1837

**January**

To Father Guigues, superior at Notre-Dame de l’Osier, near Vinay, Isère[[1]](#footnote-1)

599:IX in Oblate Writings

The Founder’s illness. Father Dassy returns to N. - D. de l’Osier. Numerous missions foreseen for 1837. We must not call on the diocesan Clergy to fill up our mission teams. Send back Father Gignoux to N. - D. du Laus as soon as possible.

L.J.C. and M.I.

Guigues

Marseilles.

January 2, 1837.

My dear Guigues, I could not profit by Father Dassy’sdeparture to pen you a couple of words, but I do it today; I can reassure you on the state of my health which seems to be improving daily.[[2]](#footnote-2) There remains only a slight pain in my chest and some weakness in my voice, but I am not out of it yet and it is already two months since I am thus caught; I am fortunate to have got away with this much. You see that I have kept my promise to you in sending Father Dassy[[3]](#footnote-3) back to you. You know I am not a person who will joke when serious matters are at stake; but I don’t want people to impede my transactions which have become very difficult to work out because of the places concerned and especially the eminent persons who need to be managed. You may judge it from the fuss made on the occasion of Father Dassy’s momentary absence.

This year we shall make some feats of strength. We have to put in an appearance everywhere and for this we have requisitioned every single possible person.[[4]](#footnote-4) Two priest novices will march in rotation;[[5]](#footnote-5) to complete the job, we even had to enlist a priest,[[6]](#footnote-6) one of our friends who will go with one of the bands. This partnership does not have the same inconvenience as the one you had agreed upon with a priest from the diocese of Grenoble. For God’s sake, don’t do this again. If some zealous priests wish to give missions, let them do so as much as they want, but not amalgamated with us, I beg of you. The least we can expect while reaping the fruit of our labours is that we are not grieved by vexations of this kind. We do not have the same freedom, the same ease, when outsiders come and mingle in our affairs. That is harmful to unity, self-denial and good order. I am dead against this way of acting. You should not have agreed to it without consulting me. This is a mistake that can have certain consequences. If you are not numerous enough to go to the very populated places, be content with smaller villages, but do it by yourselves; that is how all other Congregations act. I do not want to make any exception at all to this wise rule. He whom I have added to our Fathers in these regions is like one of them, he was even called to be an Oblate, he is not an outsider. I have only to mention his name, it is Meyer.This is all I have to say on this matter.

I repeat the urgent request that Father Gignoux[[7]](#footnote-7) go to Laus as soon as he finishes the mission he has undertaken. Father Marcellin[[8]](#footnote-8) is only waiting for his arrival before leaving, and the mission in which he is to take part at Fontvieille will have already begun when he arrives: this is an inconvenience, but at least, it will not have advanced too far. This mission will start on the eighth of this month; so you see we must hurry.

I leave you, for I cannot manage my pen any more: this is a consequence of my pain. Good-bye.

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

To Father Joseph Martin at Billens in Switzerland[[9]](#footnote-9)

600:IX in Oblate Writings

Reflections on religious who are unfaithful to their vocation. Reasons they allege for leaving and the seriousness of their decision.

Martin, Joseph

[Marseilles,]

January 9, 1837.

In the midst of the consolations I experience at the sight of the good done by our small group, I have the grief of seeing the devil screening us, and that among the grain shaken in the sieve there are some kernels that are lean and shrivelled enough to pass through and thus be removed from the threshing floor of the common Father.[[10]](#footnote-10) What disastrous illusions there are in this matter! I will protest before all men and before God against these apostasies till my last breath and beyond, for it is before the judgment seat of God that I summon all those who are guilty of it. One should listen to Saint[[11]](#footnote-11) Liguori on this subject. I have his *Memoirs* before my eyes to console and strengthen me. What is even more sad is that God is offended and even grievously offended, and yet the persons concerned are so blind as to remain calm and without any remorse, in a habitual state of resistance to their essential duties.

Regarding the subject of temptations against one’s vocation: if we would take the trouble of consulting theology, we would know how we delude ourselves when we imagine we can live without sin while deliberately entertaining thoughts and plans contrary to the state to which we have committed ourselves by vow. Dwelling deliberately on thoughts and desires against the vows we have made is no more permissible than dwelling on thoughts and desires against the love of God and against the sixth commandment.

Let us convince ourselves, says Blessed Liguori, that temptations against vocation are the most dangerous that the devil can inflict on us; this is because of the ensuing consequences; let everyone, therefore, daily pray for perseverance in his vocation during the visit to the Blessed Sacrament and to the Blessed Virgin.

We are seriously mistaken if we excuse ourselves for these kinds of thoughts under the pretext that a dispensation is possible. We should know that these dispensations can free the individual in conscience only when there are serious reasons which did not exist at the time of profession and which the person concerned did not foresee, which will appear all of a sudden and make it impossible for him to fulfil his commitments. Even in such a case, the person concerned should accept the dispensation only with regret and with the sincere desire of removing the obstacle preventing him from remaining in the Congregation to which he had committed himself. The presumption is that this obstacle is quite independent of his will.

When the Supreme Pontiff dispenses a religious from his vows, he presupposes that such reasons do exist and he leaves it to the conscience of the individual to judge how far they are valid. In these dispensations, Rome is concerned above all with freeing Congregations from members who no longer belong to them at heart; for everything else, it abandons them to their conscience. But if the religious had, through his own fault, placed himself in a situation of dismissal, he remains nonetheless responsible before God for violating obligations from which his culpable behaviour had made the dispensation necessary.

... The power of dispensing from vows is a two-edged sword which usually kills the individual in order to save the family. All the members of our Congregation who have been dispensed to date are, in a very true sense, real apostates, because there is not a single one of them who had valid reasons to offer and because they were separated from the Congregation only because they had put themselves into such a situation that they had to be expelled. This is an enormous fault for which they will be responsible as long as they have not taken effective means to atone for it.[[12]](#footnote-12)

The Rules are a burden, they say. But today’s Rule is the same that the religious knew during the novitiate and which he had undertaken to observe. Is this really a reason to offer? Let the religious ponder whether he would dare to offer this reason before the tribunal of the Sovereign Judge. Simple Christians could say as much regarding the precepts of the Church or even for the ten Commandments. But this has always been the pretext used by all lax religious, by every apostate. If this religious were to be more faithful, he would experience the truth of the Saviours words: *Jugum meum suave est et onus meum leve![[13]](#footnote-13)*

There are some religious who dare to say that they had made their oblation only with the idea of quitting the Congregation someday. What a horror! Let them study theology. They will learn that it is not allowed to place any condition, any mental restriction in making vows, and the formula of oblation pronounced verbally must be made seriously and from the bottom of the heart. Otherwise, it would only be a lie, hypocrisy, the profanation of a holy and religious act.

Are we allowed to play games with God and with people, to consider an act made in the presence of Jesus Christ at the holy altar as only a vain and laughable ceremony? Would there be anything sacred on this earth if vows, that is, oaths made before Jesus Christ and accepted by the Church in his name, do not express what they signify? I cannot make head or tail out of this ....

Some say that they could do more good elsewhere. What is culpable in these plans is disguised under this pretext. But how long will we have eyes and not see? Priests who are free are looking for religious communities because they realize that all their effort of zeal, done alone and in isolation, bear no results; and those who are fortunate to live in a Congregation would like to get out of it to do more good? We see priests coming to us, who leave the world with the idea of sanctifying themselves by working for the salvation of others; they give up this freedom which others value so much, but which all the saints considered as quite dangerous; and those who are so greatly fortunate to be incorporated into a Congregation, which supplements for their weakness, would entertain the culpable thought of regarding the bonds they have already broken? This is what I cannot understand. The cause of all these criminal thoughts and restlessness cannot be so well hidden that it cannot be perceived. It is because a person thinks he is someone great that he imagines he has the means to success; it is because he has allowed himself to be enticed by exaggerated praise that he relies on himself and wants to be more free to act in his way, to assert his talents, always under the pretext of working for God’s glory. Someone who finds himself restricted, vexed by obedience, does everything possible to find a situation where he can develop himself and does not realize that this is a trap of self-love. In such a frame of mind, that person will no more abide by the superior’s decision, will no longer listen to his advice, and will want to consult outsiders and go on consulting them until he finds someone who agrees with him, and that is the one who is right; selfishness and the passionate desire to do one’s own will drive a person to this extreme.

Diary

Oblate Writings XVIII

January 10, 1837.

I have a letter from Ajaccio from Fr. Guibert,[[14]](#footnote-14) filled with noble and delicate religious sentiments. It tells me of the happy beginnings of the Ile-Rousse mission.[[15]](#footnote-15) I am pondering as it were on the feeling of well-being that my dear children’s precious letters bring me, when I notice a small piece of paper that has fallen on my lap that was enclosed in the letter I had just read. *What a terrible blow! I enclose this note to tell you that our good Father Richaud*[[16]](#footnote-16) *has had a serious fall just a few moments ago. He has two surgeons with him; he has not dislocated or broken anything, but we are concerned about his head. God, what tests it pleases you to put us to. Thy adorable will be done*. Thy will be done, I repeated in my despondency! But what a lot it costs to make this sacrifice!

Another letter came for me by the same post. It was from Father Reinaud.[[17]](#footnote-17) I scan through it anxiously. There in the margin I find confirmation of this dreadful news. He was summoned to go and look a half-hour’s distance from Ajaccio for our good, worthy Father Richaud who had a terrible fall. In the margin of the second page were these crushing words: *8.45. Before closing my letter, I must say a word on the alarming and well-nigh desperate state of our worthy Father Richaud. He has lost consciousness, blood is flowing copiously from his nose and ears. There is fear of blood bursting to the brain. We need God’s help. May the Lord give us strength, I cannot go on...*

These words are as good as telling me: He is dead. Would they have told me this shocking news knowing that it would mean eight days of anguish for me, if they had not seen my poor child to be dying and with no hope of recovery? They were doing all they could to prepare me for the inevitable which must follow! The next boat will be the bearer of the news.

To Father H. Guibert, at Ajaccio[[18]](#footnote-18)

601:IX in Oblate Writings

Grief on learning of Father Richaud’s accidental death in Corsica. Submission to God’s will.

Guibert

Marseilles.

January 11, 1837.

I have just offered Holy Mass for the good Father about whose death you have informed me in your last letter.[[19]](#footnote-19) I shall weep for him all my life just as for those who have preceded him into eternity, over whose loss I am inconsolable. How could I not grieve over such a good priest who had been brought up under my care since his very early childhood, who had quite recently given to our family such a beautiful example of devotedness in volunteering to go along with you and your companions and work for Corsica’s reformation, who was gifted with such a gentle and affable character, with whom it was so pleasant to live! But what good does it do to keep our sorrow alive when, to suppress it one has only to think of the reward the Lord will have granted him for his fidelity and for all the good he had wished to accomplish. My God! one has to be much more perfect than I am in order not to deplore our loss considering the happiness he must be enjoying, since he has been taken away while he was following the path of the holy vocation that infallibly leads us to Heaven, in accordance with the promise of Truth incarnate. For me, this assurance is an article of faith. I am confident that the Holy Mass I have offered on receiving your letter will have paid in full the debts of our dear deceased.

I share all your sorrow …, he was so much at home where he was! He was so agreeable to you! It was a relief for me to know that he was there with you! I counted on his wisdom, his kindness, his common sense, his orderly spirit, his devotedness. What an atrocious loss!

I admit my weakness and my failing; such a blow overwhelms me; my soul is overcome with sorrow. I am tempted to complain to God about the fact that he grants too soon a reward which can be enjoyed for a whole eternity while he removes from us the means to do here below what he commands us. I disown whatever human element there is in such a thought; it is an involuntary cry of suffering. May God’s will and his will alone be done! Let us be resigned without murmuring to whatever pleases him to do with us, with what belongs to us, the works he has entrusted to us, even our Congregation.

Good-bye. I press all of you to my heart, I embrace you, I bless you, I am with you in thought, with my heart, with all the sentiments of my soul.

+ Ch. Jos. E. de Mazenod, Bishop of Icosia.

Diary

Oblate Writings XVIII

January 11, 1837.

Letter from Father Courtés,[[20]](#footnote-20) not precisely calculated to console me in the keen sorrow I am feeling. It tells me that the unworthy Eymar[[21]](#footnote-21) has come and set himself up in Aix, and that Father Pelissier[[22]](#footnote-22) has had the impudence to receive his visit in the hospital and to let him come with him as far as the door of the Mission. He sees in Father P[elissier] signs of apostasty.[[23]](#footnote-23) It comes as no surprise to me after what has happened recently. His letters will bear it out.[[24]](#footnote-24) Father P[élissier] is one of those whom Blessed Liguori used to call *pietre smosse;[[25]](#footnote-25)* they almost always end up with a tumble. I could not refrain today from offering Holy Mass for our poor Father Richaud.

I have written a five-page letter to Father Martin[[26]](#footnote-26) laying down the principles Father Bernard[[27]](#footnote-27) must be reminded of. He is another *pietra smossa.* God grant for his sake that it is not its turn to crash. It would tumble deep into the abyss.

Diary

Oblate Writings XVIII

January 12, 1837.

Letter from Father Honorat.[[28]](#footnote-28) He informs me of the missionaries’ arrival in Entraigues. Everything augurs well for this mission. The people, the authorities, the parish priest have given the best possible welcome to the missionaries. As they passed through Avignon, His Grace the Archbishop[[29]](#footnote-29) spoke to them about Father Chauvet.[[30]](#footnote-30) It seems to me inept to begrudge us the single man who has come to us from his diocese just when we have done so much good in his diocese through the wonders worked in Carpentras, and addressing himself to the men who are just about to begin fresh works for the service of his flock.

I have just opened a letter from Father Martin to Father Tempier. He repeats what he wrote me personally concerning Father Bernard’s bad dispositions. He reveals the difficulty he has in overseeing the temporal affairs of Billens, and thereby he proves his total incapacity in this area essential though it is in a community situated so far from the centre. We will have to provide for the needs of this house as soon as we can, but when will that be?

I have told Father Tempier to write to our tenant in Nimes that I consent to extend the lease for two years, at 1200 per annum.[[31]](#footnote-31)

Father T[empier] has found the act of institution of our society in the diocese of Nimes. It may serve as a model for other dioceses, I am going to copy it out here so as to have it always, in case of need.

*Claude,*[[32]](#footnote-32) *etc., by the divine mercy, Bishop of Nimes, wishing to provide, so far as in us lies, for the spiritual needs of our flock and to give them fresh proof of our pastoral solicitude, we have decided to found and establish in our diocese a house of missionaries whose members, devoted to the service of the Church and the salvation of the most abandoned souls, may bring efficacious help to the various parts of our diocese whose needs are every day making themselves more felt.*

*Having learned of the blessings the Lord has deigned to bestow upon the apostolic works of the Reverend Missionaries of Provence over a number of years in the dioceses of Aix, Marseilles, Fréjus, Digne and Gap, we have judged it to be our duty to choose this society to exercise the important ministry of missions in our diocese and, for this reason, we have called them to our episcopal city where they will take up their ordinary domicile in the house we will designate for them, to live there according to their rules in the practice of every priestly virtue, in the interval between the missions they are to give in the various parishes that we will indicate to them as needed.*

*Wishing also to provide for the perpetuity of this ministry in our diocese and to extend its salutary effects, we will consent in three years’ time to seeing some of our diocesan clergy becoming involved in the works of the missionaries whom we have adopted for our diocese and enter their society, provided always that we have tested their vocation. But we expressly provide that if they leave this society, it will not be lawful for them to transfer to a diocese other than our own on any pretext whatsoever.*

*Given in Nimes, etc., April 25, 1825.*

*Signed: Cl. Fr. Marie, Bishop of Nimes, by order of the Reverend Chancellor, secretary at the Bishop’s Palace. Laresche.*

I think that this model might serve us for the other dioceses where we are established. It was I who drew up the document, it seemed alright to me. It is true that at that time we were not yet approved by the Church.[[33]](#footnote-33)

Diary

Oblate Writings XVIII

January 13, 1837.

Letter from Father Mille[[34]](#footnote-34) dated at Fontvielle on the 10th of this month. It contains very consoling details on the beginning of the mission he is giving with Father Cuynat[[35]](#footnote-35) and Father Marcellin[[36]](#footnote-36) in that parish.

Diary

Oblate Writings XVIII

January 14, 1837.

Letter fromFather Guibert that unfortunately confirms my presentiments of the other day. I was certain of it, so much so that since that dreadful news I have said Mass daily for the soul of that dear child. The details of that catastrophe are heart-rending. The fall was followed almost immediately by death. Within a few hours this good priest expired surrounded by his grief-stricken Brothers and the whole seminary. The bitterness of our grief is indescribable! My God! Better contain oneself in the resigned silence that You alone can give, for our human nature is prostrate under the redoubled blows of Your stern leading. I hasten to repeat: Thy holy will be done over us, enlighten our journey through this great mystery of your Providence. May nothing discourage us in this way that is incomprehensible to our feeble lights. You call us to work from all parts in your vineyard, we respond to your voice, everyone one gets to work and makes every effort to do the work of two, for the work exceeds our numbers. Blessings follow, good is done prodigiously. Suddenly, and in rapid succession, You take from us the means to continue your work, and only we can take it on. Mystery, mystery: I adore You, O my God, under this veil, as I adore your Trinity in your Unity, as I adore You and love You hidden under the veils which hide you from my eyes in the sacrament of the Eucharist. But Lord, if indeed I was the obstacle to the accomplishment of your designs, You know that I have not waited until today to beg you to remove it. How many times have I not said to You and I repeat it afresh: do with me what You will *in manibus tuis sortes meae.[[37]](#footnote-37)*

Diary

Oblate Writings XVIII

January 15, 1837.

Reply from the King to the congratulatory letter written in my name and in the name of His Lordship the Bishop of Marseilles on the occasion of the latest terrorist act of the assassin Meunier. This letter from the King is a fine expression of some worthy sentiments; it is dated the 11th of the month (cf. the filing boxes).[[38]](#footnote-38)

Diary

Oblate Writings XVIII

January 16, 1837.

Letter from Father Courtès who invites me to put Father Andre’s[[39]](#footnote-39) obedience to the test and bring to an end this strange way of existence; that is to say, if he does not return to the community, he would have to be expelled.

Letter from Father Honorat that apprises me that after the second sermon Father Meyer[[40]](#footnote-40) coughed up blood, that he is in bed and will not be able to take his place in the pulpit for the whole of the mission. Fortunately Father Hermitte[[41]](#footnote-41) keeps in good shape. I would really like to send him some help, but I will have to have recourse to outsiders.

Diary

Oblate Writings XVIII

January 17, 1837.

Letter from M. Chauvert junior, from Nimes in which he accepts the term that he pay us the rent for our house at the rate of 1200 per annum, from October 1, 1838 to September 30, 1840.

Diary

Oblate Writings XVIII

January 18, 1837.

Letter from M. Bremond,[[42]](#footnote-42) notary in Aix. He writes me the kindest things on the pains I took to safeguard his youth, congratulating himself on his subsequent happy experience. The important commission I gave him has not succeeded; it is not for want of zeal on his part, but the result of the addressee’s great esteem for money. I wanted to answer M. Bremond to prove to him that I appreciate his overtures and good will just much as if he had been more fortunate in his mediation.

Diary

Oblate Writings XVIII

January 19, 1837.

Someone tells me a story about His Grace the late Archbishop Raillon of Aix[[43]](#footnote-43) that I find easy to believe. The prelate, who is cited as a model, was not one to tolerate anyone showing a lack of the respect due to his dignity.

One day while accompanying the procession of the Blessed Virgin, he was giving his blessing in the usual way to his people to right and left. Arriving opposite M. de Fonscolombe’s house, he saw two good-for-nothings who remained hat on head and pipe in mouth while he blessed them. His Grace the Archbishop was annoyed and repeated the blessing over them several times without these clowns being in the least put out, but the people, irritated by this show of impiety, pounced on them and violently snatched the pipes from between their teeth and threw their hats to the ground. On the return of the procession the same thing happened again with the same results. If in my life I had done something of the kind, what would not have been said about me? Everybody praised and sided with Archbishop Raillon. Worldly people judge only according to their bias and prejudices.

Letter from Father Honorat on the Entraigues mission. It is in full sail. He puts a number of questions to me to which I will reply:

1 - That is not necessary to have a special mention of the renunciation of dancing on the day of the consecration of the girls to the Blessed Virgin;

2 - That one can dispense having people raise their hand when promising to obey the commandments of God and the Church;

3 - That one can erect the cross over the altar provided that the cross is not the same size as the usual crosses placed between six candlesticks. A cross of good quality wood would be necessary with a Christ-figure, like one sees on most altars in the diocese of Nice. The foot is secured behind the main part of the altar.[[44]](#footnote-44)

To Father Courtès, priest, Carmelites Square at the top of the public Drive, at Aix, Bouches-du-Rhone[[45]](#footnote-45)

602:IX in Oblate Writings

Bishop de Mazenod’s health is improving. The faculties which Bishops usually grant to the Fathers on mission. Good news of five missions the Oblates are preaching at the same time. Bishop Dupont invites the Oblates to establish themselves at N. - D. de Lumières as soon as possible.

L.J.C. and M.I.

Courtès

Marseilles,

January 20, 1837.[[46]](#footnote-46)

I was quite touched, my dear Father Courtès, by the interest Father Jacquemet[[47]](#footnote-47) has expressed to you regarding my health; I beg you to thank him on my part, at your earliest opportunity. I feel much better even though I have not recovered completely.

You ask me for a list of the powers and permissions granted us when on mission. Our Lordships the Archbishops, like all the other Bishops of the dioceses where this holy ministry was being accomplished have always granted us the most extensive powers.

First of all, all missionaries had the faculty to absolve from all the reserved cases, even those specially reserved, the power to commute vows, that of restoring the *jus petenídi*,[[48]](#footnote-48)of blessing crosses, medals and pictures.

The superior of each mission is specially delegated to rectify marriages, by himself or through the missionary whom he authorizes for this; to dispense from the publication of the banns, not only for those cases of rectification but for those that had taken place before a State official also, and in case of necessity, for example, if it was a question of putting an end immediately to a scandal, concubinage, etc., even for other cases.

The superior has always had a great latitude in regard to all the external ceremonies.

Our practice is to impart Benediction every morning and evening after the service, to solemnly expose the Blessed Sacrament during the ceremony of the renewing the baptismal vows, and in the morning of the day fixed for the blessing of the children, during the recitation of the breviary before the procession of the Blessed Sacrament.

Several processions take place during the mission

1. The day of the Missionaries arrival.

2. The day of atonement.

3. The day fixed for the consecration of the girls to the Blessed Virgin.

4. The day set aside to commemorate the dead, at the cemetery.

5. The day solemnizing the Blessed Sacrament, with the Blessed Sacrament.

6. The day of the planting of the cross.

The letters I receive from our various missions - we are preaching five at the same time in different dioceses[[49]](#footnote-49) - are most consoling. Marvels are taking place everywhere. One of the Vicars General of Avignon[[50]](#footnote-50) could not help but write to me in mutual congratulations. I am going to copy for you a passage from his letter which you will certainly like.

“The mission of Entraigues is producing the most happy results. It is a foretaste of all that the diocese of Avignon will gain from your missionaries’ foundation at Lumières. His Grace the Archbishop[[51]](#footnote-51) is very anxiously waiting for the moment when this foundation will be a reality; all good priests share his sentiments so much so that you must consider the place to which you will be sending your sons a friendly one. Your Lordship, it is not necessary to assure you that the most devoted of your servants will be the most sincere friend of your followers, and that my love and my humble services belong to them already.”

I did not expect anything less from the zeal and goodness of His Grace the Archbishop of Avignon and from the lovable good qualities of his Vicar General, who is one of the most respectable persons I know; nevertheless, it is consoling to receive assurance expressed in such touching terms.

The good Lord always grants some compensation for the vocations which he sends us to test our fidelity or which he permits peoples’ malice to furnish us. Let us thank him for everything: *gratias tibi ago, quod ut validius me traheres ad te aliquot mihi corporales aegritudines, angustias animi, et adversitates immisisti; ac mirabili vicissitudine consolationum, et desolationum erudiens me, ne in prosperis extollar, aut in adversis deficiam.[[52]](#footnote-52)*

Good-bye. I embrace you and I bless you.

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

To Father Mille, priest, at the residence of the Parish Priest of Fontvieille, near Arles, Bouch[es-] du-Rhone[[53]](#footnote-53)

603:IX in Oblate Writings

Write more frequently, following the example of Father Honorat. Keep the Archdiocese of Aix well informed of the progress of the mission. Advice on regularity, discretion and edification during missions.

L.J.C. and M.I.

Mille

Marseilles.

January 20, 1837.[[54]](#footnote-54)

My dear Father Mille, I am still dumbfounded by the blow that has crushed us once again. I refrain from broaching this great subject of sorrow on which I would never finish.[[55]](#footnote-55) I come immediately to you instead to thank the Lord for consolations he is granting you in your holy mission. I am impatiently waiting for further details. No reprimand, my dear son, but Father Honorat[[56]](#footnote-56) has written his third letter and I have so far received only one from you. To console me I have told myself that this is a sign that you are very busy; however Father Honorat is no less busy because Meyer got sick almost as soon as he arrived. Moreover, his mission could not be going better, and he lauds his parish priest to me: he is in continual rapture of joy at seeing all that the good Lord is doing before his eyes.

I wanted you to know that I find it quite opportune that you give some details of the blessings the Lord is showering on your mission to His Grace the Archbishop.[[57]](#footnote-57) I do not doubt that you have done so in a good manner, that is, modestly, rightly attributing to God alone all the good that is being accomplished. It is normal to presume that a chief Pastor should insist much on knowing what is being accomplished by the ones he has sent, the ones to whom he has entrusted a special mission to bring a portion of his sheep to the knowledge of the faith, to the practice of virtue.

I am not surprised at the testimony you give about our Father Cuynat,[[58]](#footnote-58) but I was consoled to know that my expectations were fulfilled. I was waiting for a few words on Father Marcellin. I recommend you take it upon yourself to see that regularity is observed: oraison, examination of conscience, etc. Do not be men totally involved in exterior activities: let people not get the idea that you have no more than the prayer habits normal for a good priest. Such dissipation causes very great harm. The Saturday conference must be strictly observed. Nor must mortification be a virtue so hidden that one may get the impression you do not know it. On the contrary, it must be quite visible during meals where it is not fitting to pounce at all the dishes that are served. On certain missions I have not only sent back certain courses without having touched them but did not even want to have them brought to the table. For example, at Brignoles, at Signes and other places[[59]](#footnote-59) in this, there was a double merit, that of mortification on our part and that of good example for the others. Do not forget that you are missionaries by profession, and consequently you have a Rule to observe during missions which is proper for that period, foreseen beforehand, already lived out, in a word, familiar to each one of you. This applies also to your behaviour which must be serious and reserved. Moreover, there has been too much laughing; I have never tolerated such excessive pleasantry during my time. It is not compatible with the importance and the sort of ministry exercised in God’s name and endowed with all his power, indeed even with the gift of miracles, for, all that takes place during the mission is a marvel. Never compromise the confessional seal, even indirectly, by reporting particular facts that have happened in other missions, There are enough things with which to edify by just narrating external activities. In a word, act in such manner as not only to do much good but also to leave behind you a true impression of sanctity. Otherwise people will say that you are only doing your job. You must be absolutely men of God, work only for God, walk unceasingly in his presence, edify from morning till night all those who deal with you or who surround you.

Good-bye, dearest Father Mille. I embrace you wholeheartedly and I bless you.

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

Diary

Oblate Writings XVIII

January 20, 1837.

Letter from the son of the sovereign Prince of Mount Lebanon to His Lordship the Bishop of Marseilles. I place it here given the unusual nature of the event.

*In our capital Beit ed Din[[60]](#footnote-60), September 25, 1836,*

*My Lord, having heard by common report of your virtues and charity, our heart rejoices and wishes to join with you in ties of friendship; the distance that separates us denying us the pleasure of tying this bond personally, we have recourse to the pen.*

*Knowing your goodwill towards Reverend Father Louis Giabour Mallamé[[61]](#footnote-61) procurator general of the Congregation of St. Anthony[[62]](#footnote-62) before the Sacred College, in Marseilles and the whole of France, we have laid on him the task of giving you some explanations concerning our personal relations with the Sacred College. We petition Your Highness to graciously come to our help to settle these relations, knowing that the Pontifical Throne is never deaf to your petition.*

*Do not hesitate, My Lord, if you need our help in these regions, and remember us in your holy prayers.*

Signed, *the Prince Amin Chehab.*

The above is the translation of the letter in Arabic from the Prince.

Diary

Oblate Writings XVIII

January 21, 1837.

Letter from Father Barret, Vicar General of His Grace the Archbishop of Avignon. I transcribe it as a document that will pass into the story of the foundation of our Congregation in the diocese of Avignon.

*Avignon, January 18, 1837.*

*My Lord, the kind thought with which Your Highness has deigned to honour me by means of his missionaries has awakened my deep gratitude. I number it among the thousand favours for which I am indebted to you and the kindnesses with which you overwhelm me. I acknowledge my incapacity to give expression to all the sentiments I feel towards him. How I wish you could read in my heart the respect, devotion, acknowledgment you have inspired me with by your lofty virtues and excessive kindnesses. I pray you will be so kind as to accept the expression and the fresh assurance thereof that I am happy to be able to give you today.*

*The mission of Entraigues is producing the most happy results. It is a foretaste of all that the diocese of Avignon will gain from your missionaries’ foundation at Lumières. His Grace the Archbishop is very anxiously waiting for the moment when this foundation will be a reality; all good priests share his sentiments so much so that you must consider the place to which you will be sending your sons a friendly one. Your Lordship, it is not necessary to assure you that the most devoted of your servants will be the most sincere friend of your followers, and that my love and my humble services belong to them already. Please accept, etc.*

*Signed: Barret, Vicar General.[[63]](#footnote-63)*

Diary

Oblate Writings XVIII

January 22, 1837.

Letter from Father Honorat. Fresh details on the Entraigues mission; he still does not know about dear Father Richaud’s death.

Diary

Oblate Writings XVIII

January23, 1837.

Letter from M. Dupuy.[[64]](#footnote-64) He is asking for authorization to put up a steeple at Notre-Dame de l’Osier. He claims to be able to do it for a thousand francs; by this means he frees the house of the right of way to get up to the present steeple and sets minds at rest over its lack of stability. He would put the clock in place of the bell and free the house from this other easement. I will probably reply in the affirmative, for we must take advantage of the time the incomparable Dupuy is in l’Osier to carry through all the difficult tasks.

Diary

Oblate Writings XVIII

January 24, 1837.

Letter of introduction from Count Philippe d’Arbaud introducing me to a Spanish priest currently in Rome. The priest’s name is D. Basilio Galo Garcia.

Letter from Father Guigues.[[65]](#footnote-65) Some details of a rather vague nature about the St. [Lattier] mission.[[66]](#footnote-66)

I have had a visit from M. P. Bougarel who brought me a long letter from Father Roux, who thought he should have been[[67]](#footnote-67) Prefect Apostolic of Bourbon.[[68]](#footnote-68) This conceited priest, after scandalizing Marseilles and Paris, and shortly (according to him) due for a place his compatriot Father Miguel is procuring him, has brought back to mind the character he bears, and would be ready to renounce that place if we agree to give him a post in the town of Marseilles. This suggestion has been indignantly rejected by my uncle and his whole council. When M. Bourgarel comes for the reply, he will lose all hope of ever succeeding.

Diary

Oblate Writings XVIII

January 25, 1837.

Letter from M. Dupuy. He is putting forward plans for N.-D. de l’Osier for the waters for the fountain and the furnishing of the house. I am not inclined to adopt this plan of his for furnishing. Nor do I care to start a practice of presenting His Lordship the Bishop with annual income and expenditure accounts of the house. It is better to pass up some grants the missionaries would have a certain right to claim since, in the final analysis, they would only be occasional and they would only last at most for the lifetime of the present bishop who is rich and generous. It is not to be presumed that one might have access for these grants from diocesan funds. Consequently, they would cease on the death of the present bishop.[[69]](#footnote-69)

Diary

Oblate Writings XVIII

January 26, 1837.

I am putting down here some information relative to our foundation in Notre Dame de Lumières. For some years the need was felt to invite a community of missionaries into the Avignon diocese. Already during the vacancy of the see, after the resignation of Bishop Périer,[[70]](#footnote-70) the question came up of entrusting our Congregation with the ministry of missions in this diocese. I passed by Avignon while on my way to Nimes where we were to make a foundation. M. Margaillon, the then Vicar General of Avignon, disclosed to me his profound desire to see during his administration the setting-up of a foundation from which the diocese might reap so many advantages. He valued especially the ability to evangelize the poor in the vernacular, which, irrespective of other considerations, would lead him to give preference to our society over all others. However, the reverend Vicar General did not conceal the fact that the carrying-out of this plan, dear as it was to him, seemed impossible at that time, as all the fervent souls of Avignon had raised funds to set up the Jesuits in their town and negotiations with the superiors of this order were already going ahead.[[71]](#footnote-71)

No more was needed for me to give up all thought of an establishment of our Congregation until such time as the Reverend Jesuit Fathers were no longer keen on staying there and had adopted the attitude proper to their vocation. And as, in my view, this would take some time and it would be only after several years that a wise administration would understand that only indigenous priests could successfully instruct the rural inhabitants of our region, I applied myself to the task of bringing our arrangements with his Lordship the Bishop of Nimes to a successful conclusion.

I will not narrate here what happened in the latter diocese. Our appearance in Notre Dame de Rochefort where the house did not seem to us to be really suitable to a community of our society, our conferences with Bishop de Chaffoy, the eagerness this prelate displayed to have us in his diocese, our acquisition of a house in the town of Nimes in preference to that it was suggested we buy in Arles that we found too distant from the regional centre, the immense good our men achieved in the few years we were entrusted with apostolic ministry in this diocese, the labours of our Fathers Mie,[[72]](#footnote-72) Honorat, Moreau,[[73]](#footnote-73) Marcou,[[74]](#footnote-74) Guibert, etc., the ministry to the prison, the mission given by our Father Suzanne[[75]](#footnote-75) and his companions, finally the catastrophe that obliged us to close down our house and withdraw from the diocese at the time of the July Revolution.

No more would I speak of the lack of genuine feeling ever to take our society to heart harboured by the Reverend Father Laresche, the Bishop’s trusted Vicar General. Those of our fathers who lived in the diocese, and of necessity had dealings with this Vicar General, will be able to explain the secret reason behind the lack of protection, not to say opposition, of M. Laresche who was then a simple general secretary, but was already the *factotum* in the diocese in the shadows of the authority of his Lordship the Bishop who did nothing without consulting him. The deep-rootedness of his attitudes is the reason for our not returning to the diocese of Nimes when the political passions had subsided. M. Laresche, far from making the slightest move to recall workers who had, with God’s grace, really done wonders in the diocese of which he had become Vicar General, with sole responsibility, preferred to try to introduce something of his own creation by setting up missionaries of his own choice. If only he had also bestowed on them the gift of perseverance! We would have rejoiced to be replaced by evangelical workers capable of doing better if not more devoted than we, but this new foundation, announced not without a measure of affectation, did not last; the leader left the diocese and his few companions went their several ways.

After this digression, I come back to Notre-Dame de Lumières. I well remembered that Archbishop Dupont, the new Archbishop of Avignon, and also M. Barret, the young but able and zealous Vicar General he had chosen, had the wish to form a community of missionaries for the instruction of the poor inhabitants of the rural areas; but as no proposal was made to me, although M. Barret knew both me and my work well, I did not see the project as being in the offing. Very likely the prelate and his Vicar General were restrained by the difficulty of finding funds or providing a suitable locale, thinking that one could not ask a Congregation to come and set itself up in a diocese for its service without assuring it a place of shelter and means of subsistence. God himself in his goodness solved the problem.

The Trappist Fathers, owners of the church and convent of N.-D. de Lumières, finding themselves in the situation of divesting themselves of it, sent Father Gilles,[[76]](#footnote-76) one of their own, to me to suggest its acquisition. Before contacting me, he approached His Grace the Archbishop of Avignon who disclosed to him his deep desire that I would share his position, anticipating very precious advantages for his diocese arising out of a foundation of our Congregation in Lumières. The prelate was not satisfied with expressing himself orally through the good religious, he wrote me on the matter a very kind letter to which I hastened to reply in a suitable manner. A decision had to be made as the Trappist Fathers were in a hurry to sell. Everything pointed towards making this acquisition; there remained the two-fold problem of the money that had to be raised to pay for the place, and of the men who would be needed to set up a community there.

Being long used to trust in Providence and having been driven this long time to accept that it is a part of its plans that we use our own money to buy the houses we are to live in at the service of the faithful in the various dioceses who are its sole beneficiArles, I would have held myself to blame had I backed off from this obstacle. Further courage was called for or rather a stronger measure of trust in God so as not to be put off by reason of our small numbers and the enormous disproportion between the works the Father of the family allotted them and their numerical strength. My hesitation when faced with this big obstacle to the realization of a project so helpful to the Church of the diocese of Avignon and to so many souls who might derive from it such great benefits in the spiritual order, and so much too in conformity with the thrust of our Congregation and its vocation, - my hesitation was all the more understandable as we had just recently lost some of our men on whom we counted most: the death of Father Pons,[[77]](#footnote-77) the departure of Father Pachiaudi,[[78]](#footnote-78) to say nothing of the apostasy of some others, and later the premature loss of Father Richaud.

But how could one allow such a beautiful opportunity to escape that in all probability would never come again, and not fear regrets when it was too late and perhaps the secret reproaches of many of our Fathers filled with the spirit of zeal, love of their calling that moves them with the desire to spread abroad everywhere the benefits of their holy ministry, and filled with that filial devotion to the Blessed Virgin our Mother which moves them to desire to become the sowers of her cult in every shrine consecrated to her name? All these considerations moved me to consent and it was decided that we would buy the church and convent of Notre-Dame de Lumières. I directed our Father Tempier to go to the place where Father Gilles (Pastorel) had gone to await him, so that if these buildings were in his opinion in good condition, he could settle the matter, but only after he had seen His Grace the Archbishop and obtained his final assent. The result of that inspection was the conclusion of the business.

Father Tempier, armed with my proxy, registered the contract with the notary Balmelle at the purchase price of 12,000 francs. He also made arrangements with the tenant about the furniture which increased our outlay to the sum total of 18,000 francs, not including the incidental expenses and notary’s fees. Now it is for God to show us how we are to set about providing for this shrine the men necessary for its service and to carry out as well in the neighbouring countryside and the whole diocese the holy ministry of the missions. Given the cowardice of the times and the want of generosity in men who find it difficult to serve the Church without temporal profit, it amounts to a miracle practically that we are expecting from God’s goodness; no matter: our trust is equal to it. We expect nothing less from the Father of the Family, who was himself the one who invited us to pray to the Master of the harvest to send into his field workers who could gather in the harvest which is already ripe.

Here now is the letter his Grace the Archbishop wrote me after seeing Father Gilles. It is dated December 5, 1836, and crossed mine written to the prelate on the 7th, as soon as Father Gilles had informed me orally of His Grace the Archbishop’s favourable attitude.

*My Lord,*

*I have just seen Father Gilles and he told me he has brought things to a definitive conclusion with the tenant in Lumières. This good religious is to write to Father Tempier to ask him to settle on a day when he can be present on the premises. I am happy, my Lord, with this happy outcome that can only result in benefit for my diocese and my own personal gain. I will be delighted to see the shrine of Lumières in the possession of clerics who live under direction such as yours. God, I am sure, will bless this foundation, he will make it prosper, and so I rejoice for the sake of my flock; but I rejoice no less for myself, as this will give you, my Lord, a good reason for coming from time to time into my diocese, and will be for me an occasion for making and cultivating the acquaintance of so distinguished a prelate. I regret that the state of your health does not permit you to think just now of making the trip to Avignon; but I find consolation in the thought that you will be so good as to make it up to me, -1 beg you to believe that so far as I am concerned the sooner the better. For the rest, my Lord, your missionaries will be welcome and can be assured of every help from me. With all best wishes, etc.,*

Signed: *J.M.A. Celestine, Archbishop of Avignon.[[79]](#footnote-79)*

There is no point in my setting out here the extract from my letter that relates to the person who took over N.-D. de Lumières on the basis of an agency idiosyncratically interpreted. Finally an agreement was reached and, in exchange for an indemnity of 4800 francs he gave up all claims.[[80]](#footnote-80) This indemnity is included along with the 1200 francs for the furniture of the house, church and sacristy in the 18 000 francs mentioned above.

To Father Mille, priest, at the residence of the Parish Priest of Fontvieille, near Arles, Bouches-du-Rhone[[81]](#footnote-81)

604:IX in Oblate Writings

Reproaches Father Mille who does not give news of his mission. Personnel for subsequent missions.

L.J.C. and M.I.

Mille

Marseilles.

January 27, 1837.

My dear Father Mille, so far I have received only one letter from you though half of your mission is over. During this period, I have received four letters from Father Honorat who is as busy at Entraigues as you are, but he keeps up our old custom. Since you could not be ignorant of it, I do not know to what I must attribute this prolonged silence. I am very much upset and I can explain it only on the supposition that you are sick, but if you are not well, why not entrust one of your confreres to fulfil your duty.

I am writing to you only to make known to you how upset I am, and so are our Fathers. When you reply to me, tell me whether you received the circular informing you of Father Richaud’s death. It is strange that no one has received it - would it be the same with your letters - in which case you would be exempt from all reproach. Even in that case write to me, especially as I will not have the opportunity of seeing you on your return. You will set out straight for Aix where you will pay your respects to His Grace the Archbishop and orally give him an account of the blessings showered on your mission by the Lord. From there, you will promptly leave for Notre-Dame du Laus where you will go with Father Pélissier[[82]](#footnote-82) (keep these details to yourself, I do not want Father Marcellin to write to him about it). You will make your arrangements at Laus while waiting to start the mission of Mane which you will preach together with Fathers Gignoux and Chauvet. Father Marcellin will wait at Aix for Father Honorat to take him and Father Hermitte along to the mission of Maussanne.

I send my greetings to you and to your two brothers, and I also say hello to our former novice to whom I express some regret that he could not have become your brother.[[83]](#footnote-83)

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

Diary

Oblate Writings XVIII

January 28, 1837.

Flight of the novice Bouveyron[[84]](#footnote-84) who had been recommended to the Mission by the Carthusian General. The Holy See on being consulted had advised this man to leave the order of Carthusians provided he were admitted to the novitiate and subsequently to profession in the Congregation of Missionaries of the Immaculate Conception. On the recommendation of the General and of Father…[[85]](#footnote-85) who had been made responsible to present this religious to me, I admitted him to our house. According to these priests, he was most virtuous and capable, and consent was given to his exit from the Carthusian monastery only out of fear that solitude - absolutely contrary to his temperament and character - would result in grave harm to him. He ought, according to the advice of his superiors who knew him well, to have been very suited to the kind of ministry that the Congregation performs. Brother Bouveyron, without precisely giving the lie by his behaviour to the assertions of his former superiors, began nevertheless to give us cause for uneasiness as to his intellectual faculties which sometimes seemed affected to the extent of making us fear for his reason. The last exchange I had on this matter with Father Aubert,[[86]](#footnote-86) his master, brought me practically to the point of sending him back to the Carthusian monastery. Brother Bouveyron has spared me this trouble by taking off of his own accord. This morning, while Mass was going on, he got into the room of the master of novices, forced the drawer where the latter keeps deposited the money the novices give him on entry, and went off with more than 300 francs contained in a number of envelopes. From there, passing by Father Semeria’s cell,[[87]](#footnote-87) he took his cloak, then from somewhere else he took an umbrella and, thus equipped, he decamped without anyone knowing what had become of him. Let us hope the lesson has been learned about how much trust can be put in recommendations from superiors who are passing on their members! Whatever about that, rather than just think this religious, who is already in orders as a subdeacon, to be a rogue, I prefer to think of him as mad.

Diary

Oblate Writings XVIII

January 29, 1837.

Letter from Father Mille, long in coming but very consoling on the topic of the Fontvieille mission. It was possible to hold all our ceremonies. The men poured in in crowds. The bourgeoisie gave the lead. No one resisted grace.

Letter from Father Martin, received on the 26th. The Bernex mission[[88]](#footnote-88) could not be going better. They have had a communion of more than 500 women and, the following Sunday, they will have an equal number of men at the holy table. They are evangelizing the whole body of the faithful. He copied for me the letter he wrote to His Lordship Bishop Belley[[89]](#footnote-89) concerning the mission in his diocese in Vesancy,[[90]](#footnote-90) which went perfectly, which had drawn on the missionaries the bishop’s praises and had induced the prelate to grant them very wide faculties for missions and retreats in his diocese. Father Martin has received my long letter in which I lay down the principles on the duties of the members of our Congregation concerning their profession. He has not yet dared to communicate it to Father Bernard whom he has the cheek to paint as having a very delicate conscience although he lives and conducts himself habitually in thoughts of apostasy.

Diary

Oblate Writings XVIII

January 30, 1837.

Letter of introduction from His Grace the Archbishop of Avignon in the name of the (former) Bishop of Verdun,[[91]](#footnote-91) for a parish priest of the diocese of Perpignan, Raynaud by name.

Diary

Oblate Writings XVIII

January 31, 1837.

Sad anniversary of the death of our dear Father Suzanne. Yesterday, being a semi-double feast, I said a *requiem* mass for him. It was more to console my sorrow, and for the consolation of performing this solemn act of communion with the men who have gone before us, than with the thought that this blessed missionary, predestined in death, had any need of my suffrages. I would say as much about all those I have seen die in the Congregation. This man was one of the first fruits of our missions. He joined us during the one we were giving in Fuveau,[[92]](#footnote-92) where his family had their home, for he was born in Aix. Those who write his life will say that in a certain way he did his apprenticeship during that mission. The zeal that this dear child, then 16 or 17 years old, employed in the search for sinners who had the most need of our ministry, his assiduous attendance at all our exercises, his eagerness to approach us whose really excessive workload he wanted to lighten, no doubt earned him the grace of his vocation. From that time, I was his confessor and since, his trust equalled the tenderness he inspired in me: neither the one nor the other are forgotten. However, he did not speak with me then about the plan the Lord was inspiring him with, and I for my part said nothing to him about the desire I had that he join us in our work. It was not long before his attraction made him want to come and live in our house; at that time, we had only the one in Aix. He spent some time there still without saying anything about his ulterior aims. Finally, on the day we went for the Puget mission,[[93]](#footnote-93) near Fréjus, he opened his heart to me and, throwing himself on my neck, he said: I am yours for always. Who could have guessed at that time that I was destined to close his eyes in death! I think he was only eighteen years old. He spent fifteen years in the Congregation, Our *Annales* will say that he put them to very good use! May his memory always be held blessed among us, for he has truly earned the gratitude of the Church and the Congregation. And his death in our bosom was that of the just.

**February**

Diary

Oblate Writings XVIII

February 1, 1837.

Letter from Father Moreau from Ajaccio. Very satisfying news from the diocesan major seminary. The work there for the directors is excessive because of the large number of pupils,[[94]](#footnote-94) but their perfect behaviour encourages and compensates the teachers. They are persevering with the plan of giving the mission in Ajaccio in French and Italian. All our Fathers will take part in it. Dispensation from age for our Brothers Rolled and Bellon.[[95]](#footnote-95)

Diary

Oblate Writings XVIII

February 2, 1837.

His Lordship the Bishop of Marseilles has convoked the Chapter of the cathedral church at the bishop’s palace to inform it of the decision he has taken to reprove strongly in the Lenten Pastoral the unseemly behaviour of Father Jonjon.[[96]](#footnote-96) He told the Chapter that he would be pleased to see this venerable body in its turn repulse this bad priest’s outrageous assault. The Reverend Canons without exception showed themselves to be inspired with the finest spirit, and testified to His Lordship the extent of their anguish over the insults that His Lordship and his vicars general had received; they are all disposed to go along with the views of His Lordship and withdrew to gather in chapter and deliberate. I was present at the meeting in the bishop’s palace, but I did not think it proper for me to go to the capitular meeting.

Letter from His Grace the Archbishop of Avignon. The prelate hastens to follow up the letter he wrote me the other day to commend M. Raynaud, parish priest of Montlouis. The Bishop of Chalon[[97]](#footnote-97) has given him some highly unflattering information about this person and would himself like me to get back the reference he had sent him before knowing him well.

Letter from M. d’Espinassoux[[98]](#footnote-98) against this same M. Raynaud to whom he had given a reference for M. de Retz.[[99]](#footnote-99) The canon writes me that this letter had taken him in,[[100]](#footnote-100) and that he had learned that M. Raynaud’s behaviour had been very bad from a moral point of view in Paris and in Guadeloupe. His Grace the Archbishop of Avignon tells me that M. Raynaud is a very bad person who was put under interdict. He informs me that it is the parish priest’s intention to put together various letters and references in his favour and go and deceive His Grace the Archbishop of Spoleto,[[101]](#footnote-101) and His Eminence Cardinal Giustiniani.[[102]](#footnote-102) He would like me to forewarn these prelates to save them being taken in. This is a delicate enough task. There are no more reasons why I should take on the responsibility rather than the reverend prelates who are asking me to accept it. At least we will know what to do when M. Raynaud makes his request to take up his abode in the diocese of Marseilles.

Diary

Oblate Writings XVIII

February 3, 1837.

This M. Raynaud has reappeared. I did not hide from him what I had learned about him. The only thing he denied was that he had been put under interdict. Indeed, he did not have the face of a crook. He assured me he had made a fortnight’s retreat with the Jesuits in Paris, and wants from now on to reform his life. He asks what will become of him if he is harried everywhere he goes. He is not asking for any office, he has enough to live on. The most he wants is to be allowed in as a lodger in the major seminary and to live there a regular life. Although I have been let down a thousand times by men of this sort, I do not have the stomach to close in his face the door he is knocking on; I would blame myself for casting him into despair. I am for receiving him in the seminary, if only to test his sincerity and his constancy in his resolutions.

Visit from the parish priest of Yverdon.[[103]](#footnote-103) This priest brought me a letter from His Lordship the Bishop of Lausanne[[104]](#footnote-104) who recommends him to me and also the mission he has charged him to carry out in our region. He comes here to collect for the building of a Catholic church in his parish. I have written commending him to the charity of the faithful of the diocese of Marseilles.

Visit from d’Espinassoux.[[105]](#footnote-105) He comes a little reluctantly to preach the Lenten sermons in La Trinité church. The competition of M. Dufetre and M. Clerc gives rise in him to disquietude over the success of his stay.

The Chapter in session today voted an address to His Lordship the Bishop of Marseilles and came as a body to present it. This address is printed. The original of the address that the Chapter presented is in the archives of the secretariat.[[106]](#footnote-106)

Diary

Oblate Writings XVIII

February 4, 1837.

All of the town’s parish priests and rectors have formally adhered to the Chapter’s address. The original of this act in its turn is deposited in the archives of the secretariat.

Funeral obsequies of Count Pagano, consul general of Sardinia,[[107]](#footnote-107) Knight of St. Maurice. His position as consul of Sardinia and Knight of St. Maurice, as well as the good turns he did me in his day, decided me to go and assist at the liturgy of his obsequies and perform the absolution. I warned the family in advance by way of a very polite letter. What was my astonishment, on arriving at St. Charles, the deceased’s parish, to learn that there would be no High Mass at the funeral although the poor deceased had made quite contrary arrangements. I reproached the person who came to make excuses to me in the family’s name, as it had undertaken with the cortege not to delay it overlong in the church, and to mark my disapproval of a complacency so strongly contrary to the spirit of the Church all the more expressly, I indicated that I would not be prepared to give the absolution as I had proposed.

This lesson must have gone home and the parish priest also will have learned that it is not opportune to lend oneself so easily to the scarcely religious caprices of families. It was the third example in succession of this kind of impiety, in the parish of St. Charles. This time I was strongly tempted to have the High Mass sung notwithstanding the antichristian intentions of the family; if I had been the diocesan bishop, I would not have omitted to do so, but in my present position I did not think it prudent to do so.

Diary

Oblate Writings XVIII

February 5, 1837.

So as not to offend the good Billon,[[108]](#footnote-108) parish priest of St. Victor, I took the risk of going to assist pontifically at the High Mass in his church. They performed the Cherubini Mass;[[109]](#footnote-109) the artists were determined to perform at their best, having as witness and judge of their ability the famous Paganini.[[110]](#footnote-110) This famous man had given two concerts in the city which had won him the plaudits he is accustomed to receive everywhere he makes heard his really magical violin. He did not fail to come and invite me in person. I was really happy to see so extraordinary a master, but I was obliged to disappoint him with a refusal motivated not simply by my state of health, but also by the just severity of our French practice which is opposed to a bishop appearing even for an innocuous concert in a theatre considered by us all too justly as the temple of the devil.

M. Paganini a number of times signalled his approval of the musical performance; I would have liked to be able to do the same for the musicians’ devotion during and prior to the High Mass. I officiated pontifically at vespers, gave the blessing and assisted at the procession in the two churches, the upper and the lower, without being over tired and thoroughly compensated by the piety of all the people participating.

Diary

Oblate Writings XVIII

February 6, 1837.

Visit from M. Clerc, preacher of the Lenten station in St. Cannat. My uncle has asked him to preach a sermon for the church of St. Lazare. I gave him faculties.

The visit of the Marquis of Sabran[[111]](#footnote-111) reminds me of the one I had the other day from the Count of Breteuil,[[112]](#footnote-112) Madame de Sabran’s uncle. I was really happy to make the acquaintance of this good Christian who prior to being peer of France, if I am not mistaken, was responsible in the Chamber of Deputies for presenting the law on sacrilege.[[113]](#footnote-113)

Letter from Father Bermond,[[114]](#footnote-114) full of fine sentiments. He does not want me to be worried on account of his present temporary situation; he is happy in the solitude of Billens. Obedience makes everything agreeable to him.

Diary

Oblate Writings XVIII

February 7, 1837.

Letter from Father Albini.[[115]](#footnote-115) He encourages me in the tribulations the apostates subject me to; he is happy in a way to see our Congregation cleansing itself of all the evil it has been harbouring. Fear not, says this good priest, when it is a question of doing things like that (expulsions of false brothers), you will always have heaven’s approval which should be enough in itself, but also the plaudits of the members who remain faithful to the head and mother who gave them birth. He gave me the news that the mission given at Santa Reparata,[[116]](#footnote-116) after the one in l’ile Rousse, enjoyed complete success.

Letter from Father Mille. Latest details of the Fontvieille mission which concluded and was blessed with the same blessings that have always characterized it: 800 women at communion, 700 men. The Bishop of Chalons came to preside over the closure: he confirmed 8 or 900 deeply moved people. Religion has no finer sight than this to offer. The parish priest of Trinquetaille d’Arles came to fetch Father Cuynat to preach the Forty Hours in his church.

Letter from Father Courtés. The Bishop Elect of Gap[[117]](#footnote-117) has answered Father Mille. The latter when he passed by took Father Pélissier to go up to Laus with him. Father Marcellin[[118]](#footnote-118) behaved in an unseemly way during the Fontvieille mission, apparently humiliated at being eclipsed by Fathers Mille and Cuynat. Father Marcellin has done enough to merit expulsion from the Congregation which he has always disedified. He did not make his confession once during the whole mission neither to Father Mille nor to Father Cuynat; did he go to the parish priest or the curate? I do not know; if he did he had no right to do it without his superior’s agreement, and he made no such request. Behaviour like this will not induce one to overlook how he behaved in N. D. du Laus where his grumbling and lack of regularity, combined with his habitual lack of virtue, already merited his expulsion. The impression he created during this last mission is not such as to give me much reassurance on his account. *Father Marcellin,* someone wrote to me, *acted in an unseemly manner from the beginning, and he has made no reparation for his failing, he has not gone to confession the whole time of the mission either to Father Cuynat or to Father Mille.[[119]](#footnote-119) His behaviour is that of a man whose conscience is no longer active. He is a man without virtue who will never fulfil the true missionary ideal...*

Diary

Oblate Writings XVIII

February 8, 1837.

Ash Wednesday. I was able to perform the ceremony of the blessing of the ashes and to assist at the High Mass. It has been almost three months since I set foot in the cathedral.

Diary

Oblate Writings XVIII

February 9, 1837.

Arrival on the one hand of Father Cuynat coming back from Arles where he preached the Forty Hours after the Fontvieille mission, and on the other hand of Father Hermitte and his companion coming back from Entraigues. One would have to hear the account these men give of what transpired in their missions! It brings tears of joy and tenderness. The triumph of that cross that is so insulted in our days, the transports of gratitude from entire populations, first to God whom they glorify in the presence of all the inhabitants of the region, and then to the ministers of the mercy of their Saviour from whom they can never again be separated. It is a repetition of what we saw in our time and always with a fresh surprise. Is it not a miracle that grace should form in a matter of weeks such strong bonds between people who have never seen each other before and who in all probability will not see each other again. The reason is that souls feel the good that has been done them by the great ministry that has been exercised in their favour.

Father Guyon leaves here. He came to tell me that M. Vidal of Menpenti[[120]](#footnote-120) turned up at his place to let him know the difficulty of his position and ask him to mediate with the bishop. Father Guyon let him know the enormity of his crimes and those of his associates. He made him envisage the consequences of their stubbornness which was going to lead them to become other Chatels.[[121]](#footnote-121) Finally, he promised him to sound out the Bishop’s attitude. M. Vidal admitted everything[[122]](#footnote-122) and asked only to be told what reparation would be required of him so he might accept it; in the meantime, he said, he was going to have suspended the printing of the statement that M. Jonjon was going to have appear. I replied to Father Guyon that I would not take it on myself to give him an answer before speaking with the Bishop of Marseilles, who in his turn would give no reply before consulting his council. And that in fact this affair involving such people seemed to me a really difficult one to settle, since the immorality of the principals of the establishment, which had aroused the conscientious solicitude of the chief pastor, was now as in the beginning the immovable obstacle to the approval of their project. The extravagant behaviour of M. Jonjon[[123]](#footnote-123) and the scandal of his attacks had not improved their position.

Diary

Oblate Writings XVIII

February 10, 1837.

My uncle summoned his council to hear the proposition made yesterday by Father Guyon. The unanimous advice was to respond in writing in the following terms:

*Reverend Father,*

*My nephew has informed me that you came to him yesterday to speak in the name of the directors of the Menpenti Residence. I was consoled to hear of everything your charity had inspired you with to have them return to their duty and spare the Church fresh scandals. You ask me now what they would have to do to extract themselves from the position they have placed themselves in. I would be so happy if I had only to reprove their behaviour in my regard that you have so justly condemned, forgiveness would be an easy thing for me and even a real joy. But unfortunately the deplorable reasons which brought about the measures I was obliged to take in respect of their project still remain in all their force. Obliged in conscience to resort to them in 1835, I am still today bound to maintain them, and despite all my desire to bring about the return of men who have strayed in their duty, I could not go so far as to approve, even to tolerate, what I could neither approve nor tolerate without compromising my responsibility as pastor of souls. Consequently, I will never authorize their presence in the establishment they have set up. They must enter upon another career where there is not found what has been and still is for me an all too just cause of alarm in the interest of souls, and after this first step on their part and a sufficient reparation for the scandal given, if they offer besides to the Church moral guarantees for the future, I will do everything I can consistent with my conscience to show them the sincerity of the pardon of which they will be the object.*

*What I am proposing to them they can still do. They need not fear, as they have told you that the University[[124]](#footnote-124) will put any obstacle in the way, and in case of need I will help them in this respect. There is no place either for them to be held back by their material interests which they have invested in their enterprise; if they were sincere in what they said, they would acknowledge that these interests are more compromised in actual fact by the continuation than by the cessation of the project. But I am not asking that this project cease to exist; I am far from condemning the school in itself as my Vicar Generals have said on a number of occasions, with my authority, to M. Jonjon that if he separates himself from his colleagues, I will allow him to devote himself to teaching in my diocese.*

*At present M. Jonjon’s unexampled misdemeanours at least implicate him, even if it is for a reason of a different order, with colleagues to whom he should not have committed himself and with whom he should never have stayed once he was alerted to them. But would it be impossible for the directors of Menpenti to find men worthy of trust, laymen or priests, men chosen by themselves and approved by myself, who would safeguard their interests by taking care of their establishment, whose success would then be certain? Nothing would prevent them sharing in the ensuing monetary advantages, which they would collect fully if the establishment were run on their behalf.*

*It is not my wish to stand in the way of their temporal prosperity, I wish only to secure interests that are far more precious, the interests of the souls for whom I am bound to answer before God.*

*What I have just told you, Father, is what the present state of affairs would demand. However, Father as I am, I incline to yield to mercy all I can; and so M. Jonjon might never have to leave for good his boarding school, the nature of his misdemeanours, extremely serious though they may be, could eventually allow him being permitted to go and take up again the direction of his establishment, once he has made public reparation for the enormous scandal he has given and he has spent a suitable period of time on retreat in a retreat house to reconcile himself with God and give full satisfaction for what the Church has the right to expect of a priest who has repudiated his duties to such an extent. I regret I am not in a position to say as much of his two colleagues; I pray that a time may come when constant fidelity to grace may give superiors, who would rather never have known what little basis there is to expect the sincere return of either of them, assurance on their account.*

*I hope, Father, that what you told one of the directors of Menpenti, -that you condemned their conduct in its entirely, that, should they persevere in their ways, the whole episcopate, the object of every Catholic’s assiduous attachment, will be united against them and in the end drive them out from every place; that by not returning in due time to their duty, their ruin is certain before God and man, and that the scandalous tract they are planning to publish is nothing but an act of impotent hatred, - will dispose them to accept the final plank of salvation that 1 am offering them in their shipwreck, and that they will agree not to bring about their own downfall.*

Diary

Oblate Writings XVIII

February 11, 1837.

I do not know why I let myself go and copy out the letter written yesterday to Father Guyon about Menpenti. I am not intending to copy into this Diary every scandalous detail of that unhappy business. In principle it got started in my absence and I think it had a bad beginning. Every subsequent step taken was in reaction to the audacious obstinacy of the villain who wanted to avenge himself at all costs. So he trod every principle under foot to achieve this goal. One would say, seeing this priest’s fury and the means he used to satisfy his hatred, that he had handed his soul over to the devil. At least only the infernal spirit could inspire all the horrors that this wretch ascribes to ecclesiastical authority. Since the time of Luther we have not heard of a fanatic like this. To get some idea of his excesses, it is not enough to read his four letters printed in the *Semaphore,* one must also take cognisance of his written correspondence with His Lordship the Bishop of Marseilles, with myself and all the other vicars general. We call on God for this great sinner, for today authority is quite impotent to reprimand such misdemeanours, let alone punish them.

Diary

Oblate Writings XVIII

February 12, 1837.

Although I am still not fully recovered, I could not refuse the appeals made to me to go and bless the temporary chapel and house for the cholera orphans. The liturgy went very well. After the blessing of the chapel and before beginning the Holy Sacrifice, I was content to address a few words to the large congregation to excuse myself for not having the strength to speak. These few words were accepted with a kind of gratitude precisely because of the efforts I had to make to express what I was feeling. It was marvellous actually to find oneself in this fine building, put up within ten months since we came and blessed the first stone on the rocky slope. The work had been begun under the auspices of the chief pastor, to offer support to a dozen poor little orphans, and now I saw eighty of them in front of me, and in a few days another twenty are going to be welcomed with the same charity, and the same trust in divine Providence! After Mass, we went in procession all around the house to bless it.

In the evening, I went to hear Father Dufêtre’s sermon in St. Martin’s. He preached a sermon on religion that was not anything special. With his sonorous, strong voice one can understand how he can keep the promises he made to preach twice a day, even without risking the sacrifice of his life as he proclaimed he was ready to do for the good people of Marseilles, who must by now be used to hearing themselves flattered by every preacher who mounts a pulpit in Marseilles.

Diary

Oblate Writings XVIII

February 13, 1837.

Letter from Father Mille dated from Laus. He explains the reason for his long silence during the Fontvieille mission, namely, the really excessive workload he had, arranging everything, doing everything, even though he had 500 penitents to confess. Fresh details about this fine mission. The letter cites the deeds that he is so right to reproach Father Marcellin with. It would take less than this to expel a member who showed himself so stupid, proud, lacking in devotion, so disobedient, who gives so little hope of amendment. The truth is he should never have been admitted to profession. He has not given me a single consoling moment, and the fears I began to feel once I had the opportunity to know him were realized only too well, and this is not the first day they have been on my mind. This pitiful member made his novitiate in Laus. Novice masters cannot be too careful to avoid being deceived by appearances. A man may be mistaken over a period of a few months, but over a year, if he watches carefully over the men he is directing and of whom he is the guarantor when he presents them to the superior general who often does not know them at all, it is impossible he should not be in a perfect position to form a judgment on the real quality of the member. How many later regrets one would be spared! I make this remark because it is clear that several members who have given us a lot of trouble should have been spotted during their novitiate by their masters of novices, as they were in fact by their fellow novices who were not deceived by them.

Diary

Oblate Writings XVIII

February 14, 1837.

Visit from Father Guyon, the bearer of fresh overtures from the Menpenti directors. He is followed by M. Blanc who arrives at that moment. He is made aware of the conditions that are placed on the pardon we really do not want to refuse them. The University Inspector comes to the Bishop’s palace during the council meeting; he is brought up to date on the affair. M. Guyon is back to say he saw M. Jonjon who is to present himself tomorrow at my office.

Letter from one Casimir Périer who asks for my advice to discern the vocation he thinks he has to the ecclesiastical state. This is the scoundrel we expelled two years ago and who was later sent down from the Aix major seminary. God grant that this hypocrite may never enter the sanctuary.[[125]](#footnote-125)

Diary

Oblate Writings XVIII

February 15, 1837.

Visit from M. Dufêtre, Vicar General of Tours, who is preaching the Lenten sermons in St. Martin’s. I asked him to give our pastoral retreat in 1838. He places the condition of linking it with the request made him by the Archbishop of Aix so as to give the two retreats at the same time. He will give me a definitive reply only when he has spoken with this prelate.

M. Blanc returned to demonstrate his readiness to submit to what will be prescribed by the Bishop of Marseilles.

M. Jonjon came later. He in his turn was made aware of what he had to do to expiate his fault, and return to the good graces of the Bishop. He accepted everything with gratitude and began by burning the tract he had had printed to aggravate the harm he caused by wishing to explain his conduct. Furthermore, he will make a public retraction, namely a letter that will be printed, in which he will retract all the impertinences and lies he has written against ecclesiastical superiors. He will then enter themajor seminary to make a fortnight’s retreat. His two colleagues will do one of a month, after which they will still not be admitted to the celebration of the Eucharist. M. Jonjon may celebrate the Eucharist after his retreat, which he is planning to do really well. He has really assured us that there will be no priest more docile than he when once he has resumed the path of duty.

Letter from the parish priest of Entraigues. It is too precious for the story of our missions for me to refrain from copying it out here:

*My Lord,*

*I had high hopes for the mission for which I asked your Lordship, but even so Providence has deigned to pour out its blessings so bountifully on your saintly missionaries’ labours that the outcome has far surpassed my expectations and all my hopes. My dear parish has been completely renewed. Today the Spirit of God animates this good people. They are in a state of admirable fervour and piety.*

*On the day of the departure of your excellent priests, the whole population accompanied them to their carriage, with mingled feelings of veneration, sorrow and gratitude. Every heart was so laden that from every side came only sounds of sobbing. It was told me the next day, on my return from Avignon, that for that day no one could eat or do hardly any work, such was the desolation. I gathered together this dear flock on the evening of my arrival, to mingle my tears with theirs. I told them that I would go on bringing them together several times a week during Lent and that in this way we would in a way be still in a state of mission. This really cheered them, for this good people is now so well disposed, there is such an avidity for the word of God, that it wants only to hear the sound of the bell summoning it to church. May Providence complete its work, and ever keep in this dear people the saintly dispositions in which it has pleased him to place them.*

*All that then, my Lord, we owe to your Lordship and the excellent workers you have been so good as to send us. Judge if we could ever be sufficiently grateful! You must know too that the memory of all the good you have done for us will be eternally engraved on every heart, passed on from generation to generation down to the most distant posterity, and that from generation to generation the people of Entraigues will raise their hands to heaven in prayer to implore every kind of blessing on your holy Congregation. May Providence, in its mercy, and for its glory and the salvation of souls, increase the number of your children! May your holy priests who, by their zeal, devotion, charity, their exemplary saintliness and every other priestly virtue, recall to memory the time of the apostles, renew every parish and diocese where they are sent, as they have renewed the parish of Entraigues, and may the Lord, in recompense for your great and inestimable works, prepare for you close to himself thrones all brilliant with glory, the only reward you aspire to, the only reward in fact that is worthy of you all. Such, My Lord, are the ardent and truly sincere prayers of the pastor of Entraigues and his well-beloved flock.*

*Yours, etc. Signed: Arnoux, incumbent priest, Entraigues, February 11, 1837.*

Diary

Oblate Writings XVIII

February 16, 1837.

Return of Father Honorat, sent to Nimes to conclude some temporal business. He was well received by the venerable Bishop of the diocese.[[126]](#footnote-126) The superior of the seminary wanted him to stay with him. The priests he met were delighted to see him again, the people from around our house displayed feelings of the liveliest attachment. Only M. Laresche had the audacity to bring up again the absurd claim he finds it so difficult to let go of, namely he dared again to ask for the wretched amount given by way of alms of the faithful to help in the setting up of the missionaries and which definitely accrued to them both on account of their works and under the terms of the contract made with the Bishop. Father Honorat responded as he had to to his very unjust and misplaced claims. I hope this will not be brought up again. It would be too much if as well as the arduous and painful services, undertaken with zeal and perseverance, and the loss of our members since two of them lost their health,[[127]](#footnote-127) we have to add as well the sacrifice of the Congregation’s funds. We do not ask for profit, we want nothing outside the spiritual order, but we do not believe ourselves obliged to lose our money on that account. It would be nice if the diocese gave us back what we laid out, our claims go no further, but we will be out of pocket when we have to sell our house at a loss. And so everything we take out, supposing that we decide to sell for less than 3,500 francs, will be most strictly and justly ours. And if the house is sold for more, which will never happen, even then the surrender by us of some thousand francs which were given us to set up our establishment would be an act of generosity pure and simple since it was stipulated in plain terms between the Bishop of Nimes and myself that, in the event that the missionaries were obliged to leave the diocese, whether for reasons outside its control, or voluntarily without offence on the side of the missionaries, this small sum would accrue to the Congregation.

Diary

Oblate Writings XVIII

February 17, 1837.

Anniversary of the approval of the institute by the Holy See. The second[[128]](#footnote-128) renewal prescribed by the Chapter was carried out immediately afterwards, in my presence, by all the priests and oblates. The novices were present at the ceremony. When I am not there, this ceremony does not require any person to preside. The cope, which I took immediately after the Mass, would be taken by the celebrant only after the formula of profession has been pronounced by everyone. Then he would intone as I did the *Te Deum* followed by the thanksgiving prayer. Then the *Tantum ergo* and Benediction. Once the Blessed Sacrament has been replaced in the tabernacle, one should sing the *Sub tuum* and the prayer *Defende,* etc. Renewal is not like the day of profession. The latter is done in simple soutane, but renewal is done in surplice, priests and deacons put on the stole. Once one has made one’s renewal kneeling down before the exposed Blessed Sacrament with candle in hand, one remains standing in a circle around the altar.

The ceremony this morning was not only imposing, as it always is, but moving, I would add again “as it always is”. This was the mutually shared feeling when we met together in the community room. What was special and I could not help remarking on it in the few words I usually deliver on days like this, was that it was from the foot of the altar that they were going out for fresh conquests, those same men who had come to lay there their acts of thanksgiving for the wonderful successes of the missions they had just accomplished. What blessings in fact had they not gathered in the missions, which have just finished in Fontvieille and Entraigues! The Lord will accompany his envoys to Maussane and Mane,[[129]](#footnote-129) and he will bless their labours as he has always blessed all those we have undertaken in his name.

M. Jonjon came to present his act of retraction. It was found to be quite insufficient. He was given in writing what is expected of him to make reparation for his scandals, both he and his unworthy colleagues.

Diary

Oblate Writings XVIII

February 18, 1837.

I was able this morning to carry out the general ordination. Alas! It was not numerous either for the diocese to which it yielded only four priests, or for the Congregation to which it yielded only one. This was Father Rolleri who had prepared himself well for this great grace. May the Lord, with the sublime character he has imparted to him by the imposition of hands, grant him, this dear child, every blessing that my heart wishes for him and that I called down on him in the full ardour of my soul at the very moment when I made him a priest!

M. Jonjon showed up again to bargain in a fashion both on the sense and on the words of his retraction. It is hard for a calumniator to acknowledge, even when softening the expression, the equivalent of this expression: ‘I have lied’. However, no matter how merciful one may want to be, it is impossible not to require reparation of so prolonged a public scandal. It would have been more consoling to see the guilty party, convinced as he is of his fault, do himself honour with his repentance, and do it with all his of heart, but nature vies with itself in a soul that has distanced itself for so long from the sources of grace. This latter will lead him to what I hope for, that is what I told M. Jonjon, as I left him to go and confirm a sick person. My uncle said the same, when I was gone, as he took leave of him.

Diary

Oblate Writings XVIII

February 19, 1837.

I went to M. Clerc’s sermon at St. Cannat’s. His discourse on human respect, more philosophical than Christian, could not have been understood by his audience, made up of good ladies and a small number of uninstructed men. God forbid that every preacher preached like that. It is not talent he is lacking in, nor logic, but unction, which is given only to men who proclaim Jesus Christ *et hunc crucifixion* in a different way than the orators did in pagan Rome or Athens.

Letter from Father Guigues. The Theys mission[[130]](#footnote-130) that he is currently giving, with his colleagues from the house of N. D. de l’Osier, is going wonderfully. The missionaries are in the confessional from morning to evening. They have it is true had the disagreeable experience of seeing some very badly disposed bourgeois families indulging in giving scandal, creating a kind of provocative racket, but public indignation and the missionaries’ silence soon settled that, so effectively that this event which was supposed to repeat itself on Ash Wednesday, did not take place, and several of the youth who had let themselves be influenced presented themselves for confession. On this point, Father Guigues asks me if it would not be proper to refuse outright giving communion to these young people whom he admits were seduced into going to that unseemly event and had no hostile design. I wish these were an express postal service to bring them my reply. How refuse water to those who have received the Holy Spirit? This moment of forgetfulness, in part excused by the coincidence of the last days of carnival, has simply made grace’s triumph shine out all the more. One should be really careful not to keep them away from communion. When will they ever be better disposed after the humble and courageous admission they have made of their fault than in the time of the holy mission! What further reparation does one want to exact other than their regular attendance at the exercises which they had made a show of not attending, than the good example of their generous conduct in visibly separating themselves from those who had for a time led them astray? May God grant that this unhappy idea, due to inexperience, won’t have led the missionaries to receive these sinners coldly, when they should be welcomed with the most moving kindness, first to console them in doing something which is always difficult to nature, and also to enable them to encourage others who still hesitate.

To Father Guigues priest, at the residence of the Parish Priest of Theys, the canton of Goncelin near Grenoble, Isère[[131]](#footnote-131)

605:IX in Oblate Writings

The young people guilty of mischief at the mission of Theys must be forgiven. Missionaries are sent to sinners to be ministers of mercy.

L.J.C. and M.I.

Guigues

Marseilles.

February 8, 1837.

My dear Father Guigues, I did not know where I could find you to write to you. However, it is quite a long time since you have received any of my letters.

February 20.

I have just received your letter of the 15th and I am leaving aside everything to reply to it. May God save you, my dear friend, from refusing Communion to those, who, being guilty of the mischief which you mention to me, have been repentant. You yourself admit that they were only carried along by their exuberance and not at all by hostile intention. Oh! you are sent by God to forgive greater sins than theirs and even greater scandals than the one they may have given by their thoughtlessness. Once they had been reconciled, it was your duty to admit them to the Holy Table to make them fulfil, at the same time, their Paschal duty and the obligation they had undoubtedly been feeling to receive Communion which they had neglected. I am afraid that the anxiety in which I find you has not permitted you to accord a fairly kind welcome to these young people. The opposite gesture would have won their hearts and would have urged them to draw towards you those who were more guilty than they. And if these latter end up by surrendering themselves, no doubt you must make them also receive Communion at the end of the mission. Remember that you are sent to sinners, and even to hardened sinners. You must expect resistance from the devil; he will not easily let go of his prey. This resistance manifests itself now in one way, and now in another. Jesus Christ is always the victor, *“Christus vincit.”* He demands sacrifices, *“Christus imperat.”* He establishes his reign in souls, *“Christus regnat.”* This is all that we desire, this is the result of and compensation for our labours. We are the ministers of his mercy, and so let us always have the tenderness of a father towards all; let us easily forget the insults that are sometimes committed against us in the exercise of our ministry as the good Lord wishes to forget the offences continually being committed against him. The father of the prodigal son was not content with putting the best robe on him and having a ring put on his finger, he had the fatted calf killed as well. In the same way, we must not only reconcile sinners, but in the view of all the graces granted to them during the mission, of the guarantees their fidelity gives to respond thereto and of the efforts they have had to make for all this, we admit them to the sacred banquet, we give them the bread of life so that they can advance in this new path which they are to follow, and may, at the same time, fulfil an imperative duty that urges them.

I know nothing about the affair of the hymns; I would very much like to be consulted by both sides on such a matter. Thus mistakes could be avoided and things would be more in order.[[132]](#footnote-132)

I would like to have a little more time to advise you to come to an agreement with Dupuy so that you are not exposed to the danger of saying the same thing to his Lordship the Bishop.[[133]](#footnote-133) It seems to me that we are lacking somewhat in trust towards him: we owe him too much to show him distrust. Do not forget that he is very well versed in practical matters and he sincerely desires the success of the house. It seems that he does not approve of the way the shop has been arranged. He may be wrong or right, but then someone would have to make a judgment on the matter in question.

Four persons are waiting in my room and they are talking very loud. I take leave of you by embracing you, not forgetting to bless you.

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

P.S*.* Since the day-before-yesterday we have one more priest in the person of Father Rolleri. He is a needed addition to Father Semeria whose family is daily increasing.[[134]](#footnote-134) I have some wonderful news to give you about all our missions.

Diary

Oblate Writings XVIII

February 20, 1837.

M. Jonjon provides me with his latest retraction. This time he has been more inspired. As I see it, it can be accepted with a few corrections.

Letter from Father Bernard,[[135]](#footnote-135) explaining certain grievances, but not sufficient, despite the fine words he uses, to entirely assure me on the outcome of his erroneous worries.

Diary

Oblate Writings XVIII

February 21, 1837.

Bouveyron[[136]](#footnote-136) has reappeared. This is his story. After a troubled night, he went in search of the master of novices’ room to let him know how over-wrought he was. Not having found the priest in his room, he was tempted to go through his drawer; his head got all confused, he took what came to hand. That evil deed once done, he thought of flight. That is when he took a cloak and umbrella. He took the road for Aix.

Halfway there he began to realize the enormity of his fault, but he dared not return. He kept on going. Arrived in Aix, he went to the home of M. Saltier, the brother of the priest who is novice master in La Grande Chartreuse.[[137]](#footnote-137) I do not know what story he told him, but he obtained by his protection a passport for Paris. Seeing his money going down, he had the happy thought of entering a gambling den to win in play enough to keep him going, but instead of the profit he expected, he lost all that remained to him. Desperate and not knowing what to do, he entered a church to have recourse to God. It was an act of inspiration. He saw there in the pulpit a priest of the diocese of Belley, a great friend of his uncle the parish priest. He followed him and disclosed to him his misfortune. The priest immediately decided to have him set out for La Grande Chartreuse and gave him the money he needed for that. Bouveyron, overjoyed by this meeting, returned with joy in the direction of the solitude he had abandoned. He knocks at the door of the monastery, the General can scarcely believe his eyes, he recognizes him under his disguise and receives him in the part of the house reserved for visitors. The fugitive, touched by grace, confesses his sins and asks to re-enter the Order, if the missionaries no longer want him. The General sends him to Marseilles with a letter for the novice master of the Congregation of missionaries. In this letter, the novice master is asked to receive back the fugitive; but if this is not possible, he asks him to have him set out for Rome where he will go and shut himself up in the Charterhouse of that city. Bouveyron leaves in this disposition, knowing he needs someone to keep him under good guard. That is what will be done, at least so far as we are concerned. Definitely against receiving him back with us, we get him the necessary papers to embark, leaving all the rest to God’s care.

M. Jonjon, as soon as he received the corrections we were proposing to his retraction, came and brought it just as we wanted; he is entering the seminary this evening to begin his retreat. May God grant him the grace to understand how much he needs it.

M. Sylve,[[138]](#footnote-138) the parish priest of N. D. de Manosque, came to see me. He expressed regret that there had been no follow-up on the suggestion that was made him to take over the direction of the Ajaccio minor seminary. He would have been very happy to go and would have considered himself as an affiliate to our Congregation for which he has a real affection. Should M. Guédy[[139]](#footnote-139) not be able to continue, it would be a good option to turn again to him. M. Sylve suggested again the purchase of the Capuchin house in Manosque[[140]](#footnote-140) to set up a house for preparatory studies in philosophy and theology and to serve at the same time as a pleasant retirement house for missionaries in their old age. He repeats the offer to use for this purchase the small savings he was able to make when he was superior of the Forcalquier minor seminary, to make it over, I believe, after him. However attractive this suggestion may be, I have had to politely decline M. Sylve’s kindness, as it is out of the question at the moment for the Congregation to contemplate new foundations and even the usefulness of the kind of thing M. Sylve is suggesting is not clear.

Diary

Oblate Writings XVIII

February 22, 1837.

Wrote to M. Abeille, honorary notary to St. Chamas to press him to bring to a conclusion all my business with the Trinquiers.[[141]](#footnote-141)1 sent him my power of attorney for receiving the capital funds of the pension that the Trinquiers owed me, and that they never paid. M. Abeille was asked by myself to deduct his costs before sending me the amount he manages to obtain from these bad payers.

Diary

Oblate Writings XVIII

February 23, 1837.

Letters to Switzerland to Fathers Martin, Ricard,[[142]](#footnote-142) Bermond and Bernard, I am sorry I see myself obliged to recall Father Ricard whom I had wanted to leave in Billens until reinforcements are available, but needs press me. What will become of this house if Father Bernard succumbs to his absurd temptations? God knows our needs, it enters apparently into the order of his Providence in our respect that we live from day to day. It is its bounty that sends us the work, beyond our capacity, that it wants us to do, - it will come to our help.

Diary

Oblate Writings XVIII

February 24, 1837.

Letter from Father Mouchel.[[143]](#footnote-143) He describes in the most moving terms his readiness to do all in his power to carry out his duties, and ease my worries, leaving me free in the choice of employment he may fulfil and of places where I may want him to live according to my knowledge of the needs of our Congregation. The principles he professes and is pleased to unfold to me for my consolation are such as one would expect in so virtuous a man and so good a religious as he is. I am deeply obliged to him for his thoughtfulness in writing me these things at a time when he may have guessed I was having problems in working out placements, etc.

The same post brought me a letter addressed from the same house. It was Father Marcellin[[144]](#footnote-144) who let me know his shock on not seeing himself called to the Maussane mission where I had him replaced by an outsider; he asks me at the same time to move him from the house of Aix where he is not happy as he has never liked this town. I replied to each as he deserved.

Letter from Father Guibert, very succinct. They are going to begin the exercises for their Ajaccio mission.

Letter from Father Mille. He cannot yet tell me anything very precise about the mission they have begun in Mane with Fathers Gignoux[[145]](#footnote-145) and Hermitte. But he is keen to do after Easter those of Prébois and St. Nicholas.[[146]](#footnote-146) He would send Father Gignoux and Pelissier to St. Nicholas, Father Hermitte would go to Prébois with someone I might send to join him, while he awaited M. Dupuy at N. D. du Laus. I already told M. Mille sufficiently long ago that he must let go of the Prébois mission, as I want to safeguard his credibility with the parish priest of that parish. If I can send him a fourth missionary to reside in N. D. du Laus, he will do his mission; otherwise he will postpone it for another year.

Diary

Oblate Writings XVIII

February 25, 1837.

It is Father Bermond I am recalling from Switzerland and not Father Ricard. I decided on the former after a lot of questioning, for this young priest will not be able to fulfil all the ministries which were to be confided to Father Ricard, who was destined for the house of Aix, were it only because of difficulties with the Provençal language. So, Father Courtès will not be happy because the service of his house will be less completely done. But on the other hand the void Father Ricard would leave, in such a small community and in a country he has a good knowledge of and where he has become known over a period of years, would be felt too much and have a bad effect. It would besides be impossible for Father Bermond, a new priest barely out of first formation, to take on everything Father Ricard did in that foreign country, in short, to replace him. That is why I have no regrets over the final decision I made today. I have written therefore to Father Martin.

Diary

Oblate Writings XVIII

February 26, 1837.

Letter from Father Honorat from the Maussane mission. It is beginning under auspices as promising as those of Fontvieille. Attendance at the exercises is such that the church is too small although they have made provision for letting in at least 200 people more than usually entered previously. Father Honorat tells me that the parish priest was highly delighted that our Fathers give the instructions in Provençal, although with his consent and to yield to the desire of five or six bourgeois who demand some conferences in French, he has allowed himself be persuaded to preach in the evening alternatively in the two languages. I could not sufficiently reprimand this weakness; I never agreed to it, when I gave missions, to satisfy that stupid vanity of a number of bourgeois whom you find in every village you evangelise. It is tantamount to sacrificing the instruction that would attract the people through sermons in the language they speak. It is acknowledged that they are unable to follow reasoning made in French. The poor people hear just words that do not tie up with any of ideas when one preaches in French. It is something beyond doubt, it has been tried, and it is to go directly against the end of our institute to imitate the example of only too many priests who have delusions about this. So Father Honorat was wrong, and all those who acted like him were also wrong, to take it on themselves to change our customs. The method we adopted from the beginning, after mature reflection, and which the experience of many years has confirmed, must be preserved among us; I am opposed to any change in this regard and I write it here for all to know. No later than the last mission given just recently in Entraigues, did not Father Honorat hear it said by the most fashionable of the inhabitants, by those who gave him up to a hundred francs by way of alms for the cross, that they understood nothing of discourses in French and waited with impatience the moment for the notices that were given in Provencal, because they fully understood them. How could one forget so soon facts that besides serve only to confirm a hundred thousand other assertions, quite as definite as that one? I repeat, in the whole course of my missionary career, I never agreed to this foolish bourgeois claim, although everywhere they asked me for it. In two towns only, in Brignoles and Lorgues,[[147]](#footnote-147) did I agree to give one instruction extra per day because of the large number of bourgeois found in these places. This instruction in French was solely concerned with dogma, and I gave it at the time when the people were at their work, without prejudicing the morning and evening instructions, the avis, and everything that is always said on the mission in Provençal. Could one cite a single one of our missions that was not a complete success? Supposing God equally blessed those one did following another method, it would be no less true that it would result in a breakdown in instruction that the people would always tell. Which might even compromise the perseverance of a great number of those whom grace converted.

Diary

Oblate Writings XVIII

February 27, 1837.

Letter to Father Honorat in the sense I have just written. So what position to hold on this point will be known.[[148]](#footnote-148)

Final visit of Father Prior of the Padula Charterhouse in the Kingdom of Naples. Father had already come to see me with his companion who is returning to Padula with his Prior. I have gathered from this priest’s various conversations what I already knew only too well, that all the Italian charterhouses are in a deplorable state of laxity. One cannot imagine the state of misery among these poor religious. The two men who are passing by Marseilles had asked and obtained permission to go to La Grande Chartreuse so as to live there in a regular manner and in conformity with their institute so that they might escape from such wide spread bad example. The General, after keeping them for some time with himself, named the elder of the two, by name Michelangelo and who been a Lazarist before becoming a Carthusian, Prior of Padula with responsibility for initiating reform in that house, one of the most beautiful and formerly one of the richest in the Order. Dom Prior[[149]](#footnote-149) is going to his destination full of desire to accomplish his mission, but not without fear of failing to achieve complete success, so deeply rooted is the evil. His companion, whom he has named as his vicar, will triumph - no doubt in all humility - over his calumniators, religious of this same convent of which he is going to be the second superior, for, according to the Prior, he was used as a doormat in that house, although as innocent as an angel; there was no limit to the frightful crimes he was accused of. It is in a spirit of justice that this good Prior wishes to elevate him where before he was humiliated. Such men he is going to govern! In his place however, I would have waited until I was on the spot and had seen everything personally before naming my vicar. In this context, I will remark that even in La Grande Chartreuse, which is certainly the most regular house of the Order and indeed the only one truly regular, there are big problems. Some of them are even obvious to the eye. Religious bored with their state, who carry in their figure and their gait the impression of their souls. Unfortunately, I have not been the only one[[150]](#footnote-150) to spot this and when I made some observations on the matter to Father General for him to take some precautions, so that some of the clearer sighted among the laity might not discover them, the Prelate told me that the thing had not escaped M. Dupin,[[151]](#footnote-151) the president of the Chamber of Deputies, and that we were not mistaken.

God knows I am not saying that to denigrate an Order I venerate, but for certain kinds of men to know that wherever you find men you will find too every form of human misery and may often, striving to withdraw oneself from the imperfections of those with whom one is living, one actually leaves oneself more exposed to encounter evil. I am not afraid to apply this to those among us who, more imperfect than their brothers, clamour for an imaginary perfection from which they are themselves far removed, and dare in their ill-concealed pride to attack the institution itself when one reproaches them for doing less good than those they wish to reform or indeed, at another time, paying homage to the perfection of the Rules, attack those who observe it badly, imagining themselves to do better than the rest. They should know, that with a little more good sense and virtue, they would see things in perspective, and that if they made a start themselves to observe properly their Rule, and give the good example one is entitled to ask of them, it would not be long before they would recognize that their institute furnishes them with as many and more of the means of salvation as many another, and those who have done some travelling and seen men at close range would add[[152]](#footnote-152) that in their modest family, despite the imperfections of some among its members, there are a lot less problems than elsewhere.

So there is all I wanted to say by drawing to the our men’s attention something of what I know of an Order justly called venerable, where there come to find refuge men who are looking for a perfection that in their blindness they have not been able to find in the profession to which the Lord called them, - and that they vowed and sometimes swore in their institute - in an Order where I have seen hastening Dominicans, Franciscans, Jesuits, Lazarists, and one of our own,[[153]](#footnote-153) who certainly never found among us the disorders that I have indicated, - and I repeat my reservations - at the beginning of this entry, and who would have done better here than he could ever do in the solitude he has chosen of his own volition, without my knowing and against the advice of all the wise men he consulted among us, in all the incertitude of his imagination.

To Father Honorat, at Maussanne[[154]](#footnote-154)

606:IX in Oblate Writings

Reproaches Father Honorat who preaches in Provençal and in French to comply with the desire of “five or six bourgeois people”.

Honorat

[Marseilles.]

February 28, 1837.[[155]](#footnote-155)

I worry little about the infinitely small number of bourgeois people who have not yet shown any sign of good will. The majority of them, if not all, will surrender like the others. In any case, their souls are not worth more or less than those of the least peasants, if we consider them in terms of the price the Lord has paid for them; under other aspects, they may be far less valuable. Thus it is foolish to be more concerned about these gentlemen than about the other good people of the area. It is bad, perhaps even sinful to sacrifice the common good to their caprice or vanity. Hence you have succumbed to weakness in giving in to their requests for instructions in French. You know from experience that such a concession is not expedient. Do you think that in all the missions that I have given in Provence I did not anywhere come across this group of bourgeois people who asked me to preach in French? Everywhere and always I have refused, in conscience,[[156]](#footnote-156) except twice for very serious reasons. Only at Brignoles and, immediately afterwards, at Lorgues, did I give one instruction per day in French. I did so because Brignoles is one of the main towns of Var where there are many educated people who do not know Provençal and so it was my duty to provide this food for their understanding. Moreover, I had decided on it only because the rest of the population would not suffer any harm thereof. The mission was as usual for everyone and I gave an extra conference on dogma for the magistrates and the numerous bourgeois people. And this supplementary instruction took place precisely at a moment when the people were busy with their work, I did the same at Lorgues because it was reasonable and convenient. I would say, almost out of justice; for it was only proper to do for Lorgues what we had done at Brignoles. The bourgeois people of Lorgues would not have tolerated a less honourable treatment than the one given to those of Brignoles. But I took the trouble to give one extra instruction per day. If these instructions would have resulted only in the conversion of that famous godless columnist, M. de Taradeau, who had preached on Atheism all his life with the fanaticism worthy only of Voltaire whose disciple he was, whom grace was awaiting there, I would not have regretted all my trouble. These are the only two times we have, I do not say, modified our custom, but done something over and above and beyond our custom.

Diary

Oblate Writings XVIII

February 10, 1837.

Letter from Courtés.[[157]](#footnote-157) He complains as usual about the difficulty of his position, which he exaggerates with respect to actuality. As to ministry, he knows as well as I do that it is not my fault if he does not have more men in his community, and if I consider it my duty to employ this or that man, whom he would like to have, elsewhere and at different tasks.

**March**

Diary

Oblate Writings XVIII

March 1, 1837.

Another letter from Father Courtés[[158]](#footnote-158) that informs me that Fathers Magnan[[159]](#footnote-159) and Marcellin are not well, and Father André has taken another weak turn. So it is a matter of urgency to send help to Aix where the ministry is being carried out in large part by priests from outside who are staying in the house. I have this very day despatched Father Pierre Aubert[[160]](#footnote-160) there and he goes off determined to make himself generally useful.

Diary

Oblate Writings XVIII

March 2, 1837.

Father Aubert, master of novices,[[161]](#footnote-161) brought along M. Raffaelli,[[162]](#footnote-162) a Corsican priest who is asking to enter with us. The way this priest spoke led me to give him what he wants.

Letter from Father Guibert. Ajaccio mission given by our men in the cathedral and in the suburban church. Amazing crowd in the two churches. General panic set off by the noise of a ladder on the cupola. The church is emptied amid cries of all present who had packed it. This mishap did not affect attendance next day. There is every reason to hope that this mission will produce its fruits like all the others.

Diary

Oblate Writings XVIII

March 3, 1837.

Letter from Dupuy quite insistent on concluding the business in l’Osier.

Diary

Oblate Writings XVIII

March 4, 1837.

Letter from Father Magnan, inveighing against Father Marcellin[[163]](#footnote-163) whom he denounces as a false brother. A declared enemy would be less of a critic of our Congregation. Father Magnan is shrewd in his judgment of this wicked rascal, his letter will assist the process, that is to say I will put it before the council when in the near future the question comes up of expelling this wicked member from the family he has given nothing but anxiety and annoyance.

Letter from Father Courtés.[[164]](#footnote-164) Three pages of his usual grouses when he is excited. It matters not that his pleading will depress me, especially in the current situation that he knows as well as I do, I have to be told that he can no longer endure it in Aix, and he cannot stay on there, says he, except sick or dying. I will not repeat everything his agitation brings him to say. Can anyone have so little empathy with my own distress and difficulties that far from toning down the galling facts and helping me to bear them, instead he makes them worse by demands that he ought to know it is impossible for me to meet? What is this dear Father thinking of? Does he not understand that Aix is the only place he can be assigned to without causing problems? He would not want any other assignment I would think of offering him. If there are things that irritate him, good heavens! Is there anyone in this world below who is not irritated, vexed, annoyed? I think his problem is the feeling of his drive, his capacity that he has to keep pent up in the position he is in. However, if he were open to understand it properly, he would have to agree that it is one worthy of a man of merit, a weighty one, one such as a man of his profession can covet. Given that, what does it matter if few come to hear the sermons he preaches at the Mission, if the number of regular clients who cross the threshold of his confessional is small, etc. Frankly, I do not know any recipe for happiness in this life other than humility, self-abnegation, indifference in all obedience prescribes, the good will to do as best one can what has to be done without worrying about success or what people think. I have never had any other method in the course of my long ministry that has not always been strewn with roses. Father Courtés, on page five or six of this letter, speaks up for M. Emprin[[165]](#footnote-165) whom he would like to see enter the novitiate, and in speaking of Father Marcellin whose behaviour he cannot excuse he limits himself to asking me not to deal with him *in situ,* namely in Aix.

Joseph Goirand from Roves came to inform me of the death of his uncle who is known by the name of Brother Bernard.[[166]](#footnote-166) This fine man was the last of those good Brothers of Cavalerie who led a kind of religious life while continuing to till the fields. This lay order kept going a long time and always in state of fervour, but it has succumbed to the irreligious influence of the times, meaning it has not been able to keep going for want of men sufficiently generous and fervent to imitate their forebears’ example. Brother Bernard, finding himself the inheritor of his institute whose last member he was, wanted to make sure some good work benefited from the small sum he inherited from his community. That is what induced him to come to me, in 1832, with the proposal that I agree to be his heir on the conditions he explained to me and to which I appended my signature, as a memorandum, at the foot of a copy of his will which he left with me. I promised, subject to the limits prudence might suggest, to have a mission given every ten years in Le Rove and a yearly retreat. I believe that the 300 Masses he leaves for the repose of his soul must be my responsibility. However that may be, I am going to have them said right away. The will is lodged with M. Rampin, notary in Marseilles. I must also secure a life annuity of a hundred francs to the deceased’s sister to whom he leaves the enjoyment of his house and some articles of property that will revert to me after her. It goes without saying that I am involved in all this purely as Superior General of the Congregation, although it says nothing about it in the will.

To Father Courtès, superior of the Mission, at Aix, Bouches-du-Rhone[[167]](#footnote-167)

607:IX in Oblate Writings

Encouragement in his difficulties. Father Courtès is one of the Congregation’s foundation stones.

L.J.C. and M.I.

Courtès

Marseilles.

March 5, 1837.

Oh! you have been really inspired, my dear friend, to write your little letter to me yesterday; it relieved me of a great burden, for nothing afflicts me more than to see you suffer, especially when it is not in my power to remedy it, at least not as soon as I would like to. I assessed the intensity of your hardship by the condition in which you know that I am, for I said to myself that you must be feeling it keenly to inform me of it right away. I was so disheartened interiorly that in my desire to lessen the grief that you expressed to me in the way you do when you are extremely worried. I said to myself: ah if I were not a Bishop, I would leave everything to go and resume the post I occupied for many years with consolation and sorrow, for what corner of the earth is there where such a mixture does not exist? But since I saw myself powerless to accomplish this desire of my heart. I remained in my grief and I would still be thus had you not thought of healing my wound by your letter of yesterday evening.

Dear friend, convince yourself well that I would like to provide you with everything you could wish for at the cost of my own rest; that I feel your sufferings as if they were my own, that the day you will be satisfied, I will be overcome by joy; but my dear son, why do you consider yourself to be merely an ordinary member of the Congregation? In my opinion, you are one of its pivotal points, you form part of the structure’s foundations, you are identified and united with the Head, and so you must expect to experience all the vicissitudes, to withstand all the shocks, to fight offensively and defensively according to the Institute’s need. This is a kind of solidarity which you and an infinitely small number of others share with me.

I do not have the time to say more to you about this. It is a very busy office-day. I have just come in and must leave once again immediately, but I did not want to let the day pass without telling you these few words to explain things as I understand them. Good-bye. I embrace you.

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

Diary

Oblate Writings XVIII

March 5, 1837.

Today we anticipated the celebration in St. Theodore’s of the anniversary of the sacrilege.[[168]](#footnote-168) Concerning this event one must read the *Relation* that was made at the time, which is absolutely accurate, and the pastoral letter of His Lordship the Bishop of Marseilles which expresses the sentiments that motivated us. Ever since then the gathering of the faithful and their regular attendance at the exercises of the solemn octave, which takes place yearly, invites us to bless God that we had the inspiration to initiate them. It would be difficult to see our Lord Jesus Christ honoured with more pomp and more acts of adoration, that are at the same time very solemn and very fervent. May the divine Saviour put them down to the credit of the one who was the principal instrument God made use of to procure them for him. Having so little personal virtue, and with so little to show on his own account, he readily latches on to what he afforded others the opportunity to do. It was one of the thoughts that consoled him most in the course of his missions, and he still rests his main hopes on this capital.

Warned by M. Barbarin[[169]](#footnote-169) of the danger M. Chaix[[170]](#footnote-170) is in, whose illness has suddenly worsened, I had myself brought to his home this morning, after saying the Mass at St. Theodore’s, to tell him we had such worries about his condition as to justify his reception of the sacraments. I softened as much as possible the grave news my duty obliged me to give him and, having agreed with him over the person he wanted hi the absence of Fr. Honorat, his ordinary confessor, I had no sooner got back home than I informed this priest - it is the Parish Priest of St. Vincent de Paul’s - of the choice the sick man had made and of the danger he was in, so that he might go immediately to his home and bring him the help of his ministry. That is what was done.

Letter from Father Courtés.[[171]](#footnote-171) It was inspired by the wish to soften a little the terrible impression he understood his last letter must have made. I was grateful for his thoughtfulness, and immediately replied in that sense.

Diary

Oblate Writings XVIII

March 6, 1837.

The chapter had to administer extreme unction to M. Chaix. The Blessed Sacrament was brought solemnly from the Cathedral. I was in the sick man’s home in choir dress, and it was I who administered holy viaticum and extreme unction. I thought it was my duty to give the venerable Vicar General this testimony of affection and at the same time pay homage to his virtues and dignity.

Letter from the apostate Aillaud.[[172]](#footnote-172) It is the third or fourth he has written me to get back in my good graces. Apparently he does not understand in the same way as myself what an apostate is. His remorse is continually reawakened. He broke down yesterday seeing the goodwill with which I was receiving everyone in the sacristy of St. Theodore’s. “Yesterday again, he told me, I saw you generously lavishing your attention and care on all and sundry, including even the young people (he means the little children) who come around you in such a nice way. The sight of it awoke in me a kind of jealousy. If only I could blot out a half of my lifetime!” No doubt remorse is a part explanation of the feelings his whole letter gives vent to very improperly, but the desire to stay in Marseilles is certainly too a part of the explanation.

Diary

Oblate Writings XVIII

March 7, 1837.

I summoned the Council for it to deliberate on how to deal with Father Grognard.[[173]](#footnote-173) In the absence of Fathers Guibert and Courtés, I co-opted Fathers Aubert and Lagier[[174]](#footnote-174) with Fathers Tempier and Mie. After placing before them all the facts that had come into my possession and an overview of Father Grognard’s behaviour from the time of his admission with us up to today, the upshot is the unanimous decision that this man should be expelled from the Congregation. This is not the place to enumerate the charges on which the decision was based. He has been judged incapable of achieving any good in the society, harmful to the members and body of the Congregation and quite unworthy of further sufferance in its bosom. The statements of Fathers Hermitte and Gignoux, the letters from Father Mille, Courtés, Magnan, the well-grounded opinion of most of those who have lived with him in different houses or gone on missions with him, were taken into account. The upshot is an invincible conviction of the need to get rid of this dysfunctional member, who has never frankly identified with us, from the body to which he has been a constant source of weariness, never of consolation, solace, never any satisfaction at all. The consequence of the Council’s decision will of necessity be the dispensation[[175]](#footnote-175) he has only too well deserved.

Diary

Oblate Writings XVIII

March 8, 1837.

Letter from Father Honorat. He is in perfect agreement with what I wrote him on the topic of the language to be used on a mission in Provence. The very high winds which prevailed the whole week in Maussane forcibly deterred the people from attending the exercises in as great a number as the first week. Father Honorat asks for the mission to be extended for a week to make up for what the bad weather deprived them of. I am going to reply in the affirmative.

Letter to His Grace the Archbishop of Aix.[[176]](#footnote-176) I let him know that M. Jonjon has finished his retreat and his Lordship the Bishop of Marseilles has authorized him to say Mass in his diocese.

Marcellin Grognard came from Aix. We decided it was best not to postpone any longer communicating to him the decision that was taken yesterday in his regard. I therefore had him called again this evening to my room; there in the presence of Fathers Tempier and Aubert I with great composure reminded him of all the offences he had to answer for and I ended up telling him that, after putting up with him over a long period, we no longer had any hope he would amend his ways, we were dismissing him from the Congregation. He shed some crocodile tears, which did not, I believe, wet his eyelids, made no apologies, displayed no repentance, not the least regret, he manifested no feelings of gratitude, did not even deny my allegation that he had wanted his ties broken and had deliberately acted in such a way as to achieve this end. In short, beneath all his hypocrisy, he was thoroughly shameless. This ugly sight relieved us of all qualms, and our minds were even clearer, although we were already quite convinced, how little the man was deserving of all we had done for him. I did not want him to show his face again in Calvaire, and it was too late to send him home again this evening. He was brought to the major seminary where everybody was in bed and he will leave there tomorrow with no one being any the wiser. He gave up his Cross without too much fuss though without arrogance; and, happy with my saying I will write a favourable letter to the Rev. Vicar General of Aix,[[177]](#footnote-177) he asked for my blessing and left. *Ipse videbit.[[178]](#footnote-178)*

To M. Jaquemet, Vicar General of Aix[[179]](#footnote-179)

92:XIII in Oblate Writings

Recommendation for the Abbé M. Grognard who left the Congregation of Oblates of M.I.

Jaquemet

Marseilles,

March 9, 1837.

Dear Vicar General,

According to what has been decided by their lordships, the Archbishops and Bishops, men who leave the Congregation of the Missionaries return by right, by the very fact of their leaving, to the diocese to which they belong. Thus, I consider it my duty to inform you that M. Marcellin Grognard, born in Gardanne, has just left the Society of Missionaries which he had joined.[[180]](#footnote-180) I indicated to him that he had to present himself to you and place himself at your disposal; I take the liberty of recommending this young priest to your kindness. He was not sent away due to any immorality, but as unsuited to do good in the Congregation which he failed to edify by that exact regularity which it requires from each of its members. I think that, with supervision, M. Grognard can acquire that common virtue seen as sufficient in a great number of others, but it would be desirable that he not be given a load beyond his strength. M. Grognard has a polite manner, a lot of finesse in character, but also a depth of vanity which hinders him from recognizing his mediocrity, casts him into a childish dejection when he does not succeed to attain the illusions that he imagines.

I am going into these details to ease my conscience and to answer in advance some questions that you might want to ask me. If need be, M. Courtès can answer any questions that you may see fit to address to him

Diary

Oblate Writings XVIII

March 9, 1837.

Letter from Father Guigues.[[181]](#footnote-181) He reports on the Theys mission that has enjoyed a complete success. The details contained in the letter make very interesting reading. As I foresaw, all those who were seduced by the all too abundant joy of the final days of Carnival have returned to a state of grace, except for the prime mover, the same man who upset the Grenoble Mission Cross, whom the Lord has left in his obduracy as an example to gross profaners. Another especially remarkable thing was that, in a township devoted to wrangling, twenty cases were settled, several of which were on the cause list in Grenoble, and the parties were reconciled. Our Fathers are going right now for a week’s rest in their community, but they will leave forthwith to begin their sixth mission of the year, one that they felt unable to refuse His Lordship of Grenoble. For lack of consultation Father Guigues is once again set on course that is against our customs, for while we have always held to returning to our communities to celebrate Easter in the family, they are going to take the field on Passion or Palm Sunday, and so the great solemnity of Easter will find them in the early stages of the mission and will inevitably distract people from what they should be attending to at that phase of the mission. Our good fathers of N. D. de l’Osier are anxious to take wings, and they end up making bad mistakes.

I have received from M. Abeille, former notary in St. Chamas, 1600 francs, the sum to which I agreed to reduce our claim on Barthelemy Trinquier, who has always had some good excuse not to pay up the pension of a hundred francs he was obliged to provide for me. I have sent a receipt in full to M. Abeille through Captain Chausse who brought me the money. There will remain the claim on the heirs[[182]](#footnote-182) of Barthélemy’s brother. M. Abeille tells me in his letter that M. Lavison has acquired from the said Trinquier (Barthelemy apparently) one of the properties specifically charged with my claim and he suggests seeing me in Marseilles to ask me to discharge him from joint liability with the daughter-in-law - who is still a minor - of Jean Trinquier, Barthélemy’s brother, and refuses to pay the purchase price if this formality has not been gone through, Jean Trinquier’s estate being more than sufficient to guarantee the principal of the 100 francs rental and accrued interest. M. Lavison is hoping to get this discharge from me and is expected to make me the proposal of becoming *"the assignee of my claim, which would conclude the matter then and there. M. Abeille thinks he will not be trying to impose onerous conditions on me; he hopes I will come to an understanding with him which would relieve me of the painful duty of suing a minor by an action for avoidance or taking the drastic step of expropriation."* I have lodged the 1600 francs with M. Tempier who is the general treasurer.

Letter to M. Jacquemet, Vicar General of Aix[[183]](#footnote-183) to let him know about the expulsion of M. Grognard and put in a word for the unhappy fellow.

Letter to His Lordship die Bishop of Digne[[184]](#footnote-184) to thank him for the permission he has given a priest of his diocese to enter the novitiate.[[185]](#footnote-185) I give him a succinct account of the good achieved by our men in all the dioceses where they are called. I tell him that I have 300 Masses for his disposal for the work of his School Brothers.[[186]](#footnote-186)

Diary

Oblate Writings XVIII

March 10, 1837.

Letter from Father Honorat seeking authority to extend the Maussane mission. It is with regret however as it will therefore end only on Easter Sunday which should be celebrated in our communities, preceded by spending the days of Holy Week in recollection. It is both a break and a consolation of which our missionaries should be deprived only rarely. I am not however allowing Father Honorat to accept the kind invitation of the Parish Priest of Entraigues who went expressly to Maussane to have him go and see his parishioners after the mission. Polite excursions like this are not a good example among us.

Diary

Oblate Writings XVIII

March 11, 1837.

Death of M. Chaix, Vicar General of Marseilles. He departed this life at 2.00 a.m. I was actually dreaming at that moment that I had been to see him on learning of his death and that he had come back to life in my presence. I offered the Holy Sacrifice for him this morning the very minute someone came and told me he had died. His loss distresses me although this holy priest had nothing lovable about him; I think he was sincerely attached to me, and for my part I esteemed his virtues, for he really was a good priest in every sense of the word. My admiration does not go beyond that, and it is definitely right to acknowledge his real worth! As to his talents and attainments which I hear certain people extolling, it is my reaction that he certainly had many more of them than those who esteem him on these grounds. That is not saying a lot, but the truth is one might measure his worth by means of other criteria. He would come out of it better, always within the parameters of mediocrity.

Diary

Oblate Writings XVIII

March 12, 1837.

Burial of M. Chaix. I assisted at the High Mass to which all the parishes were invited. After the High Mass there were three absolutions. I did the last. I really wanted to give this venerable priest every mark of concern and respect to demonstrate to faithful and clergy the esteem in which I held him to the end. I was indeed the one who suggested him to my uncle to have him succeed to the paid position of Vicar General. I gave him respect whenever we met throughout his life. At the end I was the one who did him the service of informing him of the gravity of his illness and invited him to receive the last rites and consolations of religion. I administered the sacraments with my own hands and lastly in a certain way I blessed his grave by assisting at his burial. I am sure that God in his goodness will already have opened for him the gates of his eternal tabernacles, and I invoke his intercession to obtain a share in his reward and glory.

Diary

Oblate Writings XVIII

March 13, 1837.

Letter from Father Guigues. Its content calls for some inquiries I must not overlook. Prompt reply shall be made him so as not to leave him in the air in respect of the matter he raises.[[187]](#footnote-187)

To Father Courtès, superior of the Mission, Carmelites Square, at the top of the public Drive, at Aix[[188]](#footnote-188)

608:IX in Oblate Writings

The Founder’s preoccupation. Father Bermond is late in returning from Switzerland The best members of the Congregation die young.

L.J.C. and M.I.

Courtès

Marseilles.

March 14, 1837.

So, there is no more pen or ink at Aix, my dear Courtès; I have been patient till today but I am beset by one anxiety after another. My cousin arrived from Fribourg[[189]](#footnote-189) yesterday. He travelled from Payerne to Geneva with Father Bermond who had a seat only on the outside of the coach. They left each other at Geneva but Bermond, who took the route by way of Lyon should have arrived at Aix at least three days ago,[[190]](#footnote-190) since my cousin came by slow stages from Valence to Avignon. I am preoccupied with the thought that Bermond could have suffered from the cold weather on the outside seat. Could he have stopped at Lyon due to pneumonia or some other sickness? That is what his delay in arriving and your silence make me fear. Put an end to my anxiety soon. I am reduced to dreading at the slightest threat, death that has ravaged our ranks so cruelly this year.[[191]](#footnote-191) The more one of our men is of good calibre, and Bermond is certainly so, the more nervous I am, because death chooses its victims among the elite. No doubt it is by design of God’s mercy, who wishes to give them time to do penance, that apostates are spared. Until now not one of these scandalous members has died, for poor Vincent[[192]](#footnote-192) does not fall into this category.

Father Pierre[[193]](#footnote-193) has not written to anyone. He should have let me know of his safe arrival. I am still thinking of Father Mouchel’s influenza. You have been freed from yours and so has Father Magnan, but that was a long time ago.

I greet all of you very affectionately. They have just come to call me to administer Confirmation to a sick person. Good-bye.

+ Ch. Jos. Eug., Bish[op] of Ic[osia].

To Father Guigues, at N.-D. de l’Osier.[[194]](#footnote-194)

609:IX in Oblate Writings

Reproaches Father Guigues who, contrary to the Congregation’s practice, starts a mission at the beginning of Holy Week. Advice regarding the edition of a hymnal to be used during missions.

Guigues

[Marseilles,]

March 14, 1837.

I am writing to you in haste so that my letter may incite you to reply immediately, presupposing that you have been waiting for news from me to write again; but I must admit that I could never have thought that I would have to go looking for you on a mission being preached during the Holy Week. Had you consulted me, I would have dissuaded you from undertaking a mission at the beginning of this week. This is the first time that such a thing happens to us, and see to it that it is the last also. First of all, because it has been our practice always to celebrate Easter in our communities, and because we must return from everywhere else in order to be together during the days of recollection that precede the great solemnity which crowns them. Secondly, because it is an absurdity to preach penance and lead people into the purgative way, precisely on the day of the great *Alleluia* on the solemnity of all solemnities. It is another absurdity to be treating of the mystery of the Eucharist, as should be done on Holy Thursday, during the first days of the mission which should be used to treat other subjects. In a word, things should be done in such a way that the mission ends with Easter, when you preach one during Lent or else it should begin only afterwards.

Even though it is something new for us to separate concerns which should always be common in our family, I would not object that a hymnal we need be put out at Grenoble, especially if his Lordship the Bishop is keen that it be published under his auspices. Nevertheless, it is good to proceed very carefully in such matters. Do nothing without coming to an agreement with Father Mille. I advise you to make a good choice of hymns for your collection. Give preference to piety rather than to modern taste.

I do not think that you should take everything to Father Gignoux to do the proof-reading of the hymns. He is completely new to this job. If Father Dassy is too busy, you would do well to take charge of this job which demands patience and attention, but stick to what has been agreed upon with Father Mille. Do not take out or add, otherwise there is no possibility of agreement. I am put out that more essential business has prevented me from examining the selection myself.

Have the *Veni Creator,* the *Miserere,* the *Ave Maris Stella,* the *De Profundis,* the *Libera* and the *Te Deum Laudamus* printed in the hymnal. These hymns are sung at various times in all our missions. The rule of Christian living which we propose to the converted Christians to follow must also be included.

Another omission to be remedied is that some hymns in Provençal must also be printed; their omission may cause a void for our missions in the Midi. Hence a certain number of copies must be left in loose-sheets so that some pages can be added before binding them. However, do not come to any conclusion before speaking to Father Mille who is preaching a mission at this moment, I am convinced that this hymnal thus printed will be useful to the Society.

Diary

Oblate Writings XVIII

March 14, 1837.

Meeting of some of the canons and parish priests to look for ways to raise money to liquidate a part of the debt incurred in the building of the church of St. Lazare. It ended up with a plan to issue 500 shares of 200 francs by way of a loan repayable over ten years free of interest, i.e., to raise a loan of a hundred thousand francs in shares of 200 francs, a certain number of which, chosen by lot, would be paid back each year. If the people of Marseilles were to respond to this invitation from the Bishop, our worries over the discharge of our huge debt would be over: we would gradually extinguish it. If we are deceived in our hopes, we will have to face the fact that our confidence in this great undertaking has been excessive.

Diary

Oblate Writings XVIII

March 15, 1837.

Another meeting of canons, parish priests, etc., with the same agenda as yesterday. I have my doubts about finding many of these gentlemen backing us to any effect. It is so hard to make an effort when one is not appealing for one’s own pocket. I avoid saying, "for one’s own saint", for St. Lazarus should be the saint of everyone in Marseilles. I am very much afraid that the new measure we are going to take will not produce great results. Even so, the parish priest of St. Charles claims he got 60,000 francs for his church as an outright gift and a funded thousand francs loan, while Trinity’s parish priest told us yesterday he had taken up 80,000 francs in gifts for his. If these men were willing to get behind the proposed project, how could they fail to persuade people who were so generous with their gifts to make loans with the guarantee of repayment?

Letter from Father Bermond who has arrived in Aix. Another letter from Father Pierre Aubert who moved in a few days ago. Praise the Lord! Behold two men happy and fulfilled in the ministry assigned them. They gladly write me this because they know how happy it will make me to learn it.

Letter from Father Martin. He resigns himself to necessity, but hopes that I will soon give him the equivalent of what I have taken. I hope for that even more than he does.[[195]](#footnote-195)

Letter from Father Courtés.[[196]](#footnote-196) Still uneasy over the presumed dispositions of His Grace the Archbishop that he detects even in the courtesies of M. Jacquemet.

Father Bise, having learned from his director that I intended to ordain him priest before the year is out, came to ask me to arrange his studies so that he will be able to see all that remains for him to know of theology. He disclosed that he is often, even normally, exhausted by the regime and order of exercises he is obliged to follow in the seminary. He has to eat a little and often, to refrain from study after eating, take exercise even while he is studying. His mind can only function when his body is in movement; he had to agree that this was a little out of the ordinary, but even so that was the way he was, - if he had refrained from speaking it was because he was being patient, thinking he had plenty of time in front of him, but when he learned that in six months’ time he must be ordained, he felt obliged to make these disclosures to me.

M. Dalmas,[[197]](#footnote-197) curate in St. Laurent’s, came to ask me for the necessary faculties to absolve one of the accomplices or rather one of the victims of Fr. N.[[198]](#footnote-198) We did not need this fresh proof of this wretched man’s guilt. This dreadful business has gone on for fully seven years.

Diary

Oblate Writings XVIII

March 16, 1837.

Letter from the parish priest of Fontvieille, full of praises of our missionaries and expressions of gratitude for affording him the grace of a mission which has won so much glory for God and done so much good for his people. It is good to preserve this letter.

Letter from Father Honorat. The flu is still keeping of the inhabitants of Maussane from following the exercises of the mission. So it will be necessary to continue on until Easter. There is no lack of goodwill, so long as they are able to go out of doors they come and go on with their confessions. Honest Father Honorat is proposing to put in an appearance in Aix to speak with His Grace the Archbishop[[199]](#footnote-199) about matters of concern for the good of the countryside. He imagines he is dealing with myself or the Bishop of Marseilles. I will write and advise him to save his breath. The precedent of Mouries[[200]](#footnote-200) which he cites is from other times.

Visit from my brother-in-law[[201]](#footnote-201) and my nephew Louis. They have received a letter from the Count de La Villegontier that means Louis’ departure. My letter of recommendation goes with him; in it I describe the full merit of this faultless young man who is so justly deserving of all our affection. He leaves with a sense of piety well calculated to assure us on his future in the brilliant career he is about to undertake with an ambassador who will, I hope, be a father to him.

On March 16 the parish priest of St. Lazare was given the responsibility of proposing, along with M. Payen,[[202]](#footnote-202) a commission of notable people from the city who will join to their number in each parish the respective parish priest and call on people reputed to have money to propose they take a subscription ticket for the payment of the interest in respect of the new church of St. Lazare.

Diary

Oblate Writings XVIII

March 17, 1837.

Letter from M. Jordan, parish priest of St. Bonaventure’s in Lyons. He asks me my opinion about M. Clerc whom he is tempted to engage to preach the Lenten sermons in 1839 in his parish. In my reply I will explain the impact the preacher had in Marseilles.

Letter from Dupuy, quite insistent on bringing to closure the l’Osier business. My view is to simplify things as much as possible. Let us then pay the 60 francs to pay off the legal charge now found to attach to a part of the house. Let us reimburse M. Ailloud to redeem the 1.60 francs interest per annum we are obliged to pay him. We had no knowledge of this legal charge. Its origin is as I am about to transcribe; the loose pages of a letter being prone to being lost. Dupuy writes as follows:

*When in 1820 Madame de Fontgalland bought the convent, which she then ceded to the Carthusian Sisters, there were several owners. The part of the convent where Dupuy’s room is belonged to a nephew and niece who had inherited from a certain priest. The person who owned the rest ef the convent negotiated with them by private treaty and then sold the whole to Madame de Fontgalland. In the public process, the nephew and niece, who was represented by her husband, put in an appearance, but the husband did not have the capacity to sell his wife’s goods under the terms of the marriage contract. The husband has died, the wife has no wish to go back there; but she knows that her children, who are from Vaur, would want after her death to acquire their mother’s portion. She can ratifythe process, but she claims that the person who bought by private agreement still**owes her 60 francs and she is asking for this sum in consideration of regularizing everything. It is really necessary to settle this business which**would cause a multitude of problems for the community. I am perfectly well aware that it is the Carthusian Sisters who should pay, but under the impression that they gave the convent for nothing, they will cause delay, and if this woman dies, with our recourse against them, and theirs against the heirs of the person who sold to Madame de Fontgalland, we will be the ones to suffer in the end.*

Diary

Oblate Writings XVIII

March 18, 1837.

Blessing of the new church of St. Lazaire, conducted by the Bishop of Marseilles. The chapter and the town’s parish priests as well as myself took part in this ceremony which attracted a large crowd. After the blessing of the church, the Bishop of Marseilles withdrew, I stayed on until the sermon preached by M. Dufetre. Everyone was in ecstasy over the beauty of the new building and applauded the large concourse of the faithful. Wonderful, they exclaimed on all sides. The financial statement that we have attached to the Lenten pastoral should be proof to the admirers that the people of Marseilles have no right to claim the credit.

Letter from M. Jacquement, Vicar General of Aix.[[203]](#footnote-203) My recommendation, he says, will always prevail with the Archbishop of Aix. Out of consideration for me, they will find a place for M. Grognard. They advise M. Jonjon to leave his boarding school.

Diary

Oblate Writings XVIII

March 19, 1837.

Letter from the Bishop of Digne; the prelate gives a good reference to Father Cassarin, recently admitted to the novitiate.

Letter from my mother. She asks me what she can give her grandson Louis.

Father Guyon[[204]](#footnote-204) has gone back on his promise to give a sermon on behalf of the St. Lazaire church. This good priest has energy only for what really interests himself. He was able to preach three times a day to keep up his audience in Trinité while Messrs. Dufetre and Clerc were pulling in the crowds to St. Martin’s and St. Cannat’s. Now he refuses this one-off sermon that the Bishop of Marseilles asked him for when approving him for the Lenten sermons. I make a note of this event here so that in future we will not again risk relying on men who rate their own petty interests so highly.

This want of courtesy did not stop me going in answer to his invitation to crown his retreat by going to say Mass and give communion to the faithful who had been told about it or were following him. I had the consolation of giving the Eucharist for the space of two hours. As there were not enough consecrated hosts they had to go and look for the Blessed Sacrament in Notre Dame du Mont, so as not to send away without the heavenly food the more than 200 people who had come in search of it, perhaps from a distance. Actually I was not aware that they took this step. On the contrary I had said someone should say a Mass immediately while I went on with the liturgy. After the consecration someone might have brought away the holy ciborium and I would have given out communion, as I did in the scenario they preferred.

Diary

Oblate Writings XVIII

March 20, 1837.

Letter from Father Ricard. Good frame of mind and good letter. He assures me he is fine in Switzerland and that he would have preferred to stay there, but he was willingly coming back as soon as the obedience came.

Letter from Father Dassy.[[205]](#footnote-205) He will go willingly to the ....mission.[[206]](#footnote-206) However, he asks to know if I would not like it better if he stayed on in N. D. de l’Osier to write a small book on the shrine.[[207]](#footnote-207) He does not want to raise the matter himself with his superior. I have to settle it from here. He will send us 900 copies of his small work on the scapular, if the parish priest of the Carmelites is willing to charge them to his parish.

Diary

Oblate Writings XVIII

March 21, 1837.

Letter from Father Guibert.[[208]](#footnote-208) Flu has impeded some of the exercises of the Ajaccio mission. He has himself been affected. In short, the mission did not go well. Still there were some conversions, but no enthusiasm. Things went a little better in the suburbs. Father Albini, who wrote me by the same post, was not thrilled by it; but the worst thing, and perhaps the reason for the small amount of good done, was the scandal given by Father Telmon[[209]](#footnote-209) who was seriously disrespectful to Father Albini, his superior, in the presence of other priests. It is not thefirst tune. How many times has he not been disrespectful to Father Guibert? What a letter he wrote to Father Tempier! The ones he has written to me have not always been, it has to be said, respectful; no more so on a good number of occasions have been his suggestions. He judges everything and everyone in the light of his own petty ideas, and nothing is sacred when once his imagination persuades him he is right; and God knows if he is right very often. It is a pity, but it is inevitable that behaviour like that - extremely reprehensible and obstinately sustained - will come to a regrettable ending. I am holding my silence for the moment. This is not the first time for me to pray that God will ward off from this poor child the evils that his unruly behaviour may draw down on him.[[210]](#footnote-210)

Letter from Father Mille. He will report to me on the Mane[[211]](#footnote-211) mission when he is back in Notre Dame du Laus. He cannot reconcile himself to giving up the Prébois mission that he wants to do at the same time as the St. Nicholas one. In this way we will have done, in this campaign prolonged outside the ordinary season, seven missions in the diocese of Grenoble, and twenty-two in all by the priests of our Congregation. It is prodigious, in the light of our small numbers and the other ministries we have not ceased to carry out at the same time in the places of our residences.

Diary

Oblate Writings XVIII

March 22, 1837.

Letter from the Bishop of Leros,[[212]](#footnote-212) auxiliary of Civitavecchia, who is asking me to have sent to him some documents on the life of St. Fermina, virgin and martyr, patroness of Civitavecchia, honoured also, according to this prelate, in Arles; the saint is inscribed in the Roman martyrology on November 24. I will write to Messrs. Pere and Gaudion, parish priests in Arles.[[213]](#footnote-213)

Letter from Baron Papassian.[[214]](#footnote-214) He speaks again of a project he raised with me in a previous letter. The project consists in founding in Marseilles an Armenian college. I answered him through M. Papeti, who apparently did not forward him my letter, that I did not feel courageous enough, in the bad state of health that has been bothering me for some time, to undertake any task at all that involved any sort of difficulty.

Diary

Oblate Writings XVIII

March 23, 1837.

**Holy Thursday:** I was able to consecrate the holy oils and celebrate the principal office of the day despite the weakness in my chest and the cough that tired me out during the night as the preceding one, but I would have to be half dead before I failed to carry out this consoling duty. I was not over-tired this morning so that I thought I might perform as well the other ceremonies indicated in the Pontifical, the washing of feet and the office called *Tenebrae.*

Letter from Father Mille. He imagines I can supply some men, although there is a shortage everywhere and especially in Aix[[215]](#footnote-215) where, according to what Father Courtés wrote me yesterday, our men have the flu. In the meantime, he finds himself in a fix to give the two missions he promised. As to that in Mane, it ended up well despite all the obstacles and especially the flu that cruelly ravaged the countryside. They still had 400 men at communion and 450 women; and this in a population of 1600 souls. In a word Father Mille is very pleased with his mission.

Powers of attorney executed in favour of the elder M. Aubert in Nimes authorizing him to oppose every act prejudicial to our property. The power of attorney is dated the 20th.

Diary

Oblate Writings XVIII

March 24, 1837.

Letter from Father Guigues,[[216]](#footnote-216) more explicit than that cited under March 13. It merits a close attention to the matters he raises. He invites me to let Father Mille know that I have authorized him to have the hymns printed in Grenoble. He explains how he felt he had permission to allow Father Kotterer to go and visit his father and mother. It was a question of doing it while forewarning me that he has done it.

Diary

Oblate Writings XVIII

March 25, 1837.

**Holy Saturday:** Ordination of our worthy Brother Bellon. He was the only one. I am sure that along with the sacred priestly character that he received by the imposition of hands, he harvested all the blessings the Lord would have poured out on the body of *ordinandi* who might have offered themselves. Our hopes could not be higher for this well-beloved child, who not only has never earned the least reproach since he entered the Congregation, but has constantly given to all his confreres, both during his novitiate, and during his period as an oblate, the example of the most exact regularity, fidelity to the rule, and sustained fervour. We were together as a family in the chapel of the bishop’s palace, where I carried out the ordination, and the feelings that inspired this meeting of brothers echoed the happiness my two-fold paternity brought me at this ineffable moment when by the communication of the gift of God and the power of the Holy Spirit the bishop gives birth to the priest.

This Holy Saturday ordination brings me back the memory of the first I had the happiness of doing on the same day in 1833. It was as solemn as this one was simple. It took place at the principal sung liturgy of Holy Saturday and the pomp of this ceremony was so remarkable that I make bold to say I have never seen one so beautiful, not even the papal liturgy in St. Peter’s. There were many ordained, there were candidates for every order: Not to mention the others, I ordained eight priests on that fine day.

Can I recall without emotion that the first fruit of my fecundity was the precious Father Casimir Aubert, the first on whom I imposed’hands.[[217]](#footnote-217) No one could guess what transpired in my soul when in profound recollection I invoked the sovereign priest Jesus Christ with all the power with which I was invested to bring about this great miracle, and lifted up my hands over the dear head of my well-beloved son and passed on to him a share of that abundance of grace and power of which I had myself received the plenitude some months before. It seemed to me that together with the Holy Spirit who came down on him and with the power of the Most High who was about to overshadow him, - for one may apply to this divine operation that transforms in a way the soul of the new priest as it makes it fruitful, the words of the angel to the Mother of God, - it seemed to me, I say, that my own spirit communicated itself to him, that my heart expanded in the outpouring of a charity, a supernatural love that produced in its turn something more than human. It seemed to me that I could say like our divine Master that a power had gone out from me and I knew it. At all events I was in a transport with that very real and wholly-of-God power that I was passing on with force and efficacy and that I could say as it were went out from me, since it was in me radically through the character I possessed, all unworthy though I may be. This miracle is worked in every ordination I perform and I experience it to a greater or lesser extent according to the quality of those on whom I impose hands, for I confess that paternal love is at work in the very midst of all these marvels, especially when I see my children disposed as I desire. Thanks be to God, it is what I believe I have perceived in the majority of those I have ordained up to now.

Diary

Oblate Writings XVIII

March 26, 1837.

**Easter Sunday:** Pontifical office in the cathedral. The papal blessing was given by my uncle who was brought to church in a carried chair on account of the strong wind that has been blowing these several days. In the evening a dreadful sermon from M. Espanet,[[218]](#footnote-218) who gave us of his philosophical abundance on the immortality of the soul. His second point was to deal with the resurrection of the body. His discourse would certainly have killed us all off; so I rejoiced that he deferred the execution until the morrow, for I have solemnly promised myself to escape this danger.

Diary

Oblate Writings XVIII

March 27, 1837.

Closure of the station - or better, the mission - in St. Martin’s, for M. Dufétre has just brought to an end a veritable one-man mission. He found himself preaching up to four times a day. He gave a number of retreats in the course of Lent that he brought to an end with a general communion. The last of the communions was yesterday, Easter Sunday. I could not refrain from giving public expression to the appreciation which all the good done inspired in me, and crowned these exercises myself with the solemn *Te Deum* and Benediction.

Diary

Oblate Writings XVIII

March 28, 1837.

M. Clerc preached in the new church of St. Lazaire. The church was packed. The 2000 chairs were given out and did not suffice for a large part of the congregation that remained standing. The orator preached eloquently on the Catholic priesthood. I assisted at vespers, at the sermon and I gave the solemn benediction.

General Damremont[[219]](#footnote-219) came to say farewell before taking up of his governorship of Algiers. I went to return the visit today. My uncle and I are happy with the relationships we have had with the General since my return from Paris. It was my uncle who finally gave first communion and the sacrament of confirmation to M. Damremont’s daughter. He plans, so he told me, to write and tell me about the state in which he finds religion in Algiers. He will afford me a good deal of embarrassment if he asks me for priests, for unfortunately I no longer have any at my disposition. Crime of apostates! Laziness of Levites! Indifference of priests!

The parish priest of Banon (Basses-Alpes),[[220]](#footnote-220) chief town of the canton between Apt and Forcalquier, is asking for a mission for his people in December 1837, or February 1838. Reply on the matter to Father Mille to whom the request was made. Write the priest that I have authorized Father Guigues to have the hymns printed in Grenoble so that he does not have them printed himself in Lyon.[[221]](#footnote-221) Theyare also asking for a mission for Simiane, a canton of Banon.

To Father Guigues, at Voiron[[222]](#footnote-222)

610:IX in Oblate Writings

Allow Father Dassy some time to prepare a small booklet on N. - D. de l’Osier. The death of Calixte Kotterer’s father. He must not be allowed to become parish priest in order to help his mother.

Guigues

[Marseilles,]

March 29, 1837.[[223]](#footnote-223)

It would have been better if Father Dassy did not give the last instruction so that he could have had time to work on the little booklet on the shrine which should not have been delayed any longer.

Your[[224]](#footnote-224) last letter has consoled me somewhat, without however, completely putting my mind to rest. Recently I read a letter of Bl. Liguori, this great saint who is so pure, so innocent, who never committed a mortal sin during his life in the world; he expresses himself thus: “the Devil is a demon: favourable occasions are within his reach and even without instigation; I am afraid I myself could fall.” Thus, let the one you mention to me avoid the occasions.

Kotterer informs me that his father is dead, and he gives me a lengthy argument proving that his mother could not do without his assistance. Is he showing me his needs as a way of asking me to provide for them? No, it is quite simply to infer that there is no other means to take than to authorize him to entreat his Lordship the Bishop of Grenoble for a parish, that he would reap benefit from as long as his mother lived, and when the good Lord has taken her away he would return to our houses. This means that after having been brought up, nourished, maintained, etc., for ten years at the expense of the Congregation, now that he could render her some service by exercising the ministry in his charge, he wants to get out of it by spending his youth in the idleness of a parish, warming himself under his mother’s apron, who may live for yet another 25 years. After that, when he would be good for nothing, he would like to honour the Congregation by coming back to be taken care of by her and die in peace in her bosom. At a time[[225]](#footnote-225) when he is aware of all our troubles, he has the courage to make me such a proposal: this reveals his lack of refinement, his ingratitude and a complete absence of love for his state. Had he disclosed to me his mother’s situation, and the suffering he has to endure thereat, so that I could think of some means to alleviate it, I would have found the matter very simple, and immediately I would have replied that I gladly consented to help his mother by allowing him to keep the Mass stipends and something more if necessary. In any case, I cannot agree to anything else. Consequently, I beg of you to write immediately to his Lordship the Bishop of Grenoble to explain this fact to him. You will make him understand how dangerous such a precedent would be, and the harm the absence of a man who, though not outstanding, nevertheless performs his duties, would cause to the service of the missions in his diocese; that you hope, therefore, the Bishop will not consent to give him a post in his diocese, as Kotterer expects; that the Congregation is doing more than it should, in being disposed to allow this young priest, who owes his entire priestly education to it and which consequently, has already spent so much on him, to keep on behalf of his mother, all the Mass stipends, to which, if it be true that she does not receive the soldier’s widow’s pension, something could be added to supplement the 400 francs of pension, etc. etc. I am going to reply to Kotterer in this vein.

You will point out that Kotterer is not asking to leave the Congregation for which, he says, he professes a filial attachment, but he would like to be authorized to live outside the community, and exercise another ministry to derive all the benefit from it, and then to come back thereafter, etc. The means I propose safeguard all the principles and sufficiently provide for the needs. Another path cannot be taken in conscience.

P.S. I come back to what I have told you. You must not speak about the Mass stipends. It involves some disadvantages, especially in your diocese (where there are very few of them).[[226]](#footnote-226) Let us be content with offering three or four hundred francs, namely three if the soldier’s widow receives a pension, which normally is half of her husband’s, and four if she is deprived of all assistance.

Diary

Oblate Writings XVIII

March 29, 1837.

Large concourse of people in St. Joseph’s to hear a sermon from M. Clerc for that church’s benefit. It was a select assembly, I think the collection will have been quite good, but what are 300 or 400 francs to pay what we have already spent on that church and to get it built. The public deserved the reproaches that the preacher addressed to it on this subject I have not the time to relate the story of this church. Here again I have sinned by excess of devotion. No one thanks me for constructing this very necessary building, and for not being afraid, in order to procure this benefit for the town, from committing myself personally.[[227]](#footnote-227) It took all of that to get this building started to the great benefit of this district that would never have been able to have a church. The ground cost 76,000 francs, plus 4,000 francs legal costs etc., plus a portion of ground which was deemed necessary, plus considerable borrowings to achieve the building of a half of the church. The public has been using it for some time in its present state. Glory be to God, for it is all the same whether or not anyone knows it is I to whom they owe this benefit. They will be saying about this building what they said about St. Laziare, that it is only in Marseilles that the piety of the faithful works such miracles.[[228]](#footnote-228) My observation is about unfounded assumption, for I am not looking for praise!

Diary

Oblate Writings XVIII

March 30, 1837.

Letter from Father Honorat still dated from Maussane. The planting of the Cross will only take place on Wednesday. There must be no regrets over the extra days given to the mission. For many it was the final stroke of grace; some very hardened men profited from it to be reconciled with God, various people in concubinage were married, etc. Over all, this has been one of the most consoling missions, one will read with interest several remarkable passages in Father Honorat’s[[229]](#footnote-229) letters written to me, among others that of a hardened sinner who owes his salvation to a missionary’s mistake who having been called to confess a sick person got lost and turned up unexpectedly at the home of this recalcitrant free thinker who had the good fortune to be converted although he had sworn he would not go to confession.

Diary

Oblate Writings XVIII

March 31, 1837.

Visit to the first Visitation convent. I saw there the religious Sisters of the Fribourg monastery who are going to Palermo to re-establish the house of their Order in that city. An admirable spirit of devotion is being renewed continually in the Visitation Order. The religious designated are leaving their homeland with a holy joy and have no desire for thanks for a sacrifice that is commanded them by their Rule. They never allow themselves a word, the least remark on the selection that is made without their knowledge. I know nothing more edifying than the simplicity of the obedience of these holy religious. What a lesson for others! I say no more.

**April**

Diary

Oblate Writings XVIII

April 1, 1837.

Arrival of Fathers Honorat and Chauvet. On their way back from the Maussane mission they passed by Aix to report on their mission to the Archbishop who was delighted with everything they told him; moreover, he had already had an account of it from the Marquis de l’Epine. The long conversation I had with the Fathers did not suffice to tell me everything they had ...[[230]](#footnote-230)

Diary

Oblate Writings XVIII

April 2, 1837.

Letter from Father Kotterer. He informs me of his father’s death and of his mother’s wretched situation. The only solution he has to ease this very painful situation is to suggest that I authorize him to request a placement from the Bishop of Grenoble for him to earn his mother’s keep and to look after her. Father Kotterer presents this plan as a man convinced that this is how it has to be, for he is not asking me for my advice, there is not even a hint of having recourse to the wisdom and insights of the Superior General. So he will exploit the revenue that the Church will provide him with as long as his mother is alive and when, perhaps after many years, God has disposed of her, then Father Kotterer, having spent his youth in the idleness of a country parish, will come and get himself looked after in due course in the Congregation, which he has no intention of leaving. And that’s the sum total of what the Congregation will have gained by bringing up, feeding and maintaining this member for ten years! At the very moment he can give her his services and carry out the ministries that the Church confides to her, he finds it unproblematic – indeed his duty - to take himself off; also his mind, heart, gratitude, sensitivity, or conscience furnish him with any alternative suggestions that might reconcile what he owes to an unfortunate mother and what he bound himself to do with regard to a Congregation to which he vowed himself for life and which accepted him on that condition! This is how we stand[[231]](#footnote-231)with most of our members in this matter in this deceitful and ignorant age. How can you govern a society of this kind when some of the pieces are missing? There would be every reason to throw the helve after the hatchet,[[232]](#footnote-232) if the Church’s interests, the salvation of souls and the glory of God would not suffer as a result. Wherever one looks one meets with nothing but laziness, pusillanimous souls, weak characters and hearts of flesh that no spark of divine fire sets ablaze or inspires. How repulsive is the human race! The lure of profit spurs men on to cross seas and run the greatest dangers. When cupidity or ambition is the inspiration, they pay little heed to the solicitations or crossing of people dearest to them. But if it is question of fulfilling a duty in the supernatural order, why! then there are excellent reasons to bring forward to get a dispensation. Enough of these thoughts, I am getting carried away. In the present case, I cannot approve Father Kotterer’s initiative. It is not that of a good religious. What he is proposing is something he should dread more than death. Whatever way one likes to look at it, it is a return to the world, taking one’s hand from the plough, - the curse is close at hand. Father Kotterer’s duty was to explain the situation to me and leave it to me to find a solution. I would have found a solution by releasing to Father Kotterer his Mass stipends and adding on something if it were needed to see to his mother’s pressing needs. I have no other course to suggest to him in the interest of his soul that I must, according to my way of seeing, put before the monetary interests of the Congregation. I consent to impose a burden on the family[[233]](#footnote-233) rather than expose this member of rather weak virtue to the dangers of losing his vocation or at least not practising its duties. But what is the point! My goodwill in all probability will prove of no avail in the face of imperatives coming from the family council and inspired by flesh and blood. We have here again, to use the expression of St. Liguori, *una pietra smossa,* a stone tumbled from our building. I call on God, for my voice is too often impotent and I wish to remain in peace.

Diary

Oblate Writings XVIII

April 3, 1837.

Passing visit of the famous Chevalier Drach.[[234]](#footnote-234) He spent the day with us yesterday. Everybody knows this famous convert rabbi. He has always been grateful for the courtesies[[235]](#footnote-235) shown him by my uncle and myself in Paris when he was somewhat forsaken by people who should have given him encouragement at a time when the synagogue was raging after him. I arranged an interview with our Brother Bise who has some facility in Hebrew. M. Drach encouraged our young Hebraist and gave him some advice that he will find useful. He is going to Paris. On his return to Rome, he will let us have some of his works that are new to us. They are all precious because of the profound knowledge that this fervent and learned neophyte possesses both of the Holy Scriptures and of all the Jewish writings.

Diary

Oblate Writings XVIII

April 4, 1837.

Meeting of parish priests to advise them that the loan for St. Lazare is going to be opened and that some notables from their respective parishes will be joining them to go and receive loans from men of good will from their parishes.

These notables met later today, again in the Bishop’s palace. The meeting was in general very representative. The Bishop explained the reason for the meeting - to ask them their cooperation in working for the repayment of the loan raised for St. Lazarus. I read the explanatory letter that will be sent to everyone believed to be in a position to take part in the good work. The meeting displayed a good spirit and we readily concurred with the almost unanimous observations of these gentlemen who made the point that it was necessary to fix the amount of the loan and keep to shares of 200 francs. The loan was fixed at a hundred thousand francs, repayable over ten years by twenty six-monthly payments.

Letter from Father Reinaud from Ajaccio. A lot of consolation in the details he gives of the blessings that God in his goodness is pouring out on the great work of the regeneration of the clergy in Corsica. He gives me an invitation to visit them in Corsica. *Your coming would hugely please everyone here,* he tells me, *and you would be received with all the marks of esteem, love and reverence that the high dignity you are invested with and your personal qualities would inspire. We in particular, who are bound by so many bonds to your person, would seek to offer you in compensation for all the bitterness that has been heaped on you by men who called themselves your children and were but traitors, the whole and entire homage of our hearts, feelings and inviolable affection. I am by no means unaware of all that insidious calumniators have schemed to lower me in your esteem, in your friendship, but I know too how to confound their lying tongues. I will be content to prove by my actions what I am in reality and in fact, namely, a man wholly devoted as a member to the family, a child wholly devoted to the man who loves to call me father, etc.[[236]](#footnote-236)*

Father Mouchel has arrived to bring Father Honorat to Aix. This is to explain to the Archbishop and the General Procurator[[237]](#footnote-237) the events of the Maussane mission, where M. Coulomb[[238]](#footnote-238) had a little argument with the mayor who behaved very badly. It was a mistake not to mention it when reporting on the mission to the Archbishop. The prelate would have had advance warning and, understanding the background of the matter, would have been able to reply properly to the Procurator General. It is a mistake to avoid on another occasion.

The Archbishop gave notice that he would be very glad to have a missionary to accompany him on his pastoral visits. Nothing could be more just or more proper. It is besides a mark of trust to which it is our duty to respond. If the Archbishop of Aix does not change his mind, I will give him Father Mille who will be just the man to carry out this ministry.

Reply to yesterday’s letter from the Prefect in which he invited me, for very urgent reasons taken in the interest of the people, to use my influence to deter them from withdrawing their money from the savings bank.[[239]](#footnote-239)

Diary

Oblate Writings XVIII

April 5, 1837.

Father Honorat has gone to Aix and returned without seeing either the Archbishop or the Procurator General. The matter had been settled in the interval, but with the disadvantage of creating an impression of asking pardon when one was wholly in the right.

Visit from M. D’Espinassoux, canon of St. Denis. He has come to Marseilles after preaching the Lenten sermons in Nimes. I doubt if he will succeed here, which is why I did not bring up the subject of looking for a church in this city. He already tried it and gave some sermons that were little followed. That was some years ago.

To Father Mille, at N.-D. du Laus[[240]](#footnote-240)

611:IX in Oblate Writings

Reproaches Father Mille for preaching too much without taking a rest. Our traditions are set aside in the mission. The hymnal and singing on missions.

Mille

[Marseilles.]

April 6, 1837.

I cannot help reproaching you for wanting to give at any cost this mission at Prébois which I had asked you to give up because of the fatigue of the previous missions [where I knew][[241]](#footnote-241) that you had spat blood, This amounts to tempting God and killing oneself without any merit; for the Lord does not reward good that is done outside of obedience, less still the good we attempt to do against the norms of obedience. I include among these latter the reasonable care of one’s health. What is the use of wearing oneself out in this manner? This is always bad; but in our situation, I consider it a crime. So be prudent, for God’s sake! and for once learn to sacrifice your ideas in favour of a father’s remonstrations.

How many things I would have to say about the missions, the way they are done! Gradually, our traditions are turned aside; each one foolishly pretends to do better than those who had gone before them and, generally, this is an error. When someone wants to change something, it would be wise to consult me. I do not say this more to you than to the others; I make this remark incidentally, so that you may know what is the proper thing to do.

... In the missions. I recommend you use hymns with a refrain, which the congregation can repeat. I insist that there be refrains which the whole congregation can sing, nothing more. I don’t find anything more wearisome than listening to some isolated voices which annoy you by their unison without anyone being able to hear one word of what they utter. It is the very opposite of devotion. In this case, music, far from sending the souls to God, turns them away from him. Instead of praying at such a precious moment, people languish. People prefer to pray fervently without being distracted by the singing. And so I would like to suppress, in our missions, any adoration, any hymn, in which the refrain could not be repeated by the entire congregation. Hence I insist on hymns with a refrain because during the mission all must sing. From our hymnals, certain ridiculous and out-of-place expressions of love must also be removed; verses that are significant and inspiring of piety are what is needed.

Diary

Oblate Writings XVIII

April 6, 1837.

Letter from Father Guigues. He forwards me one written by Father Kotterer to himself. He apologizes for giving him permission to go home. What he tells me gives no evidence that he judges this Father very fervent. He begs me not to extinguish the smouldering wick, to deal tactfully with his want of virtue, to make some small sacrifices for his mother, but to require that he return to l’Osier. There’s the rub. He will see by my letter that has crossed with his own what I think. I will write tomorrow, in the same sense as my letter to Father Guigues, to Father Kotterer. Will he obey? I do not know. Even so I will prescribe for him what it is his duty to do and mine to require.

I celebrated the Eucharist in the major seminary for the feast of St. Joseph; I assisted in the evening at Benediction in Calvaire for the same reason.

Diary

Oblate Writings XVIII

April 7, 1837.

Letter to Father Mille. I reprove him for having undertaken the two missions of Prébois and St. Nicholas, exhausted as he is from preceding missions. I insist on the necessity of his disciplining himself. I tell him that Father Guigues will have the hymns printed in Grenoble, the Bishop having expressed a wish for this. I do not approve of a lot of singing without refrains, less still adorations,[[242]](#footnote-242) which are an insipid and wearying form of song at a moment when one would rather pray fervently without being distracted by singing, unless it is singing oneself some couplets of the very moving sort that inspire piety. None of our customs must be changed without my being told beforehand. I inform him of Marcellin’s dismissal.

Letter from Father Gignoux from the St. Nicholas mission. From the first week everyone, with the exception of 5 or 6 indifferentists, went[[243]](#footnote-243) to confession unusually well disposed. All the neighbouring parishes want to profit from the good fortune of the people of St. Nicholas; there are people from Champoléon, Orcieres, Prapic le Bout du Monde, St. L6ger, Chabottes, Chaillol, Chabottonnes, La Plaine St. Jean.[[244]](#footnote-244) Seeing this multitude, the missionaries decree that they will only accept people from outside on condition that they are present for the instructions at least three days in the week, not counting Sunday. I trust that, when it is a question of the sacrament of reconciliation, the missionaries will not have scrutinized absences too severely. I will write immediately to hold back on threats, and be very careful about refusing absolution to anyone for missing out on some of the mission instructions.

Diary

Oblate Writings XVIII

April 8, 1837.

A priest coming from Bonne[[245]](#footnote-245) and who passed by Algiers painted a deplorable picture of the colony from the religious aspect. What extreme need the poor Christians who live in that country have of the help of good priests! What a pity, we made an offer to the Holy See during my stay in Rome in 1832.[[246]](#footnote-246) We were in a position at that time to provide this service. Providence did not allow the choice of the Head of the Church to alight on us. I resigned myself, hoping that the people he had in mind would achieve more good than we would have been able to do. The preference that was accorded them in no way reflected on us. The Pope believed that the French government would be happier with them. The difficulties that ensued, and that could not be surmounted two years after one would be in a position to make a start, prove that he was mistaken. In the meantime, evil is rampant in this poor country. It seems intended that nothing we wanted to do for it from the beginning would succeed. As soon as it was conquered we wrote to the Grand Aumonier and the Prime Minister of the time[[247]](#footnote-247) to let them understand the usefulness of establishing relations between Marseilles and Algiers. In offering our services to till that land, i.e., to provide religious service to the new colony, we rejoiced in the thought that our missionaries would soon be able to work for the conversion of pagans and already we conceived the hope of seeing faith and religion flourish again in those countries once so fecund in virtues, when the fall of the throne, as sudden as it was unexpected, blocked the adoption of our plan which, according to what Father Perrault, Vicar General of the chaplaincy, whom I saw a little later in Fribourg, told me, would have found favour and been adopted.

Since then my prolonged absence and other problems have deterred me from returning to the fray under the new government. The passing visit of a priest, who was planning to go and consecrate his services to the colony’s Christians, put my mind at rest or, rather, to sleep concerning the needs which I would have been able to provide if the steps I had wanted to take had succeeded, which is doubtful however at this time. Later, finding myself in Rome, I wanted to revive the matter, but as I have said, my good will was approved, praised even by the Sovereign Pontiff, but whether because he had already made some advances in writing to the Archbishop of Paris to consult him on men he believed suitable for this mission, or whether he feared the government would not find acceptable the services of a Congregation which was not approved in France, the Pope gave preference to the Lazarists who had anyway been indicated to him by Archbishop Quelen[[248]](#footnote-248) who knew of no one else. I must give the Pope credit, he was moved in this choice by the sole desire to obtain spiritual helps for this Christian region on the African coast as soon as possible and with the least difficulties, for according to what Bishop Mai,[[249]](#footnote-249) secretary at Propaganda, assured me, my plan was greatly to the liking of the Holy Father and in general missions were not given readily to the Lazarists, as it was claimed in Propaganda that they were too independent and too little concerned about providing accounts. This is understandable of a congregation that has its customs, traditions, superiors, etc. They were none the less worthy of the trust that was accorded them and if they had been able to get to work they would have acquitted themselves very worthily of the great ministry that was confided to them.

Diary

Oblate Writings XVIII

April 9, 1837.

Visit from M. Sublet, parish priest of Vevey,[[250]](#footnote-250) in the diocese of Lausanne, canton of Vaud. He came to ask my permission to make an appeal to pay off the debts contracted for the building of his church. I gave him sound reasons for having him postpone this appeal. At a time like this when everybody is all in a flutter over the St. Lazare loan, the appeal of the *Freres des Ecoles chrétiennes,* the one for the Refuge, etc., I advised him to go and make the rounds of Languedoc and not come back until around Corpus Christi.

Letter from Father Mille, from the Prébois mission. He was obliged to go alone, with Fathers Gignoux and Hermitte giving the one in St. Nicholas, and Father Pélissier taking care of Laus. He has got help from the curate of Mane, and already the assault has gone in such a way as to enable him to reply to me of the success of the mission in this countryside of 400 souls whose venerable parish priest in his eighties could not be very active on account of his infirmities and age.

Letter from Father Guibert from Vico. Fathers Albini and Telmon are at this moment giving the mission in Coggia, three miles from Vico. After just a week of the mission exercises all the women have already been to confession and the men are falling in hoards, such are the expressions used in the letter. The population is 800 souls, large for the countryside. The two missionaries will then go to Calcatoggio just outside Vico as it is judged best to evangelise first the province where our mission house is set up.

Visit from my uncle in my room in an extraordinary state of jubilation bearing in his hand the royal ordinance[[251]](#footnote-251) that names me Bishop of Marseilles consequent upon the resignation that this venerable old man has tendered of his See. My own consternation must have been in striking contrast with the sentiments my uncle was expressing. This appointment was his doing, he had succeeded in getting all he wanted, he was happy to see his See safe and confided to a man he judged fitted to continue his episcopate. But I who have always dreaded the responsibility of a diocese, and who was happily content with my independent position in the Church, I who up to now had been able to plead the necessity of staying by my uncle’s side to avoid the dreaded responsibility of the title of first pastor, I who had gone so far as to say to the King, on the day when he offered me a See, that should he have at his disposal the Archdiocese of Toledo, with its two million in rents, I would not accept it, I was dumbfounded to see myself as it were caught in the trap. How often I have counted the blessings I would enjoy eventually in the solitude of one of our houses, should the Lord have called my uncle to himself before my own death! It is no more than eight months since I discussed at length my feelings on this subject with the saintly Bishop of Bardstown, Bishop Flaget.[[252]](#footnote-252) It is true that the prelate advised me not to refuse to be consecrated for the diocese of Marseilles, supposing that it was offered me after my uncle, as was believed must be the case after a conversation of the King with General Damrémont, but I did not yield to his views, too attached to the thought of the repose of soul and body which I lulled myself with in a kind of what was no doubt a quite pardonable illusion. And now here today all this future happiness vanishes. I must submit to this yoke that I have done everything to avoid. The will of God is manifested in a way that cannot be mistaken. And I find myself in a position of not being able to refuse. No one would want to pay heed[[253]](#footnote-253) to the purely personal considerations I would like to be heard. The conservation of the See of Marseilles assured after so many and such violent attacks to eliminate it from the list dioceses. The life of my venerable uncle jeopardised by a solemn step inspired in his beautiful soul by views of heroic perfection, and in expectation of an obedience on my part that he has every right to require of me. The interests of all the diocesan foundations, a large number of which have only just been launched, and responsibility for which falls on us. The good of our Congregation to which it is so important to have a Bishop of the Church of France as protector and stay. Finally the unanimous wish of all who are entitled to my trust. It took nothing less than all these powerful reasons to bring about my consent that I have given as if by necessity, with resignation, without hiding from myself the enormity of the responsibility, but also with the will, genuinely sincere I think, to fulfil it as well as I possibly can.

Diary

Oblate Writings XVIII

April 10, 1837.

In consequence of everything I have just said, I replied to the King and to the Minister. My uncle did the same for his part,[[254]](#footnote-254) and we thought that it was proper to inform first the Prefect, then the Mayor of this event, and they came each of them to pay a call on my uncle and myself. The news being out, it was thought that it was proper to inform the Chapter which my uncle convoked in his apartments for this purpose.

To M. Persil, keeper of the Seals, in Paris[[255]](#footnote-255)

181:XV in Oblate Writings

He expresses thanks for the appointment to the See of Marseilles. He accepts it out of obedience to his uncle and counts on the Lord’s grace to fulfil this task.

Persil

Marseilles,

April 11, 1837.

His Excellency, the Keeper of the Seals,

I am in receipt of the letter Your Excellency has done me the honour of writing while forwarding through the good offices of my uncle the royal ordinance that summons me to the See of Marseilles. I thank you for the gracious words you are so kind as to add to the favour the King has deigned to do me, but may I speak frankly? I was on the point of losing courage when I saw at close quarters the burden that was going to be imposed upon me. It required the full force of my uncle’s will, no less, which I looked upon as the expression of that of God to bring me to the decision of accepting so heavy an assignment. When it was a matter of a coadjutorship, I saw only from a distance and practically without giving them a thought the difficulties inherent in such a delicate position; today the whole responsibility both before God and man being about to weigh solely on me, I am like one stunned. Even so, I place all my trust in the Lord and hope that helped by his all-powerful grace and the commitment of my will, I will succeed in fulfilling the task imposed on me and in responding in this way to the King’s trust.

I have the honour of sending to Your Excellency a letter by which I express to His Majesty the sentiments that animate me. I beg you at the same time to accept the sincerity of those that your personal goodwill inspires me with....

Diary

Oblate Writings XVIII

April 11, 1837.

Letter from Father Leblanc[[256]](#footnote-256) from Paris. He found out by chance of my appointment and profited from the fact to write me, which he has not done for a number of years. His letter is a good one. I will reply when I have got over the little indisposition I have been suffering from for some days.

Sunday the 10th, I confirmed two children from the Children’s Home in the chapel in the Bishop’s Palace.

Diary

Oblate Writings XVIII

April 12, 1837.

Father Magnan came to spend some days in Marseilles. He spoke well of the Aix community, but I learned from him that Father Bermond[[257]](#footnote-257) was treated very frivolously in Billens by Fathers Martin and Bernard. They treated him like a little boy and, apparently to put his obedience and humility to the test, told him in the evening that he had to preach the next day a sermon in the refectory. When he left, they took from him a soutane that had been made for him, and as this soutane would not fit anyone else, they exchanged it with the tailor for wine of a superior quality and much dearer than the table wine one drinks in the community! Lastly, Father Martin not being happy with the cloak, rather ridiculous in shape and colour, which he had had made for himself, fobbed it off on Father Bermond who had no need of it and had a new suit made for himself to suit his taste. Father Bernard seems also not to have shown proper respect for this young missionary whom they should have received with open arms. This good Father Bermond did not say a word to me about all these tricks played on him, and in this he was wrong, as my bosom should be the repository of all the bitternesses as well as consolations that come along.

To Bishop Garibaldi, internuncio in Paris[[258]](#footnote-258)

182:XV in Oblate Writings

Bishop de Mazenod accepts being the Bishop of Marseilles out of obedience to his uncle and to do in this way God’s will. Request to be excused going to Paris for the canonical informative process because of pastoral visits already arranged.

Garibaldi Bishop

Marseilles,

April 13, 1837

My Lord,

You have no doubt already learnt that the King by ordinance dated April 1 has named me to the See of Marseilles in place of my uncle whose resignation has been accepted by the Government.

Constrained by the will of His Lordship the present Bishop of Marseilles which I believe to be the expression of God’s will, I have accepted the heavy assignment it is desired to lay upon me. I must therefore carry out under your auspices the prescribed formalities for the informative process. For this purpose, I would set out for Paris without delay, but unfortunately we are at a time of the year when a journey of this kind would be very difficult. Apart from the fact that I am at present a little unwell and that on that account I would not be leaving for another three weeks or so, my absence during these summer months would cause as well a considerable upheaval in the diocese.

As I did not foresee the present situation, I thought I was free for the duration of the summer season and the parishioners of the various parishes have been advised and are preparing for confirmation and the pastoral visits whose dates have been fixed. It would be all the more troublesome to cancel all that as one would be obliged to postpone considerably what is both indispensable and expected by everyone.

I beseech you therefore to be so kind as to dispense my going to Paris for the information process. If you would be so good as to delegate someone here for that purpose, His Lordship the Bishop of Marseilles, for example, you would be rendering the diocese a service for which I would myself be very grateful; by means of a delegation things would go as if they had taken place before you. I make this request that the process be done here with all the more confidence as I know that at times a like benefit was accorded to various ecclesiastics named to episcopal sees in France.

Diary

Oblate Writings XVIII

April 13, 1837.

Letter to Father Kotterer. It had been held up by the little indisposition I have been suffering from. Father Tempier finished it. It is written in the sense of the note written on April 2. One should read the small number of the printed letters of Blessed Liguori, and see how he treated this question to which he returns time and time again to condemn rigorously every illusion that one would like to have on this subject. The *Life* by Father Tannoia[[259]](#footnote-259) includes also some precious documents that it will be useful to consult so as to be forever saved from falling into the clutches of the devil.

Diary

Oblate Writings XVIII

April 14, 1837.

Letter from Father Pe’lissier.[[260]](#footnote-260) He asks for his natural stiffness, which he calls simplicity of character, to be forgiven, resolved as he is to work more seriously than ever at getting to know himself and not to place any obstacle to his spiritual progress. The Brother whom Father Aubert sent him is a good child, but he is a real blockhead. I do not find it hard to believe and no one was more surprised than myself to learn that this lazy man whom I saw one day in the kitchen in Calvaire had been admitted as a Brother.[[261]](#footnote-261) It was a misunderstanding.

Diary

Oblate Writings XVIII

April 15, 1837.

Spent the day in bed for the most part like yesterday. Letter from the Archbishop of Aix and from Doctor d’Astros.[[262]](#footnote-262) Congratulations on my appointment to the See of Marseilles. So be it. Glory be to God. I shall none the less have[[263]](#footnote-263) lost my independence and freedom. Humanly speaking it afflicts me, But things have to be considered under another aspect.

I wrote the other day to the Intemuncio[[264]](#footnote-264) to ask him to authorize me to do the canonical inquiry[[265]](#footnote-265) in Marseilles. All the clergy from every parish have come to congratulate me. The man from St. Martin’s did not put in an appearance, nor the man from St. Joseph’s.[[266]](#footnote-266) The former for want of able-bodied curates,[[267]](#footnote-267) the second will surely tell me that the preparations for his feast of St. Joseph detained him. The parish priest of St. Joseph’s knows I have some bones to pick with him, he should have had a little more trust, but I think he sins in his heart.

183. To M. d’Astros, doctor of medicine, Bouches-du-Rhone[[268]](#footnote-268)

183:XV in Oblate Writings

Thanks for congratulations. On becoming Bishop of Marseilles, Bishop de Mazenod feels shattered by the “terrible responsibility” he has “always so feared”. He trusts in God’s goodness, the prayers of the just and the protection of the saints. Bishop Fortuné’s glee.

d’Astros

Marseilles,

April 16, 1837

There’s no doubt about it, my dear friend, it was to get you to pray for me more zealously that our Father Courtès gave you the news of an event that makes me feel so sad. My lovely Icosia was not weighing on me at all. With the episcopal character I could perform genuine services, even bear a portion of my good neighbours’ burden, but I was exempt from every responsibility, I was free and I could count on the rest to which I feel so strong an attraction, when the time came that I hoped was still far distant but which would eventually occur, unless I were the first to die.

Now here I am, doomed to die in harness and this terrible responsibility that I have always so feared, here it is ready to shatter me; for I am far from putting a see on a par with a prefecture. The role, rather the burden of the pastor is frightening in the eyes of faith. And the first pastor, in virtue of his institution, is pastor by divine law for the whole of his diocese! How can one deceive oneself that nothing is suffering through his fault in so vast a field, how can one make a promise always to do what one can to acquit oneself of so immense a duty? For myself, I am bewildered when I reflect on it and have to summon up my inexhaustible trust in God’s goodness, in the help of the prayers of the just who still bother themselves about me, in the protection of the saints who have found themselves in the same crisis as myself, to win a little respite.

One day I will tell you just how my good and venerable uncle played this trick on me. He has never been so gleeful as since he pulled this off, he laughs, sings, he is almost tempted to boast about it, I am the only one put out in this whole affair in which someone has been dealing under the table!

Thank you, dear friend, for all that your good heart inspired you to say so kindly to me on this topic; I would like to merit your praises, but, apart from my goodwill, there is precious little else. When you write your venerable brother, commend me sincerely to his prayers and never forget me in yours, nor Madame d’Astros, nor your holy daughters. Goodbye, with my most affectionate greetings.

+ Ch. Jos. Eug., Bishop of Icosia

612. To Father Courtès, priest, house of the Mission at the extremity of the common Drive at Aix[[269]](#footnote-269)

612:IX in Oblate Writings

The Founder’s reflections on his appointment to the See of Marseilles. Father Honorat will accompany Bishop Bernet during his pastoral visit of the diocese of Aix.

Courtès

Marseilles,

April 16, 1837.

My dear Courtès, it is a consolation for me, in my disappointment[[270]](#footnote-270) to see you pleased and satisfied at the trick my Uncle has just played on me.[[271]](#footnote-271) My plan was quite different, it was more to my taste, to my inclination, I like to believe that it offered less advantages to the Congregation. We must not think of it any more. God seems to have given the verdict, my duty will be to do my best in the new position where his Providence is placing me. I have always feared pastoral responsibility. It weighs very heavily on me. As long as work was only a burden, I carried it willingly; in the future, it will not be so. I shall narrate to you how all this happened, when we meet next. His Grace the Archbishop of Aix has immediately written me a very friendly letter to which I am replying today. Also d’Astros, who is a bosom friend,[[272]](#footnote-272) has been very sensitive to your consideration; I shall try to write him using the same opportunity, namely, the departure of Father Honorat whom I am sending to Aix to take orders from his Grace the Archbishop concerning the pastoral visit that has to start on the 22nd. Earlier I had thought of Father Mille for this task, but it is absolutely impossible to keep him away from N.-D. du Laus when Pentecost is approaching. There is no one capable to replace him at this period of great pilgrimages and which, this year, is decisive for finishing the construction of the belfry. I have made all possible recommendations to Honorat, you will add the observations locally necessary which none other than you can do. and we shall entrust the rest to God’s custody and to that of our good Angels.[[273]](#footnote-273)

Nothing beats the proposed choice of André.[[274]](#footnote-274) I would still laugh if I could be humourous after having been decked out with a diocese. Honorat intends to return here before the departure of the holy caravan, he will bring me news about you and he will inform me of the good results expected of the leeches applied on your neck.

I greet the whole community affectionately. Tell Madame de Régusse that I have not written to anyone; it suffices that such news be learnt from others. What is needed is that she pray for me more fervently than ever. Good-bye, I embrace you wholeheartedly and I bless all of you.

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

Diary

Oblate Writings XVIII

April 16, 1837.

Letter to the Archbishop of Aix in reply to his of the 14. Letter to M. d" Astros on the same topic.[[275]](#footnote-275) Letter to Father Courtés to say Father Honorat is coming, I have sent him to Aix to receive instructions from the Archbishop who should begin his visit on the 22nd. The timing of this round has made the cooperation of Father Mille impossible, he cannot absent himself from Laus at Pentecost.

Letter from Father Martin. Very consoling. They have just evangelised what amounts to the whole Geneva canton. He preached the whole of Eastertide in Lausanne, where he had the consolation of having among his listeners Messrs. De La Rochejaquelein, de Charette[[276]](#footnote-276) and other edifying French people who go to communion several times weekly. He finally sent away the former fanner who was thinking only of his own interests.

Diary

Oblate Writings XVIII

April 17, 1837.

Arrival of Father Mouchel. He comes at the instance of Father Courtés to let me know the difficulties of the mission I wanted to give Father Honorat. I am waiting for him to know the result of his visit to the Archbishop. Letter from M. Maurin, curate in St. Esprit, from M. Tavernier, from Miss de Regusse.[[277]](#footnote-277)

613.[To Father Courtès, at Aix][[278]](#footnote-278)

613:IX in Oblate Writings

Difficulty of reaching Father Mille who is to accompany the Archbishop of Aix on his pastoral visit.

Courtès

[Marseilles.]

April 18, 1837.

Father Mille, to whom I intend to entrust [this] job, has had the foolish idea of undertaking, despite the dislike I had manifested to him regarding it, a mission all by himself. I do not know where to get hold of him since I have every reason to believe that he has been obliged to prolong by one week the mission he had hoped to finish in three weeks, which in my view, is difficult when one is alone; [furthermore I am not sure that he has not] ceded to the temptation of going to visit his confreres who are preaching a mission at the same time.[[279]](#footnote-279)

Diary

Oblate Writings XVIII

April 18, 1837.

Father Honorat’s return. He was quite satisfied with his visit to the Archbishop. The prelate received him with much friendliness and show of esteem, happy to have him as a travelling companion etc. But I saw that it was not just a question of giving catechism to the children who were to be presented for confirmation. The Archbishop, getting over the flu, will not be able to talk during his pastoral visit, the missionary must therefore be the prelate’s mouth-piece for the whole visit which will last until Trinity Sunday; it involves preaching morning and evening, etc. This task is evidently beyond Father Honorat’s strength as he is vomiting every time he struggles over a sermon he has to give; I have talked it over with him, he agrees with me that Father Mille should be called on. I accepted responsibility to do this immediately; this very evening I wrote to Laus for Father Mille to come down on receipt of my letter.[[280]](#footnote-280) Father Honorat is going to take his place until Pentecost.

Diary

Oblate Writings XVIII

April 19, 1837.

I have written to the Archbishop of Aix to let him know my decision.[[281]](#footnote-281) I tried to make my letter as friendly as I could. Father Mouchel has been given the responsibility of bringing it to him in Aix. I explained everything in a letter to Father Courtés.

Letter from Father Guibert written from Vico. He does not hide the fact that the established clergy in Corsica are disturbed at seeing that the new clergy he is forming will be preferred to themselves. He thinks them ill disposed towards him and only looking for the opportunity to damage both him and the Congregation.

Father Albini has finished the mission he is giving with Father Telmon. Everything went well. They are going to start the one in Calcatoggio.

Diary

Oblate Writings XVIII

April 20, 1837.

Arrival of Father Kotterer. His visit could not have been more disagreeable hi my present renewed state of bad health. However, I received him with goodwill, while at the same time reproaching him as he deserved. He protested his devotion to the Congregation and rejected the idea that he intended to betray his commitments and fall short in his vocation, but he overstressed his mother’s dependence on him. In my view it is all a family conspiracy in which I do not think it is my duty to be an accomplice.[[282]](#footnote-282) Father Kotterer has two brothers and a sister, why must he take the sole responsibility[[283]](#footnote-283) for the mother, when he is the one who has renounced the world and who, when he made his religious profession, must have foreseen the possibility of the early death of his father. Madame Kotterer’s four children are jointly43 bound to provide for their mother’s needs. She is entitled to a government pension as a soldier’s widow; to the little that the other children give, and they can be held to it in a court of law, it would only be left for Father Kotterer to provide his share. Clearly we too have claims against this young priest. Have we not provided for ten years for his education and upkeep? No matter, I will never commit the sin of stinginess in this area. So here is what I decide. I will provide Madame Kotterer with a pension of 400 francs, I am advising the lady to come and set up home in N. D. de l’Osier where her son will stay; since it is claimed that she has such a need to see him in the place where she is herself, I will so manage it that he stays for the most part as the custodian of the shrine, but without making a promise that he will never go out on mission. This arrangement is wholly at our expense and offers Madame Kotterer nothing but advantages. If her son understood his duties and was not blinded by a puerile affection, he would bless God that in his goodness he inspired me with it, and be full of gratitude towards me. If however this is not so, I wash my hands of it and stand within the sacred space of my duties without giving my consent[[284]](#footnote-284) to any other arrangement. The false delicacy of Madame Kotterer, or perhaps her son’s, who may not want to be indebted to our generosity for her sustenance, cannot be a factor. One must not be so proud when one is poor. Besides my delicacy goes so far as to arrange that Madame Kotterer does not receive this help directly from me, without passing through the intermediary of the l’Osier Fathers. Whatever happens, with a process like this, we certainly win our case in men’s eyes and in God’s tribunal.

614.[To Father Mille, at N.-D. de Laus][[285]](#footnote-285)

614:IX in Oblate Writings

Advice to Father Mille who will be accompanying Bishop Bernet on his pastoral visit of the diocese of Aix.

Mille

[Marseilles]

April 21, 1837.[[286]](#footnote-286)

Let us not speak anymore, my dear Father Mille, of these last two missions, especially that of Prébois, given against my wish. Even if miracles had been worked there, I would not rejoice over them, because it was contrary to proper order and because one must never force the hand of a superior. This is a principle that must be established, and my claim is valid even after all the good you were able to do. Blessed Alphonse once said with vivacity: “Why did you promise this mission? I prefer one missionary’s life to ten missions; let it not take place.” Nevertheless, this saint cannot be accused of lacking zeal for the salvation of souls.

I would now like to give you some instructions. First of all, you must remember that you have been called to be the instrument of the chief Pastor during his pastoral visit. Consequently, you must be imbued with the importance of this ministry’s greatness. You must read in the Pontifical whatever concerns this visit that you may preach precisely what the Church expects to teach people in such circumstances. I don’t have to tell you that you must stress the sublimity of the grace and all the blessings the Lord dispenses during the transit of a Bishop visiting his flock to instruct them, correct them, console them and impart the Holy Spirit to those who have not yet received him, to arouse repentance in the hearts of those who have lost it; to recall to the knowledge and practice of God’s holy law and the Church’s precepts; to inflame the charity of this good Mother even for those who are dead, since the Bishop comes to pray for their souls in every place of his jurisdiction. Finally, you will be careful to underline, before the faithful, the chief Pastor’s authority, using all the arguments which faith and the knowledge of the divine hierarchy established by our Lord Jesus Christ provide you with. This is your topic. On the whole, you will take orders and suggestions from his Grace the Archbishop whose place you are taking in the pulpit.

In the morning, prior to the ceremonies, I think you will be asked to give a brief instruction on the Sacrament of Confirmation the children will be receiving. Watch that you are not too long, include many things in a few words. Never come down from the pulpit without having aroused hearts to contrition and love. In the villages, make the Bishop understand the usefulness of speaking the local language.

Be prepared in advance for the two sermons which you may have to give on Ascension Day and Pentecost. Write them out during the interval between your trips. It is essential that they be done well.

I congratulate you on the choice I was able to make of you. What you are about to exercise is a very beautiful ministry and I am grateful to his Grace the Archbishop for having preferred our men. I do not have to recommend that you be filled with solicitude, attention and respect for the Prelate. In everything, act in a great spirit of faith, with simplicity, but neglect nothing in performing your duty worthily.

Good-bye. my good son, I joyfully bless you for this task, during which you will not fail to perform all the exercises prescribed by the Rule, even his Grace the Archbishop should be aware of it.

Diary

Oblate Writings XVIII

April 21, 1837.

I send Father Honorat to Aix to get together with Father Mille who, according to my calculations, will get there tomorrow before the departure of the Archbishop.

Letter to Father Mille in which I prescribe the conduct he must observe, the topics he must treat of, the duties he must carry out vis-à-vis the Archbishop in the course of the pastoral visit he is going to make with him.[[287]](#footnote-287)

Letter from the Archbishop thanking me for the pains I have taken to choose a missionary able to carry out the mission he wishes to entrust to him.

Letter from Father Guigues. He speaks again of Father Kotterer and strongly disapproves[[288]](#footnote-288) the representations he came to me to make. The Bishop of Grenoble will only give him a placement at my written request or permission. Father Guigues does not think I am sticking to the course I have in fact adopted, and that I persist in considering it the best. He imagines that I can call him to Marseilles where he persuades himself wrongly that his mother would follow him to be with him. He tells me again of the plan the Bishop of Grenoble has of forming a group of diocesan missionaries, not with any hostile intentions at all towards us but so as to assure the service of the missions in his diocese that because of our small numbers we can only do in part. The vows are always a problem for the clergy of this diocese. I tell him that it will soon tire of the service of the missions. The example of every diocese is there to prove it. So Father Guigues should take heart. In any case, all the better if there should be a large number of workers in the Lord’s vineyard; *dummodo Christus annuntietur in hoc gaudeo,* etc.[[289]](#footnote-289) Our good Fathers of l’Osier, even after the miracles that God in his goodness has worked through their ministry, do not have enough trust in the Lord.

Father Tempier having told me during the day that Father Kotterer is not accepting my observations and persists in his ideas, justly angered by this obstinacy, I refused to see him this evening when he came to me. It annoys me that good Father Semeria, who had come with him, experienced this mortification that I would have wanted to spare him, especially as he has lately behaved, in a situation similar to that of Father Kotterer, in a diametrically opposite manner.[[290]](#footnote-290) I will take care to explain the enigma to him tomorrow.

Diary

Oblate Writings XVIII

April 22, 1837.

Letter from Father Courtés. The change of missionary was accepted by the Archbishop of Aix. I have no doubt the prelate will be very satisfied throughout his visitation. Father Courtés is full of praise for Father Pierre Aubert, he has praise also for Father Bermond.

Letter from Father Vincens.[[291]](#footnote-291) One must read the whole thing to see all the marvels worked in the St. Geoirs[[292]](#footnote-292) mission. On their return, the missionaries stopped in the places they had evangelised, absolutely no one failed to answer the call; they all went to confession. Both Father Vincens and Father Dassy, who writes on the back of the letter, express sentiments worthy of good religious over the highly blameworthy behaviour of Father Kotterer which they know about.

Letter from M. Pere, parish priest of Arles, full of affectionate sentiments on the occasion of my appointment. He cannot give me any fresh information concerning the saint the Bishop of Leros" is concerned with. No one has ever heard of her in Arles.

Letter from M. Courtés,[[293]](#footnote-293) curate in Fontvieille. This priest was for a while a novice with us. He reminds me of it to express his gratitude and it explains no doubt the compliments he is keen to pay me.

Letter from the wretched M. Lazare Martin.[[294]](#footnote-294) There is nothing he will not stoop to to get back into favour, namely to be able to get money once more by exploiting some parish. Let him make up his mind. I have not waited until today to forgive him, but he will never regain my trust, any more than he could my uncle’s, after all his tricks and atrocious conduct.

615.[To Father Kotterer, at N.-D. de l’Osier][[295]](#footnote-295)

615:IX in Oblate Writings

Reproaches Father Kotterer who insists on obtaining the dispensation from his vows. The Founder’s decision in this matter.

Kotterer

Marseilles.

April 23, 1837.

The state of my health does not allow me to expose myself to another interview like that of the other day during which you were simultaneously lacking in the politeness, submission and respect you owe me. Hence I shall let you know my mind and remind you of your duties in writing.

When your father died and you were moved by your mother’s situation, you should have presented to me in all simplicity the state of affairs and then with confidence have waited for my decision instead of writing me a very unbalanced letter in which you intimated your own decision.

Before going to Marseilles you should have asked me for permission. or to put it better, you should not have thought of going there, since you would receive a reply from me that should have settled your doubts and indicated the path you were to follow.

Having come to Marseilles, you should have come to me with the sentiments of gratitude which my generous provisions towards you would have prompted in anyone else, instead of assuming an attitude of insolence which obliged me to impose silence on you.

Nurturing in your mind thoughts contrary to the holiest of your duties, despising the sacred authority I have over you, persisting in sentiments of formal disobedience, pushing the rashness of your revolt to the point of being determined to leave without permission, and being on the verge of carrying out this unheard of act of insubordination that amounts to apostasy, you should have abstained from going up the altar today, because you are in a state of mortal sin, and God forbid that you have been in that state now a long time as a result of the serious and repeated violations of which you are guilty against the virtues of poverty and obedience you have vowed.

Now, here are my proposals:

Since your father is dead, you say that your mother needs you; and you take the position of demanding that, agreeing to deflect you from your vocation, I allow you to stay with her, and authorize you to accept a post in the diocese of Grenoble to provide for her needs and yours.

I reply to this by saying that my conscience imposes on me the duty to maintain you within the bounds of your vocation, that you have made the vow (confirmed by oath) of perseverance in the Congregation which has admitted you into her ranks, and which, on this condition, has provided for ten years for your education, your food and maintenance.

I reply, as your superior, who is responsible for you and knows that you possess very few supernatural virtues, that I cannot expose you to all the dangers of an isolation that would place you in the situation of soon forgetting the practice of your duties, which duties you are already observing so imperfectly despite the aid of the good example and regularity in our communities.

You have certainly not forgotten my anxieties and sufferings every time there was question of promoting you to Orders. These fears were shared by all the members of my Council. We have always reproached you on your lack of virtue, independently of the defects of your truly detestable character. Never would I have agreed to overcome the repugnance I had to engage my responsibility and ordain you, had I not the assurance that you were irrevocably linked to a Congregation in whose midst you would find the constant assistance to support you in your weakness.

This is the first reason for my refusal, based on the knowledge of my duties, yours and the needs of your soul. This is a consideration of a higher order of which none other than myself can be the judge, because no one knows you as I do, and because I am responsible for you by the very nature of the relationship existing between us because of the Church’s authority.

The second reason derives from the first. I must reject this attitude which makes you want to leave your community to go and live with your mother: 1) because by binding yourself to the religious state, you have renounced the world and you have consecrated your life to the Church in the family that has adopted you and to the ministries she undertakes; 2) because your mother has other children who will not refuse to take care of her as her situation demands; 3) because far from refusing to make up for what your state of religious poverty prevents you from contributing towards the expenses of your mother’s maintenance, on the contrary I volunteer to provide for it abundantly by handing over to you the annual sum of 400 francs. These 400 francs together with the pension to which your mother has a right as a soldier’s widow and the assistance your two brothers and your sister are bound to provide her, and which they will certainly not force her to exact through legal means, will procure for her an honest and comfortable living. Of this she should be the more content because her income would thus be more substantial than were their joint revenues when her husband was alive.

I add that, out of consideration for your weakness, if your mother likes to come and live at Notre-Dame de l’Osier or at Vinay to be closer to you. I shall arrange in such a way that you stay in the community of l’Osier for as long a time as I can possibly leave you there to make it easy for you to see your mother daily if needed. Note well that it would be much easier for you to maintain your inner peace by keeping you thus somewhat at a distance than by living under the same roof as your mother whose temperament is not so easy to put up with.

You see that, having met, and even more, what filial piety could demand of you, you are free to fulfil the duties of your vocation, and so there are no excuses to keep you away from them. For my part, I am bound to prescribe to you their faithful observance. Thus, to cut short the disastrous illusions that have worried you until now, I order you, by virtue of holy obedience, to return, within the space of one week, to your community of Notre-Dame de l’Osier, declaring you suspended *ipso facto etiam a sacris* if you do not submit yourself to the obedience which I communicate to you by the present letter, and this as long as your opposition may last. I pray the Lord that his grace may halt you at the edge of the precipice that opens up below your feet, so that, being repentant, you may obtain pardon for your faults and, by your good behaviour, may bring to the Congregation and to me as much consolation as the sorrow you have caused us.

Diary

Oblate Writings XVIII

April 23, 1837.

Father Kotterer has turned up to see me again. I was surprised at his change of tone. What I was told about him this morning did not prepare me for an interview of this kind. I was already well into drafting a letter to him in which, while reproaching him for his faults, I reminded him of his duties.[[296]](#footnote-296) Always in the same mind as regards the favour I had decided to do him, I was unrelenting hi requiring that he return to his community. I had already written the sentence. He was under interdict *a sac-ris* so long as he remained obdurate. He knew nothing of this letter, which was still in draft form, when he came to see me. The fact remains he no longer saw it as an impossibility to confide his mother to a good servant with an income well above what his father had when he was alive, and for himself to resume the exercise of his ministry in line with his vocation. Father Kotterer protested again that he had never thought of falling short in his duties in all his actions, in a word he has been "a Lyonese lamb"[[297]](#footnote-297) up until today. I would like to think that this so sudden change is due to grace and to the prayers I did not omit to make this morning for him in the Mass. However, one thought keeps me from yielding unconditionally to this joy. What has cooled this mighty wrath, those threats in the presence of M. Dupuy, from asking me for a dispensation that I was far from intending to give, those plans of going and taking up ministry in the diocese of Chambery or Susa[[298]](#footnote-298) if the Bishop of Grenoble did not decide to give him a placement, dampened and sunk in a trice, this revolution in his ideas, all these fine present dispositions, all this: would it not be the result of poor Father Kotterer discovering that he has been in the meantime released from the diocese of St. Jean de Maurienne to be incardi-nated in that of Marseilles? There was a thing to put some water in his wine, for on withdrawing his lawful obedience from his religious superior, he fell immediately under the jurisdiction of his Ordinary and that Ordinary is again myself. I hope I am wrong, and I have not let it be seen that this idea has occurred to me. He has gone off for Pontcharra" passing by l’Osier, whence he will return when once he has wound up his mother’s affairs.

This was the day planned for the great procession of all the city children. Father Guyon who had given them a general retreat was very keen for me to solemnly bless this dear portion of our flock on the Square of St Ferre’ol where all the children were to gather around the Blessed Virgin’s statue to pay her a last act of homage at the end of the holy exercises that had preceded. Although in pain, I wanted to give the missionary and the children proof of my interest by yielding to the prayer made me with too much insistence for me to be able to say no. Everything went well to the general sanctification and edification. The expression of the generally held sentiments was loudly manifested by the thrice-repeated cry on the Square of "long live the Bishop". The crowd was immense - on the Square, and in all the surrounding streets, windows and roofs of every house. The children all had in their hands variously coloured torches: the fanfares, the singing of hymns, the general jubilation at the sight of the Bishop coming in his pontifical robes to bless the immense throng, all combined to give the ceremony a festive air that will leave lasting memories in every heart.

616. [To Father Guigues, at N.-D. de l’Osier][[299]](#footnote-299)

616:IX in Oblate Writings

Let Father Guigues not worry if the Bishop of Grenoble founds an establishment of diocesan missionaries. Regularity.

Guigues

[Marseilles.]

April 24, 1837.

I very explicitly urge you not to worry either about how to prevent this project from being carried out, or about showing a good spirit to your rivals. Even when you see them being established, I do not absolutely want you to overexert yourself in more personal work, Far from it, do less than what you have been doing this year, take your time of respite between one mission and the other; give your missions during winter; when your winter ministry is over, return peacefully to your community to be recollected there and to live in accordance with your Rule, which does not mean, like lords.

I urge you to be very vigilant about the regularity of your community and to give the good example yourself. Don’t be careless about the Brother during the year of his first oblation. His tasks should not exempt him from his regular exercises and the special instructions he needs. However small it may be, the community should not be deprived, on the day of the conference, of the instruction the superior himself must give on some point of the Rule and on the duties of a religious.

Diary

Oblate Writings XVIII

April 24, 1837.

Letter after letter of congratulations, visit after visit. Letter from Father Vincens who is asking to go and spend some days with a brother who has a pressing need of his presence to return to God. It is in fact the one who was a father to him. Whatever be the needs of l’Osier, I cannot refuse him such a just request, I am going to reply accordingly.

I have directed M. Dupuy to Father Tempier to deal with him over the affairs of FOsier. I am too much taken up the whole day through to give him the time necessary to deal with them myself at the moment. I will get a report later. In the meantime I recommend putting promptly into writing to M. Dupuy in the form of historical narrative everything about the buying of the house and the various properties, transactions, contracts and other legal acts, everything in a word that concerns our foundation in l’Osier, otherwise in the future we will be open to possible unpleasantness and even to suffer some injustices, for want of a clear understanding of the point to which M. Dupuy brought things with that facility that is his gift.

Diary

Oblate Writings XVIII

April 25, 1837.

Letter to Father Guigues[[300]](#footnote-300) to bring him up to date about what Father Kotterer is doing. I urge him not to get excited about the threat of the new foundation of diocesan missionaries. Even when he actually sees them established, I insist they do not overdo their own work. They must do their missions in wintertime, return home when the time comes into their community to recollect themselves and live in conformity with the rule and certainly not like lords of the manor. In summertime some excursions into the places they have evangelised, and the assiduous service of the shrine. Then they must keep themselves in peace and pray for the other workers if such there be; for it is a remarkable thing that no one ever in this vast diocese, from the time of its erection, no one ever dreamed of consecrating themselves to the ministry of missions, that the clergy, far from asking for the holy exercises, turned them down. Yet now mat, despite all the prejudices results are to the contrary and all that we have had the courage and constancy to surmount, marvellous results being achieved by our Fathers, it is found that they are not doing enough, even though they are killing themselves and working beyond their strength; they want it all done on the instant. So they summon men they think are capable of preaching, as if all the fruit of missions depended on the preachers; they offer them a stipend of 1200 francs, get them ready a fine house. It is possible that these gentlemen will achieve more than the Lenten preachers whom they resemble in many ways, I hope so with all my soul, but I fear even more that this kind of competition will do more harm than good. But that is how it always is! We shall always have the consolation and the merit before God of having overcome the preju-dices that hitherto constituted an insurmountable obstacle to the great fruit that the holy ministry of the missions everywhere produces, and if our imitators survive their first beginnings and if they apply themselves assiduously enough to convert souls, far from being annoyed, which would be shocking, I will be delighted, I will rejoice over it, bless the Lord all my days, thanking him for having chosen us to open up this way that before we came was unknown and despised.

Letter to Father Vincens to authorize him to go to his brother who needs him for the good of his soul. I urge him to make his journey as soon as possible, even if it means postponing the mission that has been promised.

Diary

Oblate Writings XVIII

April 26, 1837.

Letter from Madame de Coriolis of the Sacred Heart. She asks me to facilitate the entry of some holy remains into Marseilles on the arrival of the Countess de Forceville who is to bring them with her.[[301]](#footnote-301)

Reply to Bishop Garibaldi. He very gladly and in a most friendly way allows me to perform my informative process without going to Paris. He will delegate my uncle to receive my profession of faith once he learns from me that the Pope has accepted the Bishop of Marseilles’ resignation. He assumes he will not know this until the first fortnight in May. He asks me to designate for him the four witnesses who are necessary so he may summon them in good time and place.

Diary

Oblate Writings XVIII

April 27, 1837.

Birthday of my dearest and most venerable uncle, the Bishop of Marseilles. We joyfully celebrated his entry into the 89th year of his beautiful life. He could not be in better health, be more lively, lovable, have a greater serenity of spirit, so we could entertain the hope of seeing him extend his life’s course beyond his predecessor’s age who lived until he was almost a hundred;[[302]](#footnote-302) we gave expression to this desire with an effusion of sentiments that our good patriarch inspires in all who surround him and especially in the man who has dedicated his life to the repose and glory of his old age.

Letter from Father Mille. He reports on his first steps in the course he runs in the train of his grace the Archbishop of Aix. He has well understood his mission and is carrying it out as a good and intelligent missionary. The Archbishop is enchanted with his preaching in Provencal, so it will be with everything that his zeal dictates while he observes the reserve that I counselled and which he must certainly not exceed.

Letter from M. Barret, Vicar General of Avignon. He is waiting impatiently for our Fathers to form the Lumières foundation; he even exerts pressure in the name of the Archbishop who places a high value on it. There is really nothing would please me more than to see our Fathers take possession of this holy place! - but the arrangements that had to be made to have a companion for the Archbishop of Aix and the necessity of sending Father Honorat to Laus are delaying, to my great regret, the day of our men’s arrival in Lumières.

Diary

Oblate Writings XVIII

April 28, 1837.

Letter to Bishop Garibaldi sending him the act of my Episcopal consecration and the names of the witnesses that I have chosen for my informative process: I thank him warmly for his very friendly letter.

Letter to Father Leblanc.[[303]](#footnote-303) It serves as an answer to the one he wrote me on the occasion of my appointment, and lets him know at the same time that I have chosen him to be one of the witnesses of my informative process, and I ask him to forewarn David,[[304]](#footnote-304) de Bausset[[305]](#footnote-305) and Ferrandy.[[306]](#footnote-306)

Diary

Oblate Writings XVIII

April 29, 1837.

Catechism Mass of perseverance in Coulin’s[[307]](#footnote-307) congregation. In it I confirmed a recently converted Jew. The meeting was very crowded and above all very edifying.

Good Mr, Lander[[308]](#footnote-308) has returned in consternation from Bonneveine where the wealthy M. de Panisse had the nerve to refuse to subscribe to the loan for the construction of St. Lazarus. M. Heins[[309]](#footnote-309) however has just given him an example of generosity that it is not apparently within M. de Panisse’s horizons to follow. The worthy man was put out: when he did not see any letters of invitation coming to his house, he had the delicacy to bemoan the fact in a friendly way to the parish priest of N. D. du Mont,[[310]](#footnote-310) then he subscribed for a thousand francs. M. de Panisse did not think himself wealthy enough to put up 200 francs without interest. That opulent family has long had a better place for its money; so St. Lazarus will be dispensed from rewarding him as the saints know how.

Diary

Oblate Writings XVIII

April 30, 1837.

Confirmation of the young son of M. de Surian.[[311]](#footnote-311) I acceded all the more gladly to this act of generosity as M. De Surian refused to Sign for the loan in die wretched sum of 200 francs that the lottery might have returned to his cash box perhaps within a year.

Father Mille shows up. The Archbishop of Aix not being up to continuing with his visit, he returned to Aix, bringing with him his travelling companions. Already our missionary’s ministry has produced its fruits. The Archbishop was able to visit only six parishes; everywhere Father Mille has been his voice to the satisfaction of the prelate and of the people. When the Archbishop is better, he will resume his visit with his companion.

**May**

Diary

Oblate Writings XVIII

May 1, 1837.

*Participation in pontifical capacity in the cathedral.*

Letters to Fr. Moreau and Fr. Albini. They are intended for Fathers Reinaud and Telmon[[312]](#footnote-312) too. This very day I got a letter from Father Telmon asking me to give him permission to come and visit me, between two missions, for him to bring me his complaints and let me know in person everything that concerns himself. He wrote at the same time to Father Tempier to get him to urge me to grant what he wants. In the letter to Father Tempier he lists at length everything people are saying, everything they think in his favour in Corsica,[[313]](#footnote-313) as if these extraneous praises could offset the wrongs the two superiors reproach him with. Pride oozes from every line and the supposition that I let myself be prejudiced against him does not say much for the respect and deference he should have towards his superior general. No, I am not prejudiced against him. I am guilty rather of the opposite fault. I am aware of his achievements, I know where his talent lies, I go out of my way to procure the means for him to implement them; but am I to blind myself to the capital errors evident to all, sometimes giving rise to major scandals, that have always been the subject of denunciation by all his superiors?

All this too would not matter if there were some hope of putting them right, but what hope is there when the dear child would sooner accuse us of injustice than admit a single one of his errors. He cannot have forgotten I took him up so to speak while he was still in rompers[[314]](#footnote-314) at the time of the Barcelonnette4 mission. How old was he then? Fifteen or sixteen, I do not know, in any case he was just knee high. He had the look of a little child. Even so I adopted him, and I have always considered him as my son, I have provided for all his needs, I got him an education. Finally I admitted him into the society and brought him along in this way to the priesthood, although he caused me moments of anxiety during his formation years and once he ran away from the Aix house.[[315]](#footnote-315)

Does all that demonstrate I am prejudiced against him? Have I stopped showing him friendship, even when I was given proof that he was heartless and lacking in gratitude? If it were only me he let down, perhaps I would never have faced him with it, but could one overlook the letter he wrote to Father Tempier that goes to show the habitual cast of his soul? He let down Father Courtés. It was from his house that he decamped. He let down Father Albini;[[316]](#footnote-316) as to Father Guibert, he exceeded all bounds7. And he still harbours in his regard quite unfounded prejudices and such an alienation of affection that I would almost call it hatred. May God bring about a change in this dear child, for if he continues to feed his mind with these ideas I fear he is hastening to his fall. I will do all within my power to save him from death. But it is really not appropriate to let him make the trip at this time, it having been my intention to summon him for the Chapter I propose to call in July.

Letter from Father Guibert. The government has granted 60,000 francs for the Ajaccio major seminary. This money will be wasted by entrepreneurs in the normal way of doing things. Father Guibert is asking me if he can have his trusted builder presented as nominee so as to be able to direct the work and be sure that the whole sum will be used for the benefit of the establishment. On the face of it for the tender to be awarded to the builder a figure will have to be set too low to fool oneself one will be able to get the business done. Father Guibert would have to compensate him out of the seminary revenues. He asks for my agreement. I am not much inclined to these kinds of speculation where we always end up the losers. I see clearly the advantage that would result for the seminary, but also at what cost! Again, if the Bishop were on the spot he could approve the transaction and guarantee it! I can only consent to this arrangement to the extent that Father Guibert gives me the strongest assurance in conscience that the Congregation will not be in any way a party to it and its interests will not be compromised in the slightest. Father Tempier must reply on these lines.

Diary

Oblate Writings XVIII

May 2, 1837.

The *Hospital Sisters* came to me to give me an account of a miraculous cure worked on one of themselves[[317]](#footnote-317) through the intercession of Notre Dame de la Garde. The sick lady herself recounted it to me with much emotion. I knew this sister. She is one of those who decided to consecrate herself to God after the mission we gave in Mouries.[[318]](#footnote-318) This poor girl had suffered over a period of a great number of years from a gouty rheumatism, which finally confined her to her bed. If she rose, she could walk only with the help of crutches and with her companions’ support. For some time she felt drawn to invoke N. D. de la Garde. Several times she asked her superior to allow her to come and pray to her in her shrine without the superior ever judging it the right time to grant her wish. Recently, when the superior of the Marseilles retirement home was in Aix, the sick lady renewed her pleas, and this time she obtained this favour. She came to Marseilles and appeared there as always with crutches. A novena was made at the retirement home. On the last day the sick lady was brought to N. D. de la Garde. She enters the shrine leaning on her crutches. She is seated, but scarcely has she invoked the Blessed Virgin than she feels herself wholly cured, she was able to leave without her crutches, to kneel down, to go down as far as the carriage that awaited her at the bottom of the upper descent. She did not resume her crutches when she returned to the Refuge where she went first to visit her Sisters, she was able to go about the house without fatigue. From there she went to the retirement home where the residents cried out for joy. Today she has come to the Bishop’s palace where I have seen her kneel down to receive my blessing and my uncle’s, walk, descend the stairway and go unassisted to the carriage. I have been really happy to note this fact here. If the Sister continues doing well a deposition will be made of this miraculous event.

Everyone, relatives, friends and doctor, having got together to insist on my going out of town to enable me to recover from the state of ill-health I have fallen into following a series of heavy blows experienced over some six or seven months, I agreed to exile myself in the country and spend a fortnight in the most absolute solitude. So I am leaving for St. Joseph’s, where I shall live alone in the little house adjoining the large demesne of the Ladies of the Sacred Heart.[[319]](#footnote-319)

I want to note here, for the consolation of future superiors general, that thinking it would be proper to have one of our own men accompany me for the sake of decorum and a certain regularity, no one was found to be available, not even the newest and youngest of our Fathers, the one I ordained priest last Holy Saturday". I was duly informed that he had to visit the prisons, he was committed to preach on such and such a day, do something else on another day. I found it easier rather to forego a companion than to impede the ministry, but I allowed myself a little laugh over the value of my dignity as superior general! I say nothing of that as bishop. It was not my desire to have recourse to persons outside the society to share these few days in the intimacy of my solitude. It suits me very well to be alone, but I write this observation because it was not convenient to show me the little services that could be done by the companion I had the right and perhaps the duty to call to my side, when I had gone so far as to indicate him, for nothing would have been simpler than to get someone else to preach that single day he was due to preach and to have him replaced for the prisons on the two occasions he was due to appear there. I do not name the guilty party as he has sinned only in form, and he would be really annoyed to have been found wanting in consideration towards a father whom he loves tenderly and by whom he is also tenderly loved,[[320]](#footnote-320) but the observation must stand for the instruction of -those who come after.

Diary

Oblate Writings XVIII

May 3, 1837.

Here I am at St. Joseph’s since yesterday evening. I will try to profit from my solitude in soul and body. Father Tempier came to settle me in my little palace, where I had a good night This morning I said the community Mass, preceded by the litanies of the saints that I was able to give out without sensible fatigue. My door will be closed to all and sundry, and my diary idle, so long as no business gets in over the walls.

Diary

Oblate Writings XVIII

May 4, 1837.

Feast of the Ascension. Letter from the Keeper of the Seals, M. Barthe, very polite. He sees absolutely no difficulty in my going to Paris to convey my date. He says he is very agreeable to what I asked him for on my uncle’s behalf3. One may deduce from his words that the favour I requested will be granted once the Chambers have voted on the Government’s proposal concerning the Chapter of St. Denis. The minister could not reply differently or more favourably. Follow-up letter to the Minister of Finance on behalf of J.’s relatives for them to keep the tobacco shop in Grasse’.[[321]](#footnote-321)

184. To Madame de Mazenod, rue Papassaudy, in Aix, Bouches-du-Rhone[[322]](#footnote-322)

184:XV in Oblate Writings

Resting in St. Joseph’s. He would have liked a quiet life on the death of his uncle, now he will have to sacrifice himself even if he is fed up with the very people for whom he will have to go on doing good, with God’s help.

Mazenod Madame de

Marseilles,

May 5, 1837.

I agreed, my dear mama, to come and hide myself away in St. Joseph’s to breathe in the country air and enjoy a little rest. The weather has not been fine up to now; but it does not matter, I am happy here. I spent the feast of the Cross here and the Ascension.

Today I am writing to give you some of my news. I did have the idea of going to spend a few hours in Aix; but, all things considered, I decided against it, because on the occasion of my appointment it would have been necessary for me to make and receive visits, and I would have tired myself out for nothing. What hurts is that this means I am deprived of the pleasure of seeing you and giving you a hug. I was looking forward to it all the more as I am distressed to see you continually with a cold. These colds are a veritable catarrh; so you must nurse them. I think that your favourite method of staying up a part of the night must contribute to nourishing this annoyance, one that you must avoid allowing to become chronic. On days like today, e.g., when the gusty wind comes whistling up to the very walls of the house where I am staying, you should take very good care not to put your nose outside the house, even to go to hear Mass. You would certainly be blown away.

What say you about the trick my uncle has played on me? There I am, nailed down for life. There goes my freedom even for a restricted period that one might have looked forward to. I mean, if my good uncle had preceded me into the other life, I would have gone into retirement to live in peace without a care and with no responsibility. God has disposed otherwise. Now my future will be to do my best in my position, so as to acquit myself worthily of my responsibility before God, the Church and men. Unfortunately, I am so fed up with the latter that it will take all my mental resources, and the help of grace, to bring me to go on doing good for them. It will be really an obligation due in justice, once I have become their father! I am at God’s disposition, but I may say I really was tricked. I will tell you in confidence that I have written to the Minister and to the King to obtain for my uncle an honourable pension. I have every hope of success. One should not speak of it as yet, for it will only be after the Chambers have voted on the proposition that the Government has made to re-establish the Chapter of St. Denis. I think that my uncle will then be the first nominee. It is a pension, nothing more, with no obligation of changing one’s residence. So our dear patriarch will not have to leave his apartments or his settled ways, and with this help we will be able to keep house comfortably, for what we have at present is quite insufficient....

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

Diary

Oblate Writings XVIII

May 5, 1837.

Today I signed the deed of sale, made to me by Dupuy, of Notre-Dame de l’Osier. I decided to include in the deed, as joint owners, Messrs. Tempier, Honorat, Lagier and Aubert. The purchase is made for the price of ten thousand francs. Notary Bernard in Marseilles.

Dupuy, a good man about whose noble conduct and devotion one can never say enough, came to make his farewells. He is going back up to N. D. de I’Osier to consolidate the good he has already done, and if he sees the moment is right, he will press the Bishop to bestow the title to the parish on the superior of the community.[[323]](#footnote-323)

A M. Andre Trupheme wrote me from Aix to inform me of the bad state of the Le Tholonet[[324]](#footnote-324) real estate left to me by Madame David and which Madame Danglade is occupying. He ends by offering to be my substitute for the price of 4000 francs. This offer is practically the same he already made me some years ago. Since Madame Dowager, old though she may be, shows no sign of dying, and we are obliged to pay interest for the loans we have taken out to buy l’Osier and Lumières, it would perhaps be right to be open to M. Trupheme’s offer, when we have verified the condition of the premises through M. Courtés father who knows them. Write Courtés to that effect.

Diary

Oblate Writings XVIII

May 6, 1837.

Letter from our dear Louis de Boisgelin dated from Vienna that I immediately answered to give him encouragement in his present distant exile. His letter was read out yesterday in the family circle and all were deeply moved. Reading it as I have just done has also touched me.

Letter from M. Thomas,[[325]](#footnote-325) Councillor of State, to congratulate me on my appointment to the See of Marseilles. I answered him immediately so as not to be behind in courtesy. M. Thomas’ letter would serve if need be as a vindication of my uncle’s episcopate. Actually this magistrate has always professed a great veneration for this prelate.

Diary

Oblate Writings XVIII

May 7, 1837.

I wanted to make good use of the first day’s fine weather we have had since I came out to the country. I went to visit the country property of the late M. de Cavanac, accompanied by the chaplain of St. Joseph’s. Much praise has been lavished on this property, which is up for sale. It has indeed some pleasing features but they would cost a lot to maintain and its site does not attract me. No point of thinking of turning up for the auction, even if they should have to let it go below the estimated price namely 90,000 instead of the 104,000 francs it had first carried. The furniture was estimated at 1529 and the contents of the cellar 1285. The two farms contain 53 quarterees. I noted too that the property was too far from town.

Diary

Oblate Writings XVIII

May 8, 1837.

Letter from my mother. Among other things she speaks of new offers made her for the Le Tholonet olive orchard; it seems it is much sought after. M. Trupheme who wrote me the other day has gone up to 5000 francs. Miette, the former second-hand clothes dealer", asks for first refusal. It seems we will be able to do well out of this plot of land, which it suits us to sell, but we must yield only with proper guarantees. It would be good to find out in Marseilles the state of health of the dowager Madame Danglade. Would not the eagerness of the buyers be a sign that the lady is none too well?

Diary

Oblate Writings XVIII

May 9, 1837.

Unexpected and most welcome arrival of Father Courtés and Father Bermond who came from Aix to see me. I told Father Courtés to ask his father to go to Le Tholonet to assess our plot of land and advise us on its value.

Father Bermond told me that the scoundrel Grognard, whom we used to call Marcellin,[[326]](#footnote-326) gravely scandalized both parish priest and people of Meyrargues when Father Courtés sent him there. We did not know about this episode when we expelled this wicked member. He was so shameless as to regale the young ladies of the region with ... songs.

617. To Father Martin, at Billens in Switzerland[[327]](#footnote-327)

617:IX in Oblate Writings

Reflections on the sin of infidelity to the vows of religion.

Martin

Marseilles. St. Joseph.[[328]](#footnote-328)

May 10, 1837.

My dear child. I would very much like to tell you *viva voce* what I content myself in writing to you. Become more and more worthy of your vocation. We can never do enough to be grateful for all the good the good Lord helps us to accomplish through a special privilege. If our number is small, no doubt we must lay the blame partly on the evils of the day, and on the laxity which infests so many mercenArles who wish to serve the Church only for the temporal profit which they derive. We must also admit, however, that we have been reduced by the infidelity and lack of virtue of a great number of those who had been called like you and who by their secret prevarication have deserved to fall into a state of real corruption, which will invariably bring God’s malediction upon them. Not all have become apostates, in this sense that they did not cross the threshold abruptly; however, they have all really betrayed their trust by placing themselves in such a state as to be expelled at their own risk and danger. I make an exception for only one whose eccentricity excuses him, in my view. This is Father Pachiaudi. Except for him, I consider all the others to be in a state of damnation. Their unfaithfulness and the scandal they cause to the Church are permanent. I definitely will not absolve them from such a great crime. All should know this. They may want to delude themselves but no one can make fun of God without being punished and even people do not allow themselves to be misled. When I used the word “corruption” above, that is correct because I understand it as corruption of morality for some and for others, the corruption of spirit reached by violating principles, by distorting duties, disregarding authority, gambling with the most sacred commitments here below, trampling underfoot the vows. It is a horror, a monstrosity, a villainy, no matter under what mantle one may want to cover it. I appeal to God for the judgment day since my voice is powerless on earth to keep them faithful to their duties. I did not think of writing these things to you. but *Spiritus Dei ubi vult spirat.[[329]](#footnote-329)*

618. To Father Tempier, Vicar General, sup[erio]r of the Seminary of Marseilles[[330]](#footnote-330)

618:IX in Oblate Writings

Invitation to visit the chateau St. Joseph to discuss various matters.

L.J.C. and M.I.

Tempier

Marseilles.

May 10, 1837.[[331]](#footnote-331)

I would be very pleased, dear Tempier, if you could see me tomorrow for a while at my leisure. I have many things to discuss with you calmly. We must not delude ourselves with the idea that we are still far away from the time when we must take our stand on many a thing.[[332]](#footnote-332) In addition to the fact that the moment may be closer than we think, it is necessary that everything be ready in advance. Moreover, is it really sure that we have no journeys to make, and if it is useful to make some when will we attend to what should be foreseen? All this is not a trifle. On the contrary, everything else must yield and has only a secondary importance. I must also let you know of one letter from among those I receive daily.

When you come tomorrow, bring me a pair of shoes with thick soles, that is, let them not be pumps. Nor should you bring those huge travelling boots which are of no use to me here.

Good-bye, dear friend, until tomorrow.

+ Ch. Jos. Eug., Bis[hop] of Icosia.

Diary

Oblate Writings XVIII

May 10, 1837.

Letter from Father Honorat dated from Notre Dame du Laus. He speaks well of Father Pelissier who, from what he has written to me, is determined to do well and is happy at the shrine. Father Honorat claims that by not pressing hard on him and showing him trust, one can get good results from this priest. Father Gignoux[[333]](#footnote-333) and Father Hermitte have returned worn out with fatigue, due in large part to themselves. These two are bad for one another; they must be separated. The condition of Father Hermitte, who is still feeling to some extent the effect of his folly, takes a lot of handling. It would be dangerous for his head to go against him, and he is comfortable only in Notre Dame du Laus.[[334]](#footnote-334)

Letter to Father Martin.[[335]](#footnote-335) I profited from of the visit of a Lady of the Sacred Heart who is going to Switzerland.

Letter from M. Allies, parish priest of Orgon.[[336]](#footnote-336) After a complimentary preamble on my appointment, he continues as follows: *Now I take the liberty of speaking of myself and for myself. Your Lordship may recall how reluctant I was to allow my name to go forward as parish priest of Orgon. I have never been attracted to anything except missions, and I have not changed. But I am no longer as young as I was. Soon I will be 46. Even so, I spoke about it with Father Cowries, superior of the Aix house. His replies confirmed my desires. I am not deprived of all hope. I admit that I have nothing of any worth to offer, just determination. Your Lordship told me more than once my vocation was to be a missionary. I am sorry I did not overcome all the obstacles. Perhaps I would have if experience had strengthened my determination. But in the end, if it is possible for me to obtain the object of my desires, I will strive to be in the future what I would have wanted to be. A favourable reply from Your Lordship will lead to my tending my resignation as parish priest to His Grace the Archbishop and even, if need be, to leave my parish forthwith. I see no salvation for me otherwise than there where I have for so long wanted to be, and I do not want to end my days in a parish. In the expectation of a favourable reply, etc.*

I have copied out this letter because of its rare quality. A fully-fledged parish priest offering to tender his resignation of his living to reduce himself to the humble condition of a missionary, that is something new. What it is not is the first vocation of M. Allies. I well remember coming across him as curate in Rians when I was there to give the mission in 1822, I believe. M. Allies confided his leanings to me and that is when I was able to tell him he was called. A lot of time has gone by since then and I am surprised today to hear what he says in his letter. The length of time that has passed since the decision referred to calls for a fresh examination, especially since while it is edifying to see a fully-fledged parish priest resigning to enter the novitiate of missionaries, there really are difficulties in admitting a priest of 46 who soon will not be fit enough for the duties of mission. I need to reflect before answering that I may decide to grant the dispensation for age and I would like to arrange an interview with him to discern what is motivating his belated step.

Diary

Oblate Writings XVIII

May 11, 1837.

Letter from Adrien Chappui[[337]](#footnote-337) full of friendship. He asks for a few lines by way of reply. He does not have to go on his knees for that.

Letter from His Worship the Mayor in reply to my approaching him on behalf of the grandson of Madame Touronsi to get him the post of public weighman. It is a nice letter. Probably fair promise and empty words!

Visit of His Lordship the Bishop of Nancy.[[338]](#footnote-338) He spent two hours with me. I find him much to be pitied. In his place my reaction to what is out of joint in his position would be different. A long time ago I told him he should either risk everything to return to his diocese or resign. He does not see things my way and, acting as if he were a bishop *in part-ibus,* he takes delight in the thought of the good he can do in the various dioceses he passes through. Anyway, we have never been able to agree on what concerns him. Once he was outside his diocese, he was no longer informed of anything that happened there. The vicars general did everything without consulting him and without taking the trouble to let him know what they had done. They named men for parishes, etc. I see that as indiscipline, and I explained my way of seeing it to the prelate who did not give me the satisfaction of telling me I was right. That was when I advised him to enter his diocese unannounced. Cholera was raging there and he had made it public that nothing would keep him from flying to the aid of his flock should that sickness invade it. In my view, it was a perfect moment to resume his post. He did not agree with me because he had had a letter saying that should be return there would be a riot and he could well end up crucified or hanging on the mission cross. In vain I told him he should confront these threats, - he did not want to afford an occasion for such a crime. Later on he let himself be persuaded to name a coadjutor,[[339]](#footnote-339) which was equivalent to shutting the door of his diocese forever. I only learned of this false move when I arrived in Paris and, as is my custom, I did not conceal from him my disapproval. As is his custom he maintained he had been right. According to him, His Grace the Archbishop of Paris[[340]](#footnote-340) agreed with him. I did not believe a word of it as I know that the Bishop of Nancy often persuades himself that you are agreeing with him when the opposite is the case. I spoke with his Grace the Archbishop of Paris about it and he exclaimed aloud at the misunderstanding and defended himself against it as an imputation that would injure his reputation for judgment. It was not long before the poor bishop recognized he had been mistaken in his calculations concerning the entry of his coadjutor into his diocese as a step towards his own return soon after. In his place I would have been less obvious in showing my disappointment. People’s only concern in the diocese was with the coadjutor. They vied to have his ear. All the clergy, I do not know if one could cite a single exception, paid him homage that did little to flatter the venerable pastor, who was everywhere spumed. It passes belief that the Bishop allowed himself to be persuaded that it was right to send his coadjutor without sending with him some sort of pastoral letter to announce him and at the same time lay down the governing principles. I cried aloud when I learned of this folly. It has not been the last. When the time came to prepare the Lenten Pastoral, there was indecision about who was to do it - the Bishop or the Coadjutor. I was strongly of the opinion that it was for the Bishop to do it, that it was all the more fitting that it should be so since the chief pastor had not addressed his people when sending them a coadjutor, that the presence of the Bishop in Paris, that is to say at the very gates so to speak of his diocese, made it imperative unless he wanted to become wholly estranged from his flock. Surprised to find opposition in those who discussed it with me in the Bishop’s office on a question which in my conviction should never have been in doubt, I maintained my opinion forcibly. *The* Bishop did not follow my advice. He was sorry for it later and he did not mince his words when he read the coadjutor’s pastoral which was totally out of court in the opinion of all the bishops who read it as we did ourselves in Paris.[[341]](#footnote-341) M. Picot,[[342]](#footnote-342) who in the face of my arguments had held out strongly that the Bishop should not prepare the pastoral, did not wait on the arrival of that of the coadjutor to explain to me the reason for his opposition. He came to me the day after the discussion to explain his reasons for going against me, and he told me in as many words that although I was right in principle, he had felt obliged to speak as he had done because he knew that the clergy of the diocese of Nancy were so incensed against the bishop that they would not have been willing to read his pastoral from the pulpit. That did not excuse the Bishop staying with the opinion contrary to mine since he was wrongly of the opinion that everyone was on his side with one small exception practically.

Things have continued to go on like this. Now the Bishop is loudly blaming his coadjutor for accepting the archbishopric of Bordeaux, he tells everyone that when the prelate consulted him he answered that he should have nothing to do with it! He gives his reasons, which must not have made much of an impression on Monsignor Donnet, among others that in succeeding men of transcendent merit like Archbishop de Cice[[343]](#footnote-343) and Archbishop Daviau,[[344]](#footnote-344) he might remember that he had been extracted from the little parish of Villefranche when no one but himself had thought of going to find him.

Faithful to my vocation of 30 years’ standing which is to give good advice to my friend who for his part does not swerve from his practice of never following it, I did not fail to tell him that in his place I would resign my See or, if he wanted to keep it, this time at least, having learned from a prior experience, I would agree to have only a suffragan bishop.[[345]](#footnote-345) We shall see what my good Bishop will do. In the meantime he did not want to give me the satisfaction of telling me that I was right, but I argued too well the advantage he would find in his position from naming only an auxiliary for him to be able to raise any reasonable objections.

I have expatiated on these anecdotes because it is an episode in our modern history that it is good to be clear on, for the instruction of our contemporArles and those who come after.

Visit from Father Provincial of the La Merci Fathers[[346]](#footnote-346) from the Province of Seville. This good Father, whose face mirrors the goodwill of his heart, came to request me to ordain to the subdiaconate one of his religious who is with him. I consented for the fust ordination. The conversation of Father Provincial who speaks only Spanish interested me greatly. I saw in him an excellent religious, filled with a sincere attachment to his vocation. Respectful towards his superior general, presently in Perpignan; a good father to all the young religious of his province who have all received the habit from him and made their profession to him. He had a nice way of praising them. He would like all to come and join him. As for him he had decided to accompany his young professed to Rome to have him ordained had I not offered him my services. He would have been received in Rome by the distinguished procurator general of his order who is Bishop *in partibus* while also being at the head of religious. Father Provincial confessed himself blessed, with the expression of the liveliest gratitude for all the good done for him by our Parish priest of Sainte Marine, Margalhan,[[347]](#footnote-347) who stops at nothing[[348]](#footnote-348) to come to the help of the Spanish priests.[[349]](#footnote-349)

185. Retreat preparatory to taking possession of the episcopal see of Marseilles[[350]](#footnote-350)

185:XV in Oblate Writings

The responsibilities of a residential bishop are more constraining than those of a bishop in partibus. Few among the faithful and priests know what a bishop is. It is difficult to effect change in the habitual practices of parish priests. Prayer asking the Lord for more love and zeal in working for his sanctification and that of his flock. Trust. Resolutions. pious exercises, study, he must above all work out his salvation by means of his flock, save himself with them, pray for them and be animated by love and zeal, with the “fatherly ways worthy of a chief pastor”. Reforms to be effected in the clergy

Retreat notes

St. Joseph,

May 1837.[[351]](#footnote-351)

Since the die is cast and in spite of all my efforts up to the present to avoid the burden of the responsibility of a diocese, my calculations and hopes have come to nothing in face of all the various adroit and certainly well-intentioned stratagems of my uncle, I must resign myself to it and make the most I can of my new and in my eyes rather sad position.

I was already a bishop, it is true, but it was as it were only on my own account. I owed nothing to anybody. No one had the right to demand the service of my ministry; all I was in a position to do was inspired in me only by charity. I was free, in a word.

Now it is different! So the episcopate that I have been able up to now to consider as but the fullness of the priesthood with which I had been blessed, and as complementing all the graces the Lord has deigned to grant my soul throughout the whole course of my life, appears to me today as it is in the Church’s constitution under its pastoral aspect, namely, as the heaviest burden that could be imposed on a feeble mortal.

I always had a singular fear of this kind of responsibility even in the lower order of the priesthood, that is why on entering into the clerical state, I took up the missionary career, and nothing on earth could have persuaded me to become a parish priest. In consenting to be a bishop, I was consistent as I only wanted to be one *in partibus,* which offered me the double advantage of having no responsibility nor the care of a diocese, and of being able to do a great deal of good in the Church in virtue of the sacred character with which I was invested, and of the functions proper to the episcopate which I would never refuse to exercise.

These fine utopias have vanished. Here I am in fact pastor and chief pastor of a diocese which, whatever one says of it, is not inhabited by saints. It was given me, I would not have chosen it. However, I must attach myself to this people as a father to his children. My existence, my life, all my being must be consecrated to it, I must have no thought but for its good, no fears other than I have not done enough for its welfare and sanctification, no other solicitude than that which must include all its spiritual interests and even in a certain way its temporal welfare. I must in a word consume myself for it, be ready to sacrifice my leisure, my desire, rest, life itself for it.

All that would cost me nothing, I think, if penetrated as I am with a sense of my obligations, I could count on being understood in a century when people do not have the least idea what a Catholic bishop is in the eyes of faith and as instituted by our divine Saviour. It is already a lot if there is a tiny group of priests with some right thoughts on this fundamental article of our holy religion. That being so, what can one expect of the simple faithful? What cooperation among the clergy? What shared sentiments among the flock? The most devout of Christians are used to not going higher than their confessors and parish priests, who, up to now, have been little inclined to teach them that the Church, founded on the Apostles, is governed only by the Bishops their successors; that they alone were established by Jesus Christ to feed their souls of which they are the true and properly-speaking the only pastors; that from these pastors there are poured out on the whole flock the blessings and graces that sanctify it since in them resides the jurisdiction to unloose or bind consciences; also towards them should go up both respect and affection as is the duty of children towards their father.

Today a bishop is relegated to the inner sanctum of his office, to give out dispensations or attend to his correspondence. And if he makes an appearance on occasion in a parish it is to administer confirmation that can only be received from him. But for that there would be no seeing him and, for all the attention paid to this disorder, you would see a whole episcopate go by without it entering into a single parish priest’s head to render an account of his management to the one who sent him as his representative amid a portion of his flock. And God knows how these men who are so independent of the authority from which their own emanates and who are what they are solely through that, God knows how they acquit themselves of their duties, the value they attach to these souls who are confided to them by their chief pastor and whose affections, trust and respect they take care to attach to themselves alone. They have them served by curates; not the least concern to bring back those who stray, little or no zeal to affirm those who are making progress, no effort to have them advance in perfection. All remains unchanged. Everything is done by routine, the important thing is to change nothing, that is one must do as little and as ill as those who came before; ordinary humdrum suffices. But surely that is a mercenary way to work, can the chief pastor tolerate such abuses? Certainly not! but if he wants to do something about it, ignorance cries “encroachment”. Since his titles and the heavy responsibility that weighs on him are held in ignorance, exception will be taken if he wishes to get involved in the affairs of his family, who really are his, for whom he must render an account to God, and whom he is therefore bound to watch over and direct himself if necessary.

Dear God, when one looks at things with the eyes of faith and with a strong conviction about one’s duties, when one sees the difficulties which conspire against their fulfilment, there is every reason to be discouraged and deterred. However, one must proceed, it is what must needs be that God is imposing on me, let us be brave and count on his grace. For that above all it is necessary to work seriously at becoming a saint. This new phase of my life must be a time of complete renewal. Many times already I have made shipwreck of my resolutions. The opportunity is too favourable to be lost. Without this, what would become of me! I would succumb irretrievably to the burden it would be impossible for me to bear with the ordinary graces of a common virtue. Now or never is the time for me to carry myself back to the times when I was so fruitful in good thoughts, generous sentiments, to go back to my consecration, my priestly ordination. Then there were holy inspirations, even some lights to understand them, a certain fidelity to correspond to them, but how short it was! Instability! Temptation! Dissipation! Weakness! Affairs, contradictions, disgust, a certain contempt of the human race have almost destroyed the zeal I burned with once upon a time. I really need to reinvigorate my soul. God provides me with the opportunity since he imposes on me a weighty duty that I will be able to fulfil properly only by following in the footsteps of the saints. It is already a signal grace to understand this much; now I must correspond with it and obtain the rest.

How is one to proceed if one is to hope to arrive at this? Above all I must profoundly humiliate myself before God at finding myself so different from what I was once by his grace. Stand in confusion at having to renew myself and rebuild the edifice from the foundations, while I should be at the pinnacle, the apogee of my perfection, now that it is a question for me of answering the Master’s call, *Ecce adsum,* one ought to be able to say: *Ecce adsum, ecce ego mitte me.* But if my strength is diminished, if the salt has lost its savour, if the lamp no longer gives light, how may I answer with confidence the Master’s call? Lord, come to my aid; come yourself to help me: *Deus in adjutorium meum intende, Domine ad adjuvandum me festina.* To you alone it belongs to give strength to my soul; you alone can renew in my depths the sacred fire of your love which must first enkindle fire in my heart, and then pour itself out by my ministry in the souls whom you want to confide in me: *Spiritum rectum innova in visceribus meis.* I think I understand the extent of the duties of the charge imposed on me, and it is that which throws me into a state of consternation because I perceive myself as one deprived of virtues, while I ought to be rich in them to acquit myself with decency of my great ministry. It is not courage precisely that is lacking me. I count all too much for that on God’s help, but it is the sight of my wretchedness and poverty which became apparent to me when I sought to probe myself and descend into my interior, which makes me fear remaining quite below the level of my obligations, failing to respond to the plans of God and the Church’s expectation. It reminds me that once I felt in my soul such vigour that on reading the life of St. Charles, it seemed to me not to be above my desire to do as much as he did in his position. I am less temerarious today now that I have had experience of my weakness and of the little help I can expect from others, when I have to set my hand to the task. But still I would like to be a good bishop. I would like from the start of my episcopate to acquit myself worthily of all my duties. I would like in a word, in working efficaciously for the sanctification of my flock, to sanctify myself to an eminent degree of perfection as the sublimity of my [episcopal] character and my eminent dignity require. *Attende tibi,* St. Paul tells me. *Exemplum esto fidelium in verbo, in conversatione, in charitate, in fide, in castitate.* That is to say, be adorned with every virtue, *attende lectioni exhortationi et doctrinae,* progress in all the sciences which have a bearing on salvation: *Noli negligere gratiam quae in te est, quae data est tibi per prophetiam, cum impositione man uum presbvterii. Haec meditare, in his esto: ut profectus tuus manifestus sit omnibus. Attende tibi et doctrinae,* it cannot be repeated too often, *insta in illis. Hoc enim faciens et TEIPSUM SALVUM FACIES ET EOS QUI TE AUDIUNT (Tim.* 4:12ff).

Here we have the whole secret of this great affair.

To maintain, try not to lose the grace which has been granted and communicated by the imposition of hands. To deepen, meditate, renew oneself and remain firm, watch over oneself; bring forth exteriorly the example of every virtue, there lies the only way of saving oneself and saving others when one is bishop.

I give you thanks, O Lord, for having made shine forth this light from the sacred deposit of your Holy Scriptures. As you show me the way I should follow, and give me the desire to follow it, you will also give me the powerful help of your grace so I may tread it with a firm step, and with perseverance. I expect no less of your usual goodness, that mercy that my infidelities have never wearied and which inspires me even in this moment with so much trust. I shall without delay put out my hand to the work, for time is pressing. From the first day I can be canonically instituted, that is to say, placed by Jesus Christ to watch over the fold, charged to instruct it, feed it, edify it *in verbo, in conversatione, in charitate, in fide, in castitate,* as I have just seen, to become pastor and father, invested with the very authority of Jesus Christ whom I must represent in the midst of that portion of his flock that will become thus my own flock for which I shall have to render an account to the Sovereign Pastor of our souls who will have given them to me to save them in sacrificing myself for them.

The episcopate is the apogee of perfection on earth. They should be saints like the Apostles whose successors Bishops are to exercise worthily their functions, to accomplish as one ought all the obligations.

So it means descending into one’s interior to purify it of every imperfection and remove all that could constitute an obstacle to the working of the Holy Spirit. It is that divine Spirit which must henceforth be absolute master of my soul, the only mover of my thoughts, desires, affections, my whole entire will. I must be attentive to all its inspirations, listen to them first in the silence of prayer, follow them then and obey them in the line of action they lay down. Avoid with care all that could sadden it and weaken the influence of its power in me. Purify myself each day by renewed penitence for my faults and lively and sincere regrets for all the infidelities of my life, frequently reinvigorate these sentiments by the sacrament of penance by going to confession at least twice a week.

Nourish the love of God and all the virtues that flow from it by the daily offering of the holy Sacrifice, oraison, prayer, reading holy Scripture, the holy Fathers, good ascetical works, the lives of the saints.

Accompany this study with that of the holy Canons of the general and particular Councils, theology and church history and other useful reading, avoiding all that could dissipate the mind and uselessly amuse the imagination. Have ever before the eyes the example of holy bishops to follow in their footsteps in everything that can be imitated.

This is what comes to my mind at this moment.

Assiduous meditation of God’s law and profound reflection on the great obligations of the episcopate will bring me no doubt to perceive some gaps in the resume I have just done. It is my disposition to adopt everything that may be of help to me in reaching the perfection of my most holy estate.

As my obligations cannot be limited to the acquisition of the sublimest virtues, I must attentively consider what is imposed in relation to the flock the Sovereign Pastor is to confide to me. I must achieve my salvation through them, I must save myself with them, at least I must be able to bear witness to having done everything that depended on me for their instruction, to exhort them, turn them away from evil, excite them to the practice of virtue, be an example to them in all kinds of good works, finally to procure for them all the means in my power to assure their salvation and lead them thus from the terrestrial fold, where God places them under my crook, to heaven where we must be reunited in God’s bosom.

This is where one will meet the greatest difficulties for if the holy bishops our predecessors always found it very difficult to achieve any good in their dioceses as their biographies bear witness, what price today when there is scarcely any faith left amongst Christians, when the insubordination, which renders civil government almost impossible, has penetrated as far as the Church, when peoples unsettled by all the errors with which they are deluded on sovereignty, have no longer any idea of the divine constitution of the Church and its immutable hierarchy, when the very priests are more or less imbued with these doctrines, and tolerate with such difficulty what they call the yoke of bishops and with whose decrees they have such difficulty in complying. Thus dioceses are composed of a multitude of Christians who are so only in name, and who want to stay strangers to the family to which they do not suspect they belong by spiritual ties which, although very real, are totally unknown to them. These latter completely fail to recognize their father because they have turned away from God. Their bishop is for them a man clothed in purple, exercising an authority they call ecclesiastical authority, i.e., which has authority over priests. If they meet him, they see him pass with a stupid indifference. Their apathetic souls feel no emotion at the sight of someone who represents God himself to them, who has received from Jesus Christ an absolute power over their souls, from whom may issue forth over them the most abundant blessings, who is specially charged with freeing them from the servitude of the devil, with showing them the way of salvation, leading them surely on it in defending them from the attacks of all their enemies. They meet him and without suspecting that they owe to this pastor, this father the profoundest respect and a filial affection, they do not give him even the smallest sign of reverence. It is a stranger who is passing by. What can be done for this considerable portion of the flock? Pray for it and catch its attention by an irreproachable conduct, but that is not enough for men of this stamp, one would have to be able to attract them by striking virtues that one has rarely the occasion to practice. Once again I see nothing but assiduous prayer to attract on them extraordinary graces that they too little merit for one to deceive oneself that one can obtain these graces for them.

The rest of the flock is made up of two other sorts of Christians. The one sort having kept the faith, but not practicing the precepts of their religion. The others, faithful up to a certain point, but of whom only a tiny number is well-instructed in its duties with regard to the chief and properly-speaking only pastor of their souls. The great majority of this latter category has the disposition of which I spoke at the beginning of these notes as a result of its ignorance and the slackness of those who should have instructed them better; the others render an account of nothing, they do not scoff but they remain indifferent. One can, I think, bring back both sorts through instruction, win their allegiance through good example, regularity of a truly episcopal life-style, zeal, charity, by fatherly ways worthy of a chief pastor who has a sense of his duties considered in the spiritual order, i.e., who sees things with the eyes of faith and looks on his diocesans as children whom God has given him, whose true spiritual father he is, whom he must love with the most constant and tender love, for whom he must endure anything, even their very ingratitude.

Series of instructions in the various parishes, catechism, visits to the sick in turn in all sectors of the city will be effective ways to bring about good among them, at the same time giving me the benefit of satisfying the duties of my position as I like to consider them.

Lastly what completes my flock will be the clergy. Will I be well provided for under this aspect? Will I find in them that unalloyed cooperation I have the right to expect? Will they be docile to my suggestions, enter into my views? Will they be my consolation, my crown? To judge by the past, I must expect not precisely a crude resistance which would still be impossible in the currently established order in the Church of France, but difficulties arising from the habit of independence in which they are established. This will give rise to complaints, repugnance, unspoken oppositions which will hamper my path at every step.

However, there are indeed reforms to be achieved and certainly I would be doing a bad job if I allowed myself to be intimidated by considerations of a purely human kind. That would be purchasing peace and quiet too dearly, to procure it at the price of culpable concessions. I will have to do battle with egoism, vested interests, lack of zeal, routine, the inaction of leaders, i.e., the parish priests, and insubordination towards them on the part of their curates. I will have to instil some firmness into the Chapter, remind its members of their duty as canons which they carry out so badly. In conscience I will not be able to postpone making the pastoral visitation of all the city parishes and reforming a thousand abuses and a host of old customs. All that will not be achieved without contradictions, but they will never reach the proportions that D. Barthememy de Martyrs experienced when he wanted to make the pastoral visit of his episcopal city of Brague. We are less virtuous than he, but we are impelled by the same duties, and with God’s grace we will be able to fulfil them and acquit ourselves of them as we ought.

It is not that I would want to overturn everything right at the beginning, no; firmness must always be tempered by gentleness, it is all one could ask for. But it must be understood that it is the business of the bishop to govern, and that he is obliged to give encouragement to the good as to curb all that is bad and disordered. If this principle is not acknowledged, anarchy will immediately follow to the great detriment of souls.

The whole thing is to act only with a view to pleasing God and to acquit oneself worthily of the charge he has imposed on me. I know that even then one is not exempt from troubles, for St. Gregory Nazianzen used to say already in his time that he drew down on himself great evils and persecutions *because in everything he had considered God alone,* and St. Bernard wrote that purity of intention in a pastor consists in seeking only God’s glory and the salvation of his people although what is true and just may have the approval of very few persons, while on the contrary what the greatest number approves of is often false and bad.

So it is futile to hope for general approval or to wait on it before bringing about some reform. *Super actionibus quae manifestae pertinent ad evangelicum episcopum, non oportet consulere quemquam,* and if anyone counsels you differently you may be sure he has lost his mind: *insanire puta, si quid aliud consuluerit.* And St. Thomas rightly says that if one pays attention to what people say one will never do any good, *qui observat ventum non seminat, et qui considerat nubes nunquam metet,* it is written in Ecclesiastes 11:4.

186. [Daily schedule][[352]](#footnote-352)

186:XV in Oblate Writings

Daily schedule

Marseilles

[May 1837][[353]](#footnote-353)

Sufficient unto the day is the evil thereof. (Matt. 6:34).

Rise 5

Oraison in chapel 5 1/2

Mass 6

Thanksgiving and little hours 6 1/2

Office for study 7

Holy Scripture 1 hr.

The holy Fathers 1 hr.

Theology 1 hr.

Lunch 10 o’clock

Audiences 10 1/2 o’clock

Office 1 o’clock

to say vespers

compose

write

correspondence

edifying reading

instructive reading

light reading

business

Visit to the Blessed Sacrament 4 o’clock

Outing and visits in Town 4 1/2

courtesy calls on convents

especially the sick and the poor

each parish in turn

Dinner 6 o’clock

Salon 7 o’clock

Prayer in chapel 9 o’clock

Matins and Lauds

Bed 10 o’clock

1 day for the semins.: superiors and bursars according to need.

1 day for the convents: chaplains and superiors or directors.

1 day for city parishes.

1 day for the country parishes.

Each domestic will carry out all he is told to do but in particular: Pascal, everything that concerns my personal service

619. To Father Tempier, Vicar General, sup[erio]r of the Major Seminary, Marseilles[[354]](#footnote-354)

619:IX in Oblate Writings

Request a vehicle for the return to Marseilles.

Tempier

From the chateau de St. Joseph.[[355]](#footnote-355)

May 12, 1837.

I would not like my hasty return to be due to some unpleasant happening; that is nevertheless what determines me to come back at your invitation, for I am not suffering from cold in my little room. So send me the vehicle and let me know if I should go to St. Barnabé. In conscience, I feel I am not bound thereto, nevertheless, I have no problem in going there, if that has been arranged.

Good-bye, my most dear friend. I shall go only on my own decision. If the weather is good I will be tempted to return and spend a few days here.[[356]](#footnote-356)

Diary

Oblate Writings XVIII

May 12, 1837.

Father Tempier writes that because of the extremely bad weather we are having, he is going to send me a carriage to return to town. So my spell in the country will come down to two days’ fine weather that have already restored me.

Chanuel,[[357]](#footnote-357) the famous artist who executed the statue of N. D. de la Garde, came, accompanied by Jauffret, the master mason, to complain about the obstacles[[358]](#footnote-358) the Notre Dame administrators are for ever putting up to obstruct him in the erection of the statue. Yesterday it had been agreed to insert a niche above the altar by which daylight would be let in, as in St. Sulpice in Paris, which would perfectly illuminate the Statue. Today one of the administrators who, because of the idolatrous worship he offers the Wooden Virgin, hates to see her superseded by the silver one, and one of his colleagues, of more or less like mind, managed to get the work begun by Jauffret suspended on the pretext that the Genius[[359]](#footnote-359) forbade it; Messrs. Chanuel and Jauffret think there is nothing in it and judge, from seeing the joy experienced by these gentlemen when they heard the complaints of the canteen keeper whose alcove would have to be slightly encroached on, that this difficulty is only a pretext to hold up the work. There would be much to say about the administrators’ behaviour who Were planning to make of the silver statue an art object to attract the curious, which would be enough to destroy devotion utterly in the shrine. They were dragging out or, rather, they ordered Chanuel to interrupt the work which should have been finished years ago. It must be said - absit omen - the idea was to wait until the death of the holy Bishop of Marseilles, hoping to achieve their purpose under another’s episcopacy. In which I am convinced they would have been deceived, but they had the gall to think it. Now they have had to think again, knowing that I am of no different mind than that shown by my uncle, since in fact it is the only direction to go, but they go reluctantly, with bad grace, and they ask nothing better than to come up against difficulties since they have grown tired of creating them directly themselves. It is to put an end to this chaotic state that we have named M. Cailhol[[360]](#footnote-360) president of this administration. It is with him we will rule on what is to be done in the present situation. I have arranged a meeting with Messrs. Chanuel and Jauffret for this evening in the Bishop’s Palace.

Letter to Chappuis, in GueYet (Creuse).

Letter from M. Jordan, parish priest of St. Bonaventure in Lyon. Fond memories of our former bond in the Seminary of St. Sulpice in 1808, recalled on the occasion of my appointment. I shall answer it.

On my way back to the city, I went to confirm a little Grey sister very ill in St. Barnabe. Father Maxime informs me of his determination to go to the foreign missions in Northern Oceania with the Marists. It is a little larger theatre than the convent enclosure where the zeal of this good man has been confined to up to now.

I found my uncle in a state of health that left nothing to be desired.

Diary

Oblate Writings XVIII

May 13, 1837.

Letter from Doctor Saint-Rome that would put to shame a lot of people less discerning than himself. He was sure the invitation made by the Bishop of Marseilles to his flock to contribute by way of loans to the enormous costs of the construction of the church of St. Lazarus would be heard by everyone. He would have been afraid, if he took out more than one subscription, to deprive someone of the happiness of contributing to such a good work: but having learned that the loan had not been fully taken up, he writes for another number to be sent him which he wishes to put in the name of his children.

Letter from M. Maria, parish priest of Arcs, diocese of Frejus, over-friendly. He is a good priest but a man who missed his vocation. He was called to be a missionary. Love for his parents held him back. He did not keep them any longer for all that. His mother has died in Marseilles where she had accompanied her son.

Diary

Oblate Writings XVIII

May 14, 1837.

Feast of Pentecost His Lordship the Bishop of Nancy was present at the liturgy in which I assisted pontifically, after the powers that be at the Bishop’s Palace compelled me to say Mass early.[[361]](#footnote-361) His Lordship the Bishop of Nancy also assisted at Vespers, which I sang pontifically, at the sermon and benediction.

Letter *from* M. Barret, Vicar General of Avignon who blessed God for the message that Father Tempier had given him that Father Honorat would without delay be taking possession of N. D. de Lumières. He lets us know that His Grace the Archbishop is overwhelmed with joy and grants all the missionaries we send to Lumières all ordinary and extraordinary powers necessary for the exercise of their ministry. The rest of the letter is made up of kind words in my regard both from His Grace the Archbishop and from M. Barret. These dispositions cannot be other than useful to the good cause.

Diary

Oblate Writings XVIII

May 15, 1837.

Letter from Bishop Garibaldi, apostolic intemuncio in Paris. He informs me he has heard officially that our Holy Father the Pope has accepted my uncle’s resignation. In consequence he is going to summon the witnesses I designated to proceed immediately with making the findings which he will send on without delay to Rome in the hope that they will arrive in time for me to be preconized at the next consistory which should, according to his Roman correspondent, take place towards the end of the month. Bishop Garibaldi delegates my uncle to receive my profession of faith which I have just made in the prelate’s chapel, in his hands and in the presence of Father Tempier, M. Cailhol, Father Semeria and other members of the family. This profession of faith, read aloud by myself, I duly signed, and my uncle, after endorsing the document on the back, sent it all off immediately by post to His Excellency the Secretary of State to arrive in Rome at the same time as the findings Bishop Garibaldi should have dispatched this very day.

Father Semeria[[362]](#footnote-362) was present at the act I have just mentioned because I had him sent for to tell him the sad news of his father’s death, a good man much regretted. I wanted to take on myself the duty of communicating this to the dear child so as to soften the blow with all the care and fond feeling that my tender love for so good a subject inspired. He was shocked as he no longer expected this blow since his sick father had written him a short letter.

His Lordship the Bishop of Ajaccio[[363]](#footnote-363) passed by today on his way first to Toulon and then to Corsica. He expressed to me in an extraordinary demonstration of affection the feelings he professes for our Father Guibert; it is heartfelt affection, esteem, unlimited trust. He has only one complaint against him, namely, not to have sufficiently counted[[364]](#footnote-364) on this trust and act as need arises with all the authority he gives him. He acknowledges all he owes to Father Guibert. Without him he would not have been able to do anything, in short one could not go further than the prelate did in the conversation.

He spoke to me also of Father Telmon[[365]](#footnote-365) whom he is very fond of notwithstanding his character defects. He has wholly forgiven him for having let him down on a certain occasion, as good Father Telmon can do. Bishop Casanelli added that Father Telmon makes the rain fall and the sun shine in Ajaccio, that everyone idolizes him, and he asks me as a favour not to take this subject away from him.

At the same time he asks for a replacement for our good Father Reinaud.[[366]](#footnote-366) The Bishop believed Reinaud capable of succeeding Father Guibert when the latter is taken from him. I did not think there was any need to undeceive him; but I spoke highly of Father Moreau who in case of need would take over the direction of the seminary. However, I thoroughly dispelled Bishop Casanelli’s fear of losing Father Guibert. It is based on his quality and the belief that sooner or later the King will name him Bishop. On this topic he told me quite an amusing story. When someone said to him recently at the Ministry that Father Guibert was almost named Bishop of Gap, the Bishop of Ajaccio replied that he was so depressed when he heard of it that he wanted at that time to write to the Minister not to deprive him of him, but he had been deterred from this idea by his confessor who made it a matter of conscience. M. Schmit[[367]](#footnote-367) then said to him, ‘But who have you got to blame, you yourself independently of the generally held good opinion of M. Guibert, did your bit to have him named.’ How could that be, retorted the prelate, it is the worst thing that could happen to me, M. Guibert is everything for me, he is the restorer of my diocese, etc. ‘Agreed, said M. Schmit, but did not Your Lordship write that M. Guibert was worthy of the episcopate?’ ‘It is my opinion, but I would be very careful not to say it.’ ‘Judge for yourself, said M. Schmit, opening a box from which he drew a letter written in the hand of Bishop Casanelli, and the Prelate read in it besides other praises he lavished on M. Guibert that he was really worthy of the episcopate.

The Bishop of Ajaccio confided to me at the same time that Rossi[[368]](#footnote-368) has asked him for letters of recommendation for Rome. He confessed that this unworthy man, when he introduced himself to him in Ajaccio, had had the audacity to speak badly of the Congregation,[[369]](#footnote-369) to the great displeasure of the prelate; he wanted people to believe that he was going to leave of his own accord, although he knew well that he was threatened with expulsion, and that he *had* been in effect by going to the mainland. The causes of his expulsion are recorded in the minutes and act of his expulsion.[[370]](#footnote-370) They are of such gravity that the wretch would be better advised not to revive the memory of so many depravities.

Letter from Father Mille and Father Honorat. The latter is on his way to N. D. de Lumières, where he will find letters from His Grace the Archbishop of Avignon.

Diary

Oblate Writings XVIII

May 16, 1837.

Letter from Father Guigues. Father Kotterer is with him. Father Dassy and Fr. Vincens are on the mission.

Coulin came and proposed I arrange to buy the Rosaire[[371]](#footnote-371) library through people he is in touch with. I agreed. The parish priest of St. Lazarus must be advised so he will value the books along with Coulin. The sum realized will go into the Rosaire account which will lend this small amount towards the building of St. Lazarus.

Diary

Oblate Writings XVIII

May 17, 1837.

Letter to Bishop Garibaldi to thank him for being so obliging throughout my affair, and to put him in possession of the copy instrument of my profession of faith.

Permission given to Semeria to go and spend a month with his family to straighten out its affairs. I must say that I gave this permission only with great reluctance. I would gladly have made my own the saying of Blessed Liguori that although in a really hard case one might allow a subject to go to be present at the deathbed of a father and mother, the one who did not go did a better thing and stood higher in his estimation. However, the thought of this widow all alone surrounded by a crowd of little children whose interests might be compromised decided me to allow Father Semeria to make this trip. As well as that, this good little priest behaved so well, showed such restraint in his request which he felt it was a matter of conscience to make, he was so open to whatever decision I made, he adopted an attitude of such holy indifference and expressed in the circumstances such good dispositions, that I would have been troubled had I not given him this sign of trust. He will leave tomorrow and come back by St. John’s Day. I wish all our men would always display such good dispositions in like circumstances.

Arrival of Father Telmon.[[372]](#footnote-372) His local superior has authorized him to make this trip, presuming I would have allowed it. Fresh proof of how wide off the mark interpretations are, for I had had Father Tempier reply that I did not think it was the right moment for this trip, with the intention of having Father Telmon return for the General Chapter I am thinking [p. 92] of calling for the first days of July. I have already had a long chat with Father Telmon; he took in good spirit all the remarks I made for his own good. I asked him to accompany me as far as St. Joseph’s where I have returned to spend another few days.

Letter from Father Guibert. He brings me up to date with his correspondence with His Lordship the Bishop of Ajaccio. The fine mind, zeal and talent of our Father Guibert do not disappoint in this situation.

Letter from Father Albini.[[373]](#footnote-373) It is a simple intimation to let me know he thought he could allow Father Telmon to come in my direction. It is a risky way of doing things, especially when it is so easy to write and ask me my opinion. Father Telmon’s trip was in fact highly unnecessary, it has upset my plans; if they had waited just a few days more they would have had my refusal. Even so I sympathize with the superior in the circumstances in view of his exasperation with Father Telmon, who is overly irritated against Father Guibert. How our dear Father Telmon needs to do some work on his temperament and imagination! I must say though that I was happy with the manner in which he took my observations and even my reproaches. It is true I spoke very gently and tactfully but without holding back the truth. It is dangerous for a young man who is not sufficiently grounded in virtue to succeed so well in all he does, and become the object of general admiration. Self-love and pride insinuate themselves into his mind, and he is blind to his faults. Then the corrections of superiors who see these failings become unacceptable, as they are thought to be unjust and to come out of a jealous prejudice, respect and obedience are soon compromised, mutterings and grumbling and something more again enter in, one might go far with that. That is precisely what happened to Father Telmon. His successes in [everything][[374]](#footnote-374) have been resounding and universal, it is a question of who will shower him with the most praise. It has got to the point of the Bishop saying casually to me the other day that he was necessary to him in his diocese and there would be a general uprising if I recalled him. It takes more virtue than Father Telmon has yet to resist such blandishments. He has suffered the consequences, I place my hope in God that he will open his eyes and that there is still time to remedy it.[[375]](#footnote-375)

Diary

Oblate Writings XVIII

May 18, 1837.

I noted on May 15, Whit Monday,[[376]](#footnote-376) that I made my profession of faith into the hands of my uncle, His Lordship the Bishop of Marseilles, delegated for that purpose by Bishop Garibaldi apostolic inter-nuncio in Paris. This profession of faith is the one also known by the name of Pius IV[[377]](#footnote-377) that has to be made and signed under oath by all bishops at the time of their *inquiry* or consecration. I had already made it into the hands of my consecrators in the liturgy of my consecration in Rome on October 14, 1832.1 had to repeat it at the time of my translation to the See of Marseilles. Such are the Church’s rules. What I wish to note here is that I definitely did not perform that act in my capacity as superior general of the Congregation of Missionary Oblates of Our Immaculate Lady the Virgin Mary,[[378]](#footnote-378) as I would very much have liked, because it was correctly brought to my attention that it would cause problems of such gravity that it would be not merely an act of imprudence but a grave sin to expose oneself to them. It would be a matter of nothing less than of raising an insuperable obstacle to the registration of my bulls at the Council of State, and the dissolution of the Congregation. Later, if the Congregation is approved and some one of its members is raised to the episcopate, it will be his duty to assert in the first place the title of member of his congregation as is the practice in all the orders and congregations:

*NN. e congregatione Ssmi Redemptoris, vel NN. e congregatione Clericorum Regularium Sancti Pauli, miseratione divina et gratia apos-tolicae Sedis episcopus vel archiepiscopus, etc.*

I was deterred for the same reasons from asserting this title which is so dear to me in this sense that it expresses my title of being a member even more than being head of a holy family approved and constituted in God’s Church, at the time of my election to the title of Bishop of Icosia. As a consolation for this reticence, forced on me in the circumstances, I will have my coat of arms quartered with those adopted by the Congregation, and this must always be the practice in the Congregation when someone is called canonically to shoulder so heavy a burden.

Visit from my brother-in-law the Marquis de Boisgelin. He is returning from Paris where he had accompanied his son, my nephew Louis. I had got him to see M. Poiloup, the principal of the institution, with a view to finding out about his boarding school and the regimen followed there, so as to place my other nephew there, Eugene de Boisgelin, whom I would like to have spend two years in Paris. My brother-in-law brought me back the prospectus of this boarding school. I will deal with this matter later.[[379]](#footnote-379)

Letter from M. Boue, apostolic missionary,[[380]](#footnote-380) founder of a retirement home for priests in Castelnaudary.[[381]](#footnote-381) He suggests imposing a monthly tax of a sou on the faithful of our diocese. I will not be in a hurry to support his levy, I even think it would be proper not to grant it approval, for it has redounded to the detriment of the other diocesan works which have quite a job to support themselves. Propagation of the Faith and the Rosaire would suffer because of it. Anyway, the Castelnaudary foundation is of no interest to the clergy of Marseilles who will never be in a situation to make use of it. The better course therefore is not to be a party to the levy of this new tax.

I went to visit the Aygalades church. Proal[[382]](#footnote-382) was in heaven to be able to show me the magnificence of the throne of the Blessed Virgin for the month of May. There is as well the Blessed Virgin’s statue placed on the altar where the Blessed Sacrament is reserved; never was an altar decorated in this manner for the solemn exposition of the Blessed Sacrament. Candles and flowers begin on the sanctuary floor and rise to the inordinate height at which the statue is placed. This kind of decoration has caught on throughout the diocese. I do not think it can be tolerated. It will be one of the first things I will reform. My perception is that little by little the exterior cult offered to statues of the Blessed Virgin far excels in pomp and circumstance that which is given to Our Lord in the divine Eucharist. This is true for processions and for feasts. It is a long time now that I have been scandalized by this impropriety which is pushed to excess by the mania that prevails in this region always to want to outdo one’s neighbour. They love at bottom to make a show.[[383]](#footnote-383) That is alright but they must not stray from the fundamental spirit of our holy faith.

620. To Father Tempier, Vicar General, at Marseilles[[384]](#footnote-384)

620:IX in Oblate Writings

Articles to be brought for the Ordination on the 20th to the chateau St. Joseph. Not to be hasty to share the same views as Father Boué

L.J.C. and M.I.

Tempier

St. Joseph.

May 19, 1837.

Since Pierre is going to Marseilles. I take the opportunity to tell you that it would be good to inform Father Athanase[[385]](#footnote-385) that the Ordination will take place at St. Joseph at 7:00 a.m. I advise you not to lose the ring while bringing it to me. For greater safety it would be better to take the one from Rome which is in a small box kept in one of the small drawers on the right in my small writing-table. Do not forget the crosier, we have the key of the case here. I also brought the *Missae Pontificales* and a Pontifical and everything else I need.

If we are to talk business. I will tell you that there is no need to hurry and share the same views of Father Boué.[[386]](#footnote-386) He has brought quite enough from the diocese for his establishment, which is of no interest at all to us. I expect you tomorrow at the latest. Perhaps you will do well to profit this evening from the return of the horse-carriage that will bring back Father Meistre.[[387]](#footnote-387) However, do as you see best. If there were one to receive the Tonsure, I think we would be having all the Orders. We should have promoted Brother Lagier for this, but we have gone about it too late.

Good-bye, I embrace you.

+ Ch. J. Eug., Bishop.

[Back page] I realize that I have not replied to the letter.

Father Tempier has written to me suggesting the sale of the St. Just farm[[388]](#footnote-388) in its entirety for 5000 francs that the Sisters will add to the 40,000 agreed upon. I am answering in the affirmative although it pains me to do it as the property is worth more today. When we settled to ask 40,000 francs for this fine farm, which, incidentally, once belonged to my family, we were withholding a portion of land containing some 800 *canned[[389]](#footnote-389)* which we were proposing to sell for houses along the road; we counted on getting at least some fifteen thousand francs for this land, and now here we are in the new agreement reducing this expected profit to 5000.1 persist in my belief that the Sisters are getting a bargain and our only profit is getting rid of a property we are not using.

Diary

Oblate Writings XVIII

May 20, 1837.

Ordination in the chapel of the Ladies of the Sacred Heart. It was the arrival of four ordinands for the diocese of Gap[[390]](#footnote-390) which settled this. It was a pleasure for me to give this service to a diocese to which I belong through our foundation of N. D. du Laus. To these four gentlemen were added two of our subdeacons whom I ordained deacons,[[391]](#footnote-391) and the good Brother Leon, a Capuchin deacon whom I ordained priest. He is that excellent Rebaudi[[392]](#footnote-392) who was a novice in our Congregation and was judged not to have the capacity to follow this holy way of life. I have always regretted not being stubborn and resisting this opinion to which I gave way despite myself and under duress. The lad was good, docile, virtuous. He would have been a source of edification in the Congregation and would not have given us the vexations that we have to endure from certain presumptuous men whose small measure of talent, which they exaggerate in their own eyes, does not suffice to compensate for what is lacking in them on the essential and solid side. It was felt we had our share of mediocre subjects, while I feel we have too many subjects short on virtue. Unfortunately, the mediocre were not thereby more virtuous. So they have "defected" or laid themselves open to expulsion through their very great fault, which places them hi the same category. Eymar, Grognard and Aillaud[[393]](#footnote-393) are the proof of it. Our good Rebaudi would not have given us this vexation. We dumped him hi the Order of St. Francis. He had to be torn in a way from our womb. I made a real sacrifice out of deference to the opinion of our priests; but I have always maintained a real affection for this good religious who puts to shame many of our men who thought themselves better than he in the novitiate and he will serve to condemn them at the last judgment. I thank the Lord for giving me the consolation of giving him all the orders, from tonsure to priesthood inclusively. I depend on it that this fine child will never forget me before the good God.

As proof of what I have just said, I am recording the letter I have from Father Kotterer[[394]](#footnote-394) who returns to the charge to ask me to dispense him from his vows always for the futile reason of his mother. What an unworthy member! If I answered him as my indignation inspires me, what hard truths I would tell him!

When this evil wretch entered my room on April 23 to express to me sentiments that were not in his heart and which made me from then on suspect that he added cunning to the many other vices that came to light in this critical moment of his life, I wrote nun a letter that I did not send as he seemed to have amended his ways. That letter is still on my desk, Father Tempier is certainly happy that I still have it. I must make a copy of it, however painful and even tedious it may be for me.[[395]](#footnote-395) So here is the letter, I will see later what I have to do.

Diary

Oblate Writings XVIII

May 21, 1837.

After celebrating Mass in the community, I left for Marseilles where I had to see His Worship the Mayor to speak to him about the business of St. Joseph’s parish. I went actually to the office of this magistrate to speak to him on behalf of this matter which it is high time was brought to a conclusion. I let him see that he would get the blame if it did not work out, as I knew that the liturgy committee, made up of ten members of the municipal council, had unanimously supported it. He responded with some fine words, we will see in the event if he is sincere74.

While I was in Marseilles, I had a visit from two missionaries who are going to Kentucky. They give me some quite recent news of

Bishop Flaget who has gone to Vienna.[[396]](#footnote-396) They were the bearers of a goth-ic chalice, whose cup is in gold and the rest in enamel, that the Holy Father has donated to his Lordship the Bishop of Bardstown. I like to think that Mass will be offered in America with a chalice that has probably served over a period of several centuries in the holy mysteries celebrated in Rome by the Popes.

I have once again had a long interview with Father Telmon.[[397]](#footnote-397) He was very reasonable and still takes in good part all the observations I made him on what he told me. He declared that he really got a lot of satisfaction out of his interviews with me, and that he would have been prepared to travel even further for the sake of a happiness of the kind. In fact, I am very happy with his sentiments. I have given him permission to pay his respects to Notre-Dame du Laus as he passes by Digne and Barcelonnette where he must not stop for more than a day. He will then go down to Notre-Dame de Lumières to spend a little time there with Father Honorat. From there he will return to Corsica for the missions that must be conducted there in August.

Diary

Oblate Writings XVIII

May 22, 1837.

It is impossible to enjoy a single day in the countryside; yesterday it was raining, today it is frightfully windy like last week. There is no choice but to stay indoors where one cannot even protect oneself against the cold. I did indeed want to have some solitude when I came here, but I was hoping to be able to enjoy some fresh air and sunshine in the fields. That will have to wait it seems for another year. Right now, one must resign oneself to shivering with cold even though dressed up in winter clothes, right up to June, as here we are at the end of May. Patience!

I give an answer finally to M. Allies since it seems his letter was serious. Father Courtés, whom I consulted, did not discover on the spot, namely in the diocese of Aix, any reason that would put me off accepting this man. Even so he thinks His Grace the Archbishop of Aix will raise a lot of difficulties before consenting to the entry of M. Allies with us, as he looks on him as one of the better parish priests in his diocese. I will leave it to M. Allies the task of getting his consent.

Diary

Oblate Writings XVIII

May 23, 1837.

Deliberations of the liturgy committee presided over this time by His Worship the Mayor who brought it around to his way of thinking. The municipality will accept the church of St. Joseph, it will give one hundred thousand francs over a period of ten years, and I will undertake to finish the building in six years. It is a really iniquitous bargain. For a price of a hundred thousand francs the municipality does not even cover the cost of the site which is worth more today. The whole building work therefore remains my responsibility and all so as to make a present of it to the town as I wear myself out in every sort of way. We will have to go along with it, otherwise we will create a thousand difficulties, and the town will not recognize the chapel of ease, and this is indeed of the highest importance to us. Which leads me to conclude that one should not waste time over generous thoughts for the public good. Here are two good lessons for me to stay with me for the rest of my life. St. Lazarus and St. Joseph’s will serve at one and the same time as monuments to my good will for the good of souls and the honour of the town, and to the indifference, stinginess and ingratitude of the town and its inhabitants, for how can they imagine they have not incurred any obligation to me at all for enriching the town with these two beautiful buildings at my own risk, and for thus providing for the religious needs of two large suburbs which lacked them. I will into the bargain be burdened for a period of more than ten years with meeting a range of expenses with all the means I dispose of.

Diary

Oblate Writings XVIII

May 24, 1837.

Letter from Father Courtés. He again raises the subject of the small plot at Tholonet for which he has asked 8000 francs from M. Trupheme. There are a number of would-be purchasers. Courtés tells me that this small property is worth more than we think. Properly cultivated it could yield 15 loads of corn, one cutting of a hundred hundredweight of wood per annum, a hundred measures[[398]](#footnote-398) of olives, abundant garden produce in view of the small well. I did not know that. Consequently, it is worth more than 8000 francs as Madame Danglade must be really getting on and her usufruct cannot last much longer.

Letter from Father Albini[[399]](#footnote-399) It is devoted mostly to Father Telmon. He is very pleased with the plan for the next general chapter.

Diary

Oblate Writings XVIII

May 25, 1837.

The special holy day of Corpus Christi. I passed it as best I could on my own and in the chapel of the convent where the Blessed Sacrament has been exposed all day.

After my thanksgiving after Mass, I was very agreeably surprised with a visit from Bernard Pecoul,[[400]](#footnote-400) former congregationist and even for a short tune our novice. He is returning from the He Bourbon[[401]](#footnote-401) after an absence of 15 or 18 years. This long absence has not lessened the gratitude and feeling of tender affection he had for me in his first youth. I was deeply touched with the goodness of his heart which prosperity has not spoilt. That was a moment of real rejoicing for me. The ingratitude, wickedness and perversity of men has so disgusted me with the human race that my heart readily finds repose when it meets with some exception like that the good Doctor Pecoul offered me today.

Very civil letter from M. Thomas who lets me know that he is going to pass through to take the waters at Vichy and from there return to Paris. He begs me to tell him if I still intend to buy his carriage. I have replied straight away that I am going to have it looked at and valued. I let Tempier be the judge of what we have to do, for I would be really tempted to dispense with a carriage, however inconvenient it might be in a city as immense as Marseilles.

Letter from Father Semeria such as one would expect of this fine child, inspired as he is with a consciousness of every obligation and especially gratitude.

Diary

Oblate Writings XVIII

May 26, 1837.

Tempier came to see me with Cailhol and Marc. I really enjoyed their visit. Tempier told me that he had concluded the business of the carriage with M. Thomas;[[402]](#footnote-402) he ended up giving him 1600 francs. He thought M. Thomas would not have gone lower. Even so I still think he would have thought twice before passing over the chance of selling it. It is true it had cost him more than 4000 francs in Paris, but in Marseilles it was not worth much as no one has any use for a ceremonial carriage. But Tempier, who is certainly very practised in business affairs, is useless when it comes to bargaining. I should have known. M. Thomas was asking 1800 francs, he should not have gone above 1500 francs. So now I have my carriage, and there remain the horses and then the coachman. The 8000 franc grant for initial expenses will soon be eaten away.[[403]](#footnote-403) The good side of the matter is that M. Thomas has taken out a loan subscription for the building of St. Lazarus.

My health is so good here, my chest so well improved that I would have liked to stay here rather than undertake a long journey. But there is no way I can resist the united wills of all our gentlemen. So I have had to write to the Prefect to ask him for a passport for Switzerland, though I am not yet decided on going there. I will leave in any case for Avignon and N.-D. de Lumières which I should see for us to decide on the repairs to be done in the house.

Letter from Father Guibert. Where he stands with his Lordship the Bishop of Ajaccio who is upset for not having wanted to follow his advice. His views on Father Telmon.[[404]](#footnote-404) He suggests not coming, if the chapter is held in July, because of the important business he is going to have at that time. Should I leave him in Corsica, I can call Father Moreau and Father Albini, otherwise Father Albini would not be able to leave. The chapter will not take place in July, but Father Guibert will not be free either in September. We will see. In the meantime I will provide something extra for his mother who has written him a letter that rings his heart strings. It is unfortunate that the parents of nearly all our men are so poor; but my affection for my children leads me gladly to stand in meir place.

Letter from M. Gautier, solicitor in Aix. He talks of a matter of which I confess I know nothing. It deals with an act of cession made in my favour by a M. Codou from Lorgues of a sum of 900 francs owed by way of rent by various individuals from Eguilles.[[405]](#footnote-405) I think that the document must have been sent at some time by Father Tempier to M. Gautier, and that this sum must come from the estate of M. Turle, in his day parish priest of Salon,[[406]](#footnote-406) who left me a legacy of a sum of money for giving a mission, and so discharged a debt he thought he had incurred during the Revolution. I never undertook to accept this responsibility which was imposed on me without my knowledge, for so far as I can recall M. Turle made me a donation of a sum of money before a notary without my being present and without my signing anything personally or through an agent. I let the matter go so as not to compromise the notary, and if steps have been taken to take possession of these funds due from I do not know how many persons, it was so as not to deprive souls of the spiritual benefit which they might derive from it, but I did say that I did not want to take on the responsibility and that the funds must be ceded to His Lordship the Bishop of Frejus in whose diocese the mission or missions are to be conducted, for the basis of the matter is not sufficiently known to me for me to be able to say if the capital ceded should serve as a fund to produce the wherewithal to conduct a mission over a period of years, or indeed if it is a question of only one mission given once. The act of donation executed, I think, in Salon, would explain all that. I have never read a thing on the matter.

Diary

Oblate Writings XVIII

May 27, 1837.

Letter from Father Mille. He is upset that I cannot do the ordination for the diocese of Gap. I would not have asked for anything better than to do it, but since I have to be in Switzerland at that time, it is impossible. I will not even do the Marseilles’ one. Why should the men of Gap take offence at it as Father Mille fears?

Letter from Father Martin de Noirlieu,[[407]](#footnote-407) He expresses his sincere attachment and his best wishes. Some of the expressions in his letter make me suppose that the former bursar Bonnafous[[408]](#footnote-408) has spoken with him about me. The former bursar has written nothing to me no more than M. Cake.[[409]](#footnote-409) If they forget their duty to the extent of maintaining silence when I am preconized, I will regard this insolent conduct as a dismissal from their honorary status as canons of Marseilles, that is to say, I will inform them that they have ceased to be such.

621.[To Father Mille, at N.-D. du Laus].[[410]](#footnote-410)

621:IX in Oblate Writings

How to help the priests who come for a retreat to N. - D. du Laus.

Mille

[St. Joseph.]

May 28, 1837.

Since Father Aubert is no more at Laus[[411]](#footnote-411) and you yourself are absent sometimes, the other Fathers should have the jurisdiction to hear the confessions of the priests who come to the shrine. I had decided that Father Aubert would take charge of this difficult ministry, because, in my opinion, he had adopted a good method to help these priests make a profitable retreat, whereas our other priests were satisfied with hearing confessions without troubling themselves about anything else. I find this deplorable, that is why I wanted to remedy it by putting Father Aubert in charge of these priests. Since he is no more there, our Fathers cannot be dispensed any more from applying themselves to better their facile approach.

Sunday of the Solemnity of Corpus Christi. I must stay in the country as it has been decided that I will not conduct the general procession. I have written to His Lordship the Bishop of Leros, to Father Mille, Father Guibert, M. Allies parish priest of Orgon.

While they were having their procession in the town, I entertained the community in the chapel of the house on the occasion of the consecration of a chalice that I did in their presence so as to give them a just idea of the Church’s ceremonies. I was able to give them this instruction without excessive fatigue, so salutary has been the effect on me of these few days spent in the country.

Diary

Oblate Writings XVIII

**May** 29, 1837.

I said the early morning Mass. I had taken leave the evening before of the sisters and boarders, but these youngsters had all asked Mother Superior the favour of assisting once again at my Mass, so I was agreeably surprised to see them arrive in the chapel although I had got them up earlier than usual. It is a fresh proof of the good spirit that animates this house. For the rest if they lost a little sleep, they gained in return a holiday I granted them.

On my return to Marseilles, I left the same day with Father Tempier for Aix, where I wanted to stop over for a few hours to see His Grace the Archbishop. As a third in the carriage we had an Israelite of the better kind who went out of his way to speak very kindly about me, remembering the services I rendered to youth at the time when he was studying with those I had in my care; also he claimed that it had been the general wish in Aix to see me archbishop of a town where everybody loved and esteemed me. This talk coming from a young Jewish lawyer was rather striking, I mention it for that reason. This pleasant Israelite’s name is B6daride. If I had not known who he was, I would have taken him for a really right-minded Christian, in the light of the good sense with which he spoke on a whole range of topics and in particular about the Jesuits.

Once arrived in Aix, I was taken again in the evening to His Grace the Archbishop’s, who seemed to me to be in less suffering than I had been told. The prelate would have liked me to go and stay with him. He was over-insistent, for I have a home to go to when I go to Aix and stay hi the Mission, and if I did not stay mere I would have another home to go to in my mother’s house. So no one could say, as His Grace the Archbishop feared it would be said, that two neighbour bishops do not live on good terms.

I was very consoled as I passed through Aix with the good standing of our priests. They perform marvelously their various ministries and find great consolation in them. Father Andre[[412]](#footnote-412) arrived just in the period of my stay in Aix. He assured me he had almost died last winter from a very unusual illness that needed very special care; I want him to come around to seeing that he would be as well off in community as at home with his parents. If in the end he settles down in Aix, I will have a man free, I must see whom to choose.

Diary

Oblate Writings XVIII

May 30, 1837.

After saying holy Mass, I left Aix to go to Notre-Dame de Lumières by way of Pertuis and Apt, accompanied by Father Tempier. I arrived at Apt at seven thirty in the evening. Father Honorat was waiting there for me with a cabriolet. I did not want to go by this town with going to visit the relics of Saint Anne, Saint Elze’ard and St. Delphine. In Apt as in many other places the sight of a bishop excites a kind of stupid astonishment. No one thinks of greeting him, they stare wide-eyed and whether out of timidity or rudeness that is far as it gets. I contented myself with being the first to greet any children who appeared in my path. The Reverend Parish Priest was in the church, I wanted to thank him for sending me, at the request of M. Raspaud, some relics of St. Elze’ard and St. Delphine. He cut short an instruction he was giving to a small group gathered around the altar of the Blessed Virgin to come and receive me and he immediately had his reverend curates alerted and he introduced me when I entered the chapel of St. Anne where are found too the relics of St. Elzeard and St. Delphine which I venerated at the same time. I glanced in passing at the tomb of the Sabran family which the present Duke has had restored. On view is a bas-relief finely sculptured in plaster, representing St. Elzeard kneeling before St. Louis, above there floats as far as I could make it out a Saint Joseph in the clouds. As it was very late, I thought the sculpture to be of marble. If it is only stucco it will soon deteriorate.

We made up for lost time by making it from Apt to N. D. de Lumieres[[413]](#footnote-413) in one hour. It was after dark when we arrived, even so I wanted to visit not only the church but the whole house before going to bed. I was very happy with the church and shrine and the house small though it is. We will have a better look tomorrow.

Diary

Oblate Writings XVIII

May 31, 1837.

After celebrating holy Mass at the high altar, while Father Tempier said his in the crypt, we examined stone by stone both the house and the fairly large grounds attached to it. The church is of a very good dimension and of a good style. One goes up to the shrine by means of a stairway which has IS steps on each side. Behind the altar is a pretty choir with 13 stalls in line, of fine walnut. The very large and well lit sacristy is found on the left of the shrine. Beneath the shrine and the choir, placed at that height, is the small crypt church into which one descends by way of the door which is in the centre of the two stairs that go up to the shrine. One goes down by 13 steps into this crypt church which is very meditative. That is where one venerates Notre-Dame de Lumières. The statue of the Blessed Virgin is placed on a side altar surrounded by a large grill which, it is said, is very necessary on market days when the crowd is immense. The altar which is at the end of the little crypt church is also dedicated to the Blessed Virgin, but there is nothing there but the picture representing the true image of the Blessed Virgin as people venerated her in former days and going back to the origin of this devotion. It is actually Our Lady of Sorrows, for she is shown at the foot of the cross bearing her divine son Our Lord stretched out dead on her knees. The present statue, which replaced the old one burnt during the Revolution, shows the Blessed Virgin standing holding the Child Jesus by the hand. It will be necessary to examine the matter closely and if it is agreed that the former statue was like the picture and all the old ex vote’s which one sees still hanging on the chapel walls, it will be necessary to have made a similar one to better conserve the tradition. The upper church has only one nave, but the side chapels are very big, there are four on each side. I still have not looked to see what saints they are dedicated to, it seems to me that the pictures have been placed there haphazardly, and that several of them show some of the mysteries of the Blessed Virgin. Before leaving the shrine I must fix what saints must be specially honoured in this holy place.

The church was consecrated by Bishop I. B. de Sade du Mazan,[[414]](#footnote-414) bishop of Cavaillon, in 1697. It is 114 feet long by 63 wide including the width of the side chapels. The convent is attached to the church: it suffices. The place of entry is on the same courtyard as the church. In the middle of the courtyard flow some fine waters at the service of the public, for His Worship the Mayor of Goult claims that all the inhabitants of his commune are entitled to use this pretty fountain and the courtyard too which, in fact they take over on market days to set up their stalls. This pretended right has to be examined, I want to consult lawyers on the subject to redeem if at all possible this intolerable easement. If the ownership of the courtyard is recognized as lawfully pertaining to the occupier of the convent, I will have the water of the fountain flow outside the boundary and I will have the gateway of the courtyard, which is already surrounded by a wall breast high surmounted by a wooden grill, shut. At the bottom of the courtyard or court is a small building which could serve as a hospice for the pilgrims who come to visit the shrine. Unfortunately there is little room for lodging.

On entering the convent by the main door, one finds before one a hallway or large corridor some 20 metres long by 4 and ‘A wide. On the right on entering there is a door that communicates with the church, on the left another door which gives onto a first parlour through which one passes into another that serves as antichamber to another room by which one enters at present the refectory. At the end of the hallway there is on the right the door going into the garden, on the left the stairway; at the foot of the main stairway is the entrance to a huge and fine vaulted room that communicates with the first room that one finds on the left on entering by the main doorway. By the side of the stairway one gets to the kitchen, and the small stairway, and by which one goes up to the small corridor of the first floor. Behind the kitchen is a large back-kitchen and some small pantries. On the first floor the landing of the stairway takes one into a big corridor going the whole length of the house, lit by two windows at each end. On to the corridor open the doors of rooms of equal size which I would be tempted to find a little too big, but which are all the same very nice. The one I am in has an alcove and a small closet. From the big corridor one enters towards the middle into a smaller one that comes out on a small stairway that goes down to the hallway. This small corridor gives entrance to a number of rooms a little smaller that the ones one reaches by way of the big corridor.

One goes up to the second floor by way of a small stairway that gives onto the big corridor. We could pull down part of a long dormitory that was taken *op* with the Trappists’ beds, and a fairly high attic and change it into rooms or a linen room.

The latter room which gives on to the former on the big corridor communicates with the tribune which is above the church porch. It is very pleasant as a place of prayer without making a long circuit.

**June**

Diary

Oblate Writings XVIII

June 1, 1837.

M. de Gantes came to see me. He has already asked me to get a Sunday Mass for him in easy distance from his mansion. I was extremely careful not to give him the least hope on the subject. God forbid that our missionaries make a practice of journeying a league and more to save people the trouble of going up to their parishes. The brigadier of police in full uniform also came to see me. The Reverend Parish Priest of Goult, who was here yesterday, dined with us, and he brought with him the vicar of Gordes. We had them follow the exercise that precedes dinner in our houses. M. Demarre,[[415]](#footnote-415) former owner of the convent, called on me. He promised he would search for all the deeds he still has concerning our property. He told us that we did not used to give a right of way along the river, and that we used to have the right, in his time as before, to divert the waters falling from the hill into the channel that directed them into the roadway. It was the Trappists who had been threatened with a lawsuit who allowed them to cascade down to the great detriment of the building.

We have made another tour of the property with Father Tempier and Father Honorat to see what improvements have to be made. The good Trappist Fathers really neglected this property. For the specious reason that they eat no fruit, they cut down some excellent fruit trees; one whole line of fine pear trees, some good fig trees, etc. fell beneath their axe. Reestablishing some meadows they ploughed up to plant potatoes will be easier. We have plenty of water; I think that with a good gardener one might grow a good part of the garden produce that the inhabitants of the village of Goult would rash to get. It would be a good thing if we could get some small income. This house has no revenues, and while it cost us only 12,000 francs, plus 4,800 francs paid to Father Roland[[416]](#footnote-416) to indemnify him for the foolish expenses he incurred at N. -D. de Lumières, without rhyme or reason, for example when he gave a dinner to 60 people, plus 1,200 francs for furniture, it will be necessary to spend another 6,000 francs to put the house in order and carry out in it, as well as in the garden, improvements and small indispensable embellishments. It will be getting close to a total figure of 30, 000 francs we shall have laid out to set up this promising foundation, all at our own cost. I learnt today that the church structure is in a bad condition. In my opinion when we undertake this repair work we should get the faithful involved.

Diary

Oblate Writings XVIII

June 2, 1837.

I have written to Marseilles and Aix, to uncle and to mother. I must confess that I had a bad moment during the day. Before leaving Marseilles, as I did not know whether or not I would be preconized in the consistory that was to take place at the end of May, and as I wanted to make use of some free time I had for myself in St. Joseph’s, I had the extraordinary idea of putting together[[417]](#footnote-417) the pastoral letter for my taking possession. So I scrawled seven or eight pages on the subject. As I was being interrupted at every moment, I was not able to finish off this little work. I do not know why, it struck me to put these loose pages into this notebook when I left. Anyway the fact is that they were there when I got here, and I had forgotten all about the matter, when as I went out today with Fathers Tempier and Honorat to survey our mountain these same gentlemen who had gone ahead handed me a page of my script which they had just found on the ground on the high ground overlooking the house. I perceive a page of my pastoral. I immediately re-enter the house to see if I might find the rest. To my astonishment I find nothing in the notebook where the pages had been inserted. I am just going to rejoin the Fathers to tell them about my misfortune, when they come up to me with another page in hand that they had spotted in the middle of a field of beans. The thing had its funny side, but I was still short, and in accordance with my bad habit, I only had this wretched draft, and I will not hide the fact that I was extremely annoyed to have to begin again a work that was practically finished, and that would have to be begun all over again as I did not remember anything I had written in my haste. So here we are now searching for the other missing pages. A waste of time, we ranged over a section of the garden without spotting anything, we had reached the point of asking ourselves if our truly flying pages had made shipwreck by trying to cross the river, or if they were flying along the main road to be used as lights for the charcoal burners’ pipes, or if some other still more ignominious fate awaited them, when the gardener’s wife heard us and told us her husband had that morning while digging his garden found underfoot several pieces of paper that he thought belonged to Father Honorat and left in the kitchen. Alas, these poor pages were very close to the flames! After a check, I think everything has been found.

But how explain this airborne rise and miserable fall? It was simply the wind that had blown open the notebook on the desk where I write, which is quite close to the little window; the notebook[[418]](#footnote-418) which is stitched stayed put on the desk rather like Ovid’s book *incultus qualis decet exulis esse,[[419]](#footnote-419)* but the pages of the ill-fated pastoral which were loose were the wind’s plaything and it blew them without ceremony out of the window. Once outside, I am somewhat ashamed in my capacity as an author, but it has to be said, they were found so light that they traveled far. It is a bad sign for my poor pastoral that in all probability is not worth much. I am almost tempted to do it again. Anyway what was I doing beginning it so soon? They come out better when they are done the night before like the sacrilege one and the one on Algiers.[[420]](#footnote-420) This one will be stale before it gets printed, for it looks as if there will not be a consistory for some time.

This amusing adventure happened before the walk we took up to the chapel of St. Michael, drolly named by the aged author of the wonders of this shrine, ‘the divine high constable of the heavenly court’. I found this chapel in a state of frightful decay. It has practically to be rebuilt, but whatever it costs it has to be done, for this chapel belongs as of right to the foundation of Lumières. The lights seen on the Blessed Virgin’s chapel were also seen on the chapel of the holy archangel. Since divine Providence has called on us to restore to honour the devotion to Our Lady of Lumières, we must fulfil our mission in its entirety, and reestablish at the same time what the Lord did not wish to separate in the manifestation of his power and will. We will make an appeal to the faithful for this.

As today is the beautiful feast of the Sacred Heart of lesus, I did not want to let it pass without consecrating to him the house, our foundation and the community that is to serve the shrine and exercise the holy ministry of missions in the diocese. I have so far waited in vain for the two missionaries I summoned from Notre-Dame du Laus.[[421]](#footnote-421) I am annoyed by this delay, as I wanted to set the little community up today. I did not allow this hitch force me to let so beautiful a day go by without performing the ceremony I planned. So on our return from our visit to the ruined chapel of the archangel St. Michael, Fathers Tempier, Honorat and myself put on choir dress, and alone in this big church, with no one for witness but our porter Xavier Grangier and bis wife, we piously exposed the Blessed Sacrament, reserved in the ciborium on the altar, to the singing of the *Ave verum.* Then we stayed on for a half-hour oraison. I think these were precious moments. We may have been quite alone in the presence of our divine Master, but we were prostrate at his feet to place our persons, our society, its ministry, its works, the house we had just taken possession of, under his powerful protection; we asked that he alone rule over us, that he be our father, light, help, counsel, support, our all. We were calling down his blessings on ourselves and our Congregation that we were representing with all the more fervour because we were few in number, and for myself, there was joined to all these thoughts a profound feeling of my unworthiness, convinced as I was to the depth of my soul that my sins made me essentially incapable of being the instrument of all the miracles the Lord is working for our men and through them, from the feeble beginnings of our small family up to the present. This house, that I was placing at this moment specially under the protection of our sovereign Master and Saviour, was already the tenth foundation of our Congregation. It was again by a wonderful disposition of God’s goodness towards us the third famous shrine of the Blessed Virgin that we were charged with restoring, serving, maintaining using every temporal and moral resource at our disposition so as to restore to honour the cult of our holy Mother and propagate her devotion in conformity with the ends of our institute. I seemed to hear again the words of the apostolic letters9 by which the sovereign Pontiff approved our institute and Congregation: *In spent demum erigimur fore ut istius sacrae familiae alumni, qui sub quibusdam legibus, efformandis adpietatem animis adeo opportunis, divi-ni Verbi ministerio sese devoverunt, ac Deiparam Virginem sine lobe con-ceptam patronam agnoscunt, pro viribus et praesertim exemplo ad eius Matrix misericordiae sinum perducere conentur homines attribuere.* The Saviour our head it is who confided these shrines to us and placed us there as in a citadel from whence our missionaries are to issue forth into the various dioceses to preach penitence and gather in those wonderful fruits of conversion that are the subject of our constant wonder and the edification of all who come to know them.

622. [To Father Casimir Aubert, at Marseilles][[422]](#footnote-422)

622:IX in Oblate Writings

Let Father Aubert look after the novices as much as possible. Taking possession of N. - D. de Lumières. Description of the church. Celebration of the feast of the Sacred Heart with Fathers Tempier and Honorat.

*Aeterni Luminis mater, ora pro nobis.[[423]](#footnote-423)*

Aubert

[N.-D. de Lumières.][[424]](#footnote-424)

June 3, 1837.

In the meantime, my dear son, give all your attention to the novitiate. I know that they are not lacking in instructions, but guidance has been defective for one reason or another, and thus the novices generally do not change, do not improve, which is a great misfortune. No doubt, this is due very much to the times in which we are living, but somewhat also to the excess of your occupations which have always divided your attention.[[425]](#footnote-425)

Here we are in an earthly paradise. Nothing is so beautiful as the church that is built on the miraculous shrine of the Blessed Virgin. It is incomparably the best we have. The church has a majestic height, is 114 feet long and 63 feet wide. Two rows of huge and deep chapels replace the side naves, there are four of them on each side. They go only as far as the foot of the stair-case by which one can climb up on both sides of the shrine which is raised thirteen steps above the level of the church. Behind the altar is a beautiful open choir which ends with thirteen stalls arranged from the front to the back. Underneath the shrine is the chapel of the miraculous Virgin which can be approached through the entrance formed like a door by the open space between the two stair-cases; you come down fourteen steps and you enter these holy precincts made famous by so many miracles. This chapel is at the ground level; though it is very far below the shrine and much lower than the church, it is quite regular; it is as though of three naves, and one can even walk around behind the altar. I don’t have to tell how much devotion it inspires.

It is a wonderful thing that we are thus in charge of the most famous shrines of the Blessed Virgin. It would seem that the good Lord provides us with means to fulfil the plans of his Providence and to acquit ourselves of the task imposed on us by the Head of the Church when he established our Congregation. This is our tenth foundation if we count that of Nimes which we had to lay aside by force of circumstances. I do not know of any other Society which in our time has been favoured in a similar manner, and it is with a handful of men that these things are done in times that are bad. However, I do not hide any of our sufferings, no one feels them more intensely than I do myself, but, while I am troubled in so many ways by the foolishness and malice of people who should be most holy, I may be allowed to point out with gratitude also our good Master’s providential designs, benevolence and great mercy. Yesterday[[426]](#footnote-426) we did what we could to render him homage and manifest our gratitude. At the very moment when he was solemnly adored at Marseilles, the three of us were united with you in his holy presence in our big church. We exposed the ciborium where he is present and we made our oraison before our Lord. We sang the *Veni Creator* to place this new establishment under God’s special protection, we recited the litany of the Sacred Heart, we made both the act of consecration and the act of reparation just as you did, we sang the whole of *Pange Lingua.* I say we because I did everything exactly as my two assistants. Finally, I imparted the solemn benediction applying it to you and to the entire Congregation. We were so pleased with our evening that we did not even omit the grand *Laudate Dominum omnes gentes* and the prayer of thanksgiving. I assure you that you were very much present in my thought during all this pious exercise. Did you do as much?

I need not tell you about the house which is delightful, the spacious gardens, the beautiful streams. etc., etc., and all that I could say about the condition of this house located at the centre of this notable region which will have much to profit from the stay of the missionaries in its midst...God will take care of providing it with members.

Diary

Oblate Writings XVIII

June 3, 1837.

We have brought in the builder from Entraigues who built its parish church. Father Honorat got to know him at the time of the mission[[427]](#footnote-427) and knows him for an able and honest man. Once again in his company we have gone over the whole house from cellar to attic. We got out on the roof. It is all agreed with him for him to come in eight days time to begin the quite considerable work of repairs we have indicated to him. He is intelligent, he grasped all our plans the first time, I hope he will do a good job of the work he is to direct by coming and establishing himself on the site.

I have written to Marseilles to Father Aubert to authorize him to receive Father Chauvet’s oblation; I instruct him to tell Father Lagier that I authorize him to present for subdeaconate Brothers Bise and De Veronico.[[428]](#footnote-428)

A letter from Jeancard, that took four days to reach me, tells me that they are going to ask for some prayers to be added to the festivities planned for the occasion of the marriage of His Grace the Duke of Orleans.[[429]](#footnote-429) I give my approval to what is proposed. I advise finding out what His Grace the Archbishop of Aix is going to do. In any case, I insist on a clear expression of the desire of seeing the princess returning to the bosom of the Catholic church, the sole depository of truth, etc. It has to be insisted that it is assumed as certain that all the children who issue from the marriage will be Catholics, that is to say, a prayer is all very well,[[430]](#footnote-430) but there can be cause for rejoicing only in the hope of this good. A bishop can do no other.

623. [To Father Kotterer, at N.-D. de l’Osier][[431]](#footnote-431)

623:IX in Oblate Writings

Refuses to grant Father Kotterer dispensation from his vows. If he receives this dispensation directly from Rome, he then comes under the jurisdiction of the Bishop of Marseilles.

Kotterer

Notre-Dame de Lumières.

June 4, 1837.

I had not written to you because I had intended to give you a decision by word of mouth when passing through l’Osier; since my route has been changed and I will come to that house only on my return from Switzerland, I do not delay anymore to tell you that the reasons you allege in asking me for a dispensation are not valid, in my judgment. Your conduct on the whole, not to specify your intentions, your procedure, your resolutions, your conduct on the whole I say, no doubt, have made you liable to an expulsion that is more than deserving, but I do not want it said anymore that a bad member who wishes to break his ties, has only to behave badly and thus achieve his goal with a semblance of regularity. You are free to apostatise if it seems all right to you; a dispensation granted without sufficient motives and especially after the threats you had the courage to address to me, would amount to complicity[[432]](#footnote-432) and there would be two guilty persons instead of one, for even though there are more than enough reasons to expel you, there is none valid to dispense you legitimately.

I consider it my duty to warn you that since my refusal in conscience is motivated by a fair evaluation of your reasons and by the knowledge of the means I had provided for you to fulfil your duty towards your mother without betraying your vocation, I believe that you cannot appeal in conscience to Rome unless you attach my refusal and the reasons on which I base myself, which I myself will undertake to develop should you go to that extreme measure.

And since, in dealing with a mind like yours, a person must foresee everything in advance, it is good for you to know that you cannot take a gamble at the same time between your religious superiors and your ecclesiastical superiors. So, by this present letter, I give you notice of an explicit order to go to your Bishop or his Vicars General within a week of your receiving some decision from Rome which would release or just relax the ties of your vows, and this under pain of suspension incurred *ipso facto* at the end of one week I am willing to grant you.

Since, I presume that you did not deliberately address me as father in your last letter nor have you considered yourself as a son. I too end my letter by expressing to you only regret for having imposed hands on a son who has caused me so much of sorrow and has scandalized his brothers so greatly.

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

624. [To Father Mille, at N.-D. du Laus][[433]](#footnote-433)

624:IX in Oblate Writings

Reproaches Father Mille who does not obey promptly. As soon as possible he must send to N. - D. de Lumières the two Fathers who were expected there.

Mille

[N.-D. de Lumières,]

June 4, 1837.

When will there be an end, my dear Father Mille, to this disorderly system which neutralizes at every turn my administration and makes it impossible for me to count on anything or anyone?

It is already three days that I am waiting at Lumières for Father Telmon and the Father who was to have come with him from Laus. I am leaving still awaiting their arrival, and consequently unable to give them my instructions which, it was rather important that they receive for the starting of this new establishment. I cannot believe that Father Telmon has taken upon himself the consequences of the delay at which I am justifiably annoyed. He had to be at N.-D. du Laus on Monday and leave from there on Tuesday. It is likely that you found it convenient to keep him to help you and thus not be deprived of the assistance of the one he was to bring along. This is very bad at any time but especially in the present situation, when, you know, I am at Lumières to found an establishment there and it is for this purpose that I called Father Telmon and one more of your Fathers there. You are all the more at fault because I had written to you on leaving Marseilles and I had specially requested you to use your influence to persuade Father Hermitte to be Father Telmon’s companion instead of Father Gignoux who would be less useful in these regions. However I insisted that they be separated. But, whether it be the one or the other, it was essential that I get in touch with the one who arrived.[[434]](#footnote-434)

Nothing will go well with this spirit of narrow-mindedness with which you are imbued. You want to provide for the need which is close to you, and you are not concerned first of all that you are misappropriating a power which no one has given you, and then that you are greatly jeopardizing the general interest of the Congregation.

How is it that you don’t understand that you cannot answer for what you may not do? For God’s sake, never argue when it is a question of obedience. The best thing would always be to do simply what is prescribed.

Good-bye, I bless you, but this blessing is somewhat like an absolution.

Diary

Oblate Writings XVIII

June 4, 1837.

I have written to Father Kotterer.[[435]](#footnote-435) Letter to Father Mille.[[436]](#footnote-436) I take him to task for his wrongheaded way of always interpreting the superior’s intention to suit himself or his needs. I do not think I am deceiving myself in supposing that he has kept back Father Telmon during his stay in Laus to make use of him and has detained for some extra days the missionary who was to come down with him to Lumières. In the meantime, Father Honorat is alone here, and I have not been able to give each one the instructions they should receive from me.

It is Sunday after the octave of the Blessed Sacrament. I thought it was a good idea to go to Goult to pay public homage to Our Lord by assisting hi the procession of the Blessed Sacrament that was to take place after vespers. So we made our way to that village, Father Tempier, Father Honorat and myself, in time for vespers. The parish priest, an excellent ecclesiastic, a friend of the house, was informed beforehand. He had prepared a small throne and prie-dieu with a carpet and some very nice cushions. I was vested in violet soutane, and when I had taken my place in the church, I vested hi rochet and violet cape. I assisted at vespers and they were sung with great solemnity, Tempier presided and carried the Blessed Sacrament in the procession. I followed behind the canopy, assisted by the reverend parish priest and Father Honorat. I was delighted to have had the idea of fulfilling this duty to our divine Saviour, especially because of the good effect my being present among the people produced. Everyone, men and women, joined in the procession. The mayor, who had dispensed himself the previous Sunday, was there in full regalia with his deputy and the town councillors; the brigade of police, stationed in Lumières, escorted the canopy in uniform. Salvos of fire boxes[[437]](#footnote-437) were not spared. In short, the ceremony was both beautiful and moving. The parish council and the leading citizens of the town came and thanked me for adding lustre to their festival by my presence, and I in my turn congratulated them for the edification they had given me. I understood that this event, of which very naturally I wanted to take advantage so as to display before the eyes of the villagers both the pomp of our ceremonies and especially the way to honour Jesus Christ our Saviour in his adorable sacrament, would be deeply engraved on their spirits. These fine people were wrought on with respect by the presence of a bishop that, without anyone having to tell them, all who passed in front of me to go and take their place in church, made a full genuflexion. I took the opportunity to give them my blessing.

The reverend parish priest, the doctor and M. Demarre came to accompany us to the convent. The latter authorised us to open a gate onto his land in the part of the garden abutting our stable.

Diary

Oblate Writings XVIII

June 5, 1837.

M. Aillaud, the new parish priest of Seillans, formerly vicar to the Carmelites in Avignon, came by Lumières, where he said holy mass, to inform me of the desire he has long had to join our Congregation. I gave nun some explanations on the subject. I do not know if His Grace the Archbishop will persist in his resolution to hold back his men. That seems to me too unreasonable to credit.[[438]](#footnote-438)

The reverend parish priest of Entraigues also came to visit us. This is another fine priest who behaved in exemplary fashion towards ourFathers who gave the mission in his parish this winter. All the edifying things he told us about his parishioners are such as to fill us with joy. The whole of his flock made their Easter duties. That says it all. They were certainly not like mat before the mission. Then no one used to frequent the sacraments. The change in and perseverance of these good inhabitants of Entraigues are a fresh proof of the blessings that the Lord never ceases to bestow on the ministry of our Congregation, and a big encouragement to the zeal of its members.

Before leaving Lumières I want to transcribe the letter from M. Barret, Vicar General of Avignon, to M. Tempier. It is so as to have a record: *God be blessed for the help he has deigned to send us in the person of the excellent Father Honorat! The virtues and talents of this priest, the needs of the diocese bring vividly home to our venerable Prelate the value of the grace you communicate to me. Consequently he charges me to give you immediately for you and all the missionaries you send to Lumières all the ordinary and extraordinary powers necessary for the exercise of their ministry. I am writing by the same post to Father Honorat, who I presume has arrived in Lumières, the instructions of His Grace the Archbishop in this regard, so that he may as soon as possible hear confessions and make himself useful to the souls who seek his help. His Grace will be in Avignon at the time the Bishop oflcosia plans to be there, he begs you to express to this prelate how much he is longing to make his acquaintance, etc. Avignon, May 9, 1937.*

This letter will stay with Father Honorat.

Diary

Oblate Writings XVIII

June 6, 1837.

Father Telmon[[439]](#footnote-439) arrived by the conveyance that was to bring us to Avignon. I only had time to greet him and reproach him for coming so late. I refused to let him come with me to Avignon. I left N. D. de Lumières with a real sense of pain. How much at home I am in that solitude. If they had not subjected[[440]](#footnote-440) me to the diocese of Marseilles, I would have chosen this holy place above all others for my retirement. We stopped at 1’Isle[[441]](#footnote-441) to visit the church there. I was brought to the conveyance by a curate whom I had ordained deacon in 1835 in Avignon. We arrived in the town at midday and I got down at the major seminary where I was welcomed with the usual courtesy. I did not dare get down at the archbishop’s palace not yet having had the honour of the Archbishop’s acquaintance and not knowing if I might be disturbing him.

After dining, I went to pay my respects to the prelate who overwhelmed me with courtesies and signs of friendship. He reproached me for not seeking his hospitality and we chatted for a very long time about a great number of things. I have learned from M. Barret that the Archbishop was as much at home with me as I with him. He invited me for dinner tomorrow.

Diary

Oblate Writings XVIII

June 7, 1837.

The seminary was out for the day. The Superior stayed behind to assist at my Mass. This good M. H611y insisted on coming with me on the various errands I was obliged to do. He came with me yesterday to Bishop Valayer’s, the former Bishop of Verdun, whom I wanted to see before meeting him at the Archbishop’s, where I knew he was due to dine today with all the members of the chapter and some parish priests from the town whom the Archbishop invited because of my visit. The Marquis de Chabannes was there, the only layman invited. The Archbishop again outdid his attentions and acts of kindness of the eve before, he repeated a score of times that I was the Archbishop of Avignon, that he gave me all his powers to use as if I were he. He gave me all I asked to free a young constable of the Lumières force from his state of concubinage, being married only civilly[[442]](#footnote-442) to a protestant. I had the happiness of bringing this young man around yesterday morning before leaving Lumières. I was very satisfied with the dispositions my paternal invitation led him to adopt, and I promised him that I was going to make it my duty to help him to regularize his situation and get him all the dispensations he needed. Everything has worked out as I wanted. I will write tomorrow to Father Honorat for him to attend to the constable’s instruction and confession. Perhaps he might succeed in having his wife abjure, I will counsel him to try, even if it means, because of her fear of her rabidly protestant mother, that she does not make public her return to the Catholic Church.

After dinner we visited the Visitation and Carmelite convents, the house of the Ladies of St. Charles, the orphanage, etc. I was obliged to talk so much in all these convents and boarding establishments that it really tired me out. However, I must go tomorrow and administer the sacrament of confirmation both at the house of the Ladies of the Sacred Heart and at the Ursulines’. The Bishop begged me to do mis to show he really wanted me to exercise the functions of the Archbishop of Avignon.

I received, yesterday and today, some letters from Marseilles that assure me that everyone is well and that matters are going ahead smoothly. I had a copy of a letter from M. de Saint-Aulaire to M. de La Villegontier that speaks very highly of Louis de Boisgelin, but that still does not explain his silence of more than a month that keeps me in a constant state of anxiety.

Letter from Father Honorat, he blames Father Mille for Telmon’s[[443]](#footnote-443) delay.

Diary

Oblate Writings XVIII

June 8, 1837.

Father Barret the Vicar General came to fetch me at 6 o’clock to go and visit the Ladies of the Sacred Heart. I said holy Mass in their small and extremely ugly chapel. After the Mass, I felt strong enough to give the community an instruction and I administered confirmation to 16 pupils. I had a hasty visit with the community and die boarders and left to go to the Ursuline sisters who were expecting me. I felt no reaction of fatigue from my session at the Sacred Heart, so I was able once again to give an instruction to this community gathered in the choir and I gave confirmation to 11 pupils of this house. I then entered the convent where I carefully made note of a picture of large size representing the servant of God Joseph Benedict Labre[[444]](#footnote-444) kneeling down before the Blessed Virgin in heaven. I was struck by this, for I thought that this picture could only have been executed as a memorial of some signal grace, obtained through this holy personage. I found out how the picture got there. The aged superior told me it was brought from Bollene.[[445]](#footnote-445) We looked at it more closely and discovered it had been painted in 1784, that is to say one year after Labre’s death. This discovery confirmed me in my idea, but I was unable to derive any further clarification from the superior.

On leaving the Ursuline convent, I went to visit the cathedral[[446]](#footnote-446) that was under restoration. I do not have the tune to give a description. It is too late. From there to the minor seminary, the former archiepiscopal palace. Archbishop de Mons[[447]](#footnote-447) committed the irreparable folly of not accepting it as his residence when someone offered to restore it at great expense. It would have been a superb residence, while the house he had bought is nothing but a mansion on a very bad site and a long way from the cathedral. I next visited the house of the Jesuit Fathers. Father Fouillot,[[448]](#footnote-448) the rector, presented to me in turn the priests of the third year and the novices. I conversed with him for some time, and then went off to the seminary to dine there with the community. After dinner, I returned to the Archbishop’s who this time gave superabundant testimonies of very sincere affection and proofs of his trust. When I asked him for certain dispensations for our house of Lumières, he responded that he had told me that I was the archbishop of Avignon and that I might grant myself all that I judged was proper, that I should act thus whenever I found it proper to change any of its statutes, in a word that I could do all that he could do. All that was said with an abandon and the expression of the most intimate trust. I replied as was fitting before such benevolence.

If the archbishop’s welcome was such as to move me, three letters I received at the same time were calculated to wound[[449]](#footnote-449) me in the depths of my soul. One of them is from Father Guibert, it reveals to me the cankered interior of Father Reinaud; I do not have time to go into the details of this deceptive business. The letter is dated.[[450]](#footnote-450) The second is from Father Martin who gives me some very disturbing news about Father Bernard. The third is from Father Bernard himself. He reveals the depths of a heart given over to the most dreadful delusion and continually nourishing thoughts contrary to his vocation.

Diary

Oblate Writings XVIII

June 9, 1837.

I went to say goodbye to the Archbishop before getting into the carriage to go to Lyons. I presented him with the deed of foundation of N. D. de Lumières that he had bidden me draw up. The prelate wanted to sign it unseen. I insisted to the point of using violence on him; I had to read it out myself, he approved it with some friendly words. Here follows the tenor of the deed: *Celestin du Pont, by the divine mercy and the grace of the Apostolic Holy See Archbishop of Avignon. Being cognizant of the fruits of salvation which have been produced in a large number of dioceses by the ministry of the members of the Congregation of Missionary Oblates of the Most Holy and Immaculate Virgin Mary; Being desirous of giving a fresh proof of our paternal affection for our sheep, and of our pastoral solicitude for the sanctification of the flock confided to our care by divine providence; We have called, established and canonically constituted in the house of Notre Dame de Lumières, formerly a convent of the reverend Carmelite Fathers, a community of the aforesaid Congregation of missionaries, charging them especially: 1- to be the guardians of the shrine of Notre Dame de Lumières to perpetuate there and propagate ever more devotion to the Most Holy Mother of God, and to give a good direction to the piety of the faithful who flock to this holy place from every part of our diocese and from further afield as well; 2 -to evangelize all the parishes of our diocese both by missions and by spiritual retreats, at the request made to them by the parish priests, or on the indications that we give them directly ourselves; 3 - to give spiritual retreats to priests who will be welcome to go to recollect themselves for some days in the solitude and shelter of the shrine of the Holy Virgin. It is our wish that the church and house of Notre Dame de Lumières should be and remain subject to our immediate jurisdiction, to the exclusion of that of the parish priest. We give in advance our blessing to those of our priests or other clerics whom God calls to enter the aforesaid Congregation which consecrates itself to the service of our diocese, but it is our understanding, in the case that these individuals for whatsoever reason come to leave the aforesaid Congregation, that they rejoin by right the diocese there to receive from us their further destination, conveying by these presents suspension ipso facto for anyone who contravenes the present ordinance. Given in Avignon in our archiepiscopal palace, under our sign manual, the seal of our coat of arms and the counter-signature of our secretary, June 9 in the year 1837.*

Signed: *Ce~lestine, arch, of Avignon.*

Diary

Oblate Writings XVIII

June 10, 1837.

Arrived in Lyons. Nothing to note on the journey except the fatigue occasioned by the heat and dust. We got down at the Hotel du Nord and went immediately to St. Bonaventure’s to find out about for tomorrow, Sunday. We settled with the parish priest, M. Jordan my former co-disciple, that I will say it after the parish Mass.[[451]](#footnote-451) The parish priest has booked me for dinner tomorrow in his parish community. The parish priests in Lyons furnish their curates with lodgings and they keep a common table. In St. Bonaventure it is on average 750 francs.

We were in good form for walking. As we were expecting some letters and they were to be sent care of the Ladies of Saint Charles, we did not flinch from climbing up to their house situated in the direction of the Charterhouse. We were not disappointed in our expectation. The Ladies had received the precious letter that enclosed the one Louis wrote me *from* Vienna. Jeancard told me that the chapel of ease of St. Joseph was officially recognized. He attributed it to the official intervention of the prefect,[[452]](#footnote-452) for the mayor was showing himself to be very little favourably disposed, no matter what he may have promised, and so there was little to hope for as the majority of the municipal council vote with him. And so the excellent M. Payen thought the game was lost. He it was who decided to write a very strong letter to the prefect who must have stepped into the matter and won us the victory. There is mention too of a letter from M. Allies, parish priest of Orgon, which my uncle had opened. The letter was filled, according to all accounts, with expression of joy and gratitude; apparently because of the favourable reply I gave him as I left Marseilles.

Diary

Oblate Writings XVIII

June 11, 1837.

Mass at St. Bonaventure’s. It is this very church where first was buried the great doctor of the Church[[453]](#footnote-453) that bears this name and in honour of whom the church was dedicated. The saint died in the convent of his order attached to this church, during the holding of the Council of Lyons. There had never been such magnificent obsequies as those they decided to have for him. All the bishops of the council assisted, I believe that the Pope honoured them with his presence, he had administered holy viaticum to him. During the last disturbance of the workers of Lyons,[[454]](#footnote-454) this church was the stage of a scene of another kind. The workers took it over to use it at one and the same time as their arsenal and as their hospital. There it was they made their gunpowder and took care of their wounded. The troops soon penetrated into the church and slaughtered everyone they found. I believe 15 men were shot in this holy place that still suffers from all these profanations, traces of which still survive.

After my Mass and Fr. Tempier’s, my faithful companion, we made our way to the cathedral to admire the beauty of this outstandingly beautiful Gothic building. High Mass was in progress, many were assisting at this divine liturgy; I was edified once again by the fine demeanour everyone showed. As it was an ordinary Sunday, the liturgy had nothing special about it. Even so I remarked to Tempier on the gravity of the celebrants, perhaps a little too measured, for they gave the impression of moving like machines[[455]](#footnote-455) with a crank. This goes even more for the awkward gait of most of those who officiate in our part of the world. Books describe the building, my attention is on the moral aspect. For this reason I will not linger over a description of the beauty of the Hospital[[456]](#footnote-456) we visited today, but rather I express my sadness at seeing the civil administration of this hospice in open warfare with the Archbishop Administrator,[[457]](#footnote-457) seeing more than a hundred young ladies devoting themselves generously to the service of the sick and to all that might contribute to their relief, having only

the religious habit, but entirely withdrawn from obedience to the first pastor who never sets foot inside the house that has revolted against his authority. The same must be said of the community of the orphanage that we also visited. This house is not as big the one in Marseilles, there is especially a remarkable difference, namely that while receiving a much higher number of foundlings, not a single one remains in the house. There are wet-nurses all ready to breast feed them in the early days. Then they are sent into the countryside, where they are kept for a considerable period, and when they return, they are not replaced in the house as is done in Marseilles, but straightaway they are set to an apprenticeship, or masters are found for them; the night preceding our visit, they found in the tower nine of these poor little creatures. The total figure for the year rises to almost 2000. There are always two vigilant Sisters who receive them and place them straightaway into pretty and very clean little beds; a few spoonfuls of sugared water is enough to get them through until the next day. I confess to feeling some repugnance at seeing young sisters charged with this ministry however charitable it may be; there is in it something to offend the modesty of young virgins. More than a hundred Sisters are employed in the service of this hospice.

Diary

Oblate Writings XVIII

June 12, 1837.

After saying Mass in St. Bonaventure’s, I went up to Notre Dame de Fourviere with Father Tempier who said Mass in the shrine. I heard it, and as I was not dressed as a Bishop, I was able, without astonishing anyone, to come to the help of the altar server who was highly embarrassed in making the responses at the foot of the altar on account of the difference of rite.[[458]](#footnote-458) The priest chaplain, a highly respectable former parish priest, behaved in an extremely polite manner towards us. He gave us some interesting insights in the administration of the shrine from which seculars[[459]](#footnote-459) are wholly excluded and which goes all the better for that. We reflected sadly[[460]](#footnote-460) on N. D. de la Garde of Marseilles whose lay administrators are so insolent, foolhardy, brazen in their opposition to every provision made by the Bishop to whom they reserve only the right to name them, or rather to confirm their own nomination. In Fourviere, only the chief chaplain has knowledge of the very considerable number of masses and offerings offered to the shrine: it never enters the heads of the people of Lyons to see something bad in this; if this were done in Marseilles, there would be a competition to see who would shout the loudest, and there would not fail to be someone who would say the Bishop was pocketing the money. The fact is that the piety of the people of Marseilles does not amount to much compared with that of the people of Lyons.

From Fourviere we went on to Antiquailles, there to visit St. Pothin’s prison and cast an eye on the place where it is supposed the amphitheatre was where Sainte Blandine and her companions in martyrdom were martyred.[[461]](#footnote-461) Next we visited the churches of St. Just and St. Lrenaus. We went down from there to the archbishop’s palace where we greeted the Vicar General Cattet from whom I asked the statutes of the Lyons chapter. To my great astonishment, he informed me that there was nothing in writing, and that the perfect regularity and good order I admired in the chapter and in all its functions were attributable solely to the good spirit of the canons who have never departed from the established customs, even the most demanding and onerous ones. This is an example to cite to our canons who are quite different.

We went again to dine with the parish priest at St. Bonaventure’s. He had invited M. Rusand, a man who is wholly devoted to good works and who told us truly about the wonders of all that charity does daily in the city of Lyons. One does not feel tempted to talk of Marseilles when one hears them speaking about what is done in Lyons. Our contribution shrinks to nothing[[462]](#footnote-462) in face of this holy profusion of the people of Lyons. And in what good spirit this great charity is expended! The day they deprived the archdiocese’s administrator of his living supplement,[[463]](#footnote-463) they did not say in Lyon as they did in Marseilles that the Bishop should draw 80,000 francs from his secretariat, although in Lyons the secretariat has an income twenty times that of Marseilles, but they paid him 200,000 francs to ensure he did not lack anything. Where they give 5 francs in Marseilles, in Lyons they give a thousand times that. So in less than two years buildings spring up for pious works, for there is this person here who devotes 30,000 francs per annum in pious works, another one there who devotes ten, such and such another who gives always with open hands whatever is asked of him. I leave ravished with all I see, all I hear, and I am forced to make the comparison with what happens in Marseilles, and while I bless God on the one hand for the good that is done in so good a spirit in Lyons, it saddens and in a certain way gives rise hi me to even more of an aversion to a diocese that I judge frankly today again that I do not consider with...[[464]](#footnote-464)

Another forced march before getting aboard the carriage. I felt obliged to go up to the Charterhouse notwithstanding the heat, not exactly to see M. Mioland,[[465]](#footnote-465) but to try to get a superior from him for our minor seminary of Marseilles. I would not have believed he would refuse me so implacably one of the three men I suggested to him. There was no overcoming his resistance. I left him coldly warning him that his insensibility over the pressing need I had disclosed to nun could rebound on his work, which depends like us on the assistance of the Providence that addressed me to him. I had on my side over M. Mioland reason steeped in the spirit of faith. He had on his side over me the power of decision, that is, that being the master of his men, he was in a position to refuse the person I asked him for, *sit pro ratione voluntas*.[[466]](#footnote-466)

Diary

Oblate Writings XVIII

June 13, 1837.

Arrival in Geneva. This city has been considerably embellished over the past years. I did not hesitate to go and see for myself the statue that they had the impudence to erect to J. J. Rousseau. When someone came and asked M. Vuarin,[[467]](#footnote-467) the parish priest of Geneva, for a subscription, he replied that he would see to the inscription, and he actually had printed an epitaph on which were recalled all the titles of the philosopher to public contempt. I could not fend off a deep feeling of sorrow as I went around Geneva, so proud today of the title it has arrogated to itself of "the Protestant Rome", and as I went over in my mind what I had read in the latest work of M. de Haller on the way that the Reform was brought in there when Berne instilled it in her. There are 7,000 Catholics in the city, namely a quarter of the population, but it is the poorest part of its population; although in the canton a half are Catholics, power is wholly in the hands of the Protestants, and they take good care to exclude any Catholic from it.

Diary

Oblate Writings XVIII

June 14, 1837.

Departure from Geneva by steamboat. Among the large number of people who made the journey with us there were some ministers and some sectarians,[[468]](#footnote-468) they kept to themselves, On arrival in the evening in Vevey we bedded down in the house of M. Sublet, the Catholic parish priest of this parish who had been a guest in our Marseilles seminary. The church that has been built in Vevey is much too small and scarcely suffices for the Catholic population in Vevey in the summer. It is also too small for the natives, those at least who are domiciled in the country. Besides, when one builds a Catholic church in Switzerland, in a Protestant town, one must think ahead and tell oneself firmly that the number of faithful is daily on the increase. Protestants themselves are so convinced of this that in some villages I have been told about the syndic and the leading citizens of the place decided that when building their temples there should be constructed a sanctuary and place left for the altar, for, they said, one does not know what the future may bring, and that if there were a return to Catholicism, there would not be any changing to do; among other places where that happened, I have been told about Dompierre in the canton of Vaud.

The sectarians are a great source of worry to the Protestants of Vevey as to all the other groups in the canton of Vaud and Geneva. They even aim at trying to seduce the Catholics. Nor do they stint with their money for this purpose. This may be a more dangerous mode of seduction than those mute bibles that they leave in all the rooms in the inns. In Geneva we found this holy book in the apartment we occupied disfigured. One reads on opening it a small printed announcement that bears witness to the zeal of the fanatics to propagate their error under the colour of mysticity.

Diary

Oblate Writings XVIII

June 15, 1837.

We left Vevey to go to Billens after celebrating the holy mysteries in the parish church. It is understandable what a consolation one feels when one considers that it is only recently that Catholicism was forbidden in all these parts, while today one could pay God public homage with the only true cult in the midst of a Catholic family already considerable in size and that will grow day by day. Ah! if one were able to overcome the indifference of the Protestants, one would not care a hoot about the sectarians’ proselytism. But the apathy of the former is at its height. They are beginning however to come and assist at our ceremonies on the more solemn feasts; prejudices are dissipating and in the end the teaching will reach them and destroy their errors.

After six or seven hours on the road in the carriage,[[469]](#footnote-469) we reached Billens, where we were welcomed by Father Martin and Father Ricard with the cordiality we had the right to expect from their stout hearts. What a lovely spot Billens is. The site, the view, all kinds of amenities! Beautiful mansion, pretty gardens, charming shrubbery, shady trees, abundant waters, solitude although close to eight villages whose bells one can hear, a short distance from the small town of Romont that closes in a most picturesque way the panorama on one side, while the view extends over a gently undulating plain, all covered with grass, in the space of ten leagues up to the mountains of Mol&on, Part Dieu de la Gruyere, and comes to rest on returning to the mansion on the new church of the village of Billens which is only a few minutes from our house. And we have come to get rid of it! For it does not serve our Congregation any longer to keep this foundation that we cannot keep supplied with a sufficient number of men to form a worthy community, that is not self-sufficient for its members, and that besides, now that the whole canton of Geneva has been evangelized, no longer has a work to offer conformable to our institute, for our men who are living there.[[470]](#footnote-470)

Diary

Oblate Writings XVIII

June 16, 1837.

Letter from Father Courtés. He asks me for another proxy for the sale of our little property in Le Tholonet. He tells me that they are in his house six in number, which is not excessive for regularity. Anticipating what he may suppose I will have to do, he goes on: "Whom are you going to take away from here? Father Mouchel? It would be too much, regular and endowed with good sense, he is a good influence in a community where there are some really immature ones. Bermond? But he badly needs study for his growth; even so if the shortage forces you to take someone away from here, he would be the one I would sacrifice with least difficulty although he is doing really well with the incurables whom he has helped with his regular catechisms. Aubert?[[471]](#footnote-471) He is always pure gold. Confident that he will not abuse the latitude and trust I might give him, I have made him responsible for the direction and supervision of expenditures. Father Mouchel has disclosed his anxiety over Father Magnan[[472]](#footnote-472) whom he accuses of too much fondness for music. I should have urged moderation upon this good fellow Father Magnan who combines equally levity and seriousness, zeal for perfection and carelessness, self-love and charity, and whose character is in constant need of reform. I have reassured Father Mouchel and I think that this overgrown schoolboy will not do any harm, and that advancing years will render him ever less the child. I do not share at all Father Courtés’ opinion of Father Magnan, but I conclude from his letter that it is Father Magnan whom I will take away from him, and that I will leave him Father Bermond.

Letter to my uncle to let him know about my trip and to deal with some diocesan matters. I said among other things that it scarcely seemed proper to bless the Virgin’s statue in my absence.

Diary

Oblate Writings XVIII

June 17, 1837.

To augment our regrets on bringing to a close this beautiful visit to Billens, I had Father Tempier go round our property and admire the charms of the house that now truly conforms to rule with the construction of ten cells on the second floor, the work of our Father Dassy, and the pretty chapel fashioned in the dormitory wing by Father Ricard.

Letter to Father Aubert to tell him his future destination and advise him to go and stay in N. D. de Lumières while awaiting the chapter.[[473]](#footnote-473)

Diary

Oblate Writings XVIII

June 18, 1837.

Letter from my mother. Letter from Jeancard about our business in Marseilles.

By dint of hard thinking on how we might divest ourselves of Billens, namely of our mansion and its appurtenances, I do not know if it was God who put an idea in my head which immediately appealed to me; if the thing works out, it will be like this. It is that I speak with the Ladies of the Sacred Heart to propose they acquire our house and place in it their novitiate. It seems to me that these Sisters could not do better, while if they do adopt my idea, I will derive a benefit from our dear house that otherwise it will be difficult to find a buyer for. When I go to Fribourg tomorrow to the Bishop of Lausanne’s,[[474]](#footnote-474) I will pass by Montet to discuss this matter with the Reverend Mother Superior.

Diary

Oblate Writings XVIII

June 19, 1837.

In Montet I saw Mother Henriette,[[475]](#footnote-475) superior. She did not reject my proposal. It seems that the plan would be in line with their plans, but the decision does not depend on her, a letter must be written to the Mother General who is at the moment in Rome. In the meantime, she will come and visit the place with M. Kau, the community’s director. It seems that these Ladies had the idea of building further in Montet. My proposal would save them that bother, and besides, however well they build, it will never equal our mansion of Billens.

The Ladies of the Sacred Heart have in Montet a really fine boarding establishment and a numerous novitiate. I found there a novice "de Mazenod" whom the superior presented to me and two novices "d’Astros". The house of these Ladies is up to the standard of all their other houses. I noted only for the first time that the Ladies wear on thek cincture a rosary exactly like those worn by the Jesuits.[[476]](#footnote-476) The Sisters have not yet adopted it openly in France.

The same day, we went to Fribourg. We were put up by the Bishop who had invited me to stop with him. The holy Bishop seemed very pleased to see me again, I too for my part was very glad to see him again, for I have long held his person in esteem and veneration.

Diary

Oblate Writings XVIII

June 20, 1837.

Letter to Marseilles. Mass at the Visitation where the Bishop came to join me to gain me entrance into the convent. This convent has supplied 16 sisters for various other convents. It is from here that there recently left the sisters whom we received in Marseilles and who are destined for Palermo. These good Sisters did not show us around their boarding establishment that must be much reduced since the establishment of the Ladies of the Sacred Heart in Montet. How otherwise explain this oversight, while we visited the convent from cellar to attic. I grasped the situation and took care not to commit the indiscretion of asking to see what they would have been pained to show me. From the Visitation we went up to the seminary and the boarding establishment and from there we went and visited the Ursulines.

After dinner. Visit to Saint Nicolas. The organist was not there. So we have been deprived of hearing the organ which is, they say, one the marvels of the world. We were luckier with the bridge, this was awaiting us, and we could cross it to admire the strength of this astonishing construction. It is thrown like a wide ribbon over the Sarine at the height of 174 feet and it stretches no less than 925 feet without other support than the pillars on the two banks.

We also visited the Liguori Fathers who are established in the lower town which they edify with thek zeal and regularity. The Fathers are obliged to lend themselves to fulfil ministries contrary to thek institute, thus not only are they obliged to disperse on Sundays and feast days to go and say Mass in various parishes quite far distant, but they sometimes replace for months and years at a time parish priests absent from thek parishes, they go even and establish themselves far from their communities to be directors of religious sisters. It is a harsh necessity to which they are reduced to furnish a living for the community.

Diary

Oblate Writings XVIII

June 21, 1837.

Feast of St. Aloysius Gonzaga. I said Holy Mass in the college church at the saint’s altar. I could not help noticing that the good Father rector of the college, who had been forewarned both by me and by the Bishop of Lausanne, did not bother to receive me. I arrived at the sacristy where no one awaited me and from there I went humbly to the chapel accompanied only[[477]](#footnote-477) by the Bishop’s secretary who has not left my side in all my errands. However, I found a kneeler, not in the chapel, but close by in the church’s nave among the pews. At last I saw two Brothers arriving, scholastics apparently, in surplice to serve my Mass, but immediately I had finished, they withdrew and left me alone at the kneeler with my honest secretary. I pretended not to notice these shortcomings, and did not scruple to take coffee with Father Rector and Father Provincial who joined me when I returned to the sacristy. I was delighted to see again Father Godinot,[[478]](#footnote-478) who has retired to this house, and we went together to say our prayers in the chapel that has been set up in the room where the famous and venerable Father Canisius[[479]](#footnote-479) gave up his soul to God. They are in course of working on the beatification of this great Servant of God who gave signal services to the canton at the time the so-called reform was at its height. His body rests in the sanctuary of the church.

On leaving the Jesuit College, which must not be confused with the boarding establishment, I went back to the Bishop’s Palace where the Bishop of Lausanne was awaiting me to bring me hi his carriage to the abbey of Hauterive, a Bernadine monastery situated on the banks of the Sarine. It was the feast day of the Most Reverend Father Abbot,[[480]](#footnote-480) and we were quite happy to profit from the occasion of this feast to make our visit to the Father Abbot whom a representative from every Order came, according to custom, to greet on this day. One pays this duty of courtesy to all the superiors on the occasion of their feast days. The Father abbot is a very good religious, one could even say he is the most edifying religious in the monastery. He was enchanted to receive us and did us the honours of his house with politeness and modesty. Dinner was copious, but it has to be said that we were some forty sitting at table. He placed the Bishop of Lausanne and myself opposite himself; the monks intoned the *Benedicite* in the same monotone I have heard in the Trappe. The Bishop of Lausanne insisted I say grace. It was in honour of the holy hospitality that I was receiving. Nothing untoward happened at this meal where so many people were present. The monastery is very beautiful. It dates from the time of St. Bernard; it is for this reason much older than the town of Fribourg. It is a very moving thing to think that over so many centuries the praises of God have never ceased to be sung in this holy place. There still remain some beautiful stained glass windows in the church. The organ is the work of the same maker as that of Fribourg. The artist, M.,[[481]](#footnote-481) was at table with us. This instrument is very beautiful, but it has too strong a voice, in my opinion, for the capacity of the vessel. This good man likes to come often to Hautrive, but he has refused to go to Paris to build the organ for the Madeleine, no matter how advantageous the inducements. A question came up during dinner of a remarkable coincidence: the Bishop Elect of Marseilles being in Hautrive in 1837 there to read the following event inscribed in the abbey’s martyrology: *Commemoratio illustrissimi et reverendissimi domini Stefani, episcopi Massiliensis, qui anno Domini 1447 maii die 28 consecravit altare maius in honorem SS. Trinitatis, B. V. Mariae et sancti loaonnis Baptistae. Illic fuit commissarius, et vicarius Georgis a Salucti, episcopi et comitis Lausannensi.[[482]](#footnote-482)* On this occasion the Bishop of Lausanne told me he had verified that at that same time the Bishop of Marseilles carried out the consecration of the church of a parish whose name I forget; he thinks that this prelate was at that time making the visitation of the diocese for the Bishop of Lausanne who had requested it. The former chancellor had told me, some years ago, that a Bishop of Marseilles had consecrated an altar in Lausanne. This must be the same Bishop Etienne. On my return to Marseilles, I want to find out about this Etienne. If I am not mistaken this period coincides with the holding of the Council of Constance.[[483]](#footnote-483) The matter would thus be explained quite naturally. I have always been most happy to discover as time goes by that this bishop, my predecessor, was zealous for the sacred functions of his ministry, and that he performed them willingly too on behalf of his colleagues.

Diary

Oblate Writings XVIII

June 22, 1837.

The priest rector of the Galicet[[484]](#footnote-484) boarding school, who has always been very friendly towards me, as he was always good to my nephew Louis de Boisgelin when he was a pupil in this house, pressed me in so touching a way to perform the pontifical office on Sunday in the college chapel on the occasion of the feast of St. Aloysius Gonzaga mat was transferred to that day, that it was impossible for me to resist bis importunity. I agreed willingly, first because, like my predecessor Etienne, I am always happy to perform the functions of my order, also because it was a good thing to honour St. Aloysius Gonzaga in the midst of 400 young people who are in expectation of so many graces from his protection, lastly because I was really happy to do something that might bring pleasure to Father Galicet. But it is only Thursday, and it was quite clear that I could not wait until Sunday in Fribourg. I was going to leave for Billens, ready to come back on the feast day. Father Rector suggested another more convenient arrangement, and he insisted on my adopting it. I am going to dine today in Misery at M. Gotreau’s, the former prefect of Fribourg, son of the last magistrate[[485]](#footnote-485) of that name who was always very good to my nephew, etc. On my return from Misery, everything is arranged for me to stop at Belfaux, the country house of the college. There, according to Father Rector, I must rest for two days with Father Tempier, to enjoy the fresh air and all the advantages of that charming dwelling. I will stay there until Sunday and from there, in the space of an hour, I am transported to the boarding establishment in a pretty carriage that Father Rector places at my disposition along with the horses and all the household servants. By way of explanation of so much delicacy, so much attention and such an exquisite politeness, I hasten to point out that Father Galicet is not only an excellent religious full of charity, but a sensitive and delicate man who properly appreciated my feelings and the tenor of my heart, a former Polish count, having received the best of educations, at once familiar with the correct ways of doing things and knowing when to put them into practice. Actually, I found in the home of M. and Madame Gotreau Father de Labonde and Father Geoffrey[[486]](#footnote-486) whom Father Rector had sent there ahead of me to Belfaux to keep me company, a fresh attention of this excellent Father Galicet. We spent the short evening with these two fine priests. Supper was prepared, our rooms got ready. After touring all the improvements that Father Rector had had done in this country residence for the benefit of his pupils since he bought it from M. Recamier, after in particular admiring the large pool he had dug for the children to bathe with no risk to life or modesty, we went to bed, but only after agreeing with the Fathers on a trip for the next day, for they would not suffer us to be bored.

Diary

Oblate Writings XVIII

June 23, 1837.

We said our Masses early in the little house chapel. Father Labonde decided to serve mine with a remarkable humility and fervour, for good Father Labonde is all heart. He would have us fast in the Swiss manner. One has so rarely the opportunity to mortify oneself when one is in the care of charitable men that we held firm to leave taking nothing, even liquids. We were going to Estavayer. We crossed heretical Payeme, passed before Montet without a break and arrived in Estavayer, unexpected, at ten in the morning. Father Chapuis, superior of the house, decided to present to me immediately our little Marseillais whom he has under his direction (Estavayer includes today the section of little ones from the boarding school of Fribourg), I counted up to fifteen of them; all this little world was enchanted to see me, they foresaw no doubt that their playtime would be prolonged. When Father Chappuis learnt we were fasting, - fasting is of obligation in this diocese on the eve of St. John’s feast, - he decided to bring our dinner forward; he had us sit at table when it was scarcely after eleven o’clock. As we dined, my little future diocesan priests went fishing with rod and line in the lake that laps the college garden walls; they caught a dozen small fish that they hurried to have cooked, and all fifteen, accompanied by their Father Prefect, came solemnly to offer them to me on a plate. Caseneuve was spokesman and then said gracefully: *Optime reverendissimeque Domine. Faucis pisciculis* *gens parvula monstrat amorem. Ipsos traxit hamo, tu quoque corda Irakis.[[487]](#footnote-487)* So much care and so amiable a complement deserved an immediate recompense. That is what I did not just with words but by giving the small family a big tart that they ate before me very gaily and with a good appetite. We returned to Belfaux for a collation and went to bed.

Diary

Oblate Writings XVIII

June 24, 1837.

As Father Labonde had to prepare his numerous penitents for the feast of Sunday he went off to Fribourg. Father Rector had foreseen his absence and had him replaced with Father Barrelle[[488]](#footnote-488) whom he sent from yesterday evening to keep us company. Father Rector came with him on a short visit. He has had to go away before our return. Letter to Father Lagier to let him know his destination.[[489]](#footnote-489) Letter to Jeancard. Letter to Father Aubert. We also conversed on many profitable topics with Father Barrelle during the walk we took together in the woods.

Diary

Oblate Writings XVIII

June 25, 1837.

From five in the morning we were aboard the carriage bound for the college where Father Tempier was to say the communion Mass.[[490]](#footnote-490) I assisted at this Mass from the tribune. There is nothing at once more edifying and more consoling man the sight of the piety, modesty, decorum of all these children big and little who approached the holy table. Only a few did not take communion. For my part I compared what was going on before my eyes with what is done in our colleges in France. I gave free rein to my heart’s feelings of happiness, gratitude, joy, etc., that this ravishing sight inspired in me. Towards 10, I officiated pontifically, assisted by a large number of these young people, in red soutanes and tulle albs, perfectly drilled in the ceremonies by Father Labonde. The Mass was sung by the pupils, assisted by their teachers. The Bishop of Lausanne had had the kindness to lend me all the vestments. He came to dine with us. During the day Father Rector presented to me the pupils belonging to the diocese of Marseilles. There were not less than some thirty or so, among them my nephew Henry Dedons, my cousin Ruffo de Bonneva,[[491]](#footnote-491) the two sons of M. de Foresta, the young d’Albertas who belong to me also in virtue of their land at Gemenos where they live for a part of the year, and Messrs, de Blacas as natives of Aix.

They wanted me to give Benediction, and as it is customary to say some words to the pupils congregated in the chapel on solemn feast days, Father Rector and Fathers Barrelle and Labonde begged me insistently to take on responsibility today for this little instruction. I did not think I should say no to something so simple which besides would bring pleasure to these good Fathers, but instead of speaking on St. Aloysius Gonzaga, as everyone expected, I thought it better to profit from the occasion to bring home to all these children the good fortune they enjoyed in receiving an education at once very Christian and highly rounded in all aspects. I compared their position to that of so many other children of their age who were directed along other paths, I ended up by inspiring in them the gratitude they owed to God, and finished by telling them how they ought to repay the debt they had contracted towards their teachers and stressed their merit especially insisting on disinterested devotion. I knew that this little talk made a big impression and that is what I asked God for.

After the very Solemn Benediction that followed the instruction, I returned to Belfaux in the Fathers’ carriage, accompanied by Fathers Tempier and Labonde. I had said my farewells to all those good religious and among others to Father Minister,[[492]](#footnote-492) a former officer who had been Louis’ German teacher.

Diary

Oblate Writings XVIII

June 26, 1837.

Before we left Belfaux to head at last for Billens, Father Rector came to say goodbye a last time on his way to Estavayer where he was going to bring little de Vogiie. We got to our Billens in time for dinner, where I think I am going to take some days rest before returning to France.

Diary

Oblate Writings XVIII

June 27, 1837.

Letter from the insolent Kotterer[[493]](#footnote-493) who, far from taking a good look at himself and humbling himself, writes me as it were on equal terms with inconceivable temerity and audacity. I would be well rid of this irksome and unworthy man, in seeing him off as he deserves, except that I should be giving him what he most wants. It is dreadful to think that all these apostates, to palliate their sacrilegious infidelity, act in such a way as to have themselves dismissed, and then they set their minds at rest to their way of thinking; but in God’s judgment, ah! That is something else! I cannot help seeing all these fellows as so many reprobates.

Letter to the capitular Vicar Generals of Gap to tell them I will do the ordination in their cathedral on Sunday July 16. Father Mille wrote me about this.

Diary

Oblate Writings XVIII

June 28, 1837.

Visit to Romont to take leave of the Dean, the Prefect, M. Wuilleret, etc.

Letter from Cailhol who tells me definitively the solemn blessing of the Blessed Virgin’s silver statue, the work of Channel, which is to be placed in N. D. de la Garde, is to take place on July 2. Of all the liberties that have ever been taken, never has there been a bigger one man this. To take advantage of the absence of a bishop-elect to carry out without his knowledge, and clearly despite his presumed displeasure, a ceremony of this importance, at which it had been agreed beforehand he would assist although he consented to leave the bestowing of the blessing to the outgoing bishop, is the *nee plus ultra* of the omission of all delicacy, a clear abuse of a trust on which one had good grounds to count but which calls for every reserve in important decisions. It was only a matter of waiting for a fortnight, after a wait of ten years.

Diary

Oblate Writings XVIII

June 29, 1837.

Letter from Father Aubert, one typical of this wonderful priest, namely full of piety, feeling, tender affection. He reports at the same time on the novitiate. He is happy with it. Among others, a subject from the diocese of Avignon having written to enter the novitiate, Father Aubert asks what was agreed to in this respect with the Archbishop of Avignon.[[494]](#footnote-494)

Letter from the Reverend de La Croix, bishop elect of Gap. He writes to thank me for being ready to do the ordination in his diocese. He praises our priests in Laus. I will answer tomorrow.

Diary

Oblate Writings XVIII

June 30, 1837.

Purchase of two fine mares for 1200 francs. They will not make an elegant equipage, but they are strong beasts, they excite the admiration of all the Swiss who maintain I have struck an excellent bargain. Back in Marseilles, they will fetch me 700 francs each; the horses we had cost 1800 for the pair. The mares are five year olds. The heavier of the two recently won the second prize in Payerne. It pulled 95 hundredweight I do not know how many yards along a road spread with six inches of gravel. I plan to put them between the shafts of our two carriages, so they will pull our three priests[[495]](#footnote-495) and the servant Page; they will carry at the same time a part of their luggage.

**July**

Diary

Oblate Writings XVIII

July 1, 1837.

I sent Father Temper and Father Ricard to Bulle to have Mister Charriere sign the paid receipt for the sum that he received in payment on his part at the bottom of the bill of purchase, as it had been stipulated he was to do when he received the amount of bills that I had sent him in payment. Father Mille[[496]](#footnote-496) had forgotten precisely this formality. That dear Father had also not asked to receive the receipt for the sum he had in account with Mister Badoud in payment for the large piece of property, land of Romont, which he had acquired as my proxy. That and many other things prove that you need experience to be at the head of a community and administer serious business affairs. You can not blame Father Mille nor Father Ricard who allowed himself to make so many expenses here, nor myself who had entrusted such grave matters to them, but you have to blame it only on the overwhelming force of circumstances which obliged me to use men far from me, too young for the responsibility imposed on them.

A letter from Father Aubert in reply to the one in which I announced his future destination to him, authorizing him to go, in the meantime, to take some rest at N.-D. de Lumières.[[497]](#footnote-497) He offered me some wise observations. I had provided for them *in* my mind.

A letter from Father Semeria. That edifying religious, having received no reply to the letter in which he requested several more days added to the permission I had granted him to go to stay until the feast of Saint John with his family, saddened by his father’s death, returned to Marseilles, not wanting to allow himself the least interpretation. However, it was a question of waiting for his brother, a doctor, who had to act as father and counselor for that numerous family of children, to discuss with him the common interests of all his orphans. That is real virtue, that is an example to cite worthy of imitation! But nothing will ever surprise me about regularity on the part of that child of benediction. I want everyone to know that he has never given the least reason for complaint since his tenderest childhood, not one moment of anxiety or sadness. May he be blessed and grow in virtue every day.

I see here the copy of the letter I wrote to Pope Gregory XVI at the time of his elevation. Since I don’t remember whether this letter is in my papers, I will transcribe it:

*Sanctissime Pater,*

*Quo tempore Sanctitas Vestra in Petri cathedram erectafuit, Ego et ilia minima Societas, cui me licet indignum praefecit sanctae recordatio-nis Leo Duodecimos praedecessor Vester, erectionis Vestrae felicem admodum nuntium solemni gaudio excepimus, nullusque abhinc effluxit dies quo Deum suppliciter et obnixe non exoravimus, ut in Vos benedic-tionum suarum largam copiam effunderet.*

*Jam tune Sanctitatis Vestrae pedibus provolutus Ego et ilia minima Societas Missionariorum Oblatorum Sanctissimae et Immaculatae Virginis Mariae, Vobis nee non Sanctae Sedi Apostolicae honorem ilium et obsequium exhibere debueramus, quae Vobis merito ab omnibus Christi fidelibus, potiorique jure ab omnibus in Ecclesia approbatis religiosis Societatibus amantissime exhibita Vos et Petri sedes vindicatis; quam libentissime officium illud mihi perdulce implere sategissem, testem invo-co Deum! enim vero mei erga Sanctum Sedem Apostolicam, Supremumque Ecclesiae ducem amoris, meique obsequii, sincera testimo-nia benigne exceperunt Illustrissimi Praedecessores Vestri Leo Duodecimus et Pius Octavus et me suis pedibus corde at animo prostra-tum dulci nimis suffragio remuneravere. Cum vero inter hoc miserejacta-ta Gallia debacchante impietate aestuaret, cumque violato plerumque sig-illo quod epistolis fuerat appositum, impune legerentur intus scripta, ver-itus ne quid simile scriptae ad vos litterae experirentur, erumpentes amoris sensu aegro pectore premens, turn demum ad Vestram Sanctitatem scribere statui, cum praeteritis imperil Gallici finibus, mei ad Vos tuta et secura via litteris pateret.*

*Advenit optata diu occasio. His enim circiter diebus Helvetiam petii, ut nostrae Societatis, quae unica est in hoc regione domum visitarem, hie vero, quod tute exsequi licet officium, quodque agerrime distuleram, ardente animo exsequor. Nostrum quidem ultimam et minimum inter omnes quae nostrisflorent temporibus religiosas Societates, Masque inge-nio, meritis et virtutibus nobis quam facillime praestare haud diffitemur; at vero nullam majori et sinceriori erga Sanctam Sedem Apostolicam, Summumque Ecclesiae Rectorem amore, zelo, obsequio gaudere acriter propugnamus; nee mirum sane, cum benignissimi canons, benignissi-maeque tutelae nobis faverint signis innumeris qui duo immediate Vestrae Sanctitati praecesserunt Summi Pontifices; quorum alter, Sanctae et Benevolae recordationis Leo Duodecimus, minimum ilium nostrum Societatem in Ecclesia Dei litteris Apostolicis instituens, largo ditavit gra-tiarum imbre; alter vero Pius Octavus pruemuturu nimis heu! morte sub-lutus eodem nos prosecutus uffectu, novis beneficiis praedecessoris bene-ficia confirmavit; ambo sexcenta benevolentiae et protectionis indicia ei exhibuere, quempusillo illi gregi praeposuerunt, qui nunc cum omni grege Suo Sanctitatis Vestrae pedibus humillime procumbens, paternam Vestram benignitatem exorat, ut in eamdem tutelum excipiatis minimum Societatem, eademque benevolentia fovere dignemini. Ignotus Ego Sanctitati Vestrae dum Vestram benevolentiam in hanc invoco Societatem, quae mugno sine strepitu licet ussidue, variis elaborat adimplendis minis-teriis regulu suu pruescriptis, hanc utcommendem Vobis, simulque pignus quoddum offerrem, litteras non dubito transcribere quas Venerabilis praedecessor Pius Octavus, mihi scribere dignatuS erut.*

*Iterum Sanctitatis Vestrae, pedibus provulutus, eos humillime oscu-latos mihi et omnibus Societatis nostrae subditis Vestrum efflagito Apostolicam Benedictionem.*

*Sanctitatis Vestrae, humillimus et addictissimus filius,*

Car. Jos. Bug. de Mazenod, s.g.

*P.S. Sibifuisse ucceptum obsequium meum, venerabilibus litteris ad me scriptis nuntiantes Summi Pontifices Leo XII et Pius VIII, mugno me gaudio affecerunt. A Sunctitute Vestru indignissimus ego similem honorem dulcifiducia spew, qui Societati nostrae minimae gaudium, gloria et exul-tatio nee non grati animi aeternum erit incitamentum. Quod si humillim-is praecibus indulgere dignemini, Sanctitatem Vestrum obsecro, ut Suas* *mihi ad Episcopum Lausannensem mittat litteras Friburgum Helvetiorum.[[498]](#footnote-498)*

[Translation]

*Most Holy Father,*

*At the time that Your Holiness was elevated to the Chair of Peter, I myself and the very small Society, at whose head, even though unworthy, I was placed by Your Predecessor of holy memory Leo XII, have welcomed with great joy the happy announcement of Your election, and since then, no day has passed when we did not pray to God, begging him insistantly to shower his blessings on You in great abundance.*

*Already then, prostrate at the feet of Your Holiness, I and the very small Society of Missionary Oblates of the Most Blessed Virgin Mary, should have expressed to You, to Yourself and the Holy Apostolic See, the honor and reverence, which Yourself and the Seat of Peter rightly expect to see manifested with great love for You by all the faithful, but even more so by all the religious societies approved in the Church; with what great joy I would have myself fulfilled this duty, very pleasant for me, as I call God to witness. Actually, Your very illustrious predecessors Leo XII and Pius VIII have gladly welcomed the sincere expressions of my love and deference in regard to the Holy Apostolic See and the Supreme Guide of the Church, and when I prostrated myself heart and soul at their feet, repaid me with most kind approval. But since in the meantime France, utterly unsettled, was in ferment provoked by a torrent of impiety, and as very often happens, once the seal on a letter has been broken, it is possible to easily read what is written therein with impunity, fearing that the letter I was going to write to you would undergo the same fate, and very regretfully holding back the sentiments of affection that welled up in my heart, I decided to write to Your Holiness only when my letter could find a safe and sure way to You once it was beyond the borders of France.*

*The greatly hoped-for occasion has arrived. These very days, I have crossed into Switzerland to visit a house of our Society, the only one in this country. Here I can, with complete confidence, fulfill that duty which I so* *regretfully deferred and which I now carry out with burning heart. We do not deny that our Society, the most recent and the smallest among those which have sprung up in our time, is surpassed by them in talents, merits and virtues; but we strongly contend that not one of them has a greater and more sincere love, zeal, and respect in regard to the Holy Apostolic See and the Supreme Head of the Church; it is not surprising that Your two immediate predecessors have favored us with innumerable and truly benevolent signs of love and protection; the one, Leo XII, of holy and blessed memory, when he established our very tiny Society within the Church of God by his Apostolic Letters, enriched it with an abundant shower of graces; the other, Pius VIII, alas! carried away by a very premature death, favored us with the same sentiments and confirmed with new blessings those of his predecessor; they both manifested innumerable signs of good will and protection to the person they placed at the head of this little flock who, most humbly prostrate with his whole flock at the feet of Your Holiness, now begs Your Paternal Goodness to welcome this tiny Society with the same protection and deign to favor it with the same benevolence.*

*As for myself, with whom Your Holiness is not acquainted, when I invoke your kindness on this Society which, without any great fanfare but only with zeal, applies itself to carry out the diverse ministries prescibed by its Rule, I do not hesitate to recommend it to You and, at the same time, offer You as a testimony, a written copy of the letters which Your venerable predecessor Pius VIII was kind enough to write to me.*

*Once again, prostrate at the feet of Your Holiness, very humbly kissing them, I implore Your Apostolic blessing for myself and all the members of our Society.*

*I remain the very humble and devoted son of Your Holiness,*

Ch. Jos. Eug. de Mazenod, Sup. Gen.

*P.S. Assuring me through the Letters they wrote to me that my homage was pleasing, the Supreme Pontiffs Leo XII and Pius VIII filled me with immense joy. Even though very unworthy, I await from Your Holiness with sweet confidence the same honor which, for our very tiny Society, will be a source of joy, glory and exultation at the same time as an everlasting invitation to gratitude. If Your Holiness deigns to reply to these very humble prayers, I beg you to address Your Letters to the Bishop of Lausanne at Fribourg in Switzerland.*

I noticed something special as I was copying this letter that I had translated into Latin by our dear Father Pons in his capacity as our best Latin scholar, that this holy child always translated the word Congregation which I was careful to use in the original by that of *Societas.*

The word *Congregatio* is nowhere to be found in the translation, even though it was the key word If the Pope in his reply, which I do not have at hand but is at Marseilles, did not use that expression, people shouldn’t be surprised about it, it is our mistake. I make this observation so that no one will ever draw any conclusion from the absence of that expression in the Brief of Gregory XVI, if he actually does not use it, which I can not verify.[[499]](#footnote-499)

Diary

Oblate Writings XVIII

July 2, 1837.

Letter from my nephew Louis de Boisgelin who informs me of his decision to become a Jesuit. I am not surprised by that resolution, knowing the piety and exemplary life of that young man. I will not oppose his vocation if, as I hope, it is from God. His letter is full of generosity and strength. I have nothing to reproach him with except at not having consulted me before we made any steps to open up for him a career in the world. Be as it may, I bless and thank God for having withdrawn him from the corruption and dangers of the world. It is a grace granted for the fidelity of this dear child.

Letter to Cailhol. I expressed in these terms my surprise at the decision they took:

*My* *dear friend, it would take more time than I will spend on earth to understand why you were able to decide on celebrating today’s important ceremony during my absence. We had certainly agreed that my uncle would give the blessing, it was a consolation for me to see him carry out that function, but it never entered my mind that I would not take part in it. It was an impropriety that weighs on my heart and I would certainly have forever reproached myself for it, if I was culpable of the least complicity in that misguided decision. I can not stop myself from being sad and upset about it, etc.*

Today and every preceding day, whether here or at Fribourg, I have not ceased to hear repeated to me how much people regret to see our Fathers depart. From the Bishop to the last cleric, from the Prefects to the last country people, people say the kindest things, whoever vies to give the greatest praise. All these testimonies of esteem and affection have been expressed with the feeling of most profound conviction. This unanimous manifestation from the whole district is a witness to the good conduct and services of our men and are for them a very much appreciated recompense for their work and an immense consolation for me.

Diary

Oblate Writings XVIII

July 3, 1837.

Letter to the Bishop of Gap to reply to his polite one, to discuss the ordination with him and recommend our community of Notre Dame du Laus to him. Yesterday I wrote to Mister Gretrin, the director general of customs, asking him to instruct the office at Bellegarde[[500]](#footnote-500) to allow through it our boxes of books, clothes, a chalice and silver ciborium and some vestments taken from France when we established our community at Billens.

Letter to my sister to console her somewhat about her son’s decision; told her that I will pass through St-Martin[[501]](#footnote-501) on my way back to Marseilles.

General authorization given to Mister Wuilleret, justice of the peace and a deputy to the grand council, to the effect that he has the power to transact my business matters during my absence, collect my rent, rent out, sell, etc.; Notary Reveney at Romont.

625. To Father Aubert, priest, at Calvaire, Montée des Accoules, Marseilles, France[[502]](#footnote-502)

625:IX in Oblate Writings

Bishop de Mazenod reprimands Father Casimir for not going for a rest at Lumières. Father J. Lagier will replace him as superior of Calvaire and as novice master.

L.J.C. and M.I.

Aubert

Billens.

July 4, 1837.

I am rather disappointed, my good son, that you did not profit from the permission I gave you to go to Notre-Dame de Lumières right after the beginning of the Seminary vacation. Being in a hurry as all of us are for all of our activities, you would have lost some precious time in waiting for my reply which, incidentally, will reach you rather late. You should have left and waited for my reply at Lumières, where you could have enjoyed a few days of rest in the countryside, and by postponing Father Chauvet’s profession by a few days, you would have managed to spend three weeks without any preoccupation and free from all work. In the plan you propose to me, I see only more fatigue in your hasty trip to Lumières and very little benefit in the short stay at Aix. It is not that I disapprove of your remarks with regard either to the novitiate or to Calvaire, but you would have had the same result by starting to pack off. That is what you should have done on the spot. You know well that there is no hurry to give up your job as novice master and the rest. What was urgent is the relief from your excessive tiredness. I am always afraid that you take on too much work. For the rest, plan things with Father Lagier in order to alleviate whatever is always painful in a transition. If it is too difficult for Father Cuynat to change directors now that he is finishing his novitiate, he may continue to come to you. As for Father Chauvet there is no difficulty. You must take him through to the end but it is advisable that you gradually eclipse yourself with regard to the others. As for the church, it has always been my intention that even in your new job you do not give it up completely. You could go there to hear confessions even once a week; before you take charge, you may, if you think it proper, continue to do as you did before, and this also in case you prefer to be more free to take up domicile in the house to which you have been assigned. Nevertheless, after due consideration, I think that you should stay at Calvaire until I return. Your changing would give out what I reserve to announce myself. It would be a good example if Father Lagier took possession of his superiorship when you are present. It is fitting that we get used to seeing superiors take the last place as it is the practice everywhere else.

Now the whole problem is regarding the time and place of your rest. Had you waited for my letter at Marseilles, I would have almost been tempted to advise you to go to Lumières only after Father Chauvet’s profession. You would remain there till the departure of Father Honorat and one other whom I may call,[[503]](#footnote-503) which will take place on August 2, and that would be very brief. Nothing prevents you from making an appearance for a few days at Aix if that can entertain you and make you happy. But one thing only, I don’t want your going there on foot.

I would like that you undertake to give the Oblates[[504]](#footnote-504) something to do, after they have rested for a few days. A complete cessation from work would be too much of a burden for them.

Tell my dear Father Semeria that I am very much edified by his behaviour. There is no doubt that the good Lord takes into consideration his fidelity to the prescriptions of obedience. It is a compensation offered to the Lord for the crime of that other who tramples under foot this sacred duty. I would certainly have consented to his prolonging his stay at the Colla for a few days. but I congratulate him for not having taken upon himself to presume such a permission.

I shall be starting out tomorrow. You should send any further letters to me only to Gap where I shall do the Ordination on the 16th. I do not think I shall get back to Marseilles before the Chapter. I shall arrive there only on the eve of the convocation which I shall fix for Thursday, August 3. It is obvious that not everyone should know all our business, hence advise them not to talk about it. Good-bye, dear and good son. I love you.

Ch. Jos. Eug., Bishop of Icosia.

Father Tempier will take leave of me at Gap and go down straight to M[arsei]lles where he will have certainly arrived between the 15th and the 17th.[[505]](#footnote-505)

Diary

Oblate Writings XVIII

July 4, 1837.

A letter from my mother. Sent the letter to Kotterer[[506]](#footnote-506) that I did not pass on to him at Marseilles for I believed a while he had mastered himself. Father Tempier included it in one that he wrote to him to let him know that I did not want to have any further direct correspondence with him; Father Tempier profited by the occasion to tell that poor fellow some plain truths.

Diary

Oblate Writings XVIII

July 5, 1837.

I hired Pierre Morel, a man of 30 years, native of Estavayer le Gibloux, a district of Fribourg, as a coachman and servant for other household duties, at the usual wages we give our domestic help, that is 300 francs, plus board and room. This young man was recommended to me by Father Boaney, his parish priest, who gave me positive evidence of his morality, faithfulness and religious principles. He promised me sincerely to take up my service with affection, and for my part, I will be a good master to him, as I am for all who conduct themselves well. He also assured me of his consistency since, if he were coming to me only on a trial basis only to leave at the first opportunity, I would not have hired him.

Letter to Father Aubert. Letter to Jeancard to tell him not to trouble himself any more in looking for a coachman since I have already acquired one. Another mention of my astonishment that they took it upon themselves to bless the statue of the Blessed Virgin while I was away. News that Father Tempier will be returning shortly.

Before leaving tomorrow, I spoke with Elizabeth, the house maid, about her staying at the chateau as caretaker. She will take care of the house, open the windows regularly and sweep up when necessary, etc. for the wages we usually paid her of 3 louis and ?, as well as two sacks of wheat of ten measures each, use of the garden and firewood. This year we will also give her two bags of potatoes. She will occasionally take some fruit and other garden products to Mister Wuilleret, the man in charge of my business affairs.

626. To Father Courtès, priest, Carmelites Square at the top of the public Drive, at Aix, Bouches-du-Rhone, France[[507]](#footnote-507)

626:IX in Oblate Writings

Itinerary of his journey from Billens to Marseilles. Plan to sell the Oblate property of Tholonet at Aix and the house of Billens.

L.J.C. and M.I.

Courtès

Billens.

July 6, 1837.

I am about to get into the carriage, my dear Courtès, to return by way of Lausanne, Geneva and Chambéry. I shall stop at Gap to do the ordination there; from there I plan to go to St. Martin[[508]](#footnote-508) and return to Marseilles to hold the Chapter there. This is my planned route unless God wills otherwise. I had much trouble in reading the model text of the power of attorney you had sent me.[[509]](#footnote-509) I have copied it as it was, but there is one passage which seemed somewhat strange to me, namely, where it is said to sell to *such a person,* in any case you will explain by saying that it means such a person of his choosing. The *cultivated country-house* also seemed to be odd. It does not matter, here it is. The thing that baffles me is that the property which was valued at 8000 francs when it was believed to be burdened with a life-interest, was worth only 500 francs more when it was discovered that the beneficiary was dead.

The horse is harnessed, we have to leave. Good-bye.

Diary

Oblate Writings XVIII

July 6, 1837.

Final departure from Billens very likely never to return. We stopped at Rue to see Madam Maillardoz who had been most kind to all of our missionaries during the whole time of their stay in Switzerland. We also went to the parish priest of Lausanne who had just come back from Ouchy where he had accompanied Bishop Flaget who had spent two days with him. We lost only two hours. I would once again have gladly met the holy prelate.

Diary

Oblate Writings XVIII

July 7, 1837.

I said Mass with great consolation in the new and beautiful church which was rebuilt with the same plan and the materials of the one which collapsed several years ago. The dean told me that during the past years only seven or eight people have entered the bosom of the church. That is probably true, but when you think that only a few years ago you could see only a few foreign Catholics at Lausanne and now you can count 1500, it gives reason for hope. A hundred thousand francs on the church are still owing. The dean proposed that I furnish him with someone to go around France and take collections. He thought that Father Martin could take on this project. I rejected this proposal as impractical. Here, as in the whole Fribourg canton, there has not been a single person who talked to me about our Fathers without expressing to me the greatest regret at seeing them leave. The dean said that they will never really fathom the good that they have done in their districts. Lausanne will be losing greatly by it and the dean doesn’t know how to make up for the loss[[510]](#footnote-510) in which they will leave him.

At 3 o’clock we embarked on the new boat which brought us to Geneva in less than four hours.

Diary

Oblate Writings XVIII

July 8, 1837.

Departure for Chambery.[[511]](#footnote-511) The carriage went through Rumilly today. Father Tempier had to make the sacrifice of not visiting Saint Francis de Sales at Annecy, but he would have had to wait for the departure the day after tomorrow to go through that city and we were in a hurry to return home. I admired Father Tempier’s spirit of mortification in resigning himself to that privation.

We said Mass very early at the Jesuit Fathers in the beautiful college built for them mainly by the renowned M. de Boigne. In this college I found a good number of people from our diocese, eleven I believe, among others the two sons of Aug. de Montagard, one of Alphonse, the son of M. Rey, the silversmith at la Canebiere, etc. We arrived at Grenoble at two o’clock today and will leave tomorrow at the same time. The Bishop of Grenoble[[512]](#footnote-512) received us with his customary courtesy.

627. [To Father Guigues, at N.-D. de l’Osier][[513]](#footnote-513)

627:IX in Oblate Writings

Father Kotterer behaves in such a way that he should be expelled from the Congregation.

Kotterer

[Grenoble.]

July 10, 1837.

As it is, nothing is more certain than that the reasons he presents to me in asking for a dispensation are absolutely trifling. In conscience I cannot yield to his request. But according to Bl. Liguori’s teachings, a member who makes a similar request, by that very fact makes himself unworthy to remain in the Congregation, and then he had no scruple at all in expelling him. In our case the member is all the more culpable in that he knew his superior’s decision. There is too much to say on this queer fellow for me to list and recall all the reasons there are for him to be expelled. I had made it a point not to provide this kind of suffering which is the finishing stroke for a bad subject and pretty well the equivalent to their reprobation, but if someone other than myself thinks he is obliged to incite such an expulsion, then I would be forced to pass sentence: I would do it with sorrow of course, but not with any scruple. *Ipse videbit.*

Diary

Oblate Writings XVIII

July 10, 1837.

We said Mass at the Bishop’s house and left only to get into our carriage; we saw no one at Grenoble except the people at the Bishop’s house, among others the new Vicar General, who had been parish priest at the Cote Saint Andre.[[514]](#footnote-514) I noticed that the Bishop hardly missed Father Testou, who did not know how to write and was only good to decide cases of theology. As for the latter, according to the Bishop, theology is not his strong point but he writes, speaks and preaches well. The practice of the Bishop here is to use Vicars General very little in diocesan administration. They inadvertenly learn about nominations to parishes or other positions.

In short, I understood that the Bishop needed neither advice nor friends; he is the Bishop, and I think a good one, that is all.

Diary

Oblate Writings XVIII

July 11, 1837.

Arrived at Gap about eight o’clock. The Vicars General learnt of it immediately and came to see me at Aubert’s place where I first stopped. They had not yet received from Rome the reply for *extra tempo-ra.* Nevertheless, the seminary was on retreat in anticipation of that letter. It actually arrived today by mail. What a surprise we had when we read that, it being understood that the bishop, according to the plan, was to go to Gap during August, that it was not opportune to grant the *extra tempo-ra* at Marseilles, that is, since the Bishop will come next month, seven parishes lacking pastors will have to wait until the December ordinations to supply them, that an outside Bishop, invited by the diocesan Bishop, to come and perform the ordination had uselessly made sixty leagues, that the deacons who would have been ordained at this ordination could have been ordained priests in December…[[515]](#footnote-515)

That reminded me of what Cardinal Frezza told me at Rome, concerning an approval of capitular statutes which came to that Congregation and went no further. That is that there they do not consider any changes that have been made in Europe, the difference of constitutions of diverse governments, the impossibility which results from that to admit certain clauses, conditions, etc.: no matter what, they proceed as though people and things were the same as they were at the time of the Council of Trent. Thus, if one wishes to make headway in matters that have to be treated in Rome, one must carefully sidestep this Congregation and appeal to some other, such as the Congregation of Ecclesiastical Affairs, composed of men who are skilled in practical matters, men who are acquainted with Europe and who appreciate the changes which time unavoidably introduces into the best institutions when they have to deal with people of other times and other countries, and who, moreover, are themselves also bound by laws which they have not made and which they have no power to evade.

Diary

Oblate Writings XVIII

July 12, 1837.

Letters accumulated at Gap. From my uncle who passed on to me the one from my nephew which gave me the first news of his vocation to the Society of Jesus. From Dassy who told me that his little manuscript is completed, ready to be submitted to me. From Father Lagier[[516]](#footnote-516) who continues to complain about the work I imposed on him. From Father Honorat who informed me that the young policeman has seriously begun his business affair and that he is very pleased with it, that Father Hermitte seems content, that more and more people are coining to the shrine, and that people are forever asking him for more missions. From Father Tehnon who would like to make a change in the plans for some settled repairs, which will not happen since the project that he proposes has no merit. From my sister who did not receive my letter from Billens and who still does not believe the news...[[517]](#footnote-517) People were expecting large sparkling colored lights, ornaments of every kind, etc. The sight of this dull and severe looking statue, without any ornaments, astonished them and they even expressed their dissatisfaction with it. To please them, you would have needed brilliant red, blue and gold. Poor Chanuel, who so rightly was pleased with his work, has been humiliated, but I myself am not surprised by this.

At the same time Jeancard told me that the Mayor of Marseilles sent my uncle a report of the city council’s deliberation concerning St-Joseph. The deliberation said that the council would censure the construction works, undertaken illegally according to it. The Bishop rejected that censure in a dignified manner. I would have wanted him to complain to the Prefect for having signed and approved a deliberation which included a veritable encroachment on an authority superior to a municipal council which has no right to exercise a censure on the Bishop. Take it or leave it. You recognize the usefulness of the auxiliary chapel, that is fine; do you want the church? take it under the conditions to be agreed upon. Do you not want it? Leave it. The owner will do what he wants with it, a synagogue, a theatre, whatever seems good to him, then you will build the church as you see fit and as legally as you please.

Jeancard’s letter also contained some more very sad news about the conduct of several priests. It seemed that Henry Montagnac and especially Reynier[[518]](#footnote-518) compromised themselves. That latter, an habitual offender, for since he got himself expelled from the Congregation did some very foolish things. He is not the only one, unfortunately, among those expelled who have given that sort of scandal; but what can you expect from that pile of perjurers and apostates?

Diary

Oblate Writings XVIII

July 13, 1837.

I sent my dear and faithful traveling companion back to Marseilles. He will be there two weeks ahead of me and will prepare everything that must be ready for me before I arrive. His absence simultaneous with mine was a sorry predicament for many business matters which suffer from too long a delay.

And here is another one. We were peacefully absorbed in a community conference.[[519]](#footnote-519) Dear Brother Joubert[[520]](#footnote-520) had already left after my short talk and his coulpe. I had continued speaking to the Fathers about my visit when the Brother came back to inform me of the arrival of the Secretary General of Gap who came, one could say, as a special mailman to bring me messages from the Bishop-Elect of Gap. One of those letters had been addressed to me by the Prelate when I passed through Grenoble, the other at Gap. They both had the same purpose, that is, to let me know of the extreme embarrassment of the Bishop of Belley[[521]](#footnote-521) and himself concerning the consecration which was to take place on the 25th. The Bishop of Annecy who was to be an Assistant with the Bishop of Autun was sick and begged to be excused from attending the ceremony. The Bishop of St-Claude, invited to replace him, was also indisposed, the Bishops of Puy and St-Did, to whom they had written, did not reply and there was no further hope of having them. The result was that they did not know where to turn. The last resort was the poor Bishop of Icosia on whom one can apparently count on in desperate cases. So, they turned to nun. The letters could not have been more insistant and the need very urgent. What was I to reply? That I had already informed my sister that I would spend a few days with her in consolation for the decision of her eldest son who wished to leave her and become a religious, that people were expecting me soon at Marseilles where the General Chapter was to take place immediately, that traveling tired me out, especially nights spent in a carriage almost make me sick? If I did not want to be of service, those reasons would have come to me and I would have felt justified in excusing myself from undertaking in sweltering heat such a long, painful and costly trip. People might scold me for feeling obliged to do it. But it would be worse to refuse such a service in the situation in which Bishop de La Croix finds himself. However, since it would be so difficult for me to make this trip which goes against my grain and would tire me out even more while running the risk of finding on my arrival at Bourg one of the invited Bishops, here is the middle ground I have taken. I will not leave for Saint-Martin on Monday, as I had agreed to with my family. I will wait at Gap until Thursday for another letter from Bishop de La Croix which will tell me for certain the reply of the Bishops of Puy and St-Did". If they have arrived or have written that they will come, that is final. I would prefer this and certainly I pray to God not to be obliged to something else. If, on the contrary, they have replied negatively, then on learning of it I will still have time on Thursday to set out that same day and to arrive two days before the consecration set for the 25th, the feast of Saint lames. Then it would be up to me to offer to the good Lord the sacrifice of a visit to my sister, so necessary in the circumstances in which she finds herself, and for me such painful fatigue of so long and depressing a trip due to the heat which we have now. And all that because the Bishop of Belley preferred to have the consecration at Bourg, although it would have been easier and more convenient to have it at Gap.

628. [To Father Tempier, at Marseilles][[522]](#footnote-522)

628:IX in Oblate Writings

The Founder does not act any more through inclination but through the spirit of faith.

Tempier

[N.-D. du Laus.]

July 14, 1837.

You may have been under the impression, my dear Tempier, that I was at the end of my daring enterprises when you placed me under the mantle of our good Mother. I had deeply wished that it were so, for I admit that I have a very great need of rest and furthermore, since I do nothing more in this world through inclination, I can act only through the power of grace and from supernatural motives which do not perhaps have as much influence on my body as on my soul, and which at least move both through effort and despite the opposition coming from the will and nature. These victories are easy in appearance but in reality very painful; they. undoubtedly. can be useful to the spirit even in causing it grief but which certainly wear out the body in subduing it.[[523]](#footnote-523)

Diary

Oblate Writings XVIII

July 14, 1837.

A letter to my sister to inform her of the change in our plans so that they do not come to meet me at Peyrolles on Monday as I had written her to do.

A letter to Tempier telling him of my adventure and asking him for several effects which I will need, such as a soutane, my pectoral cross with relics, etc. I let him know the plan I have of proposing to Courtés that he be the Superior of the Major Seminary at Marseilles. One of two things; first, if he accepts it, he is certainly capable of fulfilling the duties of that office. If he does not want to do it, he will not be able to further complain that we are forever leaving him at Aix.

A letter to Father Lagier, a director of the Major Seminary at Gap. It was to repeat to him even more explicitly than I told him the other day that it would be sinful for a director not to give Communion to a condemned man whom he judges to be well disposed, that the French custom, which however is no more general, is nothing but a pitiful abuse which the Supreme Pontiffs have not ceased to denounce, especially Benedict XIV who wished this abuse to be stopped wherever it still existed, that the wretched argument of convenience which people still have the audacity to quote cannot annul the obligation of the divine precept to receive Communion at the hour of death, that I most readily consent to administer the sacrament of Confirmation to such an unfortunate person, but I consider that first he must fulfill the obligation of annual Communion which he certainly neglected, that I offer to resolve the difficulties in order to give it to him myself, for which[[524]](#footnote-524) nothing more is needed than an altar in one of the prison rooms if there is no chapel, or even in the prison cell if necessary; that it be well understood that this Communion is to satisfy the present obligation and there still remains the duty of receiving the Eucharist in danger of death. I hope that this forceful letter based on principle, joined to my other arguments and the strength of my words the other day, will produce their desired effects, and that the poor sufferer will receive all the help he needs and to which he has a right. That good Father Lagier, all entrenched in narrow minded thinking, was already stunned when he heard me speaking the other day and assured me that he would never have dared to do it, that the very thought of giving Communion to that poor condemned man would never have entered his mind. To enforce the idea and put him on guard against some insinuations of certain priests, directors like himself at the Major Seminary, who heard me and said nothing, I recounted to him what I did for the famous Germaine who was guillotined at Aix in 1812 or 13. Tears came to the eyes of those priests when they heard the account of the admirable dispositions of that woman to whom I gladly gave Communion on the very morning of her death and who received it with better dispositions than perhaps any of us has had when we went up to the altar. God’s grace made her a hero of virtue. It is not possible for me to refrain from recording somewhere the details of that beautiful death and the holy preparation that preceded it. I told those priests that the present chaplain of the Conciergerie at Paris fully professes the same teaching on this matter and does the same as I did for poor Germaine. To put Father Lagier at ease, I ended by telling him in the presence of Father Arnaud, the Vicar General, to do as I have done. Go ahead in that direction without even asking permission from the Vicars General. When you have done so, they will praise you and Father Arnaud immediately replied: we will certainly not investigate you for it. I will be very pleased if they follow my advice. Otherwise, if they do not, I would certainly refuse absolution to that confessor when he comes to confess to me as he has in the past. But I hope he will do his duty.

Diary

Oblate Writings XVIII

July 15, 1837.

A letter to Father Honorat. I do not want to sell the house at Nimes. If we can rent it, so much the better, if not, have patience; but to sell a house, with fitting accomodation for a community, of which we would not regain even half the price of its worth, that would be renouncing the hope of returning to the diocese where our members have already done so much good and for whom the Lord may yet reserve still more. The Bishop of Nimes is very old.[[525]](#footnote-525) When the good Lord calls him to himself, it may well be that Father Laresche will not retain the same influence and continue to exercise his strange dominion over the Prelate and the diocese. A new bishop, seeing things from his own perspective, may possibly recognize the advantage of recalling a Congregation, devoted to the episcopate, which will dedicate its existence, zeal and all its powers to the conversion and sanctification of souls. So, it is better for us to wait. My feelings have not changed in this matter, even though they almost forced our hand to sell. In the same letter, I called him to the General Chapter and especially Father Telmon besides. A letter to my mother to neutralize her concern.

Diary

Oblate Writings XVIII

July 16, 1837.

Thanks be to you, my God! for having arranged some joy for me, in the midst of the boredom and adversities of a painful trip, by procuring your glory and to doing some good, a lot of good, for several souls that you have redeemed with your blood. The policeman at Lumières has abandoned his disorder. Father Honorat tells me that he feels so happy about it that he absolutely wants to write to thank me. The Lord sent me to Lumières for that, he inspired me to do what led to this happy outcome. I came to Gap to confer the sacrament of Holy Orders; the absurd decision of the Congregation of the Council decreed that there was to be no ordination. But the good God had not brought me to Gap for that reason. In the depths of a jail cell there was a man faced with a public curse, a vile criminal, a scoundrel condemned to death, who was waiting for the final word from Paris to see himself led to the scaffold. This unfortunate fellow, forsaken by men, was not deaf to the voice of the minister of religion who came to bring him a message of peace. He came to his senses, confessed his sins and his dispositions seemed so excellent that the minister reconciled him to God. There he is in his cell, concerned only about his salvation. There was nothing more to be done for him except to recommend him to the mercy of God. Such would have wished the horrible prejudice, the barbarian abuse which mercilessly refuses any other religious comfort to a man condemned to death. That there is a divine precept to receive Holy Communion before one dies, that the sinner who is reconciled with God is bound to the obligation of the annual Communion, which is more compelling as each day goes by, has no importance at all to them. No, the custom said it was not proper to give the Body of Christ to someone condemned to death, and would hinder him from fulfilling that great duty and violently deprive him of the right that he had to share in the Eucharist in his terrible situation. He would have undergone that atrocius injustice if the good Lord had not sent me to Gap. May God be blessed a thousand times! Father Lagier spoke to me of this man. Immediately I decided on the principles to be followed. Father Lagier is a good priest. He admitted to me that he would never have taken it upon himself to contradict the opinion which, after hearing my reflections, he instantly recognized as erroneous. From now on he will act in the same way, bothered neither by the astonishment nor blame from certain brother priests who have grown old in the contrary prejudices. Meanwhile, I took upon myself the task of sanctioning by my example the doctrine I teach. Today I went to say Mass in the prison. All the prisoners and some other people took part in it. Fathers Lagier and Mille served at the altar. We obtained permission for the condemned man to be freed from some of his irons to be able to come to the chapel. He still had enough chains to make his presence known whenever he made the least movement. Actually, we only heard him when he came in and once kneeling he remained still, reading from his book throughout the entire mass. At Communion time, I moved everyone aside to station him on the lowest altar step. The feast was for him, the honors were due to him since, even though he was condemned to death and weighed down with chains as I saw him, he was then reconciled with God. God had pardoned his crimes; to my eyes he was to be admired, a privileged person for whom the Lord had worked marvels, to whom I was going to give the efficacious means of perseverance, someone predestined who would possibly be in heaven in a few days. Even though several other people were to receive Communion, I spoke only to him. Those words were inspired in me by our divine Saviour Jesus Christ whom I was holding in my hands and they penetrated the very soul of that poor Christian who broke out in tears. I was also moved and tears fell from the eyes of everyone present, even the prisoners who were undoubtedly overjoyed at such a scene and themselves felt the workings of grace on hearing proclaimed the mercies of God in favor of a great sinner, but a repentant one, as they no doubt were themselves at that moment.

After the holy sacrifice, I had the condemned man come forward again and spoke to him as an immediate preparation for receiving the Holy Spirit through the sacrament of Confirmation that I was to administer to him. His tears did not dry up and it seemed that our hearts were truly ardent when all those marvelous things happened before our eyes through my great ministry. I concluded by giving a blessing with the Blessed Sacrament. They do it sometimes in that chapel, and it was fitting that nothing be lacking in the solemnity of this day.

A letter from the Bishop of Gap informing me that the Bishop of St-Di6 had finally arrived. Nevertheless, the Prelate, on his own behalf and that of the Bishop of Belley and other bishops, such as Bishop Flaget, etc., urged me to come to the gathering. I thanked him for it; I do not have enough good health to spare. Six nights spent hi a carriage was a sacrifice I could make for the sake of rendering an important service; God would have assisted me due to my good intention; but there is no further necessity so it is with great pleasure that I exempt myself from that drudgery.

A letter from Father Guigues[[526]](#footnote-526) to have me change my mind about expelling Kotterer. That is strange! The reasons he puts forward for not dismissing him are the very determining ones for applying this sentence of condemnation to him, so true it is that better spirits allow themselves to be duped by preconceived notions. In this matter it is nothing else but that the habitual dread of our dear Fathers at Osier as to what people will say in the diocese of Grenoble, so strangely formidable in their eyes. Father Guigues took it upon himself not to pass on to Kotterer the letter of Father Tempier in which were enumerated Kotterer’s defects. It is strange to hear from Father Guigues, who probably read them, that after all Kotterer is not a bad priest. Is it true then that only sins against the sixth commandment make a bad priest? What nonsense! My dear sons, you are still too young to give advice to your elders!

Diary

Oblate Writings XVIII

July 17, 1837.

Letters from Cailhol, my mother, my sister and Jeancard. The latter is still talking about the church and auxiliary chapel at St-Joseph. I think that the chapel should be built before I treat of die church with the municipality. Jeancard believes that will be difficult and tells me that the municipal council would go back on its vote and there would result from it either that the church not be completed and would remain in the actual state as my property, for the use of which a rent of 3000 francs would be paid to me annually according to the proposal of M. Clapier which M. Payen had rejected; or the annuities to make up the sum of a hundred thousand francs go to 10,000 francs instead of 5,000, with the other conditions remaining the same. The first arrangement, according to his view and mine as well, is better since I give up nothing and keep my gaurantee without incurring new expenses. Later on, when less demanding times and atttitudes than today may come about, the church could be completed and the transfer of property be done in a more correct manner.

629. [To Father Tempier, at Marseilles][[527]](#footnote-527)

629:IX in Oblate Writings

Confirmation administered in the prison of Gap to a person sentenced to death.

Tempier

[N.-D. du Laus.]

July 18, 1837.

My liturgical function on Sunday was wonderful. I did not only administer Confirmation to the poor condemned man, but to sanction by my example the principles I have upheld,[[528]](#footnote-528) I gave him Communion during the Mass I celebrated in the small prison chapel, in the presence of the prisoners, all of whom wept together with the condemned person and the other attendants, at two sermons I saw fit to give, one before Communion and the other after the Confirmation. Father Lagier promised me that he would follow my example. and that on the day the condemned person is to die he would say Mass in the prison and once again give him Holy Communion. May God be blessed! Had I procured only this favour during my trip. I would have compensation enough for my trouble.

Diary

Oblate Writings XVIII

July 18, 1837.

A letter from Father Tempier. He informs me that an important letter has just arrived for us from Corsica. It is a petition for the offer from five or six municipalities of the province of Balagne, covered with more than a hundred signatures, notarized by six mayors, which municipalities request that I establish a house of our Fathers in their province, the most beautiful and central of the whole island, and offer me a monastery with a suitable church which they promise to repair. That plan gives me the greatest pleasure. I prefer this establishment to that of Vico. So I immediately replied that we respond to the zeal of those fine people. If we can finalize an agreement with them, the house at Vico would become a country house for the Major Seminary and nothing would hinder us from placing our philosophers there. A letter to Tempier in this vein. Father Telmon had already written to me in most glowing terms about the site, the monastery and the church at Balagne.

Diary

Oblate Writings XVIII

July 19, 1837.

Going over the house[[529]](#footnote-529) accounts, I noticed that this year’s expenses are exhorbitant. The Superior placed the blame on those who took care of the house this winter; considering that it was a Grognard[[530]](#footnote-530) and a Hermitte who were in charge, that is understandable. However, I would believe as well that the deficit therein has been largely due to the great number of priests or other clerics who daily pass through Laus, who have lunch there or an evening meal and who never think of giving a penny; not one of them offers to say a mass for sacristy expenses. Our overly timid Fathers, not considering that they in this way allow the goods of the Congregation, of which they are not the distributors, to be consumed, do not dare to say anything to all those parasites to make them aware that something that can be done for a lone visitor cannot be done for the great number of people whose devotion attracts them to Laus, because the sum total of such expense exceeds the community’s feeble resources, which suffer an unnecessary deficit from it. If we were able to give alms, we could find a better place to put them than feeding some impolite people, indiscreet to the point of not understanding that we could do without the honor of welcoming them and even more of accepting the burden of feeding them. So, I can not approve the false politeness of our Fathers which leads them to give away what does not belong to them. If they need encouragement to demand a truly just payment, they would only have to see what is done elsewhere, for example at the Grand Trappe, etc. and without going further, I read this morning in the house account that Father Mille paid 20 francs to the seminary at Gap for spending several days there during a pastoral retreat, occupied in hearing confessions of priests on retreat. We must absolutely remedy such a crying abuse.

187. To Madame de Mazenod, rue Papassaudy, in Aix, Bouches-du-Rhone[[531]](#footnote-531)

187:XV in Oblate Writings

Bishop de Mazenod encourages his mother to accept God’s will for Louis de Boisgelin who wants to enter the Jesuits

Mazenod Madame de

N.D. du Laus,

July 20, 1837.

I am going this evening to spend the night in Gap, my dear mother, to leave from there tomorrow morning. I am heading for St. Martin. In Peyrolles I hope to find Armand’s[[532]](#footnote-532) coach to bring me to my sister’s side, where I plan to stay eight or ten days.

You will have understood now Cailhol’s reserve designed not to subject you to sending 500ff off to Vienna with absolutely no need. The 500ff you have already had sent to Louis should suffice for him to make his journey. I know nothing more of that child since the last letter I received from him in Billens. He had written me an earlier one, which he thought the whole family had read, which was what he wanted. My uncle’s excessive reserve meant that the young fellow’s intentions were not disclosed to you straight away. The fact is that he definitely wants to become a Jesuit. He was only waiting for my permission to set out. I did not think I should take it on myself to give it to him. Not having been consulted on his vocation, it was not for me to take any responsibility, even if he did tell me that his father would approve whatever I did. I am far from opposing what God asks of him, but I cannot act without knowledge of the case. I believe however it would be useless to try to keep him where he no longer wishes to be. It would be foolish for us to bring ruin on ourselves to go against our child, who would end up going off anyway, after going through a lot more of our money. We have done what we thought was due for his happiness,[[533]](#footnote-533) it remains only for us to conform ourselves to God’s will, once we know what it is. The world is not so much of a thing to lose; God is doing us a favour when he takes us out of it. The more the way in which he wishes to lead us leads on to perfection, the greater is the favour of the Master of hearts who traces it for us. So, my dear Mother, act the Christian in this situation as ever; and if nature suffers, may supernatural thoughts strengthen and encourage you to offer with a good heart to the Lord the sacrifice he is asking of you as of us. God in his goodness will keep for you still the consolation of hearing him preach and hearing his mass. The succession of priests must go on in our family. I believe there was already a relative with my great-uncle, then his nephew the bishop of Marseilles, then me: there you have at least three generations, not to mention the doctrinaire, who was an isolated case. There really had to be one in the fourth generation. I hope that if Eugene[[534]](#footnote-534) gets married one day one of his children will follow in our footsteps, and so on till the end of time. There’s nothing to get upset about. Goodbye, dear mother. Looking at the bright side, priests are of infinitely more use to their families, both when their parents are still alive and after their death, than are lay people. Let us bless God for everything. Goodbye. Affectionate greetings.

+ Eug., bishop.

Diary

Oblate Writings XVIII

July 20, 1837.

A letter to Tempier. I went into some detail about business matters at l’Osier. Father Guigues would have wanted to consult us: 1-about a tree plantation which had already been decided, but he wanted us to examine it better as to the location so as to spare us any regrets. 2- They have an old clock in the house. The people to whom it belongs would consider giving it to us, but we would have to agree to repair it. That is a constraint of which he thinks it would be good to be rid of. 3-They are undecided about the place where they can build the bell tower, as mere are many difficulties; according to him it is good, if we have to build it, to profit by the presence of the one he calls a brother collector, that is Dupuy, or to give up the idea entirely. 4-We seemed to want to acquire a property and a house, it is a favorable moment, supposing that we persist.

A letter to my mother. I told her clearly that it is a matter of my nephew’s vocation. There is nothing for her to be troubled. It is a grace that God is offering him, that much the greater since the way that he is called to[[535]](#footnote-535) follow is more perfect, removing him further from the world and leading him closer to God. We ought to thank the Lord for thus perpetuating the priestly order in our family. My great uncle began with the past century; then came his nephew, the Bishop of Marseilles, then myself. It is very consoling that the fourth generation is furnishing its own. Louis has been chosen. I greatly hope that, if Eugene marries, one of his children or one of Cesarie’s will walk in our footsteps and give the example to future generations until the end of time, if our family lasts that long.

A letter to the Bishop of Gap, in reply to the last one he wrote to me, to ask pardon for not accepting his second invitation. My letter is very affectionate.

Diary

Oblate Writings XVIII

July 21, 1837.

Departure from Notre-Dame du Laus going through Gap. At Sisteron I was introduced to M. ...,[[536]](#footnote-536) a former commander of the place, a religious man who comes to Notre-Dame out of devotion.

Diary

Oblate Writings XVIII

July 22, 1837.

Arrived at Peyrolles at 2 o’clock this morning, where M. de Boisgelin had come to pick me up with his convertible. We left after 4 o’clock for Jouques. Visited the chapel where Banqui and Mison[[537]](#footnote-537) are buried. Arrived at Rians in time for Mass. Everyone who met me were overjoyed to see me, recalling the mission which I had given in that town in 1820, 1 believe.[[538]](#footnote-538) Father Gourin is still the same parish priest, a simple and good man. Wind tore out the cross less than a year ago. Fortunately, other memorabilia of our passage still remain. After three hours of difficult walking through stubble fields,[[539]](#footnote-539) we finally arrived at St-Martin where I must rest for eight or ten days which I certainly need.

A letter from my mother in desolation over her grandson. A letter from my sister filled with resignation. A letter from Father Flayol telling me how edified he was with the piety of my nephew, Eugene de Boigelin, who was good enough to accompany him as far as St-Martin. The young man, after leaving Marseilles with him, did not want to eat after midnight. He wanted to receive Holy Communion at his Mass which he served at Barjols where they stopped after leaving the carriage.

630. To Father Tempier, Vicar General, superior of the Major Seminary, Marseilles[[540]](#footnote-540)

630:IX in Oblate Writings

Account of his journey from N.- D. du Laus to St-Martin-des-Pallières. Reply to Father Tempier’s letter on various matters concerning Father Delestrade, Father Cas. Aubert and the inhabitants of Balagne in Corsica. Armand de Boisgelin willingly consents to his son entering the Jesuit novitiate.

L.J.C. and M.I.

Tempier

St-Martin.

July 23, 1837.

I have no regrets, my dear Tempier, for not having been able to go and rush to Bourg. I don’t know if I would have returned safe and sound. A friendly letter will have substituted for me and they will have to be satisfied with that. I left Laus, as I had informed you, on Friday, early morning and we were rather happy to have the small carriage to ourselves. To abide by your advice, we had put an omelette into a loaf of bread, taken a bottle of wine, a piece of cheese and some oranges. This stop helped us to have dinner after we had passed Sisteron where we avoided freezing in the hotel of the North which you had warned us against; we had taken the precaution to have our lunch at the Seminary before getting into the carriage. Thus we reached Peyrolles very fit, where my travelling companion,[[541]](#footnote-541) who had been sleeping since our little meal, which we had two leagues from Sisteron without any interruption other than a moment to drink a glass of water at Manosque, was quite surprised to find himself when he woke up. M. de Boisgelin had arrived on the eve, that is, a few hours earlier for it was not yet two o’clock. We left at 4 o’clock and we stopped at Grians for Mass, at 9:30 am, we were on our way through the horrible road that leads to St. Martin. After having been shaken up and bruised for two hours in my brother-in-law’s horse carriage, I asked to be excused, and however scorching the heat was at 11 o’clock, I got down from the carriage and plucking up some courage, I made a good league more on foot and reached the Castle at 12:30 p.m. When we got down from the carriage we noticed that the suspension belt was broken and the body of the carriage was resting against the axle. In brief, after a short rest, we sat at table and ate dinner with great appetite since we had taken only a little coffee with the parish priest of Rians. So here you have our exact itinerary. Now I hasten to reply to your letter which I have just received. I shall do it succinctly because they are waiting for me before serving supper and we are surrounded as you know by hungry maws.[[542]](#footnote-542) I was not surprised at Father Delestrade’s[[543]](#footnote-543) decision, he intimated it beforehand. It cannot go unpunished, but I don’t think it should be done in a hurry. Let us postpone this act of justice to a later period.

If I have to write to the Minister for my pension, I shall still be on time when I return. My Uncle could have mentioned the inadvertence in his letter. Since he has not done it, I will claim it myself.

As a rule, Aubert must vote at Lumières, if he is there at the time of the Chapter, but we must ignore it, and since his new appointment is not yet officially known, it is better that he votes at Calvaire.

Don’t forget to reply in the most favourable manner to the inhabitants of Balagne. weighing well your conditions, however, since your letter will receive great publicity.[[544]](#footnote-544)

My brother-in-law is wonderful, he has written the loveliest and most reasonable letter to his son. His good-nature has gone so far that he told me this morning he regretted not having had knowledge of the letters before replying, because he would have consented to Louis going directly where he wants to go. It is admirable, and this latter quality will merit for him, I hope, the grace to become as practising a Catholic as he is an orthodox one. One cannot behave better in church than he does. He had assisted at my Mass this morning, which had not prevented him from being present at the sermon Father Mille preached to us. To be sure, his son’s decision does embarrass him, but he has accepted it coolly and with a resignation which people who feign devotion could never get close to achieve, for example, the Roux family, in which case it was only the tenth child whereas in this case it is the eldest child on whom a father could so justly count and of whom the whole family has been so proud.

Thank Father Flayol for the letter he has left for me at St. Martin. The anecdote gave me much consolation.[[545]](#footnote-545) Tell him he would have done well to wait for me, and he had all the time, for I arrived on the 22nd and he wrote to me that he had to be at Marseilles only on the 29th.

Good-bye. my dear friend, I close my letter in a hurry. The luggage had travelled with me up to Peyrolles, you must have received it the same day. It consisted of the crosier, the trunk and the box for the hat. The conductor to whom I had given the key of the trunk promised me he would hand over everything to you the same day. Good-bye.

Everyone is paying you compliments. My love to all at the Bishop’s House.

Diary

Oblate Writings XVIII

July 23, 1837.

A letter from Father Martin. Their falling accident was a little more serious than he had first told me. He will be held up at Billens until month’s end after his fall which struck a nerve. Father Bernard got away more cheaply. He sent him to the border to prepare the way for the convoy to pass. That convoy left from Billens on the 18th, according to the letter they received from the Director General. His reply was both prompt and polite. Here it is:

*Your Excellency,*

*In the letter you deigned to address to me on the 2nd of the present month, you requested free passage of various household effects which you used in Switzerland where you had been living, and which you wished to send from that country to Marseilles. They include (there follows an enumeration of articles), I hasten to inform Your Excellency that, according to your wishes, I have given orders to the customs office at Bellegarde to allow, as a very special exception, those parcels to be directed, without investigation, immediately and carefully, to the customs office at Marseilles which, according to the assurances that you have given me that the objects they contain came originally from France, will admit them purely and simply, if they have been properly stamped for duty. Please accept, etc.*

Father Martin tells me that the announcement of their departure aroused the most heartfelt and sincere regrets everywhere. Those benevolent demonstrations have only increased since my visit. He received several deputations from neighboring villages who came to bid farewell to our missionaries on behalf of their parishes. The Romont authorities came down as a body to the chateau to express all their regrets at seeing us leave. The desolation has now spread to the area of Geneva, people wish to stop them as they pass. It would be impossible to see a more touching farewell; the Mayor and Prefect of Romont continue to repeat that during the seven years that our Fathers lived in their country, there has never been a word of complaint about them from any of the groups which had divided the country, and that is repeated everywhere.

631. [To Father Tempier, at Marseilles][[546]](#footnote-546)

631:IX in Oblate Writings

The Founder burns a piece of paper containing reproaches uncharitably made to a penitent.

Tempier

[St-Martin,]

July 24, 1837.

I shall not end my letter without telling you that the note inserted in yours meant for the penitent concerned was neither friendly nor charitable. People do not expect such hard expressions. If one knows the human heart, one should not expect to heal wounds with such a remedy. Knowing the individual’s sensitivity, I can assure you that he would have been extremely upset by it. That is why I have burnt this little piece of paper which did not at all fit the need.

Diary

Oblate Writings XVIII

July 24, 1837.

Various letters to several people.

Diary

Oblate Writings XVIII

July 25, 1837.

A letter from Tempier. Where should we station Desnoyers?[[547]](#footnote-547) What position should we give to Gilly?[[548]](#footnote-548) For the Grey Sisters, must we limit ourselves to the powers given to Father Jerome and several others of his priests?[[549]](#footnote-549)

Father Telmon, acknowledging my call,[[550]](#footnote-550) observed, as did Father Honorat, that we can not leave Hermitte alone at Lumières; he plans to stay. Father Chauvet pronounced his vows on the feast of Our Lady of Mount Carmel. Raffaelli asked to make a trip to Corsica to attempt to save his brother who shot and killed one of his enemies. The buyer of our property at Tholonet has withdrawn his offer. Father Bermond contracted scabies at the hospital. Regularly there are some cases of cholera in Marseilles. Only by miracle have they escaped an epidemic. Father Magnan has been delegated by the house at Aix.

632. [To Father Tempier, at Marseilles][[551]](#footnote-551)

632:IX in Oblate Writings

A case of cholera at Marseilles. Bishop de Mazenod is not afraid to return to Marseilles.

Tempier

[St-Martin.]

July 26, 1837.

Your cholera and your epidemic do not frighten me at all. I have always regretted that I did not die in 1814, when I had contacted typhoid in the prisons. I would ask for nothing better than to succumb to another attack especially if it is while fulfilling a duty of charity or of justice.

188. To Madame de Mazenod, rue Papassaudy, n. 2; Aix[[552]](#footnote-552)

188:XV in Oblate Writings

Bishop de Mazenod encourages his mother to accept the decision of Louis de Boisgelin to enter the Jesuits. One cannot oppose God’s call.

Mazenod Madame de

St. Martin,

July 26, 1837

Nothing more natural, my dear mother, than the feelings Louis’ decision had brought on you. I understand your chagrin, and up to a point I share it; but pardon me for saying they are excessive in your case. After first allowing nature its say, one must learn to calm oneself and see things ultimately with the eyes of faith, in a supernatural way. All things considered is it then a misfortune for us that Louis consecrate himself to the religious life? There is no doubt that that state is more perfect than the state of marriage and that it is a grace of predilection to be called to it. You would prefer him to have decided to give preference to the simple clerical state. But it is not for you or us to decide things like that. To God alone belongs the right to call each one where he will and as he wills. Louis is a wise and reflective person; he is not taking this step without having pondered it in his heart. Who knows! perhaps he is reproaching himself for having resisted the attraction of grace, and does not want to put off any longer obedience to the voice of the Master who is calling him. You think he has been solicited to make the choice he has. Frankly you are mistaken. Louis assures me positively in his letters that *never at any time* has anyone spoken to him about entering the Society he has chosen. At the present time in Vienna, where he is, there are none of these religious. So it is quite of his own accord, I have it from himself, that he has made up his mind. How can we object to that? All we can do is require him to come back and set out for us his reasons, but no one has the right to oppose a vocation once it is seen to be genuine. That would be a serious sin and one which I for my part am far from willing to commit. What must surprise you and quite astonishes myself are the reactions of his father in this affair. He has certainly been more crossed than anyone by a decision for which he was so little prepared. In actual fact he has not uttered a murmur of complaint, and he has written to his son like a real Christian father. My letter certainly was that of a bishop, of an uncle who has no wish to prevaricate; but as well I put in a few quite severe, though just, observations, to reproach him for not having had enough trust in me to give me his confidence, and with having me commit myself to some steps that compromise me, etc. My brother-in-law said nothing like this. I have no words for my sister. Clearly she is upset, but her resignation is equal to her virtue. So all this should be an encouragement to you, my darling mother, not to upset yourself as you are doing. Your health must suffer as a result, and that would be sheer futility, as God in his goodness would take no notice and inexorably his will will be done. Let us wait patiently for the explanations Louis gives us, and submit ourselves in advance to a sacrifice that will have its compensations even in this world. Goodbye, darling mother. Do not come to Marseilles before the second week of August. Tender and affectionate greetings.

Diary

Oblate Writings XVIII

July 26, 1837.

Letter to Father Tempier. We must place Desnoyers at Grandes MArles; he can simultaneously act as confessor to the St. Clare nuns. We will find another similar position for Gilly. We should not habitually treat the Grey Sisters in a privileged manner. In default of those of their priests already approved, they should choose a priest approved from the diocese. This measure is that much more opportune since we have some misgivings about their habits in relation to frequenting the sacraments. To the present those ladies have eluded the supervision of extraordinary confessors by not opening their mouths to them whenever we send them at Quarter Tense of the year. Father Charles explained in detail the matter of the Corsican priest whom he sent away from St-Barnabe because, he said, he was turning his priests away from the rigourous maxims that they profess in their area.

I will leave Father Telmon at Lumières. I am permitting Raffaelli to go to Corsica, but we will have to see what to do when he returns. I will go to Marseilles by private coach. I will call Father Mouchel to the Chapter.

Diary

Oblate Writings XVIII

July 27, 1837.

A letter from Jeancard. Urgency regarding the organization of the Minor Seminary. Bicheron[[553]](#footnote-553) had a long conversation with him. He did not hide his fear of losing most of the paying students. He got in touch with Tempier about it. Bicheron was very frank. It is certain[[554]](#footnote-554) that Desnoyers is incapable; besides, he does not have the confidence of either the pupils or the teachers. Even Pontier, if we forced him to become head of the house, would not want him for assistant. Espanet does not have the will power, the knowledge nor the necessary talents to adequately teach rhetoric. There remain Chassangle and Te"nougy who have the talent and good will, but are apprentices who could not function as teachers unless they were supported and directed by an experienced and capable superior, someone whom they trust.

Bicheron went home filled with great sorrow at seeing the embarrassment created by his decision to leave. The next day, he wrote the following letter to Jeancard:

*My dear friend,*

*The conversation that I had yesterday with Father Tempier stirred a great anxiety in me. I can not reconcile myself with the idea of causing any grave embarrassment to a prelate who has honored me with such benevolence. Besides, I can tell you, I love this house where I have put forth so much work, and if I were condemned to see it compromised in some serious manner through my fault, I would escape a hundred leagues away so as not to witness it. So, please tell Father Tempier that I beg him to consider my resignation as null and that I am entirely at the Bishop’s disposition. However, do not make this proposal in such a way as to be in the least displeasing. lam truly aware, my dear friend, of the full extent of this new commitment. I entirely reject any other career. I renounce those ideas that used to really please me, for in* *several years my habits will have become so strong that there will not be any way to overcome them so as to attempt some other occupation. But, If people think that I can still be of useful service, I gladly offer myself. You understand that there can be no question of my stipulating any condition, my commitment is entire, -without reservation. I submit to His Excellency the ideas suggested by my studies and experience, and leave the final decision to him. Farewell.*

Diary

Oblate Writings XVIII

July 28, 1837.

Reply to Jeancard’s letter. I conclude that we must keep Bicheron for the Minor Seminary, appointing a good financial treasurer for him for temporal matters. We cannot hide the fact that the mania, which has taken hold in Marseilles to send their children to Fribourg and Chambe’ry, deprives us of the majority of those who pay their board and room. On the other hand, Menpenti attracts all those whose parents are not very religious. The situation is critical. I see no one besides Bicheron to withstand the shock. It has been shown that Desnoyers is not capable. With me Bicheron has no need for regrets for his dedication. All I ask of him is not to leave us strangers to his seminary which is an essential part of our administration.

633. To Father Courtès, priest, Carmelites Square, at the top of the public Drive at Aix, Bouch[es]-du-Rhone[[555]](#footnote-555)

633:IX in Oblate Writings

Various details regarding the sale of Tholonet and the return of the Fathers from Billens. Father Mouchel is called to the Chapter, etc.

L.J.C. and M.I.

Courtès

St-Martin.

July 29, 1837.

We are soon going to see each other again, my dear Courtès. This thought gives me the patience to endure being deprived of your letters. Now it is too late for you to write me here. I had learnt through Father Tempier that the buyer of the piece of land of Tholonet has withdrawn and that you were not perturbed about it. However, I would like us to sell it well before winter so as not to risk the danger of losing the olive trees. In any case we must know why the tenant had concealed from us the death of the lady who was receiving its revenues. I do not have much confidence in this man; we will have to watch him, and perhaps it may be best to send him away.

I have also learnt that Father Bermond had contacted scabies at the hospital. This will hardly encourage our Fathers for this kind of service. Take care lest all of you catch it. There is no other sickness more contagious than this. I have learned that your community has delegated Father Magnan. I am happy to call Father Mouchel from my area. I rely on you to inform him about it. The notice I gave him here is as good as the direct letter of convocation. I am happy to show this Father such a sign of my confidence. He will come with you to the Seminary on the appointed day.

I think that Father Bernard should have arrived at your place a few days ago. I had allowed him to stop at Aix, but I presume he will not prolong his stay there too long. His work at Marseilles is set. All that I know of the rest of the convoy is that they left Billens on the 15th and on the 19th they were still only at Nantua, which is understandable only if they had stopped somewhere on Sunday, and even this does not tally with my calculation, for I counted on six leagues per day. For the rest, since I am out of reach here, I know nothing except indirectly; Tempier has not yet acknowledged reception of the trunk and of the crosier which should have been handed over to him at Marseilles the very day I arrived here, namely last Saturday, exactly a week ago. I hope he is not sick. He has not as yet replied to any of the letters I wrote to him from here. However, I had received news from him, but prior to his reception of my letters.

I beg you to ask my mother to come to Marseilles only the second week of August or at least not earlier than Monday. If she arrived earlier than what I thought I could gather from her letters, she could not see me nor discuss with me the matter which brings her there, because I shall not leave the Seminary before the end of the Chapter. I briefly mentioned this to her in my last letter but I did not explain to her why I recommended that she not come the first week; I am afraid she may not notice this, not knowing that it will be impossible for her to see me.

Good-bye, my dear son, I embrace you affectionately.

Diary

Oblate Writings XVIII

July 29, 1837.

A letter to Father Tehnon. I agree that he remain at Lumières during the Chapter since Hermitte cannot be left alone. I speak as a father to Telmon, giving him several recommendations from which I hope he will profit. A letter to Courtés to call Father Mouchel to the Chapter.

A letter from Tempier. D’Heroes to the Chartreaux, L£autier to the Carmelites, Gallician35 to the Retraite36 due to his incompetence and other things. A letter to Tempier for various matters.

634. To Father Tempier, Vicar General, superior of the Major Semin[a]ry, Marseilles][[556]](#footnote-556)

634:IX in Oblate Writings

Details about the date, means and route of the return trip from St. Martin to Marseilles.

L.J.C. and M.I.

Tempier

St-Martin.

July 30, 1837.

I started, my dear friend, to count the days. I have not received any more since your letter of the 24th, and my heart which easily worries about those whom I love when I am far away from them, was already weary through fear of the cholera about which you wrote to me in your two letters. This is so true that I would have been really nervous had I not received something today. Do not trouble yourself about seeking a cure for the little red mark on my nose, when I am in Marseilles we shall see if it is worth worrying about it. I think you received the very day of my arrival here, the crosier, trunk and box and that through an oversight you did not mention it to me. The conductor was entrusted with the task of bringing these objects to you already on Saturday and I had given him the key of the trunk so that he could offer to open it for the customs men.

My brother-in-law has written to a coachman at St-Maximin. Everything considered, I preferred that the carriage arrive here on Tuesday evening so that we could leave very early on Wednesday. In that way. I shall avoid staying at St-Maximin where bugs eat one up. I am not in a hurry to reach Marseilles, in fact, by taking new horses at St-Maximim I shall have all the time I need. I am thinking of stopping at Roquevaire, and to leave from there only at a time suitable to reach Marseilles by night. I am annoyed that I do not have 24 hours before the Chapter, but it would have been impossible to remain *incognito.* I would like you to look among my papers for the catalogue of all our men: it should be in the drawer of the table which I used last summer in my room, or in my small writing-table. You will place it in the room I am to occupy in the Seminary.

I am ending this in haste. The mail-man is already coming to collect my letter. Good-bye.

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

**THE FOLLOWING DIARY ENTRY HAS NO DATE**

**August**

Diary

Oblate Writings XVIII

[August 1, 1837]

A trip to the mill at Ginasservis.[[557]](#footnote-557) It is very wise to buy some adjoining properties, belonging to various individual people. These properties are very expensive. They will cost 4,000 francs. We must form channels[[558]](#footnote-558) at three places. It is forbidden for riverside residents to draw water to the detriment of farmers. The house is unlivable and needs repair, but to agree to all those expenses, the farmer, who will profit from it, would have to ask a rent equivalent to four percent of the sum which we will use.

Coming back to St. Martin, my brother-in-law and I tipped over. I hit my head, but my hat saved me and, above all our guardian angels, whom I thanked for drawing me out of the carriage, which was upside down. Without this help from on high, this birthday would have been the last day of my life, but I am sure that at the very moment I was falling, several of God’s friends were praying for me. For quite some time now, only saints’ prayers have kept me alive. I hope they will help me to work out my salvation which, it seems to me, is daily becoming more difficult.

At the beginning of my ministry I galoped along. My rate of speed very likely hindered me from seeing dangers scattered on the way, if I remember rightly. At least, I scarcely thought about them; whether through recklessness or preoccupation, I had little fear of them. Now that I take little steps, it is really different and I count every stumbling block one by one, briars clutch at me from every direction, thorns pierce me to the heart, cold freezes me, heat stifles me, illness weakens me, infirmities weigh me down, morally speaking I mean, for whereas my body has suffered from excessive work in the diverse ministries, that I have fulfilled for the 26 years of my priesthood, the strength of my temperament has furnished me with vital resources, which can still sustain me even though I am very aware that today I have entered my fifty-sixth year.

Diary

Oblate Writings XVIII

August 2, 1837.

The anniversary of my baptism. Before leaving St-Martin to go to Marseilles, I said, at the Mass, with a profound sense of gratitude, repentance and confidence, joined to what I dare to believe, sincere good will, these beautiful prayers from the Vienna missal: *Deus benedicte, qui secundum misericordiam tuam tnagnam, regenerasti nos in spem vivam haereditatis incorruptibilis, da nobis semper, sicut modo genitos infantes, rationabile sine dolo lac concupiscere; ut in eo crescamus in salute. Deus, cuius inaestimabili caritate, filii tui nominamur et sumus, da nobis huius virtute sacrificii, ut qui in baptismo Spiritum adoptionis filiorum accepimus, promissam benedictionem haereditate capiamus.*

*Quam dedimus, tibi, Domine, in baptismo fidem, earn nunc ad altars tuum renovamus, abrenuntiantes Satanae, et Christi legem adimplere stat-uentes, da, ut qui vitae [imjmortalis, quam nobis pollicitus es, pignus accepimus, vitae immaculatae, quam spopondimus, perpetua incrementa capiamus.[[559]](#footnote-559)*

In the evening of this same day, I came to the Major Seminary in Marseilles in order to open the General Chapter of the Congregation tomorrow. All of our Fathers had gone to bed, except for Father Tempier who was waiting for me with the priests from the Bishop’s house.

Diary

Oblate Writings XVIII

August 3, 1837.

The Chapter Opening had been set for today, but since our Fathers from Corsica have not yet arrived,[[560]](#footnote-560) I will put it off till tomorrow. All of the others who are to take part in the Chapter are here. This reunion is rather touching for a father, surrounded by his sons. Father Courtés will arrive only today. The feast of Blessed Ligouri, that they celebrated yesterday at Aix, attended by the Archbishop, held him back since he was to preach a eulogy of the saint.

Diary

Oblate Writings XVIII

[End of August, 1837.]

The Chapter Acts will bear witness to what has taken place in this memorable assembly through the good spirit which animated all its members. Everyone was very happy to be gathered together hi such circumstances. Actually, the Chapter gave the image of a family, united around its head, hi which all the members are making great efforts to become worthy of their mission. The most fraternal cordiality reigned throughout. The greatest zeal to attain the perfection of their vocation and attachment to my person and to the Congregation were manifested effusively. We left with the firm intention of profiting greatly from the lights that God had showered on the assembly and to work efficaciously for our own perfection and the advancement of the holy work confided to us.

The continual occupations during the Chapter concerning the interests of the Congregation absorbed all my time. I left my diary aside; after the close of the Chapter, there were many business matters for me to conclude. The frequent conversations that I had to have with each of those who had come to surround me, and the instructions that I had to give them, etc., diverted me from every other project. So, my diary was not continued and later, the diocesan business matters and the crowds of people, who wanted to see me after such a long absence, occupied me so greatly that I have, so to say, lost the habit I had formed of daily writing down the day’s events.

During this interval, cholera, which was winding its way around the city for some time, broke out with much greater intensity. I hurriedly sent home all of our fathers, keeping here only those of the two houses which must brave the danger since they are at their posts.

On the feast of the Assumption, I officiated pontifically at the cathedral both in the morning and in the evening. I took part in the general procession and gave Benediction in the evening. On Sunday in the octave, I went to say Holy Mass at Notre-Dame de la Garde to place myself, all of our men, and the whole diocese, under the protection of the Blessed Virgin. Before Mass, I gave an instruction to the faithful who filled the holy chapel and, during the holy sacrifice, I gave Communion to a great number of people. I do not know on which day they brought a horribly irreligious young woman to me. I do not know whether it was from an obsession or demonic possession that she hated God and Our Lord Jesus Christ as much as they are hated by the Devil, whom she loves with all her heart, to whom she dedicated herself many times by writing him letters traced with her blood. Her rage against the Saviour went as far as renouncing him, blaspheming him and profaning his sacred Body by receiving him after having committed criminal actions, that she wanted to commit with the demon since she loved him so much, imagining him to herself as ugly as people represent him. One day she wanted to prove to her confessor that she was not exaggerating in telling him all her horror stories, and for that called him into the sacristy and showed him the sacred host that she had spit out in her handkerchief. I shivered when I heard this account. Nevertheless, I took it upon myself to speak kindly to this unfortunate girl. I showed her that her hatred was unable to harm God in any way, that she alone was feeling the real hurt since, after all, God would be as glorified by exercising his justice over her as he would have been in rewarding her with his mercy, if she were good and virtuous. Her conversation was certainly not that of an insane or wild person. Her mind was very clear. I asked her if she would like to get out of that state; she assured me she would like nothing better, but on that very day she had promised the devil to renounce the Blessed Virgin, as she had already renounced Jesus Christ. She asked for my blessing which I gave her without hesitation. The next day she wrote to her confessor in a very good spirit to ask him to hear her confession and even to give her Holy Communion. I encouraged the confessor to hear it and, according to her dispositions, to absolve her.

After Father Guigues had explained to me Kotterer’s[[561]](#footnote-561) position and situation, so as to quietly free myself from that man, I authorized him to go home.

I found here a petition from the mayors, parish priests and people of Balagne in Corsica, requesting an establishment of our Congregation in their province. It is too honourable for me to refrain from transcribing it:

*Your Excellency,*

*Two Fathers[[562]](#footnote-562) of your congregation have just opened missions in Balagne, we have witnessed the good that God has worked through them in the areas which were able to welcome them. Word has spread throughout our whole province and there is not a single parish that does not want to experience the same good fortune. That joy, they promised us, is what we hope for and for which we will not cease asking, begging and insisting upon, until our wishes are completely satisfied. However, Your Excellency, no matter how great a good comes from a mission, the fruits can not last if those, who have been the instruments of Providence in the regeneration of a district, do not reappear from time to time to consolidate and maintain what they have begun. So, we wish to continue and perpetuate the holy work of the missions among us; it is to this purpose that the parish priests, rectors, mayors and civic leaders of Balagne approach your Excellency to request that some of your religious come and live in a monastery in the centre of their province. We are aware that other places have asked you for the same thing. We will not set before you, to influence your decision in our favour, the beauty of the site and the richness of soil which rank our district as first on our island, as this would be an outrage to the disinterestedness and zeal which distinguish the members of your society; nor will we say that civilization has made greater progress here than elsewhere, unless to add that there is greater evil and more need; but we will tell you everything we want to do to facilitate and hasten this foundation.*

*The monastery that we are offering is situated on elevated ground overlooking the Algajola valley, four miles from He Rousse and only one from Corbara, the central place in the canton and an equal distance from the well-populated areas ofBelgodere, Muro, Calenzana and Calvi. One of your Fathers, who visited the buildings and surroundings, found this spot much more favorable than that of Vico, especially because the missionaries, who would be here, in any season, could arrive in a day or two, on good roads, at the furthest points from the Corsican Cape and the eastern coast of the island, whereas it is almost impossible to leave Vico in winter, and they have to travel whole days on unsuitable trails to encounter any dwellings. Your Excellency, we do not want to deprive our Bishop’s[[563]](#footnote-563) home area of the most precious good with which he could honor it, and we would like to see your workers spread out to every point in our poor Corsica, so abandoned up to now, but it seems to us that, if there could be only a second house of your religious in this diocese, the general conveniences would dictate that it be on this side[[564]](#footnote-564) of the mountains.*

*We commit ourselves to repairing the monastery and its beautiful adjoining church; this latter edifice requires little repair work, the high roof is in good condition. It is accompanied by a large bell tower and has a beautiful altar, with a vast marble sanctuary and precious paintings. We will spare nothing to put the buildings back in order and even if we have to levy extraordinary taxes, we will do so, Your Excellency, provided that your Lordship deign to grant us several of your subjects to live in them.*

*We are waiting for Your Excellency’s orders and beg you to accept our sentiments of profound respect and absolute dedication with which we remain, Your Excellency, the most humble and very obedient servants of your Lordship, etc.*

There follows the signature of six mayors, a great number of parish priests and other citizens.

A letter to the Bishop of Grenoble[[565]](#footnote-565) to ask him to place the title of the rectory at l’Osier under the name of the local superior,[[566]](#footnote-566) since every other member of the community can not be invested with equal authority as the superior in many matters, which could hinder good order and discipline.

Several letters to all of our Fathers, concerning Superiors and their house administration, and their individual conduct towards others. Father Martin has proposed that I replace him at Lurnieres where he thinks Father Hermitte will do better than he. He is not adverse to being placed under a younger superior who is newer in the society than himself. Father Martin is mistaken about the dispositions of Father Hermitte who wrote me to prove the contrary to what Father Martin was convinced. A letter to Father Bennond to give him his obedience for Laus. A letter to Father Hermitte to give him his also for Laus. A letter to Father Ricard, parish priest at Barroux,[[567]](#footnote-567) in reply to two from him in which he requested entrance to the Congregation. A letter from Reynier,[[568]](#footnote-568) very urgent, requesting readmis-sion to the Congregation. A reply of which there is a copy below. A letter to Father Milk to refuse his offer to come and help us in our ministry during the cholera epidemic. A letter to Father Courtés to have him sell our property at Tholonet and other business matters.

A letter from Marchesi,[[569]](#footnote-569) sent away from noviciate. He professes his good intentions, rejecting the accusation that he entered with us only to steal the priesthood. He requests to reenter. If we refuse him, he begs us to recommend him to Father Guibert so that he can continue bis seminary. He expressed the desire to seek readmittance after becoming a priest. A letter from Father Allies.[[570]](#footnote-570) I can not imagine how someone can write so insistantly about something for which he has little concern. I do not understand why so much eagerness in words and so little in deeds. I do not intend to write to him any more. When he comes, I will believe his words.

Since cholera was daily more ravaging, I thought that religion had to take the initiative as regards some relief that it would be fitting to procure for the poor sick people. So, I called a meeting at the Bishop’s house of the heads of our religious institutions, such as the two directors of the Christian Brothers’ schools, the mother general of the Ladies of Charity, the superior of the Ladies of Jesus and Mary, the superior of the Ladies of Saint Charles and proposed that they take charge of the field-hospitals which were being planned. As I had expected from these fervent communities, acceptance was unanimous! Consequently, I immediately went to the Prefect to personally tell him what I had written to the Mayor, that is, that the Brothers would operate two field-hospitals for men, one in their Saint Victor school, the other in the Carmelite school, that the Ladies of Saint Charles and those of Jesus and Mary would, on their part, each set up one, at the oratory and at Paradis street, that the Ladies of Charity would serve, not only the 200 cholera patients at the Hotel-Dieu, but would also establish a field-hospital to serve at the Alices maternity station. The Prefect gratefully accepted my offer. The Mayor replied with a polite letter, but plans on setting up field-hospitals only as a last resort, for fear that no one would want to go the general hospital once the field-hospitals were opened. He will do what he wants, meanwhile, the good impression I wanted to make had all the success I could desire since the newspapers of every hue have praised the idea in their columns.

The dedication of the diocesan priests has not failed this third time, any more than in the other two. Our Fathers at the Calvaire are continually being called to the bedside of cholera victims. They lend themselves day and night to this ministry of charity as their duty calls, but they do so wholeheartedly and with as much zeal as they and their brother religious at Aix have shown in other invasions of this plague. We have prescribed public prayers to conclude with the general procession of Saint Lazarus that will take place at the church of the saint.

A letter from Father Chauvet on his arrival at Laus. He would like us to get rid of the cook. Father Gignoux told him he was happy to go to I’Osier.

635. [To Father Courtès, at Aix][[571]](#footnote-571)

635:IX in Oblate Writings

Cholera at Marseilles. The Fathers’ self -sacrifice.

Courtès

[Marseilles.]

August 25, 1837.

You are well aware of our cruel scourge, I shall not speak of it to you. I only remind you to have prayers offered especially for our Fathers who are conducting themselves admirably as always.

People come to them as to parishes; not a single night passes without their being obliged to get up and assist some sick person. Till now not one of those whose confessions they had heard, has escaped, but they are very much pleased with their good dispositions.

636. [To Father Hermitte, at N.-D. de Lumières][[572]](#footnote-572)

636:IX in Oblate Writings

Obedience for N.- D. du Laus.

Hermitte

[Marseilles.]

August 25, 1837.

I am directing you to leave for N.D. du Laus so that you may give good service in this shrine to which so many needy souls flock to find some relief from their misfortunes. There you will hear the confessions of both the pilgrims and the people of the place who may come to you. There you must be everything to everyone, as was the divine Master whom we serve and the holy Apostles in whose footsteps we follow. Go therefore, my dear son, with the disposition of making up with zeal for the small number of labourers. The Lord, whose work we are doing, will provide for our needs, if we are faithful servants and accomplish well the beautiful mission he has entrusted to us through a grace of predilection.

637. To Father Mille, missionary priest[[573]](#footnote-573)

637:IX in Oblate Writings

News from Marseilles where there are many cholera victims. After the pastoral visit, Father Mille is to leave for N. - D. du Laus as soon as possible; there he will find Father Guibert.

L.J.C. and M.I.

Mille

Marseilles,

August 26, 1837.

My dear Father Mille, I understand your concern for us and your family. We are, in fact, under the most terrible onslaught of cholera. It has attacked cruelly this time. A few hours are enough to dispatch even the strongest person struck without any warning. The number who survive are so rare that it may be said that to be struck is the same as dying. Of all those whom our Fathers of Calvaire have assisted, and they get up every night to come to the aid of someone, there is not one who did not die; I think it is no exaggeration to say that out of a hundred more than ninety die. The gazette has given you the figures ascertained by the authorities. I have reason to believe that it is somewhat below the real facts. We had two days of respite, so much so that in the two much-populated parishes of La Major and St-Laurent. which together number more than twenty-five thousand souls, there was not even one case, but two days later the sickness resumed with full force, and in both of these parishes, Holy Viaticum had to be taken five times in one afternoon alone. Even the common people are leaving in great numbers, I shall find out today if your mother has left, but before that I want to ease your anxiety by assuring you that none of the people close to you has been affected.

I was very pleased to learn from you that his Grace the Archbishop of Aix bears the fatigue of his visit in the midst of such terrible heat, without detriment to his health. I imagine you are not sparing yourself to relieve him as much as you can, in the things most difficult for him. Be sure, my dear friend, to present my respectful greetings to this venerable Prelate, and don’t forget to greet M. Jacquemet on my part.

Far from allowing you to come to Marseilles[[574]](#footnote-574) after the round you are making with his Grace the Archbishop, I request you on the contrary to go back to Notre-Dame du Laus as soon as you finish. Your house greatly needs your presence. Till now Father Gignoux is all alone there; I have just sent Father Chauvet there and he is quite new to all our customs; Father Bermond is giving up with extreme reluctance the holy initiatives wherein he has done a lot of good at Aix, and I have given him another two weeks more to make sure of his cure than to give in to his zeal. I have just written to Father Hermitte to leave Lumières rather soon so as to be at Laus before the feast of our Lady. There he will still meet Father Gignoux whom I expected to send to l’Osier only after your arrival; Father Guibert whom I sent away in a hurry from here, where, much to my regret, he had dropped in from Corsica, will replace you for the time being and will counteract by his supervision the bad effect which may result from the meeting of these two holy eccentrics. In the meantime, Hermitte’s grand-father died the other day of cholera while his son, Father Bouy,[[575]](#footnote-575) to whom he appealed with a loud cry, was confined to his bed at the other end of the city. M. Chancel from your town of Briançon was taken away within a few hours without having had time to make his confession. This capitalist, after having been called regarding the affair of St. Lazare, had refused to lend 200 francs to his Bishop in order not to risk his big amount of money. Had he done this good deed he would not have died without the Sacraments. The advocate Darbon, our tenant, died at Mazargues from the disease he had undoubtedly carried from here. The priests are doing their duty well, none of our priests has had the slightest sickness to date. I hope the good Lord will preserve them as he has done at other times.

Good-bye, dearest son, don’t forget the prayer that is recited during the examen for me and for all our men. I embrace you affectionately and I bless you.

+ Ch. Jos. Eug., Bishop of Icosia.[[576]](#footnote-576)

638. To Father Courtès, superior of the Mission, at Aix, Bouch[es-] du-Rhone[[577]](#footnote-577)

638:IX in Oblate Writings

Let the Fathers take care of themselves so as not to catch cholera. Father Bermond left for N. - D. du Laus without waiting for instructions from the Founder. Arranging of a community hall at Aix. Spiritual formation of the Brothers.

L.J.C. and M.I.

Courtès

Marseilles.

August 27, 1837.

I am not so much concerned over the sickness that is pestering us, my good Courtès, rather I strongly feel the danger that is threatening you. Our fugitives, by stopping at Aix, expose you to the danger of catching the sickness which they may be carrying with them. What you tell me about Father Mouchel disturbs me very much; in this case, diarrhoea is a serious infirmity, it must be stopped immediately, otherwise there is the risk of contacting cholera. For this one has to stop eating, lie down and wash oneself either using some starch or one or two heads of poppies boiled in water. I would have preferred that you had put Father André in charge of hospital service and I would long all my life to see us liberated from this job; all your efforts must tend towards this, not in the present situation, but when the danger is over.

There is nothing more strange than the way Father Bermond acts. He wrote to me and I replied asking him to stay a little longer both to give him time to get cured better, since all the necessary assistance for this was found there, and also to extend somewhat the difficult service he was willingly rendering, but this holy child left before receiving my reply. Not that his presence was not rather necessary at Laus, where Father Gignoux is staying alone till now and where Father Chauvet’s inexperience will not be very helpful to him, but still he should have acted reasonably.

I accept that the community hall on the ground-floor is sometimes inconvenient. Hence I approve that you make another one more suitable, but don’t you find that the one you hope to make from the first two cells of the novitiate is rather small. That deprives you also of two rooms on the south side. Consider if it would not be more suitable to make your additional hall from the two sections overlooking the courtyard, namely, the passage known as the small parlour and the next room that is before the bell passage-way. It is possible that the small parlour which after all is only a passage-way is already separated from the next room by a wall, in which case we must not think about it; but otherwise it seems to me that the hall would be better situated where I say it should be. Then one can enter the house by the big door which is at the end of the corridor. Meanwhile, think about it without carrying out my plan before again communicating your opinion to me.

Once again I recommend Brother Jean[[578]](#footnote-578) whom I am sending to you, because it is essential that our Brothers be perfectly about their duties; that they clearly understand that their vocation is supernatural, that they form part of an association which they must honour by their good behaviour and their religious virtues. For this it is necessary to instruct them diligently, make them observe the Rule scrupulously, prove to them that they are not looked upon as domestic servants, that we see them as brothers; but also, that you have the right to require them to observe perfect regularity, to be humble, obedient. etc. They must be present at all the common exercises, at morning and evening oraison, at the examination of conscience; they must come to pray their Breviary when the Fathers gather together for theirs, and withdraw when they have finished it; they must submit themselves to the obedience of every day, wear the cassock even if it does wear out; they respect themselves more and they will be respected better when they are dressed in their habit. A priest must be put in charge especially to be their director to instruct them at least twice a week even if it be for twenty minutes. All these things are compulsory.

Good-bye.[[579]](#footnote-579)

Diary

Oblate Writings XVIII

August 30, 1837.

A letter to M. Schmit, division head for the ministry of Worship, to speed up the Minister’s reply concerning repair work at the Bishop’s house. A letter from Father Honorat. Interesting details about the pilgrimage at N.-D. de Lumières. Offer to come to help us during the cholera epidemic.

639. To Father Guigues, superior at N.-D. de l’Osier, township of Vinay, Isère[[580]](#footnote-580)

639:IX in Oblate Writings

*Cholera epidemicá at Marseilles. The Oblates have not yet been affected. Father Gignoux must remain some more time at Laus. Write more often.*

L.J.C. and M.I.

Guigues

Marseilles,

August 31, 1837.

I believe, my dear Guigues, that you must feel very sorry for us in learning of the permanence of cholera in our city. I am writing to you also to tell you that till now none of our men has been affected, that is, has died, for to be infected and to die within a few hours is the same. It is useless to be reassured by one’s strong constitution, by one’s state of good health. A person is struck down at any moment without knowing why or how, and then dies without any help. Everyday there are examples of the strongest of men succumbing like the weakest. No one can be sure of the morrow. The good Lord grants us the grace not to be infected at all by this truly imminent danger. I confess to you that we do not even imagine our turn will come because we are where God wants us to be and we are in his hands. Our Fathers of Calvaire are amply fulfilling their duties and are pleased. I hope that those of Aix do not have as much work; till now the sickness has not taken root in this city.

Father Mille is still with his Grace the Archbishop which obliges me to keep Father Gignoux longer at N.- D. du Laus. At Lumières, the pilgrimage is very edifying. I am waiting rather impatiently for news from you. You owe me a lot of detailed accounts on many things. The Bishop of Grenoble has not replied to the letter you had taken to him.[[581]](#footnote-581) They are coming to take me to the church. Good-bye. I embrace you and I bless all of you. I hope you will redouble your prayers for me.

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

Diary

Oblate Writings XVIII

August 31, 1837.

Distribution of prizes for the Ladies of the Sacred Heart at Saint Joseph’s.

**September**

640. [To Father Courtès, at Aix][[582]](#footnote-582)

640:IX in Oblate Writings

Cholera at Aix. Call to courage and submission to God’s will.

Courtès

[Marseilles.]

September 1, 1837.

Courage, my good Courtès, there is nothing more reassuring than to be where the good Lord places you. You and I, and all of us, are assured of doing the Master’s will, to whom eternity as well as time belong. Let us fear nothing; my only concern or rather my greatest concern for you is that I am far from you. The confidence the good Lord gives me will reassure you; those who surround me share it very simply. This condition is necessary for morale; consider that there is not one priest in Marseilles, whatever his constitution may be, who has experienced the least attack, even though several among them are, so to speak. breathing only the air of the cholera patients day and night.

93. [To Father Gabriel Testou, at the Grande Chartreuse][[583]](#footnote-583)

93:XIII in Oblate Writings

Without a dispensation, Father Pachiaudi left the Congregation of Oblates; the Carthusians should have informed themselves before accepting him.

Testou

Marseilles,

September 1, 1837.

Reverend Father,

I understand the letter that you did me the honor of writing only by supposing that you were interested in knowing whether I approved of Father Pachiaudi’s[[584]](#footnote-584) conduct. It would be a deception if I were to leave you in the least doubt about this matter. I blame him with my whole heart; everything was irregular in this business, and if anything has surprised me, it is that your very Reverend Father General, to entice a subject who illegally left a Congregation to which he was bound by vows, an oath and indented deed, dispensed himself from the relationship that is always maintained between Congregations or Religious Orders in similar circumstances.

The Reverend Trappist Fathers acted quite differently. In any case, Father Pachiaudi fled without asking me for any permission, without even informing me in spite of the view of the most holy and recommendable Fathers of the Congregation.[[585]](#footnote-585) It seems that he left without knowing whether he would be received among you for he had been refused by the Trappist Fathers and I don’t believe that he had any secret correspondence with your very reverend Father General. If the latter had written to me as propriety would seem to demand, I would have given him my observations and I would have listened to and carefully reflected on his. Nothing of all this took place, canonical rules, respect, and tact were violated. First of all, people acted without knowledge of cause; then, they persisted in spite of M. Tempier’s strong protests. I doubt that God blesses deeds of this kind. The Diocesan Bishop was not consulted any more than the regular Superior; on his part, the latter protests the disregard of his authority, since he was judge in the first instance and, because there was a legal dispute, he should have been consulted. All this is very sad and unedifying, and the best wish that I can make for your holy Order is that it use other means to develop. Besides, I doubt that Father Pachiaudi will continue in solitude, no matter how agreeable and proper it may seem to him. When he was in our houses, he had to go on some trip after he had spent only a few days inside. Beginnings are pleasant. He finds everything easy among you because he is sustained by the energy of a will that is bolstered by another spirit than that of God. We will see later on.

Farewell, dear Father, you may communicate my letter directly to those who asked you to write to me or to anyone else. I know how to keep silence, but when I speak, always tell the truth.

I wish you God’s blessings.

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

Diary

Oblate Writings XVIII

September 1, 1837.

Letter to Reverend Father Gabriel Testou, a Carthusian, who wrote me a letter all dripping with honey to ask my blessing for himself and Father Pachiaudi.[[586]](#footnote-586) It is hard to understand this whole game. Father Pachiaudi had already written a very strange letter to Father Albini to ask advice, it seemed, before making profession. That letter was certainly read by the Father Prior. Father Pachiaudi indicated that we should reply to him at the Prior’s address. Father Albini replied that he should return to his first vocation. It is good to keep that letter from Father Pachiaudi. Once I have found it again, I will transcribe it in my diary. Now, here is Father Testou, first a Jesuit, now a Carthusian, and who may not be one next year, who is trying to put on airs as a smooth mediator.[[587]](#footnote-587) What can we make of all that. And this mediator, is he not ridiculous when he tells me that for his part: *in spite of my inclination for solitude, placed in the Beauregard convent for Carthusian nuns,* (it is worthwhile to leave the Jesuits and enter the Carthusians to become a chaplain for religious women) / *would think only of gently shaking off the weight of a multitude of details which haunt me and for which I am not at all suited,* (What a comical affirmation!) *if the affection I have for our Reverend Father General* (what has affection to do with this) *and the grace of religious vows did not sustain me at every moment.* He invited me to go and visit him during the trip he imagines I will take in the area in which he lives: *It seems to me that I would have many things to tell you, and am persuaded that your indulgence would go as far as trying to find a way to satisfy my pious intentions.* Would he not want to gently shake off the weight of the multitude of details that haunt nun by suggesting that I accept him into our Congregation? That thought comes to mind. But the Carthusian Fathers have nothing to worry about from that point of view. I do not want another’s goods.

Here is Father Pachiaudi’s letter to Reverend Father Albini:

*Very Reverend Father,*

*I speak to you as my confessor. It is the poor Pachiaudi, Brother Pierre Marie for the last ten months as a Carthusian* *novice, who is writing to you. No doubt you have learned what has happened. What could have prompted me to take such an extraordinary step? The same reasons that made me suffer so violently during the two years that I stayed in the Congregation, reasons of which you are aware, that I had a chance to tell you about at Aixfrom the very week after my profession, and which 1 continued to share with you at Marseilles during the time that preceded your departure for Corsica: reasons which have continued ever since then, if they have not even become stronger. So, I continued to suffer, but was unable to express to you in what manner.*

*Finally, not being able to do anything else, I acted. I secretly left Marseilles. After arriving here, I was totally open with my new superiors and shared everything with them. In this desert I found a veritable heaven, inhabited by angels. What silence! What tranquility! What recollection! What piety! For my part, from my arrival, I experienced peace, joy, unspeakable contentment of soul, which lasted seven or eight months. With that peace of mind, my body itself (if that donkey merits being considered and mentioned) found itself satisfied and much better in spite of vigils, abstinence, continual fastings, and chanting by day and night; that for which during the preceding months there was need, besides the usual meals, for a lunch, milk in the morning, a small milk in the evening, and for which a dispensation was needed during the preceding Lent both from fasting and abstinence. But this very earthly advantage would not be able to keep me here [p. 171] against the good Lord’s will, any more than the nightingale’s singing, nor the meadows studded with flowers of which you yourself spoke to me when I informed you of my inclination for this life. Besides, these charms of the beautiful season among these grim mcks arrive late and pass rapidly. Winter is a long season. This year especially, snow was still falling on the vigil of Trinity Sunday. But all that is useless.*

*Now, what has been weighing on me for some time is the thought of having acted in a manner totally opposed to the decisions of my confessors; for I remember well how you used to talk to me, whether in spiritual direction or confession. What still bothers me is the fear of having deliberately abandoned my true vocation for a more perfect style of life, considered in itself, and having merited through past infidelities that my new superiors have erred in my regard. What do you think about that, my venerable Father? Hasten, I beg you, to give me a reply, and respond, as they say, frankly. If you tell me to stay where I am, I will remain here very peacefully. If you think that I should return to my first vocation, even* *though I continue to experience the same difficulties in different exercises of the holy ministry, and very especially if I find out that on returning to the Congregation, I would certainly find the same causes for pain and suffering, maybe even worse, no matter, with God’s grace and to do what is more pleasing to him (since, it seems to me, that is what I am looking for), at your word, 1 will pass over everything; I will make the little sacrifice of the rest and tranquility that I experience here, and will do violence to myself to return to my first vocation, or at least I will take the necessary steps for it with my first superiors, if there is still room for me to hope for pardon. Besides, in this matter, Reverend Father, I count on your intercession.*

*I think I must still tell you this. You always placed two considerations before me, the first was the exercise of the holy ministry to which you always said I was called, the second that of my parents. As for the exercise of zeal for souls, besides the fact that a good Carthusian does not fail to offer for the greater glory of God, the conversion of sinners and the perseverance of the just, and for the good of the whole Church, his vigils, fastings, prayers, his profound solitude and silence; besides that, I say, there is here, as in every house of the Order, even though to a limited extent, opportunity to exercise holy ministry for those religious in whom the superiors find an aptitude and calling. As for my parents, they would be willing to provide for them, if need be.*

*I earnestly recommend myself to your prayers and especially to your holy sacrifices. Ask the Most Holy and Immaculate Virgin Mary that the holy will of her divine Son be done in my regard. Your son in Jesus Christ. Bro. Pierre Marie. Grande Chartreuse, July 21st.*

*Please hasten your reply, Reverend Father, and address it simply to Reverend Father Prior of the Grande Chartreuse near Grenoble.*

What a letter! At least it proves that there is certainly some remorse when a person abandons his vocation!

Reply to the Parish priests, mayors and citizens of Balagne in Corsica.

*Gentlemen,*

*I would have replied much sooner to the letter that you were kind enough to write me, had I not been absent when it arrived at Marseilles, to where I have just shortly returned.*

*I* was *unable to read without emotion the expression of the truly Christian sentiments contained in your letter. The evidence that you provided me, as to the good spirit and zeal of the priests that I was happy to be able to grant to your Bishop to carry out the ministry of some holy missions in his diocese, also filled me with the deepest joy. I certainly counted on the devotion of those dear priests, but it was the Lord who blessed their work, and who placed in the hearts of the Corsican faithful such fine dispositions, first of all to correspond to grace, and then to wish to preserve its fruits by settling among them those very people, whom Divine Providence used to work such good for their souls.*

*I am also as touched as I am grateful for the generous offers you made me, to form an establishement of our missionaries at the centre of your beautiful province. On my part, having no other desire than to consolidate the good that has been begun and to promote its growth, I agree wholeheartedly with your plans. For that purpose, I am going to send one of our most distinguished priests to personally discuss with you and, along with Father Guibert, already so favorably known on your island, to make all the suitable arrangements.*

*The zeal of the parish priests in Balagne, the goodwill of the mayors and the people, who signed along with them the letter addressed to me, as well as the good dispositions of all the citizens of that region, will facilitate the fully evangelical ministry of those whom you desire and will supplement, even at the beginnings, the small number of workers, to which the present shortage obliges me to limit myself. I hope that we will not defer being able to balance their number with our desire of doing the most possible good we can for those good people.*

*Let us both pray to the Father of the family to bless our common wishes for his greater glory and the sanctification of all.*

*Gentlemen, please accept the expression of my affectionate sentiments and my total consideration.*

Ch. Jos.Eug., Bishop of Icosia.

The frightening disease is making more and more devastation. I just visited the excellent Dauphin[[588]](#footnote-588) who is in his last hours! This former good and faithful servant spent part of yesterday morning with me, when I helped him to freely decide to clear his conscience. He was waiting only for my invitation to begin his confession. Full of strength and health, he was taken this morning by cholera and this evening he received the anointing. I found him in such a deplorable state that I very much doubt if he will last the night. Father Tempier kindly took care of his needs. He is the person that I love most, after my family and those God has given me in the Congregation. I owe him such affection since he certainly loved me more than his father and all that he holds most dear. My soul is shattered both at the loss of such a fine man and at the sight of the six children whom he is leaving to his unfortunate wife, who is about to give birth to a seventh.

Father Courtés gave me some very bad news from Aix. Three religious sisters of the Sacred Heart were struck on the same day. One died that evening. Terror spread through the city. Emigration is starting in great haste. Our Fathers are in good health and disposed to carry out their duties. I immediately replied to Father Courtés to bolster his courage and to give him news.

I wrote to all of our houses to calm them as much as possible about us, and request prayers, since we are under direct attack.[[589]](#footnote-589) I thank God for the peace and confidence he has placed in our hearts. Our Fathers in Marseilles are not the least uneasy, any more than I am. Each one does his part, calmly and unobtrusively. I am pleased to see that our Oblates19 simply maintain the same attitude as we do; even though less exposed than the Fathers, you can see that they would not hesitate, if they had to pay with their lives. Not one among them has manifested the least desire, nor even had the thought of being sent to another house, in purer climate. As for myself, who wanted to send them away, have for the present not done so, for fear that a sudden change might be more dangerous than useful, as has happened to so many others.

641. To Father Guigues, superior, at Notre-Dame de l’Osier, township of Vinay, Isère[[590]](#footnote-590)

641:IX in Oblate Writings

The Fathers at Marseilles and Aix are keeping well in spite of the cholera epidemic. Prayers prescribed in all the houses.

L.J.C. and M.I.

Guigues

Marseilles.

September 2, 1837.

Is it really true that you are not apprehensive, my dear Father Guigues? I cannot believe it. I would rather prefer to think that not receiving letters from you is due to some unforeseen delay. That is so much so my opinion that I write to you again today even though I wrote to you a few days ago. I would reproach myself if I left you in anxiety in regard to our situation. Providence continues to watch over all of us. Even though no one spares himself, all of us are keeping well. Our Fathers at Aix are also in good health. I feel I must tell this to you because the cholera has been brought into this city by our people who left from here, just as they will carry it wherever they will go. This time the Sisters have not been spared either at Marseilles or at Aix.

I thought it opportune to add in all our houses one *Pater* and one *Ave Maria* to night prayer, for the entire Congregation and particularly for those who are in the forefront, and at Mass to say the opening prayer, prayer over the gifts and the prayer after Com[munion] which we said during the Chapter. Good-bye, may the good Lord preserve you.

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

Diary

Oblate Writings XVIII

September 2, 1837.

Dauphin is still alive, but is steadily becoming worse, I just said Mass for him. Father Tempier was called to receive the last breath of Lamberte, an excellent woman, devoted to the interests of the house, and entirely at the service of the Calvaire. She took care of our dear Father Marcou in his last illness, we are suffering a great loss. I am not afraid to express what I feel; why should people not know that we are not ungrateful? Did Our Divine Saviour not weep over Lazarus, is not his heart a prototype of our own? Oh! Yes, I love with a true, sincere and tender affection, everyone who loves me; I am saddened, I weep over the loss of all those devoted to me, to our members or our holy endeavour! I am horrified at egotistical people, insensible hearts, who take everything to themselves and give nothing in return for what people give them. The more I study the heart of Jesus Christ, the more I meditate on the actions of his precious life, the more am I convinced that I am right and they are wrong, and the more I thank the Lord for giving me this light, and a soul capable of understanding and appreciating these things.

A letter to the Archbishop of Bordeaux to recommend to him the wife and children of Captain Rosso.[[591]](#footnote-591)

This evening a doctor advised the Dauphin’s family to look for a man whom he claims has the secret for completely curing cholera. What is there to risk when it is a desparate case? Only the doctor begged that no one tell his fellow doctors that he had given such advice; he added that this man had already cured people, that they had summoned him before the district administration, and that he did not refuse to divulge his secret, all he wanted was to get out of poverty and not have to work any more for a living. Fifty thousand francs would be sufficient for that. Be sure, that if the remedy is efficacious, he should not be given 50,000 francs, but a million. In any case, they called the man who, on seeing Dauphin, said that he had cured others in worse situations, and that is saying a lot. He recommended that all medications be stopped and immediately gave him a drink of very agreeable liquor, which he said should make him throw up, and then they should have him drink some elderberry tonic and he would come back tomorrow. He left his address. I profited from it by sending it at ten o’clock tonight to the Ladies of Saint Charles where Sister St-Denis is in her last agony. Father Paris freed himself for this good work. The Superior immediately sent someone to find this man. I don’t know what will come of it, but discovering this man is something very special. I wanted to make a note here of this remarkable fact. We can try this experience in the desparate situation in which sick people find themselves. If he saves them, we can erect a statue, for all Europe and the whole world to honor him.

Diary

Oblate Writings XVIII

September 3, 1837.

As I got up, my first concern was to send to Dauphin’s house for news about him. They replied that he was better. I was buoyed up with this hope until ten o’clock. As I left the seminary to go to the Bishop’s house and from there to the cathedral to officiate at the pontifical office, I went to the sick man’s home. My Lord, I was shattered when I saw him. They misled me when they said he was better, for he seemed very ill, infinitely more so than last night. Since I was in a hurry, I limited myself to offering him a few edifying words to raise his mind to God and have him accept with resignation whatever it would please his Creator to determine. This fine man fully accepted what I told him, and I left him never to see him again, since he rendered his soul to God while I was at the altar praying for him. Lady Lamberte was herself dying near the Calvaire that she had so zealously and disinterestedly served. So, I lost in one day, and almost at the same time, two faithful and devoted servants. These losses can not be replaced any more than those of our best friends. And are not such devoted beings anything other than true friends? All I can do is to pray for them, and I will certainly not fail to do so. Already this morning I offered the holy sacrifice for Dauphin. Now I will see what I can do for his poor children whom he left behind in the arms of his widow when he died.

Today we had the Saint Lazarus procession. As prescribed in the Bishop’s letter, we went to end up at the new Saint Lazarus church. His Worship the Mayor and several of his assistants took part in this procession during which everything went well. As we passed under the windows of the room of poor Dauphin, the thought of him lying in his coffin, he whom I saw in full health a few days ago, he who had, during the last procession of the Blessed Virgin, stood up on a bench to present himself to me respectfully and piously, that thought weighed so heavy on my heart that I was not able to hold back my tears. During the procession I noticed that people, lined up along the streets to see it passing by, kept a fitting composure. A very great number were not satisfied with standing, but knelt down to receive the blessing, that I gave to left and right as I was passing. The military men salute,[[592]](#footnote-592) the Police station was at the alert. And we were able to judge how great was the emigration. It is greater than I would have believed. I estimate that at Marseilles there is not even half of the ordinary population.

Diary

Oblate Writings XVIII

September 4, 1837.

The cholera was a little less rampant today. M. Heins[[593]](#footnote-593) senior suffered the first effects. I went to see him at his country home to give this very worthy man some evidence of the sincere interest I take in him. I visited General Sebastiani.[[594]](#footnote-594) I also visited the Carmelite Sisters; there were eight of them in bed. Thank the Lord, none of them succumbed; but I will hurry the construction of their new convent, since they are too crowded in the little house where they are living.

I said Mass for poor Dauphin. In this way I can show him my gratitude for his attachment to me. I would have been willing to go to any expense to save his life. Now, through my prayers, I would like to introduce him into glory as soon as possible. Barri,[[595]](#footnote-595) whom I saw today, confirmed what I already knew of this dear Dauphin’s dedication, more than anyone could imagine. He told me every time we met, that he would go through fire for me, that he loved me more than anyone else. It was a pure effect of his gratitude, for sometimes he would not speak to me for a whole year.[[596]](#footnote-596) I ease my sorrow at the loss of that faithful and dear servant by writing down these things. I write them only for myself. If someone else happens to read them, let him not accuse me of weakness. I accept every suffering, but do not blush at very deeply feeling the loss of those who truly love me, and whom I so rightly love on my part, as my so-loving heart knows well how to do. This is not at all a scandal. I declare that I do not understand how someone can love God, if they do not know how to love people worthy of being loved. People will understand from this that I am far from wanting to deny or merely hide the sentiments that animate me. Let the one who would blame me, know that I have little regard for his judgment and that I would make every effort to prove to him that I have every reason to thank God, for having given me a heart capable of better understanding that of Jesus Christ our master, who has formed, animates and inspires mine, than all those cold and egotistical intellectuals, who apparently place the heart in the brain, and do not know how to love anyone since, in the final analysis, they love only themselves.

After the coming of Jesus Christ, the example of Saint Peter, and the teachings of Saint John, they still present to us a type of perfection, more worthy of stoics than true Christians! Let us love God because of his infinite perfections, let us love him also because he first loved us, *sed quoni-am ipse prior dilexit* new,[[597]](#footnote-597) but *charissimi, si sic Deus dilexit nos, et nos debemus alterutrum diligere,* and notice well: *filioli mei, non diligamus verbo neque lingua* like all those who love with the head, *sed opere et veritate.* Oh! no! *Qui non diligit, non novitDeum, quoniam Deus charitas est.* And to show that such love is not speculation and abstraction about a person, and it is so true that we must know how to love here below, in order to promise to love God for whom, in a true sense, we love his creatures, that the Apostle tells us: *qui enim non diligitfratrem suum quern videt, Deum, quern non videt quomodo potest diligere?* There is no middle way: *mandatum habemus a Deo, ut qui diligit Deum, diligat et fratrem suum.* Let them study Saint John, let them delve into the heart of Saint Peter and his love for his divine master, let them especially examine everything that emanates from the so-loving heart of Jesus Christ, not only for all men, but especially his apostles and disciples, and then let anyone dare to come and preach to us a speculative love, deprived of sentiment and without affection!

My nephew wrote to have me speed up his departure for the lesuit novitiate. It is a matter of combatting the difficulties that the affection of his grandmother, who has little taste for that vocation, would like to place in the way. I was not consulted, so I cannot say anything about it. Nevertheless, I do not wish to pose any obstacle to the accomplishment of God’s will, if it is really he who is calling this young man to the religious state in the Society of Jesus.

Diary

Oblate Writings XVIII

September 5, 1837.

Letter to Louis de BoisgeUn. Even though I reproached him for not having consulted me about his vocation, I encouraged him, since he believes it to be well-founded, not to put off his departure, but I exhorted him to carefully consider the extreme sensibility of my mother, who sees things differently than we do, not at all that she refuses to consent to his leaving the world, but she does not favor his choice of the Jesuits. This dear mother speaks from her conviction; no doubt she is mistaken, but we can not attribute to her a bad attitude.

A letter to the lawyer Fouque, who complained to me about the procedure of a parish priest in the Gap diocese, who caused a great disturbance in his household. I tried to excuse the priest by blaming his foolishness for the pettiness of his unworthy remarks, of which he probably did not understand the full meaning, and I concluded by telling him that, not being from the diocese, I had no power to remove this priest.

642. [To Father Guigues. at N.-D. de l’ Osier][[598]](#footnote-598)

642:IX in Oblate Writings

The Parish Priest of N. - D. de l’Osier. Hymns with a refrain in the hymnal for missions. House treasurer. Care to be given to the Brothers.

Guigues

[Marseilles.]

September 6, 1837.

I am replying by return post, my dear Father Guigues, to your letter which I received yesterday. I was waiting for it rather impatiently. I begin with the most important matter, that of the parish priest. I must confess that I do not understand what you say about it. I had written to the Bishop of Grenoble and I wanted to accept this appointment only if the superior were named the parish priest; you inform me that the Bishop is giving Father Pélissier the powers of parish priest whether the superior is present or absent, in accordance with the will of the latter, except the stole-fee which is everywhere reserved exclusively to the pastor; but who is this pastor? You don’t tell me whether it is the superior. Explain this to me a little more.

I had, however, made it clear that we do not speak so much of love in the hymns, that I insist on refrains that all the people can repeat. that the good results from community singing to the entire congregation of the faithful should never be sacrificed to the self-love of some privileged choristers.[[599]](#footnote-599)

Father Vincens is at fault in raising objections to be in charge of the bursarship. He did the same job very well in a community much bigger than yours; thus I would not treat here of this little fit of laziness except that I want to give you time to settle matters in the way you tell me. Nevertheless, as there are serious inconveniences for a community having only one degree of jurisdiction in financial matters, I authorize you only for a certain period to combine the job of superior with that of treasurer.

If the Brother who is expected from Switzerland[[600]](#footnote-600) comes to your place, you may keep him until further orders, but you will consider it your duty to train him in the religious life by applying a special effort, which you must also not forget to do for the Brother who is with you already[[601]](#footnote-601) and who is very much exposed to the danger of dissipation by the work you have him do. In this regard. I would like you to look for someone else than a Brother to look after the shop. I can only temporarily allow the use of one of our Brothers for this sort of work.

Diary

Oblate Writings XVIII

September 6, 1837.

A mocking letter from Telmon. He does not know whether to dedicate himself to the first faculty or its rival.[[602]](#footnote-602) He thought that once his doctorial studies were completed, he had said goodbye to argumentation, erudition, learning, Latin and there I go and call him back to teach again. I kind of enjoy the matter and will reply to let him know what duties he is to fulfill.

A letter from Father Dassy. The Bishop of Grenoble did not want to read his manuscript after I had approved it.[[603]](#footnote-603) The conditions with the printer are that we will keep ownership of the work. We will print 2000 copies for the first edition, 200 of which will be on special quality paper for ourselves. There will be a profit from the sale of copies, sold at the store. Two lithographs, representing the first two miracles, will be added, at the printer’s expense, to the edition of the book. The manuscript will have 6 sheets of 12 in., 27 lines to a page, with printing on the cover. It will be off the press sometime this month. Father Dassy [asked for] the coat of arms[[604]](#footnote-604) of the society in ten days, if we want them to be included. It seems that Father Guigues will assign him to the general mission that they are going to give at l’Osier.[[605]](#footnote-605) He asked to go and spend 24 hours resting with Father Ailloud at the home of a gentleman he spoke to me about here.

A letter from Father Guigues. He gave me an account of his visit with the Bishop of Grenoble to acquant him with Father P61issier. He informed Kotterer of my decision. The Bishop of Grenoble will not employ him in his diocese, and will recommend him to the Bishop of Blois.[[606]](#footnote-606) He gave me a poor explanation of the parish situation, and posed several questions to which I will reply tomorrow.

A letter from Father Guibert. He is better. He is enthralled with the bell tower built at N.-D. du Laus. He foresaw Father Chauvet’s attitude to Corsica. He found this Father disposed to obey, but nothing more. They are waiting for the Bishop of Gap from the 8th to the 10th.

A letter to Father Guigues. I asked him for some information about naming the parish priest for N.-D. de l’Osier. I criticized him for accepting eight missions, especially knowing that I wanted them to give one in the Valence diocese, where we promised that some member would come, if we started to evangelize that district. I do not approve that we assign Father Gignoux to proof reading the hymn book. We should keep to what was decided by choice, and cut out especially all those ridiculous and misplaced expressions of love. I prefer hymns with a refrain because we want everyone to sing during a mission. It is up to him to tell me if Dupuy will stay the winter with them. He must ask him to do so. I agree that for only a time is it alright to combine the offices of superior and bursar, since it is not proper that there be only one order of jurisdiction in financial matters in a house. I grant power to absolve reserved cases to the superior or spiritual director. These faculties will last one year. He can keep the Brother we are waiting for from Switzerland,[[607]](#footnote-607) provided that he does not neglect to give him formation in religious life. He should also give special care in the same manner to the Brother they already have,[[608]](#footnote-608) and look for someone besides a Brother for the shop, as I cannot tolerate that they keep one of our members there for long. He is to give me a detailed account of all that happens at the general mission they have announced. I gave him a report on our health situation.

A letter to Father Guibert. I cannot allow him to come back as long as we are under the influence of cholera. I joked with him about his tendency to admire the bell tower at Laus.[[609]](#footnote-609) I recalled to him my formal opposition to any of our members being involved in Corsica with the interests of the minor seminary. I recommended that he use all his influence to block the construction of the minor seminary near the major one. I insisted all the more since I have reason to fear that there is something in this plan that I regard as eminently detrimental to the prosperity and true good of the major seminary. I let him know that I have recorded my opposition in another manner than in this hasty letter to him. In other situations, I have strongly and personally expressed myself on this subject. I advised him to tell Father Mille that he should have written to me when he passed through Aix; I recommended that he go and pay his respects to the Bishop of Gap with the community and to give him our greetings. I urged him to get the dimissorial letters that I requested from the Vicar General Amaud for our Brother Lagier.[[610]](#footnote-610)

A letter to Father Arnaud, Vicar General of Gap, asking him for dimissorial letters for Brother Lagier and to let him know that, since I am ordaining during quarter tense in September, I will gladly accept clerics whom he might want to be ordained.

Letters from my mother and sister. A letter from Father Courtés. The health situation in Aix is very much better. A letter from Father Mille at Gap. He gave me an account of his round with His Grace the Archbishop of Aix.[[611]](#footnote-611) He carried out this mission to perfection and to the satisfaction of the prelate who mentioned it to Father Courtés. During this [tour], they passed through several areas where I or our members gave parish missions: Maillane, Maussane, Mouries, Arles; everywhere they found precious signs of our passage, which is very consoling. It would be nice if we could have said the same thing of those who were introduced in the diocese,[[612]](#footnote-612) but unfortunately did not succeed. *Eyguieres sadly came to mind;[[613]](#footnote-613) where the parish priest understood that our frank, simple and friendly style was preferable to the incredible escapades of roosters who totally failed in this first attempt which was in a way to decide their existence at Tarascon. You have to know that nothing further remains, not even the slightest [traces] of those men who had such immense plans for Crau, Camargue, etc. His Grace, the Archbishop, speaks every possible ill of them to whomever will listen, he treats them as eccentrics, men incapable of undertaking anything, following it up and succeeding in it, whatever it might be; lastly, he mercilessly applied to them the maxim: "qui multum peregrinantur raw sanctificantur".[[614]](#footnote-614) He was totally opposed to them.[[615]](#footnote-615)* Some of these newcomers belong to the second wave of the Missionaries of France. Why do people want to act contrary to what the Apostles, our models, have done? It is written that they did not go to harvest in someone else’s field. And so, God did not bless their efforts and we have the merit from the patience and the support that I so highly recommended to our men during the painful times we had to let run their course.

A letter from the Marquis d’Oppede.[[616]](#footnote-616) I will transcribe it to complete the story of an important negotiation that he regretted too late to have it succeed:

*Your Excellency,*

*We learn with a veritable distress of the decision that your nephew took after his return from Vienna, and his resolution to leave immediately for the novitiate at Avignon. We can easily imagine all the sorrow that you and all yours must feel about it. Was not the pressing insistance of your whole family together not able to obtain from Louis a delay of one or two months in carrying out such an unfortunate plan. It seems that he could not have refused such a concern for such respectable parents who cherish him so tenderly.*

*This observation, Your Excellency, will [not] seem strange to you coming from a family that had refused only with the deepest regret the proposition that you were kind enough to send me. Time is a great teacher! You gave me only three days for a decision, and at that time several other proposals which merited consideration were made to us. Add to that the fact that my daughter showed little interest in an establishment.[[617]](#footnote-617) Such was our situation at that time which will be easy for you to appreciate.*

*I ought to tell you that I do not know if my daughter’s dispositions have changed, but I believe that, if something were able to bring about some modifications in that regard, it would be the analogy that exists between your nephew’s principles, tastes and character and hers.*

*I must tell you further, Your Excellency, that according to what was reported to me by my son, on the eve of Louis’ departure for Paris, he expressed to him how happy he would be if the proposal you were kind enough to offer us would have been accepted. How is it that his vocation could change in such a short lapse of time? Could it not be attributed to the possibility that he was extremely struck by the contrast between thelifestyle to which he had just been subject and that simple and pure one of his education and family?*

*This letter, Your Excellency, is purely confidential. Its purpose is to see if you are able to obtain a delay from Louis. If that is impossible, you will certainly want to bum my letter. If, on the contrary, you obtain it, we will see how to proceed in each family towards the means to arrive at our desired goal, and if it is written in heaven, God will bless our efforts.*

*Please kindly accept the assurance of my respectful sentiments and the attachment with which I have the honor of being Your Excellency’s very humble and obedient servant.*

*The Marquis Forbin d’Oppede.*

*At Aix, this 5th of September 1837.*

After that, what can be said? Except that the good Lord has his own plans and works toward them through all the schemes of men. There was never a more convenient proposition than the one I made last winter. Then, as now, *the analogy of my nephew’s principles, tastes and character* with those of Mademoiselle d’Oppede does exist. What more was needed? Was something more needed to accept my proposal? M. d’Oppede always assured me of the happiness of his daughter and my nephew at that time, having no other ideas, assured his own for his part, and our two families were most happy, since Palamede, the only son of M. d’Oppede, loved Louis like a brother, and we also loved this young man and his sister.

When I made the proposal, several other propositions were made to M. d’Oppede which merited consideration. I want to believe it, but did not our proposal, which was so much in conformity with the wishes of Mademoiselle d’Oppede, also merit considerations? Why was it mercilessly rejected? I gave only three days. That is not true. I only requested a somewhat prompt reply, since we were hurried by Louis’ destination, which he could not delay in case of a refusal. If M. d’Oppede had seemed only to hum and haw, we would have valued this alliance enough to delay Louis’ departure. But no. He replied with a flat refusal, founded on motives we were unable to refute or modify. Only Louis was not rich enough for his daughter. Perish money, since it could be preferred to a treasure like such an accomplished young man as my nephew.

When Louis then turned to another vocation, I had to recognize that God had allowed this aberration of M. d’Oppede, who evidently did not act wisely, to lead my nephew to a higher destiny. There remains for me only to ask the Lord to bless this young man and reward him a hundredfold for what he sacrificed in this world by filling him with supernatural merits and consolations.

643. To Father Courtès, superior of the Mission, Carmelites’ Square at the public Drive, at Aix, Bouch[es-]du-Rhone[[618]](#footnote-618)

643:IX in Oblate Writings

The cholera does less havoc. Pastoral visit at Allauch. Affection.

L.J.C. and M.I.

Courtès

Marseilles.

September 7, 1837.

This time, dear friend, it will truly be only a couple of words to tell you that we are keeping well, that the sickness is doing less havoc, even though it has not yet been conquered and that I learnt with joy from your letter that you also have been more at ease. Since I am going tomorrow on pastoral visit to Allauch, I could not have written to you and you would perhaps have been apprehensive. This is what has moved me to say a word to you today when I am so busy that I am obliged to end almost before starting.

Good-bye, most dear friend, take care of yourself always, and love me as I love you (if that is possible).

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

Diary

Oblate Writings XVIII

September 7, 1837.

A letter to my sister, sending her a copy of the one that M. d’Oppede just wrote to me. I did not hide from her how we must see things when we are guided by the light of faith. That virtuous woman perfectly understands this language. It is not the first sacrifice she has known how to make to God without allowing herself the slightest complaint.

A letter to Father Courtés so that he is not worried about us. I informed him that the cholera, after the public prayers and procession, has considerably dwindled, almost to nothing compared to what it had been. So our emigre’s are beginning to return. But misery is being felt on all sides, and we do not dare to hope that the collections taken up, as in the other cholera,[[619]](#footnote-619) so ostentatiously, will relieve it very much. We still remember the waste at that time and no one ever learned what became of 60,000 francs. No one felt any good effects from the 50,000 francs which were supposed to have been distributed, while the 20,000 which remained were allocated to the theatres by the municipal council, on the plan of M. Paranque, one of its most influential members. Meanwhile, the poor are falling back on the episcopal palace, and soon we will be reduced to selling our silverware to help them, since we have not received a penny from all those philanthropic collections whose proceeds are disappearing into a fund where I think they put them. There is a universal complaint in the city, regarding the misappropriation; and yet, many a man who would not give a hundred sous to his pastor, glories in seeing his name pompously inscribed on a published list for a hundred francs and sometimes [less].[[620]](#footnote-620)

Diary

Oblate Writings XVIII

September 8, 1837.

I went to confirm in the parish of Allauch where the children from Plan-de-Cuques and La Treille had gathered. I had to pay all the expenses, in this sense, that since the children were not able to reply to any of the questions I posed, I was obliged to prolong my instruction on the most essential points. There were a few cases of cholera in that parish.

Coming back to the city, I went to visit the Abbe Fissiaux[[621]](#footnote-621) who is sick with grief, seeing that the plague of cholera had taken seven little girls of his community. From there I visited M. Jourdan, down with cholera, but with some hope of a cure. My visit did him unspeakable good and greatly edified Doctor Ducros who came to the sick man’s house at the same time as I did. If they understood the true meaning of what a Bishop is, they would be less astonished to see him approaching his sheep when they are suffering some affliction or in the clutches of sickness and death.

A letter from Father Pelissier. He is truly edified by the community at I’Osier where I sent him; he hopes to profit from it for his own perfection.

Diary

Oblate Writings XVIII

September 9, 1837.

A letter to the Marquis Forbin d’Oppede in reply to his transcribed above, page [181].

*Dear Marquis,*

*Nothing could be more honest than the disposition of my nephew when he spoke confidentially to your son. At that time he considered himself fortunate to obtain the hand of your daughter to whom he could promise to bring happiness, and if the steps I had taken with you had gained the result I so ardently desired, Louis would certainly have fulfilled all our hopes.*

*I was proud of having conceived a plan, which, if carried out, would have filled both our families with joy. I found such suitability in the union I proposed that I dared to take upon myself, on behalf of M. and Madame Boisgelin, full responsibility for the humiliation of a refusal, that I made the mistake of believing it impossible. It seemed to me that all sorts of reasons ought to have led both of us to arrive at the same viewpoint. The similarity in principles and tastes of our young people, the individual merit of each of them, the esteem and reciprocal relations of the two families, the brotherly friendship of Palamede for Louis, that of Mademoiselle Augustine for Cesarie,[[622]](#footnote-622) and the perfect reciprocation of Louis’feelings for Palamede and Cesariefor Mademoiselle Augustine, the goodness of Madame d’Oppede toward my nephew, your kindness to him, the affection of my sister for your daughter, which she rightfully treasured so much; everything in a word, since it was not just a matter of neighboring properties and the proximity of living quarters in the city that seemed necessary to come together to assure the fulfillment of my dearest wishes.*

*It turned out differently, and if you recall, dear Marquis, the reply that was transmitted to me by your business man ought to have removed all hope of ever seeing my plan realized, that I will consider it from then on as a daydream, since you did not ask for time to reflect on my proposal, and in refusing it, you left me no thought of hearing about it again. The motive for the refusal was the* disproportion of *wealth, the only matter that frankly I did not want to consider, and besides which I had no means of remedying.*

*After that we had to decide to allow Louis to leave for his destination, that much the more since the parents of M. Boisgelin were beginning to find the delay inexplicable. So, he first went to Paris. It was there that the meeting with some of his former college comrades, whom he found at Saint Sulpice, aroused in his soul some desires that he may have had at Fribourg to enter the clerical state. However, he didn’t seem to dwell on those thoughts since he continued to follow his career. When he arrived at Vienna he was warmly welcomed by M. St-Aulaire, who did not linger in assessing him and from then on, after having given him certain signs of his confidence, admitted him to the intimacy of the family, where Louis was filled with friendship for everyone in it and was soon regarded as a member of the family.*

*However, his position demanded that he take part in the celebrations and amusements which are not lacking in Courts. The spectacle of all the great world which he saw at first hand for the first time, the dissipation of people who took part in them, the too liberal morals of most of them, inspired in the pure soul of Louis such a disgust that he was not able to continue suffering in the midst of so many leisure activities that he despised. He revealed his sentiments to the director he had chosen at Vienna, and it seems that the latter concluded with him that he should not delay in taking another path. That is what my nephew informed me of in writing as a decision already taken, about which he undoubtedly did not wish my advice, since he had not asked for my opinion. As I was not called* *upon to decide his vocation, I had to remain silent about it. If it came from God, it was my duty to allow Providence to work, and to leave his father and mother the care of deciding what role they had to play in such delicate circumstances, regarding their son. I hastened to confidentially inform them of the content of the letter you graciously sent me. Alas! I can see from here the tears that will flow from my sister’s eyes, the sighs of her husband, but I greatly fear that the hope which gave rise to your present dispositions, which agree so fully with the ones with which I made the overture six months ago, only render more bitter the sadness of having to give up a happiness that we could have expected, with all certainty of not having been wrong in its anticipation.*

*My principles and personal conduct command me not to interfere any more in this matter, whose success would have rendered me very happy, even though I was praying the Lard that his will become known and accomplished. I am almost ashamed to admit, as there might be some imperfection involved in it, that this disposition is the greatest victory that grace can gain in me over my nature, since that so-desired and so-well-matched union was so pleasing to my heart.*

*Please, dear Marquis, accept in this admission of a Bishop [p. 187], who should eminently consider before all else the glory of God, the interests of the Church and the greatest perfection of souls, all that it includes of esteem, consideration and affection for you and all your family, from which I request in return some share in its friendship.*

*Accept as well the respectful sentiments with which I have the honor of remaining, dear Marquis, your very humble and obedient servant.*

*Ch. Jos. Eug., Bishop of Icosia.*

I had this letter transcribed[[623]](#footnote-623) to record such a serious matter. Louis would only have more merit, if we let him know of the actual disposition of M. d’Oppede. Mademoiselle d’Oppede would have brought to him, besides her personal qualities, at least a million. I congratulate my nephew for having chosen something still better, but I was not ashamed to politely remind M. d’Oppede of his mistake in letting pass such a beautiful opportunity of assuring happiness to his daughter and his whole family.

Diary

Oblate Writings XVIII

September 10, 1837.

Visit to Saint Louis where I confirmed several children, assisted pontifically at the High Mass, blessed the new curial office, attended Vespers with a sermon, gave Benediction, and lastly baptized a child of a fellow named Audibert, a carpenter from Marseilles. He was a great penitent of the Holy Spirit,[[624]](#footnote-624) who took the occasion of his son’s birth and my visit to Saint Louis to obtain the consolation of having me baptize him. I gladly gave in to the desire of this good Christian; he gave his child my three names.

A letter from Father Guibert requesting that I permit him to take a priest from the Gap diocese to serve as bursar in the seminary at Ajaccio. I agreed to this arrangement which exempts me from the dire necessity of emptying one of our houses of a member it needs to furnish Ajaccio with a bursar, which it cannot do without.

Diary

Oblate Writings XVIII

September 11, 1837.

Letter to Father Martin at Lumières to have him understand that I know the true dispositions of members better than he does, that it was advisable that Father Hermitte be at Laus, and that he stay at Lumières where he will be able to do[[625]](#footnote-625) more good than he thinks.

Mademoiselle Rocofort came to talk to me about her project. Father Montagard forbade her to take more children than she has. For now, they are reduced to ten. I imagine that this priest had the after-thought of rerouting to some other purpose the funds that Father Boucherie had so unwisely left him for the work of *Petits enfant.[[626]](#footnote-626)*

Letter to my sister. I sent her a copy of my letter to Mister d’Oppede without any other reflections.

Diary

Oblate Writings XVIII

September 12, 1837.

Visit to Saint Jerome. There I also confirmed the children from Saint Charles. I thank God for the strength I have recovered: I was not more tired today than Friday at Allauch, even though I preached just as long and as vehemently but with more consolation, since the children replied generally well.

They say that the church at Saint Jerome was built in 1480 by King Ren£.[[627]](#footnote-627) There could be a slight error in date since it seems to me that the good King died precisely that same year at Aix. In the sacristy there is a self portrait of him, so they say. I would not swear to it. I do not know who placed beneath the painting of Saint Jerome, which is at the end of the choir loft, an inscription saying that the church was consecrated in 1645 by the Archbishop of Aix and the Bishops of Digne and Sisteron. This inscription is painted on a piece of cloth and could well have belonged to a totally different church in the diocese of Aix since, in 1645, there was a bishop at Marseilles, and we can not presume that he had this great ceremony carried out by three outside bishops without mentioning his presence or his episcopate. As well, there is not the least trace of a tradition in the region of this presumed consecration, and no one ever, from father to son, has seen even one cross on the church’s walls. So, everyone agrees in regarding this totally modern inscription as apocryphal.

When I came home this evening, I found one of the chaplains from the Charity hostel who had come looking for me to administer the sacrament of Confirmation to three sick people, one sick from cholera who had been healthy yesterday morning. I found him in desparate plight. That is a warning not to neglect being always prepared, even though the plague is subsiding.

Diary

Oblate Writings XVIII

September 13, 1837.

A visit to Caillols where the parishes of Saint Julien, Camoins and Chateau-Gombert had come together. We made a mistake, and I had to make half of the trip on foot. I must remember that to get to Caillols, we must not go through Pomme, but that the only passable road is the one through Saint Barnabas. I was very pleased with the childrens’ attention to my instruction which was drawn precisely from the indifference or rather the carelessness that they, as all other children, give to supernatural matters. Oh! how poorly do they instruct them! It is only too true that no one makes an effort to stimulate in their souls the sentiments to which they are nevertheless susceptible. They dryly teach them the letter of the catechism, more or less well explained, but do not try to bring out God’s goodness, the infinite love of Our Lord Jesus Christ for men, and do not form their hearts. That is certain, as I can judge from visiting rural parishes for the last fifteen years, and the sight of city children on Confirmation days proves only too well that they do not do any better at Marseilles than they do in the countryside. However, how does it happen that, when I speak to them in the style in which I think we should always speak to them, those children pay extraordinary attention? How does it happen as today again, I saw some of them weeping just like some adults who attended the ceremony? I did not, however, use frightening langauge, but on the contrary I expounded on the immense goodness of God and our Lord towards us, and I explained that it was especially expressed in the Sacrament of the Eucharist. Those children understood me perfectly, you could see that they shared in the sentiments of which I was speaking, with the unction that God communicated tangibly to my soul. Besides that, I admit that I myself savor that kind of instruction, which I always give with indescribable consolation, which do me as much good as those who are listening to me. I have to force myself to quit speaking in such circumstances which however happen quite often.

Letter from my brother-in-law. His son is unshakable in his resolution to become a Jesuit. A letter from Courtés. His Grace the Archbishop still wants him to take over orthopedics[[628]](#footnote-628) and he did not dare to refuse. At least he should not agree to saying Mass in that institution. I will reply to him in this sense.[[629]](#footnote-629)

I still noticed at Caillols that at Christmas time, the parish priest had placed the statue of the Blessed Virgin on the altar precisely above the marble exposition spot where they should place the Blessed Sacrament when they expose it. The altar was decorated like a repository, encircled with candles and vases right to the floor. At the foot of the statue were placed a great number of candles very close together giving a lot of light like small lamps, that is, very brilliant. They certainly have not done half as much for the Blessed Sacrament in this church since it was built. I am becoming ever more set in my resolution to correct this abuse, very serious to my way of thinking.

Diary

Oblate Writings XVIII

September 14, 1837.

A visit to Bonneveine, where the children from Mazargues and Saint Giniez were gathered together. I noticed the same thing today as yesterday in regards to the children, and to the instruction that the same defect had inspired me to give them. The parish priest acquired two very remarkable paintings, among others, one representing Our Lord after his resurrection, in the garden where he appeared to Saint Mary Magdalen, the other on wood, very ancient, depicting the Blessed Virgin and the Child Jesus. I visited Madame Philippon.

The parish priest of Mazargues told me that he had left a very sick child in his village who was prepared to receive Confirmation, so I went there for that purpose. From there I went to visit Madame de Bonneval and Madame Deshotel in their beautiful country home to express my condolences to Madame de Bonneval on the recent death of her sister.

Going through Saint Giniez, I dropped in at M. Bugnon’s place to visit him in response to a recent act of kindness he did me at Marseilles by inviting me to dine with him on the day of the blessing of the parish bell, which I had to refuse.

A rather strange letter from Father Gignoux. By obedience, he is going to Notre Dame de l’Osier, where he expects to suffer a great deal. In any case, it will be his own fault, since it depends only on himself to be perfectly happy there

Diary

Oblate Writings XVIII

September 15, 1837.

Death of an irreligious fellow, a marine captain, from Nantes. Three times they came to bother me to demand that the pastor of Saint Laurent accord him a church funeral. I took good care to refuse this act of weakness. That unforunate fellow had insultingly sent away three parish assistants and even the pastor, who had come in succession that morning to offer him the consolation of religion. I profited from the occasion to give a good lesson to his friends, who will understand how highly[[630]](#footnote-630) we value souls, and the sentiments that the death of a reprobate inspire in us.

I received more consolation from going to confirm another cholera victim who did not want to end up like the ungodly captain from Nantes.

Letter from Father Guigues. Their feastday[[631]](#footnote-631) was very solemn and well attended. Father Chatrousse, Vicar General of Grenoble, officiated. He had a rather long conversation with Father Guigues during which he spoke very affectionately about the missionaries and their work. He said that he had done everything possible to direct some seminarians to l’Osier, that two of them thought seriously about it, but that the Bishop, following a deplorable system, wanted them first to spend two years in a parish. Father Chatrousse resisted this method which is suited only to lose vocations. Unfortunately, the Bishop has always been thinking about establishing diocesan missionaries. Father Chatrousse did all he could to dissuade him, considering that since the Fathers at l’Osier are doing well, it is useless to attempt other ways of proceeding. He agrees that there is a lot of work and that ten of our Fathers would be needed at the shrine to serve the diocese. So why make difficulties when men present themselves? How can we reconcile this conduct of the bishop with the invitations that they say he made during parish missions? Father Guigues informed him of the obligations in our Congregation so that he could wisely direct people who might present themselves to him.

Father Pelissier is the same at l’Osier as he was elsewhere, however he wrote me that he considered himself very fortunate to be there. His apathetic character is incorrigible.

Father Guigues spoke to me again about Father Kotterer whose mother has died. That man should write to me and ask for a dispensation. Father Guigues does not think that I should grant him one. However, this poor man is never satisfied, no matter [p. 192] what good you do for him.

A letter to my brother-in-law to ask whether he wants to send Eugene to Paris with Doctor Vignolo.

Diary

Oblate Writings XVIII

September 16, 1837.

Transfer of the Carmelite nuns from the little house they were renting in the Gouffier court, to the beautiful convent we just built for them. I went to get them with great ceremony, accompanied by Father Tempier and Father Marc Cailhol, all of us in surplice. After a short prayer in the chapel to thank the Lord for the graces received in that house, we all went by carriage to the new convent, passing by Rome and Noailles streets, the Allies, the Madeleine way and the Longchamp Cours.

When we arrived at the convent, the 16 nuns arranged themselves two by two. Our Oblates and a few seminarians, the parish priest, my assistants and I followed, singing the *Benedictus.* Their relatives and the faithful followed. We all entered the house and went by the shortest route to the place which will serve as a temporary chapel. I blessed the water and men the room. After that I vested for Mass. Before starting the holy sacrifice, I addressed a few words to this fine community, stationed around the altar, then started the Mass at which all the nuns received Communion. After Mass, we left in procession to bless the whole house, and so we arrived at the door, where all the relatives and the faithful went out, all those who up to then had taken part in the entire ceremony. The community and clerics, with myself following, went directly back to the chapel, singing the litany of the Blessed Virgin Mary. We exposed the Blessed Sacrament. I intoned the *Tantum Ergo* and gave the blessing with the monstrance. Everyone left, and I tried to hasten the meal of those dear nuns who must have been exhausted. They were all overjoyed with the beautiful ceremony and the large, suitable building of which they had just taken possession. When I arrived back at the bishop’s house, I found there M. and Madame Barbarin who came to inform me that Arsene,[[632]](#footnote-632) their son, wanted to enter the clerical state and requested my permission to go and study at Saint Sulpice. I did not renounce pronouncing judgment on the young man’s vocation and made no difficulty in permitting him to go to Saint Sulpice.

A letter from the Archbishop of Aix to thank me for the good choice I made in giving nun Father Mille to assist him in his visit. The letter is too complimentary for me to refuse copying it, at least the part about Father Mille:

*I wish to thank you for the good choice that your Excellency made in the person of Father Mille to help me in my pastoral visit. He is a holy priest, distinguished as much by his facility in preaching as by his amiable character and respectful attachment to your person. He gained my esteem and friendship of which I am rather miserly. If any good was accomplished during this long trip, it is to your Excellency that recognition redounds since you gave the best instrument, etc.*

I immediately replied very politely to such an honest letter. I also wrote a long letter to Father Poiloup to inform him that I am sending my nephew to his boarding school. I sent him a well-founded reference for Eugene and asked for a prompt reply. A letter from my brother-in-law. He let me know that he will be here on Tuesday with Louis whom he plans on accompanying to Avignon.

Diary

Oblate Writings XVIII

September 17, 1837.

I went to say Mass for the Congregation of Notre Dame des Douleurs at the Calvaire.[[633]](#footnote-633) There was a large and edifying gathering. I received several members. In the talk I gave them, I expressed my special affection for this Congregation to compensate for the disagreement it had undergone during the resurgence of that of the Cross at the cathedral. When I returned to the Bishop’s house after high Mass at La Major, I found with my uncle two Sicilians who gave me news of that country and of people there that interested me. They told me that the 200 people who had been massacred by the people of Bagheria were victims of the ignorance of their executioners who thought they were avenging the poisoners who had killed them under the label of cholera.

A letter from Father Courtés who proposed an arrangement for the works that they serve at Aix. It is an illlusion: we would certainly be mistaken, I will discuss this point in my reply. A letter to Father Telmon.[[634]](#footnote-634) I authorized him to come when it seems good to him. I even prefer that he be here instead of at Lumières where I understand he does not collaborate very well with Father Honorat. A letter from the minister which gives me hope of seeing the estimate for repair work on the bishop’s house approved after we send the requested funds.

Diary

Oblate Writings XVIII

September 18, 1837.

We just held the anniversary service for our Father Pons; it was to have been on Saturday. The novices came to the seminary to join the Oblates. Father Tempier sang high mass, which I attended. I gave the absolution. Everyone carried out this religious duty with profound recollection. I do not think it possible to celebrate a service more fittingly or devoutly. We did not sing like hired men too often do, who do not even perform as well for the money they demand. Here we put feeling into what we were doing, and it was easy to recognize that it was heartfelt. That is how we should pray, especially as we should for the brothers whom we have so many reasons to remember, and to whom we want to witness that the memory of their virtues is still alive in the Congregation, which they have edified so much and served so well during their too-short lives.

This dear Father Pons was only 28 years old when he was taken from us, or rather, when God called nun to himself. How much good had he already done in so few years. He was only twenty years old when he entered the Congregation; born at Marseilles on May 2, 1808, he was admitted to novitiate on April 25, 1828. The following year he made his profession. Endowed with excellent talents, he wisely used them to benefit his brothers, and to save souls, teaching various classes before becoming a priest, and in proclaiming the gospel first to different parishes in the canton of Fribourg, then preaching from time to time at Marseilles, and lastly, teaching theology at the major seminary.

Father Pons knew Latin perfectly, even succeeding to write poetry in that language. His keen mind gave him the greatest facility in learning and becoming proficient in the most abstract sciences. While he was effortlessly composing his sermons, he often interspersed geometry problems on the reverse side of the page, as if to distract himself. He enjoyed a prodigious memory, never forgetting anything he had learnt. As if for recreation he became knowledgeable in botany, and no one was more able than he to unearth details that someone wanted to find in the holy Fathers or other authors. He remembered the book and the page number where he had read it. His zeal rivaled his capacity. We were able to judge during the cholera of 1835 where, he alone very admirably served two field hospitals without diminishing the help he gave to everyone in need as he traveled along. His health did not suffer in the least from this excessive labor, required by necessity.

Who would have thought that we would lose such a worthy member during summer holidays? However, he always made good use of them. His last work was the composition of new offices that we would like to adopt in the Congregation. He was busy with this holy occupation when death overtook him. He had completed only the main part of the one for the Immaculate Conception. For some time now one would have thought that he had a presentiment of his approaching end. He applied himself very specially to working toward perfection. He had made an extraordinary confession, and wrote down some resolutions which will forever edify those of our members who will read them. He resolved to scrupulously observe the rule even in the smallest matters, to never consent to the least voluntary imperfection; he set out to love God more fervently, and asked him to die rather than to allow him to commit the least voluntary venial sin, or I believe in any other way.

The Lord came to call him while he was faithfully practicing all these virtues. Not all the ability of an outstanding doctor, who dearly loved him, nor the assiduous care of all his brothers was able to restrain this dear Father from death, which grave illness rendered inevitable. The fever that was latent at first soon degenerated into violent and incurable typhoid fever. He received the last sacraments in good time, and the priests of the house, as well as myself, took turns at his death bed to be with him and suggest some good sentiments that his fervent soul avidly accepted even though his paralyzed tongue was not able to speak a word. However, we saw him try to pronounce the first words of the hymn he had composed in honor of the Blessed Virgin when Father Semeria, his collaborator in mat work, entered his room to visit him on the eve or on the very day of his precious death. He also showed some sign of his soul’s awareness to the prayers they were saying and especially when they repeated, according to our holy custom, sacramental absolution. He continued to recognize people almost to the very end, which took place on September 16, of the year 1836, at [8][[635]](#footnote-635) o’clock, with the whole community and myself praying around him, as if we were sharing his entrance into glory, which the Lord has promised and reserved for those who have left all to follow him.

A letter to Father Mille. He must inform me as soon as possible about the projected missions for the Hautes Alpes, since I must make arrangements to free ourselves from at least one of them in favor of the diocese of Valence. I am waiting details of his interview with the new Bishop of Gap. They must hurry to send me dimissorial letters for our Father Lagier so they will be on time for me to ordain him on Saturday.

A letter from my sister. Admirable sentiments from a Christian mother who knows how to make generously the greatest sacrifice to the Supreme Master of all creatures. She let me know that my nephew will soon arrive at Marseilles. He is coming to see me before going to the Jesuit novitiate at Avignon.

A letter from Father Guibert. He will conform to my thinking concerning the minor seminary at Ajaccio. He perfectly understood my reasons and is pleased with them. He will go to Grenoble to get teachers. He asked me as a bonus to allow him to pass through Marseilles on his way to Corsica. Now that the plague has passed, I will gladly lift the embargo.

644. [To Father Courtès, at Aix][[636]](#footnote-636)

644:IX in Oblate Writings

How to give up the hospital chaplaincy at Aix.

Courtès

[Marseilles,]

September 19, 1837.

I am leaving for a Confirmation service at Saint-André. Before boarding, I hasten to tell you I am very pleased to learn that you are hoping to be finally freed of the hospital. This should be achieved at any cost because there is too great a disadvantage in going against the over-all attitude of a Society. I am more than convinced that our Fathers submit themselves to this need only out of their personal respect for me. No other superior would have managed it. Henceforth we must do everything we can to rid ourselves of any burden that is unbearable to everyone. We cannot pretend that this ministry belongs among the activities of our Congregation. On the contrary, the isolation of the person who is assigned to it makes it formally opposed to the spirit and letter of our Rules. Hence we must apply all our skill to ease our members’ spirit even more than their body; it is useless deluding ourselves that we can persuade them.

So much so for the principle. Now will you succeed by the means you wish to use? I doubt it. The hospital authorities will well agree to give the chaplain of the mentally sick only a tiny recompense, but then, not only will they not take any steps to ask his Grace the Archbishop for another chaplain other than you for the hospital, on the contrary, they will do everything possible to keep you. It is directly from his Grace the Archbishop that you must obtain this betterment by making him consider the inconveniences that arise for community men who are obliged to live separated from their community. Such a thing is unheard of in any Order or Congregation. Imagine if a Sulpician would live outside his Seminary!

Diary

Oblate Writings XVIII

September 19, 1837.

Visit to Saint Andre where I confirmed the children from Saint Henri as well. Coming back to the city, I met my brother-in-law and his son who had come to see me. I spent the evening with them and, talking with Louis about many things, I could not help thinking that it was hard to have raised a child with such care and brought him to this point, that is to say a perfect young man, to now have to present him as a gift to the Jesuits Fathers. I would gladly have agreed with my mother that it was enough to give him to the church. All that went on in my mind, and I spoke of it only to Father Tempier, who would have shared my opinion. If I was fully convinced that the call to that Society came directly from God, I would not allow myself any reflection; but when I consider that those Fathers keep for themselves all the best of their students and that in their houses the vocation to religious life is summed up in becoming a Jesuit, some involuntary thoughts spring into my mind that they could well be able, for the greater glory of God and persuaded as they are that there is nothing more perfect on earth than their Order, to influence in some way the good dispositions of the fine subjects who pass through their hands. Now there are three noteworthy young men, whom I know, who have made the same choice: de Blacas, my nephew de Boisgelin, and de Foresta. Who knows how many others there are?

Father Arnaud, Vicar General of Gap, sent me not only the dimissor-ial letters that I asked, but also the excardination[[637]](#footnote-637) of Brother Lagier. Such is the custom in that diocese. The Bishop of Gap replaces the Bishop of Marseilles in his rights, etc., so that his subject becomes a subject of the Bishop of Marseilles.

A letter from a certain Casimir Perier. He requested the excorporation that he believes he gave us when he entered our novitiate. This Casimir Perier is one of the bandits of Albi and surrounding areas, who have upset our house for some unknown evil purpose, who have duped, deceived and bewitched us for a long time, and whom we have had to send away one after another, when once, by chance, I had the opportunity to see them close at hand and judge them for myself. At Notre Dame du Laus, I had occasion to see this pretense at first hand. Unfortunately, it was too late for the abominable Roustan[[638]](#footnote-638) who had already made his profession, had been presented to me for sub-diaconate, whom we had to expel like the others, because he was more worthless than they were. Casimir Perier, of whom it is question here, was a real hypocrite, one of the first to be found out. After he left us, he entered the Major Seminary at Aix, from where he was also sent away. Since then he has been traveling around and now wants to settle at Paris. He is requesting the excorporation of which I know nothing since I had little or nothing to do with them when they were at Saint Just or at Aix.

A letter from Father Vincens. He spoke to me about a young man who presented himself at Laus. From the description he gave me, I have little heart to call him to novitiate, as he is asking me to decide whether we should send him there or not. Let him test him a little more at l’Osier, we will see later on.

Father Guigues informed me that the mission they just gave did marvels. I do not know why this dear Father limited himself to giving me only generalities about this attempt which succeeded so well for them. *"The mission did a lot of good, he wrote me, and the results were very positive for the present and for the future. We thought we were making only a trial, however the number who attended was beyond our expectations."* Have you ever seen rendered an account like this of a major operation, on which I am to decide whether it is advisable to adopt these retreats or not, and to continue them, with or without modifications, etc.

A letter from M. Wuilleret. The parish priest of Bretigny proposed to him to rent our summer home at Billens for a minor seminary. He would not decide to buy it until after they had seen some success with bis institute. Consequently, M. Wuilleret asked me: 1-If I agree to rent the home and mansion and for what price? 2-For how many years and under what conditions? 3-If I wish to consider the sale now and for what price and conditions, to be finalized in one or two years, if the institute succeeds, or if I prefer to wait before dealing with that sale? 4-If I authorize him to make some changes in the mansion’s interior, etc.

A letter from my mother. It seems she was rather sick at Saint Martin. Her sorrow at Louis’ choice may have had something to do with it. A letter from Barges.[[639]](#footnote-639) He places himself at my disposal to station nun at the minor seminary where he could teach Latin or Arabic.

Diary

Oblate Writings XVIII

September 20, 1837.

A letter to Father Courtés. I insist that he disengage from the hospital,[[640]](#footnote-640) but forewarn him about the finances in the administration of care homes.

A long conversation with my nephew about his decision to become a Jesuit. It seems that the good Lord used precisely that which would have combined to gain him a position in the world to give him a distaste for it and revive in his heart the will to shield himself from its dangers. Better said, the distaste that he had conceived for the world and all that people have done therein, even in the most honorable professions, rendered the world less dangerous for him, but the sight of the vanity of all that occupies people most, even the most enlightened, made it unbearable for him. He longed for the repose that he considered possible to attain only within the society he knew best. Everything about Jesuit life pleased him, even things which would displease many others. I could only be very edified by the generous sentiments of my dear Louis, to whom nothing will cost too much in the new career, that he will zealously embrace with the greatest disinterest. I do not know what I must admire most in him, his obedience to what he believes to be the voice of God, his humility, his attraction to obedience, abnegation, poverty, contempt for all worldly things, of which he detests not only the vices and vanity, but simple relationships, the least contact.

Nevertheless, I am not convinced that it would not be more opportune that such a perfect subject, who combines so many virtues with very great talents, to place himself at the disposition of the Church to serve it hi the highest echelons of its great ministry. I think it would be more useful to form this subject to be one day elevated to the episcopate than to hide him away in teaching at a college, or in one of the obscure ministries that could be filled by people who do not have all the latter’s talent to perpetuate the Church’s apostolate. Father Passi, who decided this vocation somewhat carelessly according to me, should have placed these considerations on the scale to counteract in him what is inspired by his too-blind love for the Jesuits. I can affirm that flesh and blood do not inspire these reflections in me. I undoubtedly despise the world and all its vanities as much as Louis, have more experience than he[[641]](#footnote-641) of men’s profound malice, and I know, of which he is still not aware, how little they merit that we be concerned about them. But I love the Church more than the Jesuits even thought I admire that Society, and I think that someone like my nephew who possesses all those qualities and who carries a name such as his, should be set apart to contribute his share in rejuvenating the Church from the abject state in which it is plunged by the pride and indifference of today’s Christian families. Soon the secular clergy in France will have no more respect than it has had for a long time in Greece. I have said enough, how many others think as I do!

Diary

Oblate Writings XVIII

September 21, 1837.

Visit to Aygalades. The church and the gallery were full. It took all my common sense not to go into the pulpit as soon as I arrived. Nevertheless, I put off preaching until after Mass, since experience has taught me that my chest hurts when I speak after fasting. The children seemed to understand better than in other places, that is to say they seemed more recollected after communion. They payed rapt attention to the words I addressed to them; the rest of the assembly also seemed disposed to profit from them. The children from Saint Antoine, Saint Joseph, Crottes and Canet were gathered together at Aygalades. They should have their share in the praise I gave to everyone.

A letter to the Archbishop of Avignon, which my nephew, who is leaving tomorrow for novitiate, will carry to him. I am taking the opportunity to show my gratitude which he merits for many reasons. A letter from my mother. A letter from the Papal Nuntio to request that I find and send back to Rome a woman who escaped from there to come and live at Marseilles with a man as bad as she is. That is not easy to do. A letter to Reynier to calm his anxieties.

Diary

Oblate Writings XVIII

September 22, 1837.

A letter from Father Mille. The number of pilgrims at Laus is more edifying than ever. He is very pleased with his little community. As a favor, he asked me not to give in to Father Guibert’s request to take Father Chauvet away with him. The new bishop of Gap made his solemn entrance, people received him enthusiastically. He received the missionaries very graciously. He would have been at the shrine the day after his arrival, if he had not been detained in the city by ceremonial visits. He will go there next week with the Vicars General of Belley and the priests from Lyons who say they came to Gap only for that.

A letter to my mother about her health and Louis’ departure. A letter from Father Courtés. His interview with the Vicar General to whom he read my letter asking him to free us from the hospital. M. Jacquemet has taken on the role of intermediary with the Archbishop. Courtés doubts his good will, I do not wish to say his sincerity, as he does. He continues to complain about many things. If he knew how sick that makes me, he would spare me this. I will not reply today since I wish to prepare for tomorrow’s ordination.

645. [To Father Courtès, at Aix][[642]](#footnote-642)

645:IX in Oblate Writings

How to behave towards the Archbishop of Aix. As far as possible, the chaplaincy of a boarding school is not to be accepted.

Courtès

[Marseilles.]

September 23, 1837.

Don’t you think, my dear Courtès, that it is unwise to always bring me to the fore when it is a question of responding to some proposal of his Grace the Archbishop? Don’t you fear that he may be offended when he hears the opinions of another Bishop constantly quoted in matters pertaining to his diocese? I do not approve this way of doing things. It is much more natural that you say very simply that such a thing is against the spirit of our Rules, against the good of the community you are in charge of and of the members who are under your direction. This does not prevent you from consulting with me when necessary, but be convinced that a remark from you, made conscientiously and with respect, will not produce the bad effect that an appeal made to me does. And in this case, it was still more improper since you were already getting on very well with him. You must follow the opposite system which is to leave me in the background and appear to have recourse to me only in extreme cases.

Regarding the question of the boarding school, when his Grace the Archbishop proposed that you take charge of it, you should have told him in all simplicity that it is against our Rules to take on the regular direction of a community of persons of the opposite sex; that we could go there from time to time to give some instructions, if his Grace the Archbishop wished; but that it is preferable not to overburden your small community with new activities which divert its members from the principal end of the Institute, which is preaching missions. We must be logical; we withdrew from the boarding school of Sacré-Coeur because we are supposed to provide this service only for the time being to oblige them as an exception. Now they request a similar service, with no conditions and for less serious reasons. However, I feel that you have gone too far in having refused his Grace the Archbishop everything. If he insists that you take up the direction of this house whose protector he is, then after informing him that it is against your Rules and that you could accept it only with a dispensation, as an interim measure until he finds someone suitable, you may give instructions to them, even confess them, but you may not bind yourself to saying Mass for them or to serve their chapel.

Diary

Oblate Writings XVIII

September 23, 1837.

Ordination. Three priests, three deacons, three sub-deacons, and one to a minor order, who received the tonsure. Two deacons, one sub-deacon and the one in the minor order were from our Congregation, they were the Brothers De Veronico, Gibelli,[[643]](#footnote-643) Pont[[644]](#footnote-644) and Lagier. May the good Lord give them prompt growth so that I will soon have the consolation of ordaining them priests.

A letter from Father Moreau, dated from Vico. He is longing for the establishment in Balagne since he is so unhappy with the surroundings at Vico. At the present, Father Rolleri and he form the entire community. Father Albini is on mission and Father Reinaud has been traveling like a dilettante for the last 27 days with the Philosophy professor.[[645]](#footnote-645) Father Moreau is rightly indignant with this conduct. He can not believe that Father Guibert would give such a wide permission to young Father Reinaud who has no need to travel that much to be truly dissipated. I will ask for some explanation of all that.

Diary

Oblate Writings XVIII

September 24, 1837.

Pontifical Office at Saint Joseph to honor Saint Philomena,[[646]](#footnote-646) whose image hi relief I solemnly blessed before Mass. That service was well carried out. The church was packed to capacity, the choir loft was filled with men as well as the upper portions of the side naves. I also officiated at Vespers. Coulin gave the saint’s life history. He did not hesitate to say that, even though the Archbishop of Paris speaks out against the profonation of temples in the metropolitan area, I have built some at Marseilles where, hi spite of the faithful’s reputation for piety, they had not even dreamed of erecting a suitable one. The occasion lent itself since we were all gathered in a church that was built and furnished at my expense and which still belongs to me. After the sermon, I took part in the procession of Saint Philomena, in great style, that is in cope and mitre, with crazier in hand. There was a large crowd on Paradis street and in the Bourbon court to respectfully watch it pass. After returning, I gave benediction of the Blessed Sacrament. So, the day was full, and very edifying. I started it by confirming a sick person in Holy Trinity parish. During the day, the assistant on weekly duty was called three times to take the sacraments to three cholera patients. It seems that we are still not free from that plague. Nine died from it yesterday.

Diary

Oblate Writings XVIII

September 25, 1837.

Mass at the Christian Brothers for the closure of their annual retreat. I cannot say that I received the vows of the seven or eight who made them, since after giving them an instruction suitable for the occasion and saying the Mass at which all the Brothers received communion, I had to move aside to allow them to bring out the Blessed Sacrament before which the Brothers pronounced their vows. That rubric did not seem very right to me, since in every place when the Bishop is present, those promises are made in front of him. That is how it is at Saint Sulpice where the renewal of clerical promises is made before the Blessed Sacrament when there is no bishop, but when the bishop is present, they only bring out the Blessed Sacrament for giving benediction. Even though the Brother Director told me that the Archbishop of Toulouse, in like circumstances, took a seat on the side, I did not sit down, since it is not my custom to take it so easy before the Blessed Sacrament, but I quietly took my place at the prie-dieu, where I can imagine that I cut a rather sad figure during the ceremony carried out under my eyes, where I was an outsider, so much the more since, when all the vows had been pronounced and my turn came, I had to return to my duties as chaplain, suspended for a moment, and go to the altar to intone the *Tantum Ergo,* give benediction and sing the *Te Deum.*

I did all this without a fuss since only simplicity was lacking and the good Director, following the custom of Bishop d’Astros, was made to believe that it was alright like that. I will wait to say a word to him about it when he comes to thank me, even if only to invite him to request some explanations from the Brother General, so as not to find myself at a similar ceremony again, seeing that the bishop has to play such an inconvenient role. After the *Te Deum,* I conferred the sacrament of Confirmation on a Brother of the community. For the short instruction before conferring the sacrament, I took a text from the program of an eight-days retreat, suitable for the occasion.

At the home of these brothers, I was amazed to see an exceptional machine, invented by one of their brothers, which portrays with striking precision the entire planetary system in motion. Just seeing the operation of those wheels, you learn more than you would from a month of lesssons in a book.

A letter from Father Guibert. He is very dissappointed at not having obtained from the Bishop of Gap the priest, on whom he was counting to act as bursar at the Major Seminary at Ajaccio. As for myself, I dread that this good Father is going to insist that I give him one of our men, for which I will be criticized, no matter from where I take him.

A letter from Father Mille. He is not disturbed by the Bishop of Gap’s refusal to Father Guibert; however, it is a bad omen for the success of Father Allard’s[[647]](#footnote-647) plan. The latter will put off expressing his wishes to the prelate till a little later, but if it is his habit to give no *exeat* before a year, as he told Father Guibert, how can we hope to obtain that for which we have all been wanting for such a long time.

A letter from a merchant at Nimes, who wrote in a very exceptional manner to ask us to decide, yes or no, either to rent him our house for 1,000 francs, or to sell it to him for 24,000 francs.

A letter to Father Courtés to give him some advice about the matter of the boarding school.[[648]](#footnote-648) I will let him know my feelings about his manner of always placing me in the forefront with the Archbishop when it is a question of something that goes against his wishes. I fear that this intervention of an outside Bishop will offend him even though he knows that I am the superior of the one consulting me. It would be better if he would himself give a personal reply in matters that are clearly contrary to our rules, or consult me without letting people know. The silent resistance of a rule will give less shock than the refusal of a brother Bishop whom one could consider the master to determine such a matter.

Father Telmon arrived. He has already told me admirable things about the turn of events at Lumières. The mission that he gave at l’Isle[[649]](#footnote-649) with Father Martin during the cholera plague went perfectly well. The men, for whom it was intended, profited greatly from it, and everyone in the area was edified by it. The elderly parish priest expressed his desire that they come back and gain for his entire numerous parish the same help they had given the men.

Diary

Oblate Writings XVIII

September 26, 1837

Confirmation at the Charity home. A great number of children were presented to me to receive this sacrament and a very great number of pious people were gathered in the church for this beautiful ceremony. The church was full but there was not a member of the administration there. Even though being aware of their rudeness, I did not let that bother me, and their absence did not keep me from preaching for an hour and a half to that numerous gathering. I would have stopped sooner, if I had noticed that the listeners were not attentive, but old and young were inhaling my words, so to say, that is why I continued. That’s what happens wherever I go. Oh! how much do I thank the Lord for knowing how to speak the language of those I must instruct, and who listen to me because they understand me. I would not change my approach for all the gold in the world; my conviction has no need of the witness that I perceive every day as to the excellence of that method. Again today, Father Fe’raud,[[650]](#footnote-650) head chaplain at the home, told me that the influence of God’s grace on the audience touched even him, that it penetrated him, and the pastors of Saint Antoine and Saint Joseph, as well as the administrative assistant of Aygalades, told me that the words, inspired in me by the good Lord the other day at Aygalades affected everyone who attended the instruction. The pastor of Crottes told me the same thing; I report these facts so that people might be truly convinced that it would be desirable that every Bishop do as I do.

Father Guibert arrived. He will spend several days here on the way to his post.

A letter from Father Martin. Even though he recognizes the true virtues of Father Honorat,[[651]](#footnote-651) he allows himself some prejudice against his actions, especially towards himself, which it would be easy for me to destroy, if it were easy to remove prejudice. Father Martin confirms me of the value and the good effect produced by the mission that he gave at 1’Isle, together with Father Telmon.

Diary

Oblate Writings XVIII

September 27, 1837

A letter to the Corsican Marchesi in reply to the letter where he protests his innocence and good intentions. I authorized him to return to the Major Seminary at Ajaccio, on condition that he return when he is ordained a priest. Father Guibert thinks that there are still some priests capable of advising Marchesi’s uncle to write the letter which compromised him, precisely to gain the ends of the family to have him leave novitiate. Actually, I cannot imagine how Marchesi, who could have very easily gained the priesthood by staying at the seminary, would enter the Congregation to trick it and then abandon the society? Nevertheless, that is what the uncle’s letter, intercepted, proved, and what convinced Father Lagier to send him away.

A letter to Father Moreau, in reply to his of the 17th. I spoke to him about Reinaud and the Balagne, and told him something of our dear Father Rolleri. I just found at Tempier’s place a very interesting letter that Father Guibert wrote to me on July 17; I was not here when it arrived and they forgot to give it to me. Father Guibert tells me delightful things about his seminary:

*Our seminary has gone marvelously well; there is an unanimous voice about it, the favorable opinion that people have of the Major Seminary which is saving our ship here. Tltte students are overjoyed and tell everyone about it. They left the Seminary just like missionaries who want to work for the reform of their country, in the measure, evidently, and with the modesty thatlp. 208] their position recommends. Where there are several in a village, they get together for their meditation. They promise their pastors to make their preparation for and thanksgiving after Mass, teach catechism to the children, which the whole parish attends; several have made church vestments and linens which are in a sorry state everywhere. Finally, from everywhere I hear consoling things about these good and excellent students, and since we have no less than a hundred and ten of them, it is a veritable revolution in this country. Many priests ask to be allowed to enter the Seminary and do their courses like the others; several parishes are asking for the new priests as pastors. Dearest Father, here there is a lot of suffering, disagreements, and sometimes dangers, but consolations beyond anything I can say.*

*Father Albini alone gave the mission at Guagno, with incredible success. Everywhere people speak only about the miracles he worked, I hear of true miracles. Ida not know what they are but such is the opinion. What could be surprising that, in our difficult situation, God uses this means to overcome obstacles. But I do not have to tell you everything today, I should leave some for our meeting.*

A letter to Father Vincens. I want the young man, about whom he spoke to me, to be tested for some time under his eyes. He should take better care of his health. Father Guigues was too generous in promising eight missions. They did not sufficiently inform me of the mission given at the house at l’Osier. I want them to follow the principle of keeping me up to date about everything, so that I know what is happening just as well as those who are on the scene. If the people, of whom Father Guigues spoke to me, decide to come, they should arrive before the retreat.

My sister arrived, accompanying her son Eugene who is on his way to Paris, where we are sending him to complete his studies at the Poiloup’s excellent boarding school. I was very pleased with this young man’s bearing, truly charming and full of fine qualities.

A letter from Dupuy, perfect for his admirable dedication. He is always at my disposal to take up whatever work I assign him. He brought to fruition our establishment at Notre Dame de l’Osier. He resigned from the parish, and arranged that the title be given to the community. Now, if I so desire, he will help our Fathers in the missions or he may do something else, according to what I stipulate. I can not deny that this is admirable conduct. I must add that, after having sold me the house which represented his patrimony through a pension, he never demanded that pension as long as he had something to live on, and how was he living? by giving his salary as rector to the bursar at l’Osier along with his Mass stipends to be content with his *victum et vestitum,* as the other Fathers of the house.

646. [To Father Courtès, at Aix][[652]](#footnote-652)

646: IX in Oblate Writings

Continue the formation of a coadjutor Brother novice sent to Aix.

Courtès

[Marseilles.]

September 28, 1837.

You tell me nothing of the Brother whom I sent to you;[[653]](#footnote-653) I hope you are satisfied with him, for he is a charming young man, and I know that he is very pleased with all of you. Remember he has not finished his novitiate and consequently you must care very much for his religious instruction; that he wear the cassock, follow the community exercises, that everything should convince him he is a Brother belonging to the Congregation which considers him one of its members.

Diary

Oblate Writings XVIII

September 28, 1837

A letter to Father Magnan to inform him of his new destination. I am sending him to Ajaccio to assist Father Guibert in the direction of the Major Seminary and especially to take charge of the finances of that numerous house. A letter to Father Courtés to tell him of Father Magnan’s destination and to propose in exchange for him the services of Father Cuynat.

A Jesuit priest, Father Labonde is on his way through Marseilles. I tried to render him the same courtesy that I received from him and his Fathers at Friboug. He spoke very convincingly to me that neither he nor his members had influenced the decision of my nephew, Louis de Boisgelin. Father Labonde was his confessor at the boarding school. He very affectionately expressed his gratitude for the friendly welcome I gave him.

The Mayor of Marseilles came to present the French Consul to Alexandria. The latter offered me his services for any religious I might recommend to him.

647. [To Father Mille, at N.-D. du Laus][[654]](#footnote-654)

647:IX in Oblate Writings

The Founder does not allow Father Bermond to go and visit his family.

Mille

[Marseilles.]

September 29, 1837.

Did I not reply to Father Bermond that I did not approve his visiting his family? How come you make the same request in his name? Once and for all let us leave these pitiful small desires for the family in the tomb of our oblation. We are supposed to have risen to a totally supernatural life that should not any more include such weaknesses. Hence I simply say no to your request, adding that I would have been more edified if no attempt had been made in this matter.

Diary

Oblate Writings XVIII

September 29, 1837

A letter to Father Mille. I suggested that he have the Bishop of Gap understand that we should not be included in the general rule that he felt he had to adopt to refuse dimissorial letters to any priest of his diocese at least for a year. I refused Father Bermond the permission to go and spend several days with his family and I gave the reason for the refusal in these terms: *Once and for all, let us leave all those miserable family impulses in the tomb of our oblation; we are called to a fully* *supernatural life which does not put up with those weaknesses any more.* I blamed the Superior at Laus for allowing Father Gignoux to leave with nothing. I commanded him in the most formal manner to compose sermons so as to form a sufficient collection for every need. I do not accept any excuse in this matter. I also insisted that he demand that both Fathers Bermond and Chauvet seriously apply themselves to such composition. It is not advice that I give but a positive precept. This matter is worth it.

A letter to Father Courtés. I consoled him beforehand on Father Magnan’s departure. I replied to the articles in his letter of yesterday. I sent him a note about the Couteron affair. I asked him to have the Archbishop of Aix announce the mission at Trest. He should sell the tabernacle only for a good sum; that means he should recuperate at least half of what it cost us.

Diary

Oblate Writings XVIII

September 30, 1837

A letter from Father Guigues. He recommends that I receive the young man of whom Father Vincens spoke to me. He is convinced that he will be useful to the society. M. Baratier, the printer at Grenoble, will print 9,000 copies of our hymns of five leaves of 18 in printing size. Each page is to have 39 lines. The price of each copy with printed cover and choice quality will be 17 centimes or hardcover 27 centimes. The book will belong to us. After the printing is finished, he will have twenty-five hundred sent out to each of the houses at Marseilles, Avignon and Laus, and he will keep an equal number. He will charge each house to recover his cost. An old young man of 49 years has presented himself for the Brotherhood; he has 5 or 6,000 francs of which he would give the interest. Gatherings at l’Osier are continually more numerous; there is a large crowd on Sundays, and there are always people on retreat. Work is wearing them out. They want some direction from me so that everyone is not always occupied. They follow the rule, but Fathers Gignoux and Pelissier are not easy to direct. He is in a predicament over arrangements for the next campaign. The Vicar General Chatrousse is truly very well disposed in their favor; he had nothing more urgent to do after returning from l’Osier [than] to write to the priests who showed favorable dispositions to have them come to us. Father Guigues sent me the letter that Father Chatrousse wrote to him, which is truly from a man who wishes good things and appreciates what our Fathers are doing in the diocese. Here are a few expressions from his letter: *One of our young* *priests, 26 years old, wishes to join your society.[[655]](#footnote-655) I encouraged that vocation which seems solid to me and will give some development to an edifying and useful community.*

I put Dauphin’s poor widow in contact with the Abbe Fissiaux so that they accept into the house for poor girls, orphaned from cholera, two daughters of that poor Dauphin. The matter is agreed, and I will place the third in the home of deceased M. Boucherie, of whom I spoke to Mademoiselle Rocofbrt; when I return, I will finalize that other matter.

As I was getting into the carriage for my trip to Aubagne, Roquevaire and Auriol, the mailman brought me a letter from Father Poiloiip who will welcome our Eugene with the greatest pleasure, and will be like an uncle to him, etc. I leave content for Aubagne where I will sleep tonight.

94. [To Bishop P.E. de Sausin of Blois][[656]](#footnote-656)

94:XIII in Oblate Writings

Recommendation for the Abbé Kotterer.

Sausin Bishop de

[Marseilles,

[September 1837][[657]](#footnote-657)

Your Lordship,

I take the liberty of recommending the Abbe Kotterer to your kindness. This priest is especially well known to me as I even had him under my direction for a long time. I can affirm that his morals have always been upright and that he is not lacking in talents. The testimonials that he bears give evidence that he has successfully exercised the ministry of preaching. Thus, I do not doubt that he can be useful in your diocese, where he is known to the Superior of the Major Seminary and which gives him hope of being favorably received. I have every hope that M. Kotterer will not make you sorry for the adoption that you will graciously grant him and that he will be more useful to you than he could to me, for here one has necessarily to understand and even speak Provencal in order to be assigned. Knowing your kindness and the good dispositions of M. le Duc,[[658]](#footnote-658) I did not hesitate to encourage M. Kotterer’s plan to prefer the diocese of Blois to any other, and I dare to ask you to take this young priest under your protection. The occasions of writing you are rare,[[659]](#footnote-659) so I have gladly taken this one to remind you of the feelings of profound veneration that I have expressed to you and which I am happy to be able to repeat, recommending myself to your prayers.

**October**

Diary

Oblate Writings XVIII

October 1, 1837

Yesterday I wrote a letter to Father Gamier, Superior General of Saint Sulpice to recommend to him Arsene Barbarin who had asked my permission to do his seminary at Saint Sulpice. Gaduel and Perree[[660]](#footnote-660) did not do as much. My letter to Father Gamier is most friendly. I express to him the dissappointment that is felt in certain dioceses on seeing all the more outstanding subjects taking refuge with the Jesuits. No one loves and respects the Jesuits more than I, but since I have been reduced to speak for a diocese, I cannnot remain insensitive to a desertion which leaves us only with coal shovelers[[661]](#footnote-661) and peasants to combat the people in such an important city as Marseilles where we need elite subjects to oppose all those schools of impiety which have sprung up among us, and all those so-called intellectuals who ridicule religion since they can not find much competition in a great number of its ministers, who really lack knowledge, talents and a good education.

I also wrote a letter yesterday to Father Poiloup which Eugene will take with him. I entrust this dear young man to Vignolo who has agreed to take care of him and place him in the hands of Father Poiloup. They are leaving in the same carriage as Barbarin, Perre’e and a holy sister of Vignolo. One could not be in better and more agreeable company.

I arrived last evening at Augbagne at night as I had planned, but the children ruined my disguise with their joyous cries. I confirmed a large number of them this morning, but I had to preach from the heart to get their attention. Poor children! They didn’t understand what they were doing when they presented themselves at the holy table. Unfortunately, they have that in common with most of those whom I have seen on such occasions over the past fifteen years that I have been touring the diocese. Was I not struck by that same indifference, that same stupid incomprehension when I attended, 25 or 30 years ago, First Communions which took place in the parishes of Aix! However, that is all that these children will take with them for the remainder of their lives, since after their First Communion there is no more religious instruction or sacraments for them. Already 12 boys did not answer the call to Confirmation since it has been three months since their First Communion. They probably would not have presented me with 12, if I had waited a year to come and visit them. That is how it is everywhere, in the city and in the country. There is reason to weep and be appalled at the same time!

I attended High Mass from[[662]](#footnote-662) the throne. I did the same at Vespers. I did not go in the procession, but gave Benediction with the Blessed Sacrament when it came back into the church.

The Mayor came to see me twice. I took the opportunity to advise him of the suitability of a parish at St-Pierre and Baudinard, since I would need his assistance for its establishment. His Lordship the Mayor agreed with me one hundred percent, and promised to support me as much as he can. I believe he will keep his word. I left him a note outlining what he must do according to existing laws, and we agreed to meet on the day after tomorrow on the spot after I return from Auriol.

I will say nothing now about the rather unfortunate state of affairs in this Aubagne parish concerning the misunderstanding that reigns between the Parish Priest[[663]](#footnote-663) and Assistants, and among the Assistants. I will deal seriously with that and other matters when I make my pastoral visit, if I am alive.

Diary

Oblate Writings XVIII

October 2, 1837

I left Aubagne this morning at 7 o’clock to arrive at Roquevaire at the appointed time. However, I had to wait a rather long time for the children from Greasque who had to walk not less than two and a half hours. I will never let it happen again to gather them so far from their homes. In general, the children seemed a little more recollected than at Aubagne, but most of all extremely attentive to my words. The Mayor and Deputy Mayor, M. Fabre and M. Long, were at the meal, with their workers, which did not happen at Aubagne (and which provided the Mayor of Aubagne with reason to give an honest yet friendly reproach to his parish priest).

I visited the distressed family of M. Jean, notary. This poor man just lost his wife from cholera. I could not hold back my tears at the sight of that young widower, his three children and the elderly Madame Coquillet, mother of the deceased young woman who feels a deep sadness which moves to pity her, and pierced my heart. I had seen the mother and daughter as I passed through Rians when I was going to St-Martin. They are very fine people.

On my way to M. Jean’s place, I visited several factories of M. Bres, an honest industrialist and M. Jean’s brother-in-law. They could not use better the water from the little stream they call the Huveaune river. I left at five o’clock to go to Auriol which is only a short distance from Roquevaire.

Diary

Oblate Writings XVIII

October 3, 1837

I had to confirm the children from the Auriol parish and those from Bourine, a new parish, taken from that of Auriol. I performed only this ceremony immediately after my Mass as usual. I put off all other matters till my first pastoral visit which I will be able to do after my installation. I noticed, here as everywhere, from the fact that the children payed close attention while I was speaking, how indispensable it is to instruct them in their own language. I can judge the same by making a comparison. When I used to accompany my uncle to the same places I am visiting now, it was hard to be patient at seeing how little attention the children lent to the Bishop’s words when he spoke to them in French; they did not follow his line of thought because they did not understand him. I noticed the same thing when Bishop de Bausset said a few words to the children at La Ciotat whom he came to confirm after the mission we gave in that area in 1821,[[664]](#footnote-664) I believe. May it please God that all bishops might want to understand this incontestable reality and the wisdom of that Council of Carthage which forbade consecrating a bishop if he did not know the Punic language which was the language of the people of that part of Africa.

I left Auriol immediately after the meal to be, at the time agreed on with the Mayor of Aubagne, at the chapel of St-Pierre, which we wanted to visit together. We recognized that it was adequate for the present and that the parish house was in rather good condition. The Mayor will be able to testify to that in the documents he must furnish the Minister so that we obtain the auxiliary chapel. I still came back to Marseilles to sleep.

Diary

Oblate Writings XVIII

October 4, 1837

I found a pile of letters, each one more disagreeable than the others. Father Courtés is groaning because they have taken Father Magnan away from nun. Father Magnan is ready to obey and go to Ajaccio, but they sent nun to Mallemort, where cholera is raging and so he cannot leave unless they send a replacement, seeing that the pastor’s mother was struck and succumbed, the Parish Priest has left and the Assistant is sick.

Father Moreau is bemoaning the spirit that the Bishop’s presence and the arrogance of the Vico people are introducing into our monastery, and Reinaud’s obstinacy in not acknowledging the full extent of his fault over the course of a month, which has just ended.

Father Rolleri is in a desperate state that, for his sins, I sent him to such a sad community,[[665]](#footnote-665) to a house of which he enumerates for me the inconveniences in a way that would be comical if it were not for rather serious matters such as regularity, compromised to the point which it is in that area.

Father Honorat is requesting both money and men; as for money, it is always more or less hard to come by, but from where does he want me to take men?

Diary

Oblate Writings XVIII

October 4, 1837

A reply to Father Courtés. Reprieve for Father Magnan sent directly to him by letter. A letter to my sister.

Purchase of an ivory statue of Christ, 22 inches high, for the price of 850 francs. Before I bought it, I wanted to make sure it was not stolen. The person who sold it to me assured me that he bought it from an individual, who had it handed from father to son for more than 200 years. He gave it to him in exchange for merchandise for fear that the revolutionArles in riis country, who push impiety and fanatacism to a fury, would end up smashing it in pieces for him. The merchant agreed to give me the receipt he had received from that person who owned it; this gentleman seemed trustworthy in everything he told me. His word, joined to the circumstances of its acquisition, and to the article he gave me, seemed sufficient proof of a legitimate agreement. I intend to purchase it as diocesan property. This beautiful artwork will pass on to my Bishop successors of Marseilles.

The Christian Brothers came to submit to me the petitions they have to present to the municipal council on behalf of the fathers of children in the schools, of the clergy and elders in the city. I will correct only a few expressions in them which could offend the extreme sensibilities of the council. When these petitions have been signed by a great number of people, I will add a note to mem. Besides that, I wiir write an urgent letter in the name of the Bishop to the Mayor to urge him to accede to the just request of the entire population. It is nothing ‘less than the Christian instruction and education of more than 2,OpO children of the people that these dear Brothers raise at the expense of die faithful since the municipal council took away the allocation from a community of those Brothers. Thus, by taking in hand the spiritual interest of so many souls, we accepted the responsibility of sustaining these schools, as we have done since 1830. Twice I have spoken at length about this matter in my Lenten letters, and several times I have knocked on the council’s door to have them take the Brothers under its charge again, since it has recognized that the mutual schools which it put in their place have not lived up to expectations. Actually, those mutual schools do not have 300 pupils and cost much more than the Brothers who instruct 2,000.

Diary

Oblate Writings XVIII

October 6, 1837

A letter to Paris. A visit to the Colonel of the 22nd. A request for a formal dispensation from Coulin who is not fully satisfied with the one we granted him when he left our Society, which was not yet approved by the Church. I promised him to regularize that after I had time to reflect on it. I recall that the reasons for his request were judged inad-missable, but that he seemed determined to make a scene, which would have been very harmful to the Society, which was obliged to deal with so many concerns at that time, I decided, in spite of myself, with the consent of my council, to apply to him a certain article of the Rule which legitimized his expulsion. But since this decision was invoked only as an expedient that Coulin’s wish to leave rendered necessary, certainly there was something not right about it. On my part, I believed him to be so unsettled in conscience that when it came time to ordain him to the priesthood, I did not want to peform the functions of Archdeacon at his ordination, and I withdrew so as not to reply against my conscience to the Bishop’s question: *Scis ilium dignum esse?* However, since the Congregation was not yet approved, and he was out when it was canonically instituted, it will be easier to take the decision to release him licitly, now that he wants to ease his conscience.

Diary

Oblate Writings XVIII

October 7, 1837

Letter to M. Wuilleret, Justice of the Peace at Romont and my trustworthy procurator. I replied to him: 1- That he may rent; 2-That he must not rent to a boarding school or a Minor Seminary; 3- As for all the others, I would gladly rent the summer home at Billens for a year, two years, etc., but if it is for more than a year, we must stipulate the condition for the lease to be terminated in the event of a sale, with advance notice of three or six months; 4- That I have no guidelines to set the rental fee, but it seems to me that we must follow the usual practice in the country. The Ladies of the Sacred Heart, before they were at Montet, had rented a summer home. M. d’Albertas, M. de Nicolai, etc., several French families have rented castles in the Vaud canton. We could base ourselves on them to settle the price to ask; 5- For the sale, I would give all possible leniency for the payment, but I would want to regain at least 60,000 francs. At that price, I would still lose 8,000 francs, since:

* The purchase of the castle and living quarters 54,075 francs cost me
* The ten lots[[666]](#footnote-666) acquired from the Sieur Maillard 7,259
* The exchange of French money to Swiss 571
* The payment of the rent owed to the Fille-Dieu 597
* The payment of that owed to Sieur Maillard 122 "
* The construction expenses for the farm house

the chapel and divisions on the 2nd floor 5,000

**Total 67,624 francs**

If they would give me the 60,000 francs that I am requesting, I will allow up to five or six years for full payment. They could make the first payment on the day of the agreement, and they could put the rest on instalments. I would be satisfied with 4 or even 3 percent of the money they would keep in hand, even though here I am obliged to pay 5 percent for the money I borrow, I informed M. Wuillert that the priests of the district have expressed the desire to buy the castle and living quarters for the Bishop of Lausanne who has no summer residence. The second floor could be occupied by retired priests; in this case they would use, for the purchase, the funds set aside for this purpose.

I am going to sleep at Aubagne so that I can arrive to La Ciotat tomorrow. This precaution was judged necessary so I would not be exposed to some snubbory on the part of some good-for-nothings at La Ciotat who, recalling that they were encouraged by the Mayor 4 years ago[[667]](#footnote-667) to come and make noise under the windows of the parish house or, to be more exact, at such a great distance that I was scarcely able to hear it, threatened to renew their unholy insolence when I arrived at La Ciotat. They advised me to put off my visit, I took great care not to comply with that advice, and believed only that it was prudent to put on a good front and face those threats by spending only the day in that area which should be devoted to me for so many reasons.

When we arrived at Aubagne, they told me that the Prefect was with the Mayor. Since I see eye to eye with this first Department Magistrate, I went to see him out of respect and likewise to speak to him about the matter of erecting Saint Peter’s parish; I found together all the gentlemen who form the Council of revision,[[668]](#footnote-668) they were all as they should be, that is polite and respectful.

Diary

Oblate Writings XVIII

October 8, 1837

I left very early in the morning, accompanied by Fathers Tempier and Marc Cailhol. It took us only two and a half hours to arrive at La Ciotat where they were expecting us only at 9 o’clock. So, we surprised both the clergy and the people, who were not able to come and meet us. I stopped at the Parish Priest’s house and after giving them time to make the necessary preparations, I went in procession to the church. I entered by the main door and, after adoring the Blessed Sacrament and singing the oration to the Blessed Virgin, patron of the parish, I went into the pulpit. After a short allocution in French so as not to appear to defy the susceptible people who complained at my last visit, I gave the Tonsure to a young student from the Minor Seminary and said Holy Mass at which, as usual, all the children to be confirmed received Communion. Those poor children needed me, as the others of the districts that I visited, to give them a good instruction which would gain their attention and animate somewhat their cold hearts. That is what I did, if a bit too long, but in such a way as to hold their interest, judging by the attention they payed to my words. It was eleven-thirty when we left the church. I went to change my clothes and then went in choir dress to the convent of the semi-religious women that the Abbe Vidal had founded.[[669]](#footnote-669) He had asked me to show this sign of interest in his establishment. I did not want to refuse him so as to encourage him to continue to do good work, since the 9 young girls that I confirmed in the convent could easily have come to the parish. Even though I had given a short instruction of fifteen minutes before administering the Sacrament, which the religious were able to attend, the Superior, as I was going to leave, asked me to give her community another instruction. I do not like to refuse things like that, but I admit that I found the request a little indiscreet. It was half-past twelve, I had taken only a little coffee without bread, even though I had been up since four o’clock in the morning, had been a little upset last evening and was feeling very tired. So, I took my courage in hand and excused myself, promising to pay the arrears[[670]](#footnote-670) during my next visit to La Ciotat. After the usual very tedious meal, I wanted them to show myself to the whole city. I received nothing but marks of respect as I went about; I wanted to go along the wharf in front of the cafgs where all the idlers and senseless people gather, everyone greeted me. I spoke to a few people. I was followed by a group of decent people. We could hear them saying: "Look how pleasant he is! They said he was proud". I admit that I never understood how they could give me that ridiculous reputation. Unless to be proud meant being five feet six or seven inches tall.[[671]](#footnote-671) Actually, I often fear to be too familiar, to prefer an entirely paternal abandon rather than a dignified following, but I never knew the meaning of pride. I extended my little trip to the district where they were building a very large factory for locomotives. After coming back from my inspection which included the hospital where I authorized them to say Mass in the rooms, I took my leave to come back to sleep at Aubagne.

Diary

Oblate Writings XVIII

October 9, 1837

After saying holy Mass, I took the route to Marseilles by way of Reynarde where I wanted to know the state of health of Count de Fe1ix who they told me was very ill. My intention was to judge if it was necessary to take up the important question of providing for his soul’s salvation. He was in better health. I hope he profits from that advice!

When I arrived at Marseilles, I found Father Magnan who was on his way to his destination with that holy indifference that should caracterize a good religious. As we spoke, I recognized that with his departure the Aix house was in disorder. Father Courtés, who for his correspondance habitually dispised the services of this good Father and did not much esteem his person, was now complaining loudly; he, who so gladly preferred Father Mouchel, now in the letter that he wrote me does not hesitate to tell me that this Father would be better in a seminary, while Magnan, as he is, was his busiest and most presentable subject. / *had him give the retreat at Mallemort, he took part in the honorable reparation of La Fare[[672]](#footnote-672) at the time of the sacrilege that had been committed in that parish, and was preparing for a proposed retreat at Rognes. More concerned than in the past about the community of the Children of Charity, he had just established a congregation. He has a great following[[673]](#footnote-673) in our church. Certainly, he has defects, the knowledge of which I used to give you had also for its purpose that you take it in hand to correct him, since among his qualities, as his sincere attachment to the Congregation, a religious perception of the virtue of obedience, I notice a great dedication to yourself, which can only be salutary for him.*

Therein is more than necessary to prove the usefulness of Father Magnan at Aix. If we added that Father Mouchel, such an excellent man from every point of view, is afraid to lead even an evening prayer, does not know the Provencal language and hears no confessions in our church; that Father Aubert[[674]](#footnote-674) is still very young and inexperienced, that Father Andre is what everyone knows, I have to conclude that Father Magnan is not only useful at Aix, but that he is necessary. Meanwhile, since Father Mouchel, who does little or nothing at Aix, will be very useful at Ajaccio with his good manners, his regularity, his theological knowledge, etc. So, there was no reason to hesitate, and that is what determined me to call this Father to go to Corsica. To that effect, I wrote Father Courtés mis very evening, since it is urgent that the new director arrive at the seminary before the return of classes.

Diary

Oblate Writings XVIII

October 10, 1837

The anniversary of my father’s death. Now would be the tune to expand a little on the merits of this good father, on the circumstances of his precious death, that of a predestined, but I am too hurried this evening. I promised not to stay up too long and the hour is already late. Next year, if God grants me life and I am able to continue this Diary, I will make it a duty to render this homage to his memory.[[675]](#footnote-675)

A somewhat severe letter to Father Guigues[[676]](#footnote-676) to let him know that he strangely forgot himself in the one he just wrote to Father Tempier. He allowed himself to berate us with unbelievable insolence about the decision to take away from him Father Dupuy, on whom he was counting for this winter’s missions. One could not imagine the tone of that letter, I moderated my reply a good deal, and even tore off the first page that I wrote since I had spoken too vehemently under that first gush. The second version, more calm, will however be sufficient to make him aware of his mistakes. I think that Father Guigues will that much more regret his manner of acting when I inform him that I had thought very little about taking Father Dupuy away from him for the missions, that I expressly recommended to Father Guibert, in Father Tempier’s presence, that he should not carry out the plan he had submitted to utilize Father Dupuy’s zeal, capacity, and good will only after the mission season.

I authorized him to keep the 300 francs for Mass stipends to pay off part of his debt. We will say them. Finally, I urged him to reply respec-fully, as expected, to the Bishop of Grenoble to reject once and for all the ridiculous accusations of us being weak and outsiders. Actually, our Fathers are worth ten times as much, whether in talents or virtues, as[[677]](#footnote-677) more than three quarters and a half of the priests of his diocese. They are all that they are called to be in every way, and if they undertook to preach with the pretention, studiousness and emphasis which apparently pleases the Bishop so much, I would not hesitate to severely blame them and forbid them the role of preaching, which they would render as sterile and useless as all those sermons that people are silly enough to admire. How is it that all the miracles of conversion that have been worked everywhere, through the ministry of the word that our Fathers have exercised for three years in the Grenoble diocese, have not as yet done away with the ridiculous prejudice which is forever expressed in such poor opinions.

A visit to General Sebastiani on his nomination to the peerage. I profited by the occasion to speak to him about Corsica, especially of Father Guibert, the seminary and the missions, I think that I greatly interested him in all our works, he promised me the assistance of his credit in all that could influence the good that our Fathers are doing in his country. He assured me that the missions were the most powerful means of bringing back those poor people and destroying the horrible prejudices that control them. The General’s good dispositions gave rise to the thought of suggesting to Father Guibert that he request some help from the government for the missions. I immediately wrote to this Father, reminding him of what Minister Laine,[[678]](#footnote-678) at his time, offered me to undertake the ministry in Corsica.

Father Touche,[[679]](#footnote-679) who used to belong to our Congregation, requested an audience with me that I did not refuse. He was bold enough to present a smiling face which he soon changed when he saw the serious reception I gave him. I listened to what he had to say. His talk, like all his conduct, made no sense. He proposed several disparate projects. First, he thought of coming to the diocese of Marseilles, which I did not accept.[[680]](#footnote-680) Then, would I advise him to go to that of Valence where he was wanted and where he had an infinite number of missions to carry out; I replied that he could not do any better. All of a sudden, he felt sorry for the condition of our troops in Africa, and wanted to know if he could follow them. When I asked if he had powers from the Holy See, he said no, but that the Bishop of Frejus would give them to him. Apparently till disembarkment, I told him, but once on land, will you be able to hear confessions of the dying? Then, he realized that it would be opportune to have recourse to the Pope. But you have to know whether the Generals will accept the idea, and then how will you live? Oh! That is true. So, would Your Excellency please write to the Minister of War. In the midst of this jumble of ideas, I saw that some good might come from it, if we were to get permission for this good man to follow field hospitals; consequently, I promised him to write to the Minister of War, and that is what I will do. As for the powers, I really do not know how to proceed. It might be too hasardous to recommend someone so mixed up to the Supreme Pontiff requesting letters of an apostolic missionary[[681]](#footnote-681) for him. If that fellow had not in a way apostasized, we could team him up with one of ours, who would guide him and it might be possible to arrange something useful for the salvation of those poor souls; as it is, there is nothing else to do than to obtain authorization from the Minister for him to follow field hospitals.

As for this Father Touche, since his name is on my pen, it is good to recall that after spending several years in our Congregation doing only what he wanted, abusing his nearly independent position in the Upper Alps, where he was evangelizing all alone, God knows how, the villages in those mountains, when we wanted to place him under the Rule, he took the notion of consecrating himself to a so-called more perfect life and wanted to become a Capuchin. It was to enter that Order or another austere one that he asked us for a dispensation. That poor man had so little good sense, was unable to utter two succesive rational sentences, besides which he observed the Rule so minimally, even though he was continually lost in altogether great mystical words, that my council suggested that we allow him to leave. He actually left the Congregation, but what happened to him? What happens to others, he kept on traveling; he broke the bonds of his first engagement, and he did not go to the Capuchins any more than the infamous Riccardi[[682]](#footnote-682) went to the Barnabites. Oh illusion! Oh fatal blindness! The final judgment of all these prevarications will belong to God alone.

When I came home, my uncle shouted at me from the window that he had news for me. He was really happy, it was the announcement of my canonical institution. I was expecting it later. It affected me like a blow[[683]](#footnote-683) given to some poor wretch, bent beneath the weight of a crushing burden. God wills it since he arranges every event and directs hearts for that purpose. That is all that consoles me and is the true reason for my resignation. If I were not firmly convinced of that, I think I would fall ill from the distress of finding myself in the very position from which my will, my inclinations and my most deeply imbedded ideas have been pushing me away. I had to accept it, in spite of myself and I must remain there no matter how much I desire repose and holy freedom, which I would employ only for my sanctification and the service of the Church.

648. [To Father Courtès, at Aix][[684]](#footnote-684)

648:IX in Oblate Writings

Reproaches Father Courtès who had not given Holy Communion to a person sentenced to death, who was repentant. Importance of missions for the instruction of the people.

Courtès

[Marseilles,]

October 11, 1837.

You[[685]](#footnote-685) have made a very great mistake in refusing Jouve Holy Communion. This situation has taken away from me all the joy that the account of his beautiful death had caused me.

I thought you were more loyal to my teachings which are those of the Church. You could not have forgotten what I have done at the execution of Germaine. Quite recently the *Quotidienne* and so many other newspapers informed you what I did at Gap. Hence you have become a real weakling and I must tell you that you have greatly sinned. I don’t want to see you observing practices which the Sovereign Pontiffs describe as barbarian and which they order to be destroyed wherever they are found. These horrible practices, moreover, have been abrogated in your district, either through the precedent I had set by my example, or through the solemn approval his Grace the Archbishop de Bausset, who came to confirm and give Holy Communion to all the accused as well as condemned prisoners who were in the jails at the time of the retreat we preached there. Even if it were otherwise, you should have done your duty without worrying about the consequences. God’s commandment must take precedence over any human consideration. Even if you had been interdicted afterwards, because you were in charge of his soul, your duty was to have him fulfil his obligation from which no power could dispense him. If some superior authority, which it was useless to consult in such a situation, was opposed to things being done according to rules. I would intervene with my authority to protect you from continuing a ministry that is incomplete, irregular and ineffective, and a compromise to your conscience and mine.

It is really a pity that such a bad stain tarnishes this beautiful picture. Nevertheless, I order you to write out all its details, including the fault which must be watered down considerably by explaining it. I am waiting for this report which will certainly make a very great impression if as I would like, we have it printed. Don’t forget to confess repentantly the fault of which I accuse you and express the firm purpose of amendment. I am speaking to you very seriously.

I am sorry that his Grace the Archbishop allows himself to be influenced by people like the parish priest of N. He cannot have any idea of the people’s situation if he does not know how to reduce to silence those presumptuous men who dare to propose that since the people are not instructed, it is not the moment to preach the mission. Then who will come forward to instruct them? Don’t we know that a mission is needed precisely to instruct the people gone astray, because only a mission could draw people to the church. The parish priest may well preach, no one except a few women will come to listen to him. Is it possible to be ignorant of these things? I beg pardon of Father Jacquemet,[[686]](#footnote-686) I thought he had more experience and especially better knowledge of people.

Diary

Oblate Writings XVIII

October 11, 1837

The chapter hastened in a body to offer its congratulations, Father Flayol was their spokesman. Alas, what could Flayol say that would not have added to my distress! Nevertheless, I thanked those gentlemen and promptly passed on to another subject: But do I have to bring myself to listen to these compliments repeated by all the people whom I meet or who will come to see me solely for that reason. Patience.

Father Mouchel has arrived. That good Father left Aix as soon as he learnt of his destination. He left joyfully and content. I had the pleasure of spending several hours with him. Everything about him edified me. He confirmed what Father Magnan had told me, that Father Courtés did not give Communion to that unfortunate Jouve who had embraced such heroic religious sentiments. Father Mouchel had opposed that terrible decision without being able to change Father Courtés’ mind, who thus allowed that man, so evidently justified, to die without having him carry out the divine precept of Communion at death, independently of the obligation to receive Communion once a year which applies as well to a man who had probably shared in the Body of Christ only once in his life, at his First Communion.[[687]](#footnote-687) I wrote a strong letter about it to Father Courtés to reprimand him, reminding him of what I had done for Germaine, in similar circumstances, and even more recently, passing through Gap, where I had given Communion and Confirmation to a condemned man, to whom a good Director gave Communion again on the day of his execution.

649. To Father Casimir Aubert, priest at the Mission, Carmelites Square at the top of the public Drive, at Aix, Bouch[es-] du-Rhone[[688]](#footnote-688)

649:IX in Oblate Writings

Reproaches Father Aubert who had disobeyed by not remaining longer at St-Martin-des-Pallières for a rest. Let him take a rest for a few days at Aix.

L.J.C. and M.I.

Aubert C.

Marseilles,

October 14, 1837.

It is at St-Martin, my dear Aubert, that you should have remained 1) because I had asked you to stay there three weeks and I have consented to such a short period only because we were hard-pressed by the retreat. I had expressed my wish too well for there to be any possibility of misunderstanding. What good can be accomplished by an absence of two weeks? 2) because I had explicitly written to my sister, who will not have failed to communicate it to you, that you should stay with her until I gave further orders. I relied so much on this order that I was going to write to you the very day I received my sister’s letter informing me that your departure was to take place on the day I received her letter. You knew quite well that I was on a visitation tour, so you should not have been surprised at not receiving a prompt reply to your letter, and above all, knowing how I abhor interpretations, you should not have made use of them against an explicit order perfectly known to you.

The reasons you allege to excuse yourself are not acceptable; I knew beforehand about the usefulness of your presence at the house of Calvaire and all the service you could render in the church. Thus you did not have to trouble yourself about it anymore. I had sent you out to the country precisely to take your mind away from these concerns. You cannot defend yourself by claiming a lack of simplicity in your obedience for you knew my intention too well. If you fall back into your usual state of weakness and you are obliged to apply the brakes in the midst of your year’s work, you will have to blame yourself before God for being its cause. If your health continues to get worse, you will be responsible for it before God, before the Church, the Congregation and myself. When one is sent to teach solid virtues to others, one must behave in a way that would hardly be permissible to the inconsiderate fervour of a novice. I intend that the week you are going to spend at Aix be a supplement to your stay at St-Martin. For a moment I debated whether I should make you go back there. I rejected this solution because I feared that the fatigue of the journey may neutralize the good I expected from your prolonged stay in the country. At Aix, you will not offer yourself for any religious service whatsoever, you will go out with your companion into the country on either side of the city, as long as the weather is good. However, you will avoid the suburb where cholera was brought in this year. All I can do is authorize you to come on Saturday instead of Monday as I had previously arranged.

Courtès is constantly praising your brother in obviously exaggerated terms. On your return, give me an exact account of him. The prejudices of this Father against M[agnan][[689]](#footnote-689) are very clear. I was very pleased with M[agnan] during his visit here. He spoke sense to me on all points, but C[ourtès] does not forgive him for seeing differently than he in matters that are very dear to him, and which I had not covered with my assent. I have nevertheless cautioned M[agnan] to be very reserved and especially never to give in to criticizing even when he does not approve.

Good-bye, dear and loving son, I embrace you to prove to you that you need not fear losing what you like to call my good graces, even though I somewhat reproach you; for after all, my good son, you have never sinned except by excess.

+ Ch. Jos. Eug., Bishop of Marseilles.

Diary

Oblate Writings XVIII

October 14, 1837

The anniversary of my consecration at Rome in the Lazarist church of Saint Sylvester. Since it was impossible for me to render adequate gratitude to God for so great a grace, I went to celebrate this feast with my dear Capuchin nuns and said Mass in the choir of their convent. They were as joyful as I was consoled; most of those holy women wept during the short talk I gave them before beginning the holy mysteries, and, as they were accompanying me while leaving the chapel, they sang a touching hymn, written by themselves, at the time of my institution. If all my flock resembled these, I would not be able to say that the load was heavy. They are angels on earth; in their fervent hearts, which. love God so much, they reserve a special place for me, and, being all holy as they are, they know perfectly well how to express their sentiments.

Diary

Oblate Writings XVIII

October 15, 1837

A letter to Father Aubert[[690]](#footnote-690) to inform him to remain all week at Aix with his companion. I reproached him for lacking simplicity in his obedience, being overzealous, which indiscretion we could approve only in a novice. How greatly we would regret it, if, because he did not take a much-needed rest, he fell again, in the midst of the year’s work, into the same state of weakness that he was when I sent him to St-Martin. What are two weeks to renew oneself from so much labor and a visible deterioration of health. That dear, precious Father Aubert knows how to sin only by excess.

Diary

Oblate Writings XVIII

October 16, 1837

A letter to Father Albini to congratulate him on the good that God is working through his ministry; I told him that he erred in leaving Father Roller alone at Vico. I sent that young Father to Corsica only to be formed by him in mission ministry and he should be his constant companion.

A letter to Father Roller. I lifted his morale which suffered at the sight of the evil state at Vico; I severely reprimanded him for some all too-negative sounding expressions of discouragement. I recommended above all that he be totally obedient to all the commands of his immediate superiors, which does not hinder him from writing to me when he wants to share with me his sufferings, if he has any, or any other matter.

Diary

Oblate Writings XVIII

October 17, 1837

A letter to Father.[[691]](#footnote-691) I kindly reprimanded him for the fault against poverty and obedience by deciding to buy, out of frustration, a dozen handkerchiefs while passing through Gap on the way to l’Osier.

650. To Father Courtès, superior of the Mission, Carmelites’ Square at the top of the public Drive, at Aix, Bouch[es-]du-Rhone[[692]](#footnote-692)

650:IX in Oblate Writings

The scholastic Brothers returned fascinated by their stay at Aix. Putting order into administration of the house and the correspondence with the Superior General. Casimir Aubert is to return to Marseilles.

L.J.C. and M.I.

Courtès

Marseilles.

October 19, 1837.

Our Oblates,[[693]](#footnote-693) my dear son, have returned from Aix fascinated by the welcome you had given them. They were really pleased to spend those days of recreation at your place, and they did not fail to tell me that they liked very much the talk in honour of St. Therese which they heard on her feast-day, that they were very much edified. From that I have decided that I must request you (you know that for us the request of the superior is equivalent to an order), to put it in writing immediately, if you had preached only from some notes, or to make a more complete copy if it was from a more developed composition. I would like you to do this every time you treat a subject well.

I was waiting for an opportunity to write and tell you that it was really my intention that Father Magnan should be spiritual director of the house at Aix. I am authorizing you to go to confession to Father Aubert when you consider it opportune. I request you to put in order, as soon as possible, the administration of the house in accordance with the norms of the Rule in regard to the Council of assistants for the superior, and the correspondence with the Superior General and the General Treasurer in this matter. Letters dealing with these matters must not contain anything else; they have to be read out at the Superior General’s Council and then have to be deposited in the filing-boxes with those of the other houses, whose superiors are instructed to do the same. You know that once a month an account should be given about the transactions of the local Councils which must make known all the business of their houses. It is high time that everything be put in order during my lifetime. It would be a disgrace to my memory if I should happen to die and my successor had to reform things which I had neglected to do because of my excessive confidence, I who am obliged, more than anyone else, to an exact fulfilment of whatever the Rule prescribes.

I did not send Cuynat[[694]](#footnote-694) to you because he is in his fits of eccentricities. Now that the priest from the diocese of Grenoble about whom I was informed has arrived.[[695]](#footnote-695) I have no difficulty in allowing Cuynat to leave: he can go and verify for himself if he has been appointed Archbishop of Arles or of some other diocese equally well established.

I have written to Father Aubert that he may return on Saturday. Since I am going to lock myself up on Sunday in the Seminary where I continue staying since the Chapter, I shall be very glad to settle many things with this Father before beginning my retreat. So tell him on my behalf that he can come tomorrow, Friday, after dinner. Thus we shall have the whole of Saturday to deal with our business. Let him prepare among other things, to answer some questions about Rouvière. who will have to make his profession on November 1, and about whom I have many things to say.

A ticket must have been sent for Josephine;[[696]](#footnote-696) if she has paid you the 200 francs, you will hand the wad to Father Aubert and his companions, asking them to make sure that there are no holes in their pockets. I don’t trust people who are distracted.

Good-bye. dear son. I bless you.

+ Ch. Jos. Eug., Bish. of M[arsei]lles.

Diary

Oblate Writings XVIII

October 19, 1837

A letter to Father Courtés. Appointment of Father Magnan as Spiritual Director[[697]](#footnote-697) for the house at Aix. Recommendation to be regular in gathering the council of his assessors according to the Rule and render me a monthly account of his operations in a letter which will deal with nothing else, this letter is to be submitted to my council and kept in the filing cartons. To render an account as well to the Procurator General[[698]](#footnote-698) of matters that concern his competency. That he write out or make a copy of the talk he gave on the feast of Saint Teresa, which greatly pleased our Oblates whom I sent to Aix for a vacation.[[699]](#footnote-699)

A letter from excellent Father Mouchel. He suffered horribly during the crossing. Bad weather forced them to take shelter in the lies d’Hyeres. This holy priest told me about that in these beautiful words: *I was a sick as can be, except to the point of death. I do not think that the most violent attack of cholera could place someone in a sorrier state than that in which I found myself. The most obstinate sailors pitied me. However, that is nothing; let’s not talk about it any more. I would do much more for the Church and the Society. I would give my life for it and even more, if there were more to give.* My heart expands when it meets generous souls, men penetrated with their duties and who know how to value then- vocation.

Diary

Oblate Writings XVIII

October 23, 1837

My uncle sent to tell me that our soldiers have taken Constantino and that General Damremont was killed by a canon ball. I am going to pray for his soul; but, my God, with what anxiety at the outcome of his life! for those poor military men hardly ever concern themselves with their salvation. They are usually ill-prepared to be suddenly taken from this world; and if he did not die immediately, where were the priests to reconcile him through the sacrament of Penance? Oh! Lord, what a responsibility for so many souls who will be lost, for lack of this help, which a truly Christian General-in-chief could undoubtedly procure for his army. Oh! had he asked me, I would have known where to find one for him; he would have found one when needed, he the first

When this fine man, since I appreciate his qualities, left for Algiers, I strongly recommended that Christianity to him. He promised he would write to me about that matter. Alas! he forgot his promise. We would have corresponded on the religious needs of the colony and of his troops. Who knows? possibly that would have led to some decision at the time of the expedition. What regrets! I am deeply saddened by it. Nevertheless, I will pray and offer the holy sacrifice for Mm, and on this occasion, for the other soldiers killed on the battlefield or otherwise. God is infinitely merciful; no one can measure, much less restrain, his mercy, which he wishes to apply for the salvation of souls, that his divine Son, Jesus Christ, redeemed by his precious blood. I am pleased to drown in the ocean of that mercy, for which today especially I have just begged for myself in the opening exercises of this retreat.

651. To Father Mille, superior at Notre-Dame du Laus, near Gap, Upper Alps[[700]](#footnote-700)

651:IX in Oblate Writings

Retreat at the Seminary of Marseilles. Arrival of several novices. Not to preach outside the diocese in order not to displease Bishop La Croix d’Azolette.

L.J.C. and M.I.

Mille

Marseilles.

October 22, 1837.

My dear son. I am starting my retreat this evening with the Seminary which has anticipated it by one day, because of the priests who will come to make it with the Seminarians. I am hastily writing a couple of lines to you to acknowledge the arrival of your letters and those whom you sent: Father A[llard] and the other young man have arrived.[[701]](#footnote-701) Father A[llard] will tell you what we did this morning before the Mass. I preferred, and he also, that he make his retreat at your place. You are his immediate superior, it is with you that he must regularly relate to, he must, among other things, render an account to you monthly and receive your guidance and orders. His program must coincide as much as possible with the house schedule, you will make him copy out the special prayers which we use at certain hours of the day, etc.

I will not begin reflecting on the person we have in mind, that would lead me too far afield, but it appears that the lack of delicateness is traditional in certain milieu.[[702]](#footnote-702)

As for the young man from Briançon, I am quite satisfied with him. I hope he will do well with us, he is the fifth novice who is entering for this retreat; we are expecting a Carthusian; he is already a priest as is also one other of the five; as for the others, we will have a long time to wait.[[703]](#footnote-703)

I feel that because of the Lord Bishop’s attitudes you have noticed, it would not be opportune to give him scope for criticism by going out of the diocese to preach some missions. This is unfortunate, I deplore it, but it is necessary. Hence do not undertake any engagement outside the diocese. Dupuy writes me giving me some anxiety about the one you are planning to do at St. Bonnet; he fears that the bad will of the parish priest may make it fail, and it would be unfortunate if the Bishop were to witness this setback. I warn you of this, leaving you as final judge of the expediency of the matter. I feel that it will be difficult to give the mission of Banon without you, but what is to be done? We must attend to what is more urgent.

Father Guigues is not reasonable in the request he is making to you. I am leaving him Dupuy who will help him very much.

Good-bye, this suffices for today. We shall be together before the Lord this week. I bless all of you.

+ Ch. Jos. Eug., Bishop of Marseilles.

Diary

Oblate Writings XVIII

October 25, 1837

Today, I learned of the death of Cardinal Frezza,[[704]](#footnote-704) my consecrator, my friend, or rather my father hi the Lord, even though he was a year younger than I am. Through his ministry, I received the Holy Spirit in the fullness of the priesthood. In the thoughts of faith which, thanks be to God, have directed me from that time on, I considered him, along with the other two prelates who imposed hands on me, as my true fathers in Jesus Christ. I have not failed to pray daily for them as such during the holy sacrifice. The power that is in me as Pontiff has emanated from their souls; it has come to me through them. There is never a more ultimate union. There is no paternity like mat one, unless the one between a bishop in regard to a priest.

Diary

Oblate Writings XVIII

October 26, 1837

I said the *Requiem* mass for my venerable father and friend, His Eminence Louis Cardinal Frezza, Archbishop. I also applied to bun all the indulgences that I can gain during the octave. I hope that all my friends and all those who will gain some spiritual good from me will do the same when it will please God to take me from this world; but I do not flatter myself about it. There are so few people who understand these matters. One is a priest, one enjoys this august privilege all his life long, it is a great thing for which to thank God; but it is something else to wish well to someone whom God has chosen to communicate that inestimable gift to you. One never thought of it and one is all astonished, all astounded, when he notices that he has never thought of saying a *Pater* and an *Ave* for the Pontiff from whom he received that great treasure. Furthermore, not the least sympathy, not the least affection. One feels nothing for the soul of the person who cooperated so closely in the transformation that took place through the communication of God’s great gift and the Holy Spirit’s power on the memorable day of the new priest’s ordination. This is totally different than the spiritual paternity contracted at baptism.

A letter from Father Martin dated from Aix. He wrote me to send a letter from Father Honorat. This good Father Honorat solemnly tells me that the workers are still making noise at Lumières, he has sent Fathers Martin and Ricard to Aix to make their retreat. Where has this good Father seen that in the Rule, even for a simple Father, much less for two, when thereby a community composed of three is disbanded. On the contrary, read the exact wording from the rule: *Nullus unquan itinera aggrediatur quae utilia non sint sibi vel proximo, ad superioris generalis judiciun.[[705]](#footnote-705)* Is that not clear? How then did Father Honorat permit and take it upon himself to allow, without notifying me, those two Fathers to travel? The dear child found that acceptable, when I certainly would not have agreed to it. Will he come and say to me: *si difficile sit superiorem generalem consulere, standum erit superioris localis judicio qui haud mora superiori generali omnia per litteras manifestabit .* But for that you would have to suppress the first line: *si casus maxime urgea.[[706]](#footnote-706)* Where was the urgency here? Where was the difficulty to have recourse to the Superior General? At its best, it is either grave foolishness or stupidity. It must be stupidity because Father Honorat is incapable of wanting to fail in his duty; but he is not above making serious blunders in exercising a duty that is beyond his moral forces. Besides that, while sometimes being more obliging than he should be, he has never known how to satisfy any member of the houses of which, out of respect for his seniority, virtues and attachment to the Congregation, I have, so to say, been forced to name him superior. It is unfortunate that he is unable to please his subordinates, since you could not find anyone better than this dear Father Honorat and certainly I equally esteem and love him, but he was not made to be a superior.

Diary

Oblate Writings XVIII

October 27, 1837

I offered Mass again for the repose of the soul of my father in God, my brother in the episcopate and my friend Cardinal Frezza. That was still necessary to repay what it seems I owed him. From now on, I will daily place him at the *momenta* immediately after the bishop who ordained me a priest.

Diary

Oblate Writings XVIII

October 28, 1837

During this retreat, I have had several discussions with Reynier.[[707]](#footnote-707) We spoke very seriously about his position and his duties. He understands perfectly the extent of them and wishes to fulfill them. Consequently, I think he will request to be reinstated in the Congregation, from which he was expelled for his own fault, even though he could nevertheless not say that he intended to come to that extremity through the irregular conduct, to which he allowed himself to go through negligence and somewhat also the bad example. After he has made that request, we will decide in council what we must do and, whatever decision we take in his regard, his conscience will be clear for the rest of his life.

Diary

Oblate Writings XVIII

October 30, 1837

A letter to the administrators of the Lazarist house to acquire two priests to be admitted into quarantine with the sick soldiers who have come back from Africa.[[708]](#footnote-708)

Diary

Oblate Writings XVIII

October 31, 1837

The health inspectors replied to my letter of yesterday. They authorized me to introduce two priests onto the lie de Ratonneau,[[709]](#footnote-709) but warned me that they will have to be provided with permission from the Military Commander of the 12th division.

I immediately wrote an urgent letter to X.[[710]](#footnote-710) While awaiting his reply, I have written to two priests, whom I designated to fulfill that charitable ministry, so as to alert them that I have chosen them and invited them to the Bishop’s house to receive their instructions. Those priests came to see me; I informed them of my intentions. As they were on the way, people did not hesitate to tell them that they were going to contract yellow fever. I reassured them on this point, but was not able to give them the assurance that they will be well off, since neither the military Supply Corps nor the Health Unit wanted to take responsibility to foresee to their needs. They did not even promise to cook for them as payment. They will have to take charge of that for themselves, apparently while hearing confessions and anointing the sick. That is an absolute disgrace.

I wrote to X, secretary of the Sanitary Department, but for that it took all the great concern that preoccupies me, since that X is an unpleasant fellow who has gravely failed us on several occasions. I left out the niceties, and recommended our two Fathers to him, so that he could at least indicate to them what they are to do and how they should provide for themselves. Those poor young priests were a little surprised to see themselves tossed about and especially, to hear the Military Commander say that not only would they find no food to eat, but likewise that the hospital had no rooms for them, and to sleep they would have to wait for some sick person to leave his bed, on which they could place their mattresses. You would have to go back to the most terrible barbarian times to hear such proposals, all the more so, since there surely are reserve rooms in those vast living quarters.

It was at the end of an interminable council meeting held at the Detention Centre, attended by the Lazarist Home bursars, the Military Commander, and the General who came from Paris, to arrange I do not know what, that X, instead of replying to my letter, sent me a Health Worker to graciously tell me that I may send the priests by tomorrow’s boat, but, of course, they have to provide for all their own needs.

I saw Fathers Dalmas and Henryon: they are the two priests that I designated and, while telling them that I was sending them as to foreign missions, bolstered their courage, assuring them that they would not have as much difficulty in that situation as they might imagine, and furthermore that it was a matter of the salvation of souls who were waiting only for their help. I gave them my blessing and all the powers they might need, and they left to gather their provisions and make preparations for departure.

At last, the Military Commander replied with a beautiful letter which in no way resembled the conversation he had with our two priests. No one attaches more importance than he to the religious assistance that I wish to provide for soldiers who are ill, etc. He is dissappointed only that he is not able to procure anything for the priests, whom I destined to carry out that work of charity, except for the rooms in which to place their beds which they will have to provide for themselves.

That was the last event in a very disturbing and painful day for me. I am confiding it to this diary before going to bed, even though it is very late, and I am truly exhausted in mind and body. Poor soldiers! They are dying during all these discussions, no matter what is said, and they are dying without sacraments! That is what distresses me. God knows that I am weeping for all those who perish so miserably in the army and in the abandoned hospitals of Africa! But, to feel them so close to me, in my diocese, under my windows so to say, and not to come to their aid, that breaks my heart, I am inconsolable over it. And, even though I have made an extraordinary effort and for two days have moved heaven and earth to come to their assistance, I am dissappointed at not being able to move fast enough all the gears that needed to be put in motion. I am going to bed, I will sleep, if I can; but I would offer much more to God than a little insomnia to arrive sooner among those poor dying men.

**November**

Diary

Oblate Writings XVIII

November 1, 1837

No business matters today. I spent the whole day at the church. First of all, at 6 o’clock in the morning, I went to Le Calvaire where the two communities[[711]](#footnote-711) were gathered together for the renewal of vows. I heard the Mass said by the Superior; at Communion time, I went to the altar to give Communion to Brother Rouviere[[712]](#footnote-712) who had made his oblation before Communion as usual. Then I returned to my kneeler and the Celebrant gave Communion to the rest of the community and to the Oblates who had come to make their retreat at Le Calvaire. After Mass, they exposed the Blessed Sacrament. I put on the cope and, after an instruction inspired by the occasion, all the professed religious, in order of precedence, came up to renew their vows at the foot of the altar before the Blessed Sacrament and in my presence. After reading the act out loud, holding a candle, each one presented himself before me to kiss my hand and receive my blessing, and then they went to either side to form a circle around the altar. After the renewal of vows was completed, I intoned the *Te Deum laudamus* which was chanted in choir by all those present, including the novices who were there for the whole ceremony. After the prayer of thanksgiving, I intoned the *Tantum ergo,* etc., then I gave the solemn Benediction with the Blessed Sacrament. When the Blessed Sacrament was returned to the tabernacle, I blessed the new Oblate’s cross and gave it to him along with the Rule book. After that, we took our place at the foot of the Blessed Virgin’s statue. With the community, I said the Litany of the Saints, according to our custom. We sang the *Sub tuum praesidium.* I said the oration *Defende,* etc., and we departed peacefully and joyfully to the community room to give the fraternal accolade to the new Oblate.

Diary

Oblate Writings XVIII

November 2, 1837

I called the Major Seminary not only to High Mass but also to the Office. We cannot do enough to enter into the spirit of the Church during this precious commemoration. After the meal, I went to spend time in the cemetery, accompanied by several priests, in ordinary dress. The crowd followed us to the foot of the Cross where we knelt down and prayed aloud. Not only the priests replied, but when I said the *De Profundis,* the faithful also responded devoutly. On leaving, I told those dear people that this is the way we must act when we come to the cemetery, which should not be for anyone just a walk in the park.

And our priests are there to reconcile them to God. I feel joyful about that, which rewards me superabundantly. I immediately replied to our priests to authorize them to say Sunday Mass in the hospital courtyard so that all the soldiers might attend as they had expressed the desire.[[713]](#footnote-713)

Diary

Oblate Writings XVIII

November 3, 1837

A letter from the father of one of our Corsican novices. He told him admirable things about the missions given on the island by our Father Albini. Among other remarkable things, this letter speaks of miraculous cures that continue to happen at the foot of the mission cross at Moi’ta and says that the crowds of faithful, who come there from Bastia and other areas to pray, continue to grow.

652. [To Father Guigues, at N.-D. de l’Osier][[714]](#footnote-714)

652:IX in Oblate Writings

Obligatory ceremonies during missions. They can be omitted only with explicit authorization.

Guigues

Marseilles.

November 5, 1837.

On all sides we are launching our campaign under very good auspices, for the news I receive from our communities on the annual retreat are all very satisfactory. I thank especially the good Lord for the graces he has showered on your community during the retreat.[[715]](#footnote-715)

I urge you not to deceive yourself to the point of believing that the Fathers of l’Osier are wiser than their predecessors in the work of the holy mission. Don’t make any change in your customs without having obtained my consent. All the local and temporary superiors of missions must know quite well that I have never intended to nor was ever able to give full power to anyone and that they cannot suppress as they like what has been hallowed by our tradition.

Among these practices are some that are considered as essential and others that can be taken as contingent. What is prescribed in the Rule as for example the entry of missionaries into a place they are going to evangelize, cannot be suppressed, even temporarily, except by an explicit authorization from me. The consecration to the Blessed Virgin, the renewal of baptismal promises, the promulgation of the law, the procession of the Blessed Sacrament, the funeral service and the instruction after the Gospel of the *Requiem* High Mass as well as the procession and absolution at the cemetery, the first procession known as the penitential procession, the exercise preparatory to the act of contrition and the separate act of contrition for both sexes, the general Communion, are obligatory in all the missions.

When some modifications are to be made for good reasons, and if they could be foreseen and there is the time to consult with me, you should not fail to do so. If it was impossible to consult with me, you must inform me that you felt obliged to go ahead regardless, giving me the reasons that determined you to take this position. I always reserve to myself the right to judge if they were sufficient, if they should obtain my approval or disapproval, since my decision has to serve as the rule for other similar cases.

By modification. I do not mean omitting a given ceremony, but doing it in a different way. Thus, for the penitential procession, it is not obligatory, on the contrary, it is purely contingent that the superior who must carry the cross be bare-footed and wear a cord around his neck, but with us it is customary and obligatory that the penitential procession is made carrying the cross, and that it be the superior who does it. The ignorant among our men who would be surprised at this will learn from me that during the Jubilee in Rome it is always a Prelate who carries the cross during the processions to the Basilicas, and that during Lent it is a Cardinal who carries the cross when the Stations of the *via crucis* are made in the Coliseum. Cardinal Mattei, the Dean of the Sacred College, and Cardinal Fesch, Emperor Napoleons uncle, considered it an honour to give this example of humility and penance. No doubt, in Rome as elsewhere, one meets presumptuous witty people who blame this practice which is so much in conformity with the Gospel spirit; but real Christians are edified by it. No more need be said: *omnia propter electos.[[716]](#footnote-716)*

I repeat, it is the norm that the superior carry the cross during the penitential procession, after he has given a short exhortation from the pulpit to prepare the people for this public act of reparation. This is no entertainment, but an act very much in conformity with the spirit of the Church and perfectly suited to the occasion. The superior has just preached to a people that has gone astray. He gives them the hope of pardon. Reparation, however, is necessary. He takes on himself the sins of the people, in imitation of J.C. whom he represents in their midst, and following the example of a Saint Leo for Rome, a Saint Charles for Milan. a Belzunce for Marseilles, etc.. he offers himself to God as a victim. Are these the grandiose thoughts? Come on! let us not waste our time and let us send back to the bush anyone who does not understand them or remains insensitive to them. What is not the norm and should be done only with permission is to carry the cross barefooted and with the cord around the neck. I have done it very often. but not always.

The consecration to the Blessed Virgin is made when the procession held in honour of the Mother of God comes back; it is quite obligatory. It is made from the pulpit, before the Blessed Virgin’s statue, placed on a throne, as beautiful as the locality can provide. What is not indispensable is girls publicly renouncing dances and other dangerous recreations. These things can be more or less explicitly included in the act of consecration that is made in their name from the pulpit.

The renewal of the baptismal promises is obligatory. Great prominence should be given to this ritual. Our custom is to expose solemnly the Blessed Sacrament on this occasion. The new promulgation of the law amidst a people who had, in some way, given up God’s commandments and who again want to be under the loving yoke of the Lord must be done in a way that leaves a deep impression. That is why it is very important to lead everyone in solemnly affirming one’s fidelity, in a loud voice, at the missionary’s invitation, who repeats from the pulpit, with the people, each commandment promulgated by the officiating priest at the altar, in a clear and intelligible voice, and then explains it. However, if due to some situation, you feared you were not in a position to involve the people in this manifestation, strictly speaking, you could be satisfied with having the commandment repeated by the missionary from the pulpit, in the people’s name. This would be a rather bad sign, which would show that, even towards the end of the mission, the missionaries have no influence on the people; I do not want to think that we would ever be reduced to such a sorry state; never have I been in such a situation during my mission; to repeat, that would be a great misfortune; hence we should not easily imagine that we have been reduced to that.

The service for the dead, the homily after [the Gospel of] the *Requiem* High Mass, the procession and the absolution at the cemetery with some pious words suitable for the occasion, if the weather is good for going outside, are obligatory. What is not obligatory, but nonetheless very much apropos, is to have a grave dug around which the absolution is done. This grave is meant for the first person who will pay death its due. The catafalque in the church must be properly set up and the notice given the evening before to invite all the people for the following day’s service must be strongly motivated and captivating for anyone of good will.

On the day of the men’s general Communion, you must not fail to inform them that after the *Agnus Dei* of the Mass, the kiss of peace will come from the altar to be given to the entire community. How it should be done must be explained well in order to avoid any confusion and, at the right moment, two missionaries will go to receive the kiss of peace from the celebrant and then take it to the first person in each row, who will turn towards his neighbour to pass on the kiss of peace; this one to the next and so on. If they know how to say: *pax tecum, et cum spiritu tuo,* well and good, if not, it does not matter, what is essential is that the entire congregation gives the kiss of peace. If the missionary, seeing the people spiritually renewed, embracing one another through the impulse of divine love and giving one another the kiss of peace before receiving Holy Communion, can contain his tears, let him place his hand on his chest to find out if he may not have a stone there instead of the heart.

This, my dear child, is what the good Lord inspires me to tell you today upon coming out of the service we have just offered for our good brothers who have gone before us. If, as I hope, our suffrages have not found them any more in purgatory, our prayer would have reached them in glory, where, according to my way of thinking, God in his infinite goodness will have raised them higher and make them comprehend more his immense greatness.

Good-bye. I bless all of you. do not fail to write me during the mission.

Diary

Oblate Writings XVIII

November 6, 1837

RequiemMass for our deceased Fathers, at which the six Oblates from the seminary received Communion. Then, I attended High Mass, sung by one of our Fathers, a director at the Seminary. I gave the absolution the way we remember our dead, whom I never forget to mention daily at the holy sacrifice. My Successors in perpetuity will no doubt remember to prescribe as much for me personally to all the members of our Congregation as long as it lasts on earth, not only as a thought of gratitude, but with the conviction that, precisely due to my role in the Congregation, I will need more suffrages after my death. Those of my dear sons who knew me will certainly not need a command to do what their hearts inspire. I am firmly confident of that.

653. To Father Mille, superior of N.-D. du Laus, at present on mission in La Plaine parish (in Champsaur), Upper Alps[[717]](#footnote-717)

653:IX in Oblate Writings

The Founder’s departure for Paris. Missions of Banon and La Plaine. Vocations from Gap.

L.J.C. and M.I.

Mille

Marseilles.

November 13, 1837.

I am about to leave for Paris,[[718]](#footnote-718) dear Father Mille, and I am writing only to approve your plan for I have absolutely no time to write you anything else. If you think that the Bishop of Gap does not object to your mission of Banon, go ahead. Whatever need we may have had of you for the missions at La Plaine, we had to go on without your assistance precisely because of your delicate position. Who on earth comes forward to start all these beautiful foundations dreamed of by the ardent zeal and fresh fervour of the new Bishop?[[719]](#footnote-719) I wish they produce more good than their known nature promises.

If Father Baron[[720]](#footnote-720) can obtain what he desires, I would willingly accept him despite his infirmity which can be cured with some applied remedies. But you must be careful that his Lordship the Bishop does not give him to us in exchange for Father Allard. The latter must come before anyone else. I esteem him infinitely. Good-bye, my address in Paris for urgent matters is: Missions Étrangères, rue du Bac.

+ Ch. Jos. Eug., Bishop of Marseilles.

Diary

Oblate Writings XVIII

November 21, 1837

Returning to the hotel, we met a weak Christian, who hung on to us claiming he could keep the abstinence without being embarrassed while traveling, as he could at home. That dear man was overjoyed to meet us. A modern Nicodemus, without us, on Friday he would not have dared to show himself to be a Christian. Under our wings, he took courage and abstained as we did, while other travelers were eating, from the host’s table, foods that were forbidden on days of abstinence. How often have I noticed weak travelers.[[721]](#footnote-721)

Diary

Oblate Writings XVIII

November 30, 1837[[722]](#footnote-722)

The king arrived with the minister of worship;[[723]](#footnote-723) I took my oath standing, the minister of worship read the short formula. The king said very courteous things about it; he made me sit beside him, the minister of worship was also at the table.

The conversation commenced: request that my uncle be named a canon of the Chapter of Saint Denis; the matter of the bishop of Nancy (Bishop de Forbin-Janson). I was surprised to find the king held no grudge against the prelate and, even prescinding from all the remarks which the latter had made regarding him, he could have certainly remembered the scene which took place at the art museum where the bishop refused to remove his hat when he passed in front of him. The king would not have been adverse to naming him to another see in order to bring an end to the violent state of affairs at Nancy. I was not afraid to tell him quite calmly that the oath would be an obstacle to that arrangement. Far from taking offense at this, the king made allowances for this repugnance. I began by proffering the word suffragan, which, I later made the keeper of the seals appreciate when the bishop of Nancy authorized me to act as mediator.

After his long audience, the keeper of the seals, fearing that my carriage had not arrived, since it was not supposed to follow us when we came to the castle, accompanied me right to the door to beg me to take his. I did not need to accept his kind offer.

My conscience did not allow me to take any steps for Guibert[[724]](#footnote-724) at this time when his presence is so necessary in Corsica.

**December**

654. To Father Aubert, director of Calvaire, Montée des Accoules, Marseilles, Bouch[es] du-Rhone[[725]](#footnote-725)

654:IX in Oblate Writings

Thanks for the news about the novitiate. Father Aubert may read the letters of superiors and reply. Planned date of departure from Paris. Candidates for the novitiate.

L.J.C. and M.I.

Aubert C

Paris,

December 7, 1837.

A couple of words, yes, just a couple of words to my dear son Aubert, because it is late and I must recite the Breviary during the only moment of rest in the day. I received with great pleasure your letter of November 28. I am very pleased with the details you give me about the novitiate, especially the excellent dispositions in which our two Oblates made their oblation. You did well in allowing the companions of the one and the other to proceed with their novitiate since you will be strong enough not to need their good example in the novitiate.[[726]](#footnote-726) I was surprised that you did not speak about Father Agniel, the priest from the diocese of Avignon, whom his Grace the Archbishop had given to me and to whom I had written from Avignon itself. It is true that Tempier in his abstract way did not perceive that it was not to the Bishop’s Secretary that the letter should have been sent. Did it reach the addressee? Has Father Agniel changed his mind? I know nothing. In any case, it seems he has not yet come.

I am informed from M[arsei]lles that several letters have been received from our houses. I am going to write by this same post that only those whose writing you can recognize be given to you, or to put it better, only those of local superiors whose writing you know very well: Courtès, Honorat, Mille, Guigues, Guibert and Albini. If there is anything you can handle, do it; if you have to consult me, you will have at most just the time to write me, for I shall be very much put out if I do not leave here in time to be able to celebrate the great feast of Christmas at Marseilles, and I would like to stop at least 24 hours at Aix so as not to give the impression of spiting his Grace the Archbishop. Thus everything depends on knowing whether I shall travel by the mail-coach, then I could delay till Monday, the 18th; but if I must leave by stage-coach, I have to take the coach on the 11th or the 12th. While just now writing to you and according to the calculation I have to make. I give up this latter means, but according to the business there is. I shall either go directly by the mail-coach from here to Aix, passing through St-Etienne in which case I shall leave on the 18th, or else I shall take first the mail-coach from here to Lyon in which case I must leave on the 13th or the 14th at the latest, so as not to be travelling on Sunday. Plan in any case so that I receive your letter before the 14th. I would risk not receiving it if it reached me later.

When Rolando[[727]](#footnote-727) arrives there, let us leave it at that as far as the Italians are concerned unless we find exactly what we are looking for.[[728]](#footnote-728) Nevertheless, let us allow the Corsicans who would be well prepared for the Seminary to come.

Good-bye, dear and good son, I embrace you very affectionately and I bless you as well as the entire community and the others at the Seminary.

+ Ch. Jos. Eug., Bishop of Marseilles.

Diary

Oblate Writings XVIII

December 8, 1837

An audience with the King, the Queen[[729]](#footnote-729) and Lady Adelaide.[[730]](#footnote-730) Every time I have talked with the king, I have been gratified. It is impossible not to recognize that he has anything but the best intentions of doing good, although he is meeting great obstacles in accomplishing it. However, he thinks he will surmount them. Whatever may be said of him, be speaks well and with conviction. He is very polite, very considerate. The length of time he has always granted me in his audiences proves that he takes time enough to listen to whatever one wishes to tell him. I have made ample use of this privilege every time he has received me. This time, I thanked him for the beautiful vestments he kindly gave me for the cathedral; it was evaluated by Father Biais at thirty-five thousand francs. I did not forget the matter of being a Canon of the Chapter of Saint Denis. I asked that my episcopal appointments not be subjected to any control and I took the opportunity to impress upon the king that this system of mistrust was what most displeased the bishops who are better judges of the merits of their subjects than the prefects who do not know them and are obliged to consult the mayors of villages, the ones least likely to give fair-minded information.

It was during this audience that I took up the important matter of Algiers. The conversation relating to this subject was long, and since then, I have had the satisfaction of knowing that it was not fruitless, for my sole purpose was to persuade the king that if he intended to maintain the colony, the only way was to propagate religion there and reap the advantages that can be rightfully expected of its holy influence, is to establish a bishop in Algiers, and form first one diocese and then several more, just like in France. My ideas seemed agreeable to the king, who had intimated to me that he was dissatisfied with the sort of treaty or agreement his ministers had made with the Roman Curia, without his knowledge, to bring missionaries there. He asked me several questions on the subject. I was in a position to remind him that so long as there was no diocese there, the country would, by right, be subject to the spiritual jurisdiction of the Propaganda.[[731]](#footnote-731) I had no difficulty showing him the disadvantages of such a state of affairs. I repeated that Algiers needs a bishop who will identify himself with the region, a bishop who will make it his homeland, a bishop who will not use mat see later on as a stepping-stone for another one in France; in short, a bishop, and I used this very expression, who will be truly apostolic.[[732]](#footnote-732) I told him with a smile that if he had not already forced the burden of the see of Marseilles upon me, I would have gladly accepted the responsibility of this mission. The king went into all the details with interest and I saw that he approved everything I said to him. He raised the objection that he had only forty thousand francs at his disposal, and that this was not enough to start a diocese. I replied that a bishop would get along as best he could for the first year, and that the following year he would be able to obtain whatever was necessary from the Chambers.[[733]](#footnote-733) Would two canons, along with the vicars general, be enough for the time being? the king asked me. I smiled and replied, no Sir. We have a rule in canon law which requires at least three of them to form a chapter: *tresfaciunt capitulum.*

It would be difficult for me to report everything else that was said in this memorable audience which lasted an hour. Had it not been for the arrival of the Austrian ambassador, it would have been prolonged even more, for the king did not seem weary of it; on the contrary, he kept plying me with questions.

I left very convinced that, if it were in the government’s interest to preserve the colony, there would be a bishop at Algiers. That is what I told Tempier when I came home, all consoled at having been able to contribute in planting in the king’s mind a conviction which, to my way of thinking, should have such favorable results.

In that same audience, I spoke to the king about our need of a cathedral at Marseilles, proportionate to the grandeur and importance of the city. The king agreed and was not at all startled by my proposal that he provide us with a million francs over a period of ten years; I intend to ask the Chambers for triple that amount, but of that I said nothing.

Diary

Oblate Writings XVIII

December 11, 1837

Visited Father Rauzan[[734]](#footnote-734) who had not neglected to pay me a visit. The good old man was delighted; at a loss for a better expression to use, he kept telling me very effusively: "You are good as good bread is!" Was this by way of reparation? Neither he nor his confreres treated me so kindly in the disputes which arose during the commencement of my uncle’s episcopate.[[735]](#footnote-735) My friend, the bishop of Nancy, was also at fault at that time for having too readily listened to the complaints of people who were deserving of the most severe canonical punishments because of their conduct toward the bishop of Marseilles whose defense, obviously, I had to take up. Moreover, when I accompanied my uncle to the coronation of Charles X, in 1825, my first words to the bishop of Nancy, on meeting him surrounded by his family, were: "Since you are a bishop, I am going to ask for your blessing, but, before I do, I want to give you absolution for the wrongs with which I have to reproach you." The fact still remains, however, that Father Rauzan is doing all he can to prove his respectful affection for me.[[736]](#footnote-736)

Diary

Oblate Writings XVIII

December 16, 1837

Visit to the minister of worship. I dealt in detail about the matter of the cathedral. When I insinuated to him that the government should give me three million, he replied in a lively manner: "But the king did not say that much". I was delighted with that confidence; it proved to me that the king had thought about my proposal and had acted on it, since he had himself spoken to the minister of worship about it. I discussed the matter. The keeper of the seals was astonished that I was so well informed when I pointed out to him where he could acquire the funds. At that time, there were more than a million francs in reserve. He did not deny it, but told me that the Chambers had to decide on the amount, and that he was thinking about the construction of an Archbishop’s palace at Paris this year. I did not give up and replied to him that the money was for everyone and that a city like Marseilles, which supplied thirty-two million through customs alone, certainly merited to be furnished with three for a monument of which, as everyone avows, it could not do without. In this audience, I also treated of the matter of the bishop of Nancy and that of my nominations, which he promised to approve without control.

Diary

Oblate Writings XVIII

After December 18, 1837[[737]](#footnote-737)

It was already past nightfall when we approached Dijon. I would rather have preferred to arrive earlier to see Bishop Rey[[738]](#footnote-738) from that diocese. I planned to speak to him most frankly about his position. While blaming him for his past conduct, I wanted to honestly give him some advice for the future, so that he administer his diocese in such a manner so as not to arouse general opposition from the faithful and all his clergy. I had decided to broach the question directly and tell him quite frankly what people think of him in France, and especially at the ministry, where they were not shy to talk to me about him. After that, if I were to find him well-disposed, I would have recommended that he not resign. It is an example of very unfortunate consequences, that a bishop be forced to resign because his clergy, rightly or wrongly, have risen up against him. If the bishop has strayed, went beyond the limits of moderation, if there is a case against him, he should make amends, start over again, and take another path with the help of the advice and support of his brother bishops, but he should not leave his post, no matter what temporal advantages they propose to him or would like to force him to accept.

Diary

Oblate Writings XVIII

December 24, 1837[[739]](#footnote-739)

I did not deem it fitting to make a solemn entrance for I think this should be done only when a new bishop comes to take possession of his see. My case was exceptional. Not only was I known to everyone, having governed the diocese as Vicar General for fifteen years, but I had also performed all the episcopal functions for several years, particularly taking part many times in outdoor processions, either during the cholera epidemic or on the feasts of Corpus Christ! and the Sacred Heart. The solemn entrance, which resembles a procession, would have conveyed nothing to the people, accustomed as they were to seeing me officiate in ceremonies of that sort. As I saw it, it would have been nothing but a ceremony of ostentation. I did not want to do it and I think my reasons are valid.

189. Daily spiritual exercises[[740]](#footnote-740)

189:XV in Oblate Writings

Daily schedule: spiritual exercises, study, correspondence and study; visits.

Daily Spiritual Exercises

Marseilles

[After 1837][[741]](#footnote-741)

Morning prayer, oraison, mass, thanksgiving, little hours, Holy Scripture, spiritual reading, Vespers, Compline, rosary, adoration, Matins and Lauds, evening prayers, examen. I calculate 4 and a half to five hours.

Quite frequently as well, nearly every day, administration of the sacrament of *confirmation,* which can take on average another hour, so now we have nearly six hours for spiritual exercises.

What is left for study when one is the whole day long at the mercy of all-comers? Even so time has to be found for correspondence; two or three hours on Tuesday of each week have to be consecrated to the diocesan Council, Sundays are spent almost wholly in the church.

It is not easy to define the times best suited to each task. If I could get to bed at ten o’clock, I would get up at five, but it is usually nearer midnight than eleven when I get to bed. So let us fix on five-thirty. Let us be in the chapel a quarter of an hour later for oraison, to say mass, make thanksgiving and recite the little hours. It will always be close on eight o’clock when I leave the chapel.

As I am always made to waste time waiting for my dreary breakfast, I will go up to my room instead of going to the dining-room, and I will wait for someone to bring me up my coffee while occupying myself with the reading of the Holy Scripture.

If I could count on no one pushing past my door until ten, I would dispatch a lot of business, write a lot of letters, but experience has taught me that every day one comes up against people in a big hurry and who will not be reasoned with. Even so means must be found to keep them out until that time. From then until dinner no more rest.

After dinner some moments with the family, then one must escape from the house to work elsewhere. Otherwise the visits start up again and do not finish until evening.

1. Original: Rome. Archives of the Postulation. Letters Mazenod-Guigues. [↑](#footnote-ref-1)
2. The Founder had been sick since the beginning of November 1836 until the end of December: fever, spitting blood, etc. [↑](#footnote-ref-2)
3. While Father Dassy was preaching at Chelieu (Isere), the Founder called him urgently to help Father Courtés with the mission of Carpentras. He returned to l’Osier just in time to start the mission of St-Lattier together with Father Guigues on January 3, 1837. Cf. Dassy to Mazenod, November 20, 1836. [↑](#footnote-ref-3)
4. The Founder uses the expression,“to requisition barons and retainers,” which means to get together all one’s supporters. The Fathers of l’Osier alone had, for the year 1837, 22 requests for missions in the diocese of Grenoble. Cf. Dassy to Mazenod, March 18, 1837. [↑](#footnote-ref-4)
5. At that time, two priests were making their novitiate: Cyriaque Chauvet who had entered on July 15, 1836 and Jacques Cuynat who had entered on October 31. [↑](#footnote-ref-5)
6. This certainly is Father J. M. Meyer who had been a Seminarian at Marseilles and was ordained priest in 1831. A certain Meyer, native of the diocese of Gap. had been a novice at N.-D. du Laus in 1832-1833. Cf. Registre des prises d’habit 1815-1850. no. 144.Father Meyer fell ill during the mission of Entraigues. Cf. *Diary Mazenod,* January 16, 1837. [↑](#footnote-ref-6)
7. Father Gignoux had replaced Father Dassy at the mission of Chelieu in November-December, 1836. Cf. Dassy to Mazenod, November 20, 1836. [↑](#footnote-ref-7)
8. Marcellin Grognard. [↑](#footnote-ref-8)
9. YENVEUX VIII. 259. 262. 266. 282. [↑](#footnote-ref-9)
10. Here the Founder speaks of Father J. Ant. Bernard of the house of Billens, who was going through a crisis at that time. Cf. J. M. January 11. 1837. Several Oblates had been unfaithful to their vocation: Brother Ant. Calmettes had been expelled on June 11, 1836 and Father Jacques Eymar on December 4, 1836; Father Marcellin Grognard will be expelled on March 7, 1837. Cf.: Reg. des expulsions. At Aix. Father Pélissier’s behaviour was equally bad. Cf. Diary Mazenod, January 11, 1837. Father Albini of Corsica had encouraged the Founder to cleanse the Congregation “of all bad material it harboured.” Cf. Diary Mazenod, February 7, 1837. [↑](#footnote-ref-10)
11. He was still only Blessed: he was canonized on May 26, 1839. [↑](#footnote-ref-11)
12. According to YENVEUX (VIII. 262), this paragraph, without an addressee, would have been written on January 14. In his Diary, the Founder does not mention any letter written on the 14th. On the 11th he notes however, that he had “written a letter of five pages to Father Martin.” This excerpt certainly is a part of the letter of the 9th. continued perhaps on the 11th or even the 14th. [↑](#footnote-ref-12)
13. Mt. 11:30 “My yoke is sweet and my burden is light.” [↑](#footnote-ref-13)
14. Jean Joseph Hippolyte Guibert, at that time superior of the major seminary of Ajaccio (Corsica). Born in Aix on December 13, 1802, be entered the novitiate in 1822, and was ordained priest on August 14, 1825. He was named Bishop of Viviers in 1842. [↑](#footnote-ref-14)
15. Mission preached by Fathers C. D. Albini and A. A Telmon in the second fortnight of December 1836. [↑](#footnote-ref-15)
16. Joseph Laurent Richaud, born in Gap (Hautes-Alpes) on November 19, 1804, entered the novitiate in 1821, was ordained priest on August 12, 1827. According to his obituary, he was a teacher and bursar in the major seminary of Ajaccio from December 1835. The author of the obituary gives this account of the accident that led to his death: He "had to go to Vico on business towards the middle of January 1837, in his capacity as bursar. As the roads were difficult and the distance quite long, his colleagues challenged him to practise horse riding some days before. They knew he was a good theologian, but had their doubts about his ability as a horseman. And so Father Richaud left one fine morning on horseback, escorted by a servant from the house, who was to give him some advice. He took the road known as les Sanguinaires. At first everything went very well; encouraged by this success, the young priest imprudently drew away from his companion. What happened? Did the horse startle, frightened by some unusual object? Was it upset by some maladroit manoeuvre on the part of the inexperienced rider? There was no witness to testify on this. The servant, not seeing our good Oblate come back, set out to look for him and eventually found him unconscious by the side of the road, while his mount browsed peacefully on the grass of the nearby slope...The injured man died next day, January 7. Cf. Notices necrologiques..., vol. VIII, p. 83. [↑](#footnote-ref-16)
17. Jean André Valentin Reinaud (sometimes spelt: Reynaud), then a teacher in the major seminary of Ajaccio. Born on April 24, 1813, in Barcelonnette (Alpes-de-Haute-Provence), entered the novitiate in 1829, was ordained priest on November 29, 1835, left the Congregation in 1844. [↑](#footnote-ref-17)
18. YENVEUX III. 211; V. 84; IX. 191. [↑](#footnote-ref-18)
19. Father Jos. Laurent Richaud, professor at the Major Seminary of Ajaccio, was killed on the spot in a fall from a horse on January 7. Cf. Diary Mazenod, January 10 and 14, 1837. Born at Gap in 1804, Jos. Laurent entered N.-D. du Laus at the age of 16 and continued his studies at Laus, Aix and Marseilles. [↑](#footnote-ref-19)
20. Jean Joseph Hippolyte Courtés, superior of the Mission in Aix. Born in Aix on January 1, 1798, he entered the novitiate in October 1816, was ordained priest on July 30, 1820, died on June 3, 1863. [↑](#footnote-ref-20)
21. Word erased the ms.: Jacques Eymar, born January 30, 1810 in Arvieux (Hautes Alpes), entered the novitiate in 1829, ordained priest on April 6, 1833, left in 1836. [↑](#footnote-ref-21)
22. Word erased out: Jacques Antoine André Pélissier, from the Aix Community. Born in Embrun (Hautes Alpes) on May 26 1805, entered the novitiate in 1831, ordained priest on April 6, 1833, he left the Congregation in 1840 [↑](#footnote-ref-22)
23. "Apostate" in the vocabulary of the Founder is applied to any Oblate who left the Congregation after taking vows which were perpetual from the end of the novitiate. [↑](#footnote-ref-23)
24. His letters are not in the General House Archives. [↑](#footnote-ref-24)
25. Italian: wobbly stones as on a wall, for example. [↑](#footnote-ref-25)
26. . Joseph Alphonse Mathieu Martin, born in Gap (Hautes-Alkpes) on August 5, 1803, entered the novitiate in 1821, ordained priest on July 30, 1826. In 1832, after the departure of the scholastics from Switzerland, he stayed on in Billens. With some of the priests, he preached many missions in Switzerland. In 1837, he was superior of that community. He died on September 10, 1900. [↑](#footnote-ref-26)
27. This name is always erased out and one hesitates between 'Bernard' and 'Bermond'. Both were in Billens and moved shortly after. We have extracts from the letter of the Founder to Father Martin of January 9 (OW IX, pp. 3-6), but the name of the priest who is hesitant about his vocation does not appear. Bishop de Mazenod never had any complaint to make about Father Bernard and a lot concerning Father Bermond, both before and after his departure for Canada in 1845. Even so the better reading seems to be 'Bernard': Jean Antoine, born on December 17, 1807 in Aix, entered the novitiate in 1831, ordained priest December 17, 1831. A good preacher, apostle of the "Bonne Mere" (Notre Dame de la Garde), he did a lot for the shrine of Notre-Dame de la Garde where he was chaplain over a long period. He died in Marseilles on September 7, 1870. [↑](#footnote-ref-27)
28. Jean Baptiste André Pascal Honorat, at that time superior of the house of Le Calvaire in Marseilles. Born in Aix on May 7, 1799, he entered the novitiate in 1818, was ordained priest on December 22, 1821. He was the superior of the first Oblates sent to Canada where he stayed from 1841-1858. He died on December 23, 1862. [↑](#footnote-ref-28)
29. J.M.A. Célestin Dupont, Archbishop of Avignon 1835-1842. [↑](#footnote-ref-29)
30. Erased in the ms.: *Cyriaque* (Antoine Chauvet, born August 8, 1804 in Carpentras (Vaucluse), entered the novitiate in 1836 when he was already a priest, left in 1841). [↑](#footnote-ref-30)
31. Established in Nimes in 1825, the Oblates bought a house in the spring of 1827, in the heart of the Protestant district. The July Revolution of 1830 put an end to parish missions and the Fathers left the city. The house was first leased, then sold in February-March 1839. [↑](#footnote-ref-31)
32. Claude Francois Marie Petitbenoit de Chaffoy, Bishop of Nimes from 1821 to 1837. [↑](#footnote-ref-32)
33. In fact, the Congregation had been approved by a number of bishops, but not yet by the Holy See. [↑](#footnote-ref-33)
34. Jean Baptiste Vincent Mille, born December 21, 1807, in Cassis (Bouches-du Rhône); entered the novitiate in 1828, ordained priest on June 29, 1830. In 1837, he was superior of the community of N.-D. du Laus. In 1850, "family reasons constrained him to leave the Oblate Congregation”. Bishop de Mazenod accepted these reasons and named the Rev. Mille parish priest of Saint-Marcel in Marseilles. Died June 27, 1885, cf. Notice in *L'Echo de N.-D. de la Garde*, 1884-1885, p. 665. [↑](#footnote-ref-34)
35. The Founder always writes 'Quinat'. Jacques Auguste Cuynat, born in January 1797, entered the novitiate in 1836 being already a priest. He left before pronouncing his vows. The Founder writes to Father Courtés on October 19, 1837: "I am not sending you Cuynat because he is in one of his eccentric fits [...]I have no difficulty in allowing Cuynat to leave: he can go and verify for himself if he has been appointed Archbishop of Arles or of some other diocese equally well established." *Oblate Writings* 9, p. 68. [↑](#footnote-ref-35)
36. Marcellin Henri Grognard from the community of N.-D. du Laus. Born on February 25, 1809, in Gardanne (Bouches-du-Rhône), entered the novitiate in 1831, ordained priest on April 6, 1833, left on March 7, 1837. [↑](#footnote-ref-36)
37. Ps. 31:16: my destiny is in your hands. [↑](#footnote-ref-37)
38. King Louis-Philippe was the target of a dozen terrorist attacks, among them that of Meunier on December 27, 1836, cf. Pierre de La Gorce, *Louis Philippe 1830-1848*, Paris, 9me.ed., 1931, p. 117. This letter from the King has not survived. [↑](#footnote-ref-38)
39. Daniel Valentin André from the Aix house. Born in Trets (Bouches-du-Rhone) on February 14, 1800, entered the novitiate in 1826, ordained priest on June 9, 1827. On April 16, 1837, Bishop de Mazenod wrote to Father Courtés: "Nothing beats the proposed choice of André, I would still be laughing if I could enjoy a sense of humour after being decked out with a diocese." Cf. *Oblate Writings*, 9, p. 25. Died August 27, 1848. [↑](#footnote-ref-39)
40. The reference is perhaps to Father J.-M. Meyer who had been a seminarian in Marseilles and ordained priest in 1831. He was a novice in N.-D. du Laus in 1832-1833. The Founder speaks of him again in 1839, cf. OW 9, p. 138. [↑](#footnote-ref-40)
41. Jean François Toussaint Hermitte, from the community of N.-D. du Laus. Born in Marseilles on October 30, 1805, entered the novitiate in 1825, ordained priest on May 31, 1828, died on March 11, 1884. [↑](#footnote-ref-41)
42. No doubt Melchior François-de-Paule Bremond, born February 8, 1800, a member of the Youth Congregation of Aix from 1814-1819. Died in Aix on June 20, 1879. Nowhere else in the Founder's writings is there a mention of this commission whose purpose is not known. This M. Bremond seems to be the future grandfather of Father Henri Bremond (1865-1933) of the French Academy, author of de l'*Histoire littéraire du sentiment religieux en France, depuis la fin des guerres de religion jusqu'à nos jours*", 11 vol., 1916-1933. [↑](#footnote-ref-42)
43. Jacques Raillon, Archbishop of Aix from 1832 to 1835. [↑](#footnote-ref-43)
44. The Founder insisted that the Oblates be faithful to the customs and usages he had established for the missions, cf. also various letters from the beginning of 1837 to Fathers Courtès, Honorat, Guigues and Mille, in OW 9, pp. 8-9, 15-16, 19-20, 23-24, etc. [↑](#footnote-ref-44)
45. Original: Rome. Archives of the Postulation. L. M.- Courtès. [↑](#footnote-ref-45)
46. 1836 in the mss., but according to the context, it is certainly 1837. [↑](#footnote-ref-46)
47. Ant. M. Alexandre Jacquemet, Vicar General of Aix. [↑](#footnote-ref-47)
48. To restore the *ius petendi debiturn coniugale* to one of the partners who had lost this right through adultery. etc. [↑](#footnote-ref-48)
49. Missions of Entraigues (Honorat, etc.), of St-Lattier (Guigues, etc.), Fontvieille (Mille, etc.) Ile-Rousse en Corse (Albini, etc.) and Berne in Switzerland (Martin, etc.). [↑](#footnote-ref-49)
50. M. Barret. Cf. J. M. January 21, 1837. [↑](#footnote-ref-50)
51. Bishop J. M. Ant. Celestin Dupont. [↑](#footnote-ref-51)
52. We have not found this prayer in the liturgical books of the last century. [↑](#footnote-ref-52)
53. Original: Rome, Archives of the Postulation. L.M.- Mille. The Founder always writes Fontvieille. [↑](#footnote-ref-53)
54. Mss.: 1836. [↑](#footnote-ref-54)
55. Reference to the death of Father Richaud. [↑](#footnote-ref-55)
56. Father Honorat was at Entraigues. [↑](#footnote-ref-56)
57. Archbishop Joseph Bernet of Aix and Arles. [↑](#footnote-ref-57)
58. Mss.: Quinat. always written in this manner by the Founder. [↑](#footnote-ref-58)
59. Mss.: Brignolles et Signe. The Brignoles mission was preached in 1821 and that of Signes in 1822. [↑](#footnote-ref-59)
60. Ms. Ebtedin. The letter is addressed to the Bishop of Marseilles (namely to Fortune de Mazenod). The Prince Amin Chehab, who signs this letter, is apparently the son of the Maronite Emir Bachir Chehab (1789-1840) who was, for more than thirty years, the practically independent sovereign of Lebanon. In his work: *Voyage en Orient*, 1896 ed., Lamartine describes the region of Beit ed Din and the chateau, built at the beginning of the 19th century (pp. 187-200); he publishes also some pages of "Notes sur l'émir Bachir" (Ibid., pp. 200-219). [↑](#footnote-ref-60)
61. Louis Giabour, then serving a small community of Maronites in Marseilles. Cf. Bishop de Mazenod to the *ministre de la marine*, May 21, 1840, and to the *ministre des affaires etrangeres*, August 28, 1840. Authentic copies: AAM. reg. des lettres adm.,, vol. IV, pp. 88 and 99. [↑](#footnote-ref-61)
62. There a number of congregations or orders of St. Anthony. This one seems to be the one founded in 1695 and was a reform of Maronite monasticism. It still exists today under the name of *Ordre Libanais Maronite.* [↑](#footnote-ref-62)
63. This paragraph is copied exactly in the letter from the founder to Father Courtés, January 20, 1837, cf. *OW 9,* p, 9. Bishop de Mazenod told in his Diary for January 26 and May 30 - June 9, 1837, the story of the Oblate foundation of N. -D. de Lumières. The negotiations about this had begun in December 1836. [↑](#footnote-ref-63)
64. Alexandre Dupuy, born in Aix on November 29, 1798. After entering the novitiate in 1816, he was ordained priest on June 16, 1821. He left the Congregation shortly afterwards, in 1830, but remained very attached to the Oblates. He then became parish priest of N. -D, de l'Olsier, bought and restored the old convent and, in 1834, persuaded Bishop Philibert de Bruillard to confide this shrine to the Oblates. He returned to Marseilles in 1837, was named parish priest of the parish of Chartreux, then canon in 1844. He died in N.-D. de l’Osier on August 21, 1880. [↑](#footnote-ref-64)
65. Eugene Joseph Bruno Guigues, born in Gap (Hautes-Alpes) on August 27, 1805, entered the novitiate in 1821, ordained priest May 31, 1828. He was then superior of N.-D. de I'Osier and became Bishop of Bytown (Ottawa) in 1848. [↑](#footnote-ref-65)
66. The founder writes simply "St." It refers to St. Lattier (Isere) [↑](#footnote-ref-66)
67. Fr. «manqué». [↑](#footnote-ref-67)
68. Bourbon: Ile de La Reunion. The Prefect Apostolic of La Reunion, from 1829 to 1832, was Bishop Henri de Solages (1786-1832), who was a seminarian in St. Sulpice at the same time as the Founder and Charles de Forbin-Janson. [↑](#footnote-ref-68)
69. Bishop Philibert de Bruillard, Bishop of Grenoble from 1826 to 1853. His charity was inexhaustible. "It is said that his gifts to seminArles, churches, communities and good works amounted almost to one and a half million", cf. Bishop Baunard, *L 'episcopal français*...1802-1905. Paris, 1907, p. 262. [↑](#footnote-ref-69)
70. Jean Francois Périer was Bishop of Avignon from 1802 to 1821. [↑](#footnote-ref-70)
71. The Jesuits were established in Avignon in 1824. [↑](#footnote-ref-71)
72. Pierre Nolasque Mie, one of the four first companions of the Founder. Born in Alleins (Bouches-du-Rhône) on January 30, 1768, priest in 1797. He was superior of the community of Nimes from 1825 to 1827, replaced by Father Honorat from 1827 to 1830. He died on March 10, 1841. [↑](#footnote-ref-72)
73. Noël Francois Moreau, born at Tarascon (Bouche-du-Rhône) on August 24, 1794, entered the novitiate in 1818, ordained priest on September 19, 1818, died on February 2, 1846, when he was superior of the major seminary of Ajaccio. [↑](#footnote-ref-73)
74. Jacques Joseph Marcou, born in Aix in 1799, entered the novitiate in 1821, was ordained priest on September 20th, 1823, and died on August 20th, 1826. [↑](#footnote-ref-74)
75. Marie Jacques Antoine Suzanne, born in Aix on February 2nd, 1799, entered the novitiate in 1817, was ordained priest on September 22, 1821, and died on January 31, 1829. Father Suzanne preached the jubilee in Nimes in January and February, 1826, with the Missionaries of France, founded by Fathers de Rauzan and Charles de Forbin-Janson, cf.: OW 7, p. 18. In his Diary, January 31, 1837, the Founder outlines the story of this priest's vocation. [↑](#footnote-ref-75)
76. Gilles Pastorel, a Trappist of Aiguebelle (Drome). [↑](#footnote-ref-76)
77. Alexandre Marie Pons, born in Marseilles on May 2nd, 1808, entered the novitiate in 1828, was ordained priest in 1831, died in Marseilles on September 16th, 1836. In the diary entry for September 18th, 1837, the Founder wrote several pages on this priest's qualities and virtues. [↑](#footnote-ref-77)
78. Pierre Pachiaudi, born in Marseilles on August 5th, 1811, entered the novitiate in 1834, was ordained priest in 1834, left on August 25th, 1836, to become a Carthusian. He left the Congregation without seeking a dispensation and the Carthusians accepted him without making any inquiries. The Founder complains of this in a letter dated September 1st, 1837, cf. *OW13,* pp. 115-116. He died at the monastery of Chartreuse on May 22nd, 1879. [↑](#footnote-ref-78)
79. The Founder then makes a copy of his reply, already published in OW13, p. 113-114. [↑](#footnote-ref-79)
80. The church and convent of N.-D. de Lumières had been built by the Carmelites, beginning in 1664. They had been forced to leave during the Revolution. The property was then bought by the Lord of Goult who, in 1823, sold it to the Trappists of Aiguebelle. The occupancy of the Trappists was of short duration. They leased the whole property to Father Denis Edouard Roland who ministered to the shrine. His tenancy would expire on January 1st, 1843. For leaving prior to that date, he exacted the terms the Founder mentions here. [↑](#footnote-ref-80)
81. Original: Rome. Archives of the Postulation. L. M.- Mille. [↑](#footnote-ref-81)
82. Father Pélissier from the house of Aix. [↑](#footnote-ref-82)
83. The “two brothers” to whom the Founder sends greetings are Fathers Grognard and Cuyant who were preaching with Father Mille. “The former novice” mentioned must be Father Victor Polidore Courtès, the assistant parish priest at Fontvieille who was a novice in 1827. Cf. Reg. des prises d’habit 1815-1850, no. 75. and J. M. April 22, 1837. [↑](#footnote-ref-83)
84. Auguste Bouveyron, born in Bourg-en-Bresse (Ain) on February 27th, 1809, entered the novitiate in 1836. The Founder mentions him again on February 21. [↑](#footnote-ref-84)
85. The name is left blank in the manuscript. [↑](#footnote-ref-85)
86. Casimir Joseph Jérome Aubert, at that time master of novices at LeCalvaire in Marseilles. Born in Digne (Alpes-de-Haute-Provence) on September 30th, 1810, he entered the novitiate in 1826, was the first priest to be ordained by Bishop de Mazenod on April 6", 1833, died in Marseilles January 17lh, 1860. [↑](#footnote-ref-86)
87. Jean Etienne Semeria, born in Colla (Diocese of Ventimiglia) in Italy, on February 7th, 1813, he entered the novitiate in 1829, was ordained priest on September 19th, 1835, in N.-D. du Laus. In 1837 he was given the responsibility of working for the Italians in the Oblate house of Le Calvaire. He was named Bishop of Jaffna in 1856. He died in Marseille on January 23rd, 1868. [↑](#footnote-ref-87)
88. Bernex, in the diocese of Annecy in Savoy, at that time part of the Kingdom of Sardinia. [↑](#footnote-ref-88)
89. Alexandra Raymond Devie, Bishop of Belley from 1823 to 1852. [↑](#footnote-ref-89)
90. It is difficult to decipher this word. It is either Vesaancy or, less probably, Versonnex. These two villages in the region of Gex (Ain) are situated one from the other about a dozen kilometres. [↑](#footnote-ref-90)
91. Bishop Placide Bruno Valayer, Bishop of Verdun from 1831 to 1836. He died in Avignon on April 28\*' 1850. [↑](#footnote-ref-91)
92. A mission preached in September 1816 by the Founder and Fathers Deblieu, Mie and Tempier. [↑](#footnote-ref-92)
93. A mission preached in January 1818 by Fathers Tempier, Deblieu and Mie. The Founder was there only from January 3 to 6. [↑](#footnote-ref-93)
94. Bishop de Mazenod agreed to the Oblates taking responsibility for the setting up and direction of the Ajaccio (Corsica) major seminary in 1834. There were in 1836-1837 more than 130 residents, seminarians and priests, ordained with little preparation in the preceding years and whom Bishop Casanelli d'Istria, Bishop of Ajaccio from 1833 to 1869, obliged to a further period of formation. According to the *Almanac du Clergé de France,* the personnel at the time was composed of Fathers Guibert, Moreau, Reinaud, and two seculars: Gaffori and Sarrebayrouse. Father Mouchel arrived in 1837.

    In 1836, Bishop Casanelli d’Istria gave the Oblates the convent of Vico; Fathers Albini and Telmon took possession of it during the summer and devoted a large part of their time to preaching parish missions; the Ajaccio mission was given in February, cf. Diary, February 24 and March 2. [↑](#footnote-ref-94)
95. Etienne Antoine Rolleri, born in La Colla (diocese of Ventimiglia, Italy) on March 13, 1814, entered the novitiate in 1832, was ordained priest on February 18, 1837. He began his ministry helping out Father Semeria in his work with the Italian population in Marseilles and later replaced him in Corsica. He died at Vico on October 9, 1890.

    Charles Barthelemy Bellon, born in Marseilles on September 13, 1814, entered the novitiate in 1835, was ordained priest on March 25, 1837. He worked almost wholly in houses of formation in France and England. He died in Bordeaux on June 28, 1861. [↑](#footnote-ref-95)
96. Polydore Jonjon was sent out of the minor seminary where his behaviour was unacceptable. In spite of Bishop Fortuné de Mazenod's prohibition, he then founded a boarding school with two colleagues of doubtful morals. There followed a polemic between the liberal press favourable to Jonjon and *La Gazette du Midi* which defended the Bishop. The affair is related at length in J. Leflon, *Eugene de Mazenod,* vol. 2, pp. 558-571. [↑](#footnote-ref-96)
97. Bishop Marie Joseph Francois Victor Monyer de Prilly, born in Avignon in 1775, Bishop of Chalons from 1823 to 1860. [↑](#footnote-ref-97)
98. M. d'Espinassoux was canon of the Chapitre royal de Saint-Denis. He passed by in Marseilles on April 5, cf. Diary entry under that date. [↑](#footnote-ref-98)
99. Mgr. De Retz was auditor of the Rota and regent of the Apostolic Penitentiary in Rome. We still have two of his letters: the one dated June 28, 1833, addressed to the Archbishop of Icosia (sic), the other dated April 26, 1839, in which he asks for news of Bishop d'Isoard and Bishop Forbin-Janson. AGR: de Retz-Mazenod. [↑](#footnote-ref-99)
100. The Founder uses an unusual French expression: "surprendre la religion d'une autorite". [↑](#footnote-ref-100)
101. In 1837, the Archbishop of Spoleto (Italy) was Archbishop Ignazio Giovanni Cadolini. [↑](#footnote-ref-101)
102. Giacomo Giustiniani, then secretary of the *Memoriali* in the Vatican. [↑](#footnote-ref-102)
103. Yverdon, canton of Vaud in Switzerland; a Protestant region since the time of the Reformation. [↑](#footnote-ref-103)
104. Bishop Pierre Yenni, Bishop of Lausanne from 1815 to 1846. He lived in Fribourg; it was he who welcomed the Oblates to Billens in 1830. [↑](#footnote-ref-104)
105. We have here the names of three celebrated preachers: Father Claude Guyon, a Jesuit, had been a Missionnaire de France. He preached in several of the churches of Marseilles during the winter of 1837. The Founder often mentions him in his Diary.

     Father Dominique Augustin Dufetre, Vicar General of Tours, had been a member of the Carthusian mission house in Lyon. He was Bishop of Nevers from 1842 to 1860.

     The Founder makes several mentions of M. Clerc who preached the Lenten sermons in the parish of St. Cannat, cf. Diary, February 6, 17, 19, 1837, etc. He passes a severe judgment on him on February 15, 1839: "One of those professional preachers who end up scandalizing every place they pass through.” [↑](#footnote-ref-105)
106. Address of the clergy to Bishop Fortuné, February 3, 1837, "to manifest its feelings concerning the publications of a priest [Jonjon] against the Episcopal administration" (printed text). On the nature of and occasion for this address, cf. J. Leflon, Eugene de Mazenod, vol. 2, pp. 568ff. [↑](#footnote-ref-106)
107. The Kingdom of Sardinia comprised, at that time, Piedmont, Savoy, Nice and the island of Sardinia. The capital was Turin, where the Founder had friends among the nobility. The King at the time was Charles Albert I, whose son Victor Emmanuel II became King of Italy and took possession of Rome in 1870. [↑](#footnote-ref-107)
108. Louis Billon, born in 1804. He was still parish priest of St. Victor when he died on February 18, 1846. February 5, 1837, was Quinquagesima Sunday. [↑](#footnote-ref-108)
109. Luigi Cherubini (1760-1842), composer of sacred and secular music. [↑](#footnote-ref-109)
110. Niccolo Paganini, violinist (1782-1840). [↑](#footnote-ref-110)
111. The Founder mentions the de Sabran family quite often: it was linked with the de Mazenod family, cf. J. Leflon, Eugene de Mazenod, vol. 1, pp. 7, 52, 172. In 1838, the Duke de Sabran invited the Bishop of Marseilles to become a member of the association for the Christian colonization of Algeria, cf. Diary, November 11, 1838. [↑](#footnote-ref-111)
112. A. C. Emile Le Tonnelier, Count de Breteuil (1781-1864), peer of France in 1823, senator at the same time as the Founder from 1852 until his death. [↑](#footnote-ref-112)
113. In the space of four years there were 538 thefts of sacred vessels from churches. That is the reason for the passing of the law on sacrilege in 1825, with very severe penalties, ranging from life sentences to forced labour and execution for parricide. The law was hardly ever applied. To constitute sacrilege, the crime had to be committed "voluntarily, publicly and inspired by hatred or contempt for religion", cf. Bertier de Sauvigny*, La Restauration,* 1955, pp. 511-513. [↑](#footnote-ref-113)
114. Francois Xavier Bermond, born April 28, 1813, in Prelles (Hautes-Alpes), entered the novitiate in 1833, ordained priest September 24, 1836. He was a missionary in Canada from 1846 to 1859, then provincial of Midi province from 1865 to 1871. Died at N. D. de Lumières on August 27, 1889. [↑](#footnote-ref-114)
115. Charles Dominique Albini, born in Menton (now Alpes-Maritimes, then diocese of Ventimiglia), on August 26, 1790, ordained priest on December 17, 1814, entered the novitiate on July 17, 1824. He was at that time superior of the house of Vico in Corsica. Died on May 20, 1839. [↑](#footnote-ref-115)
116. Santa Reparata di Balagna in Corsica. [↑](#footnote-ref-116)
117. Bishop Nicolas Augustin de la Croix d’Azolette, Bishop of Gap from 1837 to 1840. His predecessor, Bishop F. Antoine Arbaud, Bishop of Gap from 1823 to 1836, had confided to the Oblates the shrine of N. D. du Laus, when he was Vicar General of Digne, of which the diocese of Gap (restored in 1823) then was a part. [↑](#footnote-ref-117)
118. A word always erased in the ms.: Marcellin Henri Grognard, expelled from the Congregation on March 7, 1837. [↑](#footnote-ref-118)
119. The text of the 1818 Rule said this on the matter: "They will go to confession at least once a week to a priest of the Society, unless the superior, for grave reasons, judges it proper to permit someone to go to confession to an outsider". 1818 rule, Part Two, Chapter 1 & 4: "Concerning other principal observances". This remained in the text approved by Rome in 1826, art. 300. [↑](#footnote-ref-119)
120. Menpenti: word erased in the ms. A college run by Father Jonjon and his two colleagues, Fathers Vidal and Blanc, whose past conduct did not allow them being left in a house of formation. [↑](#footnote-ref-120)
121. Ferdinand François Chatel (1785-1857). Priest in 1818. After 1830, he got together a group of unruly priests and founded a "French Catholic Church". He claimed to be named Bishop by the clergy and people and took the title of Primate of the Gauls. [↑](#footnote-ref-121)
122. Ms.: "Passer condemnation". [↑](#footnote-ref-122)
123. A word erased here and in the following pages. [↑](#footnote-ref-123)
124. The Napoleonic law of May 10, 1806, had set up, under the name of "university", the national organization for teaching. The French Empire was divided into academies, each governed by a rector, on whose authority depended the administration and personnel of all orders of teaching. [↑](#footnote-ref-124)
125. Jean Casimir Périer, born in Puylaurens (Tarn), entered the novitiate on July 15, 1834, and left in February 1835. [↑](#footnote-ref-125)
126. Bishop Petitbenoit de Chaffoy. M. Boucarut was superior of the seminary. [↑](#footnote-ref-126)
127. Fathers Marcou and Suzanne. [↑](#footnote-ref-127)
128. The two communities of Marseilles: Calvaire (professed and novices), and the major seminary (directors and scholastics). [↑](#footnote-ref-128)
129. Maussane (Bouches-du-Rhone) and Mane (Alpes de Haute Provence). [↑](#footnote-ref-129)
130. Theys (Isere). [↑](#footnote-ref-130)
131. Original: Rome. Archives of the Postulation. L. M.- Guigues. [↑](#footnote-ref-131)
132. Father Guigues was gone to get a hymnal printed at Grenoble when Father Mille wanted to get one ready at N.-D. du Laus [↑](#footnote-ref-132)
133. Mss.: “to His Lordship the B,” stands undoubtedly for His Lordship the Bishop Philibert de Bruillard. [↑](#footnote-ref-133)
134. Father Semeria had replaced Father Albini in working for the Italians at Marseilles. [↑](#footnote-ref-134)
135. Word erased in the ms. [↑](#footnote-ref-135)
136. Word always erased in the ms. [↑](#footnote-ref-136)
137. Dom Sallier, who became Prior of the Charterhouse of Pavia, Italy, cf. *OW 9,* p.221- 222. [↑](#footnote-ref-137)
138. Sylve, former supenor of the minor seminary of Forcalquier (Alpes de Haute Provence) was named superior of the Ajaccio minor seminary for the school year 1836-1837. [↑](#footnote-ref-138)
139. Canon Guédy had been, in 1836-1837, superior of the Ajaccio minor seminary, opened in 1836 by Father Guibert. [↑](#footnote-ref-139)
140. The Fathers from N. D. du Laus had preached a mission in Manosque (Alpes de Haute-Provence). They were offered the direction of a secondary teaching institution (Rey I, p.692). On May 16, 1836, the Founder wrote Father Mille on the matter: "I will only say that I see big difficulties in the teaching project at Manosque. We haven’t been lucky in our forays into this kind of work. I have but slight inclination in that direction as this institution does not come within our province and would once again divert some of our already scarce manpower from the principal ministry of the Congregation." Cf. OW 8, p.228. On this question, cf.: E. Lamirande, *Les oeuvres d’enseignement dans la congrégation du vivant du fondateur*, in *Études oblates*, vol. 25 (1966), pp. 4 and 5. [↑](#footnote-ref-140)
141. The Founder also speaks of this debt of the brothers Trinquier from St. Chamas (Bouches-du-Rhone) on March 9, 1837, January 21, February 12 and 24, 1839; Barthélemy Trinquier’s debt was repaid on March 9, 1837 (1,600 francs); his brother Jean’s will be repaid on February 24, 1839 (1,600 francs). After the purchase of N. D. de Lumières, Father Tempier, as General Treasurer, needed money; that is why they reduce the amount due to get repayment from the brothers Trinquier, why they sold the Nimes house at a low price, and why they wanted to sell, without success in 1837, the house of Billens. [↑](#footnote-ref-141)
142. Pascal Ricard, born in Allauch (Bouches-du-Rhone) on May 16, 1805, entered the novitiate in 1827, was ordained priest in Fribourg on June 26, 1831. He was a missionary in Oregon from 1846 to 1857 and died in N. D. de Lumières on January 9, 1862. [↑](#footnote-ref-142)
143. Frédéric Pompée Mouchel, born in Rouen (Seine Maritime) on July 2, 1802, entered the novitiate in 1830, was ordained priest in Fribourg on February 26, 1831. He was treasurer in the Ajaccio major seminary from 1837 to 1847, then a missionary in Ceylon (Sri Lanka) from 1849 until his death in Jaffna on September 19, 1880. [↑](#footnote-ref-143)
144. Marcellin Grognard belonging to the Aix house. [↑](#footnote-ref-144)
145. Joseph André Jérome Gignoux, then belonging to the house of N. D. du Laus, born in Briancon (Hautes Alpes) on October 17, 1809, entered the novitiate in 1832, was ordained priest on June 2, 1835, and left in 1839. [↑](#footnote-ref-145)
146. Prébois and St. Nicholas de Macherin in Isère. [↑](#footnote-ref-146)
147. The Brignoles (Var) mission was preached from January 14 to February 25, 1821 by Fathers de Mazenod, Deblieu, Maunier, Mie and Touche; the Lorgues (Var) mission was preached from February 17 to March 31, 1822. It is not known with whom the Founder gave this mission. He went to Lorgues in 1803 to make a visit to his uncle Deslaurens, his father’s cousin. Cf. Letter: Eugene to his father, March 6, 1803. [↑](#footnote-ref-147)
148. We retain some extracts from this letter of February 28. cf. OW 9, pp. 15-16. [↑](#footnote-ref-148)
149. “Dom Prieur”: the Father Prior. [↑](#footnote-ref-149)
150. The Founder had visited la Grande Chartreuse in August 1836, cf. Rey I, p. 696. [↑](#footnote-ref-150)
151. A. M. Jacques Dupin (1783-1865) a politician. He was president of the Chamber of Deputies from 1832 to 1840 and named senator in 1857. [↑](#footnote-ref-151)
152. Ms."ajouteraient et que dans..." [↑](#footnote-ref-152)
153. Father Pachiaudi – see above. [↑](#footnote-ref-153)
154. YENVEUX II. 77. 81. Letter copied by Father Yenveux himself, who uses suspension marks everywhere. [↑](#footnote-ref-154)
155. The Founder writes in his Diary: “February 27, letter to Father Honorat”. [↑](#footnote-ref-155)
156. February 26. the Founder’s Diary reads: “Letter of Father Honorat of the mission of Maussanne. [↑](#footnote-ref-156)
157. Name erased in manuscript. [↑](#footnote-ref-157)
158. The names of Courtès, Marcellin (Grognard) and Aix are erased. [↑](#footnote-ref-158)
159. Jean Joseph Magnan, born in Marseilles on May 1, 1812, entered the novitiate in 1829, was ordained priest November 1, 1834. He was superior of several houses, in particu lar the major seminArles of Ajaccio and Frejus, and left the Congregation in 1866. [↑](#footnote-ref-159)
160. Pierre Joseph Blaise Aubert, born in Digne (Alpes-de-Hautes-Provence) on February 3, 1814, entered the novitiate in 1830, was ordained priest on December 25, 1836. He was a missionary in Canada from 1844 to 1865, assistant general from 1867 to 1887. He died in Paris on March 25, 1890. [↑](#footnote-ref-160)
161. Casimir Aubert, elder brother of Pierre. [↑](#footnote-ref-161)
162. Ms.: Raphaelli. Silvestre Raffaelli, born in Ponte Aquatella (Corsica) on November 11, 1810, entered the novitiate as a priest on March 6, 1837. He stayed there only a few months. [↑](#footnote-ref-162)
163. Word erased: Marcellin Grognard. The act of his expulsion, dated March 7, 1837, is in the *Registre des expulsions*, AGR H b 16, pp.51-53. [↑](#footnote-ref-163)
164. In this paragraph and the following, the following words are erased: *Courtés, Aix, "place qu’a Aix", "a la Mission", Marcellin*. [↑](#footnote-ref-164)
165. In 1839, this priest was chaplain in the Aix hospital, cf. Journal, April 27, 1839. [↑](#footnote-ref-165)
166. Joseph Goirand da Roves, i.e., from Le Rove (Bouches-du-Rhône) where the Oblates will preach a mission in January 1839 (cf. OW 9, p. 102). In all his writings it is only here that the Founder mentions Brother Bernard and the *Frères de la Cavalerie.* [↑](#footnote-ref-166)
167. Original: Rome Archives of the Postulation, L. M.- Courtès. The Founder had received from Father Courtès, on March 4, “three pages of his habitual grievances when he gets excited.” He said he was being sacrificed at Aix and was never satisfied with the Fathers of his community. Bishop de Mazenod further writes in his Diary. March 5: “Letter of Father Courtès. It was instigated by the desire to mitigate somewhat the painful impression which he knew his last letter may have made on me. I was grateful to him for his consideration, and I replied to him immediately in this vein.” [↑](#footnote-ref-167)
168. During the night of March 9-10, 1829, criminals forced the door of the tabernacle in St Theodore’s church and removed, along with sacred vessels, the consecrated hosts they contained. On the 10th, the hosts were discovered in a nearby cave. On the same day the Founder organized a ceremony of expiation and himself composed a pastoral letter signed by his uncle which was read the following Sunday, the 15th, in the pulpits of all the churches in Marseilles. Subsequently this ceremony was celebrated every year, cf. Rey I, pp.465-467. The *Relation de la cérémonie expiatoire*, dated March IS, 1829, and the pastoral letter of the Bishop of Marseilles are kept in the Oblate General Archives: DM XIV 2, printed, 36 pages. [↑](#footnote-ref-168)
169. Father LazareArsene de Barbarin born in Marseilles on November 6, 1812. He then entered the Sulpicians and was superior of the Montreal seminary in Canada. He died on March 16, 1875, in the abbey of Frigolet (Bouches-du-Rhone), a Premonstratensian abbey, re-established from 1858. [↑](#footnote-ref-169)
170. Francois Honoré Chaix, born in Marseilles on March 27, 1763. He was parish priest of Notre-Dame du Mont. He was arch-deacon of St-Martin and Vicar General when he died, after a long illness, on March 11, 1837. [↑](#footnote-ref-170)
171. Word erased. The original of the letter of March 5 to Father Courtès is extant, cf. OW9, pp.17-18. [↑](#footnote-ref-171)
172. Ms. Ailhaud. Marius Jean Baptiste Aillaud, born in Marseilles on March 15, 1897, entered the novitiate in 1829, ordained priest on June 16, 1832, left in October 1835, cf. *Reg. Des expulsions*, October 21, 1835. AGR H b 16. He remained a priest in the diocese of Marseilles and died on July 3, 1866, cf. Antoine Ricard, *Souvenirs du clergé marseillais* au XlXes. [↑](#footnote-ref-172)
173. Always erased in the ms. Expelled the same day, cf. *Registre des expulsions*, [1828-1842]. AGR:Hb 16, pp. 51-53. [↑](#footnote-ref-173)
174. In the 1831 Chapter, they elected as assistants Fathers Tempier, Mie, Courtés and Guibert. In 1837 Father Guibert was in Corsica and never came to council meetings; Father Courtés, superior in Aix, came infrequently. To make up the quorum, the Founder used then to call on Father Casimir Aubert, superior of Calvaire and, on this occasion, he called as well a professor from the major seminary: Father Jean Joseph Lagier, born in St. André-d’Embrun (Hautes-Alpes) on July 3, 1807, ordained priest in 1830, entered the novitiate in 1834. He died on March 29, 1876, after having been many times over a professor in the seminArles of Marseilles, Ajaccio, and Quimper. [↑](#footnote-ref-174)
175. Dispensation from vows. Article 17 of the chapter on expulsions in the rules of 1818 and 1827 said: “At the same time as the Superior General intimates the sentence to the member expelled, he will relieve him of the vows made at his oblation.” [↑](#footnote-ref-175)
176. Archbishop Joseph Bernet, Archbishop of Aix from 1836 to 1846. [↑](#footnote-ref-176)
177. There were at that time three vicars general in Aix: Messrs. Boulard, Gal and Jacquemet. It is to the last-named that he wrote, cf. below. This letter dated March 9 is still extant in the archives of the archdiocese of Aix. [↑](#footnote-ref-177)
178. Ms.: Ipse videbit: He will see. [↑](#footnote-ref-178)
179. Orig.: Aix. Archives at the Archbishop’s house. We omit the last two paragraphs which treat of the Abbé Jonjon and the Ladies of St-Thomas. [↑](#footnote-ref-179)
180. Marcellin Grognard had made his vows on January 6, 1833. Ordained priest on April 6, 1833, he asked for and received the dispensation from vows at the beginning of 1837. [↑](#footnote-ref-180)
181. The name of Guigues is erased on this page, as well as the last line which is still legible however: "N.-D. de l’Osier tiennent a voler de leurs ailes, ils tombent ainsi dans de lourdes erreurs." [↑](#footnote-ref-181)
182. "Hoirs": direct heirs. [↑](#footnote-ref-182)
183. *Aix* and *Grognard* deleted. [↑](#footnote-ref-183)
184. Bishop Charles F. M. Bienvenu Miollis, Bishop of Digne from 1805 to 1838. [↑](#footnote-ref-184)
185. The Digne priest who entered the novitiate on March 6, 1837, was Joseph Eugene Cassarin, born in Manosque (Alpes-de-Hautes-Provence); he left before pronouncing his vows. [↑](#footnote-ref-185)
186. The Frères des Écoles chrétiennes opened a school in Digne in October 1836, cf. A. Ricard, Mgr. De Miollis (1753-1843). Paris, 1893, p. 208. [↑](#footnote-ref-186)
187. The Founder wrote to Father Guigues on March 14 to reproach him for beginning a mission at the beginning of Holy Week and gave him permission to produce a new edition of *Recueil de cantiques pour le temps des missions*. [↑](#footnote-ref-187)
188. Original: Rome. Archives of the Postulation. L. M.- Courtès. [↑](#footnote-ref-188)
189. Emile Dedons de Pierrefeu. [↑](#footnote-ref-189)
190. On the following day. March 15, the Founder writes in his Diary: “Letter of Father Bermond who has arrived at Aix.” [↑](#footnote-ref-190)
191. There were two deaths in 1836-1837: A. M. Pons, September 16, 1836 and Jos. L. Richaud, January 7, 1837. [↑](#footnote-ref-191)
192. Toussaint Vincent, born at La Chapelle (Gap), joined the Oblates on February 24, 1837, died at Aix. The Founder granted him the suffrages of the Congregation “as if he had died in her bosom.” Cf. *Reg. des prises d’habit* 1815-1850, no. 48. [↑](#footnote-ref-192)
193. Father Pierre Aubert. recently sent to Aix. [↑](#footnote-ref-193)
194. YENVEUX 1. 108.109. 177-178. The first excerpt (“I am writing to you ... only after”) is dated by Yenveux as of the month of March. No doubt it forms part of the letter of the 14th. The mission of Theys was to end around March 11 or 12 and that of Voiron began on Palm Sunday, the 19th. The Founder must have sent this letter to N.-D. de l’Osier rather than to Voiron. Cf. J. M., March 9, and Dassy to Mazenod, March 18, written at Voiron. [↑](#footnote-ref-194)
195. Father Bermond had just been recalled to Provence; Fathers Ricard, Martin and Bernard stayed on alone in Billens. [↑](#footnote-ref-195)
196. Words erased in the following few lines: "Courtés", "mgr. L’archevéque" [Bernet], "Bise". Joseph Claude Nicolas Bise, born on November 21, 1814 (Diocese of Fribourg, Switzerland), entered the novitiate in 1833, was ordained priest on September 22, 1838. He left the Congregation in 1862. [↑](#footnote-ref-196)
197. Marc Antoine Marie Dalmas (1802-1868). He was named rector of St Laurent in 1853. [↑](#footnote-ref-197)
198. The ms. gives a precise name here that we deem it best to omit in this publication. [↑](#footnote-ref-198)
199. Erased in the ms.: *Aix* and "archevéque". [↑](#footnote-ref-199)
200. The Mouries (Bouches-du-Rhône) mission was preached from February 9 to March 15, 1817, by Fathers de Mazenod, Deblieu, Tempier and Mie. [↑](#footnote-ref-200)
201. Armand-Natal de Boisgelin and his son Louis (1815-1842) who was named secretary to the French ambassador in Vienna, the Marquis de Saint-Aulaire (Rey I, 726). De Saint-Aulaire is mentioned in Leflon II, pp. 450-452, in connection with the Icosia affair. [↑](#footnote-ref-201)
202. Father Julien Berenger was at that time rector of St. Lazare. M. Payen, junior, was a member of the municipal council of Marseilles. The de Mazenods often had recourse to his services. The Founder was grateful: in 1838, he asked Father Mille to have a novena said in N. D. du Laus for the intentions of the Payen family. With regard to the church of St. Lazare in the canton Nord extra-muros, cf. Rey I, p. 713 and J. Leflon II, pp. 576-577. [↑](#footnote-ref-202)
203. Erased, in this short paragraph are the words: *Aix, Grognard, Jonjon*. [↑](#footnote-ref-203)
204. Erased. [↑](#footnote-ref-204)
205. Louis Toussaint Dassy, born in Marseilles on November 1, 1808, entered the novi tiate in 1829, was ordained priest in Fribourg (Switzerland) on December 17, 1831. He was then in N. D. de l’Osier with Father Guigues and M. Dupuy. He left the Congregation in 1865 and died in Marseilles on August 23, 1888. [↑](#footnote-ref-205)
206. The locality of this mission is not indicated. [↑](#footnote-ref-206)
207. On March 29, Bishop de Mazenod wrote to Father Guigues to let Father Dassy have some free time to allow him "to work on the booklet on the shrine which should not be further delayed", cf. OW 9, p. 21. This work of Father Dassy is entitled: *Pélerinage a Notre-Dame de l’Osier*, Grenoble, 1837, 143 pages. The pamphlet on the scapular is: *La gloire du scapulaire de Notre-Dame du Mont-Carmel*. Grenoble, 1st edition in 1832, 2nd edition in 1837. [↑](#footnote-ref-207)
208. Erased words: *Guibert, Ajaccio, Albini and Telmon*. [↑](#footnote-ref-208)
209. Antoine Adrien Telmon, born in Barcelonnette (Alpes-de-Haute-Provence) on September 8, 1807, entered the novitiate in 1822, was ordained priest on April 10, 1830. A good professor and an excellent preacher. He left for Canada, in 1841, with the first missionaries sent to that country. He was the first superior and Oblate parish priest of Ottawa, in 1844, and founded the mission of Galveston in Texas in 1849. He returned to France in 1850, was superior of various houses and died in Aix on April 7, 1878. [↑](#footnote-ref-209)
210. On October 14, 1836, the Founder had already written a very firm letter to reproach him for having criticized the Congregation and for lack of respect towards Father Tempier. Cf. OW 8, pp. 257-260.

     Most of the letters of Father Guibert to the Founder have disappeared, but we have those of Father Albini (APR: Albini files). In the letter dated March 18, he speaks of die mission preached in the suburb of Ajaccio. He writes with regard to Father Telmon: "I think that this priest would need to do his novitiate over again, and under your eyes. I put up with him by shutting my eyes, but God knows how many times he strays from obedience." [↑](#footnote-ref-210)
211. Mane (AIpes-de-Hautes-Provence). [↑](#footnote-ref-211)
212. In 1837, Bishop Vincenzo Annovazzi (1779-1838) was titular Bishop of Leros and suffragan (i.e. auxiliary) of Civitavecchia. [↑](#footnote-ref-212)
213. M. Pere was parish priest of St. Trophime and M. Gaudion was parish priest of Notre-Dame in Arles [↑](#footnote-ref-213)
214. Bishop de Mazenod had met him in Rome at the time of his journeys in connection with the Icosia affair in 1832 and 1833, cf. Rey I, pp. 575-589, 601-604, 624; J. Leflon H, pp. 478-479. [↑](#footnote-ref-214)
215. Erased: *Aix* and *Courtés.* [↑](#footnote-ref-215)
216. Erased: *Guigues* and *March 13.* [↑](#footnote-ref-216)
217. We still have the retreat and ordination notes of Father Casimir Aubert, in which he speaks of this ceremony, cf. OW vol.5, pp. 178-196. [↑](#footnote-ref-217)
218. Father Jean Baptiste Celestin Espanet (1805-1864). He was a professor at the minor seminary, then curate in several Marseilles parishes. [↑](#footnote-ref-218)
219. Charles Marie Denys de Darnremont (1783-1837). Placed at the head of the Eighth Military Division, Marseilles in 1835, named governor general of Algeria on February 12, 1837, he was killed on October 6 as he tried to take Constantine. [↑](#footnote-ref-219)
220. Today AIpes-de-Haute-Provence. [↑](#footnote-ref-220)
221. We still have extracts from the letter to Father Mille dated April 6, 1837, OW 9, pp. 23-24. [↑](#footnote-ref-221)
222. YENVEUX III. 7 1.212; V. 255. [↑](#footnote-ref-222)
223. It is only on April 2, that the Founder notes in his Diary: “Letter of Father Kotterer. He informs me of his father’s death ... [↑](#footnote-ref-223)
224. Whereas in the letter of February 8, whose original has been preserved, the Founder uses the form “vous.” here he uses the familiar form “tu”: at least the copyist writes “tu” everywhere, which Yenveux has changed into “vous.” [↑](#footnote-ref-224)
225. Father Yenveux’s copyist seems to have written: “est-ce.” [↑](#footnote-ref-225)
226. The copyist writes: “où en chante beaucoup.” [↑](#footnote-ref-226)
227. To build some churches, Bishop de Mazenod had to raise some large loans and to do that he mortgaged some of his own or his mother’s property, cf. *Sacra rituum congregatio, Inquisitio historica...C. J. Eugenii de Mazenod. Romae*, 1968, pp. 865-866. [↑](#footnote-ref-227)
228. Here three words have been erased. We have not succeeded in reconstituting them. On the church of St. Joseph in the canton Sud intra-muros, cf. Rey I, p. 714 and J. Leflon II, p. 576. [↑](#footnote-ref-228)
229. These letters have disappeared. However, several others, from the years 1839 and following, are extant. [↑](#footnote-ref-229)
230. The bottom third of this sheet (pages 55 and 56) has been severed and has disappeared Consequently the text comes to an abrupt end here We may suppose here that the Founder was speaking here of an exchange between the Mayor of Maussane and one of the missionaries (cf April l4), or rather that the censure was to be found on the following page (cf note 2). [↑](#footnote-ref-230)
231. The sheet is severed here, but we know what comes next because, at the end of the nineteenth century, Father Yenveux had already copied it to insert it in his commentary on the rules, cf. Yenveux III, p.213 and VIII, p. 290. [↑](#footnote-ref-231)
232. French: "Jeter le manche apres la cognee": to abandon everything out of discouragement. [↑](#footnote-ref-232)
233. The Oblate family. [↑](#footnote-ref-233)
234. David Drach. Born in Strasbourg in 1791, the son of a rabbi. Converted to the Catholic faith in 1823, he was named in 1827 librarian of the Congregation of Propaganda in Rome, a post he occupied until his death in 1865. His two daughters became religious of the Bon Pasteur d’Angers and his son Paul (1821-1895) a priest. [↑](#footnote-ref-234)
235. French: "Faire des honnêtetés": to give proof of courtesy and kindness. The de Mazenods went to Paris in 1823 (February to July) for the Episcopal ordination of Fortune^ This took place on July 6 in Issy. [↑](#footnote-ref-235)
236. Father J. A. V. Reinaud is no doubt indicating here Father Moreau who often denounces to the Founder the scarcely exemplary conduct of his colleague in the seminary, cf. *Journal Mazenod,* June 8, September 23 1837, February 19, May 8, May 25 1838, etc. Father Reinaud left the Congregation in 1841. On their arrival in Ceylon in1847-1848 the Oblates found him there; he was then a missionary in Kandy. It seems he was the one. who advised Bishop Bettachini to approach Bishop de Mazenod for missionaries. Cf. *Oblate Writings ,* volumes 4 and 5 *passim.* [↑](#footnote-ref-236)
237. General Procurator: higher magistrate who exercises the functions of public ministry. [↑](#footnote-ref-237)
238. This refers perhaps to the parish priest of Maussane or a priest who accompanied Fathers Honorat, Hermitte and Marcellin Grognard on this mission. [↑](#footnote-ref-238)
239. A massive withdrawal of deposits from the savings bank would have entailed grave economic and social consequences. It is significant that the Prefect of Bouches-du-Rhone asks for the intervention of the Bishop of Icosia, acknowledging in this way his influence even in this domain. [↑](#footnote-ref-239)
240. YENVEUX I. 139. 174; II. 83; IV. 221; VII. 189. According to YENVEUX (IV. 221) this first paragraph would be from a letter to Father Honorat. It is clearly from the letter to Father Mille, Cf. J. M.. April 7: “Letter to Father Mille. I reproach him for having undertaken the two missions of Prébois and of St. Nicolas ....” Quoting the excerpt reproduced in the third paragraph, YENVEUX (I. 174) gives three dates: April 6 to Father Mille, June 6 and September 6 to Father Guigues. It does not seem that the Founder had written on June 6, since he was on a trip then. He does not note it in his Diary. The text we give here certainly forms part of the letter of April 6 to Father Mille. In fact, the Founder writes in his Diary on April 7: “Letter to Father Mille ... I inform him that Father Guigues will have the hymnal printed at Grenoble ... I don’t approve that hymns without a refrain be sung always, much less adorations ... etc.” Hence we find the same reflections once again. [↑](#footnote-ref-240)
241. The passage is not easy to read. [↑](#footnote-ref-241)
242. We retain a copy of the *Recueil de cantiques* published in Grenoble in 1837, 152 pages. Among the prayers, placed at the beginning of the volume, is found, on pages XXI-XXIV, a "Hymn during Mass", composed of 20 verses, one for the moment of the Introit, another at the Confiteor, at the reading of the Epistle, etc. When speaking of "adorations" Bishop de Mazenod is perhaps referring to this hymn, but we do not know the precise meaning of the word as it appears in this context. [↑](#footnote-ref-242)
243. Ms.: "se sont présentés". [↑](#footnote-ref-243)
244. The Founder wrote these names without checking the spelling. We have made corrections. The reference is to parishes in the district of Gap (Hautes-Alpes). Prapic le Bout du Monde is 18 kilometres from St. Nicholas. [↑](#footnote-ref-244)
245. The word "Algeria" is erased, replaced with "Bonne": Bone, today Anaaba.. [↑](#footnote-ref-245)
246. Ms: 1834. Father Tempier proposed this to the Congregation of Propaganda at the time of his journey to Rome in 1832 (Rey 1,541). Before leaving Rome at the end of October of the same year, after his ordination as Bishop of Icosia, the Founder learned from Bishop Castracane, Secretary of the Congregation of Propaganda, that the Algerian missions had received two missionaries, placed under the jurisdiction of a vicar apostolic recognized by the French Government. Cf. Rey I, 549 and J. Leflon II pp. 450-451. [↑](#footnote-ref-246)
247. Letter to the Grand Aumonier, July 11 1830. AAM: administrative correspondence, reg. 2, pp. 295-296; and letter to the Prime Minister, Prince de Polignac, July 12 1830. *Ibid.,* p. 296. Cf. also J. Leflon II pp. 332ff. [↑](#footnote-ref-247)
248. Hyacinthe Louis de Quéen, Archbishop of Paris from 1821 to 1839. [↑](#footnote-ref-248)
249. Bishop Angelo Mai, secretary of Propaganda from April 15 1833 to Rstoawy 12 1838; Bishop Castracane was his predecessor from 1828 to 1833. Thus **the RM\*d\*4»Spea]c-**ing here of his journey to Rome in 1833. [↑](#footnote-ref-249)
250. On the preceding February 3 it was the parish priest of Yverdoft, oaiteffflf .Vattd, who came to take up a collection in Marseilles [↑](#footnote-ref-250)
251. Royal ordinance dated April 1, 1837. The appointment was communicated to Bishop Fortuné by a letter from M. Persil, Keeper of the Seal, dated April 2. [↑](#footnote-ref-251)
252. Benoit Joseph Flaget, a Sulpician of French origin, a bishop in the United States first of Bardstown and then of Louisville, from 1808 to 1850. [↑](#footnote-ref-252)
253. French: "Entendre aux observations": to consent to, acquiesce in, pay heed to. [↑](#footnote-ref-253)
254. Bishop Eugene de Mazenod to the King, April 11 (Yenveux III, p. 237) and to the Minister, April 11. ANP F 19 2535. Bishop Fortune to the Minister on April 10. ANP F 19 2535. [↑](#footnote-ref-254)
255. Orig.: Paris, Arch. Nat F. 19 2535. In the two paragraphs omitted, at the end of this letter, Bishop de Mazenod asks for a canonry of St. Denis for his uncle, and requests that the canonical informative process should take place in Marseilles, not in Paris. [↑](#footnote-ref-255)
256. Hippolyte Joseph Leblanc, who was a member of the Christian YouthCongregation of Aix from 1814 to 1819. We retain 30 of his letters to Eugene de Mazenod, from1817 to 1822, and one from 1838. AGR L. Leblanc-M. [↑](#footnote-ref-256)
257. Erased out in the Ms: Bermond, Billens, Martin, Bernard and some lines from the end of the page, several words of which are difficult to reconstitute, from: "they exchanged it with the tailor..." up to "had a new suit made for himself according to his taste". [↑](#footnote-ref-257)
258. Rough copy: Rome, arch. de la Post. L M-Garibaldi.; copy: Marseilles. arch. de l’archevèché, administrative letters of Bishop de Mazenod, vol. 3. p. 152. [↑](#footnote-ref-258)
259. Antonio Maria Tannoia, C.SS.R., *Delia vita ed istituto del venerabile servo di Dio Alfonso Maria Liguori,* 3 vols., Naples, 1798-1802. [↑](#footnote-ref-259)
260. Word erased out [↑](#footnote-ref-260)
261. "Lazy man": French "maggot". Three Brothers entered the novitiate at this time: J. Robert on February 16, Joseph Bres on March 6 and Jacques Pertino on March 18. None of them persevered. [↑](#footnote-ref-261)
262. Joseph Jacques Leon d’Astros (1780-1863), doctor of medicine in Aix. He was the Oblates’ doctor. He was the brother of Archbishop Paul T. David d’Astros, Archbishop of Toulouse from 1830 to 1851, made cardinal in 1850. Their mother was the sister of Jean Etienne Portalis, Minster of Worship under the Empire, who frequently received Eugene at his table at the time of the latter’s journey to Paris in 1805. Cf. J. Leflon I, pp. 264-266. [↑](#footnote-ref-262)
263. A small textual correction here. [↑](#footnote-ref-263)
264. Letter dated April 13 to Bishop Pietro Antonio Garibaldi; the latter replied on April 22. ASV: Paris Nunciature, reg. corr. 1837. [↑](#footnote-ref-264)
265. French: "Mes informations". [↑](#footnote-ref-265)
266. The parish priest of St. Martin was Canon Court; the parish priest of St. Joseph infra *mums* was Father Antoine Marie Joseph Abbat (1797-1866). [↑](#footnote-ref-266)
267. French: "Vicaires allants". [↑](#footnote-ref-267)
268. Orig.: Rome. arch. de la Post. L M-d’Astros. [↑](#footnote-ref-268)
269. Original: Rome. Archives of the Postulation. L. M.- Courtès. [↑](#footnote-ref-269)
270. Mss.: désapointement. [↑](#footnote-ref-270)
271. The trick Bishop Fortune had played on him is narrated in the Diary, April 9: “My Uncle visited my room in a state of extraordinary jubilation, carrying in his hand the royal Edict appointing me Bishop of Marseilles consequent to this venerable old man’s resignation of his See. My consternation must have been in striking contrast to the sentiments my Uncle was expressing. This appointment was his work ...” [↑](#footnote-ref-271)
272. Doctor d’Astros of Aix. Cf. J. M.. April 15 and 16. 1837. [↑](#footnote-ref-272)
273. Father Courtès replied that this was asking too much of Father Honorat. The latter met Bishop Bernet and he himself realized that he had to preach too often in place of the Prelate who could not speak in public. So the Founder decided to send Father Honorat to N.-D. du Laus and to call Father Mille to Aix. Cf.: J. M., April 18 and 19, 1837. [↑](#footnote-ref-273)
274. Father Daniel Valentin André. This name had been erased in the mss. [↑](#footnote-ref-274)
275. This letter dated April 16, to Doctor d’Astros is published in *Oblate Writings* 15, pp. 231-232. [↑](#footnote-ref-275)
276. Athanase Charles Marin Charette de La Contrie (1796-1848) and probably August de La Rochejaquelein (1783-1868). Both of them been supporters of the Duchess de Berry, who sought to provoke an uprising against Louis-Philippe (see Leflon 0,391-392). They had fled from France and were condemned to death. The two elder brothers of Auguste de La Rochejaquelein had been killed, the one in 1794, the other in 1815 in the course of the ris ings in the Vendee, where they were among the leaders. The father and uncle of Athanase Charette were also leaders in this rising. The father was mortally wounded and the uncle shot in 1796. [↑](#footnote-ref-276)
277. Eugene Jean Claude Maurin (1799-1872), member of the Aix Youth Congregation from 1814 to 1818, then curate in St. Jerome St. Esprit in Paris; Alexandra Joseph Adolphe Tavernier (1799-1883), member of the Youth Congregation from 1814 to 1822, was a lawyer in Aix and always remained a faithful friend of the Founder; Madame Grimaldi, Marquess de Regusse, was a friend of Madame De Mazenod and benefacted the Oblates and she accompanied Mme. de Mazenod and Eugene when the latter was going to compose the rules in St. Laurent du Verdon in 1818. Cf. Rey I, pp. 224,256-257,275-277. [↑](#footnote-ref-277)
278. YENVEUX I. 100. These two brief excerpts had to be modified somewhat; in Yenveux’s texts, the verbs are sometimes in the present tense and at other times in the past. [↑](#footnote-ref-278)
279. Father Mille gave the mission at Prébois while Fathers Gignoux and Hermitte were preaching that of St-Nicolas and Father Pélissier was taking care of the shrine. Cf. J.M.. April 9, 1837. [↑](#footnote-ref-279)
280. This letter has not survived, but we have some extracts from the one dated April 21 to give advice to Father Mille who was to accompany Bishop Bernet in his pastoral visit of the diocese. [↑](#footnote-ref-280)
281. French: "Mon operation". [↑](#footnote-ref-281)
282. French: "Donnerles mains..." [↑](#footnote-ref-282)
283. French: "1’endosse". [↑](#footnote-ref-283)
284. French: "A la solidaire". [↑](#footnote-ref-284)
285. RAMBERT I. 736-737; Rey I. 718; YENVEUX I. 157. 223-224; II. 59; IV. 221. [↑](#footnote-ref-285)
286. The letter has no date in Rambert, but it was written on April 21. Cf. J. M.. April 21, 1837. [↑](#footnote-ref-286)
287. French: "entendre &". [↑](#footnote-ref-287)
288. Letter dated April 21, cf. *Oblate Writings 9,* pp. 26-30. [↑](#footnote-ref-288)
289. Philippians 1:18: *"Dum omni modo, sive per occasionem, sive per veritatem, Christus annuntietur; et in hoc gaudeo";* "Only that in both ways, whether with false motives or true, Christ is proclaimed, and for that I am happy." [↑](#footnote-ref-289)
290. The father of Father Semeria was sick and died in May. Cf. Diary entry May 17, and *Notices ntcrologiques* VI, p. 553. [↑](#footnote-ref-290)
291. Joseph Ambroise Vincens, born September 8 1803 in Mende (Lozere), ordained priest in Aix September 18 1830, entered the novitiate in 1835. He was then a missionary in N. D. del’Osier where he spent a good part of his life as master of novices, superior and provincial. He died in Maniwaki on August 9 1863, when he was making a canonical visit of Canada as Assistant General. [↑](#footnote-ref-291)
292. Probably Saint-Geoirs, some dozen kilometers from N. D. de l’Osier. There is also St. Geoire in Valdaine some sixty kilometers away. [↑](#footnote-ref-292)
293. Victor Polydore Courtés, born in Aix on December 8 1807, entered the novitiate on June 14 1827. There is nothing to indicate that he was related to Father Courtés. [↑](#footnote-ref-293)
294. Cf. *supra,* note 44 of the March entries. [↑](#footnote-ref-294)
295. Copy made by the Founder in his Diary, May 20, 1837. Original: Rome. Archives of the Postulation. Before copying this letter, the Founder wrote: “[Father Kotterer] again insists on the request that I dispense him from his vows.... What an unworthy member! .... [On April 23] I wrote him a letter which I did not send him because he seemed to be of better sentiments. That letter is still on my desk. Father Tempier is quite at ease that I preserve it; I am going to copy it, however painful and tedious it may be for me.” After copying this text, the Founder writes: “Here is the letter. I shall see later what I am to do.” Father Tempier sent it to Father Kotterer on July 4. Cf. J. M.. July 4, 1837. [↑](#footnote-ref-295)
296. Father Lazare Martin had written a violent article, on January 19 1832, in the newspaper *Le Semaphore,* against the ordinance of Bishop Fortunfi de Mazenod dated December 22 1831, concerning the division of fees between parish priests and curates. After 1832, Father Martin went on writing in *Le Semaphore* in support of priests who were opposed to the de Mazenods, like Messrs. Jonjon and Jonquier, parish priest of Les Aygalades. Cf. J. Leflon II, pp. 530, 549, 552, 554-555, 557, 561. Founder copied this letter dated April 23 into his Diary under May 20. Cf. *Oblate Writings 9,* pp. 28-30. [↑](#footnote-ref-296)
297. " French: "Agneau de Lyon": an expression whose meaning goes unknown even to the people of Lyons. [↑](#footnote-ref-297)
298. Susa in Piedmont. [↑](#footnote-ref-298)
299. 1 YENVEUX I. 7’ 11’: VII. 162. [↑](#footnote-ref-299)
300. We retain an extract dated the 24th, cf. *Oblate Writings* 9, p. 31. [↑](#footnote-ref-300)
301. Madame de Coriolis, a Lady of the Sacred Heart of the convent in Rome. She was related to the Boisgelins. The holy remains (French: "corps saints") were bodies coming from the catacombs and held in veneration. Many of them were distributed in churches and monasteries throughout Christendom at a time when it was thought that every body found in the catacombs was the body of a martyr. From the end of the 19" century the Congregation of Rites refused to grant a proper office and Mass in honour of these supposed martyrs and advised that the relics be prudently withdrawn. [↑](#footnote-ref-301)
302. Bishop Jean Baptiste de Belloy (1709-1808), Bishop of Marseilles from 1755 until the suppression of the See in 1791, then Archbishop of Paris from 1802 to 1808. [↑](#footnote-ref-302)
303. Father Hippolyte J. Leblanc, a member of the Aix Youth Congregation from 1814 to 1819, was at that time curate in the parish of St. Eustache hi Paris, cf. *supra,* note 19. [↑](#footnote-ref-303)
304. Father Eugene Louis Antoine David, former member of the Aix Youth Congregation like Father Leblanc, was at that time parish priest of the parish of Saints Pierre-et-Paul in Ivry-sur-Seine, at that time in the diocese of Paris. [↑](#footnote-ref-304)
305. Jean Baptiste Gabriel Ferdinand de Bausset-Roquefort (1798-1879), nephew of the former Archbishop of Aix, former member of the Youth Congregation and a novice with the Missionaries of Provence from 1816 to 1818, was a lawyer in Paris. [↑](#footnote-ref-305)
306. Jean Baptiste Ferrandy, priest of Marseilles, almoner of the Carmelites in Paris. [↑](#footnote-ref-306)
307. Frannois Xavier Alphonse Coulin had been a congregant in 1815. He entered the novitiate of the Missionaries of Provence on June 21 1819, left in 1822, was ordained priest on January 25 1824 and remained in the diocese of Marseilles. In 1837 he was curate in Notre Dame du Mont Carmel. We retain 76 of his letters written to the Founder from 1819 to 1859. The early ones, written during his novitiate, are a precious source of knowledge about the life of the novices in Notre Dame du Laus. [↑](#footnote-ref-307)
308. Canon Jean Chrysostome de Lander (1772-1858). [↑](#footnote-ref-308)
309. Perhaps Count Pierre Leandre de Panisse (1770-1842), a former soldier. M. Heines, a former customs officer; Bishop de Mazenod names him several times in his writings of this period, as a generous benefactor of charitable works in Marseilles. [↑](#footnote-ref-309)
310. Father Martin M. Philippe Louche (1786-1863). [↑](#footnote-ref-310)
311. M. De Surian was a deputy. After his appointment as Bishop of Marseilles, Bishop de Mazenod often urged on him the project of a cathedral. [↑](#footnote-ref-311)
312. Words scratched out in the ms.: Reinaud and Telmon. [↑](#footnote-ref-312)
313. Word scratched out: Corsica. [↑](#footnote-ref-313)
314. French: "en maillot": still a baby. [↑](#footnote-ref-314)
315. Mission preached from April 20 to May 20, 1822. Born on September 8, 1807, Antoine Adrien Telmon was still only 14 years old at the time of the mission. [↑](#footnote-ref-315)
316. Scratched out: Albini and Guibert. Father Telmon was especially disobedient to Father Guibert. [↑](#footnote-ref-316)
317. From the context the reference is to a religious of the Hospital Sisters of Aix. [↑](#footnote-ref-317)
318. ‘Mission preached from February 9 to March 15, 1817, by Father de Mazenod, Deblieu, Tempier and Mie. [↑](#footnote-ref-318)
319. The barony of St. Joseph, a mansion and park near Marseilles, belonged to the Ladies of St. Peter *(Dames de St-Pierre).* In 1835 Bishop de Mazenod had supported the foundation of the boarding establishment of the Ladies of the Sacred Heart *(Dames du Sacrt Coeur)* at St. Joseph’s, bringing about the union of the Ladies of St. Peter and the Ladies of the Sacred Heart, founded by St. Madeleine Sophie Barat. Cf. Rey I, pp. 479 qne 637; II, p. 151. [↑](#footnote-ref-319)
320. Father Charles Bellon, ordained on Holy Saturday 1837, cf. De Mazenod Diary, March 25. This priest was chaplain of the prison of the law courts in 1837 and 1838, cf. letters of Bishop de Mazenod to the prison administrator dated April 4, 1837 and September 29, 1838. AAM: *Reg. des letters administrative!.* [↑](#footnote-ref-320)
321. "J": probably Jeancard, secretary in the Bishop’s Palace, born in Cannes near Grasse (Alpes-Maritimes). We know his father was a shopkeeper. Given there was a State tobacco monopoly, a tobacco franchise was a profitable situation accorded by the administration to certain ‘privileged’ citizens. [↑](#footnote-ref-321)
322. Orig.: Rome. arch. de la Post. FB 1-9. In the omitted paragraph, Bishop de Mazenod speaks of his nephew Louis de Boisgelin. [↑](#footnote-ref-322)
323. The superior of the house of Calvaire in May 1837 was Father Honorat or Father Jean Lagier who replaced him for a few months at the beginning of the summer of 1837. Here however the Founder clearly means Father Casimir Aubert, master of novices at Calvaire who was named superior of this house at the conclusion of the General Chapter, August 12, 1837. Cf. Charles S&y, *Chronique de la maison du Calvaire 1821-1965,* type written text, p. 285. [↑](#footnote-ref-323)
324. Le Tholonet was five kilometers east of Aix. [↑](#footnote-ref-324)
325. M. Joseph Antoine M. Thomas was prefect of Bouches-du-Rhdne during the Icosia affair in 1832-1835. He was at that time an implacable adversary of Bishop Eugene de Mazenod, cf.: J. Leflon, *Eugene de Mazenod,* Vol. n, Chapter 11, pp. 429-516. [↑](#footnote-ref-325)
326. Words scratched out: "Grognard"; "whom we used to call Marcellin"; "Father Courtés"; "young ladies"; "songs". The word coming before "songs" is so thoroughly scratched out that it is impossible to restore it. [↑](#footnote-ref-326)
327. Text copied by the Founder in his Diary, May 10. 1837. Original: Rome. Archives of the Postulation. [↑](#footnote-ref-327)
328. The Founder was not well towards the end of April: “The state of ill-health to which I have succumbed after the heavy shocks experienced these last six or seven months.” J. M.. May 2. His friends obliged him to go for a rest of 15 days “at chateau St. Joseph.” Again he writes in his Diary, May 2: “I shall be living alone in the small house adjoining the big property of the Dames du Sacré Coeur.” This property was located 5 or 6 kms. from the city on the way to Aix. These premises later became the holiday house of the Major Seminary. [↑](#footnote-ref-328)
329. John 3:8. [↑](#footnote-ref-329)
330. Original: Rome. Archives of the Postulation. L. M.- Tempier. [↑](#footnote-ref-330)
331. Father Tempier wrote next to the date: “from the chateau de St-Joseph.” [↑](#footnote-ref-331)
332. He probably has in mind the preparation for the General Chapter which took place at the Major Seminary from August 4 to 8, and also the measures to be taken after his appointment to the diocese of Marseilles. [↑](#footnote-ref-332)
333. Words scratched out: Gignoux and Hermitte. [↑](#footnote-ref-333)
334. In contemporary correspondence and in Father Hermitte’s obituary there is no allusion to this "flight of folly". Probably Father Honorat gives this name to the priest’s exit at the beginning of 1830. He was expelled from the Congregation on March 12, 1830, for absconding clandestinely and taking refuge in the Trappist monastery of Rochefort near Avignon. Cf. *Notices ne’cmlogiques,* vol. 5, pp.365-367. On the advice of Father Albini he returned to the Congregation and repeated his novitiate in 1833. [↑](#footnote-ref-334)
335. The Founder adds: "I told him among other things:", and copies out the whole letter. We omit it here; it is published in *Oblate Writings* 9, pp. 31-32. In it Bishop de Mazenod makes some reflexions on the seriousness of indfidelity to religious vows. [↑](#footnote-ref-335)
336. M. Allies, parish priest of Orgon (Bouches-du-Rhône) was at that time honorary canon of Aix. The Founder had met him at the Rians mission, preached from November 11 to December 20, 1822. He comes up again on May 22. [↑](#footnote-ref-336)
337. Adrien Antoine Cappuis had been a member of the Aix Youth Congregation from 1813 to 1819. Having qualified as a lawyer, he then worked in Paris in the Finance Ministry. We retain 79 letters written by him to the Founder from 1817 to 1859. [↑](#footnote-ref-337)
338. Bishop Charles de Forbin-Janson, Bishop of Nancy from 1824 to 1844. Entrammelled in inextricable difficulties, he felt obliged to leave the diocese in the summer of 1830 and never returned. [↑](#footnote-ref-338)
339. Bishop F. Auguste Donnet, coadjutor and administrator of the diocese from 1835 to 1837. Archbishop Donnet was preconized Archbishop of Bordeaux on May 19, 1837, and was replaced in Nancy by Bishop A. B. Menjaud. [↑](#footnote-ref-339)
340. Archbishop H. L. de Qudlen, Archbishop of Paris from 1821 to 1839. [↑](#footnote-ref-340)
341. This happened at the start of 1836. Bishop de Mazenod was in Paris with Father Guibert to be reconciled with the government over the Icosia affair. Cf. J. Leflon, *Bishop de Mazenod,H,* pp. 504-507. [↑](#footnote-ref-341)
342. Michel Pierre Joseph Picot (1770-1841), historian and journalist, at that time director of the paper: *L’Ami de la religion et du mi, journal ecMsiastique, politique et litte"raire.* [↑](#footnote-ref-342)
343. Archbishop Jerome Marie Champion de Cice was Archbishop of Bordeaux from 1781 to 1801, then Archbishop of Aix from 1802 to 1810; Archbishop Charles Fran$ois d’Aviau de Sanzay held the See from 1802 to 1806. [↑](#footnote-ref-343)
344. Bishop Donnet, born in Bourg-Argental (Loire) in 1795, was parish priest of Villefranche (diocese of Lyon) when he was made a bishop. [↑](#footnote-ref-344)
345. An auxiliary bishop. [↑](#footnote-ref-345)
346. Order of Our Lady of Mercy or Ransom, founded in Spain in 1218 by St. Peter Nolasque. [↑](#footnote-ref-346)
347. Henri Marie Margalhan-Ferrat, parish priest of St. Martha, founder of the Trinitarian Sisters of St. Martha. [↑](#footnote-ref-347)
348. French: « Qui ne se laisse rien ». [↑](#footnote-ref-348)
349. Allusion to the Spanish dynastic straggles. The progressive liberals, partisans of the Regent Queen Christina, were persecuting the Church. In 1840 and 1841, Bishop de Mazenod ordered collections on behalf of some Spanish priests who were refugees in Marseilles. [↑](#footnote-ref-349)
350. Orig.: Rome. arch. de la Post. DM IV-4. [↑](#footnote-ref-350)
351. Tired and ill. Bishop de Mazenod had to go and rest for a fortnight at the beginning of May. He writes in his diary. May 2: “I will he living alone in the little house adjoining the great estate of the Ladies of the Sacred Heart”. This property is situated 5 or 6 kilometres from the town on the Aix road. [↑](#footnote-ref-351)
352. Orig.: Rome. arch. de la Post. DM IV-3. [↑](#footnote-ref-352)
353. An undated page, but written on the back of a letter in which one may read: “Bishop E. de Mazenod. bishop-elect of Marseilles”. This schedule was doubtless written during the retreat of May 1837 or in the course of the same year. [↑](#footnote-ref-353)
354. Original: Rome. Archives of the Postulation. L. M.- Tempier. [↑](#footnote-ref-354)
355. From the chateau de St-Joseph was written by Father Tempier. [↑](#footnote-ref-355)
356. It is highly probable that, especially in regard to the Founder’s health, Father Tempier exercised his duty of admonitor authoritatively. He had asked the Founder to return to Marseilles because “of the extremely bad weather.” Cf. J. M. May 12. The Founder again stayed at St. Joseph from May 18 to 29. [↑](#footnote-ref-356)
357. Jean-Baptiste Chanuel (1788-1857). [↑](#footnote-ref-357)
358. French: "anicroches". [↑](#footnote-ref-358)
359. The military Genius. The church of N. D. de la Garde was comprised among the buildings of the fort that belonged to the army. [↑](#footnote-ref-359)
360. Jean-Baptiste Marie Mathieu Cailhol (1802-1864), secretary general of the diocesan curia under Fortune, then Vicar General of Marseilles during the episcopate of Bishop Eugene de Mazenod. Another Cailhol, Marc, was at that time pro-secretary of the diocesan curia. [↑](#footnote-ref-360)
361. Probably to save him from fasting. [↑](#footnote-ref-361)
362. Father Semeria had replaced Father Albini in the work for the Italians in Marseilles. [↑](#footnote-ref-362)
363. Bishop X. T. R. Casanelli d’Istria, Bishop of Ajaccio from 1833-1869. [↑](#footnote-ref-363)
364. French: "c’est de n’y avoir pas assez comptd". [↑](#footnote-ref-364)
365. This name is deleted throughout the paragraph. [↑](#footnote-ref-365)
366. Deleted: Reinaud. [↑](#footnote-ref-366)
367. M. Schmit was director at the Ministry of Public Worship in Paris; the Founder often had business with him at the time of the Icosia affair, cf. J. Leflon, *Bishop de Mazenod* II, pp. 496-98, 502-504, etc. [↑](#footnote-ref-367)
368. Deleted: Rossi. Joseph Rossi, born October 31, 1800 in Demonte (Cuneo diocese), entered the novitiate in 1829, ordained priest December 25, 1830 in Nice, left in 1836. [↑](#footnote-ref-368)
369. Deleted: "to speak badly of the Congregation". [↑](#footnote-ref-369)
370. *"* Rossi’s name does not appear in the *Register of Expulsions.* [↑](#footnote-ref-370)
371. The Association or Confraternity of the Rosary already existed in 1828-1829 and was then directed by Father Coulin. Father Rey writes that Bishop de Mazenod often went to the monthly meetings of the association (Rey 1,474, 694) and "that he would have liked to see the work be the most flourishing one in his episcopal city" (Rey II, 166; cf. also pp. 624,725). It is probably the same as that of the Living Rosary *(Rosaire Vivant).* The *Rosaire Vivant,* the result of the initiative of Pauline Jaricot, who was also Foundress of the Work for the Propagation of the Faith, spread very rapidly. In 1834 there were in France a million members. The purpose was to recite a decade of the rosary daily and work for the distribution of good books. Cf. Bishop Cristiani and J. Servel, *Marie-Pauline Jaricot,* Lyon, Ed. du Chalet, 1961, pp. 45-57. On April 18, 1860, the Founder said that *in* Marseilles it was the work for vocations to the clergy that was in the hands of the members of this association (Rey II, 784). Thus it had in Marseilles as much importance as the Work for the Propagation of the Faith. Cf. *Diary, May 18.* [↑](#footnote-ref-371)
372. Telmon: deleted throughout the paragraph. [↑](#footnote-ref-372)
373. Names deleted in this paragraph: Albini, Guibert and Telmon. [↑](#footnote-ref-373)
374. The ms. is scratched out at the back of this page. A word has disappeared. Could it be "en tout"? [↑](#footnote-ref-374)
375. Here begins the third exercise book of the Diary of Bishop de Mazenod; it runs from May 17 to September 13 1837 and continues the page sequence of the preceding exercise book. [↑](#footnote-ref-375)
376. French: "deuxieme fete de la Pentecate". [↑](#footnote-ref-376)
377. January 26, 1564, by the Bull *Benedictus Deus* Pius IV gave his approval to the decress of the Council of Trent. He also had drawn up the *professio fldei tridentina,* a form of oath that priests were obliged to take. [↑](#footnote-ref-377)
378. This formulation of the name of the Congregation seems to appear only this once in the Founder’s writings. [↑](#footnote-ref-378)
379. Eugene de Boisgelin spent the schoolyear 1837-1838 in this boarding school, but did not want to go back, dissatisfied with the way M. Poiloup was treating him. Cf. *Diary of the Founder,* September 16, 27, 30, 1837, and October 12 and 13, 1838. It was Bishop de Mazenod, his mother and uncle Fortune who were responsible for the school fees of the Boisgelin children. [↑](#footnote-ref-379)
380. "Apostolic missionary": title borne from the 17th century by priests specially dedi cated to the service of the missions by the express decision of the Congregation of Propaganda Fide. The title was subsequently given *ad honorem* to diocesan priests, notably those who were dedicated to parochial missions. [↑](#footnote-ref-380)
381. Castelnaudary (Aude). [↑](#footnote-ref-381)
382. Father Edme Louis Marie Proal (1806-1871) was at that time vicar administrator of Aygalades. [↑](#footnote-ref-382)
383. French: "fake la chapeUe". [↑](#footnote-ref-383)
384. Original: Rome. Archives of the Postulation. L. M.- Tempier. [↑](#footnote-ref-384)
385. Father Athanase was certainly a Capuchin from Marseilles. Brother Leon. a Capuchin deacon, was ordained a priest by the Founder on May 20. Cf. J. M.. May 20. [↑](#footnote-ref-385)
386. Reverend Boué, founder of a retreat-house for priests at Castelnaudary (Aude). Cf. J. M.. May 18, 1837. [↑](#footnote-ref-386)
387. J. A. M. Louis Meistre. honorary Canon of Marseilles and pro-parish priest of St- Martin. [↑](#footnote-ref-387)
388. The St. Just farm: a property situated in St. Just, near Marseilles; bought by Bishop Fortun^ de Mazenod in 1824 to house seminarians during the building of the seminary in Rue Rouge. From 1828 to 1830, the house became the site of the Oblate novitiate under the direction of Father Guigues, and then of Father Capmas. Cf. *Oblate Writings* 7, pp. ; Rey I, 324. [↑](#footnote-ref-388)
389. Canne: obselete measure of length, varying from 1.71 to 2.98 metres, but here it is used as a surface measure. [↑](#footnote-ref-389)
390. The diocese of Gap had been vacant since the death of Bishop Francois Antoine Arbaud on March 27, 1836. His successor, Bishop Nicolas Augustin de la Croix d’Azolette, was not ordained as bishop until July 25, 1837, and enthroned on September 14. [↑](#footnote-ref-390)
391. Two deacons from the diocese of Marseilles: J. A. Durand and J. F. Jourde. [↑](#footnote-ref-391)
392. Jean Baptiste Reybaud, or Rebaudi, stayed at the novitiate from January to June, 1822, but his name does not appear in the Register of entries into the novitiate (AGR: H b 14). Only Father Dupuy mentions him in a letter to Father Tempier, in November-December 1822. He took the name of Brother Leon as a Capuchin. [↑](#footnote-ref-392)
393. Words deleted: Eymar, Grognard and Aillaud, i.e., three young priests who were expelled on October 21, 1835 (Jean Baptiste Aillaud), December 4, 1836 (Jacques Eymar) and March 7, 1837 (Marcellin Grognard). [↑](#footnote-ref-393)
394. Deleted: Kotterer. [↑](#footnote-ref-394)
395. The Founder adds: Draft letter to Father Kotterer which relates to the date of April 23, page [70] of this diary" and he then copies out the whole letter which we omit: it is published in *Oblate Writings* 9, pp. 28-30. [↑](#footnote-ref-395)
396. Bishop Flaget probably went to Vienna questing for funds from the Leopoldine society. This society had as its aim to help the North American missions with prayers and offerings. Founded by G. F. Rese, later Bishop of Detroit (USA), it took its name from the Empress Leopoldine of Brazil, formerly princess of Austria. This society was absorbed into the Work for the Propagation of the Faith of Lyon. [↑](#footnote-ref-396)
397. Words deleted in this paragraph: Telmon and Corsica. [↑](#footnote-ref-397)
398. Ms: "6mines". The French "hentine" measured a little over a quarter of a litre. It is difficult to state precisely to what one can compare these local measures: "charges’V’quin-taux", "homines", etc. [↑](#footnote-ref-398)
399. Deleted: Albini and Telmon. [↑](#footnote-ref-399)
400. Bernard Pecoul, congregationist from 1816 to 1820, novice with the Missionaries of Provence from June, 1819 to April, 1820. [↑](#footnote-ref-400)
401. "De Bourbon": today La Reunion. [↑](#footnote-ref-401)
402. M. Thomas, Prefect of Bouches-du-Rhone after the July Revolution 1830, cf. supra, May 17. [↑](#footnote-ref-402)
403. Sum given by the Government to new bishops for their initial expenses. [↑](#footnote-ref-403)
404. Words deleted in this paragraph: ‘Telmon", "his mother", "parents", "our men", "so poor", "to stand in their place". [↑](#footnote-ref-404)
405. Eguilles (Bouches-du-Rhône). [↑](#footnote-ref-405)
406. Salon-de-Provence (Bouches-du-Rhône). [↑](#footnote-ref-406)
407. Father Martin de Noirlieu was chaplain to the French church of St. Louis in Rome. Bishop de Mazenod asked him to pray for him at the time of his elevation to the episcopate. Cf. Letter dated October 4, 1832, in *Oblate Writings* 15, p. 198. [↑](#footnote-ref-407)
408. Father Louis Francois de Sales Bonnafous, former headmaster of the Royal College of Marseilles. In 1837 he was working in Paris. [↑](#footnote-ref-408)
409. Father Andre Caire had been superior of the minor seminary of Marseilles in 1823-1824. He resigned in November 1824 and returned to work in Paris where he had been professor in the College of Louis-le-Grand. Cf. J. Leflon, *Bishop de Mazenod,* n, pp. 239,537. [↑](#footnote-ref-409)
410. YENVEUX I. 63-64. [↑](#footnote-ref-410)
411. The novitiate was transferred from N.-D. du Laus to Marseilles during the fall of 1836. While being superior at Calvaire and master of novices. Father Casimir Aubert taught dogma at the Major Seminary. [↑](#footnote-ref-411)
412. Deleted: Andre. [↑](#footnote-ref-412)
413. The distance from Apt to Lumières is 15 kilometres. [↑](#footnote-ref-413)
414. Bishop de Sade du Mazan, Bishop of Cavaillon from 1666 to 1707. French: "souillarde". [↑](#footnote-ref-414)
415. Ms. Desmare: spelled Demarre, Jean Francois Jacob, in the deed of purchase of N. D. de Lurnieres, p. 6. Orig.: AGR DM XIH 4. [↑](#footnote-ref-415)
416. The diocesan priest Father Denis Edouard Roland was tenant of the property at the time of the purchase by the Oblates. [↑](#footnote-ref-416)
417. Ms.: "brocher" = composing in haste, without taking pains. [↑](#footnote-ref-417)
418. The notebook in which he wrote his Diary. [↑](#footnote-ref-418)
419. A notebook "rough, unadorned, as suits an exile". [↑](#footnote-ref-419)
420. Pastoral letters written by Eugene in his uncle’s name, on March 10, 1829 on the occasion of the sacrilegious theft in St. Theodore’s church, and on April 27, 1830, to order prayers for the success of the Algiers’ expedition. There was another pastoral letter, dated July 9, 1830, ordering a *Te Deum* in thanksgiving for the expedition’s success, but this one was not written by Eugene who, on July 6, had left for Switzerland. [↑](#footnote-ref-420)
421. The founder had designated Father Telmon to help Father Honortt. He then asked another priest from N. D. du Laus, leaving the superior. Father Mitle, to choose between Fathers Hermitte or Oignoux, cf. letter to Father Milles, June 4» 1837, in *ObUae Writings 9,* p. 39-40. Father Telmon did not stay there long. He did not get along with Father Honorat, cf. *infra,* September 17, 1837. [↑](#footnote-ref-421)
422. Rey I. 723-724; YENVEUX II. ISO; IV. 125; VII. 20’. [↑](#footnote-ref-422)
423. REY (1. 723) says that the letter begins with this invocation, customary at N.-D. de Lumières. [↑](#footnote-ref-423)
424. Bishop de Mazenod went to visit N.-D. de Lumières in the company of Fathers Tempier and Honorat. They left Marseilles on May 29, passed through Aix and remained at Lumières from May 30 to June 6. Afterwards the Founder and Father Tempier stopped at Avignon on June 7, 8 and 9. and from there they went on to Lyon and Switzerland. [↑](#footnote-ref-424)
425. YENVEUX (VII. 20’) at the beginning of this paragraph writes: “June 4.” The Founder speaks only of one letter to Father Aubert written on June 3 “to authorize him to receive the vows of Father Chauvet.” This excerpt is probably a part of the letter of the 3rd. Yenveux writes: “p. 2. lines 6-13.” whereas he mentions at the beginning of the 3rd paragraph: “p. 3. etc.” [↑](#footnote-ref-425)
426. Friday. June 2. feast of the Sacred Heart. [↑](#footnote-ref-426)
427. Mission preached some months earlier, cf. *infra,* June 5. Entraigues is 35 km from Lumières. [↑](#footnote-ref-427)
428. Jean Joseph De Veronico, born in San Remo (diocese of Vintimille) on May 12, 1814, novice in 1832-1833, subdeacon on June 29, 1837, ordained priest on June 24, 1838, died in Diano Marina on September 29, 1892. [↑](#footnote-ref-428)
429. Ferdinand Philippe, Duke of Orleans (1810-1842), son of King Louis Philippe and heir presumptive to the throne. The Duke of Orleans married, on May 30, the German Princess Helen of Mecklembourg, of the protestant faith. [↑](#footnote-ref-429)
430. Ms.: "A la bonne heure". [↑](#footnote-ref-430)
431. Copy made by the Founder in his Diary, June 4. Original: Rome. Archives of the Postulation. [↑](#footnote-ref-431)
432. The Founder had written: “would amount to and there would be two guilty persons.” In copying, he has certainly omitted a word. [↑](#footnote-ref-432)
433. YENVEUX III. 117. [↑](#footnote-ref-433)
434. Father Telmon arrived at ND. de Lumières on June 6, at the time when Bishop de Mazenod and Father Tempier were leaving for Avignon: “I had time only to embrace him …” the Founder writes in his Diary, June 6. [↑](#footnote-ref-434)
435. Deleted: Kotterer. The founder copies the letter here in which he refuses to give the priest a dispensation from his vows. It can be found in *Oblate Writings 9,* pp. 38-39. [↑](#footnote-ref-435)
436. Deleted: Milles, and, further down, Telmon. [↑](#footnote-ref-436)
437. Ms.: "Boltes": Small iron cylinders that are charged with gunpowder and used, instead of canon, to fire salvos in public festivities. [↑](#footnote-ref-437)
438. This diocesan priest did not enter the novitiate. Seillans is in the diocese of Frejus; the Bishop at that time was Bishop L. C. Jean-Baptiste Michel. Father Aillaud seems however to continue to belong to the diocese of Avignon since Bishop de Mazenod asks himself if the Archbishop will allow the parish priest to leave his position. [↑](#footnote-ref-438)
439. Deleted: Telmon [↑](#footnote-ref-439)
440. Ms.: "angarie". [↑](#footnote-ref-440)
441. Ms.: Lile = L’Isle-sur-la-Sorgue (Vaucluse). [↑](#footnote-ref-441)
442. Ms.: "A la commune". [↑](#footnote-ref-442)
443. Deleted: Telmon. [↑](#footnote-ref-443)
444. Benedict Joseph Labre (+1783), beatified on September 20, 1859, canonized on December 8, 1881. [↑](#footnote-ref-444)
445. Bollene (Vaucluse). [↑](#footnote-ref-445)
446. Ms. "la metropole". [↑](#footnote-ref-446)
447. Archbishop Etienne Martin Maurel du Mons, archbishop of Avignon from 1821 to 1830. [↑](#footnote-ref-447)
448. Sttastien Fouillot (1798-1877), S.J., the third year formator. [↑](#footnote-ref-448)
449. This word and a dozen others are deleted, including: Guibert, cankered, Reinaud, deceptive business, very disturbing, Bernard, Bernard himself. [↑](#footnote-ref-449)
450. The manuscript leaves a blank space for the date. [↑](#footnote-ref-450)
451. "Messe du prone": the parish mass in the course of which the parish priest makes the announcements for the coming week. [↑](#footnote-ref-451)
452. C.-A. de La Coste, prefect from 1836 to 1848; M. Payen was deputy. , 1837., but they are [p. 136]h [↑](#footnote-ref-452)
453. Saint Bonaventure (1221-1274), the seraphic doctor. [↑](#footnote-ref-453)
454. There were several uprisings of the workers of Lyons starting from 1830. The Founder alludes here to that of April, 1834. In February there was a strike to protest against a legislative proposal that strengthened the provisions of the penal code forbidding unauthorized associations any meeting of more than 20 persons. Some of the ringleaders of the strike were convicted and the law passed on April 10. About 5000 workers occupied some parts of the city from April 9 to 14. A military force of 12,000 men put down the uprising, at the cost of numerous lives. Cf. E. Dolleans, *Histoire du mouvement ouvrier.* Vol. I, (1830-1871). Paris, A. Colin, 1947, pp. 99-104. [↑](#footnote-ref-454)
455. Deleted words: "machines, awkward gait." These deleted words were printed in full in Missions *OMl* 1874, p. 182. [↑](#footnote-ref-455)
456. "Hotel-Dieu": a term from mediaeval times (the usage is still found) to indicate a charitable foundation, most often founded by the Bishop beside his cathedral. At first open to all forms of misery, they gradually became hospitals. The "Charities": designation of establishments run by men and women religious of this name, especially the Daughters of Charity. Abandoned infants were especially accepted in these institutions. [↑](#footnote-ref-456)
457. The Archbishop of Lyons from 1802 to 1839 was Cardinal Joseph Fesch, uncle of Napoleon I, who retired to Rome after the fall of the Empire. From 1823 to 1839, Archbishop Jean Paul Gaston de Pins was administrator of the archdiocese. [↑](#footnote-ref-457)
458. The Church of Lyon had conserved the usages of the Roman-Carolingian liturgy, restored after the Revolution by Cardinal Fesch and Archbishop Pins. [↑](#footnote-ref-458)
459. i.e., laity. [↑](#footnote-ref-459)
460. Several words are deleted in the ms. here:"Triste", N.-D. de la Garde de Marseilles", "laiques", "insolents", and all references to "Marseille", "Marseillais", "comme *&* Marseille", "d’un diocese, ce qui se pass6 & MVarseilles", " degoute", "diocese", and other words it has not been possible to decipher. [↑](#footnote-ref-460)
461. Martyred in 177 during the persecution of Marcus Aurelius. There are a number of places considered in Lyons as being those of the martyr. [↑](#footnote-ref-461)
462. Word deleted and hard to read. Perhaps: "imperceptibles", i.e., insignificant [↑](#footnote-ref-462)
463. At the time of the July Revolution, 1830. [↑](#footnote-ref-463)
464. Here some words are deleted and Illegible. [↑](#footnote-ref-464)
465. The "Chartreux" of Lyon: a society of missionaries which had its centre in the former Charterhouse on the plateau of the Crois-Rousse. The brain-child of Cardinal Joseph Fesch, it was founded in 1816 under the name of *Peres de la Croix de Jesus* (Fathers of the Cross of Jesus). After 1830, it took the name of Auxiliary Priests of St. Irenaeus. The first superior was M. de La Croix d’Azolette, later Vicar General of Belley in 1823, then Bishop of Gap from 1837 to 1840. His successor as superior of the missionaries was M. Mioland. At the time of the July Revolution, the society had some thirty members, missionaries and profesors. Cf. Ernest Sevrin, *Les missions religieuses en France sous la restauration.* T. I, 1948, pp. 41-42. [↑](#footnote-ref-465)
466. Let my will suffice for reason. [↑](#footnote-ref-466)
467. Ms.: Wann. Father Rey writes: Vuarin I: pp. 487 and 727. [↑](#footnote-ref-467)
468. Ms: "M6miers": the name given by the people, in Switzerland, to members of the many dissident Churches that hived off the Reformed Church. [↑](#footnote-ref-468)
469. Ms.: "en char de c6t6": an expression whose meaning is not known. Perhaps Bishop de Mazenod is referring to the sideways position of the seats in the carriage. [↑](#footnote-ref-469)
470. In the necrological notice of Father Joseph Martin (1803-1900), one will find a brief account of the preaching done by the Oblates in Switzerland, cf. *Missions OMILXH* (1928), pp. 366-68. [↑](#footnote-ref-470)
471. Pierre Aubert, brother of Casimir. [↑](#footnote-ref-471)
472. Deleted: Magnan, levity. [↑](#footnote-ref-472)
473. Letter to Casimir Aubert, master of novices. The future destination to which the Founder refers was to make him his full time personal secretary or perhaps to withdraw the scholastics from the Marseilles seminary and send them to Lumières under the direction of Father Casimir Aubert. [↑](#footnote-ref-473)
474. Bishop Pierre Tobie Yenni, Bishop of Lausanne from 1815 to 1846. The Bishops of Lausanne, driven out by the Reform, have had their residence in Fribourg since the 17th century. [↑](#footnote-ref-474)
475. Sister Henriette Coppens. The novitiate of the Ladies of the Sacred Heart had been installed in Montet since 1831. The mother general was Sister Madeleine Sophie Barat (+1865), canonized in 1925. [↑](#footnote-ref-475)
476. Deleted: the Jesuits. [↑](#footnote-ref-476)
477. Ms.: "tant seulement". [↑](#footnote-ref-477)
478. Nicholas Godinot, S. J. (1761-1841). He was Jesuit Provincial from 1824 to 1830, then formator of the Third Year in Estavayer. [↑](#footnote-ref-478)
479. St. Peter Canisius (1521-1597), beatified in 1864, canonized on May 21, 1925. [↑](#footnote-ref-479)
480. Hauterive: Cistercian abbey founded in the 12th century. In 1837 the abbot was Father A. Dosson, cf. DHGE, vol. 23, pp. 575-579. [↑](#footnote-ref-480)
481. Name omitted in the ms. [↑](#footnote-ref-481)
482. The Bishop of Lausanne from 1440 to 1461 was Georges de Saluzzo. From 1433, conflicts between the Chapter of Marseilles and the Holy See led to the nomination of two concurrent Bishops. Etienne Plovier (1440-1447) had the support of the Council of Bale. Cf. Palanque, *Le diocese de Marseilles,* p. 64ff; Eugel, *Hierarchia catholica,* n, p. 187. Bishop de Mazenod does not seem to know this story. [↑](#footnote-ref-482)
483. The Council of Constance was held from 1414 to 1417; at issue here is that of Bale, begun in 1431. [↑](#footnote-ref-483)
484. Jean Nepotnucene Galicet (Galicz), founder of the Jesuit boarding school in Fribourg. In 1842 he was recalled to Poland. [↑](#footnote-ref-484)
485. "Avoyer": title of the chief magistrate in some Swiss cantons. [↑](#footnote-ref-485)
486. Pierre Labonde and Aloys Geoffroy, Jesuits. [↑](#footnote-ref-486)
487. *Very good and very reverend Lord, a small family demonstrates its love with some small fish: the bait drew them, you too attract hearts.* [↑](#footnote-ref-487)
488. Joseph Barrelle, born in La Ciotat near Marseilles. He went to the major seminary in Aix in 1811-1814 and was at that time a member of the pious association founded by Father de Mazenod, cf. L. de Chazournes, *Vie du rev, pere Joseph Barrelle,* s.j., Paris, 1870, 2 volumes. [↑](#footnote-ref-488)
489. Father J. J. Lagier was professor in the major seminary of Marseilles. He was acting superior of Le Calvaire in July: in that capacity he assisted at the Chapter August 4-8. [↑](#footnote-ref-489)
490. Communion Mass: said early in the morning because of the eucharistic fast. [↑](#footnote-ref-490)
491. Henry Dedons, son of Emile Dedons. We know nothing of this cousin Ruffo de Bonneval. [↑](#footnote-ref-491)
492. Father Minister: the treasurer, among the Jesuits. [↑](#footnote-ref-492)
493. Deleted: Kotterer. [↑](#footnote-ref-493)
494. None of the novices who entered the novitiate in 1837 came from the diocese of Avignon. [↑](#footnote-ref-494)
495. Fathers Martin, Ricard and Bernard. [↑](#footnote-ref-495)
496. Erased Mille and Richard. [↑](#footnote-ref-496)
497. Cf *Supra* June, note 51. [↑](#footnote-ref-497)
498. The original French text has not been preserved. The Founder copied Father Pons’ Latin translation (Cf. *Infra,* September 18) We are adding a literal French translation. It will help someone who knows only a little Latin to better grasp the letter’s tone and style. [↑](#footnote-ref-498)
499. In the reply of Gregory XVI, of December 10, 1831, we meet the word *Societas* twice, *Institution* once and *Congregatio* once. Orig.: AGR, Letters Gregoire XVI-Mazenod. [↑](#footnote-ref-499)
500. Bellegarde (Ain): French Customs Office near Geneva and Savoy (at that time the Kingdom of Sardinia). [↑](#footnote-ref-500)
501. St-Martin-de-Pallieres (Var), the Boisgelin summer home, where Eugenie and her family lived during the summer. [↑](#footnote-ref-501)
502. Original: Rome. Archives of the Postulation. L. M.- Aubert Cas. [↑](#footnote-ref-502)
503. Mss.: appeller. Reference to the Delegates to the General Chapter. [↑](#footnote-ref-503)
504. The Oblates, namely, the scholastics. It would seem that the Founder wanted to put Father Aubert in charge of the scholastics, at the Seminary of Marseilles. However, at the General Chapter held in August, Father Aubert was re-appointed superior of Calvaire and novice master. [↑](#footnote-ref-504)
505. These three lines were written on the margin of the first page. [↑](#footnote-ref-505)
506. Erased: Kotterer. [↑](#footnote-ref-506)
507. Original: Rome. Archives of the Postulation. L. M.- Courtès. [↑](#footnote-ref-507)
508. St-Martin-des-Pallières, the property of the de Boisgelins where Armand de Boisgelin’s family spent the summer. The Founder wished to “console” his sister over the decision her son Louis had taken to join the Jesuits. cf.: J. M.. July 2,3 and 13. 1837. [↑](#footnote-ref-508)
509. The Founder writes in his Diary, June 16: “Letter of Father Courtès. He asks me for another power of attorney for the sale of our small property of Tholonet.” [↑](#footnote-ref-509)
510. To supply for the error = to compensate for the lack. [↑](#footnote-ref-510)
511. Chambery, Rumilly and Annecy were then in the Kingdom of Sardinia. [↑](#footnote-ref-511)
512. Bishop Philip de Bruillard. [↑](#footnote-ref-512)
513. YENVEUX VIII. 260. The Founder does not mention this letter in his Diary. However he had received one from Father Kotterer on June 27 in which the latter had insisted on being dispensed from his vows. On July 4, the Founder sent him the letter he had prepared on April 23. In the interim. “Father Tempier took the opportunity to say some truths to this queer fellow.” Cf. J. M., July 4. [↑](#footnote-ref-513)
514. As we see here, Bishop de Mazenod uses a very familiar style in his diary. So, we can formulate his thought hi this way: As for the latter, according to the Bishop, it is the contrary, theology is not his strong point (his specialty, his strength), but he writes well. [↑](#footnote-ref-514)
515. The bottom of this page (pages 143-144) has been cut off. [↑](#footnote-ref-515)
516. Erased: Lagier, named Superior at the Calvary in Marseilles. [↑](#footnote-ref-516)
517. The news is of the vocation of Louis de Boisgelin. In the several lines that have dis appeared from the bottom of this page, Bishop de Mazenod started to speak about the bless ing of the silver statue of Notre Dame de la Garde. [↑](#footnote-ref-517)
518. Gustave Leon Reynier, from Marseilles, left the Congregation in 1831. [↑](#footnote-ref-518)
519. He is writing here from N.-Dame du Laus where he stayed until July 21. [↑](#footnote-ref-519)
520. Pierre P.N. Marie Joubert (1801-1870). [↑](#footnote-ref-520)
521. Bishop A.R. Devie of Belley. The bishops who follow are: Bishop-Elect of Gap, Aug. de La Croix; Bishop P.J. Rey of Annecy; Bishop Jean-Marie du Trousset d’Heticourt of Autun; Bishop A.J. de Chamon of St-Claude; Bishop Maurice de Bonald of Puy; Bishop Eugdne de Jerphanion of St-Did. [↑](#footnote-ref-521)
522. YENVEUX V. 131. [↑](#footnote-ref-522)
523. 2 According to YENVEUX (V. 131), the letter of July 14 begins with this rather mysterious paragraph which Father Tempier understood from the rest of the text which does not exist any more. The Founder and Father Tempier arrived at Gap on July 11 or 12. Father Tempier left immediately for Marseilles while Bishop de Mazenod remained at N.-D. du Laus. He had undertaken to officiate at the Ordinations at Gap on the 16th. But on the very day of Father Tempier’s departure, the Secretary General of the Bishop’s House at Gap arrived at N.- D. du Laus with a letter from La Croix, the Bishop-elect of Gap, requesting the Founder to come and substitute for one of the consecrating Bishops who had fallen ill. The episcopal Ordination was to take place on July 25, at Bourg. This upset the Founder since this unexpected journey prevented him from going to see his sister at St-Martin. He wrote to his mother on the 15th: “It is a question of nothing less than going to help ... and that at Bourg. that is to say, beyond Lyon. I did not in the least expect such drudgery. On account of this I will have to make at least 80 leagues each way.” The General Chapter was to start at Marseilles on August 13. Fortunately a later letter set the Founder at liberty. The Bishop of St-Die, the one who had been invited, had consented to go for the episcopal ordination. [↑](#footnote-ref-523)
524. In French the word ce should be cela, meaning that. [↑](#footnote-ref-524)
525. Bishop Petit-Benolt de Chaffoy. He died on September 29, 1837. [↑](#footnote-ref-525)
526. Words erased: Guigues, Kotterer, sixieme, conseils a vos petes. [↑](#footnote-ref-526)
527. YENVEUX II. 110. [↑](#footnote-ref-527)
528. The Founder had not performed the Ordination for which he had been invited. Rome had refused the indult of *extra tempora*. But while passing through Gap, he learned that a person who was sentenced to death, being repentant and having made his confession, was going to the gallows without receiving Holy Communion. This was the custom: “That there is a divine precept to receive Holy Communion before one dies that the sinner who is reconciled with God is bound to the obligation of the annual Communion, has no importance at all to them..,” the Founder wrote in his Diary, July 16. “God be blessed a thousand times! Father Lagier (the Major Seminary director) spoke to me of this man. Immediately I decided on the principles to be followed ...I took upon myself the task of sanctioning by my example the doctrine I teach. Today I went to say Mass in the prison.” [↑](#footnote-ref-528)
529. House at N.-D. du Laus. [↑](#footnote-ref-529)
530. Erased: Grognard and Hermitte. [↑](#footnote-ref-530)
531. Orig.: Aix. hotel de Boisgelin MJ I-I. [↑](#footnote-ref-531)
532. Armand de Boisgelin, husband of Eugenie de Mazenod. [↑](#footnote-ref-532)
533. Louis had followed some of his studies with the Jesuits in Fribourg. In January 1837, negotiations were undertaken without success with the family of the Marquis d’Oppède with a view to a marriage. Louis turned towards a diplomatic career. In March he went to Paris with his father and found employment in Vienna in Austria, and was there already in May. But from June he was writing to Bishop de Mazenod to ask his permission to enter the Jesuit novitiate in Avignon. [↑](#footnote-ref-533)
534. Eugene de Boisgelin, the younger brother of Louis. [↑](#footnote-ref-534)
535. Mss.: the French has de instead of a. [↑](#footnote-ref-535)
536. The name was not written. [↑](#footnote-ref-536)
537. This is the only place in all of Bishop de Mazenod’s writings that these names appear. [↑](#footnote-ref-537)
538. The mission at Rians was preached from November 11 to December 22, 1822. [↑](#footnote-ref-538)
539. Pallieres: this word is not in French dictionArles. Something possibly close to it is the Provencal word "palhiera": hayloft, barn. [↑](#footnote-ref-539)
540. Original: Rome. Archives of the Postulation. L. M.- Tempier. [↑](#footnote-ref-540)
541. Father Mille. [↑](#footnote-ref-541)
542. No doubt an allusion to his nephew Eugene and his niece Césarie. [↑](#footnote-ref-542)
543. The Founder often had reason to complain about Father Louis Delestrade, the then parish priest of the church of St-Charles. The latter had had a house built despite the Bishop’s opposition. [↑](#footnote-ref-543)
544. On July 18, the Founder received a letter from Father Tempier. The latter told him that the inhabitants and the Mayors of 5 or 6 townships of the province of Balagne had requested an immediate Oblate establishment in their midst. They offered even a monastery for this purpose. J. M., July 18. 1837. [↑](#footnote-ref-544)
545. Father Flayol had accompanied Eugene de Boisgelin from Marseilles to St Martin. The anecdote in question is mentioned in the Founder’s Diary, July 22: “The child ... did not want to eat after midnight, because he wanted to receive Holy Communion at his (Flayol’s) Mass at Barjols where they had stopped.” [↑](#footnote-ref-545)
546. YENVEUX VII. 170. The Founder says nothing about his letter in his Diary. [↑](#footnote-ref-546)
547. The Abbd J.L. The’ophile Marie Desnoyers (1803-1866) was chaplain of the Ladies of the Sacred Heart at St-Joseph beginning in 1838. After that he was chaplain to the Visitation Sisters at Grandes-MArles. [↑](#footnote-ref-547)
548. There were two Abbes Gilly at Marseilles at that time: Joseph Casimir, who died on November 2, 1837, while Assistant at the Trinite’, and Honord-Sylvain, chaplain at the insane asylum, who died in 1865. [↑](#footnote-ref-548)
549. P. Jeidme, Superior of the Religious Men of the Christian Retreat and chaplain to the Sisters of the Christian Retreat (Grey Sisters). [↑](#footnote-ref-549)
550. Call to the General Chapter at the beginning of August 1837. [↑](#footnote-ref-550)
551. Rey I. 732. The Founder notes in his Diary, July 25: “Tempier’s letter. Regularly there are some cases of cholera in Marseilles. Only by miracle have they escaped an epidemic. [↑](#footnote-ref-551)
552. Orig.: Aix. hotel de Boisgelin MJ I-I. [↑](#footnote-ref-552)
553. Placide Bicheron (1796-1868). For a while he was Vicar General to Bishop Guibert at Viviers and, after that, professor of Church History at the Aix Faculty of Theology.

     Others named as well, July 27th, the Abbe’s: J.L. The"ophile Desnoyers; Francois Symphorien Pontier (1802-1879), Assistant at St-Vincent de Paul parish; J.B. Celestin Espanet (1805-1864); J.B. Fnu^ois Chassangle (1813-1865) and Te"nougy. TTie Founder wrote Tenouchi who is not mentioned anywhere else. It may be Francis Tenougy, a seminarian at the time, who was ordained a priest on September 21, 1839. [↑](#footnote-ref-553)
554. It is certain, evident. [↑](#footnote-ref-554)
555. Original: Rome. Archives of the Postulation. L. M.- Courtès. [↑](#footnote-ref-555)
556. Original: Rome. Archives of the Postulation. L. M.- Tempier. [↑](#footnote-ref-556)
557. When he was at his sister’s place in the summer home of St-Martin-de-Pallieres (Var), Bishop de Mazenod accompanied his brother-in-law, Armand-Natal de Boisgelin, to the mill at Ginasservis, in the Rians district. This mill, which had belonged to the Mazenods (cf. Eugene to his father, August 16, 1805), now belonged to Madame de Mazenod. It was foreseen that Eugenie would receive it as an inheritance; her husband was the administrator. Bishop de Mazenod had always considered Armand-Natal negligent in the management of his family’s goods, so he wanted to go and examine for himself the condition of that property. Already on August 16, 1828, he had written to his mother: "Armand will allow M. Hugues to die without having finalized the business of Ginasservis. He will be upset, no doubt, with my reflection but I do not know how better to describe the negligence he has for all matters that concern him, he and his children even more than ourselves". [↑](#footnote-ref-557)
558. Martelliere: a canal (a narrow passage of flowing water) fitted with flood gates to allow water to pass (Littre). [↑](#footnote-ref-558)
559. Blessed may you be Lord, you who in your great mercy have given us new birth to a living hope of an incorruptible inheritance, grant us always to desire, as new-born infants, pure rational milk so that through it we may advance to salvation. (Cf. IP 1,34 and 2,2).

     God, thanks to your inestimable love, we are called to be your children and such we are (Cf.: 1 In. 3, 1), grant that, through the power of this sacrifice, we, who have received the Spirit of adoption as children in baptism, may obtain the promised blessing as our inheritance.

     Lord, this faith, that you have given us at our baptism, we now renew at your altar, renouncing Satan and choosing to fulfill the law of Christ; grant that we, who have received a pledge of the eternal life promised to us, may gain continual growth in the sinless life to which we have dedicated ourselves. [↑](#footnote-ref-559)
560. The Chapter of 1837 was held at fee Major Seminary of Marseilles, August 4 to 8. Father Guibert was ill and did not come from Corsica. Father Moreau arrived early on the 8\* and took part only in the closing ceremony, on the morning of August 8. This chapter was almost exclusively concerned with the interior life of the Congregation, cf. J. Kelorz, *Les chapitres gtnfraux au temps dufondateur.* Ottawa, 1968, vol. 1, pp. 113-162. [↑](#footnote-ref-560)
561. Erased: Kotterer. [↑](#footnote-ref-561)
562. Fathers Albini and Telmon. Balagne is in the northwest of Corsica. [↑](#footnote-ref-562)
563. Bishop Casanelli d’Istria was born in Vico. [↑](#footnote-ref-563)
564. In French: en 53. [↑](#footnote-ref-564)
565. Bishop Philibert de Bruillard. [↑](#footnote-ref-565)
566. Father Eugene Bruno Guigues was superior at l’Osier. [↑](#footnote-ref-566)
567. This Abbe Ricard did not enter novitiate. Le Barroux (Vaucluse) [↑](#footnote-ref-567)
568. Two Reyniers made vows in the Congregation: Jacques Symphorien, who left in 1829, and Gustave Leon who left in 1831. We do not know which of the two asked to reenter the Congregation. [↑](#footnote-ref-568)
569. Mathieu Marchesi entered novitiate on November 26, 1836 and was dismissed before making profession. [↑](#footnote-ref-569)
570. This parish priest of Orgon had been saying for a long time that he wanted to enter novitiate, cf. *supra,* May 1837, note 25. [↑](#footnote-ref-570)
571. YENVEUX II. 118. [↑](#footnote-ref-571)
572. YENVEUX II. 156. [↑](#footnote-ref-572)
573. Original: Rome. Archives of the Postulation. L. M.- Mille. [↑](#footnote-ref-573)
574. Father Mille, a native of Marseilles, had volunteered to come and help in the service of those infected with cholera, cf. J. M. May 17- September 13, 1837. p. 165. [↑](#footnote-ref-574)
575. Mss.: Bouis. [↑](#footnote-ref-575)
576. These last lines were written on the margin of the first two pages. [↑](#footnote-ref-576)
577. Original: Rome. Archives of the Postulation. L. M.- Courtès. [↑](#footnote-ref-577)
578. Undoubtedly Brother Jean-Bernard Ferrand. [↑](#footnote-ref-578)
579. The Founder does not sign here due to lack of space. The last eight lines were written in the margins of three pages of the letter; the fourth one, as usual, was reserved for the address. [↑](#footnote-ref-579)
580. Original: Rome. Archives of the Postulation. L. M.- Guigues. [↑](#footnote-ref-580)
581. The Founder had written to the Bishop of Grenoble: “to request him to grant the title of the rectorship of l’Osier to the local superior; if granted to any other person, who cannot be vested with an authority, equal in many things to that of the superior, it could be harmful to good order and discipline.” J. M.. without date. p. 166 of the note-book: May 17- September 13, 1837. [↑](#footnote-ref-581)
582. RAMBERT I. 776; YENVEUX III. 4. The Founder writes in his *Diary* on September 1: “Father Courtès gives me very bad news from Aix. Three Sisters of the Sacred Heart have been struck the same day ... [↑](#footnote-ref-582)
583. An autograph copy in the Mazenod Diary, Septemher 1, 1837; Rome, Postulation Archives, J.M. pp. 168-169. [↑](#footnote-ref-583)
584. Pierre Pachiaudi (1811-1879), ordained priest in 1834, had made his oblation on July 24. 1835. [↑](#footnote-ref-584)
585. An allusion to Father Albini who had been Father Pachiaudi’s confessor and had just received a letter from him. *Ibid.* pp. 169-171. [↑](#footnote-ref-585)
586. The Founder here copied that letter which we are omitting. It is published in *Oblate Writings* 13, pp. 115-116. [↑](#footnote-ref-586)
587. Smooth: conventional, sentimental and affected (Robert) [↑](#footnote-ref-587)
588. Dauphin had been the personal valet for Bishop Fortun£ de Mazenod at the begin ning of his episcopate. He left the Bishop’s house in 1825 because he could not put up with "the ill manners of Suzon (a domestic helper) and the prejudice she had shown the Bishop against him...this poor Dauphin understands nothing of service. However, I love him more than someone unknown because he is a good and wise young fellow", cf. Eugene to his mother, January 29, 1825. [↑](#footnote-ref-588)
589. A rolling fire: cholera is like the incessant firing of a battery of canons. !9 The Oblates: the Scholastics. [↑](#footnote-ref-589)
590. Original: Rome. Archives of the Postulation. L. M.- Guigues. [↑](#footnote-ref-590)
591. Captain of the Marseilles garrison who was leaving for the Constantino expedition in Algeria. Bishop de Mazenod was recommending to Archbishop Donnet of Bordeaux Madame Rosso and her three children who were returning to that city. He stated that they were a very Christian family and most edifying, cf. Bishop de Mazenod to Bishop Donnet, September 2, 1837. [↑](#footnote-ref-591)
592. A military beret. [↑](#footnote-ref-592)
593. This M. Heins was an ex-director of customs. In April, he had lent 1,000 francs to the church of Saint Lazarus (cf. Diary, April 29). [↑](#footnote-ref-593)
594. Jean Andre Tiburce Sebastiani (1786-1871), a French General, born at La Porta (Corsica). As a young officer, he took part in the Napoleonic Wars. Retired in Corsica, he obtained from Louis XVffl command of the Corsican legion and became Deputry of that Department in 1828, Lieutenant General in 1831, and a French Peer in 1837. His older brother, Horace (1771-1851), was a General in Napoleon’s army, Minister of Foreign Affairs at the beginning of the July Monarchy, Ambassador at Naples and London, and Marshal of France. [↑](#footnote-ref-594)
595. This Barri is mentioned only once in the Founder’s writings. [↑](#footnote-ref-595)
596. De me parler: without speaking to me. [↑](#footnote-ref-596)
597. The following texts arc taken from 1 Jn 3:18 and 4: 7, 10, 11,20,21. [↑](#footnote-ref-597)
598. YENVEUX I. 174; II. 142; VII. 52’; VIII. 223. The Founder summarizes this letter in his Diary, September 6. We have arranged the paragraphs copied in YENVEUX according to the order given in the Diary. [↑](#footnote-ref-598)
599. YENVEUX (I. 174) proposes several dates for this second paragraph. According to the Diary of September 6, this text must come here. [↑](#footnote-ref-599)
600. Certainly Pierre Bouquet, born at la Roche, Township of Fribourg, who entered the novitiate at Marseilles on October 31, 1837. [↑](#footnote-ref-600)
601. H. Blanc, who entered the novitiate on October 31, 1835. He was at N.-D. de l’Osier in 1837-1838, cf. January 22-23, 1838. [↑](#footnote-ref-601)
602. Erased: Telmon. He had taught at the Major Seminary in Ajaccio and had just been named professor at the Major Seminary in Marseilles. [↑](#footnote-ref-602)
603. The volume is: *Pilerinage it N.-D. de I’Osier.* Grenoble, Baratier, 1837, 143 pages. [↑](#footnote-ref-603)
604. He requested the Congregation’s coat of arms to have them printed at the beginning of the book. [↑](#footnote-ref-604)
605. Father Guigues’ initiative: a mission preached for the faithful of l’Osier and the surrounding area. [↑](#footnote-ref-605)
606. Bishop P.F. de Sausin. [↑](#footnote-ref-606)
607. Probably Pierre Bouquet, born in 1808 at la Roche, a district of Fribourg, and entered novitiate October 31, 1837. He died in 1880. [↑](#footnote-ref-607)
608. Probably Brother H. Blanc, who entered novitiate on October 31, 1835. He was at N.-D. de I’Osier in 1837-1838. [↑](#footnote-ref-608)
609. Father Guibert was resting at N.-D. du Laus. He had started the construction of that bell tower when he was Superior of Laus from 1828 to 1834. The work was completed only in 1837, cf. J. PagueUe de Follenay, *Vie du cardinal Guibert,* Paris 1896, vol. 1, pp. 308-309. [↑](#footnote-ref-609)
610. Lucien Antoine Lagier, born October 4, 1814 at Saint Andre1 d’Embrun, entered novitiate in 1834, was ordained a priest May 25, 1839, and died in Canada on February 27, 1874. He was the brother of Father Jean Joseph Lagier (1807-1876). [↑](#footnote-ref-610)
611. We saw *(supra* April 8, 19,21,22,27 and 30) that Father Mille accompanied Bishop J. Bernet on a pastoral visit. [↑](#footnote-ref-611)
612. In many dioceses, before and even after 1830, diocesan priests formed preaching teams. In 1837, there were some in the Avignon diocese (cf. *supra,* Diary of January 26) and the Bishop of Grenoble wanted to do the same (cf. *supra,* Diary April 24). In 1841-1842, the Oblates had to leave N.-D. du Laus (Gap diocese) to give the house to a missionary society of diocesan priests. [↑](#footnote-ref-612)
613. All these localities are in the Bouches-du-Rhône department. At Eyguieres, in March 1819, the Fathers had far too much work and were very tired; a few "dozen bad burghers do not however present themselves to the church", cf. Father de Mazenod to the Fathers at Aix, March 7, 1819, in *Oblate Writings* 6, pp. 57-58. [↑](#footnote-ref-613)
614. They that wander around much seldom grow in sanctity. Cf. *The Imitation of Christ* I, chap. 23. [↑](#footnote-ref-614)
615. Bishop de Mazenod here copied an excerpt from Father Mille’s letter. [↑](#footnote-ref-615)
616. The Forbin d’Oppede, relatives of Forbin-Janson, were a very ancient and rich fam ily of the Provenfal nobility. Michel-Palamede (1816-1890), the Marquis" son and friend of Louis, later wrote two books on the summer homes belonging to his family.

     Bishop de Mazenod here copied the Marquis’ letter, but the original was preserved in the manuscript notebook of the Diary. [↑](#footnote-ref-616)
617. Pour un gtablissement: for a marriage. [↑](#footnote-ref-617)
618. Original: Rome. Archives of the Postulation. L. M.- Courtès. [↑](#footnote-ref-618)
619. That of 1835. [↑](#footnote-ref-619)
620. Ms. plus: more. [↑](#footnote-ref-620)
621. Charles Joseph Marie Fissiaux (1806-1867). In April 1835, he founded a home for poor girls and those orphaned by cholera. In 1839, he founded the Society of Saint Peter in Chains for young people in jail. [↑](#footnote-ref-621)
622. Cesarie de Boisgelin, Louis’ sister. [↑](#footnote-ref-622)
623. In fact, the transcript is not in Bishop de Mazenod’s handwriting. [↑](#footnote-ref-623)
624. Penitential confraternity. [↑](#footnote-ref-624)
625. Ms.: Pourra y faire. [↑](#footnote-ref-625)
626. The Abbe Bernard Antoine Boucherie (1795-1834), deceased at 39, when he was Assistant at Saint Victor, had founded a home for Little Children, managed by Mademoiselle Rocofort. The Abbe Montagard, Rector of Saint lulien, was the administrator of the work. [↑](#footnote-ref-626)
627. King Reno (1409-1480), Duke of Anjou, Bar and Lorraine, Count of Provence and for several years King of Naples and Sicily. [↑](#footnote-ref-627)
628. Possibly the orthopedic section of the hospital. [↑](#footnote-ref-628)
629. Notebook no. 4 of the Diary begins here and goes from September 13 to October 11, 1837. [↑](#footnote-ref-629)
630. Ce que: at what price. [↑](#footnote-ref-630)
631. Feast of the Nativity of Mary, September 8. [↑](#footnote-ref-631)
632. Lazare Arsene Barbarin (1812-1875) entered the Society of Saint Sulpice and was Superior at the Montreal seminary. [↑](#footnote-ref-632)
633. Congregation or Association of Our Lady of Seven Sorrows and of the Passion, founded by Father Suzanne in 1826. After that it was directed by Father Casimir Aubert and canonically established on September 16, 1838. [↑](#footnote-ref-633)
634. Words erased: Telmon and Honorat. [↑](#footnote-ref-634)
635. The Founder left the exact time blank. In the death notice for Father Alexandra Marie Pons, Father Charles Bellon wrote: "at eight o’clock in the evening". Cf. *Notices ntcrologiques* I, p. 371. [↑](#footnote-ref-635)
636. YENVEUX II. 35-36. [↑](#footnote-ref-636)
637. Excorporation or excardination (exeat) through which a cleric, by virtue of a decision of his Ordinary, is detached from his diocese to be attached to another one. [↑](#footnote-ref-637)
638. Auguste Roustan, born on July 12, 1810 at Saint-Affrique-les-Montagnes (Tarn), a novice in 1834, Oblate on June 1, 1835, expelled on October 21 of the same year for lack of religious spirit. [↑](#footnote-ref-638)
639. The Abbe J. J. L. Barges (1810-1896). After studying at the Major Seminary at Marseilles under the direction of Oblates, he was Assistant at N.-D. du Mont, teacher at the Minor Seminary, then Professor of Hebrew for 42 years at the Sorbonne. [↑](#footnote-ref-639)
640. That he discontinue service *as* hospital chaplain. [↑](#footnote-ref-640)
641. That is to say: what I have more than he, is experience... [↑](#footnote-ref-641)
642. YENVEUX II. 34; VII. 172. [↑](#footnote-ref-642)
643. Antoine Gibelli, born August 20, 1813 at Camporosso (Ventimille diocese, Italy), a novice in 1835, ordained priest on June 24, 1838, died at Marseilles on September 17, 1846. [↑](#footnote-ref-643)
644. Jerome Pont, born on May 12, 1807 at Savoulx (Susa diocese, Italy), a novice in 1835, ordained priest on June 24, 1838, died at N.-D. de l’Osier on May 14, 1869. [↑](#footnote-ref-644)
645. The Philosophy professor was the Abbfe Gaffori. The word "Reinaud" was erased. Father Guibert was still resting at N.-D. du Laus. [↑](#footnote-ref-645)
646. In 1802, they discovered some bones while excavating the catacomb of Pnscilla on the Salarian Way. In 1805, they were given to Canon Francois De Lucia who brought them to his parish at Mugnano in the Nole diocese. Miracles happened, and soon there was universal honor of the saint. The holy Cur6 of Ars had a great devotion to her and attributed his miracles to her. Nowadays, archeologists affirm that the bones are from an anonymous Christian of the 4th century. During the liturgical reform, the Sacred Congregation of Rites withdrew this feast from the calendar (AAS, Lffl [1961], p. 174). [↑](#footnote-ref-646)
647. Jean Francois Allard, born at La Roche-des-Amauds (Upper Alps) on November 27, 1806, entered novitiate on October 28, 1837, already a pnest since June 5, 1830, future Bishop of Samaria and Vicar Apostolic of Natal. [↑](#footnote-ref-647)
648. This letter of September 23 to Father Courtés is published in *Oblate Writings, p. 62-63. .* It does not say which boarding school it is. The Oblates at Aix had previously left the chaplaincy for the boarding school of the Ladies of the Sacred Heart so as not to divert the community "from the principal end of the society which is to give missions". [↑](#footnote-ref-648)
649. Ms.: l’ile = l’Isle-sur-la-Sorgue (Vaucluse). [↑](#footnote-ref-649)
650. The Abbe Pierre Francois Feraud (1796-1862). Ordained a priest in 1826, he spent his life as chaplain at the Home of Charity. [↑](#footnote-ref-650)
651. Erased: Honorat. [↑](#footnote-ref-651)
652. YENVEUX VIII. 224. [↑](#footnote-ref-652)
653. At that time there were some novices who wished to become coadjutor Brothers: T. Morgan. F. Robert. J. Pertino. J. Brès and Pierre Joubert, who had joined on June 10, 1836. In our opinion, it was the last named who was sent to Aix. He made his vows in June 1838. [↑](#footnote-ref-653)
654. YENVEUX VI. 102, 104; J. M.. September 29, 1837. [↑](#footnote-ref-654)
655. It is difficult to say precisely who is meant- a 26 year old priest, a 49 year old Brother, etc Several Brothers entered novitiate in the autumn of 1837 (Eugene Nard, Joseph Robert), neither their age nor place of origin is indicated: they did not persevere [↑](#footnote-ref-655)
656. Autograph copy in the Mazenod Diary, December 21, 1839, Rome. Postulation Archives. [↑](#footnote-ref-656)
657. Undated letter, but written in September, 1837. Cf. Mazenod Diary, September 5*,* 1837. After his father’s death, Father Kotterer asked to be dispensed from his vows to help his mother. He went to live with her in spite of the Founder’s refusal. To avoid a scandal in the diocese where Kotterer was well known, Bishop de Mazenod asked the Bishop of Grenoble not to employ this Father, but the two Bishops recommended him to the Bishop of Blois where Kotterer had an influential friend among the clergy. Madame Kotterer died after that (cf. JM, September 15*,* 1837) and Kotterer returned to the Congregation in 1838. However, he did not persevere. [↑](#footnote-ref-657)
658. M. le Duc: M. le Belot, Superior of the Major Seminary? [↑](#footnote-ref-658)
659. Father de Mazenod had sent him the biography of Blessed Alphonsus Liguori through Jeancard, and the Bishop had replied with a letter of praise, cf. Mazenod to Gamier, March 13, 1828. [↑](#footnote-ref-659)
660. Jean-Pierre Laurent Gaduel (1811-1888). In 1835, he entered the seminary at Saint Sulpice. Ordained in 1839, he was a Sulpician from 1840 to 1844. Then he worked several years at Paris, and after that spent his life in the Orleans diocese.

     The Founder seemed to write: Ferret. It is probably Jean Joseph Francois Perree who, on November 25, 1836, received dimissorrial letters to receive tonsure and minor orders at Paris. He was ordained a priest at Marseilles on September 21, 1839. As a young priest, he was assistant at Saint Charles infra *mums,* then at Saint Vincent de Paul, but his name is not found again in the register for clergy in the Marseilles diocese and appears no where else in the Founder’s writings. [↑](#footnote-ref-660)
661. Chaufournier: the worker responsible for keeping a limestone furnace in operation. [↑](#footnote-ref-661)
662. Ms.: sur le trone. [↑](#footnote-ref-662)
663. The Abbe Louis Chauvet (1765-1844) was then pastor at Aubagne. [↑](#footnote-ref-663)
664. The mission at La Ciotat, November 4-December 23, 1821. [↑](#footnote-ref-664)
665. Father Rolleri received his obedience for Vico in Corsica. There was practically no community at Vico. Father Albini, and his collaborators if there were any, were often away on a mission. The Founder was probably alluding to the fact that Bishop Casanelli d’lstria used to go there on holidays for several weeks in summer and received many visitors there. Several Fathers from the seminary in Ajaccio used to come there during vacation as well. [↑](#footnote-ref-665)
666. Pose: An agrarian measure used in several Swiss cantons. The pose of Lausanne equaled 45 acres (Littre). [↑](#footnote-ref-666)
667. About this visit of the Bishop of Icosiain 1833, cf. Jean Leflon, *Eugene de Mazenod* Vol. H, pp. 454-459: the affair at La Ciotat, orchestrated by the liberal press. [↑](#footnote-ref-667)
668. Council of revision: in charge of assessing the aptitude of young men for military service. [↑](#footnote-ref-668)
669. According to the Marseille’s Ordo, there was an Abbe’ Vidal among the assistants at La Ciotat; we do not know the names of those "semi-religious". [↑](#footnote-ref-669)
670. Payer les arrerages = pay his debt, what is still owing. [↑](#footnote-ref-670)
671. An ancient measure of length, approximately 33cm., so longer than the Anglo- Saxon measurement, where a foqt equals 304,7mm. Le pouce, the French measure of length is 27,07 mm. [↑](#footnote-ref-671)
672. 13 La Fare (Bouches-du-Rhone). [↑](#footnote-ref-672)
673. Eire achalande = to have a lot of patrons, clients (LittrS). [↑](#footnote-ref-673)
674. Erased: Aubert and Andrd This is Pierre Aubert. [↑](#footnote-ref-674)
675. On October 10, 1838, Bishop de Mazenod did in effect write a page on the merits of his father and the circumstances of his death. [↑](#footnote-ref-675)
676. Erased: Guigues and Guibert [↑](#footnote-ref-676)
677. Ms.: aux. [↑](#footnote-ref-677)
678. M. Lainw, Minister of the Interior under Louis XV. During the Founder’s trip to Paris in 1817, Laine asked him to go and preach missions in Corsica, cf. Jean Leflon, *Eugene de Mazenod, H* pp. 59-64 [↑](#footnote-ref-678)
679. Erased: Touche. Jean Joseph Touche, born on February 22, 1794 at Syne (Alps of Upper Provence), priest on September 19, 1818, novice in 1818-1819, left the Congregation on Februrary 22, 1832. [↑](#footnote-ref-679)
680. I did not accept. [↑](#footnote-ref-680)
681. Cf. *supra* May 18, note 62. [↑](#footnote-ref-681)
682. Nicolas Leonard Riccardi, born at Marseilles on February 24, 1803, novice in 1825, ordained priest July 30, 1826, left on June 24, 1829. [↑](#footnote-ref-682)
683. Saccade: a sudden movement given to the kidneys by a soldier’s hand, a violent jolt given to someone. [↑](#footnote-ref-683)
684. YENVEUX I. 93-94; II. 111-112. Father Mouchel of the house of Aix stopped at Marseilles on October 11, on his way to Ajaccio. He narrates to the Founder how Father Courtès “had thus left this man (the prisoner Jouve), so clearly repentant, to die without having him fulfil the divine precept of Holy Communion at death.” Cf. J. M. October 11 1837. The “Germaine” mentioned at the beginning of this letter had been guillotined at Aix in 1812 or 1813. Young Father de Mazenod had given her the Sacraments. cf. J. M. July 14. 1837. [↑](#footnote-ref-684)
685. Father Yenveux’s copyist does write “vous.” The Founder rarely used the plural form “vous” for Father Courtès. However, in 1837, he certainly uses it in his letter of January 20. cf. Original. Rome. Archives of the Postulation. L. M.- Courtès. [↑](#footnote-ref-685)
686. Bishop Bernet’s Vicar General. [↑](#footnote-ref-686)
687. The end of the fourth notebook of the Diary which comprises only 36 pages. The following notebook has disappeared; we can find only extracts in Yenveux, Rambert and Key. [↑](#footnote-ref-687)
688. Original: Rome. Archives of the Postulation. L. M.- Aubert Cas. [↑](#footnote-ref-688)
689. Reference to Father Magnan, who belonged to the house of Aix at that time. Father Mouchel had just been sent so the Major Seminary at Ajaccio. Cf. J. M., October 9, 11 and 19. 1837. [↑](#footnote-ref-689)
690. This letter to Father Casimir Aubert is published in *Oblate Writings 9,* pp. 65-67. Father Aubert’s companion is not named. [↑](#footnote-ref-690)
691. The name is omitted in Yenveux’s manuscript. It is either Father Gignoux or Father Pllissier, who came to N.-D. de l’Osier in 1837. [↑](#footnote-ref-691)
692. Original: Rome. Archives of the Postulation. L. M.- Courtès. [↑](#footnote-ref-692)
693. The scholastics. [↑](#footnote-ref-693)
694. Mss.: Quinat. [↑](#footnote-ref-694)
695. Jean Fleury M. Baudrand who began the novitiate on October 31, 1837. [↑](#footnote-ref-695)
696. Josephine, already house-keeper at the Bishop’s house in 1825. cf. L. M.- to his mother, January 29 and September 29, 1825; she is there still in 1855. cf. L. M.- Eug. de Boisgelin, September 20. 1855. [↑](#footnote-ref-696)
697. Spiritual Director or "spiritual prefect of the lay brothers", in charge of their direc tion, cf. Rule of 1827, Part One, Chap. 1 & 10. [↑](#footnote-ref-697)
698. In the 1837 Chapter, Father Honorat was elected procurator or general bursar, but he remained superior at N.-D. de Lumières. It was actually Father Tempier who regularly carried out this duty. [↑](#footnote-ref-698)
699. This last sentence is found in another form in Yenveux VTn p. 169: "I sent our Oblates for a holiday to Aix for Saint Teresa’s feast day; they attended Father Courtés’ lecture". [↑](#footnote-ref-699)
700. Original: Rome. Archives of the Postulation. L. M.- Mille. [↑](#footnote-ref-700)
701. The person in question would seem to be Father A[llard]. For a long time he wanted to join the Oblates. Bishop Arbaud of Gap always opposed it. La Croix, the new Bishop promised to let him go at the end of the academic year. He officially began his novitiate at Marseilles on October 23, 1837 and made his vows on November 1, 1838 but spent the academic year at the Minor Seminary of Embrun where he was professor. Cf. J. M.. May 6. 1838 and Missions O.M.I., t. 40 (1902). p. 81. His companion could be the Swiss, Pierre Bouquet, who had stopped at Laus before joining the novitiate at Marseilles. [↑](#footnote-ref-701)
702. According to the context of the letter, the Founder is speaking here of the new Bishop and the religious authorities of Gap. On his arrival, Bishop La Croix showed little liking for the Oblates. In September 1837, he refused Father Guibert permission to loan a professor to the Major Seminary of Ajaccio; likewise, he refused to give dimissorial letters for Lucien Lagier and did not allow Father Allard to leave immediately. Then Father Mille wrote to Bishop de Mazenod: “Could we perhaps say that the deceased Bishop Arbaud has left his successor some secret document in which he outlines for the new Bishop his manner of behaving towards our Congregation.” Cf. Missions O M.I., ibid., pp. 81-82. [↑](#footnote-ref-702)
703. “The young man from Briançon”: undoubtedly Jean-Fr. Allard, born at La Roche, in the electorate of Briançon. ordained priest in 1830. The other 4 novices who entered for the retreat were: Adolphe Boissieu. Etienne Laurençon, Pierre Bouquet and Father Jean Fleury Baudrand. The Carthusian priest could be F. Agniel of the diocese of Avignon who joined the novitiate on December 7. [↑](#footnote-ref-703)
704. Bishop Luigi Frezza (1783-1837) was made Canlinal on July 11, 1836. Bishop de Mazenod’s episcopal consecration took place in the church of Saint Sylvestre at the Quinnal. The consecrators were Cardinal Odescalchi, then Prefect of the Congregation for Bishops and Regular Clergy, Archbishop Falconieri of Ravenna, and Bishop Luigi Frezza, secretary of the Congregation for Ecclesiastical Affairs. [↑](#footnote-ref-704)
705. Rule, 1827 ed., Part Two, Chapter 3 & 5, art. 1: Trips: "No one will undertake a tap which does not benefit himself or his neighbor, subject to the Superior General’s judgment".

     *Ibid.,* art. 2: "If it is difficult to consult the superior general, the judgment of the local suuperior must be followed, who will fully inform the superior general without delay". [↑](#footnote-ref-705)
706. *ibid.:* "If the matter is very urgent". [↑](#footnote-ref-706)
707. It is not possible to discern whether it is Symphorien or Gustave Leon. According to the register for the taking of the habit up to 1850, the first had been "ignommiously expelled" in 1829: the second had been expelled "for lack of a religious spirit" (Register of expulsions). The latter was a native of Marseilles, served the church of Saint Louis after his departure in 1831, but in 1837, the Founder severely condemned his behavior. Cf. *supra,* July 12. There is no council registers for 1837 and no Reynier entered novitiate after 1837. [↑](#footnote-ref-707)
708. These two Abbes are named later. They were Antoine Henryon (1810-1855), then pastor at St-Cannat, and Marc A.M. Dalmas (1802-1868), then pastor of St-Laurent. [↑](#footnote-ref-708)
709. He de Ratonneau at the entrance to the port of Marseilles, near the If Castle. [↑](#footnote-ref-709)
710. Rambert left out the name We still have a copy of that letter in *the* Register of administrative letters of the Marseilles diocese, and there, as well, no name appears [↑](#footnote-ref-710)
711. No doubt the Founder here meant the two communities at Le Calvaire1 the novices and the Fathers and Brothers of the local community, after that he spoke of "the Oblates who had come to make their retreat at Le Calvaire", that is, the scholastics at the seminary. [↑](#footnote-ref-711)
712. Pierre Rouviere, born at Cazilhac (Hfirault) on October 3, 1809, entered novitiate on October 31, 1836, ordained priest on June 24, 1838, died at Marseilles on December 26, 1875. [↑](#footnote-ref-712)
713. Father Rey copied these few lines from the Diary after saying: November 2, they [Fathers Dalmas and Henryon) wrote to Bishop de Mazenod that all the soldiers had wel comed them with open arms, that four had died since their arrival, more content than the twenty-two who had preceded them...A hundred new sick people have just disembarked, three of them critical. [↑](#footnote-ref-713)
714. YENVEUX I. 139-141. 144. 193-195. 198. 199-200. 201-202. 207-208; VI. 153. This is a difficult letter to piece together. Yenveux takes up the same ideas hut modifies them in the different excerpts as required by his commentary on the articles of the Rule concerning the missions. [↑](#footnote-ref-714)
715. YENVEUX (I. 144) writes: September 5, before this paragraph. It should definitely be read as: November 5, after the annual retreat. Likewise, the paragraph on the renewal of baptismal vows pertains to this letter and not to that of November 5. 1839. YFNVEUX (I. 199-200) has three references where he writes 1839 for 1837, cf. J. M., January 19, 1837. [↑](#footnote-ref-715)
716. II Tim. 2:10: *Ideo omnia sustineo propter electos*. [↑](#footnote-ref-716)
717. Original: Rome. Archives of the Postulation. L. M.- Mille. [↑](#footnote-ref-717)
718. Bishop de Mazenod, accompanied by Father Tempier, was away from Marseilles from November 14 to December 23. On November 23, he took the oath to Louis-Philippe. The travellers returned to Marseilles by way of Chalons, Verdun, Metz, Nancy and Dijon. [↑](#footnote-ref-718)
719. Bishop de la Croix d’Azolette had just founded a Society of diocesan Missionaries. [↑](#footnote-ref-719)
720. This Father Baron did not join the novitiate. [↑](#footnote-ref-720)
721. On November 14, the Founder, as Bishop of Marseilles, accompanied by Father Tempier, left for Paris to swear the oath to Louis-Philippe. He went through Nlmes and Avignon and arrived at Paris only on November 25. They returned to Marseilles on December 23, by way of Nancy. [↑](#footnote-ref-721)
722. On November 30, the ceremony of the swearing of the oath took place at the Tuilenes palace. [↑](#footnote-ref-722)
723. Louis-Philippe (1773-1850), French king from 1830 to 1848, at that time Felix Barthe (1795-1863) was Minister of Worship. [↑](#footnote-ref-723)
724. To propose him as an episcopal candidate. [↑](#footnote-ref-724)
725. Original: Rome. Archives of the Postulation. L. M.- Aubert Cas. [↑](#footnote-ref-725)
726. Louis Morandini and Dominique Luigi made their vows on November 27, 1837. Father François Agniel, mentioned after the new Oblates (the Founder always writes Agnel), began his novitiate on December 7. [↑](#footnote-ref-726)
727. Mss.: Rolandi. Philippe Rolando, native of Ventimiglia, joined the novitiate on December 31, 1837. [↑](#footnote-ref-727)
728. Trouver la pie au nid: literally to find a magpie on its nest, is an expression meaning: find exactly what one is looking for. [↑](#footnote-ref-728)
729. Mane-Amehe de Bourbon (1782-1866), daughter of King Ferdinand I of the Two Sicilies and of Mane-Caroline, a benefactnce of the Mazenods Eugene had known her m Sicily Cf *Oblate Writings* 16, pp. 89-90. [↑](#footnote-ref-729)
730. Adelaide d’Orleans (1777-1847), a sister to Louis-Philippe. [↑](#footnote-ref-730)
731. During his trip to Rome in 1832, on Father de Mazenod’s orders, Father Tempier requested authorization to establish the Oblates in Algeria. The Congregation of the Propaganda refused this authorization, after receiving unfavorable advice from Bishop Garibaldi, the Holy See\*s charg6 d’affaires at Paris. (Cf. Jean Leflon, *Eugene de Mazenod* Vol. n p. 436) Before leaving Rome, in October 1832, the Founder learned that the two priests had been sent to Algeria, cf. *supra,* April 8. [↑](#footnote-ref-731)
732. The word is underlined in the manuscript. [↑](#footnote-ref-732)
733. The Chambers: of Parliament. [↑](#footnote-ref-733)
734. Jean-Baptiste Rauzan (1757-1847). In February 1815, he founded, along with Charles de Forbin-Janson and some other priests, the Society of the Missionaries of France. That society practically disappeared at the time of the July 1830 Revolution. Father Rauzan then went to Rome. He returned to France in 1833 and founded the Priests of Divine Mercy, approved by Gregory XVI on February 18, 1834. [↑](#footnote-ref-734)
735. The Missionaries of France were established at Marseilles at the same time *as* the MissonArles of Provence, after the great mission of 1820. Their Superior, Father Rodet, cam paigned against the appointment of Fortune’ de Mazenod to the see of Marseilles; he wanted them to name Charles de Forbin-Janson. That opposition continued up to the entry of the new bishop into his diocese on August 10, 1823. Bishop Fortune’ then placed an interdict on the chapel of the Missionaries of France and thus forced them to leave the diocese. Cf. Jean Leflon, *Eugene de Mazenod* vol. JJ, p 209-216. [↑](#footnote-ref-735)
736. On that same page, Father Rey also speaks of three visits, made or received, and quotes several excerpts from the Diary without giving the precise date.

     On the subject of Doctor Gaultier de Claubry, whom he had known when he returned from Paris in 1805, he wrote: "I found him just as holy and as good a friend as always".

     Several priests from Marseilles and fathful friends of the Founder were working at Paris and came to see him. Through them he learned about the intrigues and efforts of two priests whom he knew, to hinder his appointment. He wrote in his Diary: "They would have rendered me a great service, if they would have succeeded. But their plan, even though convenient to me, was no less culpable on their part. They were moreover two men whom I had treated very well and could not hide the fact that, of all the members of the ecclesiastical administration of Marseilles, I was the only one who favored them".

     Rey adds that Bishop de Mazenod went to see Mademoiselle Charlotte Hflene de Lastic de Saisseval, Superior General of the Ladies of the Heart of Mary from 1818 to 1849, who wanted to open a house of her Congregation at Marseilles, and quotes another excerpt from his Diary: " I agreed to this foundation because it is my custom never to refuse anything that can do some good. I have known this institution for a long time; already when Mademoiselle de Cic£, sister of the former Archbishop of Aix, was Superior General". Marie-Adelaide de *Cic6* (1749-1818) had founded that society in 1791. [↑](#footnote-ref-736)
737. During his retain trip *from* Paris to Marseilles, Bishop de Mazenod passed through Nancy. According to Father Rey, the travelers left that city on December 18 (Rey 1,743-744). At Nancy, the Founder performed an ordination and sought a solution to the problem posed by Bishop de Forbin-Janson. [↑](#footnote-ref-737)
738. In 1832, Claude Rey, from Aix (1773-1858), without previous contact with Rome, had been named Bishop of Dijon by Louis-Philippe. He was a good bishop, but being too authoritarian, was never accepted in his diocese. He resigned in May 1838. At the time of his appointment in 1832, Bishop Rey had requested Father Courtés as his Vicar General, cf. Letter of Father de Mazenod to Father Courtés, March 11, 1832, in *Oblate Writings* 8, pp.54- 55. [↑](#footnote-ref-738)
739. The Founder and Father Tempier returned to Marseilles on Saturday, December 23. The following day, during solemn Mass, the new bishop had read, from the pulpit, his pas toral instruction on his taking possession, followed by the three Bulls, addressed to the chap ter, the clergy and the faithful by Pope Gregory XVI. [↑](#footnote-ref-739)
740. Orig.: Rome. arch. de la Post. DM IV-3. [↑](#footnote-ref-740)
741. An undated page. It seems to be written after 1837. In 1837 Bishop de Mazenod proposed 5o’clock as his hour for rising, and 10 o’clock for bed. Here he puts rising at 5:30 as he does not get to bed before 11:00 o’clock. [↑](#footnote-ref-741)