**1842**

Diary

OblateWritingsXXI

January 4, 1842**:**[[1]](#footnote-1)

Letter of Bishop Guibert. Can these words be read without emotion: “But I won’t persist in this further. I have so many things to communicate to you, so many counsels to ask of you or to talk with you in particular about a plan for the establishment of our Fathers in the diocese.[[2]](#footnote-2) Here we are, my beloved father, with an additional year, that is to say, I myself with my 40 years completed; I am very delighted that you are younger than I am in spite of your 60 years, because God has given you health to face the times. I have always asked him the grace of dying before you.

 I ask for the opposite, because I consented so willingly to making him a bishop only in order to leave a guardian for our family after me. Irrespective of all the good which I knew well that a man of his worth would bring to the Church.

 “What will I do in this world when you are no longer here? I have often expressed this wish and I still very often renew it, since I am in a position that makes more necessary your advice and your paternal kindnesses.”

 Are there some shared sentiments therein? The heart that has engendered them is worthy of all the affection that I have pledged to him!

Diary

OblateWritingsXXI

 **January 5:**[[3]](#footnote-3) Letter from Mr. Blanc,[[4]](#footnote-4) comforting by the sentiments which it expresses. He ascended the altar on January first. May God make him persevere in the holy frame-of-mind wherein he finds himself.

Diary

OblateWritingsXXI

 **January 9:**[[5]](#footnote-5) I was going to leave in order to present myself to la congregation de la Jeunesse [the Congregation for Youth],[[6]](#footnote-6) where I am celebrating Holy Mass on the same day, when someone came to tell me that the archpriest[[7]](#footnote-7) was dying. I ran to his home; I found him unconscious and about to suffocate in the death rattle. After having suggested several fine sentiments to him and having made an act of contrition in a loud voice, I gave him absolution and, immediately thereafter and at great speed, Extreme Unction and the apostolic blessing. This holy priest barely survived the spiritual support which he had just received from my hand. His death, although sudden, is very precious before our Lord. Several moments before his stroke, which happened suddenly, he was saying his customary prayers and he was preparing himself to say Mass. He was called to God at the same time that he was absorbing himself with him. Our Lord spared him the terrors of death, which he had always singularly dreaded. This is a new loss for my Church, because Reverend Gauthier deserved in all respects esteem and veneration. He made his first military service during the Revolution with Bishop d’Astros,[[8]](#footnote-8) currently archbishop of Toulouse, not without having faced very grave dangers; and, since then, he has always given an example of zeal and of the most perfect regularity. Up until the end, he maintained every ecclesiastical custom, and, in losing him, there passes away one of the elders of Israel, who recounted for us the examples of fine priests with whom he had lived as well as the traditions which he so much stressed that we uphold.

To Father Guigues, at N.-D. de L’Osier[[9]](#footnote-9)

756:IX in Oblate Writings

The superior of the novitiate and the master of novices independently of each other, must give a judgment on the novices to be admitted for vows. Father Burfin.

Guigues

[Marseilles.]

January 12, 1842.

You have not told me enough of Father Burfin. I know he is a good priest and that he has his talents, but what I was expecting is your opinion on his admission. Father Vincens has acquainted me about his character and his dispositions. He also spoke of the sentiments you expressed, all in favour of his admission, Father Vincens is also inclined to be favourable, but in writing me you must give me all the information you know for or against the person, independently of what the master of novices has to write me for his part, so that I may be in a position to make the Council deliberate with sufficient knowledge of cause. I agree that there may be serious disadvantages in sending this person away after he has spent such a long time in the house, but the harm may be a hundred times worse if he left us after his profession; and from the picture you give me of this man, don’t you have reason to fear this new scandal? If he is never satisfied with anything that is done, if he cannot get along with anyone of the Society’s members, can we flatter ourselves and say that he will change his exaggerated and unjust view on so many points? This is what I would have liked you to tell me, you who know him and live with him since one year. Regarding this overly complete knowledge he has of our members, I will tell you that it is very important that among us, as in novitiates everywhere, the novices live separated from the community at all times but especially during recreation when we indulge in the bad habit of observing no moderation, of talking about everything and everyone with an indiscretion and imprudence that are exceptional.

Father Vincens has also informed me of your opinion on this other person who is so badly compromised himself. That does not suffice for me. You must get into the habit of each one writing me separately and without influencing each other. It is only thus that I shall possess the conscientious opinion of two people who must provide the material for my judgment and the properly motivated vote of the Council.

Diary

Oblate Writings XXI

**January 18:**[[10]](#footnote-10) I secluded myself in my home to write my pastoral letter. Someone knocked on the door twenty times, from which I concluded that it would have been today like every other day and that it will always be the same, that I will never be left a free unbroken half-hour to work.

Diary

Oblate Writings XXI

**January 19:**[[11]](#footnote-11) [Funeral of Reverend Gauthier.] It would be desirable that the example of this good archpriest make sufficient impression on his confreres so as to bring some to imitate him in his testamentary arrangements. He has left the building committee of the parish as his beneficiary, charged with giving to the poor that which he has specified in this matter. For some time already, he spent very much for the embellishment of the church. In this way, he wanted to give back to the Church what he had taken from it. May his memory be blessed in the parish and in all the diocese!

Diary

Oblate Writings XXI

**January 19:**[[12]](#footnote-12)Who could foretell the sensitivities of this Father?[[13]](#footnote-13) He complains practically always that people lack esteem for him. As for myself, I protest that, far from not attaching any importance to him, I have always loved him very much and very often have used too much tact to avoid displeasing him. With all due respect for his talents, my paternal heart would have liked something else to complete his good qualities; whatever would have been my discretion in this matter, I have alienated his heart. I offer this pain to the Lord with many others of this type, as will have been possible to see on page … of this document.

Diary

Oblate Writings XXI

**January 27:**[[14]](#footnote-14) It is in this manner that I pass from one enjoyment to another. It is true that it is a little at the expense of my rest and of my taste for solitude, but I have been compensated for this by the merit gained through hospitality, which is a virtue recommended to bishops by the apostle Saint Paul.[[15]](#footnote-15)

Diary

Oblate Writings XXI

**January 31:**[[16]](#footnote-16) I do not always write down painful anniversaries, but I remember them. How to forget that today was that of the death of our Father Suzanne?[[17]](#footnote-17) I offered the Holy Sacrifice for him, though I am very convinced that he no longer has need of our suffrages. May those who survive me remember me as faithfully.

Diary

Oblate Writings XXI

**February 6:**[[18]](#footnote-18)Letter to Father Vincens.[[19]](#footnote-19)

I authorize the Oblates[[20]](#footnote-20) to be dispensed, by turns, three days of the week, from the office in common: 1) because of the delicacy of their constitution, 2) because of the need to study.

Diary

Oblate Writings XXI

**February 8:**[[21]](#footnote-21)[February 3-8] Stopovers in Avignon at the bedside of my holy nephew.[[22]](#footnote-22) The sacraments had been administered to him when I arrived, and the peace in his soul certainly had not been changed by the announcement of his approaching end. His gentleness, his resignation, the perfect calm which he maintained in the midst of his suffering, called forth the admiration of the entire community and of the physicians who were caring for him with a fervor worthy of their piety. I judged that his state would permit his mother to arrive on time to see him again one last time. This is a consolation for which I would have blamed myself for not having fulfilled for this good mother, so strong, so miserable, so resigned. Her presence made it possible; the fathers did not stint themselves.

Every day I celebrated Holy Mass in the bedroom of my nephew, for whom this brought a great happiness in his deplorable condition. Poor, dear child! He was aware of the entire peril, and, far from complaining, he thanks the good Lord and accepts his suffering with the most perfect resignation. The excessive irritation of his bowels provoking a most disagreeable vomiting, I was moved to pity over the bitterness that he had to experience therewith. “It’s good,” he responded to me, “since the good God wishes it; I merit the more from it.” It’s an angel who speaks thus! Father Rector could not get over seeing such mildness and pleasantness in the midst of such cruel suffering. Ah! He knows well, just as do all his confreres, the loss which the Church and their company experience at the death of this precious infant!

On Sunday the 6th, during my Mass, I again gave Viaticum to our invalid, who moreover receives Communion several times in the week immediately after midnight, just as we are accustomed to do in our houses.

Not being able to prolong my stay in Avignon, I had to part from Louis, my heart distressed and without hope of seeing him return to health. This blessed infant wanted to converse a few moments in particular with me; this was in order to talk with me about his father and his brother. How touching was what he said to me; never have I heard this manner of speaking!

May the Lord deign to accept, in expiation for my sins, all the cruel pains which I endure on the occasion of all these worthy recipients of my tenderness. Who could tell what I was suffering in this discussion during which this blessed child maintained an angelic calm and serenity which did not leave him. As for myself, quotidie morior[[23]](#footnote-23); in all the power of these words, this is the exact truth.

I embraced him, perhaps for the last time; I blessed him and, doing an extreme violence to myself, I tore myself away from him, in all likelihood to never see him again. My sister did as much and with the same strength of spirit, concentrating in her heart all her grief so as to spare the sensitivity of her son, who, on his part, controlled his emotions, interiorly offered his sacrifice to God, just as we ourselves did, and did not manifest exteriorly anything of what was happening in his soul. Oh! Calvary of my God! Oh! Virgin Mary! And in three days Jesus Christ had to come back to life. Our grief must last as long as our pitiful life! Fiat voluntas tua!

Diary

Oblate Writings XXI

**February 8, 1842:**[[24]](#footnote-24) Paging through my old papers, I found this extract from two liberal journals during the Restoration. The reprimand of these gentlemen being a title of glory, I will transcribe here their diatribes.

Extract from the Journal du Commerce [Business Journal] of August 14, 1828: “We have had the misfortune of announcing that the bishop of Marseille had conformed himself to the provisions of the order of April 21[[25]](#footnote-25) concerning the primary schools. We were insulting to him. And, behold, we receive a great refutation from the canon secretary general of the bishopric. In order to confound us all the more, someone publishes a letter written confidentially by the bishop to the minister of public instruction[[26]](#footnote-26) to inform him that the order of April 21 will not be carried out in the diocese in what concerns the participation of the bishop in the formation of the committee. Why? It’s because the bishops derive from Jesus Christ the exclusive right to teach the youth. It is not only the supervision of instruction which belongs to them in virtue of their titles, but even the instruction itself, that is to say that they are judges of the doctrine which they alone ought to know, without the necessary help of any committee, of the errors which may slip into the instruction which is offered to the flocks which have been entrusted to them by the sovereign pastor of souls.

“The writers of the protestation against the orders of June 16[[27]](#footnote-27) appeared more indulgent about the rights of the temporal power than did the bishop of Marseille on the occasion of the order of April 21. The latter professes the doctrine with an inflexible strictness. The bishops, he says, have the sole right to teach. His colleagues became slack to the point of making concessions which appeared less orthodox to some rigid consciences,” etc.

Extract from the Constitutionnel [Constitution ] of August 13, 1828: “The opposition to the orders of June 16 is multiplying; it is a crescendo of protestations and of reprimands. We read in a morning paper a letter from Bishop de Mazenod of Marseille to the minister of public instruction. This proud and almost threatening epistle is less from a minister of the Gospel than from a league member who is indignant.

“The bishop of Marseille expresses himself as a master and not as a saint; he speaks about his rights for which he does not need to count upon anyone except Jesus Christ. He proclaims himself the supreme arbiter of instruction in his diocese and shows a superb disdain for human politics. ‘The civil authority’, he says, ‘may place an invincible obstacle in the way of the exercise of our rights, but it would not know how to take them away from us nor even how to prescribe us from collaborating in procedures which undermine it.’ The bishop declares that he will not obey. The minister being unable to demand that he compromise his conscience in cooperating with a new system which damages the rights of his office.

“It was difficult to proclaim his rebellion in more positive terms and to make more clearly evident the fact that he is a priest. The bishop of Marseille negotiates, not from a timid caution, but from strength to strength; it is armed with the rights of his office that he fights against the minister of the king. Might one not inquire of this prelate, who does not at all come to terms with human policy, if it is not to the leader of this policy, that is to say, to the prince, that he owes his appointment; if, in spite of his contempt for the demands of the same policy, he did not at all commit himself by an oath to remain faithful to the monarch and to the laws? Bishop de Mazenod, if he has already forgotten the terms of his oath, will permit us to remind him of them. It is Pope Pius VII who established them himself and, the bishop knows, the pope is infallible: ‘I swear and I promise to God, on the holy Gospels, to maintain obedience and faithfulness to the king. I also promise to not have any secret agreement, to not attend any meeting, to not support any league, whether internal or external, which may be contrary to the public peace, and if, in my diocese or outside it, I learn that there is a plot prejudicial to the state, I will make it known to the government.’

"This is what all the bishops have sworn and now they refuse to carry out the laws under the pretext that they may not submit to the demands and to the ins-and-outs of human policy. Will this policy know how to be obeyed? Or will it be necessary for it to humble itself before the rights of the office of the bishop of Marseille?”

To Father Courtès, superior of the Missionaries, Carmelites’ Square, at Aix, B.d.R.[[28]](#footnote-28)

757:IX in Oblate Writings

*The mission of Fontvieille has to be preached as early as possible, before Father Guibert’s consecration. Loan needed for the repairs at N.-D. de Lumières and N.-D. de L’Osier.*

L.J.C. and M.I.

Courtès

Marseilles.

February 18, 1842.

How did you not foresee, my dear Courtès, what is happening to you? Did you think that the consecration of the Bish[op] of Viviers could be postponed until after Easter? Why then delay this retreat of Fontvieille as you have done? Had you given it when I sent you Father Rouvière, it would be over and you would be free. Now it is impossible to entrust it to Fathers Allard and Rouvière. The latter shies away from such a plan.

There is still one way for you to settle everything: to leave immediately and to start next Sunday or Monday. You would still arrive here in time for the consecration which will certainly not take place before March 11, the feast of St. Lazarus’ resurrection. If you adopt this *mezzo termine,* you will not wait for Father Rouvière before setting out and be in time at Fontvieille already on Sunday and, on receiving your letter, I shall send this Father who will join you immediately. The Parish Priest will understand that you had been obliged to precipitate matters somewhat for reasons which you will explain to him, I don’t see any other alternative in settling everything. Again I tell you that the consecration will not take place on the Sunday announced in the newspapers. Had I been consulted before this news was released, they would have known that I do not want to do it on that Sunday. It will rather take place on Friday 11 at the earliest, if I receive the reply from Rome in time.

Tempier must have written you that we have given up the plan of acquiring the Dufour house. The construction projects of Lumières and L’Osier have obliged us to borrow a rather considerable sum of money. We could have made this capital only from the surplus. We are more than broke since we have had to borrow.

I would have been quite pleased if the drawing of Father Brisson’s plan had been submitted to me before proceeding to put it into effect. I don’t believe anything better can be done than what already exists. Perhaps it may have been more costly, but I am really afraid that the platform may not be nice. We must also be careful not to waste space. With regard to the wall that Brisson prefers to the railing, there is the risk that it may be too big. If we are concerned that things will not be proper, could we not avoid this disadvantage by putting up a small wall that reaches up to a certain height? In any case, since I do not have the present plan. I can say nothing with any real knowledge.

In your place I would not have accepted to give the insignificant retreat of Salon, knowing beforehand that it would have tired you. We must not put forth great effort uselessly.

I embrace you as well as the Fathers who are now with you.

+ C.J. Eugene. Bish[op] of M[arsei]Iles.

To Father Courtès, superior of the Mission[a]ries, Carmelites’ Square, at Aix. B.d,R,[[29]](#footnote-29)

758:IX in Oblate Writings

Retreat of Fontvieille and Father Guibert’s consecration.

L.J.C. and M.I.

Courtès

M[arsei]lles.

Feb[ruary] 24, 1842.

My dear Courtès, I would like what is happening to you to serve as a lesson for the future and that it not be said that we never know what is what whenever something is to be done in the diocese of Aix. Had you given the retreat of Fontvieille as it had been agreed, it would be over. Father Rouvière would be free to go for the retreat of Aups, and you would not have the worries caused you by the inevitable anxiety into which the uncertain success of a retreat given without you must bring you or the unpleasantness of finding yourself absent from the consecration of the Bishop of Viviers. I feel very well the unpleasantness of this situation. Moreover I do not want to aggravate it by a decision which may be too painful for you. You call Fontvieille a hole. I thought it was a rather large village. Then I am badly informed and consequently hardly in a position to judge the suitability of sending these or other members on this mission. I am still sending you Father Rouvière who is coming filled with courage and good will. It is up to you to judge if he will be able to handle the situation together with Father Allard. If you decide to put them in charge of this retreat, you will be free to come and assist at the consecration of the Bishop of Viviers. It will not take place before March 11, and may perhaps be postponed till Passion Sunday if I don’t receive the reply from Rome in time. The Bishop’s intentions, expressed to me in his last letter, is not to stop at Aix on his way from Paris. I don’t know what he will do on coming into his diocese; he will tell us that here.

I find it quite natural that your father backed out of a business venture he thought was burdensome to him. I little regret this purchase.

As for the staircase the plan seems good to me. I will never cease to marvel, however, that the town people thought they could not grant a subsidy for a repair that could only be a benefit to its inhabitants. We have to pay for everything ourselves to the very end. This is wearisome indeed.

I thought I told you that M. d’Anjou had assured me that his company would provide a tuner for the organ for 25 francs.

Good-bye, my dear Courtès. I embrace you with all my heart.

+ C. E. Eugene. Bish[op] of M[arsei]Iles.

Diary

Oblate Writings XXI

**March 4**:*[[30]](#footnote-30)* Letter to Father Ricard*[[31]](#footnote-31)* concerning several items. When he thinks it necessary to dismiss a subject, he needs to welcome the impressions of the Fathers who have relationships of direction or of study with him, to communicate this to me, to speak his personal opinion and to await my decision, which in an urgent case I would give to him letter for letter. This is what he should have done before dismissing Poncet, who is talented and has a strong personality. I appoint Father Chauvet*[[32]](#footnote-32)* director of studies and treasurer.

I recommend that he recount in an ad hoc ledger not only the name of the country where a mission is given, but the effect that these exercises produce and the notable circumstances of each mission. Without this, there will not remain a trace of the works of our missionaries for the general history of our missions.

Diary

OblateWritingsXXI

**March 5:**[[33]](#footnote-33) Letter to Father Courtès. I am able to give permission only for a retreat in Eguilles,[[34]](#footnote-34) where a mission has never been given. This is contrary to the customs of the congregation and to my way of seeing.

Diary

Oblate Writings XXI

**March 14**:[[35]](#footnote-35) Memorable days for me, whose anniversary I need to celebrate: August 1, 1782, my birth; August 2, 1782, my baptism. I made my First Communion on Holy Thursday and I was confirmed by Cardinal Costa,[[36]](#footnote-36) archbishop of Turin on the feast day of the Holy Trinity, but I am not sure whether this was in the year 1792 or even in 1793. In the first supposition, Holy Thursday would correspond to April 5 and the Holy Trinity to June 3; in the second, this would be March 28 and May 26. On November 4, 1808, I took the soutane, on December 27, 1808, I was tonsured by Bishop Andre, [[37]](#footnote-37) former bishop of Quimper. On May 27, 1809, I received minor orders from His Excellency Cardinal Fesch;[[38]](#footnote-38) on December 23, 1809, I was made sub-deacon by Bishop André, former bishop of Quimper; on June 16, 1810, I was made deacon by Cardinal Fesch; on December 21, 1811, I was made priest in Amiens by Bishop Demandoix[[39]](#footnote-39) of Amiens. Cardinal Mattei,[[40]](#footnote-40) who should have ordained me, was in exile, and I not having wanted to receive the priesthood from the hands of Cardinal Maury,[[41]](#footnote-41) at the time administrator of the diocese of Paris. On November 1, 1818, I made my oblation in the congregation, and, on October 14, 1832, I received episcopal consecration from the hands of His Eminence Cardinal Odescalchi[[42]](#footnote-42) and from the archbishops of Chalcédoine and of Ravenna, thereafter Cardinals Frezza and Falconieri.[[43]](#footnote-43) I was transferred to the see of Marseille on October 2, 1837. Yet to be known is the day of my death, the anniversary of which others will have to celebrate and for which I invoke in advance the mercy of God.

Diary

Oblate Writings XXI

**March 25**:[[44]](#footnote-44) Good Friday. For a long time, the desperate illness of my beloved Louis has nailed me to the cross, today I had to expire there with the Lamb of God who was sacrificed there for us. While I had left for a moment in order to go to administer the sacrament of confirmation to a dying person, Mister de Boisgelin entered the bishopric; his presence sufficed for me to learn the heartbreaking news, which we were expecting only too much. He was with his son yesterday when [the latter] rendered his beautiful soul to his creator. It was at the very hour when I was here, at the altar, offering the Holy Sacrifice for him, alas! not any more for the healing of his body, but for the greatest sanctification of his soul.

In this way, there is in heaven he who had been our consolation on earth. So many talents, so many virtues, such a good personality have been lost to us. One of the most beautiful jewels of our crown is fallen, a portion of our being has disappeared; for do we not live in the recipients of our tenderness?

Father Gury[[45]](#footnote-45) writes to me: “This earthly angel has flown to heaven! Monsignor, we partake in your grief, you partake in ours; it is alive, it is profound. What a loss for us, for religion! What good would our dearly departed not have done if he were alive! But Saint Louis de Gonzaga also died at this age and many others! God is the master, he does not need anyone. You and we all have a new patron in his person. Mr. de Boisgelin will give you the edifying details of this death, truly precious in the eyes of the Lord! This respectable gentleman has himself singularly edified us by his courage, his resignation, his piety. At 8:30, he had received Communion for his dear son, still living.”

Truce, my poor heart, with every whispered thought: God alone is the master of his creatures; he disposes of them according to his very just, very holy and adorable will. Ah! yes, may his holy will be done, were it even to cost our life.

Diary

Oblate Writings XXI

**March 26:**[[46]](#footnote-46) Letter from the archbishop of Paris.[[47]](#footnote-47) He informed me that the minister took offence at the publication he had made of the jubilee by his pastoral letter.[[48]](#footnote-48) He sends me his reply to the complaints of the minister. This reply did not satisfy me. Since he believes that a person is bound only to the phrase which is used to announce the powers he has received from the Holy See, he counsels us to avoid it in publishing our pastoral letters. I believe that he is mistaken, it is less the phrase than the matter. Also, whatever be the terms that we will use, the phrase will be censured. It does not matter, I will not hesitate, in this matter, to show myself united in thought and will with the head of the Church. I will no less express my horror for the schism into which some desire to drag the Church of Spain.

To Father Honorat[[49]](#footnote-49)

10: I in Oblate Writings

Various items of advice for the missionaries: write regularly, give an example of regularity, prepare sermons, train novices well, have friendly relations with the clergy, the Jesuits and the Sulpicians, learn English, write only to Father General who will forward their news to other members of the Congregation.

Honorat

[Marseilles],

March 26, 1842.

Let the letter end where it will, what matters is that you withhold nothing from me. You well realize at the distance we are from each other that the smallest items are bound to please. Proceed methodically both with facts and dates. Apart from that, you must keep me always abreast of the moral state of your community, speaking to me specifically and in detail of each individual, as is required by good order and the rules.

I hope, I am even confident that not one of our men is blind to the importance and grandeur of your mission. The future of the Congregation in the New World is in your hands. Be what you should be, that is, truly good religious, disciplined in your whole behaviour, perfectly united, of one heart and mind, moved by the same spirit under that ordered regularity which marks you in the eyes of all as men living up to the exigencies of their rule, in obedience and charity, devoted to all works of zeal conformed to such obedience and not otherwise, never seeking their own interest but only what pertains to the glory of God and the service of the Church.

Keep watch over your temperament lest you be judged by calm, reasonable men in your country as young people who are petulant, rash, unthinking. This would result in your losing consideration and esteem in the minds of those whose good opinion is important to you if you are to succeed in doing the good that you must.

Do not let yourselves be overwhelmed by the work which will soon surpass your strength. One must never want to do more than God permits. Plan all things wisely. Above all, always reserve time for study and for your personal sanctification in the interior of your house. That is indispensable. Let the youngest amongst you[[50]](#footnote-50) be put to composing a certain number of sermons. I insist that this be stipulated. Father Telmon will be good enough to direct and correct these compositions, this being a duty of charity as much as obedience. He will do well for his own sake to increase his own repertoire. Let him be mindful that there will come a time when the imagination will grow cold and then he will be happy to find in his texts the spirit of his early years. I have long been imploring him to do this work. This is no different from what is done in all Societies whose members bring honour to the entire body. I recommend the same policy to Father Baudrand. I shall not rest until I see all of our missionaries who have to announce the Word of God in possession of a complete course of sermons and instructions for retreats and missions. Hold strongly to this point which is essential to the success of your ministry.

Give particular attention to the training of the novices that Providence will send you. Remember that it is by exact discipline and assiduous care that they will become attached to you. If you let them wander aimlessly, if you leave them unbridled, if you are not especially solicitous of them, you will see them slip away, the flower will wither and the fruit will not form. It is surely essential that you be able to found a novitiate in your country for how can you presume it possible to be supplied from over here in proportion to your needs. By the time I succeed in sending you two more co-workers, it will be the most we can manage. I am not surprised that Quebec and Kingston envy Montreal our missionaries. How will you manage to satisfy their demands if you do not produce amongst yourselves a budding growth of our family. But it must certainly be a reproduction of what we are, otherwise beware of the outcome.

I will not dwell on the friendly relations and the consideration you must have for the clergy or on the confidence and filial respect you must display towards the venerable Bishop of Montreal. These sentiments are too manifest in your heart for me to insist upon them. When the Jesuit Fathers arrive, be very circumspect in your words, speak of them only in admiration and avoid permitting yourself even to refer jokingly to them, a vogue which has been started only by groups who are jealous of their merit, or by enemies of the Church who want to depreciate them because they hate their devotedness. Would to God our Congregation might some day match the zeal, regularity, spirit of obedience and abnegation of this holy Society! I only see them as men of God, perfect religious, accomplished models of all the virtues.

I thank... the Sulpicians for all the kindnesses they have shown to you. These gentlemen know how greatly I am attached to their Congregation and about the close relations I have had with the late M. Emery and the late M. Duclaux. I count on the continued friendship of these gentlemen towards yourselves, just as they can be assured of the reciprocity of your sentiments.

[As for the English language], if you find too many difficulties in it for yourself personally who are the most senior in age, it will be easier for the younger ones, such as Father Baudrand and Father Lagier. As for Father Telmon, he already has some knowledge of this language and it will be child’s play for him with his versatility. Do not leave this matter in abeyance. It is too important in your situation.

Before coming to the subject of our houses, I want to say to you that I would not approve of your community’s establishing a continual correspondence with divers members of other communities[[51]](#footnote-51).You would soon have nothing else to do. I propose to give similar notice to our houses. Except for some rare instances, it suffices that you correspond with me. In writing to me as I have told you above, you can entrust me with all that you will have to say elsewhere. That will save time and money for the cost of postage is such that it has to be reckoned against the present state of finances of the Congregation. I will take care to send on the accounts of your labours to encourage the zeal of those who are disposed to follow in your footsteps. It would be agreeable to me from time to time to see the handwriting of the Fathers of your community if only on the reverse side of your letters which must not become too infrequent.

Diary

OblateWritingsXXI

**March 28:** [[52]](#footnote-52) Letter from Fr. Dassy[[53]](#footnote-53) on the occasion of my feast day (Saint Joseph). He expresses, in this letter, the best sentiments of dedication to my person and to the congregation. He then comes to his favorite thought, science, archeology, etc. The minister of public education has sent him, in order to encourage him in his works, a superb work: Les éléments de paléographie [The elements of paleography]. He was appointed correspondent of his ministry for historical works. He sees in this some fortunate results for the glory of our holy congregation, “It is always that you will not see me work with another motive. For the congregation, my spirit, my heart, my time and my life.”

What to reply to a man who expresses such wonderful sentiments? Certainly, I am far from thinking like him. I do not at all see any glory for the congregation in all this, but Father Dassy needs an occupation: that one is worth as much as another. Thus, I am angry only that a particular letter which I had written to him in order to admonish his too great ardor for the sciences, more or less foreign to our ministry, remains in my desk.

Letter from Father Guigues,[[54]](#footnote-54) He sends me an invitation given by a new institute in Africa to Father Dassy, so that he support the nomination which some wish to make for him in his capacity as a titular member of this institute. In reading some statutes, I see that this is only a philanthropic work; as a consequence, I formally oppose what Fr. Dassy is accepting.

Diary

OblateWritingsXXI

**March 29:**[[55]](#footnote-55) Today, I signed, with eagerness and consolation, a petition made to the head of the Church by the bishops of France[[56]](#footnote-56) to request that the Holy See pronounce ex cathedra that the doctrine of the Immaculate Conception of the most Holy Virgin is an article of Catholic faith. The pope is reminded that this doctrine is professed in the whole Church, etc.

Diary

OblateWritingsXXI

**March 30:**[[57]](#footnote-57) Letter to Fr. Dassy. I am cooling a little his excess of zeal for archeology. I prefer that the printers take care of editing the work.[[58]](#footnote-58) Would that he better explain himself in the article which concerns the five lithographed boards.

Letter to Fr. Lavigne.[[59]](#footnote-59) I am congratulating him for having worked well in the missions; I am giving him some counsel in exhorting him to improve himself and to study.

To Father Dassy, priest, Oblate of Mary Immaculate at Notre Dame de L’Osier. Isère. [[60]](#footnote-60)

759:IX in Oblate Writings

Gratitude for Father Dassy’s show of affection. Résumé of a previous letter that had not been sent. Conditions under which he may concern himself with archaeology.

L.J.C. and M.I.

Dassy

Marseilles.

March 29, 1842.

I am always very sensitive, my dear Father Dassy, to the expression of affection you give me from time to time; therein I recognize your kind heart, and you know me well enough to realize how I respond to your sentiments. You may perhaps be astonished that your last letter did not receive a reply. I did write, however, but I did not send it because, on re-reading it, I feared you might find it hurtful. I had just learned from the newspapers what I should have come to know from you, my dear friend, and I made you some remarks about that, I added some reflections on the excessive zeal I observed you entertain for sciences, to which I am far from attributing the same value as you. All this would have worked on you and since I am very keen on not hurting you, even though I could not approve what you are doing without my consent, I preferred to withdraw the letter and let you believe I had forgotten.

I see that I have to return to the same point again. This time, it is about something that is already a fact. You have already been appointed correspondent, etc[[61]](#footnote-61). Do not think, my dear child, that I am happy about this honour or that I consider this could bring the least glory or advantage to the Congregation. I say even more: if I did not know as I do your activities and your capacity for work, I would consider this incident as something unfortunate, for you would have turned away from your principal ministry, from that which is essentially proper to your vocation and which you could not neglect without lacking in your duties and offending God. So I have to come to the conclusion that if you feel you could combine the duties of your new job with those of your vocation, that the research, which you may be able to make, serves rather as relaxation than as activity incompatible with the missions, retreats and studies required by this ministry, then I authorize you to respond to the trust that has been placed in you. But note well, my dear child, that it is your duty first of all to sanctify yourself by advancing in perfection.[[62]](#footnote-62) You will be devoting yourself ardently to archaeological studies which demand lectures, meetings and plenty of time. Weigh all these on the scales of the priesthood and reflect on the *quid prodest.* etc.

Your being a correspondent, etc. was already quite much, as far as I am concerned, and now you mention a commission of which you are a member. To this you must apply the remarks I have just addressed to you. After all, I am not absolutely opposed to your accepting to be part of this commission, for the reasons I have alleged, but I request you very explicitly not to establish yourself as the mainspring of this commission and not to be more concerned than the rest about it functioning well. Indeed, to the contrary, due to the duties you have to fulfil and from which I cannot dispense you. I insist that you take a back seat and be on it for giving advice rather than being active. If you depart from this rule of wisdom, it is I who say that you will soon be like insipid salt, *quod si sal evanuerit[[63]](#footnote-63),*I say no more, it is up to you to meditate seriously on this text, so that you may be preserved from terrible consequences which all of us must dread. Thus, even while remaining within the limits I have indicated to you, if you realize that your piety suffers therefrom, your zeal for the salvation of souls is lessening, that you experience some distaste for the great ministry that is proper and characteristic of your vocation, leave aside all the books of science and bury yourself more than ever in the only study that is strictly necessary wherein we are assured of not meeting with disappointment or deception.

Good-bye. my dear child, I am speaking to you as a father, as a superior, as a bishop. I have nothing further except to embrace you and bless you.

+ C. E. Eugene. Bishop of Marseilles.

To Father Moreau, superior of the M[ajo]r Seminary, at Ajaccio. Corsica.[[64]](#footnote-64)

760:IX in Oblate Writings

Father De Veronico appointed assistant to Father Semeria at Vico. He is to be welcome at Ajaccio from time to time where he will take organ lessons. The visit of their Lordships Guibert and Mazenod to Corsica is postponed by one year.

L.J.C. and M.I.

Moreau

Marseilles.

April 2, 1842.

My dear friend, I do not want to let our good Father Semeria leave without sending you a little greeting.

I have asked Father Tempier to let you know of my decision on the financial matter. You can firmly rely on it with full certitude of conscience.

You have quite correctly understood that Father Bellon replaced you as confessor, assistant, admonitor and spiritual father.

Since I am quite satisfied with Father De Veronico’s behaviour, I have appointed him assistant to Father Semeria. Thus the house of Vico is fully constituted. This Father has some talent for music, It would be fitting for him to take some organ lessons during the different stopovers he makes at Ajaccio. Father Semeria tells me that this may cause you some trouble. Be more accommodating, my dear friend, I don’t see the slightest difficulty in this, Since our houses willingly give hospitality to outside priests, it would be odd for you to find it problematical to welcome in your house one of our own men who would like to stay for a short time and become fit to serve a public church of the diocese and to contribute towards giving more pomp to religious solemnities. Don’t hesitate any more on this.

You know that my plan to come and see you this year has come to nothing. The Bishop of Viviers arrived so late in his diocese that he cannot decently absent himself from it so soon. The matter has therefore been postponed to next year. It will be with great pleasure that I will see you again and that I will embrace you after a separation that is already overly prolonged.

In the meantime, accept the expression of my affectionate sentiments.

+ C. E. Eugene. Bishop of Marseilles.

*P.S.* I beg you to tell good Father Pont that I am very sorry not to have replied to his letter: it is now too old for me to deal with it. I greet him as well as our other Fathers.

Diary

OblateWritingsXXI

**April 8:**[[65]](#footnote-65) Letter from Father Lagier.[[66]](#footnote-66) “His soul is immolated over the sacrifice,” because he has learned that my “spirit was anxious with regard to him.” Such is the style of our good Father Lagier, who is not able to console himself at knowing that I disapprove his archmystical direction and that I have forbidden religious to expose him to losing his time in maintaining with them such a futile correspondence. He made a “vow, formal and determined to serve souls. This vow must be, the vow has been, is and must be as always,” his grand principle.

It appears, nevertheless, that instead of “bearing fruit ripe and sound with living charity, this poor soul still gave nothing but leaves and branches which must make place, being pruned, for the good fruit of his temperate and perfect direction.”

The fact is that our good Father Lagier is full of ardor to do good, but he is mistaken only about the choice of subject and the means. He is wrong to think that I am irritated, much is lacking for this, but I have pitied seeing him infatuated with this silly direction which makes him lose all his time in correspondence with nuns who do not have common sense and who foolishly support him in this vain talk, while there would be something else to do in order to serve souls, for which he has made a vow.

Diary

OblateWritingsXXI

**April 9:**[[67]](#footnote-67) Journey to Aix. I saw the archbishop there.[[68]](#footnote-68) During the conversation, he showed his disapproval of the zeal that Cardinal Lambruschini [[69]](#footnote-69)displayed in order to obtain from the Holy See the doctrinal decision that declares as an article of faith the Immaculate Conception of the most Holy Virgin. The prelate was expecting me to agree with him. He had doubtlessly forgotten that, at the time of our provincial assembly,[[70]](#footnote-70) I expressed the wish that all the prelates of the province, reunited in this assembly, request this of the Holy See, rather than contenting themselves, as was proposed, with requesting the addition of the word immaculata to the preface of the Holy Virgin. My opinion was opposed by the metropolitan who, I remember, did not give any good reasons to dissuade us from taking this approach. I at least insisted that my proposal be inserted in the minutes of the meeting. The archbishop again opposed this insertion for still more pitiful reasons. I forcefully persisted, because I insisted that he be sure and certain[[71]](#footnote-71) about this initiative in a matter which I foresaw as needing to be, sooner or later, resolved in the sense that I was supporting. Well! the archbishop, to my great astonishment, repeated to me the poor reasons which I had fought against at the time, and this time I had the advantage over him,[[72]](#footnote-72) because I was able to remind him that he had requested the pope to add immaculata to the preface of the Holy Virgin and sine labe concepta to the litanies. From that time, I no longer understood how he was surprised that there might be a desire to urge the Holy See to decide the issue, and that he dared to tell me that nothing was found in Scripture nor in the Fathers of the Church that proved this privilege of the Holy Virgin, which had determined the Council of Trent to not give any ruling on this point. Evidently, the good prelate was repeating to me here what one of his entourage was able to say to him. I did not have any difficulty in refuting him and even in explaining the reticence of the Council of Trent. It would be good that this same prelate, who spoke with me in that way, might have signed the letter which the archbishop of Besançot[[73]](#footnote-73) presented to us, by which we requested the pope to pronounce that the doctrine of the Immaculate Conception of the Holy Virgin is an article of faith. If he had not signed it, Bishop Mathieu assuredly would have made this known to me.

To Mgr I. Bourget, Bishop of Montreal.[[74]](#footnote-74)

11:I in Oblate Writings

Gratitude for the welcome the Oblates have received. Father Honorat is happy in Canada, even if it was he who was the least attracted to this mission. He requests two more co-workers. First retreat preached by Father Honorat with the priest D. Dandurand who desires to become an Oblate.

Bourget

Marseilles,

April 13, 1842.

Monseigneur,

For having wished to profit from an occasion which never came, I find I am late in manifesting all my gratitude both for what you say so amiably to me and for the wholehearted welcome that you have been good enough to extend to the children we have in common. Ah yes, Monseigneur, they are indeed your children, these dear missionaries I have placed in your paternal bosom. Their letters prove to me that they know and appreciate the sentiments you deign to manifest to them and that in return, they are, amongst your priests, the most devoted and the most attached to your sacred person.

Apparently the protection and the kindnesses with which you honour them make everything worthwhile for Father Honorat finds nothing hard or difficult. Even the climate, so unlike ours, is not disagreeable to him. It could be said that they have not made any sacrifice in leaving their native land. Yet this good Father Honorat was not attracted like the others to this far-off mission and, while he made no demur, I really believed he sacrificed himself by obedience in an admirably supernatural manner because he understood that such was the desire of his superior. As a matter of fact, he is a man of eminent virtue. He would wish that I add another two members to his little colony[[75]](#footnote-75), and I would ask nothing better if the glory of God is at stake and the greater good of souls. But apart from the need to allow time for the blood drained from us to be renewed, I would like to know if that would be agreeable to you and if you would have the means, without stinting yourself, for the upkeep of a more numerous community. For although evangelical workers are not exacting, they need nonetheless to be sheltered from want. Such must not be a preoccupation of our members who should rather be content with poverty, but precisely because of that their superiors must be solicitous and concerned that good arrangements be always made.

Father Honorat has not left me unaware of the most fraternal charity he has encountered in members of your clergy and in the Sulpicians particularly. I pray you, Monseigneur, convey to them and the others my sincere thanks. How splendid indeed is the Communion of Saints! I await impatiently some news of the first mission that our fathers have given in the parish where you have placed them which is not the one, if I understand rightly, you had previously intended for them. I have learnt from Father Honorat of the blessings God has bestowed on the retreat he gave in collaboration with the charming priest who associated himself with his work and who manifests a willingness to join the Congregation.[[76]](#footnote-76)

May this first graft on a vine transplanted to so good a soil by the vine keeper that you are be a thousand times blessed! I pray from the depths of my heart to the Father of the Family that he multiply the species and that the example of this first one be soon imitated by a great number of others.[[77]](#footnote-77)

Accept, Monseigneur, the respectful homage of my most affectionate sentiments.

+ C. J. Eugene, Bishop of Marseilles.

Diary

OblateWritingsXXI

**April 19:**[[78]](#footnote-78) First station for the Jubilee [in favor of the Church of Spain] at the cathedral. The church was found to be much too small: two hours before the designated time, the three naves and all the chapels were full. They arrived in droves to assist in this holy action. The doors had to be closed. This glorious gathering was a magnificent spectacle, made up of the principal pastor, surrounded by all his clergy and a multitude of the faithful, in order to solemnly invoke the Lord in favor of a part of the grand Christian family threatened in its faith. I intoned the Veni Creator, which was sung by thousands of voices, inspired, as I was myself, by a living sense of fraternal charity, of filial trust, and by a certain, inexpressible interior jubilation. This joy stemmed from the grand communion of saints, whose perceptible impression it was impossible not to experience, with the joy of sensing that one belongs to this Catholic Church, which has God for father and all regenerated men as brothers.

Diary

OblateWritingsXXI

**April 21:**[[79]](#footnote-79) It is deplorable that the episcopacy can be accused in this circumstance[[80]](#footnote-80) of letting itself be dominated by a spirit of fear, outwardly concealed by a too human prudence.

I would be happy if my comments inclined the king[[81]](#footnote-81) to modify a plan so disastrous for our city! Nobody could doubt whence came this act of generosity and this would be the bishop, whose solicitude extends to all, who secured it for his people. The ingrates would profit like the others. Does God not make his sun shine on the evildoers as well as the good!

Diary

OblateWritingsXXI

**April 22:**[[82]](#footnote-82)God will bless their[[83]](#footnote-83) dedication and my diocese will have another family occupied in invoking the Lord day and night in order to draw upon the church and upon us all the graces which we need.

Diary

OblateWritingsXXI

**April 25:**[[84]](#footnote-84) The blow which just struck us[[85]](#footnote-85) has thrown, alas! too justifiably, my sister and my niece into a profound melancholy: this state would be dangerous for my niece if it were prolonged; it was therefore necessary to take them from here in order to distract them from their grief. My sister would have with difficulty decided to undertake a journey for which she conceals her own need, although she senses that her daughter can hardly do without it. This last consideration makes her overcome her aversion, but it was necessary for me to take part. I would have wished for all the world not to be reduced to this necessity; but I am not accustomed to listen to my aversions when it concerns the well-being of those who have a right to my affection and to my devotion.[[86]](#footnote-86)

To Father Tempier, Vicar General, at Marseilles, France. [[87]](#footnote-87)

761:IX in Oblate Writings

Account of the crossing from Marseilles to Genoa. Bishop de Mazenod’s act of charity on the ship. Visiting the city of Genoa.

L.J.C. and M.I.

Tempier

Genoa[[88]](#footnote-88)

April 27, 1842.

We arrived quite safely, my dear Father Tempier, yesterday at 4 o’clock, after one of the most pleasant and calm crossings, fortunately for our ladies who otherwise would have forfeited a great deal to the sea which they were crossing for the first time. So as not to remain idle, we went out after dinner, though it was almost dark; the glow of the street lamps was sufficient to give us a first idea of the splendour of this city’s palaces. This morning I went to say Mass at St-Ambroise while my sister went to attend Mass at St-Cyr. M. Migone, Father Borelli’s[[89]](#footnote-89)brother-in-law came to take me there. I met good Father Jourdan who wanted at all cost that I as usual lodge in his house; and. since he is a resourceful person, he would have found an apartment for my sister with a good French lady in the neighbourhood of St. Ambroise. I thanked this very good Father and returned to La Croix de Malte where we are lodged very well, tomorrow we shall know what it will all cost. While my travelling companions are having breakfast, I am writing to you so as to be in time and not miss the mail. Jeancard is already admiring the beauty of the churches we have seen on the way and the number of wonderful palaces we come across at every step. He said his Mass at St-Ambroise while I celebrated it in the inner chapel. I am afraid that, prone to distractions as he is, he did not open his eyes much at the *Dominus vobiscum.* I shall go to see the Cardinal Archbishop[[90]](#footnote-90) only after his dinner, so as to avoid being invited; the latter would inconvenience too much our small itinerant colony: it is already short of time for seeing everything in such a short time,

Should I narrate to you the adventure of poor Riffredo?[[91]](#footnote-91) The affair almost ended in tragedy. We had not yet left Marseilles when a great dispute arose. Two individuals took him to task with extreme violence, wanting to be paid what he owed them. They hurled abuses at him and poor Riffredo had to bear them, not without shame because he was really at fault. Everyone in the ship was shocked, they were going to seize his trunk and hand him over to the police. He had left without paying for his lodging, had bought, I don’t know what, on credit. In a word, it was a very nasty affair. I heard him called an adventurer. The poor devil did not intend to steal from them, but since he had no more money, he was leaving in order to go and ask for it personally from his family which would not have listened to him had he approached them by letter. I was pained by this scene, but did not dare to get involved in it because I feared that it might concern an amount that was too considerable to be guaranteed with prudence. Having listened more attentively. I realized that it was a matter of only one hundred francs. Then I came forward and after having scolded the two creditors for the uncalled-for language they had used, I asked them what was owing to them. Eighty francs they replied to me. Here are a hundred I told M. Riffredo, putting five gold coins into his hands; send these gentlemen away. Everyone was stunned and in groups admired what was called a noble initiative. Father Athanase spoke to me about the effect this act had produced on all the travellers and the people of Marseilles who were still on board. I am very pleased if this creates a good impression of priestly character because for me personally, it was not very meritorious. It must indeed have made some impression, because when these two men went away without thanking me, a merchant of Marseilles whom I do not know brought them back to thank me.

Be kind enough to read my letter to my good mother. I am not writing her because they are waiting to leave. The little key to the table where all the keys of the country estate are kept is hanging at the fireplace of my sister’s room.

Good-bye, I embrace you and all who are with you.

+ C.J. Eugene. Bishop of Marseilles.[[92]](#footnote-92)

To Father Tempier, provost, Vicar General, Bishop’s palace, Marseilles. France.[[93]](#footnote-93)

762:IX in Oblate Writings

Fatigue from the trip from Genoa to Turin. Visit to Father Bernard concerning the foundation of the Minims at Marseilles. News. Plan regarding his stay at the departure from Turin.

L.J.C. and M.I.

Tempier

Turin.

April 30, 1842.

I let these ladies go out, my dear Tempier, in order to write you a few lines. Having arrived at Turin yesterday evening. I have already paid a visit to their Graces the Archbishop and the **Nuncio;[[94]](#footnote-94)** his Excellency the Ambassador had already left for Paris; I left a card with the charge d’affairs who replaces him - I think he is Marshal Ney’s son. This is not bad for the day after a trip as tiring as the one we have just made from Genoa to here. It was well worth the trouble that we went well in advance to book our places in the stage-coach. Would you believe that, since we had to choose because no one was there when we went to the office to claim our places, the gentleman who is M. Migone’s agent[[95]](#footnote-95) secured the boot for us, convinced that we would feel better there. It was at the time of boarding the vehicle that we recognized our misfortune, and none of us had enough sense to be content with our lot: in advance we calculated all the torture that was in store for us, and we were still raving at midnight when, tired from the shaking, we had not as yet had a wink of sleep. The next day brought us another kind of suffering: dust suffocated us, the roads were bad, the horses, tired out, did not walk, in a word, everything combined to crush us. And so we were exhausted when we arrived. The carriage at Chevalier de Collegno was waiting for us at the entrance of the stagecoach office, we were soon at his house where this good friend, his wife and all his children came to receive us at the bottom of the stair-case. Cèsarie delivered your letter and your gifts to Madame de Collegno who was very grateful and so was the entire little family which received us with the cordiality you know is theirs.

*May 1.* While our ladies, despite the rain but in the coach with Madame de Collegno, have gone to see the royal family passing through the hall that precedes the tribune where it attends Mass. I once again resume conversing with you for a few moments. Today I want to talk to you about Father Bernard, the Minim religious who is a simple person but of great sanctity, whom the King has called to Turin and who is pursued by the crowds here as everywhere else. This good religious came to see me this morning after the Mass. I wanted to speak to him about the beginnings of our foundation. He already knew something about it and it is not excluded that he may one day come to Marseilles and see the matter at first hand. I asked him if he thought that the religious of his Order were originally discalced; he told me that it was optional, and that at Todi and in another place whose name I don’t remember, the religious who there observed the primitive rule wear the material used by Capuchins and use only sandals on their bare feet. So this is what you can tell Father Boeuf regarding his regime.

Since today is Sunday and the post-offices are closed, I did not send anyone to get the letters I am expecting from you; I shall know if they have arrived before mailing my letter tomorrow.

*May 2.* It is still pouring rain. I haven’t the courage to go out for the mail, so I shall send you this one without waiting any longer. What annoys me about this so unpleasant weather is not that I cannot see the beautiful fire-works that have been prepared beyond the Po opposite Valentin - I am put out for Cèsarie’s sake because I would not have gone there - but the fear that all the rivers are flooding over and that the heavy season is here. How to travel in the rain? Our excellent hosts here rejoice at this, for they quickly availed themselves of the opportunity and wish to keep us. It is clear that if we leave on Friday as I have planned, my travelling companions will not have had the time to see anything. They have to go to Stupinigi. however, and to Montcalieri[[96]](#footnote-96) and Superga and our ladies must visit the city a little. So I shall write you again from Turin; in all probability, we shall not leave here before Monday. I am not amused by the delay, but it is the least of my worries. I undertook this trip only for reasons of charity and due affection for my sister and nieces; far from anticipating the least pleasure therefrom. I had to force myself to undertake it. And so the vexations I would experience were foreseen beforehand and do not bother me in the least. It would be quite an achievement if I could gain some merit out of it. Nothing is more normal than the sacrifice I have made. The hope of restoring the health of such a charming child who is always so thin and feeble, as well as the desire to distract my sister from her profound sorrow are more than sufficient reasons to impose on a brother and uncle such as I greater sacrifices than the one I am gladly making. though it does cost me. I received a letter from provost Scavini[[97]](#footnote-97) who was answering me from Stresa itself where he was staying with Mrs. Bolongaro. This good person is overjoyed at the suggestion I made to Father Scavini; she would like us to stop at her place not only for two days but for three weeks. That suits me very well because I am afraid it will be too cold to go to Switzerland so soon. The weather will guide us. If the weather is good. the big exposition of the holy Shroud will take place on the 4th. Besides the five Bishops already assigned to show the relic to the people assembled in the castle’s Square, other Bishops are to show it inside the chapel located in the Madame palace to the clergy and the various Associations coming to venerate it. His Grace the Archbishop has invited me to be one of these Bishops; I think he has extended the same invitation to the Bishop of Léon who has taken refuge in the neighbourhood of Turin. But for this the rain has to stop. The Queen has no more doubt on it than she had on the day of the solemn entry. On that day, Father Bernard had prayed to this effect. It seems that she has had him pray for this occasion also. People say that on the day of the entry some clouds appeared on the horizon and Father Bernard chased them away with his hand thus telling the devil that it was not to rain on that day. This saintly religious is so simple and confident in God that he has no hesitation in these things. Furthermore, the fact is certain. Good-bye.

C.J.E. Bish.

A discalced Carmelite, the parish priest of St. Therese has just left my room. He came to beg me to have the small sum of 54 francs credited to his sister’s husband whose name is Durand. I told him to write to him that he present himself to you and that you would give him the money which I have received here. That is all that this good Father could obtain to provide for their need which seems urgent. That is also what determined me not to put off sending them this help till my return.

I end my letter in order not to miss the post. I am well, and so is Jeancard and my sister, but I am not satisfied with Cèsarie’s health, she [is] still in the same condition as before her departure. In all probability this is what causes her heart ailments from time to time. I confess that all this worries me. When one has to be put through the mill as we have been, it is permissible to worry about the least things. Good-bye.

Be kind enough to write a couple of words to my mother on our behalf: this will give us the time to write her directly in a few days’ time.

Diary

OblateWritingsXXI

 **May:**[[98]](#footnote-98) What a good prince is this king of Sardinia,[[99]](#footnote-99) but what misfortune that he had close to him, exercising a too great influence, men so unfriendly to religion! If all his ministers were like the count of La Margarita,[[100]](#footnote-100) Mister de Collegno[[101]](#footnote-101) would still be at the head of public education; but it was important for this formidable party to remove from the hearing of his majesty men of the caliber of this incomparable chevalier, the most upright, the most enlightened, the most religious of the greats of the court, who, in every encounter, knows how to speak the truth to his sovereign, and who never had anything in view but the well-being of the Church, the honor of his master and the glory of God. He was showered with honors, about which he did not at all care; but, under the pretext of placing a bishop at the head of the university, he was dismissed, this important man who enlightened their way and did not leave himself be mistaken about their ulterior plans. If the king had just died, it would be seen whether I am exaggerating. I took advantage of the opportunity provided to me by the archbishop of Turin,[[102]](#footnote-102) in delivering to me a copy of a pastoral letter published against these false servants of the king, in order to remind him what was his mission at the side of the king whom he sees every week in private audience. The prelate was grateful to me for my episcopal commission; but, all things considered that he was by the king, owing to his virtues, I doubt that he has enough credit for warding off the influence of the enemies of the clergy who form a too compact network around the king, whose weakness they abuse.

 Several times in Turin I saw the famous Fr. Bernard,[[103]](#footnote-103) Minor. This religious, regarded as a saint in Rome where he lives, had been sought by the king of Sardinia, who wanted to consult him. He was in this capital at the time of my journey. I had the good fortune to converse several times with him and to hear his Mass. He prayed over me and over my family, whom he blessed according to his custom with the image of the most Holy Virgin, which he always carries with him in a bright red frame, contained in a crimson velvet purse embroidered in gold. I not only recommended myself as well as my family to his prayers, but I also recommended to him the congregation, all its members and all the works entrusted to it.

 Several miracles are attributed to this great servant of God, among others a bilocation. A person cannot refrain from admiring his simplicity, which makes him plainly admit, when one presses a little, the gifts which the Lord has accorded to him. He does not see anything surprising therein. His reputation was such that he was no longer able to walk out in the streets of Turin because of the crowd that blocked his way. He had more than ten conferences with the king; all the court was convinced that the serenity, which rapidly followed an incessant rain and which allowed the prince regent to make his triumphal entry into Turin on the occasion of his marriage, was due to his prayers. He did the same for the feast of Saint Suaire.[[104]](#footnote-104) It was raining for three days without letup, and, notwithstanding, the queen tranquilly announced that the weather would be fine on the day of the feast; apparently because the holy religious had assured her of it, and it was like this, though the rain continued all the preceding night and again on the morning of this beautiful day.

 Lastly, I again saw in Turin a renowned man with whom I spoke two times: this is the famous Silvio Pellico,[[105]](#footnote-105) currently retired in the palace of the Marquise Barolo, née de Colbert, who uses all her immense fortune in good works. I was able to judge him only as being a right-thinking man and exactly dedicated to piety and to good works. He avoids shining out in the conversation, and is remarkable only for his modesty.

To Father Tempier, provost, Vicar General, Bishop’s palace, Marseilles. France.[[106]](#footnote-106)

763:IX in Oblate Writings

Reason for the prolonged stay at Turin. Desire to return to Marseilles as soon as possible. Details about his doings at Turin and the celebrations in honour of the holy Shroud. Plans for the forthcoming stages of the trip.

L.J.C. and M.I.

Tempier

Turin.

May 10, 1842.

My dear Tempier, how then did you calculate? The fact is that we received no letter from you at Turin. For the time being I give up all hope of receiving any here because the period foreseen for our stay is more than over; but until Ascension! What could have deprived us of this favour which we always long for when we are away from our friends? The matter seems so inexplicable that I sometimes think that you are sick and though I reject this thought, it just leaves me worried.

You can see from the date of my letter that we have prolonged our stay at Turin. It was difficult to go against the entreaties of our amiable hosts, especially when we had no reason to hurry, first of all because of the inclemency of the weather and then because of the state of my niece’s health: without being exactly ill, she nevertheless experiences a habitual indisposition which seems to require a little rest. Since, however, we cannot forever stay at Turin, we shall leave on Friday and spend the feast of Pentecost in Milan. This is a disappointment for M. and Mrs. de Collegno who thought it more appropriate for us to celebrate this feast here. My plan would be to leave Milan on Tuesday. It remains to be seen if we shall go to Venice by stage-coach or small carriage. That will depend on how easily we will settle our affairs in Milan where we know no one, because I have forgotten the name and address of Count Mela’s business man. That is the kind of man I would like to meet. The great Lords whom we could approach are not capable of helping us in these household details. In any case, be sure that this trip is a source of merit for me because I am making it only for a charitable motive. I would like to return home from here. Especially I wish I would not be obliged to get wrapped up in Switzerland, once again covering a route which I have made a thousand times the very thought bores and wearies me. Moreover, trips in themselves tire me. I feel sick on a carriage. I suffer especially during the night in bed.

It is high time that I give you an account of what we did in Turin since we are here. First of all, the first days were so rainy that we had to stay indoors. But all of a sudden the good weather picked up as if by a charm. I think it was rather through good Father Bernard’s prayers, and that precisely for the feast of the holy Shroud. It did not rain any more that day; the sun continued to be cloud covered as if to spare the heads of one hundred and fifty thousand Christians, brought by their piety to the castle Square and to the adjoining streets. In the morning I had gone to the King’s[[107]](#footnote-107) chateau to await the time for the ceremony.

There I found myself on a well-known turf. I was approached by several Lords who had become great men of the Court, generals, great dignitaries of the Crown since we had seen one another at the College. The King, the Queen and the entire royal family soon went to the chapel of the holy Shroud, followed by the whole retinue. For my part, I went to the Madame palace followed by Jeancard and de Philippe. We crossed the castle Square where there was a huge crowd, but the garrisoned troops had lined a path leaving a large space through which the procession was to pass. I was in choir dress and so was my assistant. At first we had a place on the big balcony facing the beautiful street of Doragrossa which was filled with people up to the Hl Martyrs. On the balcony adjoining the one from which the holy Shroud was to be shown to the people, was the diplomatic Corps and in particular Archbishop Gizzi. the Apostolic Nuncio, in spite of his gout, and the excellent Chevalier d’Holry who is soon going to quit the diplomatic service and spend his last days at Strasbourg. After a short wait, the procession started from the castle. Its course was truly majestic. It would be too long to name all those who took part in it. I am bringing a sketch that was made of it. The canopy under which the holy relic was carried by four dignitaries of the Chapter, had at first been carried by the King, his two sons and the Prince of Lucca, who were subsequently relieved by the Prince de Carignan, the chevaliers of the Order of the Annunciata and the great Knights of the Order of Sts. Maurice and Lazarus. The Archbishop immediately preceded the relic, in front of him within a short distance walked the four bishops who together with him were designated to show the holy Shroud to the people from the four facades of the Madame palace; all five of them were in cope and mitre, only the Archbishop carried his crozier. The King and the Prince followed immediately behind the canopy carrying torch-lights. All the great lords, senators, the Chamber of the Counts and the university walked next, all in grand costume. Band, bells and canons joined their sound to the singing of the royal chapel choristers. It was a deeply moving event and profound religious feeling was touchingly evident in the huge crowd which filled the Square, the streets and windows of all the houses from which rich tapestry was hanging. Not only the people but all of us were equally moved; who could have remained insensitive to this magnificent homage to the Saviour of the world by so many souls redeemed by him. A whole kingdom was here, represented by its King and the entire State corps, united with a huge crowd of the city’s people joined by a notable part from the provinces. When the procession reached the great palace hall, the reliquary was placed on a table prepared for it and the Archbishop, assisted by four bishops, broke the seal and removed the holy Shroud from the box in which it was enclosed. The Shroud which is fastened to some black material which serves as a lining to it was rolled up and tied with red ribbons, which were also sealed. I took a piece of this ribbon which I am bringing for you. When the holy Shroud was displayed on the table, the King, the Queen and the Princes came to venerate it on their knees and, after a few moments of recollection, kissed it with respect. The Archbishops, the Bishops and I did the same, then the entire Court and the diplomatic Corps, with few exceptions. After this adoration, the five prelates carried the relic first to the balcony in front of the palace and in turn to the other three balconies, always accompanied by the King, the Princes and the Court. Each showing lasted ten minutes during which the troops and the people kneeling on the ground adored the Lord’s image while the bands played and the bells pealed. Then the King retired with his entire retinue with the same ceremonies and the holy Shroud was left in the custody of two bishops wearing cope and mitre who were to be replaced by two other prelates and so on until the return of the procession which was to come back with the King and take the holy relic back after it had been shown to the people a second time, as in the morning. I was one of the Bishops chosen to keep watch over the holy deposit, the Bishop of Alexandria kept watch with me. While we were fulfilling this duty the dowager Queen and her retinue came to adore the relic, [then] the city councillors, following which the procession of the different Associations and the religious Orders started, and when we had retired to be replaced by their Lordships the Bishops of Aosta and Pignerol, the secular clergy and finally a great number of the faithful also came to adore the holy relic. I had time enough to view it during the two hours I kept watch over it. The shroud is a cloth that is woven as our towels are; except for some burns which have been mended with pieces that are quite badly placed, it is very well preserved thanks no doubt to the measure taken of fastening it to a lining. One sees imprinted on the cloth the marks of a human body, but these are not drawn lines as the pictures that have been made represent it. It is a little more than a shadow. One can perfectly distinguish the form of the head both from the front side where blood marks of some cavities are noticeable, and from the back which appears more uniform. The rest of the body is thus lightly marked by the remains of a more or less noticeable bloody impression. The sight of this image inspires a vivid and powerful impression: that is easily understood when we consider that, after the divine Eucharist. There is nothing more precious on earth than these traces of the Saviour’s adorable body, marked by his own blood shed for mankind’s salvation. Good-bye.

[On the margin, on the first page].

I would like to give you a sure address so that you can write me. We shall leave Milan on the 17th or 18th; we will need two days to reach Venice; we shall remain there three days at the most; let us give three more days of travelling to reach Stresa where we will possibly, according to Cèsarie’s need, stay for a week. Thus we shall be at Venice on the 20th, the latest on the 25th or 26th at Stresa with Mrs. Bolongaro until the first days of June. So you can definitely write to me at Stresa.

To Father Tempier, provost, Vicar General, Bishop’s palace, Marseilles. B. d. R. France[[108]](#footnote-108)

764:IX in Oblate Writings

Account of the feast of Pentecost at Turin. Various details about his servants. The de Collegno family’s kindness.

L.J.C. and M.I.

Tempier

Turin.

May 16, 1842.

My dear Tempier, tomorrow we shall definitely leave Turin. The unstable weather, the urgent entreaties of our hosts, but especially my niece’s state of health, have obliged us to prolong our stay here. We had consulted the physician who gave her a prescription: it was only right to stay and witness the result. And then there was the feast of Pentecost, celebrated so worthily by masters and servant alike; that would not have been so had we arrived elsewhere on the eve of this great feast. In addition to this we were strongly warned that the Simplon pass may not yet be free. Here we have more than reason to bear with patience a delay we did not expect. My only suffering is that I am bereft of all news of you, for since we left we have had no word at all about any of you. I presume you are well, I pray the Lord that you are. As for myself, I am keeping marvellously well, so also are my sister and Jeancard; as for Philippe, it goes without saying. Cèsarie is always suffering, the cause, as you know, is patent.

Here is another item. In a conversation Philippe told me that on the eve of our departure he had learnt that Pierre was to marry a girl from the Association of Mary. This explains Pierre’s going out so frequently; for some time, he was always out, in spite of what we would tell him. I will not make any comment than that of St. Paul, namely, he who marries does well; since, however, he who does not marry does better and since in my household I insist on the better, I beg you to quietly get some information on this. You may contact Henriette, who, I believe, is the one who told it to Philippe, to lady Ravesou and to Marie Alézard. The latter will speak more frankly because she does not have to be cautious. If the fact is established as true, it would be practical if, without deciding anything, you were to keep in suspense the young man you met on the road to the Island, so that we are ready for any emergency, for you know very well that if we already have so much trouble making Pierre do his work when he was a servant, we will not get anything out of him when he is married. And after that he will only have to inspire Philippe to do the same thing, and we will find ourselves with Noah’s ark in our house, which does not suit me at all. I thought I should warn you lest we be taken unaware. We are going to leave Collegno which obliges me to end my letter here. You cannot imagine the politeness we receive here from everyone. It is a city that suits me very much and also pleases my whole group. The day before yesterday we assisted at the pontifical ceremony in the Cathedral, in the tribune that is above that of the King. I assure you that I was very satisfied. I confess to our shame that the Seminarians and all who served at the altar perform these ceremonies with much more dignity than ours do. There is never the slightest delay, everyone seems to move as though by magic, with solemnity, precision, etc. His Grace the Archbishop came to see me twice. I dined at his place at a formal meal. He took me in his vehicle to see the fireworks which were set off at the Valentin for the Court and the whole city, he brought me back home while our ladies and Jeancard went elsewhere. In a word, he was very polite. The poor Nuncio whom we had seen in Switzerland is tormented with gout. The Princess San Cataldo is here with her daughter, the Princess Palazzolo, the wife of the Prime Minister of Naples to this Court. They gave us a big dinner and showed us much courtesy also. As for the Collegnos, it is beyond all description. Mrs. de Collegno still loves you very much and speaks of you often. Her children are ever more charming, we are really but one family. You should have seen these children’s joy when we decided to prolong our stay here, Abel who had finished his supper said that he was so happy he was tempted to start all over again. It will be truly painful for both sides tomorrow when we will have to leave.

Good-bye. I greet all our Gentlemen and I embrace you with all my heart.

+ C. J. Eugene. Bishop of Marseilles.

To Father Tempier, provost, Vicar General, Bishop’s palace, at Marseilles. B. d. R. France.[[109]](#footnote-109)

765:IX in Oblate Writings

Reproaches Father Tempier who does not write. Account of the last days spent in Turin and the arrival at Milan. Visit to the Carthusian monastery of Pavia and the plan to go to Monza. Suggestions for replacing St. Jerome’s Parish Priest. Milan’s Cardinal Archbishop’s visit.

L.J.C. and M.I.

Tempier

Milan,

May 21, 1842.

My dear Tempier, I thought I would find a big packet of your letters at Milan, since I did not receive any at Turin for the simple reason that you had not written to me. I had to be satisfied with the only one you sent me here, which even arrived after we did, and we were much surprised at not finding anything for us when we went to the post office. Moreover you are right in thinking that the pleasure brought me by the only one that has crossed the Alps will make me forget the disappointment resulting from having to wait too long.

I did not have space to narrate all that we did at Turin. However I think I did finish telling you all that concerns the holy Shroud. It would be too late to tell you now that I had asked for an audience with the King to pay him my respects and to ask him to support an Italian priest for the service of his subjects at Marseilles. His Majesty invited me to dinner and granted me the audience half an hour before the meal. The King received me with his usual kindness and considered my request as the most normal thing, and he seemed to grant it quite willingly. I think I told you that I was very pleased with the Archbishop who came to see me twice. Furthermore, many have shown the greatest kindness in this city. We landed up by going to Collegno and did not fail to visit the Cistercian monastery. How surprised I was to find D. Sallier[[110]](#footnote-110) there, who I thought was at the Grand Chartreuse. Regretfully Father General had allowed him to go, but since the King had asked if there wasn’t a saint in the Order, he pointed out D. Sallier to him and the King demanded that he be sent to him. This good religious was delighted to see me. He felt quite at home with me and did not fear to tell me that the good Lord did not bless what was not done well in regard to Pachiaudi.[[111]](#footnote-111) This religious is good for absolutely nothing in the Order, whereas he could have been useful there where the Lord had called him, Finally we left Turin on Wednesday though it was a day of fasting and we arrived here on Thursday. I used the rest of the day and the whole of yesterday to help our travellers see whatever is most remarkable in Milan. Today we went to the Cistercian monastery of Pavia. For once we had to prostrate ourselves in awe. It is not possible to see anything comparable to this wonderful building for its wealth of marble, its overflow of what is so precious in rare stones, statues, bas-reliefs, paintings, frescos, etc. One needs a week to admire the real worth of all that dazzles and fascinates one’s view in a mere visit of a couple of hours. I very much regret that you have not seen this marvel. All that I can say about it will be far short of the truth. Here I met the excellent Count Melerio once again and all of us will have dinner with him tomorrow. It was indeed he who presented himself to me when he was in Marseilles. He could not succeed at all in getting our stupid janitor to bring me his visiting card. You know how upset I was when I accidentally saw his name, in the visitors’ book, which no one had mentioned to me. Since we could leave only Monday evening, we shall use this time to visit Monza. We shall make this journey by train, hoping that the accident that took place at Versailles does not repeat itself here; our ladies are not frightened by it. We shall return rather early to do our packing and finally leave for Venice at 10 p.m., thus arriving at Venice only on Wednesday, at more or less the same time. You can see how convenient this will be for the eve of Corpus Christi. The following day we must be all ready before ten o’clock, if we want to see the procession, that is, we will have to have found a church, said Mass and had breakfast. I am already smothered in advance. I assure you I was very much tempted to cut short the trip from Turin to Stresa in order to avoid all the worries of this prolonged journey, but I understood that this change of plan would upset the people for whom I wished to procure some relaxation.

I always find it difficult to send away a poor parish priest because he is too sick to serve his parish. I have always felt that in such a case, in order to spare him the heartbreak of such a separation, it is more fitting to appoint a pro-parish priest who does all the parish duties and awaits his death and then succeeds him. Only in a situation where illness has become a chronic state presaging a long period of incapacity to fulfil one’s pastoral duties, the sick person may be removed to the house of the disabled. I therefore believe we must take this stance for the parish of St-Jerome. If Baubet has fallen into the state of childishness which you fear he has, there is no need to hesitate; but if he is only dangerously ill, we must appoint as pro-parish priest the one whom we would choose to succeed him. Now, is the choice you made the best one? I really don’t know for we are rather destitute. Vernis has been very successful at St- Menet; we need someone hundred times better than the one he must succeed, but by putting Favier at St-Menet you reduce him from a life that is certainly much too active to one almost of inactivity; I am afraid that this transition is too great. Nevertheless I insist on removing this young man from St-Martin. Gondran could replace him on condition that he does not claim to lay down conditions to us, and that he puts himself simply under the authority and in the house of the Parish Priest with the firm determination to behave there as he should, I don’t see why you should shift Bodoul to fill the vacancy of La Trinité. There is an assistant priest who works at the Cathedral; if you have to touch this parish at all, there you have an assistant priest who does not have much to do there who would thus be available.

The Cardinal Archbish[op][[112]](#footnote-112) has come, thus interrupting my letter, to return the visit I made to him the day-before-yesterday. He had invited me for dinner today Sunday, but I was already invited by the Count Melerio. I had very much urged this prelate to get himself a Suffragan Bish[op] to supplement him in the functions of his ministry. He wants to do everything, but he does not get out of Milan and, in the meantime the diocese is not visited. I could have given him some other advice, for he lacks much assistance which all of us need in working for the salvation of souls entrusted to us. Good-bye, all of us greet all of you.

Diary

OblateWritingsXXI

 **May 26:**[[113]](#footnote-113) Arrived in Venice. The day did not go by without our going to visit the district of Saint-Sylvestre, in which my sister and I had lived during our infancy. Having first entered into the church which I habitually frequented, I scarcely was able to recognize it, so many changes were made. I searched there in vain for the tomb where my great uncle[[114]](#footnote-114) of holy memory had been laid to rest; no trace of it remained on the renovated paving stone. And my venerable friend, the former pastor Milesi,[[115]](#footnote-115) who had heard my confession in my early childhood, who had embraced me so paternally, who so often had provided for my small childish needs in order to relieve my emigrant parents, whom he likewise treated with tact, who loved me, in a word, as his child. It is he who, in his moving solicitude, provided the acquaintanceship of the blessed Barthélemy Zinelli[[116]](#footnote-116) and hinted to him what he had to do to instruct me in piety and in literature. Where was this good pastor Milesi?

 Alas! I inquired at the pulpit where he instructed us every Sunday; I inquired at the altar where I served Mass for him so frequently; I inquired with all those who had known him. His soul is in heaven. Oh! yes, his soul is in heaven, I seem to hear each one respond to me; but his body, his mortal remains repose far from here. They are, as a matter of fact, laid in the chapel of the seminary which he founded and to which he has left his legacy.[[117]](#footnote-117)

 I leave to books the descriptions of the beauty of this city; I express here only my impressions in another order of being. How not to tremble at the sight of the places which remind you of the first years of your adolescence, the help that divine Providence lavished on me during this period when my intelligence was beginning to develop. How could my heart not beat at the memory of these admirable men who devoted their spare time to my religious instruction, and who formed me in virtue? It was astonishing to hear me name each of those who had welcomed me in my infancy, to see me cite all the particularities of their life, to show the place that they occupied in the houses where we lived together, and to enumerate, so to speak, all the good which I have received from them. The fact is, no one could understand what profound traces have been left in my heart by the acts of generosity to which I am indebted for a little of the good that is in me, which takes its source in this first education and in the direction which these men of God knew how to give to my spirit and to my young heart.

 O blessed Zinelli! What would I have become without you? What thanksgiving do I not owe to God for having provided the acquaintanceship and the affection of such a holy person! Nearly forty years have gone by, and exactly the most dangerous years, under the direction of, and in intimacy with, a veritable saint who, inspired by the most affectionate charity, not only had taken on the task of instructing me in literature, but who fashioned me in virtue, as much by his example as by his precepts! I was the Benjamin of his entire family; it was because of this that he displayed the most affection to me.

 I was grieved to not meet a single one of them. I saw the house again, but it was occupied by a son of one of those whom I had known; he was not any more in the world when I left Venice. I filled with friendship this sole offspring of my friends, and I left him delighted with the vivacity of my sentiments of recognition after forty-four years.

 I said Mass at Saint-Sylvestre at the same altar at which I had so often received the body of Jesus Christ in my childhood; for I was led to receive Communion every eight days. I would not be able to express everything that I experienced during the Holy Sacrifice, in tying together these two extremes of my existence: my infancy and my current state as an ecclesiastical dignitary. I had by my side a priest who had known me during this first phase of my life. He was filled with joy and in a sort of stupefaction; he could not contain his happiness in seeing me.

 We needed to distract ourselves from all these emotions, which truly were almost hurtful to us, so much did they make us experience at the same time both pleasure and pain.

To Father Tempier, provost, Vicar General, Bishops palace, at Marseilles. B. d. R. France.[[118]](#footnote-118)

766:IX in Oblate Writings

Journey from Milan to Venice. The churches’ beauty. Meeting with the Patriarch. Stops at Padua, Milan. Sesto and Stresa.

L.J.C. and M.I.

Tempier

Venice,

May 29, 1842.

My dear Tempier, you will admit that you did not exhaust yourself during this trip by giving me news about yourself. I did not find more letters from you at Venice than I found at Turin. Hence in all it has been but one letter that you wrote to me during a whole big month. To say the least, it is hardly amusing. I think that if I too had been so negligent on my part, you would not at all be satisfied. Fortunately I have not incurred this reproach you could very well have addressed to me. When we arrived at Venice on Thursday morning, after a few accidents on the way which kept us immobile for twelve hours in a cheap inn between Milan and Brescia, our first task was to get ourselves ready to celebrate the sacred mysteries. We were still in time to see the procession pass in Saint Mark’s Square. Afterwards we had breakfast on the spot itself and then left from there without ever a moment’s rest thereafter, not even now when I am writing to you a few hours before leaving.

Milan, June 2. It was just at the moment of departure [that I was writing to you] and now we have already arrived this morning in Milan. We will not be staying long here: as early as five o’clock tomorrow morning we shall get into the coach and finally set out for Stresa. This haste in our trip tells you why I could not enter into any detail when writing to you from Venice; had we rushed we would have needed at least a week to see all the interesting things this city and its surroundings contain. What a great number of churches, each more beautiful than the other! The thought of our churches nauseates me, so shabby, miserable, unworthy are they, I am angry with Coste[[119]](#footnote-119) for not having more closely patterned himself on so many and such beautiful models. No one should be making plans for churches if one remembers so little of what everyone admires in Italy. There is certainly much to choose from. As you can imagine, I saw the Cardinal Patriarch[[120]](#footnote-120) who treated me in a friendly manner. Since it was time for my confession, I thought that it would be better to go to him than to any other. We spoke frankly about many things, and I was well pleased with his way of thinking. It is said, however, that he is somewhat weak though quite capable for everything. I encouraged him and I think we parted good friends. I visited his Seminary where the superior and the professors had great regard for me and were even very kind to our ladies whom I took to them the next day to admire the beautiful church of the *Salute* and their house which was that of the Somaschi my venerable friend, the Patriarch Milesi had procured it for himself. He left his fortune to this establishment and is buried there. We stopped at Padua for one day to visit the church of the *Santo par excellence*, namely. St. Anthony of Padua. There they venerate his tongue, which is perfectly preserved, and his lower jaw. These relics are kept with many others in the treasury which is in the back of a magnificent chapel. The rest of these holy remains is placed in an urn below the altar where I said holy Mass. I also visited the large church of St. Justina, which is very beautiful and quite abandoned. I don’t think it is being used. Nevertheless, it has a parish priest. It may very well be said that this solitude is a witness to the chastisement inflicted by God on a place where every monk (of the Order of St. Benedict) had[[121]](#footnote-121) a carriage and horses and went out in the evening like the most worldly people of the city to distinguish himself by his *conversazioni.* If you were with us as we keep repeating to ourselves in regretting your absence you could tell me the dimensions of the huge hall which we find at Padua and you would certainly have measured most of the huge sacred and profane buildings we visited.

I don’t have to tell you that I am often with you in spirit. Sunday I went to St. Mark’s church at the time of your beautiful procession, but tomorrow I shall hardly have reached Stresa by the time you will be carrying our Lord through our streets. I shall say Mass at Sesto. Will you please have a Bish[op] to take my place for the pontifical ceremony at which I would have officiated? Good-bye. I cannot speak to you about the diocese for I don’t receive any letters. One must be patient. Good-bye. I embrace all of you.

Stresa.

June 3.

I brought my letter with me to Stresa where I arrived at 3 o’clock by steamer from Sesto. We left Milan at 5 o’clock and reached Sesto at 11 o’clock, and were able to say holy Mass in the chapel that is on the Square. However wretched the decor was, it was with great consolation that I united myself to the beautiful ceremony that was taking place at this same time in my cathedral. We have just now had Benediction at the very same time your procession is ending. I was with you and with all the people in the presence of our Lord in whose presence we were together at the same time. I found here your letter of May 20, the second one I have received from you. I shall write you again before leaving. Since I am tired from my swift journey, I am planning to rest for a few hours. I also want to give Cèsarie time to take some medicines the Turin doctor has urgently prescribed. It consists simply of some herbs and tablets.

Good-bye. I embrace you while thanking my dear son Aubert for his kind remembrance.

Diary

OblateWritingsXXI

 **June 3:**[[122]](#footnote-122) We also stopped at Milan for only 24 hours and we went by way of lac Majeur for Sesto Calende. This was the very day of the Sacred Heart. I said Mass in the little chapel which is situated there. What a contrast with what was happening in Marseille on that day! The bishop of Marseille, instead of pontifically celebrating Solemn Mass in his cathedral church, to the sound of melodious music, surrounded by all his clergy and with the splendor which we know how to incorporate in these grand ceremonies, was humbly saying Mass in the chapel of a poor village, at a dilapidated altar whose cloth was quite dirty, dressed in an alb which went a little lower than the knee, and of an adornment without doubt discarded from the higher-ranking parish, which in all likelihood did not use it. I had as a server a good seaman who replied quite strongly, but who had rigged himself up a little thoughtlessly, my valet was looking after our belongings and my companion was saying Mass at the same time as me at another altar of the chapel. Ah, well! It is not one of those Masses which I say with less devotion. My spirit was united with what was happening in Marseille at that very moment and, the chapel being filled with people at the sound of the bell which announced this improvised Mass, I congratulated myself for having had the opportunity which had provided for this good people the happiness of hearing Mass on that day; I gave the glory of it to the Sacred Heart of Jesus, to which I had given honor on that day.

Diary

OblateWritingsXXI

 **June 3:**[[123]](#footnote-123) Stopover at Stressa, on the shores of lac Majeur, Sardinian states, where the novitiate of the Rosminiens is situated. It is here that I made the acquaintance of the famous abbé Rosmini,[[124]](#footnote-124) one of the most educated men of Italy, founder of la Congrégation de la Charité [the Congregation of Charity]. His philosophical works, little known in France, made history in Italy. The pope encouraged the author to continue a work so useful to religion. He has in his portfolio materials for thirty volumes in-8. L'abbé Rosmini combines a great piety with a high intelligence; his zeal is equal to his talent. Already his congregation is beginning to spread in Italy. The novitiate house has just been constructed in Stressa on a charming site, halfway up a hill which towers over the whole lake. There I consecrated the altar built at the expense of Mrs. Bolongaro Borghèse.

To Father Casimir Aubert, at Marseilles [[125]](#footnote-125)

767:IX in Oblate Writings

Joy at learning that Father Mille has adapted himself well in the Seminary.

Aubert C

[Stresa.]

June 9, 1842.

What you tell me of the right attitude our good Father Mille[[126]](#footnote-126) has adopted right from his arrival at the Seminary has really made me happy. I know all the merits and good qualities of this excellent Father, and I always counted on him as a person who is devoted to his duty and full of good will. Give him my friendly greetings.

To Father Tempier, at Marseilles[[127]](#footnote-127)

768:IX in Oblate Writings

The Oblates of Canada write too much “to the whole world” but not enough to their superior.

Tempier

[Stresa.]

June 9, 1842.

Since we are on the topic of Canada, I would like to express my chagrin in seeing the continuance of this odd practice whereby all the members of this community write to the whole world, often saying what they should keep in silence, and I am the only one who knows nothing about what is happening. The superiors of the Congregation I have just mentioned[[128]](#footnote-128) give an exact account every three months of all that takes place among them to their Superior General. This is the only way matters like this can be conceived. A religious Society that does not strive for emancipation will be prosperous only as long as it preserves this spirit, for I know not if there exists a more efficacious principle of dissolution than insubordination of the will which reduces the latter to a mechanical obedience that is without merit, and which a person very easily evades to the detriment of good order and unity.

To Father Tempier, at Marseilles.[[129]](#footnote-129)

769:IX in Oblate Writings

A hotel-keeper’s conversion. Father Mille’s letter. Rosmini’s books.

Tempier

[Geneva.]

June 17, 1842.

I have undertaken a matter of a different sort. Do you remember that big and fat manager of *Le Grand Aigle* to whom we promised to send customers because he was the only Catholic in that profession? Well then, faithful to that idea, I made it my duty to give him preference on my arrival here. So we went down to his hotel which he has restored anew. The first thing I did was to tell him the reason for my preference. He showed himself very grateful. But what did we come across! I learnt the same evening that this godfather was living in concubinage with his wife’s sister by whom he has a child; and while we were so concerned for his interests when his wife was still alive, he was not married in the Church. You can imagine my indignation! This first impulse was followed by the desire to help this poor man put everything in order before God. I attended to this by writing to his Lordship the Bishop of Lausanne[[130]](#footnote-130) and by dealing about this matter with the Parish Priest and his first assistant. Alas! you cannot have the least idea of this man’s ignorance in religious matters. He thought that with some big parchment document which he had obtained from the King, I don’t know how, he had only to present himself to the Parish Priest to have his marriage blessed. I instructed him as best as I could. The matter is in progress, the priests here will do the rest, and a huge scandal will cease; and I will have to thank God for having called me here for this.

Father Mille’s letter has given me the greatest pleasure. I laughed very much about the fact that the treatise on grace provides him with material to put all his enemies in their place. That’s the funniest joke. The serious part is no less interesting. I shall see this Father again with an indescribable joy. He is like the good soldier after battle, whatever the outcome may have been. I greet him affectionately as well as dear Father Aubert for whom I am bringing several philosophical books by the famous Rosmini. Someone in France should go deeply into these teachings and make them known through a good translation. The Pope encourages the author and several universities of Italy have adopted his doctrine.

Don’t take any decision until I have arrived, either on Bermond’s trip, or on that of Aubert.[[131]](#footnote-131) Good-bye. I am going to visit the Catholic orphans who live a quarter of an hour’s trip from the city. They have sisters and brothers here. 50 years ago there were 100 Catholics, today there are 8.000 of them. Let us pray to God for these people who have gone astray.

To Father Guigues, at N.-D. de L’Osier.[[132]](#footnote-132)

770:IX in Oblate Writings

Brother Nicolas has to be trained well.

Guigues

[Marseilles.]

July 1, 1842.

I request Father Vincens to pay special attention in training the good Brother Nicolas[[133]](#footnote-133) in the religious life. When he will be in charge of dogma class, there won’t be time any more. It would certainly be a pity that such a good member were not equal to his duties because he had not applied himself sufficiently to working on himself according to the spirit of our Institute. He is charming. but he seemed to me to be somewhat too active, enthusiastic, and from his letters I judge that he attaches too much importance to politics and especially that he holds too exclusively to the party of his choice.

Good-bye. I affectionately greet all the members of this beloved community who have made me so happy by their good conduct. I bless them.[[134]](#footnote-134)

To Father Courtès, superior of the Miss[iona]ries at Aix.[[135]](#footnote-135)

771:IX in Oblate Writings

Missions in the diocese of Aix and Marseilles. Father Roux receives his obedience for Aix, to be trained for the ministry by Father Courtès.

L.J.C. and M.I.

Courtès

Marseilles.

July 22, 1842.

My dear Courtès, I must know if some missions are to be given in the diocese of Aix. Now is the time to arrange what we have to do. In my diocese, one of them will be given in November, one in December, one in January and one during Lent. Two miss[iona]ries are enough for each. But since the house of M[arsei]lles has come to your aid, I must of necessity know what there is to be done in the diocese of Aix.

I am going to send you Father Roux who will belong to the community of Aix. I think you already know him a little. Though he is timid, he does not lack good common sense. He is young, he will profit from your experience in training himself, but don’t forget that it is you who must train him, namely, that you guide not only his behaviour which has always been good, but his studies and the exercises of the different kinds of ministry in which you will employ him. I don’t need to stimulate your zeal in this matter. You understand our young Fathers must be looked after and I don’t think I can do anything better for them than give them a teacher such as you are. Good-bye. I embrace you. I am somewhat tired since a few days, and this is due to my excessive work. Things will go on all the same.

So as not to re-write my letter, I am sending you the one that was ready when I had to send Father Roux to you.

I am well and very pleased to have affectionately greeted you. Good-bye.

To Father Vincens, at N.-D. de L’Osier.[[136]](#footnote-136)

772:IX in Oblate Writings

The cincture is one of the distinctive signs of the Oblates’ habit.

Vincens

[Marseilles.]

July 29, 1842.

I request you to give all of them cinctures just as I have determined for the Congregation. This is about the only distinctive sign of the habit they have to take on joining the novitiate. Those who wear other cinctures, even among the Fathers, are acting formally against my intentions.

To Fr. Casimir Aubert.[[137]](#footnote-137)

1:III in Oblate Writings

Regrets that Fr. Aubert is now so far away but trusts that his absence will not be for long as the Founder considers him as the consolation of his life and the support of his old age.

Aubert C

[Marseilles]

July 27, 1842.

It was a happy thought on your part, beloved friend, to write me from Lyons. I watch you sorrowfully as each step takes you farther from me. I have consented to your journey but fearful am I to think of you alone on highways and voyaging across the sea. It is indeed because you exist that my heart finds repose. I have ever thought of you as given by the Lord to be my life’s consolation and the support of my old age which approaches me at the double. Soon I will reach my sixtieth year. What will be left of the man I was when I am past that age? I have nurtured many children. How many of them can I count upon to take care of me? All those who write to me put to the fore in their letters words that are sweet to read but I have learned by experience that they do not always express the sentiment they signify. Can I ever be persuaded that God would demand that I sacrifice him who has never faltered in the affection that he owes me and who gives me every assurance of continuing to deserve my confidence and my love? Where is the Order or Congregation in which the Superior cannot surround himself with those who will ease the burden of his office and with whom his mind and heart will be at rest? So make no definitive plans which are apt to keep you away from me for ever. Observe, scrutinize, calculate but always leave yourself a door to escape.

To Mr. Choiselat[[138]](#footnote-138), President of the Council of the Propagation of the Faith, Place St. Sulpice, Paris.[[139]](#footnote-139)

79:V in Oblate Writings

Apostolate of the Oblates in Canada. Request for assistance to send two missionaries to Canada.

Propagation of the Faith

Marseilles,

July 31, 1842.

Dear Sir,

The Council of the Propagation of the Faith will have learned with interest of the good already achieved in Canada by the presence of missionaries from the Congregation of the Oblates of Mary Immaculate who were called there by His Excellency the Bishop of Montreal. Put to work immediately upon their arrival, they have never ceased to exercise their holy ministry and from the local papers we have learned of the blessings bestowed by the Lord upon their apostolic works. Together with the countless conversions of sinners they have had the consolation to witness numerous abjurations and the return of several apostates. The savages would also like to benefit from the devotion of these tireless men, but how is it possible to cope with what is beyond the limits of human resources? It is in order to come to their aid as well as to provide them with the means to spread even further the Kingdom of Jesus Christ that I have decided to fulfill, earlier than I would have thought, the promise I made to His Excellency the Bishop of Montreal to add two missionaries to the four I had already sent him.[[140]](#footnote-140) It would be urgent for them to be on their way. To undertake this trip, however, we require the aid of the Propagation of the Faith. The request which His Excellency the Bishop of Montreal should address to you in that regard would unduly delay their departure which could only take place next year to the great detriment of the good of souls. I therefore feel it my duty to address this request to you myself since they are missionaries who belong to the Congregation of which I am the Superior. I hope that the Council, upon the proposal I would pray you to present to it, will please grant our two missionaries the sum necessary for their journey from Marseilles to Montreal in Canada where Bishop Bourget will then send them on to wherever the need demands. I estimate they will need 1 200 FF apiece. Please be so kind as to let me know the Council’s decision as soon as it has been made so I can immediately send our two missionaries on their way to Le Havre where they will have to embark.

I am happy to recall my person to your kind memory on the occasion of a request so worthy of your piety. I avail myself of this to recommend myself to your prayers and assure you of the sentiments wherewith I remain your most humble and obedient servant.

+ C. J. Eugene, Bishop of Marseilles.

To Father Semeria, superior of the Miss[iona]ries at Vico. Corsica.[[141]](#footnote-141)

773:IX in Oblate Writings

Success of the missions. Bishop Casanelli d’Istria’s presence at Vico costs the house too much.

L.J.C. and M.I.

Semeria

Marseille.

August 4, 1842.

What can I do, my dear Father Semeria, if an indiscretion has been committed in my absence? I am very annoyed by the silence and still more by the revelation of the poor brigand’s secret. I hope it will go unnoticed. In any case, my good little Father, confess that the good Lord is really spoiling you. He is making use of you to display his power and his greatest mercy, and your holy ministry is blessed abundantly everywhere. I congratulate you and I don’t have to remind you that you must thank God unceasingly. You told me that you were planning to remain at Vico until after the Assumption and now Father Bellon writes Father Moreau that two miss[iona]ries have gone down to Ajaccio, no doubt to go on a mission. That is good, I don’t see why the whole comm[uni]ty should remain at home just because the Bishop is there. If you are tired and should need some rest, then it is all right, otherwise go ahead with your work provided someone stays home to attend to business; for I very much fear that our affairs may suffer because of the crowd of visitors who come to pay homage to his Lordship and who in all probability are not eating at the hotel. This is an important matter which deserves all your attention. Who then is paying all these huge expenses? I am told that his Lordship pays five francs per day. That is all right for him, but it certainly costs you three times more. All these priests who come one after another, how was it decided to feed them at the expense of the house? Yet his Lordship knows full well that you have no resources. In spite of this, I don’t see that he has granted you the title of the parish which is a couple of steps from your house and which you, in fact, serve; so do they think you are coining false money, for where would you get money from? Is it not enough that you have spent so much on maintenance? You will end up being bankrupt.

I limit myself to writing to you. Give my news to your good Fathers whom I love as much as you, my dear son. I bless you and with you. all your brothers.

+ C.J. Eugene. Bishop of Marseilles

To Father Bellon, at Ajaccio[[142]](#footnote-142)

774:IX in Oblate Writings

The title “Monsieur” is not to be given to fellow Oblates. The missionaries’ habit.

Bellon

[Marseilles,]

August 4, 1842.

You can’t imagine how shocked we are to hear you give the title of “Monsieur”, now to one and now to another of our Fathers. You must give up this usage which is against the prescriptions of one of our General Chapters.[[143]](#footnote-143)

You will also have to provide cinctures such as are to be worn in the Congregation. The clerical band is tolerated only because we are in the Seminary and because we must be a model for the dress your boarders have to adopt. When you are at Vico you will do well to remove it. You must be aware that our Fathers, at the Major Seminary of Marseilles, wear the habit of the missionaries, except when they are in the Cathedral choir. Only then do they wear the clerical band in order to conform to the habit which the Canons are obliged to wear.

Diary

OblateWritingsXXI

**August 13:**[[144]](#footnote-144) Reply to the bishop of Grenoble[[145]](#footnote-145) about Father J.[[146]](#footnote-146) I excuse him the best I can and I tell him that I have counseled this good Father to go explain himself at his feet. Ah! If one would want to understand that all this talking with penitents is dangerous for both one and the other, my practice and my advice would be followed, which is to not carry on a conversation with anyone. This is at least a loss of pointless time. In so far as a person is in the designated place, speak to the people in the confessional, reply to their doubt, decide, calm, etc., but once no longer there, would that he address other matters. You are no longer under an obligation to anything. This is what I instill in our own people. I have always openly reproved the contrary practice.

Diary

OblateWritingsXXI

 **August 17:**[[147]](#footnote-147) I waited in vain this evening for the poor Reynier.[[148]](#footnote-148) How paternal would have been my welcome, how touched he would have been, although he would have asked pardon for what he had spoken harshly to me in his initial intense excitement, I was not able to persuade him to promise me that he would make a retreat to look inside himself and to endeavor to put himself right with the good Lord. He claims, through a poor excuse, that he would debase himself in my eyes if he were forced to do such a thing I wanted to dissuade him with good reasons, he replies nothing. Nevertheless, he still has sufficient uprightness to not deny his bad behavior.

 But the state in which he finds himself is difficult to describe. It could be said that he does not feel strong enough to break his habits and that he does not want to deceive me in letting me believe that he is seriously contemplating his conversion. I shall weep about it with sorrow; I was hoping in my third meeting to lead him to other sentiments; it appeared that he was afraid of being too hurried; my sorrow, my paternal expressions seemed to make an impression on his heart so as to stimulate his sensitivity, but not enough to persuade him. Great God, what hard-heartedness! I am writing to him so as to make him fear the consequences of unfaithfulness to his vocation. Sicard[[149]](#footnote-149) fell into just as deplorable a state, but, because there is a degree more unfaithfulness, he feels less, or perhaps he does not feel any longer at all, his misfortune.

Diary

OblateWritingsXXI

 **August 20:**[[150]](#footnote-150) Anniversary of the holy death of our blessed Father Marcou.[[151]](#footnote-151) Why was there not written a small notice about the life of this holy missionary? It would be read with edification every year on the same day.

To Mr. Choiselat, Treasurer of the Central Council of the Propagation of the Faith, in Paris.[[152]](#footnote-152)

80:V in Oblate Writings

Observations relating to the probable refusal to grant a subsidy for the journey of two missionaries. The bishop of Marseilles is the Superior General of a canonically approved Congregation, quite distinct from the Oblates of Mary, as they are called, of Pignerol. The Oblates of Mary Immaculate sent to Canada are true missionaries and the Congregation has never received a grant.

Propagation of the Faith

Marseilles,

August 20, 1842.

Dear Sir:

The answer you did me the honour of sending me, following the request I had made to the Missionary Society of the Propagation of the Faith to pay the travelling expenses of two missionaries sent to Canada prompts me to offer a certain number of comments.

In my opinion, the reasons you advance to explain why you think that no grant will be given to these two missionaries do not apply in this case.

1. By no means are they *isolated missionaries,* they are going to join several of their confreres who left for Canada last year. They are members of a Congregation canonically approved by the Church and are sent by the Superior General of this Congregation while being at the same time called by His Excellency the Bishop of Montreal.

2. The grant in question would not be given by the Missionary Society of the Propagation of the Faith to a Bishop of France acting in that capacity, but to a bishop who is the head of Missions. It is as Superior General of the Congregation of the Missionary Oblates of Mary Immaculate that I presented my request to you, and since a certain number of our men are employed in the foreign Missions I feel that you should not consider me in any worse condition than the Superior of the house of Foreign Missions of Paris or the provincial superior of the Jesuits. That can be neither the spirit no more than it can be the letter of the rules you mention to me and have not applied to me in the sense of your response because you were not aware of my true position with regard to the Missionaries for whom I appeal to the kindness of the Council of the Missionary Society.

3. I do understand that the dioceses of Quebec and Montreal receive no assistance from the Propagation of the Faith for their priests who exercise the ordinary parish ministry in those areas for the resident catholic and civilized population, but I do not think we can equate to the latter those European missionaries whose settlement afar and close to the savage inhabitants aims at the conversion or spiritual direction of these poor natives rather than the colonists. The ministry of these missionaries falls well within the category assisted by the resources of the Propagation of the Faith and it was precisely that ministry I recommend to your attention requesting a rather modest sum since it is a matter only of paying the travelling expenses of the two priests who are going to dedicate themselves to this difficult apostolate.

4. You tell me that the Congregation of the Oblates received 32 000 F. the first time this year and recently received another 10 000 F.

Allow me to inform you that there is an error on your part. It is quite possible, or even better it is certain that the two sums you mention were received by the Oblates of Mary, as they are called, of Pignerol, while *the Missionary Oblates of Mary Immaculate* for whom I wrote to you are a Congregation quite distinct from that of Pignerol. It was established earlier and its foreign mission houses are only in Canada. It has not received the sum mentioned in your letter and there is therefore no room for fear of being too generous towards it.

I flatter myself with the thought that the Central Council of Paris, to which I beg you to submit this letter along with the first one I had the honor to address to you, will give due consideration to the observations I am making, in response to your objections and will do honour to my request. Moreover, I thank you for having informed me, prior to any decision by the Council, of the reasons you considered in opposition to the grant I had requested. You thereby provided me with the opportunity to present unknown facts and thus prevent practically unavoidable errors.

I was under the impression that the object of my first letter only concerned the Central Council of Paris alone competent to decide upon the matter at hand, but now you refer to two Councils.[[153]](#footnote-153) Since I have written to you alone, Sir, I would ask you to be so kind as to forward my two letters to each of the two Councils which are to deal with this matter.

I count on your most obliging zeal and it is an honor for me to consider myself, Sir, your most humble and obedient servant.

+ C. J. Eugene, Bishop of Marseilles.

To Father Courtes, at Aix.[[154]](#footnote-154)

775:IX in Oblate Writings

More vocations. Neglect nothing in forming true religious.

Courtès

[Marseilles,]

August 23, 1842.

There is no sacrifice we should not make for the education and good direction of the numerous members the Lord has so liberally given us. for which fact we will never be able to thank him enough. Our duty in response to this remarkable favour is to neglect nothing in training religious who are fit to serve the Church and Society. In moments when we feel hard pressed, we may now envisage a fairly near future when we will be able to act with greater ease. That is sufficient motive to encourage us and to help us to be patient.

Diary

OblateWritingsXXI

 **August 31:**[[155]](#footnote-155) Letter from Fr. Rouvière.[[156]](#footnote-156) He requested me to put in an appearance with his family. I consider this request like an imperfection, because there is not even the excuse of anyone's sickness among his family. Nevertheless, I will grant this permission, since I am reminded that the refusal to go bless the marriage of his brother was endured with patience and without complaint. Two refusals in succession would perhaps lay this Father open to a too keen sorrow.

Diary

OblateWritingsXXI

 **September 7:**[[157]](#footnote-157) Letter to this good Father Ricard to thank him for the sentiments which he showed in this situation.[[158]](#footnote-158) I was touched by this to the depths of my soul and I will never forget it. I tell him how much I was displeased by the repugnance shown by Fr. Bermond to go to the residence at Aix for awhile. The pretext of health is not admissible for a man who implores to be sent to the ends of the earth.[[159]](#footnote-159) These repugnances hinder administration, they are contrary to the basic rudiments of holy indifference which is the pivot of regularity and of good discipline. They are not allowable in any way, we dare not even acknowledge them.

Ah! I would like to hand over the care of combining the needs of all our houses and the placing of subjects on their way again to those who have been in the habit of complaining when it is a matter of their personal preference. We should see them at work.

 Letter to Fr. Vincens,[[160]](#footnote-160) very precise so as to make him aware of the combination at which I was obliged to stop myself. I deduce his pressing motives for this, and I ask him, as well as Father,[[161]](#footnote-161) to not desire to make any new comment because I am sufficiently informed by their previous letters and by my correspondence with the other houses.

To Father Vincens, at N.-D. de L’Osier.[[162]](#footnote-162)

776:IX in Oblate Writings

Request for patience if the personnel of houses is insufficient.

Vincens

[Marseilles.]

September 7, 1842.[[163]](#footnote-163)

I thus find myself always deprived of the needed assistance which would ease my work a little.[[164]](#footnote-164) I have to be patient; I exhort other superiors who are also having difficulties to be patient like myself. We will have a little more to endure, but the good Lord will not call us to account for the impossible.

Diary

OblateWritingsXXI

 **September 8:**[[165]](#footnote-165) Letter to Fr. Bermond. It will be good to make a copy in order to establish the indispensable conditions for our missions overseas.[[166]](#footnote-166)

To Fr. F. Bermond at N. D. de Lumières.[[167]](#footnote-167)

12:I in Oblate Writings

Resistance of Father Bermond to his obedience for the house of Aix. How could he be sent to Canada where exemplary religious are needed? Those who are there are already behaving badly; shameful letter of Fr. L. Logier.

Bermond

Marseilles,

September 8, 1842.

I made no reply to your letter of August 30th, my dear Father Bermond. I contented myself with letting Father Ricard know that I had yielded not to your reasons but to your repugnance and that I would leave you at Lumières.

But after reflection I come back to your letter. I ought to tell you that it has given me much grief. Your resistance over such an easy thing, the miserable reasons you allege, the insistence with which you oblige me to revoke my decision without any qualms about the trouble you may cause me, all this gives me food for thought. First, if your health is so feeble as to make you afraid of several months of a change of air from Marseilles to Aix, will it not be supremely imprudent to risk transferring you 2000 leagues away where you will live in a country of which the climate is so rigorous, so cold in winter and so hot in summer?

Moreover, in such distant missions where one can expect so many frustrations, so many vexations, and where to serve demands so much sacrifice for the will, so much fatigue for the body, men are needed who are firmly rooted in holy indifference, devotedness, absolute obedience, men of sacrifice who act promptly and willingly in opposition to their own ideas, etc. If you have succumbed, my dear son, in a trial so weak as the one which has been the first to present itself, what will you do in the midst of the obstacles of a difficult mission? And if unfortunately, as has happened, you meet in those parts men weaker than yourself in regard to these essentials, religious who are so imperfect as to see only what is human in the superior on whom they must depend, what would happen to our enterprise? I am already troubled in fact by the imperfection of several who, quickly forgetting all my recommendations, conduct themselves in a manner contrary to good sense, to reason, to religion and to all the duties of their profession. My duty is to send men strong in rectitude, lovers of religious discipline, jealous of the honour of the Congregation which others compromise by their murmuring, their spirit of independence and their lack of regularity.

I have read a letter from this little Lagier which should be handed to the flames by the executioner, so unworthy is it even of a man who has retained only the initial notions of his duties. I have bowed to the law of necessity in sending so far, to fulfil so fine a mission, men so imperfect who have deceived my hopes and who have worked to destroy what God had founded. I am sick with chagrin.[[168]](#footnote-168) Do you feel yourself to be one of these strong men I seek to come to the aid of an authority that is despised, to give to a whole clergy, a whole people, the example of fraternal union, of religious submission, of charity and of all the virtues which must draw to us men of goodwill who seek a more perfect life and who will become attached to us if we do not repel them by our internal dissensions?

I end, my dear son, for want of paper yet still with enough space to embrace you.

+ C. J.. Eugene, Bishop of Marseilles.

Diary

OblateWritingsXXI

 **September 20:**[[169]](#footnote-169) Things would not go less well in America if Fr. Baudrand[[170]](#footnote-170) had not sown this internal division which inspired in poor Lucien Lagier[[171]](#footnote-171) this foolish letter which I have transcribed above.[[172]](#footnote-172) I was not at all mistaken when I attributed all the trouble to the malicious spirit of Fr. Baudrand. Fr. Honorat and Fr Telmon uncovered it in Canada, while intercepting a shameful letter which this arrogant person wrote in Europe. I did not need to be familiar with this letter in order to know to what to insist upon. Fr. Baudrand is a man without education, without tact and having very little virtue. He does not lack some talent, but he believes himself to have much more than he has. He is especially preoccupied with the image of superiority of the Dauphinés over the Provençals, whom he has the foolish vanity of despising. He nurses this idea and he consequently talks from this ridiculous prejudice. Nothing is as pitiful as hearing him bark in all his letters about the inadequacy of Fr. Honorat, his superior, about the character of Fr. Telmon, etc., while he, instead of busying himself with acquiring the virtues which he lacks, and especially the religious virtues of which he does not have a clue, uses his knowledge only to grumble, to stir up ill-feelings, to complain even to the outside, in bringing out the faults of his brothers such as his imagination and his malevolent heart conceive them. He acts as an evil spirit in Canada and the evil that he causes us is incalculable.

Here is the letter which this young brother has the insolence to write to me. It is good to safeguard such documents for the judgment that must be passed on false men whom hell has introduced among us…what insolence, to dare say this in front of his superior, to a bishop, to teach him his duty which, according to him, he has failed to observe, whereas no one has ever read in the rule such a command contrary to good sense and to the basic rudiments of regular administration.

 There is not anyone up to the great O’Connell[[173]](#footnote-173) who does not wish to contribute towards it. He wants to be the first subscriber and he authorized Fr. Aubert[[174]](#footnote-174) to use his name in the prospectus for sending to him the offerings that will be made to us. He wanted to be affiliated with our society and he received the scapular from it. It appears that Fr. Aubert will spend the winter in a seminary[[175]](#footnote-175) near Cork where he will make himself useful while waiting to begin his work.

To M. and Mme. Olivier Berthelet at Montreal.[[176]](#footnote-176)

13:I in Oblate Writings

Letter of communication of privileges and merits, sacrifices and prayers and of all good works of the Oblates.

Berthelet

[Marseilles]

September *25,* 1842.[[177]](#footnote-177)

To Monsieur and Madame Olivier Berthelet,

Greeting and benediction in Our Lord Jesus Christ!

Your piety has inspired you, for the sake of your souls, with the desire to request that we admit you into communication of the good works of our Congregation. This request is all the more agreeable to us in that we know how much this Congregation is indebted to you for the gift your pious munificence has made to her of the beautiful place where those of our members who have gone to evangelise Canada will have their dwelling in the diocese of Montreal. By your generosity, you are taking a great part in the good to be done in this country and you have acquired a right to our just gratitude.

So it is wholeheartedly that in virtue of the authority invested in us by the Holy See as Superior General of the said Congregation we grant you in Jesus Christ participation in the merits of the sacrifices, prayers, fasts and generally in all good works and pious exercises, both spiritual and corporal which, by the grace of God, take place in this Congregation, in the name of the Father and of the Son and of the Holy Spirit. Moreover we pray God the Father of Our Lord Jesus Christ to deign to ratify and confirm in Heaven this spiritual concession, the while we implore Him to make good our indigence from the inexhaustible riches of the treasure of the merits of His Son, also to heap you with graces and blessings in this life and finally to reward you with the crown of eternal glory.

Given at Marseilles under our sign, the seal of our arms and the countersign of the secretary of the Congregation on the 25th of September, 1842.

+ C. J. Eugene, Bishop of Marseilles.

By mandate of Monseigneur, our most Reverend Father, Tempier, first assistant.

To Fr. Casimir Aubert.[[178]](#footnote-178)

2:III in Oblate Writings

Bishop de Mazenod and the Congregation suffer from the absence of Fr. Aubert. News of the Oblates in Canada. O’Connell’s aid to the Congregation in Ireland.

Aubert C

Marseilles,

September 26, 1842.

Your absence, apart from making me suffer in itself, has put us in complete disarray and has brought on me every imaginable annoyance from those of your confreres who have never looked to the Congregation for anything but what suits their own houses. Oh! the stupid attitude these people have! It is enough to make me lose patience. I have finally written to them with a severity contrary to my nature, but necessary to put an end to this kind of vexation.[[179]](#footnote-179)

And in another respect, I am sorely tried by our Fathers in Canada. Fr. Baudrand, utterly outraged with the paucity of agreement to be found in the ideas of Fr. Honorat and Fr. Telmon, has filled our houses with his exaggerated complaints, thus leading astray the ungrateful novice who has taken upon himself to write us an incredible letter threatening to abscond, and it is 2000 leagues away that these things are happening![[180]](#footnote-180) It is impossible for people around not to notice this disorder and our fine future in those regions is terribly compromised. However, God works miracles for us. In spite of the difficulties caused by this treason, the beautiful domain of Longueuil, on the banks of the river St Lawrence across from Montreal, has been given to us completely free. It has a splendid house, a magnificent garden and, agreeable as it is useful, a meadow. Generous as they have been, the benefactors are inclined to add yet another piece of land to this already considerable property. Other good souls wish to add their benefactions to those already received.[[181]](#footnote-181) So much for the temporal side. As for the spiritual, the most abundant blessings have accompanied the ten missions which our Fathers have already given. Two excellent priests have joined them, others are announced.[[182]](#footnote-182) The Bishops of Toronto and Quebec are asking for us.[[183]](#footnote-183) But I am fearful lest all will come to naught through the fault of those unworthy sons who have no idea how to endure anything, sacrifice anything or excuse anything except their own faults. I am outraged as much as afflicted by such conduct. But I will call a truce to my complaints in order to explain further our temporal affairs...

I want to use the remaining blank space to congratulate you on your conquest. What you tell me about the excellent O’Connell keenly interests me. He is a valuable patron.[[184]](#footnote-184) But are you not afraid to become known as men in opposition by publishing in your prospectus the part he wishes to play in your enterprise? You are on the spot so it is for you to judge. Later, we will be able to do more than give him the scapular. When he really will have benefited you, I can give him a canonical share in the works and merits of the Congregation, as I have just done for the benefactors in Canada.

It remains for me to urge you to write more often, at least once a month.

To Father Guigues, at N.-D. de L’Osier.[[185]](#footnote-185)

777:IX in Oblate Writings

It is not possible to increase the house personnel. Let us obey and trust in God. Let Vincens take care of the novices and the scholastics.

Guigues

[Marseilles.]

September 27, 1842.

No one could have imagined that in the present state our Congregation could adequately provide the service of the missions for the whole diocese of Valence. It is already a great deal that you make a few appearances there, as long as you are not provided with members. Moreover I believe that the Marists are as embarrassed as we are. If they can do better, I bless the Lord for it. *Dummodo Christus annuntietur...gaudebo.[[186]](#footnote-186)*

You are right in being resigned to what God will decide for you. He will never ask of us anything beyond what we can do, Men are more demanding than God, but it is not men whom we are to please. If we do God’s will we shall succeed against peoples’ expectations and in spite of them,

You are wrong in troubling yourself so much about what will happen as a result of my decision concerning your house.[[187]](#footnote-187) Your conscience should be perfectly at ease after what I told you. You are only repeating to me what I knew as well as you did, I don’t have to change my decision. I don’t have the time nor the will to disprove your reasons. Let it suffice you to know that it cannot be otherwise. Once and for all know how to accept your lot with a good grace and not aggravate my anxieties through demands which you should understand that I am unable to grant. After all, for Father Vincens it is only a question of adding one class of theology per day to directing his novitiate, for the scholastics whom you present to me as a separate category, as also the Brothers, are part of the same novitiate. The Jesuit Fathers are a little richer than we are in numbers; nevertheless Father de Jocas has been appointed rector of his huge residence at Avignon without being relieved of his fifty novices or so or of some small services he renders in the city. These Fathers don’t make so much fuss, because obedience reigns among them with greater simplicity and they have more trust in God.

I beg each one of you to stop complaining and murmuring. Your duty is to suppress this disorder which occasions so much evil. Do what is laid down for you without so much groaning which is heard in the house and outside. Make a virtue out of necessity and God will help you. As for myself. I recognize my powerlessness to create and I remain at peace.

Nothing surprises me more than the picture you give me of the novitiate. If you are not exaggerating what you tell me about its difficult condition, you will have to reprimand yourself for allowing Father novice master to be engaged in other things. As far as I am concerned, I put him in charge only of this, and this task is not beyond the strength of one who is as able and zealous as he is, even if we add thereto the class of theology, which I have seen done elsewhere. Any other Father can take charge of the hospice in your absence even if it should fare less well.

You should certainly relieve Father Vincens from the task of the extraordinary confessor to the Sisters of Saint-Marcellin. This task is entirely incompatible with his duties.

As a bit of comfort, I assure you that your malaise will not last beyond this year. I have only one regret, namely, having counted too much on your courage. If I had thought you would insist on ignoring our sorry state, I would have taken other measures at the proper time.

Diary

OblateWritingsXXI

 **October 1:**[[188]](#footnote-188) Letter to Fr. Lagier.[[189]](#footnote-189) Here are some religious, some men who claim to alone have the secret of perfection, who perform high spirituality with some bigots whom they call earthly angels and who are only fanatics who mimic in the most ridiculous manner the souls of the elite, whose language they do not even understand which they take into their heads to use, to even exaggerate in their farcical correspondence. What a pity!

 It is unimaginable to what degree this good Father deludes himself. His letter inspires pity. He claims that his mother would die if he were to go to Corsica, that he is obligated under pain of sin to not kill his mother, therefore, he is not able in conscience to comply with my obedience to go to this country. There are some proud religious!

Diary

OblateWritingsXXI

 **October 4:**[[190]](#footnote-190) Letter from Fr. Bermond. My letter has provoked a reply which proves to me that he falls short of being the type of man to send to Canada. It is not at all a question whether he is a brave child, but he takes things too personally, he misinterprets the conduct of superiors towards him, takes offence at it, retains a memory of it. He nurses the thought that I am prejudiced against him because of the reports that have been made to me against him. It's in this way that all those who have some reproaches to make close their hearts while distrusting my sentiments, which is a very fatal error for them. They do not want to understand how much I am a father. Other things besides some imperfections and some miseries are necessary to change the sentiments that God has given me for all those who have vowed themselves to him in the congregation. And Bermond in particular renders me little justice if he writes that the clouds[[191]](#footnote-191) of Laus have weakened the affection that I have for him.

Diary

OblateWritingsXXI

 **October 4:**[[192]](#footnote-192) Yesterday, the bishop of Algiers[[193]](#footnote-193) unexpectedly entered my office. The bishop extraordinarily urged me to accompany him to Algiers on his return from Pavia, where he is going to take a notable relic of Saint Augustine, which the bishop of Pavia[[194]](#footnote-194) and the magistrates of the place gave to him. My position as the last bishop of Icosia, the desire to give more splendor to the ceremony, etc. inspired in him this thought of inviting me to go there. He would like me to consecrate a church under the title of Saint Charles and to bless the foundation stone of another to be built in honor of Saint Eugène. The prelate used every manner of charm, and I admit that I was tempted to give in to his invitation; it is a matter only of an absence of fifteen days.

Diary

OblateWritingsXXI

 **October 6:**[[195]](#footnote-195) I am far from agreeing with him,[[196]](#footnote-196) I make him aware of the ridiculousness of his argument. I do not promise him anything, but I permit him not only to give up the usufruct of his patrimony and of that of his brother[[197]](#footnote-197) to his mother, but I permit him to invest, if necessary, a portion itself of his patrimony in favor of his mother. I hope that this too deeply impressionable Father will return to more reasonable sentiments, because I believe he is basically a good religious.

Diary

OblateWritingsXXI

 **October 10:**[[198]](#footnote-198) Anniversary of the death of my father.[[199]](#footnote-199) Requiem Mass in spite of my confidence that our Lord had long since granted him entry into his holy Paradise. This commemoration is a duty, which does not mean that I wait for this memorable day to discharge myself of the duty of prayer for my father. Every day at Mass I do this for him and for all those who have a right to my remembrance and to my gratitude.

To Father Vincens, at N.-D. de L’Osier.[[200]](#footnote-200)

778:IX in Oblate Writings

Oblation of Brothers Pianelli and Piot. Apostasies. Last will.

Vincens

[Marseilles,]

October 16, 1842.

Apostasy is such a horror to me that I cannot recommend enough that you be quite cautious with Brother Pianelli.[[201]](#footnote-201) The proposition he made you still resounds in my ear. Even to hint at the possibility of an apostasy makes me tremble. Let him understand well the magnitude and consequences of such a crime. All the dispensations in the world, when they are induced by one’s fault, save external appearances only.

I would not want Brother Piot to give the impression of placing conditions.[[202]](#footnote-202) It would be more fitting and perfect to abide by the wisdom and kind sense of the superior.

I am far from opposing the good use he wishes to make of a part of his wealth but I have not quite understood his intention from the note you enclosed in your letter. First of all it is only a matter of 400 francs that Brother Piot would like to use for charitable works. But the specifications would amount to much more and certainly would encompass his entire possessions. There is nothing to be said about article 1. but article 2 is too vague. How can we calculate the cost of his education and what does he mean by helping his brother-in-law? The gift of 100 francs made to the church is all right but how can we find the 100 francs annually if this expense is to be added to that of no. 2. for it seems to me the latter must require the greater part of the sum available. Article 4 mentions 400 francs to be given to a poor relative. From where does he intend to take this sum? This is all for the time being. In future the faculty of making arrangements in favour of relatives who may be in need should not be granted beforehand. That would be an agreement which is against religious poverty. If such a situation arises the member should have enough trust and be convinced that the superior will not refuse assistance. In article 5. here again 100 francs for a poor person of his village. From what sum are these 100 francs to be taken? Is it still from the 400 francs to be distributed to the poor of the commune? This kind of alms given by a religious after he has made his profession does not seem to be in order. I cannot make anything out of article 6. What is this amount he is talking of, and then what is the remaining sum which the superior is to give every year to charitable works?

So here are, to begin with, my observations. You will understand that I cannot give a pertinent reply to the questions on the small note. Your letter too has not given me sufficient information either. For the rest, let Brother Piot not worry: he can make his profession even before I have replied to other questions he may ask me, for I am on the eve of my departure for Africa where I am going to accompany St. Augustine’s relics to Hippo.

Diary

OblateWritingsXXI

 **October 21:**[[203]](#footnote-203) [Extract from a letter from Fr. Courtès]: It is desirable that you have the novitiate close to you,[[204]](#footnote-204) because , however excellent the director may be, it is permissible to think

that the locality is not immaterial to the spirit which may animate the family which one is raising. And the good spirit, the principal spirit,[[205]](#footnote-205) is that which we receive from you who lead us to serve the Church, such as it now is, with modesty and with benefit, aiding one another like brothers, without distinction as to country and as to province, and drawing our strength of wisdom and leadership from the one who is our founder and our father.

Diary

OblateWritingsXXI

 **October 21:**[[206]](#footnote-206) Since I am boarding with Fr. Tempier[[207]](#footnote-207) and since he, if we were shipwrecked, being younger than me, would inherit my property without being able to fulfill my wishes, since in the last analysis it would be his heirs who would enter into possession of my property, I have therefore written two lines of my last will so as to constitute my mother as my heir. In the event of my death, she could rely on those who survive me to know what belongs to the diocese and to the congregation.

To Father Courtès, at Aix.[[208]](#footnote-208)

779:IX in Oblate Writings

Forthcoming departure for Africa with Father Tempier. Father Courtès will take charge of the Congregation during this absence.

 Courtès

[Marseilles,]

October 21, 1842.

My dear Courtès. I am going to leave for Africa.[[209]](#footnote-209) With God’s help, I hope to be back in a couple of weeks. I will be accompanied by Father Tempier. Jeancard has been personally invited by his Lordship the Bishop of Algiers. His Grace, the Archbishop of Bordeaux, their Excellencies, the Bishops of Digne and of Chalons[[210]](#footnote-210) will make the pilgrimage with us. On my part, this is purely and simply an obliging gesture. No matter. I am going all the same. During these two weeks you will represent me on the continent and if I am shipwrecked. you will have to care for the welfare of the family.

Diary

OblateWritingsXXI

**[Diary of voyage to Africa,**

**October 22-November 13, 1842]**[[211]](#footnote-211)

 [p. 417] It will be with this voyage just like the one to Italy: there remains with me only a feeble memory of what happened there; I will therefore omit a great number of details which might [p. 418] have seemed interesting, I will nevertheless try to retrace what my memory supplies to me.

Diary

OblateWritingsXXI

 **October 22:** On Saturday the 22nd, after having said Holy Mass in my chapel, I took the mail[[212]](#footnote-212) to go to Toulon, accompanied by Jeancard and by my valet; Tempier had to come to meet me on the following day. Having arrived in Toulon, I went down to the Croix d’Or Cross of Gold], where I found the archbishop of Bourdeaux and the bishops of Digne and of Valence. The bishop of Châlons was lodging elsewhere.[[213]](#footnote-213) The three prelates were excessively annoyed at not having any news from the bishop of Algiers and at not knowing what they had to do. Nothing had been planned. The admiral…, naval prefect, knew nothing more about it. All that he had been able to say to these gentlemen is that he had an order to prepare six spaces on a state steamboat for Bishop Dupuch and his retinue. These prelates, disquieted, no longer knew what to do; they deliberated whether they would not do well to withdraw. I shared in their astonishment, but my firm opinion was to hold fast until the end. It would have been too great a mystification to have come as far as Toulon and to disappear as if we had been chased away.

 However, the cortege, announced for three o’clock, was late in coming. The entire populace was excited and was waiting on the champ de Mars for the holy relics. The pastors of the city were not informed about anything; the civil and military authorities had not been warned. There was a horrible confusion. Everyone gave his opinion, there was nothing to understand.

 Finally, after a long wait, the news was given that the cortege was not far off. We began to walk so as to meet it at the champ de Mars, where the gathering was being held; but the impatient crowd [p. 419], confused by the route which the bishop of Fréjus,[[214]](#footnote-214) vested in his cape and his mitre on his head, was obliged to take in order to proceed to his home where he needed to return, rushed towards the gate, where we nearly were suffocated as we arrived there. We were forced to turn back. We proceeded to the church in order to wait there for the procession, which was delayed until the night in arriving. It was able to neither stretch out nor to expand; the reliquary, arriving in front of the church, stopped there, while the procession, bewildered by this unexpected manoeuvre, continued on its way. This was a real stampede. If matters had been well regulated and organized, we would have been able to produce a superb ceremony.

 After benediction of the Blessed Sacrament had been given, at my request the relics of the saint were placed on the altar, and each bishop came to venerate them by incensing them and by kissing the reliquary which contained them. We returned in procession to the residence of the bishops of Fréjus and Algiers, and we then withdrew to our dwellings, quite displeased with all this disorderliness.

Diary

OblateWritingsXXI

 **October 23:** On Sunday the 23rd, each bishop said Mass where he was able to. I said it at Saint-Louis. At ten o’clock, we gathered together in the house of the pastor, where the bishops of Fréjus and Algiers were lodging. We then left from there to proceed to the cathedral, where the bishop of Fréjus was singing a pontifical High Mass, at which all the bishops were present. Someone had the pleasant idea of decking ourselves out in our mitres, although we were vested only in our rochets and our mozzettas. I complained and I gave in. At three o’clock, we returned to the church to chant Vespers. The archbishop of Bordeaux officiated. Everyone must have felt the effects of the rain and of the lack of foresight: the archbishop intoned Vespers from the throne where it had been placed, without a cape, his mitre on his head, his cross in his hand. No one wanted to spare us the procession, which had [p. 420] been omitted the day before. We went all over the city in every direction. Night caught us on the way and some drops of rain made us afraid of soon being inundated: we discontinued because of this fear. In any case, our heads had been under cover, because, according to the rubric of the day and of the city, the bishops had been covered by their mitres, even while not being vested in their rochets and mozettas. Some officials offered us their umbrellas. Having returned to the church, we gave Benediction of the Blessed Sacrament. All the bishops and their retinue were invited to dine in the home of the parish priest. The military and civil authorities were present at this meal.

Diary

OblateWritingsXXI

 On **Monday the 24th**, the bishop doubtlessly busied himself with the preparations for his departure, better informed about the intentions of the minister than was the admiral. The bishops of Digne, of Valence and I went to visit the three-bridged vessel le Montebello and from there we proceeded to the military hospital of Saint-Mandrier, whose elegant chapel we especially admired. No one suffered from the sea. We returned by the naval dockyard, with which I was already familiar and which we quickly traversed. I recognized only too well the poor A. de F., condemned to life in the galleys. His life hurt me. What an awful position for a man who has received an education and who has feelings! To be associated with and, so to speak, coupled for life with villains, highway robbers, murderers, monsters of every kind! There would be reason to despair, if God did not come to help. I avoided speaking with him so as to not humiliate him in the presence of people who were with me; but he must have understood, by the compassion that was outlined on my face, that I was not there to insult his misfortune. He must have known what I had done at the side of the queen and of the minister in order to spare him the shame of exposition, during which he had been so cruelly insulted by the populace.

 We also saw at the naval dockyard the steamboat still carrying in its sides the enormous piece of rock that had pierced it and which was broken off when it was salvaged,[[215]](#footnote-215) which prevented it from sinking.

 [p. 421] In the evening, today, all the bishops went to have dinner with the admiral, who had invited us. We had been informed that this admiral was a Protestant (just like the mayor of Toulon). “Too bad for him, we were able to say, but since he was being upright with us, proprieties demand that we reciprocate.” We also knew that his wife was Protestant: that was already one too many, but patience! It’s not for us to communicate in sacris with them. Before or after dinner, I had the opportunity to talk with the aged mother of the wife of the admiral. What was my surprise to see in her a zealous person, if not a fervent Catholic, interesting herself very much in the decoration of our churches, in the pomp of our ceremonies! etc. I did not understand how the daughter of this good Catholic was Protestant. I was not able to ask for the explanation of this enigma until the following day. Assuredly, if I had known earlier what I learned later, that this man had abandoned the Catholic faith and had dragged his wife into the same apostasy, I would not have been seen in the admiral’s home and still less at his table. My arms fell at the news of this peculiarity. What! six bishops make overtures of courtesy and honor in every manner a miserable apostate! That’s way too much! There was cause to make us vomit[[216]](#footnote-216) this unhappy dinner, which no one of us would have needed to accept. What to do about it? There was no longer time to remedy it. I just promised, and I loudly made it known to my colleagues, that on return to Africa I would not place a foot into his home.

Diary

OblateWritingsXXI

 The next day, **Tuesday the 25th**, was the day fixed for departure. The maritime prefect must indeed have received some [p. 422] orders from Paris by telegraph, since he, who claimed two days previously to need to arrange only six seats for the bishop of Algiers and his retinue, put at the disposition of the bishop the steamboat Le Gassendi for the bishops and their vicars general, but even le Ténare, so as to receive all those whom the bishop of Algiers would designate. No doubt, the admiral wanted to gain favor when he said that he was taking this resolution upon himself. We pretended to believe him. I had difficulty in bringing myself to be grateful to him for this. The morning of this last day, those gentlemen who wanted to say Mass said it early in the morning; I fulfilled this duty at the church of Saint-Louis. It was necessary to then proceed to the cathedral, where the bishop of Algiers needed to say Mass in our presence so that we could then leave all together, in procession, carrying the relics of Saint Augustine to the port, where the boat of the admiral was waiting to transport us on board. We found the admiral on the quai in order to do us the honor of his small boat. He kept his hat under the same arm all the time, and he did not remove it until after we had taken to the open sea.

 But before we had boarded the boat, the holy bishop of Fréjus made his adieux with a little speech, simple like his fine soul, in which he expressed to us his wishes for a happy voyage, which he placed under the protection of the Holy Virgin and of our good angels. This parting was touching and the entire ceremony must have edified the crowd which was pressing around us and on the quais of the port. We remained in our choir dress which we removed only after putting down the holy relics in the place which was intended for them on board Le Gassendi, which had to transport us all to Africa.

 [p. 423] We would have had to make way under sail or, to say it better, to warm up right away in order to profit from the beautiful weather, but we lost more than three hours in putting the engine of our boat in operating condition. We later regretted this incident which delayed our departure. We missed these precious hours for completing the undertaking which had concerned us in Cagliari.[[217]](#footnote-217) Late as we were, it was necessary to lie at anchor during the night in the port of this city and to lose precious time which was necessary to us in order to arrive in Bône[[218]](#footnote-218) on the day appointed for the grand ceremony. We nevertheless went alongside the island of Sardinia only a few leagues distance; but, at a certain time, we decided to head directly for Bône. It is then that I proposed to the bishops to honor the relics in some manner. The proposal was agreed to speedily. In a moment, the order was given to adorn the capstan with pavilions. The crew, the officers in the lead, placed itself alongside the enclosure formed by the bishops and the priests who surrounded the relics placed upon the capstan. The bishop of Châlons happened to have his rochet and his mozetta within reach, he vested himself with them and we solemnly sang Vespers of the holy pontiffs in honor of Saint Augustine. Nothing was more imposing than this religious spectacle! A fine vessel cutting majestically through the waves in magnificent weather; six bishops and a great number of priests formed a procession with the remains of a holy prelate who, after having filled the Church and the whole universe with the glory of his name, returned in a way to this land of Africa, which he had made famous during his life and from which he had been exiled for more than fifteen hundred years; a throng entirely of maritimers, intent upon this rarely used pomp, standing, heads uncovered out of respect for the singing of prayer which so many prelates, so many priests and other faithful [p. 424] made resound in the distance, and which merged with the noise of the waves; the latter, which seemed to have just rendered, in their manner, a tribute of honor to the holy doctor, in respectfully touching the sides of the vessel which was carrying him through the seas, without slowing down nor even hastening its pace; it was truly a great and marvelous picture! The prayer being completed, the bishop of Châlons blessed with the relic first the attendants, then Sardinia, next Africa and Europe; we then put back the reliquary in the place from where it had been taken.

 It was the 27th and it was necessary to have returned to Bône on the 28th. The weather was always favorable, it had been easy for us to arrive in the evening; but our captain was not familiar with the coastline, we slowed our progress so as not to reach land until day. The commandant of the Ténare laughed a lot at this manoeuvre, but he gave in to it, because he was under the orders of the Gassendi.

 On the morning of the **28th**, at daybreak, we cast anchor in the meagre harbor of Bône. We were then able to admire the beauty of its rivers. Bône looked very good on the right of our anchorage. Towards the back of the harbor, we noticed, on a wooded hill, the place where, in times past, Hippo was built. At the bottom of this hill flowed the water of the Seybouse, which had just slowly vanished into the sea; beyond ruled a vast plain bounded by mountains covered with trees or shrubs. We admired this beautiful nature. The next day, we saw everything that intelligent effort could take advantage of. During this time, it was necessary to think about disembarkation, which was done with very much solemnity.

 Several boats occupied by priests led the way and preceded the one which carried the bishops dressed in their choir vestments. A final small boat followed that of the bishops, this was the boat where the bishop of Algiers was carrying the holy relics of Augustine. He was surrounded by ecclesiastics forming his chapel. At a given signal, the holy seagoing assemblage set itself into motion, and with the singing of psalms we criss-crossed the harbor in different directions to give the troops of the garrison the time to arrive on the quai of the harbor. Masses of people watched these movements admiringly from the shore, which we finally reached. The cortege having disembarked, everyone took a place in procession. The clergy of the city waited for us under an arc de triomphe, where the relics had stopped. Mr. Suchet, vicar general, gave a speech adapted to the situation,[[219]](#footnote-219) to which the bishop of Algiers, who was officiating, replied in a few words. The mayor, in his turn, delivered a suitable short speech to which Mgr. Dupuch replied as well. The procession began to move while singing psalms, interspersed with bits of military music which produced a great effect. This triumphal entry of the great bishop of Hippo, on his return after so many centuries of exile, was truly a very solemn feast day!

 All the people were on their feet, the Arabs like the Christians, doubtlessly moved all in their own way by diverse emotions, but all contributing by their presence to the pomp of this solemnity. In this manner we reached the large square where an altar had been raised. The relics were placed there and the bishop of Algiers celebrated the holy mysteries under the celestial vault, where shone the burning sun of Africa, without the least cloud to moderate the blazing heat. The square was filled with people, the windows and the rooves of the houses were also filled with spectators. The entire troop of the garrison, the civil authorities and the judges, the clergy and the bishops surrounded the altar. The sacrifice was offered in the centre of this immense gathering, attentive and contemplative. A profound silence [p. 426] reigned everywhere, and it sustained itself enough so that each was able to hear the short speech of Bishop Dupuch, who never let himself speak about it, at the risk of sometimes repeating himself.

 I had taken measures so as not to be deprived of saying Mass on the day whereon the Church celebrates the feast of the holy apostles Simon and Jude. Also, the procession having returned to the church after the blessing given by the bishop to the people with the holy relics, I let everyone depart and I offered in my turn the Holy Sacrifice for the conversion of all these lost people,[[220]](#footnote-220) whom we have just won to the faith.

 The remainder of the day was spent in visiting the local authorities and in receiving them. The general …being in Bône, we began with him. Of course, no one will say that he is a friend of colonization! He spoke about this topic contrary to all good sense. To hear him, Algeria was an awful country which would always be dependent upon France. The natives would never be subjugated, the products of the soil would be purchased at too high a price by so many sacrifices, ill health would decimate or, in better words, would destroy the armies. How I know everything that he still says to disparage the conquest! Nonetheless, it's in Algeria that he earned his epaulettes of a general officer. It is true that at the time the poor man was fatigued by fever, which a person sometimes catches in this climate. When we could no longer see him by ourselves, other more exact reports would soon disabuse us about the exaggerations of the general. For this it was necessary to listen only to the assistant director of the interior, and doubtlessly General d'Uzers, who had just died, would make us beget deeper hopes, he who had specified his stay in Africa in order to contribute to the development of all the resources which this country furnishes and which he had known how to appreciate. We also saw General Randon,[[221]](#footnote-221) the president and the public prosecutor (p. 427] of the king, the military quartermaster. I was sorry to have forgotten the names of these gentlemen.

 The archbishop of Bordeaux and I went to lodge with the assistant director of the interior, who received us with very much courtesy; the other bishops were less well parceled out, but, in the morning, we met together again to traverse the city, to visit the hospital, which is quite well maintained, and to walk outside the walls in order to admire the beautiful plain which separates Bône of Hippo and the works which were constructed to dry out its marsh. Success was thus achieved in cleaning up the land which, until then, had been stinky and quite pernicious whether to our troops or to the settlers who had established themselves in Bône.

 In the distribution of duties which the bishop of Algiers was quite comfortable in distributing to all the bishops who had accompanied him to Africa, the bishop of Digne had been assigned with administering the sacrament of confirmation to the children of the parish of Bône. Alas! what a miserable church! It’s a puny mosque that has been transformed into a Christian temple. There would doubtlessly be a fear of abusing the right of conquest, if the foremost mosque of the country had been appropriated! So many compensations, far from contributing to making the natives fond of us, have only inspired them to a scorn for us. They have the fancy of ascribing to fear all the concessions made to them. The Saracens did not act in this manner when they conquered Spain.[[222]](#footnote-222) They understood differently than us the greatest law. Be that as it may, the mosque that serves as a church is unworthy of our holy faith. Nevertheless, it's there that our Lord Jesus Christ resides, and it is there that we have all said Mass, for want of anything better.”

 We all were consumed by fire at seeing Hippo, which we had seen from afar since the day of our arrival. We devised a cavalcade which was one of the more imposing, because the general wanted to give us as an escort of honor a company of spahis[[223]](#footnote-223) on horseback; and several officers, as well as the quartermaster, also wanted to accompany us. A person can get an idea of the good effect of this large caravan: bishops, priests, officers and domestics, all mounted properly on Arabian horses which the general had obtained for us. The bishop of Châlons and I were the old people. Bishop Prilly, very military as he has been, and the eldest aide de camp of General de la Coste, was not able to get on a horse; someone offered him a cabriolet, from which I profited. We looked like princes of the feast in this attractive tilbury[[224]](#footnote-224)pulled by a very beautiful courser. We also traversed the city, and sometimes at a walk, sometimes at a trot, we rode along the coast, peopled with Bedouins draped in their dirty burnous. These Arabs come every day from the far end of their tribes to sell their commodities to the residents of Bône.

 In less than three quarters of an hour we had arrived at Hippo, that is to say that we had climbed the hill on which this city had been built. There remains almost no longer a trace of this city, for what are these ruins of the temple of Peace, which are hardly recognizable and which leaves a doubt whether this is not more than a piece of the rampart or the debris of a gate than the ruins of a temple? A little higher, one can, however, still find enough beautiful remains of what a person wants to designate the Cisterns. It’s here that the Bedouins regularly come to offer sacrifices of chickens to the souls of the great Roumi,[[225]](#footnote-225) a white Marabout,[[226]](#footnote-226) who is none other than Saint Augustine. May it please God that from these relics, which we have come to lay down in this place, a voice may come forth which brings back these abused peoples to the path of truth, and that it restores them through their very superstition to the knowledge of the true God, served and [p. 429] adored by Augustine, of whom they have maintained a religious memory, tarnished nevertheless by pitiable errors!

 What a delightful site, this hill of Hippo! Today, not a single dwelling is seen there any more, but tufts of trees have succeeded the houses, wild olive woods which maintain a freshness in this place, and protect against the blazing heat of the sun the carpet of greenery constantly renewing itself which spreads out at their feet. This hillock, which arises in the middle of this plain, would be of great fertility, if it were to be given over to cultivation; but only grass can be seen growing there. It appears that the city was built on the incline of the hill and extends up to the sea; two rivers flow around this site and disappear into the sea in a very short distance. One of these rivers, the Seybouse, is quite deep so that the vessels of great tonnage were able to sail up it when the land was inhabited by discerning and industrial men; people took care then to ensure that the accumulated sands did not form a barrier difficult to cross over. Today, a person could still, with a little expenditure, build a safe and sheltered port in the very bed of this river. Vessels would no longer be exposed to sinking as they are constantly in the harbor. A year does not pass without several vessels being thrown onto the coast when the wind blows violently. We have still seen the debris of recent shipwrecks on the beach which separates Bône from the hill of Hippo.

 Descending the hill of Hippo, we wanted to go to visit a tribe seated in their tent. To do this, it was necessary to cross the Seybouse on a ferry which will soon, I hope, be replaced by a bridge. General Randon has had the consideration to caution the leader of the tribe, who was with several of his family, all on horseback, on the other side of the river, in order to receive us on the borders of their [p. 430] lands. Following Salamalec[[227]](#footnote-227) gestures, we headed for their douars,[[228]](#footnote-228) set up on the plain and which we saw in front of us at a very short distance. The cavalcade came to life and we set off, some at a fast trot, some at a gallop, some still more quickly; Tempier was among these last and was first to arrive at the tent of the sheik.[[229]](#footnote-229) Bishop de Prilly and I, still in our cabriolet, did not lose our elderly serious-mindedness: we were, indeed, the two eldest of the bunch; however, like the others, we glided over the soft and verdant lawn which covers these vast fields. Having arriven at the tent of the sheik, everyone dismounted, helped by the Arabs who live there. Under this quite large tent, covered with a fabric of camel’s hair, are piled up the comestible provisions, grains, plowing implements and other gadgets necessary for housework. Carpets were spread out over the ground for the convenience of the occupants, who have no other beds for resting pell-mell. The women are separated from the remainder of the family by a canvass hung at the end of the tent. The trust that we inspired in our hosts permits them to drop this partition in front of us, and they took pleasure in pointing out to us the young wife of the sheik and that of his brother, who began to grind their grain in our presence in order to give us an idea of their jobs under the tent. At a signal given to them, they hastened to pour into wooden bowls milk kept in goatskins, and which was immediately presented to us so as to quench our thirst. It was to these that we should drink, our bishops, our priests, as well as the other companions of our caravan. I slipped away without saying a word in order to escape these courtesies.

 We had with us an interpreter who obtained agreement for us to talk with our Arabs; the latter were delighted with everything kind that that we said to them, just [p. 431] like we were enchanted with their responses, simple and naïve, but full of feeling. Alas! I groaned in the depth of my soul to see these good people immersed in such profound errors and to give so little hope of attaining a knowledge of the true faith. If their tents and their customs reminded us of the patriarchs Abraham and Ishmael, how they have gone from bad to worse, in faith and morals, from the patriarchs their fathers! I cannot, however, stop myself from telling Mr. Suchet, who has ties of friendship with them, that it appears impossible to me that, with a little care and many precautions, the end result would not but be one of leading them to a knowledge of God and to the faith of the Church. The priests do not have enough trust in God and do not count enough upon the grace of Jesus Christ in all of this Algeria; they frustrate you by their disheartenment and the little zeal which they show for the conversion of these people; they say that it is useless to try, as though it were easier to convert the Chinese! No, it is simply that they are too submissive to the prescriptions of the powers-that-be, who have forbidden anyone to engage in instruction of the Arabs in order to lead them to a knowledge of our holy faith. How they judge that the moment is perhaps not favorable, is a bad situation; but how they despair of happy results from their care and attention in an opportune time, that is what I am not able to bear, and I told them this, in recommending to all that they apply themselves to learning Arabic, which most of them do not take pains to do.

 The leaders of the tribe accompanied us on our return as they had done on our arrival, prancing and running on their horses with a rare skill. In the evening Bishop d’Alger gathered together at his table the principal authorities; the general…excused himself because of the fever which had not left him.

Diary

OblateWritingsXXI

 [p. 432] **Sunday the 30th** was the day set for the transport of the holy relics to Hippo. We said Mass in the early morning and, at eight o’clock, the procession began. The cross preceded a choir of young maidens and the women of the parish; the priests followed, vested in their surplices, the canons and the vicars general vested in their capes with cowl. The bishops, mitres on their heads, surrounded the litter on which were placed the holy relics. Four priests in chasuble carried the glorious burden; the authorities closed off the march; the troops formed a line and marched with us to the sound of their warlike music, alternating with the chant of the psalms repeated by all our voices.

 This triumphal march had something very imposing. It is easily imagined what thoughts, what feelings each of us experienced in such a solemn moment. Was this not indeed an occasion, for Christian hearts, to be captivated at the sight of this amazing triumph awarded to the grand bishop of Hippo, to the holy doctor restored to his seat, from the place of his exile, by six bishops, representatives of all the bishops of the Gauls? Two vessels of a powerful State had transported him as far as these beaches, recently conquered, one might say, so as to provide this glorious return to this holy pontiff, object of our cult and of the religious tributes of this troop, eager to gaze at his remains. A detachment of these victorious armies, which had routed the oppressors of its people and the unjust holders of its inheritance, inclined their weapons before him and took pride in forming a cortege for him. We walked while invoking the Lord with the most beautiful hymns which revealed his power and made his glory burst forth.

 Towards the heights where Augustine formerly reigned, and at the place where his pontifical throne was raised, we had erected an altar to him [p. 433] where, in a manner again seated, he will bless all the lands round about and the whole of Africa with a fecund blessing which will make Christianity germinate there again, after long centuries of barbarism where the doctrine of Mohammed had plunged it.

 The route appeared short to us; we slowly climbed the shady hill. It is towards the summit of this hillock that a marble altar, surrounded by a grand iron balustrade, has been built at the expense of the bishops of France. Each was prepared for the sacrifice; an immense crowd surrounded the altar, on which the relics of the saint were exposed, and Mass was said by the archbishop of Bordeaux, under the rays of the brilliant sun of Africa, in a heat of 30 degrees. I am recounting it in this way; I am not troubling myself any to describe the magnificent spectacle which presented itself to our eyes and which spoke especially to our hearts in this solemn moment; someone else will render its description. I am anxious to move on with my narrative.

 After the ceremony, during which the archbishop of Bordeaux, the bishop of Algiers and Bishop Dufêtre, appointed to Nevers, spoke in turn, we were invited to go down into the ancient cisterns, where General Randon had prepared a breakfast, at which participated all the bishops and the priests who accompanied them, as well as several members of various administrations who had assisted at Mass. Soldiers and other invited persons filled the enclosure and ate standing, while the musicians, from their side, played pleasant fanfares. We left the table to go all of us together to the banks of the Seybouse, where we embarked in order to go to rejoin our vessels, which were in the harbor to await us. It is in this way that we made our adieux to this land of Augustine. Will I tell you that I experienced some pain in parting from these [p. 434] precious relics, which seemed to me to not be sufficiently safe in the midst of a people still not won to the faith?

 We soon got under way, we headed for Algiers, where we arrived at two o’clock in the morning of All Saints Day, after a happy crossing. Eager to disembark as soon as it was day, we hardly gave ourselves the time to notice the singular impression produced on the view by this city, built in amphitheater-style, whose white houses seemed stacked one on the other, from the base which touches the sea to the top which ends with the Casbah. We went directly to the bishopric. While I was taking steps to say Mass, a small accident happened which was quite disagreeable to the archbishop of Bordeaux. This excellent prelate left us at the bishopric to go to lodge with the mayor of Algiers who, he was assured, had prepared a lodging for him at his home. What was his surprise, in knocking at the door, to find himself in the midst of a desolate family, whose furniture was upside down and who knew nothing about this visit! It was to the home of the recently displaced mayor, who was packing his bags, that the archbishop had been led, and the new mayor, brother of the former pastor of Bordeaux, currently bishop of La Rochelle,[[230]](#footnote-230) still had no house at all in the city which he came to administer. The archbishop returned, little pleased with the image made of him. Everything was soon arranged; the bishop of Algiers gave up his apartment to him, and everyone put themselves to the duty of doing their business.

 We all assisted at Pontifical Mass which the archbishop of Bordeaux sang in the only Church, which is called a cathedral. It is a mosque of mediocre grandeur, quite regular, but absolutely insufficient for the needs of a Christian populace as considerable as that of Algiers.

 [p. 435] I proposed to the bishop of Algiers that the bishop of Châlons officiate at Vespers; Bishop Dufêtre preached and a solemn blessing was given to all the bishops after the sermon, which, like the others, I did by deference, although I found this ceremony very strange.

Diary

OblateWritingsXXI

 **On** **All Souls Day** it was the bishop of Valence who officiated. The day before, we had gone to make the ceremonial visits which had been paid to us on the same day. We first saw governor-general Bugeaud[[231]](#footnote-231) who presented us to his wife, a good Christian and an excellent spouse who edifies the country by her conduct. The general is not at all a scatterbrain, as people sometimes depict him, he is a good soldier, a capable man, a little sharp, but speaking well about subjects which he takes up in conversation. He elucidated for us his ideas about colonization, about agriculture, etc., in a manner gratifying to us.

 After breakfast on the **2nd**, we were quite comfortable with going to visit the famous Maison Carrée, about which the journals have frequently spoken. We saw, in passing, a dirty and disgusting tribe of Arabs who live under thatched houses, types of large baskets which serve them as tents. All their children were in pursuit of us in order to demand alms, and they all appeared to need it. Maison Carrée is a large body of homes surrounded with walls; it is built on a height from which the plain is dominated; a garrison resides there, entirely composed of Spahis commanded for the most part by the French. These troops, thus barracked, were sheltered from surprise attack, but unfortunately they were not as well able to defend themselves from the fever which reigned in these parts.

 On our return, we took another route so as to come closer to the village of Mustapha, where the bishop of Algiers owns several properties. We stopped at the model garden [p. 436] which is situated on the way, and where we were able to admire the vigor of the vegetation in this country and to understand the whole benefit which people would be able to draw from it if they were to cultivate it as is needed.

 In the evening, the bishop of Algiers gave a grand dinner in our honor. The governor came, as did General Chagarnier[[232]](#footnote-232) Mr. Appert,[[233]](#footnote-233) the quartermaster, and other authorities. We dined in the court of the episcopal palace, the Moorish house which served, before the conquest, to receive the Beys,[[234]](#footnote-234) dependants of the Dey[[235]](#footnote-235) of Algiers, when they came to pay him the tribute and to learn from this despot the art of tyrannizing the people.

Diary

OblateWritingsXXI

 The **3rd** was set for our voyage to Blida. I arose well before day in order to say Mass before leaving, foreseeing that there would not be any way to say it elsewhere. Tempier did the same. We had finished before anyone stirred in the house. We got into our carriages in order to go to Draria, a village under construction where I had to bless the foundation stone of the chapel which the director of the interior is building there. Several distinguished persons of the village, among others the rear admiral, commander of the navy at Algiers, and his interesting family, had come there from their side with Mr. Guyot,[[236]](#footnote-236) director of the interior. The bishops were received at the gate of the village by the settlers, under arms. The ceremony was not delayed in beginning. It is I who officiated, the church needing to be placed under the patronage of Saint Eugène, patron of the director of the interior and of myself. The blessing of the church being completed, I traversed the village, during which a country breakfast was prepared in the public square. The streets were lined and some houses were inhabited, others were still under construction. These houses did not offer a wonderful appearance: they will have nothing but the ground floor. [p. 437] An enclosing wall surrounds the village, vast enough so that each house has a small garden adjoining the residence. At the foot of the wall, on the outside, a quite deep ditch has been built, dominated by four towers – placed at the four corners of the enclosing wall – in which were built openings for firearms and from which one can easily shoot every Arab who would dare to scale the wall. People are thus sheltered from surprise attack by these Bedouins, and have nothing to fear from their cavalry.

 I sorrowfully saw, in my short tour, that peace did not reign in every household; I attempted to introduce it in a family of settlers of French-Comtois who were very disunited. It was not worth the effort of coming so far to live badly together. I came across another household ill-matched in another sense: the man and the woman were not married in the Church, and the children, like the mother and the father, did not profess the same faith; I exhorted them to rectify matters. During my tour, people had sat down to eat, not knowing what became of me. I arrived just in time so as not to die of hunger. Time passed quickly, since it was still necessary to arrive at Blida in the evening. I saw again, before getting into the carriage, a settler who was well-known to me and who appeared to me content with his lot; he was a former domestic servant of Bishop Arbaud,[[237]](#footnote-237) the same one who knocked me down from the old cart while taking me from Gap to Notre-Dame du Laus. Besides the site of the house and some advances to build it, the settlers were given 600 square meters of land in the interior of the village and 8 hectares outside the wall, to cultivate at their expense and to their profit.

 On the way from Draria to Blida, we came across other villages called military, because they have been constructed by soldiers (among others Boismereth); they are very much better built than the one which we have just [p. 438] seen. All the houses, of a uniform design, are elevated by a floor above the ground floor and present a very attractive appearance. As for the roads, they are superb, there are none more beautiful in France; we owe them to the army, which used its leisure time.

 In order to return to Blida, we traversed the entire plain of la Mitidja, always at a fast trot, on these lovely paths which currently make communications so easy and so dreadful for the Bedouins. We came down by le Sahel and we stopped briefly at Dely Ibrahim, where we were congratulated at the door of the church by Reverend Hoffmann,[[238]](#footnote-238) parish priest of this parish, the same one who had been recommended to me by Archbishop Hillereau[[239]](#footnote-239) of Pétra, and whom I had to find in the diocese of Meaux by way of Constantinople, in order to send him to Africa, when the bishop of Algiers had agreed to it, upon the request which I had made to him.

 In Boufarik, it was necessary for us to use horses du train[[240]](#footnote-240) in order to be able to still arrive at Blida by evening. Boufarik appeared to us ill-situated, although begun on quite vast dimensions and placed in a fertile and well watered country; but it is precisely these waters that make it unhealthy. The troops, as everywhere, offered us military honors. But the poor parish priest has only a barn for a church; the late Duke of Orléans[[241]](#footnote-241)should have built one under the name of his patron saint Ferdinand; it's desirable for his heirs to acknowledge the debt.

 Finally, we arrived at Blida several hours after sunset; it was almost night when we left Boufarik. In Blida, we alighted at the home of the parish priest, who did not have lodging for all. I was placed in the home of the military physician with the bishop of Châlons, to whom, in his capacity as the elder, I deferred the best place. I slept entirely dressed, not being able to overcome the repugnance [p. 439] of lying down in a hospital bed and under covers that had perhaps served a hundred or so deceased persons. I was only more diligent to awaken myself in the morning, and I was the first to his feet, although Tempier did no differently than me. The other bishops were no better lodged, although they had been given what was called “the apartments of the generals.” They shared a hospital bed for each and a bucket filled with water for all; no table, no chairs, nothing, in a word, for laying out their clothes, which they spread out on their beds, since they had the courage to lie down there. The archbishop of Bordeaux, to whom the parish priest had given his bedroom, did not sleep better in this bed of some appearance. It is prepared in this way by this wonderful night that we had to proceed in the morning to the consecration of the church of St. Charles, up to now a mosque of the Musselmen. Rain disrupted the orderliness of the ceremony, which moreover far from matched the purpose and the occasion. I officiated. Five bishops assisted; several vicars general and canons were present, and, nonetheless, I have never conducted such an insignificant ceremony. First, because of the rain: instead of beginning at the exterior door of the church and displaying there a pomp to which the presence of such eminent personalities perfectly lent itself, we crammed ourselves into a small corridor which leads to a lateral door, and there, without moving from my place, I had to recite the psalms, bless the water, do the aspersions, etc. Then, when the solemn moment had arrived to take possession of the temple, after repeated invocations, prayers and exorcisms, we had to enter by this miserable small door, and nobody followed us in this triumphal entry, which normally produces such a wonderful effect. We continued the ceremony, always unattended. Nothing was prepared: I had to kneel down [p.440] on the ground[[242]](#footnote-242) when the rubrics prescribed kneeling; the other bishops did as much and also in a quite mediocre manner. At the consecration of the pillars, I was forced to quite simply get up on a chair in order to reach the crosses which I had to anoint with the holy oil. The church was dark, it was with difficulty if a person was able to read with the assistance of a candle.

 The troops finally arrived, and also some men piqued by curiosity. I began Mass and finished it sadly, without solemnity, without assistance, without any rejoicing except that which I experienced internally in offering the Holy Sacrifice in this temple which I had just consecrated to the true God. For so long a time, the devil had inspired false worship and the superstitions of misled people who participated in them until then!

The weather improved, and we were able, in the fineness of the day, to visit this tumble-down village, which has not yet come out of its ruins, but which does not delay in prospering, because its site is delightful and the soil very fertile. Blida was the place of sailing for the former deys of Algiers. Situated at the foot of the Atlas range, the air there is pure and the waters are abundant. Forests of orange trees surrounded it in the past; people cut down a large number of these trees during the war, but they will soon come back, with the strength of vegetation which comprises this wonderful milieu. Let this place be fortified, let the life of the settlers be made secure in continuing to diminish the Arabs, and one will soon see this village become one of the most beautiful, the most rich and the most pleasant of Algeria.

 The bishop of Algiers very much wanted us to pass by Koléa, but we opposed this plan. The shelter had been too bad at Blida to lay ourselves open to finding a still worse one in Koléa. Besides, the rain had soaked the lands, and it would have been necessary to cross [p.441] the fields to arrive in this city, with which none of us was strongly desirous to become acquainted. It was worth more to arrive a day earlier in Algiers and to again take the scenic route for Boufarik. That is what we did, in the hope of still spending the night, this very evening, in Algiers. For this, we needed to use horses du train militaire [of the military section for transportation], which withstood straining themselves in order to have us arrive quite in advance during the night.

While passing the camp of Douerea, we stopped a moment to thank the colonel of the 56th (I believe), who had invited us to have dinner in the event that, as the bishop of Algiers had forecast to him, we would have spent the night in Koléa. I must not omit mentioning that, when we told him we would fear troubling him too much, because of abstinence, he replied to us that he had well foreseen this and that Algiers would have supplied fish to him. I would not know how to truthfully say, of all the servicemen whom we have met, who are those who merit most our gratitude for the courtesies and the consideration of all kinds that they have had for us.

 Since yesterday, we would have liked to again be on the way for France, but the governor had invited us to have dinner on Sunday, it would not have been possible to part without taking leave of him, all the more since he had been very kind to us in coming to spend, at the bishopric, the evening which had preceded our departure for Blida; it was not his custom, he, therefore, did this only out of consideration for us.

 We took advantage of the one-day interval to visit the hospice still cared for by Madam Vialar[[243]](#footnote-243) and her soeurs de Saint-Joseph [Sisters of Saint Joseph], whom the bishop of Algiers had the wrong inspiration to dismiss from his entire diocese; and likewise the military hospices, called the Hospital of the Dey and the Casbah. One enters the Casbah by a large gate, facing which is a nook by way of an immense niche: it’s [p. 442] there that the Dey hung the heads of the unfortunate persons who had been decapitated by his orders almost daily. There is nothing remarkable in this sort of barrack which is occupied by this leader of pirates; he holed himself up there in fear of being assassinated, and it is there that he spent his life, amid fear, pleasure and the thirst for blood. We wanted to visit the study where the last tyrant decided his fate by the coup d'eventail [flyswatter] which he gave to our consul:[[244]](#footnote-244) it’s a small hidden recess placed at the highest spot of the house, which one accesses by a covered gallery serving as a covered walkway for a fierce and timid despot, who does not dare take the air in the fields.

 On descending from the Casbah and passing outside the city, we visited the beautiful garden which a certain Colonel Marengo had put together by convicted soldiers. It is truly something to see. He established it on the slope of the hill, while maintaining, by means of terraces, the soil which he transported there. The plantings there are magnificent, and, in a few years, people will enjoy a shade that is very desirable in a climate like that of Africa. This colonel’s name is Cappone; he was honored, on the field of battle of Marengo, by Bonaparte, who, having asked him his name, did not want him to continue carrying it any longer, and gave him in exchange the name of Marengo. Someone has since told me that this man was chosen to escort Pope Pius VII from Savone to Fontainebleau. Perhaps this is false? I wish it for him, because the unfortunate person to whom Pius VII was entrusted, treated him so cruelly that this holy pope nearly died from it. I did not know about this phase of the colonel’s life, that is why I let myself be guided by him in his truly remarkable garden. He did not fail to place there a column in honor of his patron Bonaparte, with an inscription which asserts that this emperor dreamed about the conquest of Algeria. A person also sees [p. 443] in the garden a bust of King Louis-Philippe, and the property owner is preparing, at the end of a new avenue, a place for Queen Amélie; this is good, but I was not able to stop myself from noticing that there is missing a bust of the king under whom the conquest had been accomplished[[245]](#footnote-245) and that of the conqueror who had given this beautiful country to France.[[246]](#footnote-246)

 We again traversed the lower part of the city, recently built; nothing was spared to make it more attractive. The streets well aligned and lined with porticos on both sides, regular squares, a great number of wonderful stores, an immense crowd which hurries from all sides, this is what renders these quarters comparable to that which we have most beautiful in France. Underneath the main square, there were built some immense vaulted caverns, where were stored the grains which must feed the inhabitants of the city. Further down are the cellars for wine; it’s a remarkable work. One ought to have seen the respect with which all the sinners before whom we passed greeted us; they knelt down to receive our blessing. These were the Maltese, because the French who are in Algiers are not as Christian as that.

 I must not omit that, having indicated to Colonel Marengo our desire to see a mosque, in the very place where we were discussing this, he called a Marabout who was watching us from the edge of his property. Precisely on the latter there is a mosque, greatly revered by these poor, blind Musselmen, who come to pray there over the tomb of one of their fakirs. “Prepare yourself,” he tells him, “to receive a visit from the bishops who are here.” We immediately directed our steps for this building. The Marabout and his colleague, who speaks a little French, were waiting for us at the door. It goes without saying that we kept on our shoes to enter this holy place. Such is not the custom of the Mussulmen, who do not permit this type of profanation. Besides, I praise them for the respect for their place of prayer; God would be pleased if Christians were to imitate them in this! My heart constricts when I think that these poor infidels do not know the God whom they honor by their outward homage. In response to these demonstrations, I want very much to believe there are profound religious sentiments. As well, I appreciate their silence, their prostrations and their supplicant invocations; but what is in their corrupted hearts? And is a person able to please God when that person rejects his son Jesus Christ, our Savior? Poor people, who are to be pitied! But their faith, if I may use this term, ought to make all those unworthy Christians blush who do not know how to pray and who daily profane our holy temples by their irreverences.

 Doing nothing that might have hurt our Marabout, we did not inconvenience ourselves very much in the examination of his mosque. There is nothing remarkable to be found there except the tomb of their fakir, shaded by various flags, and a type of niche towards which the Musselmen hold themselves upright or prostrated during their prayers, because it indicates to them the direction of Mecca. This mosque quite resembles a chapel in circular and low form. The sun is concealed by carpets, and the building is lighted by a great number of small lamps suspended from the ceiling. Adjoining the mosque is a small compartment where the Marabout stays. There I saw several books, which someone told me are the Koran, a usual subject of the Marabout’s explanations.

 We soon left this place where truly my heart was uncomfortable, not without having exchanged some Salamelecs with these poor people, more to be pitied that they appear not to believe it.

 Sunday evening, I was made to officiate at Vespers and to bless [p. 445] the statue of Saint Augustine. The bishop of Algiers, after having spoken with us, distributed to us a fragment of the relics of the holy doctor. This was very apropos, because we had made a resolution, with common accord, to establish in our respective dioceses the feast of the Translation of the relics of Saint Augustine to Africa, in memory of the part that we had played in this grand solemnity and to perpetuate the memory of our pilgrimage.

 I was going to leave out speaking about the grand meal which the governor had prepared for us. I was refraining almost completely from touching on it, as much by intention as by virtue; the sea, which treated me carelessly during this voyage, had been brought to my mind, and I knew in advance that it would make me return everything that I would be able to take. Fortunately, I was placed at a table beside the governor,[[247]](#footnote-247) who talked readily and who knew how to speak even while eating; I chatted all the time with him, without prejudice to conversations exchanged with General Bedeau[[248]](#footnote-248) whom I had next to me. The governor proved to me that Abd-el-Kader[[249]](#footnote-249) would not be able to escape him, and to me he appeared impatient to go to pursue him in his last entrenchments, but some were awaiting the Duke of Aumale,[[250]](#footnote-250) who should not be late in arriving. Frankly, I was content with the conversation with the governor, and I was told that he had not been discontent with me. I won him over to the interests of my cathedral, and, as it is always necessary that a good deputy pulls his weight in a government bill, he proposed to me an amendment to my plan, which consisted in proposing a centime per franc on all the customs entries of Marseille during a certain number of years; he calculated that this would produce more than 400,000 francs per year. In all seriousness, he promised to strongly support me in the Chamber, if I were to make the proposal when he would be there.

 However interesting was, this evening at which there were present [p. 446] several generals known for their exploits, such as Mister Bedeau, whom I have just mentioned, and General Changarnier, who very much pleased those of our bishops who had been able to converse with him, we had to leave, because the hour had sounded. We therefore took leave of the governor and of his excellent wife, and we returned to the bishopric in order to make our last arrangements, to embrace the bishop and from there go on board in the hope of soon being in France, from which, alas!, we were still a long way off!

 We got under way around ten o’clock in the evening with a light wind that, nevertheless, let us advance sufficiently; but before day we were already struggling against a strong sea and a contrary wind. This wind became so strong and the waves so violent that the water passed over the vessel and soon inundated all those who were asleep in the cabins between decks. Those who, like me, were in the captain’s cabin, soon had another kind of terror; the rudder’s helm broke and, at that instant, captain, officers and sailors filled our compartment in order to replace it with a spare. The situation was urgent, because they were unable to steer without the helm, and we would have been victims of the waves if they had not promptly remedied this disaster. We still faced, during this miserable night, another more fearsome danger. We voyaged in convoy with the Ténare. In the intense rolling that we were experiencing, our lights were extinguished; the Ténare did not see us and it drew near to us almost to the point of colliding with us. If this misfortune had happened to us, we would have risked sinking both. Fortunately, someone saw from our ship’s side the lights of its masts which were not extinguished as ours were, and, although attentive to voices, the noise of the wind and of the waves prevented it from hearing us, we immediately lit some flares in order [p. 447] to warn it of our common danger and make it stop its advance. From then on, we separated from each other and we did not meet again until Toulon, where only with difficulty did we come alongside each other on the following Saturday and Sunday.

 The wind maintaining itself contrary, we decided to steer for Mahon;[[251]](#footnote-251) but the sea being too heavy to enter this port, we pushed hard until Majorca and we cast anchor in the harbor of Palma. This was a relief for us, because we were very fatigued. Of the bishops, Bishop de Prilly was the only one to not miss a meal. The archbishop of Bordeaux, the bishop of Digne, the one of Valence and I were too sick even to try eating. Tempier was constantly the hero of the bunch; he did not have any nausea the entire crossing, and did not lose a bite. Others, perhaps less unwell than us, were, however, more fearful during the night of the famous windstorm, which was, nevertheless, according to our sailors, only a number two or three. What would we have experienced if we had had a number one? For my part, I admit that I did not think that we might perish, even when the rudder’s helm broke.

 We had hardly anchored in the harbor of Palma, when several of our voyagers rushed to shore. I willingly gave them my power of attorney. The archbishop of Bordeaux did not appear more eager than I. On returning, these gentlemen reported to us marvels of what they had seen. It was almost night when they set ashore; they were barely able to visit the cathedral, and it was not necessary to see much there in order to realize that it was a superb church. They also went to pay a visit to the consul, and it counted for all of us. This time we spent a peaceful night and early in the morning [p. 448] we were inclined to go to see the city in our turn. The ship emptied; no passenger remained any more on board. We directed our steps first towards this magnificent cathedral, whose lovely proportions, grandeur, elevation and gothic style we admired; it has, in my opinion, a sole defect: that is, being too dark; it would be impossible to read there; we also were not able to judge the worth of the paintings. It appeared that this defect had been sensed by others, because our good bishop of Mahon,[[252]](#footnote-252) exiled to Marseille, to whom I spoke about it, told me he had teased the canons about it, one day when an ordination was to take place there. “To see better there,” he told them, “you blocked all the windows on one side of the church and made those smaller on the opposite side until they were reduced to being nothing more than holes.”

 After we had gone to and fro through the church, we thought that it would be proper that one of us would say Mass and that the others would hear it. I had the good fortune of being chosen to serve as chaplain to this august assemblage. That instant, someone brought out a magnificent chasuble embroidered in gold, a chalice of the same metal, etc., and I took on the duty of saying Mass at the main altar, where I was assisted by Fr. Tempier. It was something remarkableto see six bishops united around the altar of this cathedral to render homage to the religion persecuted in the kingdom, and to pray on location for this very Church of Spain, for which each of us, in the pastoral letters which we had published, had invited his faithful to pray, denouncing to them the injustice and the barbarism of the tyrants who oppressed it and who treacherously wanted to separate it from the Catholic trunk. It was in some way a descent which we were making into enemy territory, where we still had many brothers. I offered the Holy Sacrifice for this poor persecuted Church.

 While I was making my thanksgiving, the bishops [p. 449] visited what remains of the ancient treasure; it is not only that the oppressors had forgotten it; they had stolen everything as elsewhere, but the faithful had bought back a part of it, and it is thus that they still possess a magnificent monstrance which is 6 feet in height; they also bought back two magnificent candelabras, very wondrously wrought, in gold. The candle-rings are supported by angels delightfully cast. These candelabras have, I believe, seven branches.

 Several priests had approached us; they offered to accompany us; we gratefully accepted their offer. We wanted first to go pay our respects to the bishop, a respectable old man who no longer leaves his bed;[[253]](#footnote-253) his excessively advanced age had weakened his faculties; he was nevertheless touched by our thoughtfulness and greatly moved when he saw us on our knees around his bed to ask him for his blessing; he gave it to us with effusion of heart; but, as he spoke only Spanish, we did not understand what he said to us, and it seems that that he did not any better understand what we were saying to him in Latin. In leaving the episcopal palace, I saw with amazement that others were taking the path for the port. There remained, in my opinion, a great duty to fulfill. We knew that the holy bishop of Calahorra[[254]](#footnote-254)had been exiled to Palma, where the government of Espartero[[255]](#footnote-255) did not permit him to exercise any function of his office. I made an observation to my colleagues that we were not able to dispense ourselves from going to pay our respects to this confessor of the faith: this was not at first everyone’s opinion; “There was a fear that we would compromise him.” I rejected this fear, which to me did not appear well-founded. “One could perhaps satisfy what we owe in respect to this persecuted confrere by delivering a visiting card to the secretary of the bishop of Palma, with a plea to pass it on to him.” I did not understand this odd way of informing [p. 450] the prelate that we were in the city in which he lived and that we did not want to see him. I insisted that we pay a visit in his home; the Spanish priests were delighted with my tenacity; they assured us that our visit would fill the holy prelate with joy. The bishops did not know which side to take. As for me, I regarded this visit as indispensable and I said aloud that I would never forgive myself for having failed in what I considered a duty; that I would thus go to acquit myself of it, should I have to be alone. This resolve persuaded everyone and, to the great satisfaction of all these good Spanish priests, we headed for the dwelling of the holy bishop of Calahorra. We had to go through the entire city; no one was thus ignorant of the homage that we wanted to render to persecuted virtue. We had the opportunity to admire the faith of this good people of Palma, who hurried in our footsteps to kiss our hands and to receive our blessing.

 It was truly a good thought to go to see this holy bishop of Calahorra; our visit filled him with joy; he came out to meet us with open arms. I hastened to express to him the feelings that we brought to him; this was an homage which we were rendering to his faith. His conversation, full of humility, soon delighted all our hearts. He spoke passable French. I saw with satisfaction how many of our bishops were edified and happy. The archbishop of Bordeaux was the first to ask him for his blessing, while kneeling down, as well as us. Then there arose a conflict of modesty which rendered the scene truly touching. The confessor of the faith, surprised by this approach, prostrated himself and, taking his calotte in his hand, he himself asked us for our blessing. We were not able to overcome his tenacity, when I told him that we would willingly give it to him, but that we were waiting for his in order to get up. He then gave in to our [p. 451] entreaties, and, with a most modest attitude, he raised his hand over us, and he immediately prostrated himself again so as to receive our blessing, which we gave to him all at the same time. Tears flowed from all eyes in this merging of hearts, which witnessed to the unity of our faith and to the communal charity which animated all of us. It’s on these occasions that we sense the value of belonging to the same family, inspired by the Holy Spirit who communicates his divine grace to all the members of the body whose head is Jesus Christ.

 Witnessing the general emotion and the impression which the sight and the words of the holy bishop of Calahorra had on everyone, I asked without malice, while leaving, if individuals had been satisfied with having given in to my remarks. Everyone, with a common accord, responded that they were happy and that no one was able to do otherwise.

 We came back on board with the intention of disembarking the next day in order to visit the other churches in the city. But Providence arranged for me on that day another type of consolation for which I will be grateful all my life.

In casting anchor at Palma, we had noticed a steamboat anchored in the harbor and which had hoisted a yellow flag; I requested an explanation for this color, someone responded that this was the signal for quarantine, under which it was placed because it had lost two men in the crossing: this boat was filled with sick people. From then on I was preoccupied with the thought that, since two sick people were dead, it might well happen that there would be others in mortal agony or in more or less impending danger. I could not bear the idea that anyone could die without being reconciled with God, having so close at hand a vessel filled with bishops and priests. I was reflecting on these matters when I noticed [p.452] that the Vautour, that’s the name of the boat, no longer had its yellow flag; I asked the reason for this, and the response was that this proved that it had been granted entry. “It would therefore not be impossible for me to go on board? –No, the officer said to me. –Oh! if it is like this, would you be so good as to permit a priest to go visit the sick who are on this vessel?” It was the second officer with whom I was speaking, the captain was ashore. “I will gladly put a small boat at your disposition.” “May God return it to you,” I said, filled with emotion, and I immediately called Mister Grégoire, rector of our parish of Séon-Saint-Andre,[[256]](#footnote-256) to entrust him with this commission. He lent himself to this wholelheartedly, but I noticed, with several questions that he posed to me, that he would happen to be embarrassed if he were to meet some difficulties; I then spoke with a more experienced man, and I implored Tempier to go with Grégoire to carry out this wonderful mission. Tempier immediately stopped using the razors which he was going to use because I was impelled by the fear that a moment lost would be fatal to some soul at bay. There they were on the sea, crossing the harbor in order to scale the Vautour if it were necessary. After some negotiations, they were permitted on board and treated politely by the commandant who pointed out several ill persons very much in peril. There was one who was believed to be dead; he straightaway awoke from his slumber, and was the first to receive spiritual help; four others equally profited from it. An officer profited from the opportunity to deal with matters of conscience with Tempier, who returned fully joyful with his assistant to give me an account of what had happened. That very evening, the Vautour got under way, and I found out since, through a letter that Mister de Latour, Vicar General of Bordeaux, wrote to me in order to give me this consolation, that three of the sick for whom I administered confession died during the crossing from Palma to Toulon. [p.453]. Does this not make one admire the ways of divine mercy for the elect which it predestines to glory. We thus need to recognize that the windstorm which forced us to put into port at Palma, and about which, perhaps, we would have been tempted to complain, was rather a nudge from Providence which sent us in pursuit of these souls which God wanted to save. I will have eternal thanksgivings to render to the Lord for having chosen me from among so many others and inspiring the thought, which was able to come only from him, first, that they might need help; then, to provide them the means to reconcile themselves with God and to ensure their salvation.

The consul of France came in full regalia to pay us a visit on board. He invited us to dinner on Saturday, which was two days later. We discretely objected that there was no place to make such a long sojourn in Palma. We then agreed that the next day, after having said our Masses, we would go to have a cup of chocolate in his home; he consented to this, intending, without doubt, to add something else to this. We had to go through this mezzo termine.[[257]](#footnote-257)

Diary

OblateWritingsXXI

 **On the 11th**, we went ashore early in the morning. The archbishop of Bordeaux and Bishop Dufêtre were delighted with saying Mass at the cathedral, where they had noticed an altar for St. Martin: they were both chief pastors of Tours. I preferred to offer the Holy Sacrifice in the chapel of the church of the former Jesuits, where is exposed the body of the blessed Rodriguez,[[258]](#footnote-258) brother in the Compagnie de Jésus [Society of Jesus], who sanctified himself in keeping watch over the door of this convent; the bishop of Châlons followed me. We venerated the holy relics, and we also went to pray at the altar which had been erected exactly at the ancient door where this holy brother lived. The same door, the window of his station were safeguarded, and in the altar were placed the key [p. 454] which he had used, an old slipper, his prayer book and other items for his use. These objects, if vile in appearance, have become precious, and a person senses himself penetrated with a holy respect and with a veritable interior devotion while contemplating them, so much power has holiness to consecrate in a way everything which comes close to him and everything which belonged to him. Blessed Rodriguez is contained in a large shrine/reliquary, dressed in his Jesuit habit. A person goes up two marble stairways to the place where the reliquary is located, and can see close up everything that it contains, through the crystals. The chapel is remarkable for the beauty of its marble and its elegant architecture. But how sad it is to think that this holy body is in some way abandoned by his family and handed over to the hands of strangers! The Jesuits have been driven out of their homes like all other religious.

I forgot to mention that the bishop of Palma had the presence of mind to send his most beautiful vestments for my Mass and that he invited me to go to have some chocolate in his home. I was not able to comply with his invitation, because we were expected at the consul’s home at nine o’clock.

I again wanted to visit the church where is venerated the body of a saint of Palma named Cataline.[[259]](#footnote-259) To do this, we entered the convent of the Augustinian religious, and we were thus able to draw near exactly to the beautiful reliquary which Cardinal Despuig[[260]](#footnote-260) a Palmesian, had ordered to be built for the funeral at which I had assisted as a seminarian in Paris. (I believe I am not mistaken; he died at the time, two red[[261]](#footnote-261) cardinals more or less at the same time, and I believe that Despuig was one of them.) These poor religious were delighted to be able to do me this courtesy, and it was with all my heart, but with a deeply saddened heart, that I gave them my blessing. They are so miserable under the tyrannical regime of the current government.

[p. 455]All the bishops met at the consul’s home, where we were offered a ceremonial lunch. We went back on board immediately after, in the hope of soon departing. The people and the clergy accompanied us to the small boat. Several of these good priests cried as they left us, and for our part we were very grieved to leave them suffering poverty to which the revolution reduced them and delivered to the oppression of the tyrants who governed Spain. The clergy of this city appeared to us as very regular. All the priests were dressed in soutane and long coat, and in this particular hat in use in these regions.

We finally departed from Palma, after having waited several hours for the commandant who was no longer on board. In a moment, we were ourselves threatened with returning to harbor, because the wind was not as favorable as our captain would have liked; we encouraged him and he continued on his way. The wind soon became very good, and we would have arrived in Marseille during the night of Saturday the 12th, if there were not a decision made to take us to Toulon, contrary to the word given to land us in Marseille.

After many steps and counter-steps, many discussions championed contradictorily by the commandant and by the bishops, we concluded by giving in and we entered Toulon at noon on Sunday. Having lost all hope of saying Mass on that day, on the declaration that we would not arrive before two o’clock, at the last moment I had let myself be persuaded to have lunch. Alas! this lunch will remain in my heart as long as I shall live! Instead of arriving at two o’clock, we cast anchor at noon, and at twelve-thirty we disembarked; it was too late to hear Mass, and it happened that on this beautiful day five bishops and I do not know how many priests did not hear [p. 456] Mass! Thanks to the clever tactic of the commandant and to the good-naturedness of those who let themselves be taken in. And I who had reserved myself for saying it in Marseille, where we would have arrived at four o’clock in the afternoon, but who was not able to permit myself such a great variation in a strange diocese, I was taken in like the others for having too easily yielded to the charitable solicitations of a bishop and to the false directives of the sailors whose calculations misled us.

To the sadness which this misadventure produced in my soul was joined the embarrassment of knowing how we pushed off from Toulon, where I had said beforehand that we would make a sad face in coming back there like fugitives, after having departed from there solemnly and as if in triumph. As numerous as we were, it was difficult to find what we needed; already, we had made several unsuccessful attempts, when someone, seeing us sorrowful, suggested a means to us which Providence seemed to have arranged for us. Someone informed us that the two carriages which had brought Bishop Dupuch from his journey from Italy were put away in an inn, waiting for one to be returned to Marseille where it had been rented, and for the other to be sold, the bishop to whom it belonged not knowing what to do. We jumped for joy at this news, like prisoners for whom their prison door is opened. Straitaway, horses were ordered, and we were on our way, running the mail with our seven horses on the way to Marseille, where we wanted to arrive the most early possible. It was ten o’clock when we were brought to the bishopric. I accommodated the bishops of Digne, of Valence and their chief pastors. Bishop Dufêtre had alighted at Place Royale, impatient to read his mail, which he had to retrieve in the Maison Gavotti.

The next day, I gathered together in my residence all our voyagers, [p. 457] and I waited until they had left in order to go give thanks to God in the sanctuary of Notre-Dame de la Garde, which took place the following day, Tuesday, November 15. Bishop Dufêtre was there at the same time as I. But this is not what I had contemplated, when I counted on disembarking at Marseille. My plan was to have a grand ceremony, which would have been announced on Sunday evening in all the churches. We would have seen all the bishops, upon return from their pilgrimage, grateful for the happy outcome of their crossing, betaking themselves in a body to the sanctuary, accompanied by a numerous clergy, to render their homage to the Mother of God. This example would have produced an excellent impression, and would have confirmed the custom, which needs to be maintained, of everyone returning from a sea voyage needing to go up to Notre-Dame de la Garde.

Thus ended our journey, whose account I have made in haste, to please those who have wanted me to retain its memory.

To Father Courtès, at Aix.[[262]](#footnote-262)

780:IX in Oblate Writings

Plan to send Father J. J. Frédéric Perron to Canada.

Courtès

[Marseilles.]

November 24, 1842.

As for Father Perron, he has already been destined for Canada. His presence becomes all the more necessary in that three priests have already joined us,[[263]](#footnote-263) and you know well enough that we need to present them with a model of regularity other than the men we have over there. The Bishop of Montreal insists that we do not give up the cross near which he has placed our men and yet we could not refuse[[264]](#footnote-264)

To Father Guigues at N.-D. de L’Osier.[[265]](#footnote-265)

781:IX in Oblate Writings

Regrets seeing Father Dassy dedicate part of his time to non-essential tasks.

Guigues

[Marseilles.]

November 24, 1842.

You told me in the letter I am answering that Father Dassy was at Parménie[[266]](#footnote-266) for three weeks, busy with his book.[[267]](#footnote-267) Is this the work you assured me was to have been done by way of recreation? I see, to the contrary, that Father Dassy has made it his main pursuit. Everything else must suffer therefrom. If he were fit only for this sort of work or if we had a great number of labourers to take care of the evangelising, I would be glad about this. But in the dearth we have to face, seeing one of our best members infatuated with a task that has so little to do with the duties of our ministry, is a real pity.

To Father Moreau, at the Major Seminary of Ajaccio.[[268]](#footnote-268)

782:IX in Oblate Writings

Father Lagier becomes Father Moreau’s first assistant. See to the observance of the Rule.

Moreau

[Marseilles.]

November 25, 1842.

I very well recognize good Father Bellon in the proposal he has made you. For me this angel will be a source of consolation in all the situations of life. Believe me, dear friend, that I need this as a compensation, for I meet with great disappointments in the family that should have but one heart and one soul and have no other spirit than that which the good Lord has inspired us to establish within it and which has served it well until now. So your house will be constituted thus: Father Lagier, first assistant, and by this very fact he becomes the first director at the Seminary. Father Bellon. however, though second assistant, can continue to be the spiritual director. Father Lagier will understand that it would be really inconvenient to deprive him [Father Bellon] of this duty. It would give him the impression that he has not fulfilled it as he should. On re-reading your letter, I notice that you have already established Father Lagier as the spiritual Father. Let it be, if it has already been done; you can continue going to confession to him. But do tell this dear child about all the consideration I would have liked to maintain for him, which as is clear, is nothing else than the expression of my esteem and affection for him.

You tell me nothing about Father Lagier. Nevertheless you must know that I had to really pressure him before he decided to take up his post. I was hoping that the prospect of a Seminary so well set up as is yours would rekindle his zeal and that he would consider himself fortunate to be called to contribute towards the clergy’s regeneration and therefore of the people of this interesting island; however, one of his letters to Father Tempier that I have just read shows me that he is still more keen on the direction of some pious women, whom he believes he is leading on the path of sublime perfection and with whom he is wasting precious time, rather than give it up to the ministry I have assigned to him. He speaks of God’s will as if it could be manifested to him in some other way than through the channel of his legitimate superiors. We nevertheless paid the full measure of attention and consideration in establishing him at Ajaccio in the position he now occupies there. What would become of us if we had to deal thus with everyone.

Still I exhort you to act with kindness but insist that the Rule be observed. Don’t allow abuses to slip in which can lead to all kinds of consequences. Especially insist that all letters be handed to you. It is your responsibility to distribute them after having opened them. It is also you who are to seal them. Don’t forget to give the prescribed conferences; give short but frequent instructions, at least every two weeks, on the duties of your state. In a word, don’t lose sight of the fact that all of you have made profession in the Congregation of the Oblates of Mary Immaculate and you must show yourselves as such and not as Sulpicians or priests assembled together from all over the world. Your house has been accused of having deviated somewhat from these rules, from this notion, during the term of your predecessor. Establish order in everything. That is your duty. In your first letter give me an account of all and of each and every one, priests, novices and Brothers.

Diary

OblateWritingsXXI

**November 30:**[[269]](#footnote-269) I was too busy to bring myself up to date.[[270]](#footnote-270) I thus skip to an event which must be recorded here. All our Irishmen would have merited being mercilessly dismissed. Their behavior has constantly been irregular; we see them as disorderly men, ad oculem servientes,[[271]](#footnote-271) offering no surety, but focused on themselves, a person is not able to understand the subject of their conversation nor to know their feelings. Nevertheless, we had rightly decided to not admit them to oblation even though their novitiate was on the point of completion. But regard how the bomb suddenly explodes. Brother Naughten,[[272]](#footnote-272) consulted with, disclosed one of their ideas. I questioned each one of them in particular, they gave themselves away and everything was uncovered. The elders placed the fault on one of the newcomers who was the cause of their unfaithfulness. The latter indicated what he meant. The result was that everyone was guilty. I began by expelling this newcomer named Kennae,[[273]](#footnote-273) who happened to be the most peculiar type that a person could meet, possessing to the utmost degree the art of dissembling and knowing how to lie perfectly. Father Tempier dispatched him properly. As for the others, they all acknowledged their fault, humbly admitted their wrongs and promised to begin a new life that would satisfy me. I allowed myself to be affected by their insistent pleas, but not without some anxiety. We will try once more for some months. But certainly I no longer want anyone to send us these Irishmen. I wrote to Father Aubert that he prove them in Ireland. From now on that's where they will make their novitiate. Here it takes too much time for us and we have too many difficulties in understanding them.

Diary

OblateWritingsXXI

 **December 4**:[[274]](#footnote-274) I praised the Lord, from the bottom of my heart, for the good that has just been done for this part of my flock reconciled with God,[[275]](#footnote-275) and I doubly rejoiced in thinking that this good was due to the zeal of our missionaries, instruments of the mercy of God for my people. I withdrew, penetrated with these thoughts, and ratifying the resolution, already taken and executed, of procuring, each year, at least three or four missions in my diocese by my missionaries; that’s the only way to bring back the populace to the knowledge and the practice of their duties.

Diary

OblateWritingsXXI

**December 6**:[[276]](#footnote-276) I went to receive the profession of Miss Porry, superior of the new congregation formed in Marseille under the name of Victimes du Sacré-Coeur de Jésus [Victims of the Sacred Heart of Jesus].[[277]](#footnote-277) The Duchess of Sabran and Mrs. Lejaix were the sponsors. It’s known that this work was founded by our Father Paris,[[278]](#footnote-278) who wrote the constitutions. I carefully considered at length the persons who intended to form this community. I proved to be both indifferent and almost the opposite, but, considering that a person would not know how to encourage too much the dedication of generous souls who wish to consecrate themselves to God, and that it is especially advantageous to multiply the number of those who wish to offer to the Lord the sacrifice of all their being in compensation for the unfaithfulness and the apostasy of so many Christians who everyday outrage the divine majesty, I ended by according them my entire paternal protection. I wrote the formula for their vows while waiting to approve their constitutions after a few revisions.

I discovered that the cross of our good Father Paris was in the hands of the superior whose vows I received. I reclaimed it, but in order to compensate her for the sincerity with which she owned up to me, not exactly a pious theft, since Father Aubert had authorized her to look after it, but a holy deposition, I have promised to give it back to her on the occasions of their professions, if that would please them.

Diary

OblateWritingsXXI

**December 8**:[[279]](#footnote-279) Letter from Father Vincens[[280]](#footnote-280) about his novitiate and what he must grant to the Coadjutor Brothers who no longer must be considered like salaried domestics. They are entitled to everything that may be done by religious men. In addition, their work must be moderated by pious exercises and everything that the rule prescribes.

To Father Vincens, at N.-D. de L’Osier.[[281]](#footnote-281)

783:IX in Oblate Writings

The Brothers’ work and religious life.

Vincens

[Marseilles.]

December 8, 1842.

I reply that I have always considered it an injustice to make men, who have come to us to become religious, work from morning till evening. Surely they have to work but they must also pray and be instructed in the duties of the religious life. They are not common labourers, they cannot be treated as hired domestics who are paid so that they work the whole day. Our Brothers must be present at the oraison and before they go for their work, say the *Pater,* etc., that correspond to Prime and Terce. If on heavy days their kind of work requires them to be in the fields before the community’s rising time, they must stop and join the community for the oraison. unless it was laid down that in such a situation they would make their oraison before leaving. The Brothers must also leave their work for particular examen which they will advance by three or four minutes to be able to say the *Pater,* etc., that correspond to Sext and None, They will have their dinner at the first or the second table, and depending on the house or the kind of work, they will return to their work immediately thereafter, having been careful to say the *Paters* that correspond to the hours of Vespers and Compline. Those who are in the house will go for the common recitation of the rosary, the others will say their prayer while working in the fields. All of them will do their spiritual reading daily and when a Father has been appointed to be in charge of them, he will give the first instructions indicated by the Rule in common. If there is no such priest, at least once a week the master of novices must attend to their instruction, even if he has to cancel that day what he would normally give to others. The Brothers must also assist at the spiritual conferences and in the evening give in their turn an account of the day’s events.

You talk to me only about Brothers Ravier, Ramel and Perrin, but is there not one called Barras and another named Clavel?[[282]](#footnote-282) What has become of them?

Diary

OblateWritingsXXI

**December 9**:[[283]](#footnote-283) Letter from Father Telmon who urges me to accept the proposal made by the bishop of Toronto[[284]](#footnote-284) to establish ourselves in his city. “Through this diocese, we would find ourselves in charge of missions to the savages. We would have the most vast field for the zeal of those who would have worked there and most promising for building up the morale of the novices of Europe. The Jesuits will be going there.” What is to be done, my good Father Telmon, in order to be adequate for all the work, it would be necessary to be as numerous as these Fathers. The time has not yet come. Let’s be patient and wait until the good God gives the order.

Diary

OblateWritingsXXI

**December 11**:[[285]](#footnote-285) Letter from Father Guigues. Our fathers have finished the two missions. The last one succeeded perfectly, the other not as well. In my opinion, it’s because the missionaries relied too much on natural means. When the good God works miracles, he wants to do them alone. Nevertheless, there were 500 men who received Communion; but this was not the whole number and that is necessary on mission. The bishop of Valence[[286]](#footnote-286) was very pleased, however, and he told the missionaries: “I really would like to have a house like yours in my diocese.”

To Father Courtès, superior of the Miss[iona]ries at Aix, B[ouches]-du-R[hone][[287]](#footnote-287)

784:IX in Oblate Writings

Missions of Roquebrune, Gémenos and Simiane.

L.J.C. and M.I.

Courtès

Marseilles.

December 15, 1842.

My dear Courtès, the mission of Roquebrune begins on Sunday.[[288]](#footnote-288) Since Father Perron is indisposed. I am obliged to send Fathers Martin, Viala and Rouvière. Father Viala leaves tomorrow morning, will spend a quarter of an hour at Aix to hand you this letter so that you can inform Father Rouvière to get ready to take the coach the day after tomorrow, Saturday, when Father Martin will come to fetch him. I have arranged for his seat here.

To arrange this mission I was obliged to postpone somewhat the one that was to start at Gémenos the first week of January. It will not delay much the one you have to give at Simiane. So an additional fine mission will be given, and the slowness of the Parish Priest of La Roque has had this good result. It is one more victory over hell. Good-bye.

+ C.J. Eugene. Bish[op] of M[arsei]lles.

Diary

OblateWritingsXXI

**December 17**:[[289]](#footnote-289) Arrival of Brother Tamburini,[[290]](#footnote-290) sent by Father Moreau[[291]](#footnote-291) of the seminary of Ajaccio. He gave the greatest praise about this individual; it is not proper to compare him with Brother Santoni.[[292]](#footnote-292) “This young man,” Father Moreau writes to me, “is worth his weight in gold under the double point of view of piety and talents, etc.”

Diary

OblateWritingsXXI

**December 18**:[[293]](#footnote-293) [Confirmation of two ill persons in the quarter of Carmes.] What destitution! what dwellings! what rags! Great God! On the one hand, this induces pity and, on the other, a person can not stop himself from thanking the Lord for not have reduced us to these straits.

Diary

OblateWritingsXXI

**December 22**:[[294]](#footnote-294) Letter from the archbishop of Bordeaux stamped with the Great Seal. He saw Mister Blanc[[295]](#footnote-295) and he found him to be just as I had described him and just as I wanted him. He is a delightful person in every regard.

To Fr. Casimir Aubert.[[296]](#footnote-296)

3:III in Oblate Writings

Proposal of a merger with the Brothers of St. Patrick as a means to establish the Oblates in Ireland.

Aubert C

[Marseilles]

December 25*,* 1842.

You have made my mouth water in telling me about these good brothers of St. Patrick and were it not that we have already had to stifle the hopes that had been raised first at Dublin, then at Cork, I could well nourish such a prospect which offers these unexpected advantages.[[297]](#footnote-297) I await further news before entertaining any hope. It is to be admitted that the letter of the superior is quite categoric. To say that he doubts not in the least that you and the Brothers will conclude arrangements such as will put our Society in possession of their house is indeed strong. But I do not wish to be overly confident and I wait. You have not said if you must soon respond to the invitation of this good Father O’Sullivan[[298]](#footnote-298) to go and meet with these gentlemen. The matter is important enough not to postpone this interview unduly.

Diary

OblateWritingsXXI

**December 27**:[[299]](#footnote-299) Mass at the Victimes du Coeur de Jésus [Victims of the Heart of Jesus].[[300]](#footnote-300) I solemnly blessed their chapel and gave the habit to two postulants. My method is to support the zeal of all those who wish to consecrate themselves to a life of perfection, to prayer and to penitence. These various associations, should they have had naught but length of life for those who consecrate themselves therein to God, this would be a great benefit. And why should a person not be able to hope to see this good perpetuate and spread itself? I am hopeful that these works, very holy in themselves, will survive me; and, while waiting, is it not consoling for the heart of a bishop to see rising up around him, in the midst of this immense populace where so many vices abound, where so many Christians live in a perpetual state of apostasy, communities more or less numerous, but entirely animated by the best spirit which produces, so to speak, the counterbalance to the mass of iniquities which unceasingly call forth the anger of God, in order to appease it by the sanctity of their life. It’s a veritable compensation to offer to the Lord. Here are the just who would have saved Sodom, if it were present, from the devouring flames which reduced this guilty city to ashes. As well, whatever may be said about it, I will always favor this type of vocation and the establishments that result from it.

1. Ms Yenveux IX, p. 100. [↑](#footnote-ref-1)
2. Appointed bishop of Viviers by the king on July 30, 1841, Father J.H. Guibert (1802-1886) was at that time in Paris, awaiting his nomination papers and their registration by the State Council. It is a matter here of the plan of establishing the Oblates in the sanctuary of N.-D. de Bon Secours. The Oblates arrived there in 1846. [↑](#footnote-ref-2)
3. Rey II, p. 124. [↑](#footnote-ref-3)
4. Father Louis Pascal Blanc, former associate of Father Polydore Jonjon at the college of Menpenti, had been under censure. Having repented, he spent six months in a retreat house at Valfleurie. Cf.: J. Leflon, *Bishop de Mazenod,* t. II, pp. 569, 572, 578-579, 582, 589-591. He went to work in the diocese of Bordeaux (Cf. Rey II, 124). [↑](#footnote-ref-4)
5. Rambert II, p. 103 and Rey II, pp. 125-126. [↑](#footnote-ref-5)
6. Work of Mr. Allemand. [↑](#footnote-ref-6)
7. The canon Jean R.M. Gauthier (1767-1842), pastor of the cathedral. [↑](#footnote-ref-7)
8. Bishop. P.T. David d’Astros, born in Tourves, Provence on October 15, 1772, archbishop of Toulouse from 1830 until his death in 1851. D’Astros was ordained subdeacon and deacon in Paris in 1795, at the same time that Gauthier was being ordained a priest. Together they carried out, in Marseilles and in Tourves, their “secret apostolate.” [↑](#footnote-ref-8)
9. Yenveux, VIII. 43. 106. [↑](#footnote-ref-9)
10. Rey II, p. 125. [↑](#footnote-ref-10)
11. Rey II, p. 125, note 1. [↑](#footnote-ref-11)
12. Ms. Yenveux VII, p. 221. [↑](#footnote-ref-12)
13. No precise detail from this text and from the letters of the Founder at the beginning of 1842 permit us to say who this concerns. What he talks about here seems nevertheless to correspond to what Bishop de Mazenod was thinking about Fr. Adrien Telmon or, likewise, about Fr. H. Courtès. [↑](#footnote-ref-13)
14. Rey II, p. 126. [↑](#footnote-ref-14)
15. On January 20, the bishop of Marseille had extended hospitality to Bishop Rochoure, vicar apostolic of Oceania; on the 24th, to Bishop Dupuch of Algiers; on the 27th, to Bishop C. de Forbin-Janson returning from South America, preceded by Reverend Lafond, priest of Picpus. [↑](#footnote-ref-15)
16. Ms Yenveux, VI, p. 154. [↑](#footnote-ref-16)
17. Marius J.A. Suzanne (1799-1829). [↑](#footnote-ref-17)
18. Ms Yenveux. [↑](#footnote-ref-18)
19. Ambroise Vincenes (1803-1863), then master of novices at N.-D. de l’Osier. [↑](#footnote-ref-19)
20. By “Oblates” is meant the Scholastics having made their oblation after novitiate. This doubtlessly refers to them, at that time in Marseille. This concern for the health of the Scholastics is probably connected with the illness of his nephew Louis. [↑](#footnote-ref-20)
21. Rambert II, 104-105 and Rey II, 127. [↑](#footnote-ref-21)
22. Louis de Boisgelin (1815-1842), then a Scholastic with the Jesuits. He had entered the novitiate in September 1837. [↑](#footnote-ref-22)
23. I die each day (1 Cor. 15: 31). [↑](#footnote-ref-23)
24. Ms. Yenveux V, pp. 96-98. [↑](#footnote-ref-24)
25. The bishop of Marseille, that is, Bishop Fortuné de Mazenod. The order of April 21, 1828 took away from the bishops the supervision and the direction of primary schools, modifying in this way that of 1824, which was favorable to the clergy. The government demanded the formation of a committee, of which the diocesan bishop was a member. Cf. J. Leflon, *Mgr. De Mazenod* II, pp. 305-313. [↑](#footnote-ref-25)
26. Letter to Mister De Vatimesnil, July 9, 1828. Copy auth.: AAM, administrative correspondence, reg. II, P. 166. [↑](#footnote-ref-26)
27. The orders of June 16, 1828 concerning ecclesiastical secondary schools forbade the instruction of those belonging to a congregation and subjected the minor seminaries to a regulation incompatible with the rights of bishops. Some bishops protested to the government. Cf. J. Leflon, *Msg. De Mazenod II,* pp. 313-333. [↑](#footnote-ref-27)
28. Original: Rome. Archives of the Postulation. L. M.-Courtès. [↑](#footnote-ref-28)
29. Original: Rome. Archives of the Postulation. L. M.- Courtès. [↑](#footnote-ref-29)
30. Ms. Yenveux VIII, p. 127 and VII, p. 267. [↑](#footnote-ref-30)
31. Father Pascal Ricard (1805-1862)was at that time superior at N.-D. de Lumières. The “subjects” whom this concerns are the minor seminarians. [↑](#footnote-ref-31)
32. J.J. Casimir Chauvet (1812-1862), director of studies at the juniorate of N.-D. de Lumières. [↑](#footnote-ref-32)
33. Ms. Yenveux I, p. 107. [↑](#footnote-ref-33)
34. Eguilles (Bouches-du-Rhône). [↑](#footnote-ref-34)
35. Ms. Yenveux IV, p. 188. [↑](#footnote-ref-35)
36. V.M. Costa d’Arignano, archbishop of Turin from 1778 to 1796; cardinal in 1789. [↑](#footnote-ref-36)
37. Claude A. André (1743-1818), bishop of Quimper from 1802 to 1804, resigned, disconcerted by the magnitude of his task and by the difficulties encountered in his diocese. He was appointed canon of Saint-Denis in 1806. [↑](#footnote-ref-37)
38. Joseph Fesch (1763-1839), uncle of Napoléon, archbishop of Lyon from 1802 to 1839, cardinal in 1803. Designated for the archbishopric of Paris in 1809, he preferred to remain in Lyon. After the fall of Napoléon, he returned to Rome where he died. Father de Mazenod met him in Rome in 1825. Cf. *Ecrits oblats* 6, pp. 236 and 239; 17, p. 76. [↑](#footnote-ref-38)
39. Jean François Demandolx (born in Marseille in 1744, deceased in 1817). He was bishop of Amiens from 1805 to 1817. [↑](#footnote-ref-39)
40. Alessandro Mattei (1744-1820), cardinal in 1782. [↑](#footnote-ref-40)
41. Jean Siffrein Maury (1746-1817), appointed by Pius VI bishop of Montefiascone and cardinal in 1799. Appointed archbishop of Paris by Napoléon in 1810; Pope Pius VII, in exile in France, refused to confirm the nomination. [↑](#footnote-ref-41)
42. Carlo Odescalchi (1786-1841), cardinal in 1823. He later joined the Jesuits. [↑](#footnote-ref-42)
43. Luigi Frezza (1783-1837), cardinal in 1836. At the time, he was secretary of the Congregation of Ecclesiastical Matters. C. Falconieri, archbishop of Ravenna from 1826 to 1859, cardinal in 1838. [↑](#footnote-ref-43)
44. Rambert II, p. 105; Rey II, pp. 130-131. [↑](#footnote-ref-44)
45. Jean Pierre Gury,S.J. (1801-1866), author of an important work of moral theology. At the time, he was rector of the Jesuit novitiate in Avignon. [↑](#footnote-ref-45)
46. Rambert II, p. 109. [↑](#footnote-ref-46)
47. Most Rev. D. Auguste Affre (1793-1848), archbishop of Paris from 1840 to 1848. He had been a colleague of Eugène in the seminary of St-Sulpice. [↑](#footnote-ref-47)
48. In the month of March, 1842, Pope Gregory XVI published an encyclical directing the celebration of a jubilee in favor of the Church in Spain, threatened by a schism. It concerns the war between the Carlists (Don Carlos de Bourbon supported by the Catholics) and the “Christinists” from the name of Marie-Christine, regent, supported by a government liberal in nature and a persecutor of the Church. Bishop de Mazenod published a pastoral letter in favor of the Church in Spain on April 10, 1842. Father Rambert transcribed several pages of this (II, pp. 109-113). There were many more extraordinary than ordinary jubilees, but the one of 1842 did not even appear among the first. [↑](#footnote-ref-48)
49. Ms. Yenveux II, 52 and 61, IV, 19, VI, 61, VII, 241-242, 268, VIII, 20, 177, IX, 102, IX supplement, 21, Rambert II, 106-107. Other letters of Bishop de Mazenod to Father Honorat, written in 1842, have disappeared, in particular those of August 24 and September 23 mentioned in the letters of Father Honorat preserved in the General Archives. We have ten letters, quite long, written in 1841-42. [↑](#footnote-ref-49)
50. Father Lagier. [↑](#footnote-ref-50)
51. In the same vein, Bishop de Mazenod writes to Father Tempier, June 9, 1842: “Since Canada crops up under my pen, I must say I would be irked to see the adoption of this strange practice whereby all the members of this community write to the whole world and continually say things they should be quiet about while I may be the only one who knows nothing of what is going on”. [↑](#footnote-ref-51)
52. Ms. Yenveux IV, p. 233. [↑](#footnote-ref-52)
53. Louis Toussaint Dassy (1808-1889), then at N.-D. de l’Osier. [↑](#footnote-ref-53)
54. Joseph Eugène Bruno Guigues (1805-1874). At the time, he was superior of N.-D. de l’Osier. Afterwards, he was bishop of Ottawa from 1847 to 1874. [↑](#footnote-ref-54)
55. Ms. Yenveux IV, p. 94. [↑](#footnote-ref-55)
56. This probably concerns a petition begun in 1840 and signed by 10 French archbishops and 41 French bishops. Cf. Article {??? IS THERE A NUMBER MISSING HERE IN THE FRENCH VERSION???} of X. Le Bachelet, *Immaculée Conception,* in *Dictionnaire de Théologie catholique*, t. VII, 1, col. 1192. [↑](#footnote-ref-56)
57. Ms. Yenveux IV, p. 232. Yenveux writes: May 30, 1842. The letter to Fr. Dassy is from March 29, cf. *Ecrits oblats,* 9, 184-186. [↑](#footnote-ref-57)
58. *L’abbaye de Saint-Antoine, en Dauphiné [The abbay of Saint Anthony, in Dauphiné]…*Grenoble, Baratier, 1844, 514 pages. [↑](#footnote-ref-58)
59. Joseph Henri Lavigne, deceased December 10, 1816, priest on July 17, 1842, Oblate on October 15, 1842, departed in 1852. At the time, he was at N.-D. de l’Osier. [↑](#footnote-ref-59)
60. Original:Rome. Archives of the Postulation. L. M.- Dassy. [↑](#footnote-ref-60)
61. On March 19, Father Dassy had written to offer his feast-day wishes. He also mentioned that the Arts committee of Paris had appointed him the correspondent of its department for historical works and that his Lordship the Bishop of Grenoble was going to suggest that he be part of a commission “to draw up a statistical account of the monuments, of the finest buildings in the diocese and of all archaeological matters that could be of interest to religion: Church history, Christian literature and the Arts.” [↑](#footnote-ref-61)
62. Three lines have been erased and are illegible. [↑](#footnote-ref-62)
63. Mt. 5:13; Mk. 9:49. [↑](#footnote-ref-63)
64. Original:Rome. Archives of the Postulation. L. M.- Moreau. [↑](#footnote-ref-64)
65. Ms. Yenveux VI, p. 67. [↑](#footnote-ref-65)
66. Jean Joseph Lagier (1807-1876) at the time was at N.-D. de Lumières. He had first been professor at the seminary of Marseille and it is in this city that he had known and directed some religious. [↑](#footnote-ref-66)
67. Ms. Yenveux IV, pp. 95-96. [↑](#footnote-ref-67)
68. Joseph Bernet (1770-1846), archbishop of Aix from 1836 to 1846. [↑](#footnote-ref-68)
69. Luigi Lambruschini (1776-1851), nuntio to Paris from 1827 to 1831, cardinal in 1831, secretary of state in 1836. [↑](#footnote-ref-69)
70. Meeting of bishops of the ecclesiastical province of Aix, October 18-22, 1838. (Cf. *Ecrits oblats* 19, pp. 213, 223-224. [↑](#footnote-ref-70)
71. The French term used here by Bishop de Mazenod is *constât,* the imperfect subjunctive form of *conster:* a juridical term which means *to* *be evident and certain.* [↑](#footnote-ref-71)
72. The French expression used here by Bishop de Mazenod is *avoir barre sur quelqu’un,* an idiomatic French expression which means *to have the advantage over someone.* [↑](#footnote-ref-72)
73. J.M.A. Césaire Mathieu (1796-1875), archbishop of Besançot from 1834 to 1875. [↑](#footnote-ref-73)
74. Orig. - Montreal, Archdiocesan Arch. - Oblats. [↑](#footnote-ref-74)
75. Mgr de Mazenod was thinking of Fr. Bermond and especially of Fr. Perron, cf. letter to Fr. Courtès, November 24, 1842: “As for Fr. Perron, he is still destined for Canada. His presence there is all the more needed now that three priests are associated with us, and you know that we need to place before them a model of regularity amongst the men we have there. The Bishop of Montreal insists that the Cross be not abandoned beside which he has placed our men and which anyway could not be refused”. (Ms. Yenveux IX, 180). Fr. Honorat replied, August 20, that what was especially needed was a man of experience like Fr. Vincens or even Fr. Guigues. [↑](#footnote-ref-75)
76. Fr. Honorat preached a retreat in the parish of St. Vincent de Paul together with M. Dandurand who then entered the novitiate. [↑](#footnote-ref-76)
77. Fr. Leonard Baveux, Sulpician, and the parish rector. Fr. Dandurand, entered the novitiate in the course of the summer. Cf. letters of Fr. Honorat to Mgr de Mazenod, July 11 and November 23, 1842. [↑](#footnote-ref-77)
78. Rambert II, p. 114. [↑](#footnote-ref-78)
79. Rey II, p. 135. [↑](#footnote-ref-79)
80. Text written in relation to the jubilee requested by the pope for the Church of Spain. There were three meetings in three churches of Marseille on April 19, 22 and 29. Bishop de Mazenod wrote to some bishops who had not published a pastoral letter on this issue. [↑](#footnote-ref-80)
81. Father Rey says that Bishop de Mazenod wrote to the king on April 21 in order to make him aware of the unfortunate impression in Marseille that would result in a decision by the government about the management of the railroads. This letter has not been found and Fr. Rey does not say what it exactly is about. [↑](#footnote-ref-81)
82. Rey II, p. 136. [↑](#footnote-ref-82)
83. On April 22, Bishop de Mazenod celebrated Mass in the chapel of the new convent of the Minors and gave the habit to six religious. These religious had been established in Marseille in 1842 by Abbé Pierre-Etienne Boeuf. [↑](#footnote-ref-83)
84. Rambert II, p. 115. [↑](#footnote-ref-84)
85. The death of Louis de Boisgelin. [↑](#footnote-ref-85)
86. Bishop de Mazenod, his sister, his niece Césarie, canon Jeancard and a valet were away from April 25 to June 28 and visited the north of Italy and Switzerland. [↑](#footnote-ref-86)
87. Original: Rome. Archives of the Postulation. L. M.-Tempier. [↑](#footnote-ref-87)
88. Bishop de Mazenod made this trip to the North of Italy on the invitation of his friend, the Chevalier de Collegno, to venerate the holy Shroud of Turin: it was exposed on the occasion of the Duke of Savoy’s, later King Victor Emmanuel, marriage. He was accompanied by Canon Jeancard, the valet de Philippe Marbacher, and especially his sister and his niece Césarie, both of whom had been afflicted very much by the recent death of Louis de Boisgelin. a Jesuit scholastic. cf. REY II. 136. [↑](#footnote-ref-88)
89. There were many Borelli at Marseilles. The Founder is perhaps referring to T. J. Borély, the procurator general of Aix, with whom he had to deal regarding the Vèze affair. [↑](#footnote-ref-89)
90. Cardinal M. Tadini, the Archbishop of Genoa. [↑](#footnote-ref-90)
91. Bishop de Mazenod probably did not know this Riffredo. This is the only time he mentions him in his writings. [↑](#footnote-ref-91)
92. Jeancard added the following words: “I am enraptured by this country’s marble and, not being as cold as it is, I embrace you”. [↑](#footnote-ref-92)
93. Original: Rome. Archives of the Postulation. L. M.-Tempier. [↑](#footnote-ref-93)
94. Archbishop L. Franzoni of Turin and Archbishop T. P. Gizzi, the Nuncio [↑](#footnote-ref-94)
95. Mss.: Mingone. [↑](#footnote-ref-95)
96. Mss.:Stupinis, Montcalier. [↑](#footnote-ref-96)
97. Father Scavini (1791-1869), then Vicar General of Novara. He had written several books on the moral theology of St. Alphonsus. [↑](#footnote-ref-97)
98. Rambert II, pp. 120-121; Rey II, p. 137. This long extract is without a date. The travelers remained in Turin for three weeks; they arrived there on April 30. Cf. Letter to Fr Tempier, in *Ecrits oblats,* 9, p. 189.

 This portion of the Diary was written after return from the journey. See *infra,* beginning of the Diary for the trip to Algeria, October 22-November 13. [↑](#footnote-ref-98)
99. Charles-Albert (1798-1849), king of Sardinia from 1831 to 1849, residing at Turin. His kingdom also included Piedmont and Savoy. He is the father of King Victor-Emmanuel II (1820-1876) who unified Italy. [↑](#footnote-ref-99)
100. First minister at the time. [↑](#footnote-ref-100)
101. Eugène de Mazenod had known the chevalier Louis Provana de Collegno during his seminary in Paris. As a young man, Louis de Collegno had accompanied to Paris the Marquis Cèsar Taparelli d’Azeglio, a gentleman of the King of Sardinia. Cf. Rey, pp. 109-110. [↑](#footnote-ref-101)
102. Louis Fransoni, archbishop of Turin from 1832 to 1862. [↑](#footnote-ref-102)
103. Bernardo Maria Clausi (1798-1849), venerable. [↑](#footnote-ref-103)
104. On May 4, there was solemn exposition of Saint Suaire on the occasion of the marriage of the duke of Savoy, later King Victor-Emmanuel II (Rey II, p. 136). [↑](#footnote-ref-104)
105. Silvio Pellico (1789-1854), writer. The story of his imprisonment (*Mes prisons [My prisons],* 1832), as a patriot because of the Austrians, contributed to the winning of international opinion to the cause of the Italian patriots. [↑](#footnote-ref-105)
106. Original: Rome. Archives of the Postulation. L. M.-Tempier. [↑](#footnote-ref-106)
107. Charles-Albert (1796-1849). King of Sardinia. [↑](#footnote-ref-107)
108. Original: Rome. Archives of the Postulation. L. M. - Tempier. [↑](#footnote-ref-108)
109. Original: Rome. Archives of the Postulation. L. M.-Tempier. [↑](#footnote-ref-109)
110. D. Sallier, prior, former Congregationalist of Aix. [↑](#footnote-ref-110)
111. Mss.: Pachaudi. [↑](#footnote-ref-111)
112. Cardinal Gaysruck. [↑](#footnote-ref-112)
113. Rambert II, pp. 122-123. [↑](#footnote-ref-113)
114. Auguste-André de Mazenod, deceased in 1795. He had been vicar general of Bishop J.B. de Belloy of Marseille from 1755 to 1801. [↑](#footnote-ref-114)
115. Francesco Maria Milesi (1744-1819), appointed bishop of Vigevano in 1805, patriarch of Venice in 1815. Cf. *Ecrits oblats* 16, pp. 37–40, 45-46. [↑](#footnote-ref-115)
116. Bartolo Zinelli (1766-1802). He entered la compagnie des Pères de la Foi [the Society of the Fathers of the Faith] in 1799. Cf. *Ecrits oblats* 16, pp. 38 and 42. [↑](#footnote-ref-116)
117. To Vigevano. [↑](#footnote-ref-117)
118. Original: Rome. Archives of the Postulation. L. M.- Tempier. [↑](#footnote-ref-118)
119. Probable reference to X. P. Coste (1787-1879) who was the architect for the city of Marseilles in 1844. [↑](#footnote-ref-119)
120. Cardinal J. Monico, Patriarch of Venice. [↑](#footnote-ref-120)
121. Mss.: “avec” instead of “avait”. [↑](#footnote-ref-121)
122. Ms. Yenveux IV, p. 138. [↑](#footnote-ref-122)
123. Rambert II, pp. 123-124; Rey II, p. 139. [↑](#footnote-ref-123)
124. Antonio Rosmini-Serbati (1797-1855). [↑](#footnote-ref-124)
125. YENVEUX IX. 164. Aubert had written a letter to the Founder. cf. L. M. -Tempier. May 29-June 3. [↑](#footnote-ref-125)
126. After the forced departure of the Oblates from Notre-Dame du Laus. Father Mille was appointed professor of dogma at the Seminary of Marseilles. [↑](#footnote-ref-126)
127. YENVEUX III, 123 [↑](#footnote-ref-127)
128. The Rosminians or the Priests of Charity. The travellers were still at Stresa where, on the 11th, the Founder consecrated the Rosminians’ novitiate church altar. This altar was paid for by Mrs. Bolongaro Borghese at whose place Bishop de Mazenod and his travelling companions were lodging. cf. RAMBERT II, 124; REY II, 139. [↑](#footnote-ref-128)
129. YENVEUX VI. 92; VII. 148; REV II. 139. [↑](#footnote-ref-129)
130. Bishop T. Yenni of Lausanne and the Parish Priest Varini. cf. REY II. 139. [↑](#footnote-ref-130)
131. Father Bermond wanted to go to Canada *(Oblate Writings,* I. 24-26), and Father Casimir Aubert was to leave soon for England *(Oblate Writings.* III. I). [↑](#footnote-ref-131)
132. YENVEUX VIII, 63. [↑](#footnote-ref-132)
133. Pierre Joseph Auguste Nicolas (1812-1903) made his oblation on December 8, 1842 and was ordained priest on August 27, 1843. [↑](#footnote-ref-133)
134. At Genoa. on June 17 or 18, the Founder parted company with his sister and niece who were to spend the summer at Larcey. He returned to Marseilles on June 28 after having stopped at N.-D. de L’Osier and Viviers. He made the canonical visit of the novitiate from June 20 to 22. Cf. REY II, 139-140. [↑](#footnote-ref-134)
135. Original: Rome. Archives of the Postulation. L. M.- Courtès. [↑](#footnote-ref-135)
136. YENVEUX VI. 23. [↑](#footnote-ref-136)
137. Ms. Yenveux IX. 30. [↑](#footnote-ref-137)
138. In subsequent letters, Mr. Choiselat is indicated by his real title: “Treasurer”. [↑](#footnote-ref-138)
139. Orig.: Paris, Arch. of the Propagation of the Faith. [↑](#footnote-ref-139)
140. The first group of Oblates sent to Canada was made up of 4 fathers (Honorat, Baudrand, Telmon, and Lagier) and two brothers (Roux and Basile Fastray), on the basis of the explanation provided in the following letter of Aug. 20, the Council sent the requested amount, but no missionary left in 1842. [↑](#footnote-ref-140)
141. Original: Rome. Archives of the Postulation. L. M.-Semeria. [↑](#footnote-ref-141)
142. YENVEUX V. 216; VI. 24. [↑](#footnote-ref-142)
143. 1821 Chapter. The Founder, however, always wrote “Monsieur” on the address of letters because the Congregation was not authorized by the Government. [↑](#footnote-ref-143)
144. Ms. Yenveux VI, p. 66. [↑](#footnote-ref-144)
145. Philibert de Bruillard, bishop of Grenoble from 1826 to 1853. [↑](#footnote-ref-145)
146. The Founder does not name this Father. Before transcribing this text, Yenveux writes: *“A Father having been calumniated before the bishop of Grenoble and even interdicted in the diocese, although he was innocent, Bishop de Mazenod encouraged him to go justify himself before the bishop of Grenoble.”* [↑](#footnote-ref-146)
147. Ms. Yenveux VIII, p. 293. [↑](#footnote-ref-147)
148. There were two Reyniers in the congregation: Jacques-Symphorien, who withdrew in 1829, and Gustave-Léon, who withdrew in 1831. One of them requested to re-enter in May-June, 1838. Cf. *Ecrits oblats* 19, pp. 122, 129, 131-132. [↑](#footnote-ref-148)
149. Joseph André Sicard, priest in 1833 withdrew from the congregation in 1836. In April-May 1836, he requested to come to work in the diocese of Marseille. Cf. *Ecrits oblats* 19, p. 94. [↑](#footnote-ref-149)
150. Ms. Yenveux IX, p. 158. [↑](#footnote-ref-150)
151. Jacques Joseph Marcou (1799-1826). [↑](#footnote-ref-151)
152. Orig.:Paris, Arch. of the Propagation of the Faith. [↑](#footnote-ref-152)
153. The association was directed from the time of its foundation, by the Central Councils of Lyon and Paris. “This sort of two-headed structure, the result of circumstances which prevailed at the foundation of the Missionary Society, hampered neither the extent of its progress nor the harmony of its government.” Cf. François VEUILLOT, *L’Oeuvre de la Propagation de la foi.* Paris (1922). p. 15. [↑](#footnote-ref-153)
154. YENVEUX VIII. 61. [↑](#footnote-ref-154)
155. Ms. Yenveux VI, p. 100. [↑](#footnote-ref-155)
156. Pierre Rouvière (1809-1875), then at Aix. [↑](#footnote-ref-156)
157. Ms. Yenveux III, p. 86 and VII, p. 260. [↑](#footnote-ref-157)
158. It is not known what exactly this is about, if it is not the fact of having regretted the refusal of Fr. Bermond to go to Aix. [↑](#footnote-ref-158)
159. Fr. François-Xavier Bermond (1813-1889) had requested to go to Canada. Cf. *Ecrits oblats* I, pp. 24-26. [↑](#footnote-ref-159)
160. We safeguard a brief extract of this letter. Cf. *Ecrits oblats* 9, p. 209. [↑](#footnote-ref-160)
161. Name omitted. Without doubt this has to do with Fr. Guigues, superior at N.-D. de l’Osier. [↑](#footnote-ref-161)
162. YENVEUX VII. 259. [↑](#footnote-ref-162)
163. Yenveux writes: “September 7, 1848. According to the context of this excerpt. however, and the entry in the *Diary* of September 7, 1842 (YENVEUX III. 86 and VII. 260), it is rather 1842. [↑](#footnote-ref-163)
164. At that time the General Council consisted of Fathers Tempier, Courtès, Guibert, third assistant and General Secretary, and Mille who had replaced Father Mie. Only Tempier and Mille, who were residing at the Seminary of Marseilles, could help the Founder sometimes. [↑](#footnote-ref-164)
165. Ms. Yenveux I, pp. 88-90. [↑](#footnote-ref-165)
166. We omit this letter which Bishop de Mazenod copied into his Diary. It is published in *Lettres aux correspondants d’Amerique [Letters to the correspondents in America] 1841-1850, Ecrits oblats* I, pp. 24-26. [↑](#footnote-ref-166)
167. Ms. Yenveux I, 88-90. The one to whom this is addressed is not written clearly in the Ms. Yenveux but it is certainly Fr. Bermond. Cf. Journal of Mgr de Mazenod, September 7, 1842. [↑](#footnote-ref-167)
168. In a letter to Fr. Casimir Aubert, September 26, 1842, Mgr de Mazenod explains the reasons of his grief.

On September 20, 1842, the Founder writes again on this subject in his diary (Ms. Yenveux III, 122-123): “Things would not go so badly in America if Fr. Baudrand were not sowing this intestinal discord which has inspired this stupid letter of poor Lucien Lagier which I have transcribed above. I was not wrong when I attributed the whole evil to the bad attitude of Fr. Baudrand. Fr. Honorat and Fr. Telmon discovered this in Canada on intercepting a shameful letter which this overbearing man was sending to Europe. I have no need to be cognizant of this letter to know what attitude to take. Fr. Baudrand is a man without education, lacking in delicacy and of little virtue. He is not without some talent but he believes he has much more than he has. He is quite engrossed with the superiority of the people of Dauphin - over those of Provence whom he has the stupid vanity to despise. He has nourished this idea and his remarks stem from this ridiculous prejudice. Nothing is as pitiful as hearing him babble in all his letters about the insufficiency of Fr. Honorat, his superior, the character of Fr. Telmon, etc., while he, instead of being busy acquiring the virtues which he lacks, and especially the religious virtues of which he has not a shadow, uses his intelligence only to murmur, to sow cockle, to complain even to outsiders, giving prominence to the failings of his brothers such as they seem to his imagination and his bad attitude. He really does the work of the demon in Canada and the evil he does to us is incalculable. Here is the letter that this young brother has had the insolence to write to me. It is as well to conserve such records for the judgement that must be made on these false men that hell has introduced amongst us... (text omitted in Yenveux). What effrontery to dare to say that before his superior, before a bishop, as a reminder to do his duty wherein, according to him, he is remiss. For no one has ever found in the Rule such a disposition contrary to good sense and to the primary notions of proper administration”. [↑](#footnote-ref-168)
169. Ms. Yenveux III, pp. 122-123; supplement IX, p. 37. [↑](#footnote-ref-169)
170. Jean Fleury Marie Baudrand (1811-1853), as well as Fathers Lagier, Honorat and Telmon, were part of the first group of Oblates who left for Canada the preceding year. [↑](#footnote-ref-170)
171. Lucien A. Lagier (1814-1874). [↑](#footnote-ref-171)
172. The letter from Fr. Lagier was not copied by Yenveux and no longer exists. [↑](#footnote-ref-172)
173. Daniel O’Connell (1775-1847), Irish patriotic hero in his country which at the time was dependent on the British crown. He was mayor of Dublin. [↑](#footnote-ref-173)
174. Casimir Aubert (1810-1860) had been sent to England in mid-July 1842. He arrived in Dublin on August 8 and was welcomed by the archbishop and by O’Connell. He made a contribution for the foundation of Penzance in England. Cf. *Casimer Aubert* in *Ecrits oblats* II, 5, pp. 44-46. [↑](#footnote-ref-174)
175. He was professor at the college of St Mary’s de Youghal (Ireland), intended to provide men for the missions. Cf. *Casimir Aubert* in *Ecrits oblats* II, 5, pp. 44-46. [↑](#footnote-ref-175)
176. Ms. Yenveux, IX, supplement, 38-39. [↑](#footnote-ref-176)
177. M. and Mine. Olivier Berthelet, friends of Fr. Leonard, gave to the Oblates their property at Longueuil (cf. details in the letter of the Founder to Fr. Aubert, September 26, 1842). As a sign of gratitude, Fr. Honorat asked Bishop de Mazenod, August 13, for this letter of communication of the privileges and merits of the Oblates.

A similar letter was sent, the same day, to two other benefactors: Mme Jules Quesnel, who made several gifts of money, and Mile T. Berthelet, sister of Olivier. The latter had prevailed upon her brother to donate the house. These letters, however, have a phrase that differs from the first. To Mlle. Berthelet: “...This request is all the more agreeable to us in that we are indebted to you for your pious munificence which has contributed considerably to the gift which has been made to the said Congregation...”

To the widow, Mme. Jules Quesnel: “...This request is all the more agreeable to us in that we have learned all that you have done to contribute to the success of the mission of those of our members who have gone to evangelise Canada and we know what have been your generous intentions in this matter. By our pious bounty, you take...” [↑](#footnote-ref-177)
178. Ms. Yenveux V. 217; VII, 259; IX Supplement 37, 40. [↑](#footnote-ref-178)
179. The Founder speaks especially of Fr. Guigues to whom he wrote several letters on this subject. He notes in his Journal on February 18 [1843]: “Letter from Fr. Guigues. Still obstinate in his consideration presented in favour of his house of Osier. Far from agreeing to transfer a member of this house who is needed elsewhere, he is bold enough to ask for two more. Solely concerned with the prosperity of the enterprise of which he finds himself at the head, he blames Fr. Aubert for having dared to undertake two foundations in England and Ireland. Hence we should forego all hopes that can be rightfully conceived to see the Congregation and her works flourish in that field even though it is only a question of providing some members in advance to a country that soon should furnish enough of its own to become self-sufficient.” Ms. Yenveux VII, 257. Cf. also Fr. Guigues’ letter of February 18, 1843 (Ms. Yenveux V. 226) and the Mazenod Journal of November 6. 1843 (Ms. Yenveux VII, 258). [↑](#footnote-ref-179)
180. According to the Journal of Bishop de Mazenod, September 20, 1842, it was Fr. Lucien Lagier who wrote a “stupid letter”. Ms. Yenveux III, 122-123. [↑](#footnote-ref-180)
181. The Canadian benefactors to whom the Founder sent a letter according a share in the privileges and merits of the Congregation are: M. and Mme Olivier Berthier, Mme Jules Quesnel, Mlle T. Berthelet. [↑](#footnote-ref-181)
182. Damase Dandurand, Leonard Baveux, E. Durocher and A. M. Bourassa. [↑](#footnote-ref-182)
183. M. Power and J. Signay. [↑](#footnote-ref-183)
184. Bishop de Mazenod writes in his Journal on September 20. 1842: “There is even the great O’Connell who wishes to contribute. He wishes to be the first subscriber and he has authorized Fr. Aubert to utilize his name in the prospectus to whom to address the offerings that will be made to us. He has wished to be affiliated with our Society and has received its scapular. It seems that Fr. Aubert will spend the winter in a seminary near Cork where he will render service while waiting to begin his work”. Ms. Yenveux. IX suppl.. 37. [↑](#footnote-ref-184)
185. YENVEUX 1. 26-27: V. 89; VII. 253. 7’ [↑](#footnote-ref-185)
186. Ph. 1:18. [↑](#footnote-ref-186)
187. In 1842-1843, the ten scholastics who were theology students and had been living at the Seminary of Marseilles until then, were sent to N.-D. de L’Osier, cf. *Registre des chapitres généraux*, 1843, July 11, evening. Brother Nicolas was to teach dogma there. cf. L.M.-Guigues, July 1, 1842. [↑](#footnote-ref-187)
188. Ms. Yenveux III, P. 86 and VI, p. 65. [↑](#footnote-ref-188)
189. Jean Joseph Lagier, arrived in Corsica on October 12. Cf. letter of Fr. Moreau to the Founder, October 12, 1842. [↑](#footnote-ref-189)
190. Ms. Yenveux VII, p. 224. [↑](#footnote-ref-190)
191. A word difficult to read. It is about the return of the Oblates from Laus at the beginning of the year. Cf. Rey II, pp. 114-118. [↑](#footnote-ref-191)
192. Rembert II, p. 127. [↑](#footnote-ref-192)
193. Antoine Adolphe Dupuch (1800-1856), bishop of Algiers from 1838 to 1845. [↑](#footnote-ref-193)
194. Luigi Tosi, bishop of Pavia from 1822 to 1845. [↑](#footnote-ref-194)
195. Ms. Yenveux VI, p. 155. [↑](#footnote-ref-195)
196. Fr. Jean Joseph Lagier. [↑](#footnote-ref-196)
197. Lucien, missionary to Canada. [↑](#footnote-ref-197)
198. Ms. Yenveux VI, p. 155. [↑](#footnote-ref-198)
199. President Charles-Antoine de Mazenod, deceased in Marseille on October 10, 1820. [↑](#footnote-ref-199)
200. YENVEUX VIII. 92-93. 309. [↑](#footnote-ref-200)
201. Laurent Pianelli made his profession on December 8, 1842. He left the Congregation in 1855. [↑](#footnote-ref-201)
202. Jules Piot made his profession on November 1, 1842. [↑](#footnote-ref-202)
203. Ms. Yenveux VIII, P. 63. [↑](#footnote-ref-203)
204. A year previous, the novitiate had been transferred from Marseille to N.-D. de l’Osier. Father Vincens was the master of novices. [↑](#footnote-ref-204)
205. *Principal spirit:* cf. Psalm 50, 14 *(Miserere):* spiritus principalis. [↑](#footnote-ref-205)
206. Ms. Yenveux VI, p. 137. [↑](#footnote-ref-206)
207. François de Paule-Henry Tempier (1788-1870). [↑](#footnote-ref-207)
208. YENVEUX VII. 17. [↑](#footnote-ref-208)
209. Bishop Dupuch of Algiers had obtained for his church a famous relic of Saint Augustine kept at Pavis. As the former Bishop of Icosia, Bishop de Mazenod was invited for its translation. This trip extended from October 22 to November 13. The Founder’s *Diary* describing this trip has been preserved. [↑](#footnote-ref-209)
210. Their Lordships Donet, the Archbishop of Bordeaux, Sibour, the Bishop of Digne, de Prilly, the Bishop of Chalons, and several others. [↑](#footnote-ref-210)
211. Published in *Missions OMI*, 1874, pp. 417-458. The original has disappeared. This Diary was written on return from the voyage. Father Marc de L’Hermite, editor of *Missions OMI* at the time*,* introduces these pages with these words: “We will be held in gratitude for publishing the absolutely intimate account that our venerable Founder left us about this voyage to Africa in which he took part and which, it is remembered, was an event for our country and for the whole Catholic Church. In the reports of the time, there could be found accounts that are more solemn and of a more meticulous composition; but, for the disciples of Bishop de Mazenod, for those among us especially who have known him personally, nothing equals the charm of this anecdotal narrative of a father speaking to his children in a simple conversational style.”

 We have the impression that the editor of *Missions* has modified the text. Nowhere else has the Founder written so well, in a style so rich and meticulous. We are correcting several place names in order to bring them in line with the current usual way of writing them. [↑](#footnote-ref-211)
212. *The mail* (in French, *le courrier)* means the vehicle which makes postal deliveries. *Le courrier*  also designates a small marine vessel, but it appears that Bishop de Mazenod went to Toulon by land. [↑](#footnote-ref-212)
213. F.F. Auguste Donnet, archbishop of Bordeaux, M.D. Auguste Sibour, bishop of Digne, Pierre Chatrousse, bishop of Valence and M.J.F. Victor Monyer de Prilly, bishop of Châlons-sur-Marne. [↑](#footnote-ref-213)
214. L.C. Jean-Baptiste Michel, bishop of Fréjus from 1829 to 1845. Toulon was situated in this diocese. [↑](#footnote-ref-214)
215. The French term *sauveter,* used here, means *to carry out the salvage of* (Littré). [↑](#footnote-ref-215)
216. The French expression *faire rendre,* used here, has the sense of *to vomit.* [↑](#footnote-ref-216)
217. Cagliari in Sardinia. [↑](#footnote-ref-217)
218. Bône, the ancient Hippo where St. Augustine was bishop from 396 to 430. [↑](#footnote-ref-218)
219. The french term *analogue á la circonstonce* here has the meaning *adapted to the situation.* [↑](#footnote-ref-219)
220. Lost people: the Musselman people. [↑](#footnote-ref-220)
221. Jacques César Randon (1795-1871). [↑](#footnote-ref-221)
222. In the 8th century. [↑](#footnote-ref-222)
223. *Spahi:* In northern Africa, *a cavalier (cavalryman)* belonging to a corps created in 1834, for which the recruitment was, in principal, native-based. [↑](#footnote-ref-223)
224. From the name of the inventor: a light, uncovered, two-person cabriolet. [↑](#footnote-ref-224)
225. *Roumi:* Christian term for the Musselmen. The word is derived from *Rome.* [↑](#footnote-ref-225)
226. *Marabout:* In the land of the Musselmen, *a holy person*, a recipient of popular veneration. [↑](#footnote-ref-226)
227. *Salamelec:* *Peace to you*. A frenchified form of the Musselman formula of greeting. [↑](#footnote-ref-227)
228. *Douar:* An ensemble of tents. [↑](#footnote-ref-228)
229. *Sheik:* Leader of an Arab tribe*.* [↑](#footnote-ref-229)
230. The bishop of La Rochelle from 1836 to 1855 was Clément Villecourt, created a cardinal in 1855. [↑](#footnote-ref-230)
231. Thomas Bugeaud de La Piconnerie (1784-1849). As governor-general (1840-1847) he organized the conquest of Algeria and the establishment of settlers. [↑](#footnote-ref-231)
232. N.A. Théodule Changarnier (1793-1877). [↑](#footnote-ref-232)
233. Louis Nicolas Appert (1786-1863). [↑](#footnote-ref-233)
234. *Bey:* A title carried in other times by the superior officers of the Musselman army and the high officials. [↑](#footnote-ref-234)
235. *Dey* Leader of the Regency of Algiers before 1830. [↑](#footnote-ref-235)
236. Eugène Guyot (1803-1868), director of the interior and of colonization in Algeria from 1838 to 1847. [↑](#footnote-ref-236)
237. F. Ant. Arbaud, bishop of Gap from 1823 to 1836. [↑](#footnote-ref-237)
238. In his Diary of March 2, 1838, Bishop de Mazenod relates that he hosted the visit of an Abbé Hoffman, missionary to the United States who is going to Rome. Cf. *Ecrits oblats* 19, pp. 51, 52 and 55. [↑](#footnote-ref-238)
239. Julien-Marie Hillereau (1796-1855), titular archbishop of Pétra and patriarchal vicar apostolic of Constantinople. [↑](#footnote-ref-239)
240. *Train:* The part of the army responsible for transportation, created in 1807 by Napoléon. [↑](#footnote-ref-240)
241. Ferdinand-Philippe, duke of Orléans (1810-1842), eldest son of King Louis-Philippe. He participated in the conquest of Algeria. [↑](#footnote-ref-241)
242. Usually a bishop has at his disposal a kneeler or at least a cushion. [↑](#footnote-ref-242)
243. Emilie de Vialar (1797-1856), canonized on June 24, 1951. She later had difficulties with the ecclesiastical authority of Toulouse and of Rodez. In 1852, Bishop de Mazenod welcomed to Marseille les Soeurs de St-Joseph de l’Apparition, who then spread out in peace. [↑](#footnote-ref-243)
244. *Le* *coup de chasse-mouches* [the flyswatter] given by Dey Hussein to the Consul-General of France to Algiers is often presented as the motivation for the conquest of this city by France in 1830. [↑](#footnote-ref-244)
245. King Charles X, king from 1824 to 1830. [↑](#footnote-ref-245)
246. Marshal de Bourmont who conquered Algiers in 1830 in the name of King Charles X. [↑](#footnote-ref-246)
247. General Bugeaud. [↑](#footnote-ref-247)
248. General M. Alphonse Bedeau (1804-1863). [↑](#footnote-ref-248)
249. Abd El-Kader (1808-1883), emir in Algeria, led the struggle against the French conquerors. In 1837, a treaty with France recognized his sovereignty over a part of Algeria. This treaty was broken in 1839. In March, 1839, Abd El-Kader sent alms to Bishop de Mazenod “for the needy” of Marseille. Cf. *Ecrits oblats* 19, p. 59. [↑](#footnote-ref-249)
250. Henri d’Orleans (1822-1897), fourth son of Louis-Philippe. [↑](#footnote-ref-250)
251. Port of the Balearic Islands on the island of Minorca. [↑](#footnote-ref-251)
252. J.A. Diaz-Merino, O.P. (1722-1844), bishop of Minorca. He lived in Marseille from 1842 to his death in 1844 (Rey II, p. 184). [↑](#footnote-ref-252)
253. Ant. Perez de Hirias, bishop of Majorca from 1825 to 1842. [↑](#footnote-ref-253)
254. Bishop P. Garcia Abella. [↑](#footnote-ref-254)
255. B. Espartero (1793-1879), general and politician, regent from 1841 to 1843. [↑](#footnote-ref-255)
256. An area of Marseille. [↑](#footnote-ref-256)
257. Middle course. [↑](#footnote-ref-257)
258. Alphonse Rodriguez, S.J. (1533-1617), beatified in 1825, canonized on January 15, 1888. [↑](#footnote-ref-258)
259. Catherine Thomàs (1531-1574), beatified in 1792, canonized on June 22, 1930. [↑](#footnote-ref-259)
260. Antonio Despuig y Damato (+1813), born in Palma di Majorca. Cf. *Ecrits oblats* 17, pp. 48-49. [↑](#footnote-ref-260)
261. As concerns the Roman cardinals in Paris when Eugène was a seminarian, cf. J. Leflon, *Mgr de Mazenod* I, pp. 387-392. [↑](#footnote-ref-261)
262. YENVEUX IX. 180. [↑](#footnote-ref-262)
263. Fathers Dandurand, Léonard and F. Durocher. [↑](#footnote-ref-263)
264. First they were established at St-Hilaire, but the community had just been transferred to Longeuil. [↑](#footnote-ref-264)
265. YENVEUX III. 72 [↑](#footnote-ref-265)
266. Chapel dedicated to our Lady of the Cross, situated some twenty kilometres from N.D. de L’Osier and served by the Oblates from 1842 to 1848, cf. ORTOLAN, *Les Oblats de Marie Immaculée* t. I. pp. 384-388. [↑](#footnote-ref-266)
267. Dassy was at the time working on the book: *L’abbaye de Saint-Antoine, en Dauphiné. Essai historique et descriptif.* Grenoble. Baratier, 1844, 514 pp. The text was ready for printing in May 1843, cf. L. Dassy-Mazenod, May 21, 1843. [↑](#footnote-ref-267)
268. YENVEUX B 11; II. 6;III, 88; VIII. 155; IX, 44. [↑](#footnote-ref-268)
269. Ms. Yenveux VIII, pp. 1-2. [↑](#footnote-ref-269)
270. *To bring myself up to date:* with daily matters. [↑](#footnote-ref-270)
271. Eph. 6: 6: “Be obedient to those who are your masters…not in the way of eye service before men”; Col 3: 22: “Be obedient…not with eye service as men pleasers…” [↑](#footnote-ref-271)
272. John Naughten, novice on October 31, 1840, Oblate on November 1, 1841. At the time, he was probably at the Scholasticate in Marseille. [↑](#footnote-ref-272)
273. This name does not appear in the Register for the taking of the habit at N.-D. de l’Osier, but, in 1841-1842, Father Vincens, named master of novices in 1841, did not accurately keep this Register. In November, 1841, Brothers Francis McDonagh, Thomas Meehan and John Noble took the habit. The first withdrew, the second was dismissed and John Noble persevered; he made his oblation on February 17, 1843. [↑](#footnote-ref-273)
274. Ms. Yenveux I, p. 39. [↑](#footnote-ref-274)
275. According to Rey (II, p. 148), Bishop de Mazenod had spent the day at the closing of the mission of Camoins. [↑](#footnote-ref-275)
276. Ms. Yenveux IV, p. 131. [↑](#footnote-ref-276)
277. At the time, there were two religious congregations in Marseille named *Victimes du Sacré-Coeur de Jésus* *[Victims of the Sacred Heart of Jesus].* The one founded in 1838-1839 by Adèle de Gérin-Ricard (V. *infra,* December 27) and this one, very little known, founded by Miss Porry and Father Paris. It was not mentioned by Father Jean Pietsch in the articles on *Notre fondateur et les communautés religieuse de Marseille* *[Our Founder and the religious communities of Marseille]* (Cf. *Etudes oblats,* 6 (1947) pp. 157-182; 7 (1948), pp. 211-228 and 263-286) nor in the articles published by Fr. M. Gilbert on *Les congrégations et instituts à la fondation desquels les Oblats ont participé [The congregations and institutes in whose foundation the Oblates have participated]* (Cf. *Vie Oblate Life,* 47 (1988), pp. 177-208, 313-348; 48 (1989), pp. 103-137). Miss Porry’s community was dissolved by Bishop de Mazenod in 1847 because, he writes, the work “rests on principles false, erroneous, dangerous and filled with illusions, etc.” Cf.Letter to Miss Porry, Superior, July 6, 1847, in *Registre des lettres administratives [Register of administrative letters],* AAM, 1847, n. 233. [↑](#footnote-ref-277)
278. B.J. Henri Paris (1804-1841). This Father is very little known, having no notice in the Necrology. [↑](#footnote-ref-278)
279. Ms. Yenveux VIII, p. 224. [↑](#footnote-ref-279)
280. An extract from this letter is published in *Ecrits oblats* 9, pp. 215-216. [↑](#footnote-ref-280)
281. YENVEUX VIII. 227. [↑](#footnote-ref-281)
282. Joseph Ravier, Claude J. Ramel, Joseph Perrin, Joseph Barras and Etienne Chavel. Barras and Ramel did not make vows. [↑](#footnote-ref-282)
283. Ms. Yenveux VII, p. 36. [↑](#footnote-ref-283)
284. M. Power, bishop of Toronto from 1841 to 1848. [↑](#footnote-ref-284)
285. Yenveux, Vol. 1, published, p. 118. [↑](#footnote-ref-285)
286. Bishop Pierre Chatrousse. [↑](#footnote-ref-286)
287. Original: Rome. Archives of the Postulation. L. M.-Courtès. [↑](#footnote-ref-287)
288. We have three interesting letters on this mission, cf. L. Martin-Mazenod. December 23 and 29, 1842. January 3, 1843. [↑](#footnote-ref-288)
289. Ms. Yenveux IX, p. 206. [↑](#footnote-ref-289)
290. Ambroise Louis Tamburini (1821-1905). [↑](#footnote-ref-290)
291. Noël François Moreau (1794-1846), superior, at the time, of the grand seminary of Ajaccio. [↑](#footnote-ref-291)
292. Jacques Philippe Santoni (1820-1890). [↑](#footnote-ref-292)
293. Rey II, p. 124. [↑](#footnote-ref-293)
294. Rey II, p. 124. [↑](#footnote-ref-294)
295. See *supra, January, 1842, note 4.* [↑](#footnote-ref-295)
296. Ms. Yenveux VIII, 3-4. [↑](#footnote-ref-296)
297. According to Ortolan *(Les Oblats de Marie Immaculée...,* Paris, 1914. t. I, pp. 518 seq.), Fr. Aubert would have wished to open a seminary in Ireland. As one already existed near Dublin, that of Maynooth, he went to Cork and settled not far from it, at Youghal where two years before a college had been opened which was to provide missionaries abroad. He taught there during the school year of 1842-1843 but did not succeed in coming to an agreement with the bishop, whose name was Murphy, on the conditions for the Oblates to become established there. Meanwhile Fr. Aubert had entered into negotiations with the Brothers of St. Patrick, a teaching society. They had three houses in Ireland and desired to be connected with a canonically approved Congregation. However. Bishop Haly of Kildare, displeased with the Brothers for wishing to evade his jurisdiction, refused this project to merge the two societies. [↑](#footnote-ref-297)
298. Fr. Yenveux’s copyist seems to have written “Serenas”. The name is probably O’Sullivan, a priest who befriended Fr. Aubert and was thinking of becoming an Oblate. [↑](#footnote-ref-298)
299. Ms. Yenveux IX, p. 31 to the end; Rey II, p. 148. [↑](#footnote-ref-299)
300. Founded by Adèle de Gérin-Ricard. Cf. Payan d’Augery, *Vie de Julie-Adèle de Gérin-Ricard…*Marseille, 1892, 361 pp. [↑](#footnote-ref-300)