1828

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

289:VII in Oblate Writings

New Year wishes. The Founder is disgusted with his post as Vicar General which prevents him from preaching missions.

Courtès

[Marseilles ]

January 2, 1828.

I wish a happy New Year to my very dear Fr. Courtès and to all his community and, as usual, I am in too much of a hurry to say anything else to him; the clutter on my desk is such that I cannot put a lamp on it. It is just as if I had nothing to do. I no longer feel I have the strength to continue at this work. If my conscience had not kept me at it, I would have long since forsaken it but my responsibility frightens me somewhat or rather I should say considerably. When I speak of responsibility, I mean that which I contracted in 1817 and in 1823.[[2]](#footnote-2) I thought I acted for the best and it is possible that I did so. I see fortunate results for religion every day but I did not think enough of my own interest, of my (need for) leisure, of the sacrifice of my entire existence with the additional unpleasantness of being bound down so that, as I am in an essentially dependent position, I cannot do half the good I would wish to do and even what I am happy to do cannot be done as I feel it ought to be done.

Moreover how can I deal with all these routine details which absorb half and often the whole of my days! Dear Courtès, I am at the end of my tether while death comes near as I approach old age. When I shall be free, I will no longer be able to act. While waiting for the good God to deliver you from the nonentity of the man that I have become, act, you others, on my behalf. May the work of the Lord be accomplished...

To Fr. Courtès at Aix.[[3]](#footnote-3)

290:VII in Oblate Writings

Statue of the Blessed Alphonse of Liguori in the Church of the Calvaire.

Courtès

[Marseilles ]

January 13, 1828.

I am going to order a full-length statue of the Blessed Alphonse for our Church of the Calvaire. Soon they will be lighting more candles at the altar of this Blessed person than at the Holy Virgin’s. It is true that several persons have benefited from the effects of the protection of this great Servant of God ....

To Fr. Honorat on mission to Sabran.[[4]](#footnote-4)

291:VII in Oblate Writings

The missionaries ought to take seven hours sleep.

Honorat

[Marseilles ]

January 22, 1828.

I insist on you taking at least seven hours of sleep. Those not able to come to confession one day will come on another and, even if they do not manage to do so, I do not take back my order. I embrace these dear missionaries, it is hard for me not to go on any of their campaigns. May the good God heap on you his most abundant graces. For my part, I bless you in his name and I love you. Adieu.

To Bishop C.A. de Richery of Fréjus.[[5]](#footnote-5)

63:XIII in Oblate Writings

The Bishop of Fréjus did not allow the Missionaries of Provence to give a mission in his diocese; the Founder’s grief

Richery Bishop de

[Marseilles],

January 26, 1828.

I was deeply afflicted on receiving your letter; and God gave me the grace not to wait even a second to place all the bitterness of this outrage at the foot of the cross of Jesus Christ. I raise my objection to no one but yourself, for I am afraid of losing the merit of this ordeal. They know at Aix, at Gap, Nimes and Marseilles that a pastor from your diocese has called upon our Gentlemen and that they were rejected by the Bishop.

To Fr. Honorat on mission at Condoulet.[[6]](#footnote-6)

292:VII in Oblate Writings

Reproaches Fr. Honorat and his companions for not taking any rest between missions.

Honorat

[Marseilles ]

January 29, 1828.

Scarcely returned from Sabran, here you are off for Condoulet. Why so, my dear friend? This zeal is not consonant with reason. You are all young and need rest after a mission. Fifteen days would not have been excessive. I do not permit you to put less of an interval between that of Condoulet and that you plan to do at Fourquet.

I finish by begging you to spare your companions and to spare yourself. I am not without anxiety over this excess that you have just committed by beginning the mission of Condoulet immediately after that of Sabran.

To Fr. Touche at Notre Dame du Laus.[[7]](#footnote-7)

293:VII in Oblate Writings

One Father must stay at the shrine. Biography of Blessed Alphonse of Liguori in French. It is forbidden to take books out of the house.

Touche

[Marseilles ]

January 30, 1828.

You absolutely cannot abandon our shrine to outside priests. I insist that no such thing be done. What does it matter if you do this or that, provided that you do not your own will but that of God. This is the only way not to work in vain; never, never will there be merit in anything unless it is prescribed by obedience.

On the subject of your instructions, keep at your studies and you will get better and better. Draw up good plans, well thought out and replete with doctrine.

I will not delay to send you a biography of our Blessed patron. They are finishing the printing this week, I hope that you will receive a copy before Lent. You know that this work is by our Father Jeancard. It is perfectly written and interesting to the utmost, you will need time to read it for there are over 600 pages.

... In spite of that, I will not permit you to take it outside the house to read. On this question of taking books out, I am obliged to forbid you to take any away from the house. I know that several have been lost and others damaged. In Italy, it is forbidden under pain of excommunication to take a single book outside the libraries of the communities. The same reason exists for us; you must no longer take them on your journeys. Take advantage of journeys to meditate.

To Fr. Honorat at Condoulet.[[8]](#footnote-8)

294:VII in Oblate Writings

Rest after the mission of Condoulet.

Honorat

[Marseilles ]

February 19, 1828.

You are on the point, my dear Fr. Honorat, of finishing your mission at Condoulet; I am preparing a letter to await your arrival at Nimes. God forbid that I consent that you omit taking some rest before you return to the field**.** That is a thing you must never ask. One may not always feel fatigue, but it is no less necessary to rest, especially when one is young as are our dear Fathers Martin and Sumien and as for you, although a little older, you have more need than the others because you do not know how to be moderate.

To Fr. Honorat at Condoulet.[[9]](#footnote-9)

295:VII in Oblate Writings

Rest is necessary between missions. Forthcoming departure of Fr. Guibert for Nimes.

Honorat

[Marseilles ]

February 21, 1828.

I began in my other office,[[10]](#footnote-10) my dear Fr. Honorat, a letter which will leave after this one. It is urgent that you find, on arriving at Nimes, my instructions. *In primis et ante omnia:* rest, rest, rest. Your first duty is to ensure it for your collaborators. So, whatever arrangements you make, as long as you are young, you will put fifteen days interval between one mission and another. Never undertake to do more than you can. If you have committed an impudence of this kind, revoke any promise that has been too lightly given.

Fr. Guibert has the greatest desire to do some mission work. It is possible that to please him I may send him to you; but you must not count on him for preaching; I give him no authority.

To Fr. Honorat at Nimes.[[11]](#footnote-11)

296:VII in Oblate Writings

Rest. Fr. Guibert is going to come but he must not work.

Honorat

[Marseilles ]

March 4, 1828[[12]](#footnote-12).

You will see from the preceding that I never change my mind on the question of rest. You feel the need more than when you took it in your head to leave so quickly for Condoulet. In spite of all that you do, convince yourself that there will always remain much for you to do; so it is useless to ruin yourselves, I cannot conceive that by doing yourselves in, you will succeed in doing all there is to be done.

Fr. Guibert is about to leave, but remember that he is not coming to Nimes to work. You were wrong to count on him. He is leaving Marseilles for reasons of health. He is not even permitted to give a morning instruction, the most he can do is hear some confessions.

To Bishop Arbaud of Gap.[[13]](#footnote-13)

64:XIII in Oblate Writings

Father de Mazenod’s anxiety on reading a “painful communication” from the Bishop. Oblates must be principally employed in missions; they will never leave N.-D. du Laus on their own.

Arbaud Bishop

Marseilles,

March 10, 1828.

Your Lordship,

I had intended to reply to the letter that you did me the honor of writing on January 30, when our Missionaries returned.[[14]](#footnote-14) When they left, I could not take pen in hand. I wanted to have a little time to reflect on the painful communication contained in your letter. I could not find it. Now I am almost fully at ease. When a person is deeply affected, it is difficult to avoid some expression which could be misinterpreted, and I would be inconsolable were I to offend when my intention is certainly only to register a complaint. I am very pleased that you got along well with our Fathers Mie and Touche, and dare to hope that you will get along as well with everyone else whom you are willing to deem fit to employ in your diocese. I will not send anyone whom you do not like, and if by chance someone may displease you, you would only have to notify me and he will definitely refrain from every external exercise of ministry in your diocese; but I am not overly concerned about that.

Our Missionaries are to be employed principally, but not exclusively, in the missions. Thus, they could sometimes be working, as though in a sort of retreat, in parishes where the parish priest is absent.

I have always spoken to you in the same language in regard to Notre Dame du Laus. This shrine is dear to the whole Society since all of us profess a very special devotion to the Mother of God. The Church has laid on us a duty pleasing, to be sure, but a duty nonetheless of spreading devotion to her: “We firmly hope that the members of this holy Family, who are employed in the ministry of the word of God under rules so well fitted to form hearts to piety, and who claim as their patroness, the Virgin Mother of God conceived without sin, will strive with all their strength and especially by their example, to bring back to the bosom of the Mother of Mercy those men, whom Jesus Christ on his Cross willed to give her as her sons.” These are the words of the decree.[[15]](#footnote-15) We shall then never leave the shrine unless we are constrained to do so, under duress. When the assistance of auxiliary priests may be lacking, Providence will provide. Had you not planned to name an assistant priest at Laus? The crowds of people coming there from everywhere would require two of them. Why would you not carry out this project now? It wouldn’t cost the diocese anything, and it would be a means of sustenance for those who serve the shrine.

Your Lordship, I have the honour of being respectfully your very humble and obedient servant.

Mazenod, Vicar General.

To Bishop Miollis of Digne.[[16]](#footnote-16)

65:XIII in Oblate Writings

Formation at the novitiate.

Miollis Bishop

[Marseilles],

March 10, 1828.

We have a very strict novitiate. If men are judged unfit for religious virtues, they are simply sent away. Thus it is an established fact that the small number who persevere are really called.

If divine anger has a new persecution in store for us,[[17]](#footnote-17) I think that those who have been prepared there in the secret of God’s house and who will have imitated the Apostles in their self-sacrifice, will not be the least faithful and will console us for the defection of a great number which we can expect.

To Bishop P.B. de Chaffoy of Nimes.[[18]](#footnote-18)

66:XIII in Oblate Writings

Missionaries will serve the prison. Obedience.

Chaffoy Bishop

[Marseilles],

March 10, 1828.

We consider you so much our father that we refuse nothing that you are pleased to propose to us. You think that our Missionaries would do well at the prison. So be it. With your blessing, they will certainly succeed. Obedience has worked as many miracles as faith has; my dear Missionaries have experienced that wherever your Lordship has sent them.

The motto is: Let’s do some good while we have the time.

To Fr. Guibert at Nimes[[19]](#footnote-19)

297:VII in Oblate Writings

Improvement of the health of Fr. Guibert. Rest and walks.

Guibert

[Marseilles ]

March 18, 1828.

I am sincerely happy, my very dear Fr. Guibert, that you have a feeling of well-being and think you perceive some improvement in your health. I do not yet hail victory and do not cease either to recommend urgently that you do not for a moment spread your wings. Do not forget for an instant that you have not been sent to work but to have a change. Undertaking anything the least bit onerous will be a departure from obedience and the good that could result therefrom would not be in order. Resist any temptation of the kind. Once back from Nimes at Easter, they must not think of beginning other missions because our Fathers are all in need of rest. They must be firm and make the Bishop understand that the work of the missions is excessively tiring and cannot last throughout the whole year.

The missionaries need prolonged rest for the body and interior tranquillity in their holy house for the spirit and the soul. One must observe our Rules on that point as on all the others. Be of a common accord in establishing perfect regularity in your house.

... There is no reason why you should not take a good walk every day with one or other of our Fathers; consider this item prescribed.

To Fr. Guibert at Nimes.[[20]](#footnote-20)

298:VII in Oblate Writings

Illness of Brother Dumolard. Would there be no vocations to religious life atthe Seminary of Nimes?

Guibert

[Marseilles ]

April 15, 1828.

Our Dumolard gives us anxiety. I doubt that he can recover from this frightful sickness although yesterday and today he is a little better. It is truly a pity. Pray for this child who never stops edifying us and who, without doubt, would have greatly helped the family. Is it possible your seminary may not produce anyone for us? There is certainly no lack of demand.

To Fr. Honorat at Nimes.[[21]](#footnote-21)

299:VII in Oblate Writings

Fr. Honorat must renounce missionary life in order to become master of novices. Importance of the novitiate - they will no longer study in it.

Honorat

[Marseilles]

May 4, 1828.

... Concerning a successor, I ought to let you know that I see myself obliged to designate one for you. I wish to let you know a little in advance, so that you can make your arrangements accordingly.

Providence gave us in Fr. Guibert a master of novices who seemed to me quite apt to fill this very important post. He applied himself to the task with all his heart at the outset but his health, which had never been good, began to fluctuate. It became necessary to give him a change of air and free him entirely from this employment. However it is the most important there is in the Society; without a novitiate, the Society is done for.

... So at this time the heart of our novitiate must be very sound and for this we need a master of novices. This master of novices is you,[[22]](#footnote-22) my dear Fr. Honorat, who combine an unshakeable loyalty to the Society with a love of order and regularity. I have thought this matter through. I would have wished to find someone else in order to leave you at Nimes where you are doing well but there is no one else in the Society and no one will take it amiss that I put this task above everything else, given that it is a question of training the members who are to save it from extinction.

Begin the day you receive my letter to converse with Fr. Guibert on this matter; ask him to communicate to you the result of the study that he had to do at the time in order to discharge his task well, discuss it at length with him and deeply. Read some books which are related to this new occupation. I think I ought to forewarn you that, beginning at the end of the school year, that is to say by the month of July, there will be no more studies at the novitiate. Study can scarcely be associated with deep recollection and with the heavenly and supernatural thoughts on which the novices ought to dwell continually. Our experience has been that study absorbs too considerable a part of the time of which there is hardly enough for the task of acquiring so many virtues and for imbuing oneself with the spirit of the Society. Study at such a time is, so to speak, a hole through which runs out some of the substance one is pouring into the mould. I cancel it then for the novices, whatever the advantages offered by the kind we tried out in view of the pressing need we have for new members. I feel that it will perhaps be a temptation for our new novices[[23]](#footnote-23) who are passionately fond of study, but nonetheless, they must undergo this trial. One must strive to render the novitiate interesting and to make good progress in the virtues of our holy and sublime state.

I hope, my dear Father Honorat, that you have reflected yourself on the excellence of religious virtues so that you now find yourself totally detached as to whatever obedience may call for. The Lord usually blesses such a disposition by the most unexpected successes. It is a great misfortune for us that Fr. Guibert who cannot, because of his health, work on the missions, can neither continue to look after this task for which he was very suited. The good God will provide for the rest, for I do not hide from myself that the missions will suffer, but never mind - all must be sacrificed for the novitiate, because all the good that the Society will be able to do in future depends therefrom, and we ought to recognize that if this one or that one had made a good novitiate, they would be far less imperfect than they are. Prepare then to leave towards the end of the month or at the latest at the beginning of the next.

To Fr. Honorat at Nimes.[[24]](#footnote-24)

300:VII in Oblate Writings

One must have talent and virtues to become an Oblate. No more studies at the novitiate.

Honorat

[Marseilles ]

May 9, 1828.

Fr. Martin has spoken to me of two young men who faithfully attend our mission and whom he depicts to me as models of virtue, but do they have any talent? We cannot any longer accept anyone who is deprived of such for this is what our ministry demands. Let them forge ahead and finish the classes they have begun for, on entering the novitiate, they must leave their textbooks unopened. The test that we have made this year has confirmed the resolution I had previously taken to call a truce with study during the year of the novitiate. There isn’t enough time, when they have to follow and prepare classes, to be instructed in so many things that they have to learn in order to be well prepared for their oblation.

To the Countess Madame de Boisgelin nee Mazenod, Papassaudy Street, no. 2, at Aix, Bouch[es]-du-Rhone.[[25]](#footnote-25)

67:XIII in Oblate Writings

Invitation to the consecration of the Church of Le Calvaire. Next ordination.

Boisgelin Eugenie

Marseilles,

May 24, 1828.

My dear sister, I had written you a long letter which I leave on my desk in order to write you another that is shorter. It is to invite you to come with mother, if she is back from her trip, the day after tomorrow to attend the consecration of our church.[[26]](#footnote-26) The consecration will take place on Tuesday after Pentecost at 7 o’clock in the morning; but you must be here the evening before, because the ceremony starts with first vespers. The occasion is unique because of the tribunes which allow one to see what is going on in the church, where no one is admitted during the consecration. I have sent word to Father Courtès to come if he can and it is convenient; tell him again on my behalf. He can stay here till the ordination on Saturday during which our two brothers Guigues and L’Hermite will be made priests. Tell him not to forget to ask for dimissorial letters for the minor orders for our brother Cailas[[27]](#footnote-27) whom I wish to ordain with several others at this ordination. I don’t have time to say more. I must go to hear confessions for my second session on Saturday; the one this morning was only six good hours.[[28]](#footnote-28) Farewell. I greet the w[ho]le family.

Eugene.

To Fr. Courtès at Aix.[[29]](#footnote-29)

301:VII in Oblate Writings

Consecration of the Church of the Calvaire by Bishop Fortuné de Mazenod.

Courtès

[Marseilles]

May 29, 1828.

The Bishop stood up well to the ceremony of consecration, which went on for not less than five hours, as if it were nothing and in the evening he was still in surprisingly good voice at the singing of Vespers. I do not say as much for myself. My body could do no more but my spirit was with the angels for it is impossible to find anything more beautiful, more grandiose and which fills our souls with such noble sentiments.

It was the first consecration of a church which Marseilles has witnessed since the re-establishment of the episcopal see. The crowd was extraordinary. Father Jeancard pronounced the discourse for the occasion at the evening office.

To M. Teston, Vicar General of Grenoble.[[30]](#footnote-30)

68:XIII in Oblate Writings

Oblates work in service of the Bishops and the poor.

Teston

[N.-D. du Laus],

June 17, 1828.

In the city, during the interval between missions, our Missionaries, dedicated as they are to the service of the abandoned, carry on a very useful ministry among the lowest classes of people. For example, in Marseilles, they care for the dregs of society, people who are at the age of 25 to 30, and have not yet made their first Holy Communion, and who do not know their God or their souls; they instruct them carefully, and their labours have been crowned with the greatest success.

We consider the bishops as our fathers from the moment they adopt us; their diocese becomes our family, and I can state that these children of adoption witness to it before anyone by their affection and attachment. Besides, we have the consolation of seeing Our Lords the Bishops give us constant unequivocal moving signs of preference.

We are the Bishop’s men; we are at his disposition at every moment of the day or night. We must live habitually under his influence.

To Fr. Tempier at Marseilles.[[31]](#footnote-31)

302:VII in Oblate Writings

The novitiate transferred to Aix under the direction of Fr. Guigues. The formation that is to be given to the novices.

Tempier

[Notre Dame du Laus ] [[32]](#footnote-32)

June 18, 1828.

Take the greatest care that the novitiate may make a good beginning at Aix. I have urged Fr. Courtès about this too. He well recalls *the horarium* that should be adopted. There must especially be stability in these matters.

Arrange everything well in advance with him and Fr. Guigues[[33]](#footnote-33) whom I have advised to nourish himself with reading suitable to his new employment, such as Fr. Lallemant,[[34]](#footnote-34) Rigoleuc, Judde, etc. It is vexing for me not to be present for this new order of things.

The most ardent desire for perfection, real joy at being placed in a position so favourable to attain it, devotion for the Church, zeal for the salvation of souls and a great attachment to the family, ought to characterize all our novices; love, esteem and fidelity for the Rules, poverty, obedience, respect for superiors, etc., let us help each other to attain these results....

To Fr. Tempier at Marseilles.[[35]](#footnote-35)

303:VII in Oblate Writings

Blessing of a chapel in honour of the Sacred Heart at Vitrolles. Blasphemy on the occasion of the procession of Corpus Christi in Paris.

Tempier

[Notre Dame du Laus]

June 21, 1828.

The Baron of Vitrolles, his wife and their saintly daughter have overwhelmed me with friendship. I knew that the Bishop of Gap[[36]](#footnote-36) ought to be there that day; the Marquis of Roussy, prefect of the department, was there also with his wife, a grand niece of St. Francis de Sales. Even if I had no such legitimate motives to authorize a visit which politeness demanded of me, I could not reproach myself for the time lost, for I employed almost all of it in church. It was the day of the Octave of the Sacred Heart. The Bishop, with the help of my experience in the matter of ceremonies, performed the blessing of the chapel which the Baron had built in honour of the Sacred Heart in order to please the tender devotion of his daughter who herself has painted the tableau representing Our Lord crucified with the Holy Virgin, Saint John and Saint Magdalen at the foot of the Cross. This painting is delightful, one would want to pray before it all day. The blessing over, I sang the High Mass *in fiocchi*,[[37]](#footnote-37) with deacon and subdeacon, with the parish priests of the neighborhood as incense bearers and singers, and the Bishop assisting pontifically. It was truly a feast for the whole castle, and the Countess of Vitrolles, that is to say Mademoiselle de Vitrolles who, being a canoness, is addressed as Madame the Countess, took particular pleasure in thinking that he who had received her into the association, and who had contributed to spread this devotion throughout our regions, was to be found there precisely to offer the Holy Sacrifice for the first time on this altar and in this chapel built thanks to her.

Before leaving Vitrolles, I gave the benediction of the Blessed Sacrament and did all the singing which earned for my delicious voice praise and homage that I would wish my soul deserved, for it was superlative and they had never heard a priest sing the preface, etc., so melodiously. It is true that the contrast with all the bawlers surrounding me brought out the difference quite a lot. I admit that I went at it wholeheartedly and affectionately, for I had just learned of the horrible blasphemy proliferated by a newspaper and repeated in consequence in the whole of France, against the Saviour of men and the shameful weakness, not to say impiety of the stewards of the Chamber of Deputies who had removed from the monogram *Jesus Hominum Salvator,* JHS, the J and the S, thus ostensibly reducing Our Lord Jesus Christ simply to the status of a man. I still shudder in thinking of it. I suppose that you know of the event and perhaps I err but here it is in a few words.

During the procession of Corpus Christi, they made as usual a repository at the palace where the Chamber of Deputies holds its sessions. The decorator had placed, by way of ornamentation, the monogram which is found everywhere but which the Jesuits have adopted for their coat of arms. It does not belong any more to them than to me or you, they do not even have the merit of having invented it, for St. Bernardine, a religious of St. Francis, raised it in a place of honour everywhere be preached, and I remember that someone pointed it out to me at Rome in the Church of *Ara Coeli,* belonging to this Order, to prove to me by the antiquity of this painting the priority of invention, since it existed long before the Jesuits were established. A certain M. Dupin, deputy, let forth loud cries on seeing this emblem; he was mocked but as the whole of Paris had come to see with its own eyes the sorrowful image which recalls to men that they have been redeemed by Our Lord Jesus Christ, they quietly effaced the J and the S; thus the monogram presented nothing more than the figure H, which could be interpreted: man. It is then that they wanted to raise it up a hundred cubits so as to make resound in every place the praises of this man, yes, but of this man-God who has redeemed the ungrateful, the abominable, the execrable men from the slavery of the demon, of the demon who possesses them and whom they deserved to have still as master and executioner during the whole of eternity.

I am going to try and calm myself in order to speak of business.... It is quite painful to me not to be at my post in a circumstance when some resolution must be taken if, as it is said, the decree on the minor seminaries deserves to be censured.[[38]](#footnote-38)

To Fr. Tempier at Marseilles.[[39]](#footnote-39)

304:VII in Oblate Writings

Mishap of Founder while on the road. The June decrees. The plague at Marseilles. A plan to establish at Grenoble. The illness of Fr. Arnoux.

Tempier

[Notre Dame du Laus]

June 24, 1828.

I no longer feel anything from my fall, so let there be no more mention of it.[[40]](#footnote-40) Please God I might exhaust upon myself all the bolts of divine anger with which France is menaced. The decree which, by expelling the Jesuits,[[41]](#footnote-41) deprives all Christian families of the kingdom of the sole means that remains to them to have their children raised in the principles of our holy religion and to preserve their morals from the frightful contagion that the University colleges propagate, is a public crime which has as many accomplices as it has people to approve it. The scandal of seeing a Bishop[[42]](#footnote-42) countersign this decree and provoke it by a revolting report, is also a misdeed which it will not be easy either to expiate. How can I express the sorrow that I feel at the sight of such great disorders? You understand, you who share so well my sentiments. It is not enough to groan, one must make resound in the entire world the voice of the strongest remonstrances; it is on these occasions that I experience some remorse for having in some sort acted contrarily to the views of divine Providence by refusing a bishopric, who seems indeed to have offered it to me,[[43]](#footnote-43) so as to place me in the breach as a forward sentinel who might have done his duty by the grace of Him who has given me the sentiment of what I can do, while in the place I am, I find myself like a lion who feels all his vigour, his strength and his courage, but who gnaws impotently on his chain and bit, whitening them with his froth.

Would it not be right for my uncle to give his adhesion to the protests of the Archbishop of Paris,[[44]](#footnote-44) or else could we not insert in the newspaper of Lyon an extract of the circular of the Bishops with every word well weighed? But I would wish to be at Marseilles to arrange everything with the Bishop and yourself, I would like to be there also to watch out for the dangers that you indicate to me,[[45]](#footnote-45) I would like to be there so as to be with the family at the moment of this new establishment[[46]](#footnote-46) which is rising in the midst of the storms, but it seems that I cannot turn my back on the place where Providence calls us....

My plan would be to leave Saturday from Grenoble and Monday from Gap, for I ardently desire to join you in circumstances so painful from every point of view. Fr. Mie and Fr. Touche have asked me immediately to call them to Marseilles if the plague is there. Fr. Dupuy would wish like them, to devote himself in the service of the stricken; these offers are made by these good Fathers in the most edifying and most serious manner. Fr. Touche has begun by proposing to God the sacrifice of his life while offering the Holy Sacrifice this morning.

Here we are then menaced by another misfortune; we will lose this angelic Fr. Arnoux. Why have you consented to their sending him to Fuveau? What do you hope from this change? It is the vilest place in nature, without shade, without anywhere to walk, arid, hot; would it not be better to keep this angel at Aix, and if they absolutely wished him to breathe the country air, have we not a retreat which is worth more than all the Fuveaus in the world? I do not like our sick, especially when they are ripe for heaven, to leave our houses at the risk of dying without being assisted by their brothers. If you are in time, get this decision changed; it is not to my liking; or rather it is not fitting.

To Fr. Courtès at Aix.[[47]](#footnote-47)

306:VII in Oblate Writings

Announcement of the death of Bro. Philippe Dumolard.

Courtès

[Marseilles]

July 9, 1828.

My very dear Fr. Courtès,

The Lord has just call to himself our very dear brother Philippe Dumolard,[[48]](#footnote-48) who retained consciousness until the very last and, profiting from this, added to his merit. One of his last prayers was to St. Joseph for the preservation of all his brothers: “St. Joseph,” he said, “obtain for all a long life.”

As for me, I ask only for a death similar to his. He had evidently been called to join us only to die in the perfection of religious life. He renewed his vows several times in the course of the morning, the last of his mortal life. He died in the sweetest peace of soul, without experiencing a single instant the slightest terror, suffering with heroic patience from the horrible torments of the searing wounds with which he was covered; so I have no fear that purgatory is for him; however you will discharge the duties that are imposed upon you by the charity of our holy Rules. Pray at the same time for me, who feel ever too keenly such blows. Humanly speaking, we suffer a great loss; his spirit was as good as his heart; but how advanced in heaven! He is another intercessor, another link in our mystical chain. Adieu.

To Madame de Mazenod at Aix, B.-du Rhone.[[49]](#footnote-49)

69:XIII in Oblate Writings

We can send Father Arnoux to the countryside.

Mazenod Madame de

Marseilles,

July 12, 1828.

Why would you refuse that our h[ol]y Father Arnoux be settled in the north room of the country house of Arc, I mean that little room opposite the attics, or else at Banon,[[50]](#footnote-50) should we think that would be comfortable for him? I don’t know why we don’t arrange to send him to the Enclos; maybe we fear that the sight of the place where he would be placed after his death would adversely impress him. Outside of that, in my opinion, this garden would be preferable to all else.

To Bishop Philibert de Bruillard of Grenoble.[[51]](#footnote-51)

70:XIII in Oblate Writings

Gratitude for the welcome received at Grenoble. Death of Father Arnoux.

Bruillard Bishop de

[Marseilles],

July 21, 1828.

My first concern is to pay a debt of gratitude to Your Lordship, to try to express how much I was moved by the kindness with which you received me during the short stay that I had in Grenoble.

One of our priests just died at Aix in the odor of sanctity. The manifestations of public devotion were so immediate and universal that we had to give up his soutane to save the vestments and even some parts of his body that the crowd’s affection would not have spared. He is the fourth to go to heaven by this door. Their happy death is a new sanction of the Rules through which they sanctified themselves and an encouragement to those who still live to imitate their virtues.[[52]](#footnote-52)

To Fr. Courtès at Aix[[53]](#footnote-53)

307:VII in Oblate Writings

Death of Fr. Arnoux - reproaches Fr. Courtès for not having warned the Founder in time. The Oblate community in Heaven includes four brothers, placed very close to Mary. Holiness of the Oblate Rule.

Courtès

Marseilles,

July 22, 1828.

You are perhaps surprised, my dear Father Courtès, not to have yet received a letter from me since you have learned of the distressing and likewise the consoling news of the passing of our blessed Fr. Arnoux.[[54]](#footnote-54) The principal reason for this delay has been the fear of aggravating the sorrow of your position by reproaches which it was impossible for me not to make to you in this circumstance. I have preferred to remain silent but, certainly, I have keenly felt the privation that you have imposed on me by your negligence in informing me of the state of our holy patient. Do you not know that I regard it as a principal duty to assist all those of our brothers who are in danger of death and within reach of me? Are we then so far from Aix, that in a few hours I could not have reached the side of the sick man? Supposing that you only saw the danger to be imminent on Sunday morning, I could still have arrived at Aix by evening. I will regret the whole of my life that one of my brothers died so close to me without my being able to be with him as he went. I have no need to tell you with what avidity we have read the details that you give us of his last moments and of his burial; I have drenched your letters with my tears each time I have reread them. I have asked those who have lived with him the longest to gather the various details of his life; for your part, write what you know of him so that an ample description will be made for the edification of those who come after us.

Now we have four in Heaven; this is already a nice community.[[55]](#footnote-55) They are the first stones, the foundation stones of the edifice which must be built in the celestial Jerusalem; they are before God with the sign, the kind of character proper to our Society, the common vows of all her members, the practice of the same virtues. We are attached to them by the bonds of a particular charity, they are still our brothers, and we are theirs; they dwell in our mother house, our headquarters; their prayers, the love which they keep for us, will draw us one day to them so as to dwell with them in the place of our rest. I presume that our community above must be placed quite close to our Patron; I see them at the side of Mary Immaculate and, consequently, close to our Lord Jesus Christ, whom they have followed on earth and whom they contemplate with delight; we will receive our part of this fullness if we render ourselves worthy of them by our fidelity in practising constantly this Rule which has helped them to arrive where they are. Their holy death is, in my opinion a great sanctioning of our Rules; they have received thereby a new seal of divine approbation. The gate of Heaven is at the end of the path along which we walk. Just to reflect on all that gives us enough to be ecstatic about. Speak thereof to your community; make it the subject of your conversations with Fr. Suzanne who ought to be in Aix today; may efficacious and lasting resolutions result therefrom.

Will you have had time to have his portrait done? I had made known to you my wish in this regard ....

To Fr. Guibert at Nimes[[56]](#footnote-56)

308:VII in Oblate Writings

Deaths of Bro. Dumolard and of Fr. Arnoux. Write and send souvenirs of Fr. Arnoux.

Guibert

[Marseilles]

July 29, 1828.

So now our dear Dumolard, who had given us so much hope, who had shown an affection for the Society that one would scarcely find in several of our older members, has been taken from us. Our blessed Father Arnoux, model of all the virtues, heroic in observance of the Rules, as spiritual as he was holy, has gone to take possession of Heaven at the age of twenty-four years and five months, leaving us as desolate over his loss as we are edified by his coming amongst us. I do not know which sentiment predominates but I am now afflicted, now consoled, sad and serene. To be separated from one’s own costs more than one thinks, but to have the certitude that they are in Heaven, and that they have arrived there by the path which we march, oh! what a sweet thought!

You know the details of the very holy death of this blessed brother; I have given orders that they write his life; if you remember some edifying particulars, put them in writing and get them to me. I have learned yesterday that he had worked a miracle; I do not know yet the details. I am in no way surprised because canonized saints have not been more perfect than he. Invoke him then, my dear Father, and ask of him, amongst other things, to be able to live according to the spirit of our Rules; moreover the health of Father Guibert ....

To Fr. Tempier at Marseilles.[[57]](#footnote-57)

309:VII in Oblate Writings

Little hope of founding a house in Savoy.

Tempier

Chambéry

August 15, 1828.

I fear that M. Favre has been deluded in this matter and especially that he is not aware of the negotiations entered into by the Ministers of the King.[[58]](#footnote-58) The Archbishop[[59]](#footnote-59) has told me in effect that he believed that they had contacted other religious. That tells all, I replied to him, for it would be hopeless for me to compete with others. The Archbishop has not given up; he would ask nothing better than to see us preferred over all others, but I doubt whether he has the courage needed to overcome the difficulties...

To Fr. Honorat at Nimes.[[60]](#footnote-60)

310: VII in Oblate Writings

Take a rest and prepare subject matter for a retreat.

Honorat

[Chambéry]

August 15, 1828.

I have nothing urgent to tell you, if it be only to reproach you for the excess of work which you have taken upon yourself. You do not think of it until the moment of departure but you must also think about your stay and calculate all that has preceded and which must follow. As to that, you have failed in foresight, which is also quite a virtue. Now rest yourself, take care during the retreat to observe the Rule and prepare subject matter. It is necessary that you write and the others also. Let each provide himself first with enough for a retreat. That is to say, prepare the subjects that one deals with ordinarily in these kinds of exercises; as for you, see to it that you do not exceed the hour. You have great need at this time to rest your voice; so, do not consent to preach. Do not fear to give this reason and be adamant in refusing. Do not ask me for men for Nimes.

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

311:VII in Oblate Writings

Futility of the journey to Chambéry.

Tempier

[Chambéry]

August [20], 1828.[[62]](#footnote-62)

I make no other reflections, other than that it is apparently the same with certain works as it is with certain peoples for whose sake one strives a lot without gaining anything. There are sterile fields as there are hardened men. Think of what it is costing me, this desire to do good in Savoy; in 1826, the delay of a month at Turin, a long journey through the valleys to reach M. Favre. Now a costly and tiring journey, loss of precious time, unsuspected and unheard of affronts, without counting what may yet happen. God be praised!

To Fr. Courtès at Aix.[[63]](#footnote-63)

312:VII in Oblate Writings

Fr. Courtès at the lyceum at Aix.

Courtès

[Marseilles]

August 26, 1828.

... If next year the convocation[[64]](#footnote-64) is to be presided over by the same man, you will have good reason to spare yourself the misery of being in attendance. I hope that public indignation will do justice to this outrage which makes me throw my arms up at the pity of it.

To M. Durand, Parish Priest of Quissac, Gard.[[65]](#footnote-65)

71:XIII in Oblate Writings

The Mission should finish a week before All Saints Day. Annual retreat of the Oblates.

Durand, parish priest of Quissac

[Marseilles],

October 20, 1828.

Father Honorat made a big mistake when he promised you to prolong the mission till the 28th of this month, for at that time we are always on retreat in our houses. However, if he deems it beneficial to consolidate the good they have done with God’s grace to continue their religious program till the Bishop’s arrival, I will give them permission, but regretfully, for that is not our practice. In this case they will prolong their retreat beyond All Saints Day, while doing on that day what we are accustomed to do.[[66]](#footnote-66) I beg you to tell that to those Gentlemen on my behalf. I wrote to Father Honorat at Nimes several days ago. I affectionately greet him as well as his companion.[[67]](#footnote-67)

To Fr. Tempier at Marseilles.[[68]](#footnote-68)

313:VII in Oblate Writings

The novices are few but seem good.

Tempier

La Mazenode,[[69]](#footnote-69)

October 21, 1828.

... All is admirable here, save for the number; there is much to groan about considering how few ecclesiastics understand the spirit of the divine Founder and close their ears to his counsels. Since it cannot be otherwise, let us be pleased with what we have. For it seems to me that it is good. Adieu, my faithful and dear companion, son, brother and cherished father....

To Fr. Courtès at Aix.[[70]](#footnote-70)

314:VII in Oblate Writings

Sorrow at the sight of Fr. Suzanne, gravely ill.

Courtès

[Marseilles]

November 15, 1828.

I have had prayers said here so that the good God will preserve for us this beloved brother;[[71]](#footnote-71) do as much yourself; as for me, the sorrow that I have experienced these past two days has been so acute and so constant that I consider it a kind of miracle not to have succumbed to it; happily, I have been able to shed an abundance of tears which, I believe, has saved me. There still remains however an extreme weariness. It will cost me my life to love you as I do. Nevertheless I cannot be sorry for this or complain. Adieu.

To Fr. Courtès at Aix.[[72]](#footnote-72)

315: VII in Oblate Writings

Father Suzanne is a little better.

Courtès

[Marseilles]

November 18, 1828.

... The doctor assures me that the patient is as well as he can be; in the meantime, what worry, what grief, what a weight upon my heart, how rent it is! Send word to Fuveau[[73]](#footnote-73) that all goes as well as it can. You know it is I who proposed this concern; they had no thought of asking me for it but doubted I could be more of a father than any father who can exist! Only I have it in me to respond thus, if indeed it were possible for me to express what goes on in my soul; I will never be able to explain it, and no one can fathom it.

Adieu, I order you to take care of yourself for two blows of this kind would make me lose either my mind or my life.

To Fr. Guibert at Bourg-d’Oisans.[[74]](#footnote-74)

316:VII in Oblate Writings

Pray for Fr. Suzanne who has received holy viaticum on the Feast of the Presentation. Mission of Bourg-d’Oisans.

Guibert

Marseilles,

November 26, 1828.

You must not be surprised, my dear Father Guibert, if I am in arrears with you. I have received your letter at a time so painful, and my anguish has been prolonged for so long that I have not found the time to write you. We have been on the point of losing our Fr. Suzanne and now it is seventeen days we are suspended between fear and hope. This time it was not only spitting but truly a vomiting of blood, accompanied by a tenacious fever that has not yet yielded to the most assiduous care of the art of medicine; for Batigne, in this circumstance as in so many others, has given us proof of devotedness for which we cannot be too grateful. Things are better today, and we would reassure ourselves almost by counting the seventh day since the last spitting, if the vomiting only came eight days after the first spitting. I leave you to think of the state in which we have been and all that I have suffered particularly. My body must be of iron to resist such violent and continuous emotions of the soul. I recommend that you pray hard to God that he will preserve this dear patient; offer for this intention, to the Lord, the work that you are doing at this moment of his glory. You are on the field of battle and I am at the foot of the cross whereon our poor brother is nailed. Never was an octave more brilliant, better followed, more edifying; they sang in the church and I swallowed my tears at the head of the bed of my friend. I administered to him holy viaticum on the very day of the Presentation; what a contrast! The church, splendidly decorated while we come almost stealthily to take the Lord from his tabernacle to carry him to this good servant, to whom we owe the building of this holy edifice and all the good that never ceases to be done therein.

I bless God for all he has inspired in regard to the success of the mission. It is impossible not to notice the action of the evil spirit in all the obstacles that you have encountered; hell will only be more shamed by its defeat; fight it ceaselessly with the arms of faith. May peoples be converted, but may the priests remain edified by the zeal, the unity, the humility and the regularity of our missionaries, your collaborators.

P.S. The onslaught of fever that we were expecting has not come; this is a great deal. It is now Wednesday evening; there has not been any spitting since Thursday. But we are quite exhausted and on water and cream of rice as our sole nourishment....

To the Fathers at Nimes, on mission.[[75]](#footnote-75)

317:VII in Oblate Writings

Avoid excessive work. Gratitude to God for the success of the mission.

Oblates at Nimes

[Marseilles]

December 1, 1828.[[76]](#footnote-76)

I shall never cease to urge you to husband your strength. Never allow yourselves to go to extremes. This inclination does not come from God. You must, in exercising your zeal, discern what comes from God. Keep Fr. Honorat in check for he is to be watched and he ordinarily is affected by his imprudence, because he has less strength than he has will. In everything, do not be overloaded with work and do not believe you are wasting time when you are resting.

I thank the good God for the consolations that he gives you in your mission, this is the first recompense that he grants to your zeal and devotedness. As long as you credit only Him with all the glory, as you do, you can savour this kind of delight. They tell us that at Bourg-d’Oisans things went splendidly in spite of all the efforts that the demon made first to prevent, then to hinder, the work of God....

To Fr. Courtès at Aix.[[77]](#footnote-77)

318:VII in Oblate Writings

Little hope of seeing Fr. Suzanne regain his health. Love of the Founder for his sons.

Courtès

Marseilles,

December 15**,** 1828.

D’Astros will have letyou know, my very dear friend, of the state of our patient. You will, no doubt, be profoundly afflicted when you learn how little hope there is of seeing him regain his health. I told myself this before the visit of the doctor; but his fears added to mine all the weight of his experience and knowledge. If I showed exteriorly all the anguish I am going through, they would take me for a madman, when in truth I am simply a man who, so I wish to believe, is rendered very imperfect by my love. Yes! indeed I am such imperfectly, and so be it, so as not to be such as to be more resigned than I am and calmly watch perish the beings for whom I would give my life. You will never understand what I am for you. Believe me, I pay bitterly for the happiness of loving you. If I were only your father like your own fathers, perhaps I would love you in the manner of that of Suzanne; but it is another thing, quite another thing. Ah! if you were to give me a single moment of grief, how ungrateful you would be!

... Putting oneself to work after all that is devastating; indeed I am saddened unto death.

1. YENVEUX, V, 145-146; RAMBERT. I, 672. [↑](#footnote-ref-1)
2. Steps taken at Paris in favour of his uncle Fortuné (1817) and his nomination (1823) to the see of Marseilles [↑](#footnote-ref-2)
3. REY, I, 435 [↑](#footnote-ref-3)
4. YENVEUX, I, 169. Fr. Honorat was then on a mission with Frs. Martin and Sumien, cf. letter of February 19. [↑](#footnote-ref-4)
5. Yenveux V. 68. Father Yenveux introduced this short extract as follows: “A pastor of the Fréjus diocese asked for a mission in his parish and Father de Mazenod upset his whole apostolic plan in order to respond to this good pastor. He wrote to the Bishop of Fréjus to ask for the necessary powers. There was not much time; the reply was long in coming and when it did arrive, it was overwhelming for Reverend Father de Mazenod. The Bishop had refused in very stern terms.” [↑](#footnote-ref-5)
6. YENVEUX, I, 4\* [↑](#footnote-ref-6)
7. YENVEUX, II, 57; III, 113; IV, 163: VII, 41\*. The last paragraph is preceded by the date of September 28 in YENVEUX (VII, 41\*) but is in the same letter. This text is taken from the end of page 160 of the journal already mentioned while that which precedes, dated the 30th, is taken from page 159 and from the beginning of page 160. [↑](#footnote-ref-7)
8. YENVEUX, I. 7\*. [↑](#footnote-ref-8)
9. YENVEUX. I. 10\*; PAGUELLE DE FOLLENAY. I. 195 [↑](#footnote-ref-9)
10. Fr. de Mazenod had his office at the bishop’s house and resided at Calvaire. [↑](#footnote-ref-10)
11. YENVEUX. I. 7\*; PAGUELLE DE FOLLENAY. I. 140. [↑](#footnote-ref-11)
12. This paragraph is without date in Paguelle de Follenay. We put it with this letter of March 4. Paguelle d F. (I, 139) says that Guibert obtained, February 19, leave to go to Nimes. REY, (I, 440) writes: “In the month of February, 1828, the fatigue became so grave that the Founder thought he must withdraw him from this post [of master of novices] and give him an obedience for the house of Nimes. He applied to his disciple the treatment to which he had submitted himself several times: the life of a missionary had given him back his health”. We believe that Fr. Guibert left after March 4 since he sends news on March 12 of his journey (REY, I, 440), Fr. de Mazenod’s rule being that one must always send news without delay. [↑](#footnote-ref-12)
13. Excerpt from the Registers of N.-D. du Laus, p. 270. Cf. also Yenveux III, 248 and IV, 87. [↑](#footnote-ref-13)
14. This letter of January 30 has not been found, but Father Simonin summarizes it in these words: The Bishop sets out therein the accepted principles in his diocese for the administration of the sacraments, principles with which, according to the pastors, the missionaries were in disagreement. Matters cannot continue in this way and those who work in the diocese must commit themselves to follow our principles: “I need”, the Bishop says, “auxiliary priests to replace the pastors in vacant parishes; they are becoming more and more rare, and I can take priests from outside or within my diocese who will stay with me and whom I will send where there is need. If your missionaries do not want to fulfill this function, let me know whether, without the financial resources of auxiliary priests, you think you will be able to stay at Laus.” *Missions* *OM1,* 1897, p. 366.

We possess an excerpt from Bishop Arbaud’s reply to the letter of March 10: “I was very satisfied with your last letter. The slight fog that has befuddled our relations for some time is certainly dissipated for good. Had I been in your place, I would have been hurt by my letters; if you had been in mine, you would have done as I did,” April 10, cf. *Missions OM1,* 1897, p.367. [↑](#footnote-ref-14)
15. Decree of Leo XII of March 2, 1826. [↑](#footnote-ref-15)
16. Yenveux VIII. 60. [↑](#footnote-ref-16)
17. An allusion to the plan of governmental ordinances against the Jesuits and minor seminaries. cf. Oblate Writings VII, 158-159 and the letter of Fortune to the Bishops, February 24. 1828. [↑](#footnote-ref-17)
18. YENVEUX III, 11a, 248; V, 46 [↑](#footnote-ref-18)
19. YENVEUX, I, 9\*; VI, 75; PAGUELLE DE FOLLENAY, I, 195. [↑](#footnote-ref-19)
20. YENVEUX, IX, 84 [↑](#footnote-ref-20)
21. YENVEUX, VII, 3-4\*; VIII, 53; IX, 123-124, 139. [↑](#footnote-ref-21)
22. It was Fr. Bruno Guigues, scarcely ordained, who was master of novices from June 1828 to June 1829. Fr. Honorat filled in from November 1829 to the summer of 1830.. [↑](#footnote-ref-22)
23. These young novices were Mille, Pons, Capmas and some others who did not make their first vows [↑](#footnote-ref-23)
24. YENVEUX, VIII, 15,53. [↑](#footnote-ref-24)
25. Orig.: Aix Boisgelin Hotel, MJ 1-2 [↑](#footnote-ref-25)
26. . Consecration of the church of Le Calvaire, by Bishop Fortuné de Mazenod on May 27. [↑](#footnote-ref-26)
27. Manuscript: Caylas. François Victor Cailas made his oblation on June 3. 1827. He did not persevere in the Congregation [↑](#footnote-ref-27)
28. May 24 was a Saturday, the Vigil of Pentecost [↑](#footnote-ref-28)
29. REY, I, 440. The consecration took place on the Tuesday of Pentecost. May 27. [↑](#footnote-ref-29)
30. Yenveux 1. 34-35; III, 139. M. Testou wrote to ask for a foundation at Isère. The Founder who had gone to make a canonical visitation of N.-D. du Laus, passed through Grenoble before returning to Marseilles on July the first. [↑](#footnote-ref-30)
31. YENVEUX, VII, 2\*; VIII, 53, 61, 69. [↑](#footnote-ref-31)
32. The Founder left Aix on June 10 and went to pay a canonical visit to Our Lady of Laus, stopping at Gap on the way. On Friday, the 20th, he made a visit to the Count of Vitrolles, a family friend, near Gap. He returned to Marseilles on July 1st. [↑](#footnote-ref-32)
33. Fr. Guigues, born August 27, 1805, had been ordained priest on May 31. [↑](#footnote-ref-33)
34. Ms.: Allemand. The correct name is Fr, Louis Lallemant, S.J. (1578-1635). Ms.: Rigolez. The correct name is Fr. Jean Rigoleuc, S.J. ( I 595-1658), disciple of Fr. Lallemant; Claude Judde, S.J. (1661-1735). [↑](#footnote-ref-34)
35. YENVEUX, IV, 143-144; REY, I, 442-443,444. [↑](#footnote-ref-35)
36. Bishop Arbaud. [↑](#footnote-ref-36)
37. The Italian expression *in fiocchi* means to be attired ornately. [↑](#footnote-ref-37)
38. On June 10th, King Charles X had signed the “Decrees of June”. The second of these concerned the minor seminaries. It limited the number of students, forbade the acceptance of non-boarders and demanded of the professors that they affirm in writing that they did not belong to any Congregation not legally established in France. [↑](#footnote-ref-38)
39. YENVEUX, II, 117; V, 35, 37-38; VI, 132; REY, I. 444-445; RAMBERT. I. 503-504. [↑](#footnote-ref-39)
40. While proceeding from Gap to Notre Dame du Laus. the carriage provided by Bishop Arbaud overturned as it approached the village of Rambaud and the Founder struck his head violently enough to receive a cut over the temple (REY, I, 441). [↑](#footnote-ref-40)
41. The first of the June decrees made ecclesiastical secondary schools subject to the rule of the University and the certificate of studies. It explicitly forbade the Jesuits to teach [↑](#footnote-ref-41)
42. Bishop Feutrier of Beauvais and Minister of Ecclesiastical Affairs. [↑](#footnote-ref-42)
43. In 1823. Eugene could have been named bishop (letter to Fr. Tempier, June, 1823) but it does not seem that he was offered a see between 1823 and 1828. However, in 1829, Bishop Fortuné de Mazenod wrote that the King will name his nephew to one of the first vacant sees (letter to the Pope, June 5, 1829). [↑](#footnote-ref-43)
44. On June 10th, Archbishop H. L. de Quelen of Paris wrote a letter of protest to M. Portalis, Keeper of the Seals. [↑](#footnote-ref-44)
45. An epidemic of smallpox had just broken out at Marseilles, brought by a vessel arriving from the Orient. [↑](#footnote-ref-45)
46. Abbé Teston, Vicar General of Grenoble. had written to ask the Oblates to establish a house of missionaries in the Isère valley. [↑](#footnote-ref-46)
47. RAMBERT, I. 516: REY, I. 448. [↑](#footnote-ref-47)
48. Philippe Pierre Dumolard, born at La Mure on May 8, 1808, became an Oblate on June 28, 1828, and died July 9th at Marseilles. [↑](#footnote-ref-48)
49. Orig.: Aix, Boisgelin Hotel MJ I- 1. We are publishing only the second paragraph of the letter, which speaks of Father Arnoux. [↑](#footnote-ref-49)
50. The Founder is speaking about Madame de Mazenod’s properties at the city gates. On July 8, he had written to Father Courtès that they could send the Father to the country “but very near, very near to Aix”. Madame de Mazenod no doubt thought he was too sick to make the short trip. In fact, Father Arnoux died on July 13. [↑](#footnote-ref-50)
51. Yenveux III, 248; IX, 158. [↑](#footnote-ref-51)
52. Yenveux (IX, 158) copied three lines from a letter written to the Archbishop of Aix on July 23: “We just lost one of our Gentlemen who ended his holy life in our house at Aix. In that city he used up the little strength that he had.”

Likewise, Yenveux copied (III, 139) several lines from a letter written to the Bishop of Grenoble on January 3, 1829: “Our family already numbers you as one of its fathers; our heart gladly gives this title to Pontiffs who deign to adopt us. In fact, they have no children who are more submissive, affectionate and attached to their sacred persons.” [↑](#footnote-ref-52)
53. YENVEUX. VI, 128. 138, 157. 162, JEANCARD, 392-393; REY, I. 448-449; RAMBERT, I. 519-520. [↑](#footnote-ref-53)
54. Fr. Victor-Antoine Arnoux, born at Gap on January 22, 1804, ordained priest September 3, 1826, died at Aix, July 13th. Fr. Courtès had written to the Founder on this day: “Aix, Sunday, July 13th, half past eleven in the evening. Our angel has just rendered his last breath, after a sweet and peaceful agony, like that of the saints.” [↑](#footnote-ref-54)
55. Fathers J. A. Jourdan (+April, 1823). J. J. Marcou (+August 20, 1826), Brother

P.P. Dumolard (+July 9, 1828) and Father V. A. Arnoux (+July 13, 1828). [↑](#footnote-ref-55)
56. YENVEUX. IX. 84. [↑](#footnote-ref-56)
57. REY, I, 450. [↑](#footnote-ref-57)
58. The Founder had received a letter from Abbé Favre which invited him to go to Chambéry: “The King has a house to give to a Congregation of Missionaries,” he wrote on August 3rd, ‘. . . If you can establish yourselves in Savoy, we will merge with you.’ He left towards August 10th. He went through Lyon on the 12th, remained at Chambéry from the 14th to the 20th and returned to Marseilles on the 23rd. Cf. letter to his mother. August 12 and 26, 1828. [↑](#footnote-ref-58)
59. Arch. Ant. Martinet. [↑](#footnote-ref-59)
60. YENVEUX. I. 11 \*. [↑](#footnote-ref-60)
61. REY, I, 45 I. [↑](#footnote-ref-61)
62. Undated letter in Rey. The Founder left Chambéry, it seems, on August 20th. This letter could have been written before his departure. after having presented himself twice in vain at the house of Arch. Martinet to take leave of him. Count Colombo, minister of the King. had said to the Bishop that the affair of a house of missionaries was already concluded. Fr. de Mazenod wished even so to meet him in order to convince him of the advantages of the Oblates establishing themselves in Savoy when the Bishop, at first favourable, refused to support this project for fear of offending the King. [↑](#footnote-ref-62)
63. REY. I. 454. [↑](#footnote-ref-63)
64. Fr. Courtès was chaplain at the lyceum at Aix. During the distribution of prizes, he was obliged to complain of lack of consideration in his regard. The Founder consoles him by these few lines. Fr REY (I. 452) transcribes, at the same time as he modifies, another passage of this letter in which there is question of Fr. Suzanne, being named canon by Bishop Fortuné de Mazenod. The Founder received this nomination favourably, writes Fr. Rey, but on condition that “nothing be changed either in the costume or in the style of life and, at the first sign of the superior, one would strip oneself without flinching of what one had only accepted by obedience and by conviction of the opportuneness thereof for the common good” [↑](#footnote-ref-64)
65. Yenveux IV, 179. [↑](#footnote-ref-65)
66. Renewal of vows at the end of the retreat. [↑](#footnote-ref-66)
67. Fathers Martin and Sumien were at Nimes with Father Honorat at the beginning of the year (cf. Mazenod to Honorat, February 19, 1828); Father Guibert joined them in March (cf. Mazenod to Guibert, March 18 and April 15, 1828). [↑](#footnote-ref-67)
68. REY. I. 454. [↑](#footnote-ref-68)
69. A property which bore this name at Saint-Just near Marseilles. It was bought by Bishop Fortuné de Mazenod in 1824 for the seminarians while the seminary of rue Rouge was under construction (Mazenod to Tempier. June 7, 1824. cf.: REY. I. 324). From 1828 to 1830. This house was used to lodge the novices under the direction of Fr. Guigues. [↑](#footnote-ref-69)
70. REY, I. 462; RAMBERT. I. 523-524. [↑](#footnote-ref-70)
71. Fr. Suzanne had vomited much blood on November 9th; he had another crisis several days afterwards. [↑](#footnote-ref-71)
72. RAMBERT. I. 524; REY, I, 462. [↑](#footnote-ref-72)
73. Village where the father of Suzanne lived. [↑](#footnote-ref-73)
74. YENVEUX, I, 123; JEANCARD 393-394; RAMBERT, I, 524: REY, I, 463. [↑](#footnote-ref-74)
75. 1 YENVEUX. I pr., 169. 235. [↑](#footnote-ref-75)
76. Above these two excerpts. Yenveux writes “September 1st”. This is incorrect as the mission of Bourg-d’Oisans in the diocese of Grenoble was preached by Fathers Mie, Honorat. Jeancard, Capmas and Guibert from the beginning of November to December 8th. In the month of October, Fr. Honorat and his companions had preached at Quissac (Gard), cf. Mazenod to the parish priest of Quissac. October 20. 1828. YENVEUX. IV,179. [↑](#footnote-ref-76)
77. YENVEUX. V. 175; JEANCARD. 394-395; RAMBERT, I. 525 (January 15); REY, I, 463 (January 15) [↑](#footnote-ref-77)