the period February - March 1835. Father Sicard was ordained in 1833 and left the Congregation in October 1836. During this period Father Telmon was residing at Marseilles - at the major seminary without doubt - only in the autumn of 1834 and in the spring of 1835, before leaving for Corsica in April. In January he preached a mission with Father Guibert. Father Honorat was superior at Calvaire from 1830 to 1837. [↑](#footnote-ref-48)