

CONTENTS

Foreword	5
1. Life of the Blessed Antonio Rosmini	7
2. Diary of my Travels	33
3. Index	107
4. Appendix	109–112
5. Journal of my Writings	113–116
6. Diary of the Events of my Life (Diary of Charity)	117–222
7. Index	223–225
8. My Personal Diary	227–239
9. General Index	241–244

FOREWORD

This English translation of Rosmini's Diaries has been made from volume 1 of the Italian National Edition which is entitled *Scritti autobiografici inediti*, [Unpublished Autobiographical Writings] Rome 1934. The Introduction tells us that there is no date given for these writings but they seem to have been almost completely drawn up or edited in the last years of Rosmini's life presumably from 1848–1854. The three autobiographical diaries, *Diario dei viaggi*, *Diario personale*, and *Diario della carità* also provided the documentary source for Pagani's Life of Rosmini which was published at Turin in 1897.

Hopefully readers will find them as fascinating to read as it has been for me in working on them. I wondered at first whether they would be very interesting but the events of Rosmini's life and the life of the Order are brought to life for us as he himself speaks. Events such as the foundation in Tamié and its demise and the difficulties Rosmini experienced with the foundation in Trent, to give just two examples, are given a special poignancy. It goes without saying that his time in Gaeta and Naples make riveting reading and give us an insight which is lacking in merely reading the lives of Rosmini. We can live through these events with him.

It is important to note that the style of the book is different from that of his philosophical and theological works. They are diaries and therefore jotted down with abbreviations and occasional errors etc. I ask your forbearance with the translation. I had to tread a fine line between keeping to a more literal text, grammar etc and in some cases altering the text slightly to make it more approachable for the reader. Too much departure from Rosmini's own words and style would lessen the vividness which the Diaries impart. The National Edition notes various places where sentences are incomplete etc. Rosmini tended to use a lot of initials, presumably to save time, and these had to be addressed to make sense for the reader.

As usual it is my pleasant task to thank those who helped with the preparation of this translation. I am especially grateful to Domenico Mariani, of the Rosminian General Curia, who patiently helped me with the text; my thanks also to Bernard Collins, Antonio Belsito and Anthony Davies. The latter examined Rosmini's mathematics in the *Diario dei Viaggi* updating the terms of the original text and giving his own rendition. I am also grateful to Stefano Valdanega who works in the Centro Internazionale di Studi Rosminiani at Stresa, for his help and for supplying us with the letter from G Boccardini to Giuseppe Morando on the subject. Finally I thank once more the indefatigable Norma Platts and Janet Blackman who proof-read the text and made helpful suggestions.

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THE LIFE OF BLESSED ANTONIO ROSMINI

(Some Biographical Notes)

by

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Contents

1. Early Youth, Studies and Ordination	8
2. Rosmini's Panegyric	10
3. Plans for an Institute	11
4. Rosmini's Ascetical Principles: the Institute of Charity	11
5. At Monte Calvario: the Constitutions	13
6. Rosmini's Vocation to write: his Early Works	14
7. New Foundations	15
8. Archpriest of Rovereto	16
9. The Institute of Charity and its Approval	17
10. A Proposed Medical College: a Spate of Publications	19
11. Opposition	20
12. Rosmini, the Politician: Mission to Rome	21
13. Rosmini at Gaeta: Further Intrigues	25
14. Rosmini leaves Gaeta: two Works put on the Index	26
15. Life at Stresa	27
16. The Spread of Rosmini's Teaching	28
17. Further Controversy and Vindication	29
18. Rosmini's Last Illness and Death	31

Early Youth, Studies and Ordination

1797 – (24 March) – Rosmini was born at Rovereto in the Trentino, of Pier Modesto, a patrician noble of the Holy Roman Empire, and Giovanna of the Counts Formenti di Biacesa sul Garda. The Rosminis were of Bergamasch stock: a certain Aresmino (hence the family name) came from the Val Brembana. In the 15th century, when the Venetian Republic ruled Rovereto, he governed this city as Constable and later took up residence there. In the following centuries the Rosminis provided courageous soldiers and skilful manufacturers in the silk trade. By the middle of the 18th century they were the most notable people in the city's census.

Rosmini's infancy was serene and happy in a rather restricted environment but one of patriarchal virtue and he was reared by an intelligent and loving mother. As a youth he was completely healthy in body and mind. As an adult, he said that his enjoyment in the complete vigour of bodily life which he experienced up to the age of 20 gave him some idea of what Adam and Eve must have felt like.

Cultural influences. — In the family he was influenced through the work of his Uncle Ambrose, the elder brother of his father, a lover of the fine arts and a fine amateur in painting and architecture and in his native city, through the work of local noble traditions; it is sufficient to recall the Accademia degli Agiati.¹

His own cultural formation was extraordinarily intense and comparable to that of his contemporary Giacomo Leopardi. As soon as he tasted philosophical studies he immersed himself in them enthusiastically, he would vividly recall this in his discourse *Degli Studii dell'Autore* *[About the Author's Studies] (1850):

In my youth, when I knew nothing of what had been thought and written, I plunged enthusiastically — the way the young do — into philosophical questions. I was introduced to them by Pietro Orsi, whose name is virtually unknown but whom I shall never forget. Night and day, my mind ranged to and fro over the vast field of philosophy — it was like wandering in a garden. I experienced the delight that comes with one's first scientific glimpse of truth. I was full of almost arrogant self-assurance and the limitless hopes so characteristic of the young, when nobly and in full awareness, they apply their minds to the universe and its Creator and seem to take them in as easily as breathing. I was not awed by any difficulty I encountered, but stimulated. I considered every difficulty to be a

¹ A literary and scientific academy founded in 1750, which promoted a leisurely (hence *agio*) approach to learning rather than an impatient and hasty one which would mar learning rather than help it. [Ed.]

mystery designed to awaken my curiosity, a treasure to unearth. Each day I wrote down the results of this ingenuous and still amateurish philosophical freedom, aware that I was sowing the seeds for the life's work which God had assigned to me. In fact, all the works published when I was older sprang from those seeds.²

Several such notes and youthful sketches remain, witnessing to this moving statement of the mature philosopher.

1813 – ‘This year was, for me, a year of grace. God opened my eyes to many things and I learnt that there was no true wisdom but in him.’³ He wrote these words in his *Diary*: they are about his vocation to the priesthood, at first strongly opposed by his parents. It is an affirmation of his ascetical inclination, another of his deep-rooted spiritual traits.

1816 – After his early studies at Rovereto he went to the University of Padua, and enrolled in the faculty of Theology, but at the same time, he pursued all kinds of knowledge in keeping with his encyclopaedic intellect. During his university years he conceived of vast works of history, philology, metaphysics and literature, of which schemes, sketches and notes remain; and this reveals a third characteristic principle of his, that is, his disposition to organise works which were social in nature. He zealously planned and began a *Society of Friends* (1819), intended to spread little by little to the whole of Italy, with the aim of a moral, religious and cultural renewal, using all the most modern means, primarily printing and scientific laboratories. He planned all this with an openly Catholic character and without revolutionary aims, but with an attitude of cautious reserve towards the Government, of which he feared the suspicious police. This attempted Society, already ridiculed ‘as a project full of wind’ by his young friend Nicolò Tommaseo,⁴ failed.

1821 – Priestly Ordination (21 April). He began a period of ‘recollection’, consisting in prayer and study, which lasted until 1826. He lived with his mother and a cantankerous and strange brother, prudently administering an outstanding fortune left to him by his father: he was generous but wise in his charity. He

² A.R., *Introduzione alla filosofia*, (= *Introduzione*), Edizione Critica (=Ed. Crit.), vol. 2, 1979, I, II, II, n. 52, pp. 100–101. [*Introduction to Philosophy. About the Author's studies*, Durham, 2004, n. 52, pp. 101–102]. *Diario Personale*, p. 419. [An asterisk against a work in the text denotes its translation into English. Ed.]

³ A.R., Cf. *Diario Personale*, p. 419.

⁴ This was a steady friendship but one full of contrasts to the end, because of their different natures. Tommaseo always recognised, however, the moral superiority of his friend: ‘His pure mind saw through my troubled one and we understood each other without words. One day he spontaneously said to me with sorrowful affection “*Durum est tibi contra stimulum calcitrare*” [It is hard for you to kick against the goad]. And I certainly experienced it...A distinguished man and as it were a column of light on my journey!’

did not only read much but he wrote as well. Politics became his persistent thought and work. This was a work of imposing and unifying thought, uniting religion and philosophy. Unity is, moreover, one of the fundamental qualities of Rosmini's mind. If he dealt with philosophy he immediately stated its relationship with morals, psychology and ontology, with politics and religion and if he dealt with religion he immediately experienced and stressed its connections with philosophy and politics.

His intense recollection was interrupted only for brief intervals by journeys (to Rome in 1823, to Modena etc.) which helped him to keep in contact with the world. At Rome he was advised to enter on an ecclesiastical career as an Auditor of the Rota, a secure way for him to loftier positions. He refused for ascetical reasons.

The religious vocation of his sister, Margherita, who was very close to him in heart and mind, provided him with the opportunity for getting to know the Marchesa di Canossa from Verona, the Foundress of *The Daughters of Charity*, now Venerable, and close to being honoured at the altar.⁵ The Marchesa urged him to join her in founding also a male order analogous to that of her *Daughters*.

Rosmini's Panegyric

1823 – On 24 September he gave his *Panegyric* on Pius VII in the church of San Marco at Rovereto. He enlarged it and gave it to the printers. It is substantially the first essay of his political studies. His criticism of Napoleon's politics provided him with the opportunity to expound some of the chief principles of the system which he had considered. The Austrian censor received this writing badly and looked on the author with suspicion. Rosmini was seen to be a 'hot potato'. The mutual suspicions between Rosmini and Austria thus began, also the antipathy which exploded later in 1848. From his first political writings in 1821 to those of the following years there would appear an evolution in Rosmini's thought from a strong initial conservatism, favoured by his family and the social environment of his birth, to broader views, and even if with great reserve, more liberal ones. His detachment from absolutism began on religious ground with a clear cut opposition to Josephinism⁶ and a vigorous affirmation of the liberty of the Church, and later this gradually extended into the field of relations between government and people.

⁵ Now St Maddalena di Canossa (Ed.).

⁶ This term is used in reference to the ecclesiastical policies of the Holy Roman Emperor Joseph II of Austria (1765–1790). [Ed.]

Plans for an Institute

- 1825 – He conceived, as in a clear vision, the plan of a new religious congregation, different from that suggested by St Maddalena di Canossa.
- 1826 – In February he went to Milan with the intention of making his fixed home there until the completion of his great political work. He took a liking to the Milanese and made many friends among the clergy, among the aristocracy and among cultured people of all types. Through Tommaseo, who was a guest in his house in order to help him in his poverty, he came into contact with the group of young romantics. He felt he should give his work a more ‘popular’ style and began to turn away from the ‘pure style’ that he enthusiastically cultivated in his youth, to modern prose. He began his friendship with Manzoni, which would have greater development later on.⁷ Another immediate friendship was that which he formed with Count Giacomo Mellerio, already Governor of Milan, a good and charitable man.

Rosmini’s Ascetical Principles: the Institute of Charity

- 1827 – In Mellerio’s house he met, in June, the priest from Lorraine, Father Jean Loewenbruck, a man of unusual zeal and spirit of enterprise, from whom he received a crucial nudge to form a new religious society. The chosen place for beginning it was Sacro Monte Calvario, a hill near Domodossola, Mellerio’s native city.
- Rosmini’s stay in Milan was of decisive importance in his life. In these two years the direction of his activity developed. A life of philosophical thinking, a social life, a religious life were three great objects which up till then were, so to speak, competing for his intellectual attention. He dealt with putting the practical realisation of his aspirations in order, all of which were equally desirable to him. In Milan he began by being convinced of the need to put the reform of philosophy before the work of politics (the logical precedence of logic over practice). Such a conviction determined the work which would give him greater and more widespread public esteem.
- 1828 – At Milan, also, his vocation to religious life became really practicable. This implied the formation of his asceticism. For him the foundation of a religious order was first of all the founding of a new form of asceticism. He realised

⁷ Manzoni discussed ‘the idea of being’ at length, and almost obstinately, with Rosmini, and accepted it after ten years of resistance, but he accepted it fully, as it turned out from the splendid eulogy (almost incredible coming from a man so loathe to give praise) which he made of the whole Rosminian system in his dialogue *Dell’Immenzione* (1850). Especially in the last years of Rosmini’s life his friendship with Manzoni became more affectionate and more intense through mutual sympathy and esteem.

this firstly with himself, not only by giving, as it were, a new theory to Christian asceticism, but by practising it without reservation in all its depth. Its novelty consisted in a profound study of the concept of *Charity* (from which the new Institute would take its name) and in a development of this sublime and fruitful principle. With regard to this, Rosmini aimed especially at action in depth, as the stimulus of the interior life thirsting for perfection, and external action tending to good in its widest sense.⁸ Hence his maxim of *indifference*, understood as the universal disposition of the soul for every good work, without a previous choice determined by personal and subjective considerations, however upright and dignified these may be, but with a sincere renunciation of such motives. The reasons for choosing good works to be taken on and exercised in the world are reduced basically to the indications of Providence and the will of God, which is the surest guarantee of absolute objectivity and of a fruitfulness which is not apparent but real. For a mind such as Rosmini's, the essential question was not the decision to consecrate his life, his actions and the fervour of his soul to good. This was spontaneous in him; his noble and lavish nature provided him wonderful energy for this. What he addressed was the problem of *choice*, which had to be at the same time the supreme act of his personal liberty together with the supreme renunciation of his own self and the most complete realisation of charity, that is, charity according to Christ and according to the living tradition of the Church. To uphold this in everything in keeping with the most pure Catholic teaching was undoubtedly the decided aim of Rosmini throughout his life.

Rosmini applied his maxim of *indifference* in the Rule given to his Institute, for which he did not pre-establish any special purpose, other than unlimited charity, without excluding *a priori* any good work of any type whatsoever. But, it might be objected, it cannot do everything: also it is necessary if one wishes to be practical to decide on doing one thing or the other. Certainly, but in such a case the boundlessness of charity is preserved by leaving the choice to the divine will, which of its essence tends to the realisation of the maximum good in the world.⁹ For this reason one of the principle rules of action in the Institute lies in looking for the signs of the divine will which reveals itself in ordinary or extraordinary ways. The more ordinary signs are the requests on the part of our neighbour, the chief coming from persons such as bishops endowed with authority in the Church of God, or the sight of our neighbour's needs in special circumstances. It goes without saying that this

⁸ A recollection of Tommaseo: 'One day I was praising a person, who among other greater values, also loved the arts, and he said to me in wise simplicity "*he loves all that which is good*". And this statement remained in my mind and I still see the attitude with which he uttered it.'

⁹ In his private Diary 15 October 1846, Rosmini speaks to God: 'I ask for good, the good that You know, not that which appears to me'.

must coincide with the presence in the Institute of a sufficient number of persons and their capability to do the work.

Being always ready for the calls of Providence, with an unlimited readiness for any work of charity imposes on the Institute, both as a body and as individual members, a continual effort to adapt to circumstances which can vary. This implies a sacrifice, which is not a trivial one, both in individual religious and Superiors who watch over their formation. This is naturally easier in Orders that have a definite and limited purpose from the beginning in their Rule, for example, either solely education, or only the care of the sick, or simply Missions etc. Rosmini preferred, the more interior perfection which comes from a rule of conduct which is more disinterested rather than the practical advantages of this criterion and the greater and immediate success that follows on it. In striving for unlimited charity the Institute does not ask only of individual members a total disinterestedness but it must practise it also as a body. For this reason it remains willingly on the sidelines, also because Rosmini excluded ever having had an extraordinary vocation such as other Founders of Religious Orders, called to special works, whose rapid and notable development, was precisely the sign of a particular design of God. From this point of view, as regards its vocation, the Institute is resigned, always to remain in the last place, as a reserve, as we would nowadays say in military or sporting terms; and it accepts for this reason those lesser advantages which are the consequence of such a position. In compensation it feels with this that it also has, in its smallness among so many other religious families, much more famous and having many members, a function in the Church rather to put into practice one of the characteristics of the charity of Christ, which is the universal tendency to every good and at the same time the humble renunciation of the advantages accruing from its own initiative in setting about any special work of good whatsoever.

At Monte Calvario. the Constitutions

1828 – On 20 February, the first day of Lent he began his Institute, with fasting, and prayer, amid all sorts of privations. He was on the summit of Monte Calvario, in a tumbledown and unhealthy house near a Sanctuary of the Crucifixion. Instead of suffering from this his health recovered. He was alone because his French friend, Father Loewenbruck, had not been able to keep the fixed appointment. To found a religious Order without even having a companion with him, and simply hoping that God would send some companions without looking for them in any way on his own, can seem odd, but it was completely in accordance with the nature of his asceticism in which Rosmini waited to complete his plan in its application from individual to community, showing in this the mutual intermingling of his genius for metaphysics, ascetics and organisation. These three were equally characteristic of his spirit. For the

moment, however, it was his ascetical genius that prevailed and it would remain the basic motive which dominated his conduct from now on. So he wrote the *Costituzioni dell'Istituto della Carità* *[Constitutions of the Institute of Charity]¹⁰, which he would always hold dear as the work of the heart, as the work of his heart, as the word which God uttered to him and with him in a moment and in an area of love which touched on human matters, but at the same time transcended them and transfigured them in a heavenly light.¹¹

Rosmini's Vocation to write: his Early Works

1828–30 – In November 1828 Rosmini was in Rome, having left behind at Calvario a little family of religious who had joined him and Loewenbruck after Lent. His stay in Rome had two aims; to obtain a primary approval of his Institute from the Holy See and to publish his first great work of philosophy. Both affairs met with favour but the favourable acceptance of his philosophical work was keener and more definite. In his audience of 15 May 1829 Pius VIII backed him explicitly: his vocation was to write books and to work on philosophy. This judgement of Pius VIII was later firmly confirmed by his successor Gregory XVI (1831–1846). It was a decisive influence on Rosmini's activity. If up to then his writing philosophy had been an instinct or a need, it now became a duty, a mission which providence assigned to him through the mouth of the highest living authority in the Church.

¹⁰ *Costituzioni dell'Istituto della Carità*, Ed. Crit. vol. 50, Roma, 1996. [The Constitutions of the Institute of Charity, trans. Denis Cleary, Durham, 1992].

¹¹ One sole theme recurs in his letters in these months: to be purified, to be sanctified, to be consumed in the fullest unity with God. However there was no prophetic or inspired statement in the hidden joy of this silence: 'I cannot put into words my thanks to the Lord for treating me with such great goodness. My spirit needs to dwell by itself. How sweet this silence is! The Fathers were right to liken solitude to Paradise: God and the angels are its dwellers. *EC*, vol. II, letter 793, to Don Mirocleti at Milan, 20 March 1828, pp. 436–7.

And again 'Solitude is dear to me because it plunges one into profound thoughts and causes us to create within ourselves a society better than that of human beings. Nevertheless these mountains and valleys and this silence and this peace do not possess my heart. Material places are too narrow for us: our place is God'. *Ibid.*, 18 April 1828, letter 812, pp. 462–463.

And speaking of Loewenbruck who had not turned up after failing to make the meeting so that they could begin the new Institute together: 'However, what God has ordained will be accomplished in all things; indeed what God has ordained from the foundation of the world is the only desirable thing, the only good, whether it seems so to us or not, for we are ill qualified to distinguish good from evil. I am therefore not merely tranquil but even content with regard to my companion's delay. The pleasure of meeting will be all the greater on account of the long expectation. Sometimes our Lord keeps us waiting for his favours in order to increase our appreciation of them, and to give us a fuller knowledge of his kindness. He uses all the artifices of love. *Ibid.*, *EC*, vol. II, letter 776, to Count Giacomo Mellerio at Milan, 29 February 1828, p. 413, [Letters of Rosmini, vol. I, London, R and T Washbourne, 1901, pp. 84–85].

1830 – In the same year 1830 his *Massime di perfezione cristiana** [Maxims of Christian Perfection] and his *Nuovo saggio sull'origine delle idee** [New essay on the Origin of Ideas]¹² were published in Rome. In this work lay perhaps the seeds of all the other works that he would publish later, because, although the topic was principally one of ideology or gnoseology, there already appeared points on psychology, morals, ontology, and theology with all their possible applications. But we should note straightaway, that no matter how much Rosmini's philosophy is a unity, he did not develop it by writing works in systematic order. His publications were usually determined from time to time by circumstances which, in his eyes, made them topical, and which responded to a need of society at a given moment.

The *Nuovo saggio* enjoyed great success and placed the author in the forefront of the Italian philosophical world. We can say that from 1830 to 1850 is the period of the greatest flourishing of his teachings both in the universities and ecclesiastical schools. What helped the success of the *Nuovo saggio* was its critique of Anglo-French sensism, then still prevalent, and his appeal to scholastic tradition and his involvement (in an antagonistic sense) with the modern movement of Kantian idealism. His presentation of it as a renewal of traditional Italian thought also helped. Scholars valued especially his strict scientific and philosophical method, while others (such as Father Roothan, General of the Jesuits) would have preferred a style more immediately apologetic and religious in effect. But Rosmini thought that even the effects of apologetics would not have been useful without a philosophy of intrinsic value and unquestionable method. He had faith in the spread of his teachings in the hands of Italian thinkers which he estimated '*combines the quickness and clarity of the French, the accuracy and weightiness of the English, and the depth of the Germans. But on top of all these things it is gifted with a great calmness of its own: a calmness which it preserves even in the midst of great fervour, since even the Italian imagination has an order about it, and allows time to reach that full and perfect resolution of the questions in which truth is to be found — so that when the questioning ends, real knowledge begins.*'¹³ But in his last years Rosmini had to temper his early optimism about the future success of his doctrines.

New Foundations

1830–35 – On the 3 May 1830 he left Rome to return to Calvario di Domodossola,

¹² Antonio Rosmini, *Massime di perfezione cristiana*, Ed. Crit., vol. 49, Roma, 1976, [cf. *Rules of the Institute of Charity*, Rome, 1994]. *Nuovo saggio sull'origine delle idee*, Ed. Crit., vols. 3–5, Roma, 2003–2005 [A New Essay on the origin of Ideas, 3 vols. Durham 2001].

¹³ *EC*, vol. III, letter 1323 to Michele Parma 1 January 1831, pp. 570–574, [A Selection from the *Ascetical Letters of Antonio Rosmini*, trans. John Morris [= Morris], Loughborough, 2000 vol I, p. 77].

where he remained for a year setting up the regular life of the noviciate with his companions. Meanwhile he wrote the *Principi di Scienza Morale** [Principles of Moral Science], the first application of the teaching of the *Nuovo saggio*, which he published the following year in Milan. This five year period from 1830 to 1835 was a period of great external activity for Rosmini. Besides the consolidation of the house at Calvario he set up the Institute of Charity at Trent and Rovereto, the foundation (1831) of the *Sisters of Providence* (of which he formed the spirit and special application to education in nursery schools, elementary schools, orphanages and colleges), the mission (1835) to England with a truly apostolic man at its head, Don Luigi Gentili, and the beginning (1835) of a house for missions to the people in the Abbey of Tamié in Savoy (which soon came to an end); following which, in 1836, came the invitation of Carlo Alberto to take over the Abbey of San Michele della Chiusa.

Archpriest of Rovereto

- 1835 – In the Trentino, for the time being, Rosmini seemed to have the opportunity for an extensive test of his ascetics and his gift at organising. He and his companions were invited by the Prince Bishop Luschin to direct the Seminary. He opened a College in Trent as well and he was personally appointed Archpriest of his native city, Rovereto. The formation of the clergy of a great diocese, the education of young people, and the pastoral care of a prominent centre made for a complex and extensive undertaking which could have had great repercussions. But all this was rapidly cut short through the covert opposition of the Governor of Vienna who made use of the Curia of Trent to obstruct the work of Rosmini and his companions and finally to get rid of them. Particularly sad for him was his parting from the parish of Rovereto of which he was in charge from October 1834 till October 1835. He left behind a splendid example of pastoral charity, with a resulting moral and religious renewal which would stay in people's memories for a long time. (He wrote at this time the *Antropologia soprannaturale* [The Supernatural Anthropology] which was not completed and has been published posthumously). The same outcome affected later, in 1849, another work taken on by Rosmini's companions for eight years, the parish of San Zeno at Verona: Austria did not want him under its feet.
- 1836 – From this year Rosmini habitually resided in the Sardinian States, where his Institute prospered and where the Government, first of Carlo Alberto and later of Vittorio Emanuele treated him with respect and kindness. His work took off in the University of Turin, as also in the whole of the North of Italy and, later, in Tuscany. When later still it filtered through into the south of Italy special political reasons would obstruct its spread. A sign of the interest which his doctrines aroused was the discussions concerning them with Abbà

at Turin, Testa at Piacenza, Paolo Costa at Parma, Galluppi at Napoli and especially Mamiani. Rosmini responded to the latter's book *Rinnovamento della Filosofia antica italiana* (1834) with a large work of almost the same title (1836)¹⁴ which complemented the *Nuovo saggio*.

This is the year when he would come to Stresa where he would live frequently later on. Stresa was his residence in the last years of his life; he would die and be buried there.

The Institute of Charity and its Approval

1837– 1839 – The cause for the official approval of the Institute of Charity on the part of the Holy See progressed. The rule was the subject of heated discussions because of the new form that it would give to religious poverty, and it was finally approved. The Apostolic Letters of approval were issued on 20 September 1839 and contain the following eulogy of Rosmini, inserted into them by Gregory XVI's own hand: *'Forasmuch as we are aware and know from experience that our beloved son, the priest Antonio Rosmini, founder of this Institute, is a man of eminent and singular intellect, adorned with noble qualities of soul, exceedingly famous for his knowledge of things human and divine, outstanding for his remarkable piety, religion, virtue, probity, prudence and integrity, conspicuous for his wonderful love and loyalty to the Catholic religion and to this Apostolic see...'*

As I have said, Rosmini's Rule is characterised by the spirit of indifference to various works of charity and therefore to the various tasks in which those who become members can be involved; and as experience shows, this constitutes the greatest difficulty. Not being able to decide for oneself in advance to be a priest or not, or to devote oneself according to one's own inclinations to one good work rather than another is an act of self-denial to which the mentality of many people is averse. Moreover the Institute requires an equal acceptance of the active life and the contemplative life, which only few like.

It is natural to ask at this point: Is the Institute active or contemplative? I reply that it is contemplative by choice, while being ready to become active, and perhaps being very active according to the indications of Providence, depending on the individual case. Therefore the person who comes to the Institute is called both to unremitting spiritual activity, aimed at the greatest direct union with God, which is proper to the contemplative life, and at the same time called to an unlimited and generous activity in the area of charity towards his neighbour. However he must be ready to pass from one to the other, but not on account of his own inclination or decision. It is obedience, that is, the will of God, which decides according to each individual case. As

¹⁴ *Il Rinnovamento della Filosofia in Italia*. Cf. Vol. XIX–XX, Edizione Nazionale, Fratelli Bocca, Milano, 1941.

we see, living an ascetical life brings with it risk. Certainly the person who desires the perfection of the Gospel can appreciate such a norm of conduct, but humanity for the most part holds a more modest way to be more prudent.

Besides seeing interior perfection as important, the Institute is very moderate regarding food, clothing, and dwelling, conforming itself to common standards of good Christians, without imposing special bodily penances, and having regard for the needs of individuals in case of ill health or extraordinary necessity. It encourages, moreover, with due prudence, even the particular inclinations of individuals, when these can be of service for the common good of the Church or society. This happened, for example, with Father Vincenzo De-Vit, the notable Latinist, whose great talents in the field of philology, would have been a loss to the scientific world; and his superiors relieved him of any other job in the service of the Institute which might have prevented him from attending to his studies and of completing the monumental works of his *Lexicon*, and his *Onomasticon*, which are such a renowned and valuable contribution to classical culture, for the benefit of students the world over.

The Institute simply demands of the person who wishes to enter it an upright intention and a free state of life. The noviciate lasts for two years. The Superior General allots each religious who has completed his noviciate, a specific task, according to the age and capacity of the individual and according to the needs of the Institute. The General is nominated for life¹⁵ and he deals with the appointment of Provincial and local superiors. The appointment of General is by election. The electors are religious who are engaged in certain principal tasks in the Institute; they are taken from the class of *Presbyters*¹⁶: priests who, chosen by the General, add to their three vows of poverty, chastity and obedience, the special vow of obedience to the Sacred Pontiff for the Missions in any part of the world, and the special vow of caring that the observance of religious poverty is not relaxed in the institute.

The special vow of Presbyters is a sign of that attachment and devotion to the Holy See which was a characteristic of the spirit and conduct of its Founder, and which he has left as his legacy to the Institute. The latter, as all other religious orders, sees in the Pope the very author of its life, because from his authority and the papal approval derives the possibility of subsisting as a Congregation, which can act and spread throughout the Church, with that independence from bishops which is necessary in practice for its development. Furthermore, the Institute reveres in the Pope the centre of unity which makes possible the universality which is proper to the Catholic

¹⁵ According to the *Rule of Life*, n. 168 cf. nn. 172–173 [Ed.].

¹⁶ But see *Rule of Life*, n. 182 ff. Electors are not now confined to Presbyters though, apart from the ex iure members, there must be at least one from each Province (183 b) [Ed.].

Church and the charity of which the Institute desires to be a living instrument.

A Proposed Medical College: a Spate of Publications

1837–1848 – This was a period of work: of the spread of the Institute and of many publications.

The good which one can do for one's neighbour is of a threefold nature: spiritual good, intellectual good, and corporal good. 1837 saw the beginning of the College with classical studies at Domodossola and in 1840 the setting up of its elementary teachers¹⁷ (intellectual charity); in 1846 the Sodality of Missionaries for the people in the parishes of Sacra di San Michele (spiritual charity); in 1840 the first steps were taken for the Collegio Medico of S. Raffaele (corporal charity). The plan for this College, for which the Prince of Arenberg offered funds, is worthy of record as a witness to the interest of Rosmini towards the medical sciences, which appears also in the last part of his *Psicologia** [Psychology]. For the increase of such sciences he planned an institution (which he in fact named the College of San Raffaele Arcangelo) which would use a laboratory for all kinds of study of medicine, with library, laboratories for research and experimentation, and any other cultural equipment suitable for its end. The College would have had a hospital annexed to it. The result of obtaining this would be to make progress in the science and art of medicine and of offering a soundly organised school for the practice, consultation and discussion for young medical students and also adults desiring to perfect their studies. Its scientific and technical direction would have been carried out by skilled doctors. The Rosminian Institute would have been concerned with the organisation, administration, and spiritual and material assistance of the sick in the hospital annexed.

The works published at this time were: *Storia dei sistemi morali* [History of Moral Systems] (1837), the *Sommara cagione per la quale stanno e rovinano le umane società** [The Summary Cause for the Stability or Downfall of Human Societies] (1837), *La Società e il suo fine* [Society and its End] (1839) — these two are large fragments of his great youthful political work, — the *Antropologia in servizio della scienza morale** [Anthropology as an Aid to Moral Science] (1838), a brief *Saggio della Statistica* [Essay on Statistics] (1844), *Manuale dell'Esercitatore* (1841) [Manual of the Retreat-master] — an ascetical work — *Trattato della Coscienza Morale** [Treatise on Moral Conscience] (1839), *Filosofia del Diritto** [Philosophy of Right] (1841–1845), *Risposta al finto Eusebiano* [Reply to the so-called Eusebio Cristiano] (1841), *Nozioni di peccato e di colpa* [Ideas of

¹⁷ These Rosminian teachers operated in the municipal elementary schools at Stresa, Intra, Calice, Domodossola, Cameri, Craveggia, and Malesco, all places in the province of Novara [now Verbania, Ed.] and also Arluno near Milan.

Sin and Fault] (1841), *Compendio di Etica*, in Latin, [Compendium of Ethics] (1847), *Vincenzo Gioberti e il panteismo* [Vincenzo Gioberti and Pantheism] (1846), *Teodicea** [Theodicy] (1845), *Psicologia** [Psychology] (1845–1850). There were also works written at this time but published posthumously: *Il principio supreme della Metodica** [The Ruling Principle of Method] and other pedagogical writings, *Conferenze al Clero* [Conferences to the Clergy], *Razionalismo nelle scuole teologiche* [Rationalism in the Theological Schools], the *Saggio storico-critico sulle Categorie* [The Critical and Historical Essay on the Categories], the *Dialettica* [Dialectics], etc.

Now it was no longer the sensism of Locke that preoccupied Rosmini. He rather took on confronting German idealism in the developments of Fichte, Schelling, Hegel, and at the same time he foresaw (especially in the *Psicologia*) the arrival of the more or less material positivism which would triumph in the second half of the nineteenth century. In the philosophical field he wished to expound the synthesis and distinction of the ideal and the real at the same time. He was opposed to an excessive value of one over the other which the idealism and positivism of the XIX century gave to them in a sense contrary to his own. The search for a systematic, basic and complete middle way between idealism and realism was the fundamental characteristic of his system, in the service of the moral situation of man and of the world, a philosophy which is integral to life. In the religious field he proposed a renewal of dogmatic and moral theory, which, by realigning itself with scholasticism, would renew its eminent tradition and at the same time give it a new development adapted to the mentality of modern times.

Opposition

1841 – It was in this area that he had to face the most bitter opposition; because in philosophy an attack was mounted on him more severe in form than in substance. In 1841 Gioberti, published a first volume *Degli errori filosofici di Antonio Rosmini* [On the Philosophical Errors of Antonio Rosmini], to which the followers of Rosmini responded. But the latter was much more preoccupied with another attack printed clandestinely and spread at first almost secretly under the pseudonym of Eusebio Cristiano (1841), on the occasion of his *Trattato della Coscienza Morale*. Soon it was found out to be the work of a small group of Jesuits¹⁸; even the historians of the Company recognise this now, denying, however, that the book was approved by the General Father

¹⁸ A few years later in 1847 the Jesuits were driven out of Switzerland and took refuge in Italy leaving Vallese via the Simplon. Rosmini gave them hospitality at Stresa and he looked after a few for more than a month tending their illness. These were times unfavourable to the Jesuits and that act was judged harshly. Someone advised Rosmini that this would harm his Institute. He replied: 'If the Institute is destroyed because of charity, it would attain its end which is to be sacrificed to charity'.

Roothan. He reproved the style and method but in effect favoured the opposition to Rosmini both then and later. The most probable explanation for such an attitude lies in the fact that Rosmini had attacked pure probabilism in the *Trattato della Coscienza Morale*, holding that the use of the so-called *reflex principles* (such as *lex dubia non obligat* [a doubtful law does not bind]) was not lawful when one doubted whether there was *intrinsic* evil in the action which one wished to do. Without this important reservation he held that the passing from probabilism to laxism would be fatal. His *Risposta al finto Eusebio* was a lively one and appeared even to some of his friends, as harsh.¹⁹ Pope Gregory XVI intervened in his favour breaking off the controversy with a decree (1843).

Meanwhile the books published, the vast correspondence, the many good works and the very controversies regarding his teaching threw even greater light on the person of Rosmini, who, by this time, was in a more or less close relationship with the greater part of the most eminent personalities in Italy and in foreign parts; he can be said truly to be one of the great figures of that half of the century in Italy.

Rosmini the Politician: Mission to Rome

1848 – We are at the most dramatic period of Rosmini’s life: in the turmoil of politics.

With youthful energy, he shared sympathetically in the enthusiasms and springtime optimism. He had already greeted with joy from 1846 the election of Pius IX and the amnesty,²⁰ dropping the reserve which had been imposed as long as Gregory XVI lived to whom he was bound with special bonds of gratitude. In his great youthful political work he had made a notable development, as has been mentioned, but in the years following, the wide contact which he had had in the world either through personal relations or through correspondence had led him to a profound evaluation of national movements. ‘The 19th century’, he stated, ‘is the century of nationalities’. But in the conclusion of his *Filosofia del Diritto* he had already acutely foreseen the eventual deterioration of that movement into *national egotisms* harmful to the true well being of the civil world. He wanted the Pope to take on the

¹⁹ In *Eusebio Cristiano* in language which was harsh and violent Rosmini was accused of complying with the teaching of Luther, Calvin, Baius and Jansen because of the distinction which he made between the concept of sin and the concept of fault, a distinction which helped to clarify the notion of original sin. Rosmini defended himself by showing how his teaching was conformable with that of the Fathers and Doctors (especially St Thomas) and the most notable Catholic writers coming afterwards, and he flung back the accusation by pointing out that his adversary’s mode of thinking and expression smacked of Pelagianism.

²⁰ Presumably this refers to the Pope’s amnesty for nearly all political prisoners and exiles. Cf. Claude Leatham, *Rosmini, Priest, Philosopher and Patriot*, Longmans, Green and Co., 1957, p. 340. [Ed.]

leadership of that movement, not only in order to acknowledge its justice, but also to temper excesses and to harmonise it with the superior ideal of the solidarity of the human race; nothing seemed to him more fitting for this than an institution such as the Catholic Church. As regards the other question of the day, that is, the form of government, Rosmini had come to favour a regime which granted to the people a broader and more spontaneous share in government but he was very opposed to a servile imitation among us of foreign constitutions whether of England or Spain or France. He wanted Italians 'to do their own thing' creating their own type of constitution. For him the risorgimento had to be above all a spiritual and intellectual emancipation from foreign influences, an affirmation of national originality in every sphere.²¹

1848 – In March, after the Five Days²², he went to Milan in order to have two works printed, which were later to be his misfortune. One was the *Costituzione secondo la giustizia sociale* [Constitution according to Social Justice] in which, having made an acute and severe criticism of the constitutions of the French type, which led to demagogy and parliamentarianism and occasions for continual resurging revolutions, he proposed a scheme for a Statute according to his principles. He sought also to popularize them in a series of articles published from 1 July to 5 August on the *Risorgimento*, directed by Cavour, with the title *La Costituente del Regno dell' Alta Italia* [The Constitution for the Kingdom of Northern Italy]. The little book of the *Costituzione* had an appendix *Sull' Unità Italiana* [On Italian Unity], in which Rosmini adhered to the concept of federal unity, excluding Austria from Italy. The federal Diet would reside in Rome and would have the Pope as President. So he had a very optimistic vision of things and trusted in a grand reform of the Pontifical State.

The other work at the time (but already written in 1832) was *Le Cinque Piaghe della Santa Chiesa* [The Five Wounds of Holy Church] which would cause a great row later on, Rosmini being called a dangerous reformer. In reality the book struck especially at the limitations which came to the Church from its relationship with lay power beginning in the Middle Ages and later in modern times, and he wished to remove from princes the nomination of bishops granted by Concordats. He substituted the ancient system of nomination by the clergy and the people, giving to the people, however, a

²¹ Rosmini, who usually kept himself in dignified tranquillity, displayed fiery energy in reproving Italy for its servility to thought beyond the Alps. 'In her laxity, in her superficial studies, she is like an immature child reciting the lessons learned in somebody else's school, and unable to produce a philosophy or teaching of her own nor any overall nation-wide view. Let her awake and seek the intellectual unity she needs. She has only to desire it, and she will have it; her ill-starred beauty would recover all its strength and glory,' *Introduzione alla filosofia*, Ed. Crit., n. 55, p. 107 [Introduction to Philosophy vol 1, *About the Author's Studies*, Durham, 2004, n. 55, p. 108. Ed.]

²² The uprising in Milan against Austria on 17 March 1848. [Ed.]

very limited participation with the formula 'the clergy judge, the people witness'. However this might be, the whole book breathes an ardent zeal and a profound attachment to the Catholic Church as a divine institution.

1848 – Up to July Rosmini stood aloof from public life both to maintain the reserve proper to his religious life and to practise his principle of not involving himself in business on his own initiative. But his letters to Don Carlo Gilardi, his confidante residing in Rome, betray a profound and almost feverish interest in the political situation with interesting opinions on the line of conduct he wished the Pope to follow with regard to Italy and the whole European movement of that period.

On 31 July, when he was at S. Bernardino dei Grigioni for a cure, he was called to Turin by a letter from Gabrio Casati, the President of the Piedmontese Ministry. On the 2 August he was in Turin. He saw Casati and then Gioberti, who had first suggested summoning him. On 3rd he came before the Council of Ministers and the proposal was made to him that he go on a mission to Pius IX in the name of Carlo Alberto, to induce him to ally himself with Piedmont in the war against Austria. Rosmini put forward the difficulties that he would encounter in Rome, among which would be the bad impression produced by certain anticlerical acts of the successive governments in Piedmont after the Statute. He proposed instead to negotiate for a sincere Concordat, on the basis of practical freedom for the Church, and for a Confederation of Italian States with the Pope as President. The Ministers gave their assent; but later did not provide him with precise, formal instructions, which he wanted in order to act with authority. They floundered about in a very uncertain fashion, and basically were not altogether frank with him. The reason Rosmini did not withdraw is that it was too critical a time. The Austrians were by now in Milan again, and Carlo Alberto with his army was in retreat.

On the morning of the 10 August Rosmini was at the General Headquarters at Vigevano. Carlo Alberto, who already knew him, received him kindly and gave him a letter for Pius IX. On 15 August Rosmini arrived in Rome and on 17 was received by the Pope, who, after a few days, informed him through Cardinal Castracane to prepare himself for the Cardinalate. Meanwhile in Turin Casati's Ministry fell and was succeeded by the Ministry of Perrone-Pinelli, with which it was even more difficult to come to an agreement than with the preceding one. Rosmini had devoted himself to both the Concordat and the Confederation ideas, willingly welcomed by Pius IX and had discussed them with Monsignor Corboli-Bussi, who was charged with this by the Pope, and with the Tuscan Minister Scipione Bargagli. However, having seen that at Turin, they had totally other ideas and only pretended an alliance so that the war could be resumed at any rate he sent in his resignation as Envoy Extraordinary, which was accepted.

1848 – After the mission of Carlo Alberto ended, Rosmini remained in Rome on the orders of Pius IX who wished to keep him by his side. He would be made Cardinal in the December consistory and already it was rumoured that he would be made Secretary of State. But the situation became ever more complicated, because of the attitude of the new prime minister, Pellegrino Rossi, who was too self-centred and authoritarian, so everyone ended up discontented. The Pope, on Rosmini's insisting that he dispense him from the honour of becoming a Cardinal, replied rightly that in those circumstances the burden was much more than the honour²³

However on 15 November Pellegrino Rossi was assassinated. Rosmini, who, at the time, was helping the Marchese di Pareto, the Sardinian Minister, at the residence of the Camera dei Deputati at the Chancellery, went immediately to the Quirinal to suggest more active measures against the assassins to forestall the revolt that was smouldering. It was his belief that a strong government was an indispensable requirement. But the terror and confusion dominated the Pope who could not decide on forceful action. The following day Rosmini witnessed the assault on the Quirinal from the windows of the Albani palace. The Pope stopped this only by giving in to the demands of the revolutionaries by accepting the Ministry which they wanted. He left to them the choice of some of the Ministers among whom it seems that he suggested Rosmini. Actually in the official communique of the newspaper *Il Contemporaneo* of that day, Rosmini's name figures as President of the Council and Minister of Public Instruction. Rosmini was advised of this in the late evening by the Minister of the Interior, Galletti. He immediately sent his secretary Don Giuseppe Toscani to make sure of the true will of the Pope. Pius IX did not mention that he had protested to the Diplomatic Corps about the sudden violence and replied that on the one hand he would welcome Rosmini's acceptance in order to have in him a defence but that on the other he feared that it would end up being squashed by his colleagues. The trust necessary for Rosmini to commit himself to such an equivocal position was lacking; and he immediately wrote his refusal to Galletti declaring that he did not recognise the new Cabinet to be constitutional because it was not appointed by a free Sovereign, and that he did not wish to undertake any ministry without first being in agreement with his colleagues on a programme of government. The Pope thanked Rosmini for this letter to Galletti and immediately substituted Monsignor Muzzarelli: so the fact that Rosmini was appointed first escaped the attention even of many of his contemporaries.

²³ In Italian *l'onore era troppo più che l'onore!* [Ed.]

Rosmini at Gaeta: Further Intrigues

On the evening of 24 November Pius IX fled secretly from the Quirinale. His brother, Count Gabriello Mastai, came to tell Rosmini of it very early the next morning. Rosmini had already been informed through Cardinal Antonelli, that in the case of the departure of the Pope from Rome, he would like him to follow him. He set out on the journey immediately with Count Mastai and reached Pius IX at Gaeta on the 26th.

1849 – Rosmini’s stay at Gaeta led to perhaps the bitterest days of his life. Affection and mutual esteem persisted between him and Pius IX, but disagreements arose and developed. First there was the disagreement about what was immediately to be done. Rosmini disapproved of any delay in restoring normality to the Government of the Papal State and desired the speedy return of the Pope, if not to Rome, at least within his State, with his own forces and not with foreign armies. Pius IX, under the influence of the reactionary party which was supported by Cardinal Antonelli preferred instead to prolong their stay at Gaeta. The disagreement which arose in judging the movement of the times was more grave. Not two months had passed since he had been at Gaeta, and already Pius IX was changing his opinion regarding political liberties and the national movement itself. Rosmini insisted on a reform of the given Statute but without abandoning the representative regime, and he was whole-heartedly opposed to any action which could cause the Italians to think that the Pope was against the national cause. He stated explicitly to Pius IX that if such a conviction entered the mind of the Italians an irrevocable split would occur between the nation and the Holy See, and inevitably the collapse of temporal power would follow. The Italians would want Rome as their capital (*de facto* there wasn’t any other) and they would take it by force if not through love.

In this way some months passed in which the position of Rosmini with the Pope became ever more difficult. The reactionaries with Cardinal Antonelli worked at getting his promotion to the Cardinalate prevented to which Pius IX had given his word. They succeeded in making Rosmini out to be too ‘liberal’ because of his proposal regarding the election of bishops by clergy and people contained in the *Cinque Piaghe* and the *Costituzione*. Rosmini naively lent weight to these intrigues by leaving Gaeta, where he noticed that he was a *persona non grata* with the Curia.²⁴

²⁴ He went to Naples also for the printing of some small religious works. Here, although living in retirement, he made friends with men who were the elite of Southern Italy, and who would never forget him. It is noteworthy that he had an edition of his works printed by Batelli at this time. It was here also that he got to know the Venerable Father Ludovico da Casoria who many years afterwards on meeting up with Antonio Stoppani, hearing him mention Rosmini, interrupted him raising his hands and eyes to

Rosmini leaves Gaeta: two Works put on the Index

1849 – During his absence (from 22 January to 9 June) his adversaries got the two works mentioned above put on the Index; but the matter was kept secret until they succeeded in distancing him decisively from the Pope. Rosmini was isolated and became aware of the chill of suspicion, and he noticed the politics of the Pope taking a direction which he believed disastrous to the Holy See and to Italy. Rosmini vainly attempted to explain also in writing the accusations made against him. (For some unknown reason, this had not reached the Pope). Now, also harassed by the Bourbon police, he obtained permission from Pius IX and left Gaeta on 19 June. He left the Pope badly biased towards him. He had told him to his face respectfully but with firmness that he could not approve his political about turn. It was not a question of furthering his career, but for him love of the truth was the basis of his life.²⁵ On his return journey, at Albano, where he was a guest of Cardinal Tosti, he received, on 15 August, the communication of the decree of the Index. Knowing well what a blow this was to his present and future reputation, and therefore to the success of his teaching and of his Institute, he submitted to it immediately with that loving obedience and deep faith in Providence of which he was a witness throughout his life. Naturally the cardinalate disappeared into thin air: the letters to his close friends document the sincerity of spirit with which he gave thanks to God.²⁶

heaven and exclaiming with Neopolitan enthusiasm and whole heartedness: '*Rosmini!, Rosmini!, what a saint oh what a Saint, what a wonderful Mass he said!*'

²⁵ 'Love of truth is inseparable from martyrdom', words spoken by him in 1851 to the young Tancredi Canonica, who died an old man, President of the Senate.

²⁶ 'The right thing is to let this persecution take place, for it is what God wills, or rather permits for his adorable ends, and therefore I am perfectly happy....These are times of disturbance and passions are strong. ...Once my two little works have been prohibited, it is only natural that there can be no more talk of the Cardinalate....Furthermore many good things can come from these events: among others I foresee one for which I am most grateful to God; and that is that I will keep myself more distant from the world, and from situations so difficult and confused...' *EC*, vol. X, letter 6380, to Don Francesco Puecher at Stresa, 15 August 1849, pp. 584–586. [Morris, vol. VI, pp. 127–129].

And to one of his most reliable friends, Don Paolo Barola at Rome, 12 September 1849: 'What you say is so true — that there is nothing more pleasing than to know with the certainty of both reason and faith, and to hold firm, that we have a God who is most good, most wise, most powerful, the director of all human things, the rescuer of all who trust in him. Therefore the unexpected happening which I met with so recently, that of seeing my two little works put on the Index of prohibited books, has in no way altered my peace of mind and the contentment of my soul. Rather it has led to feelings of gratitude and praise for that divine Providence which, disposing all things with love, allowed this to occur solely out of love. But do not suppose that this tranquillity is something I ascribe to myself. For I know well that I would be overcome by all sorts of confusion and deep emotion, were it not that he who listens to our humble prayers and knows the needs of our weakness, has mercifully protected me with his grace, and substituted within me his own divine order in place of my human disorder. Hence for this great grace of our Lord I have cause to humble myself and to be grateful to him beyond measure. So it is right that true friends

Life at Stresa

1849–1854 – Without lament and without recriminations he took up again his life of study, prayer and secluded work. Regarding politics he kept a dignified silence, except for some newspaper articles in order to combat laws contrary to the Church discussed in the Piedmontese parliament and especially the plan on Civil Marriage. Hence his coolness towards Cavour, in spite of his good relations with his family and his friendship with his older brother, Marchese Gustavo. Rosmini rejected a liberalism which besides aiming at national unity trampled on the Catholic traditions of the Italian people. On the other hand he could not sympathise with the political course followed by Pius IX after 1849.

His disgrace and the dignified docility with which he bore it increased the esteem and veneration on all sides. Stresa became the destination of many eminent visitors who came to pay their respects and even remained his guests, as happened with Ruggero Bonghi, a young man who in 1850 came from the home of the Arconati at Pallanza to visit him and then, remaining day after day, stayed with him a long time experiencing the charm of his intelligence and virtues, although they did not always agree about the relationship between State and Church. Bonghi left a record of his relationship with Rosmini in his diaries and in dialogues entitled *Stresiane*.²⁷ They are conversations about abstruse metaphysics between Manzoni, Bonghi, Marchese Gustavo di Cavour, De Vit and others on the pleasant shores of Lago Maggiore, walking or sitting in the shade of the trees.

Rosmini enjoyed making different types of friendships. His friendship with Manzoni was different from that with Tommaseo, his friendship with Count Mellerio differed from that with Ruggero Bonghi, that with Gustavo di Cavour from that with Don Alessandro Pestalozza the greatest disseminator of his teaching in Lombardy. 'He cultivated friendship like a difficult and rare art' Tommaseo would say. Many more than his eminent friends were those among his spiritual sons and daughters, who took up much of his time with their spiritual direction and with the direction of the various houses of the Institute which was gradually spreading in Italy and England.²⁸ Beyond this

such as you are should help me to offer thanks for this too, for of myself I cannot do this worthily or adequately.' *Ibid.*, lettera 6396, pp. 599–601, [Morris, *Ibid.*, vol. VI, pp. 135 – 136].

Rosmini joked about his political failure with this note, on his being driven out of Gaeta, to his friend Count Torricelli, at Naples: 'I should willingly have replied to your latest letter did I not fear that dreadful woman who takes her name from urbanity, if you will translate it into Greek. She is very angry with me. After the manner of donkeys she kicked me, and I did my best to kick back. For the rest let us keep cool. Goodbye.' (Cf., Leatham, *op.cit.*, p. 410, Ed.)

²⁷ Ruggero Bonghi, *Le Stresiane*, Edited by Pietro Prini, Edizione Piemme, 1997.

²⁸ After Rosmini's death the Institute suffered quite considerable obstacles to its development coming from the ecclesiastical world in the name of the Founder. However it kept going and on the whole grew.

circle his correspondence grew daily and constituted work which for one man would be enough on its own to take up all day; correspondence with important people and correspondence just as great with those who were simple and unknown to whom his heart went out. As we see in his letter writing, he shared his gentle wisdom even with disturbed people

The *Epistolario Completo* is a faithful portrayal of his mind from day to day, as it were from hour to hour, in great matters as in small ones: the unity and balance of a soul always keeping a watch over any slightest moral deviation and a tireless search for *all good*; the sense of the supernatural (*sensus Christi*) which permeated everything and which urged him on to a charity ever more generous and wise; it was universal in its approach. Tommaseo says ‘that his mind moved without straying or relaxing the direction or the intensity of its flight from ontology to anatomy, from fine arts to mathematics, from cosmology to the observation of babies, from *Genesis* to grammar, from oriental languages to living dialects, from politics to the study of the souls of beasts, from the statutes of peoples to the rule of an order of charity, from panegyrics to polemics, from large volumes to articles in newspapers, from solitary meditations to learned and jolly conversations, from a commentary on the most lofty of the Gospels to the inevitable conversation with certain prelates of the Roman Court, from fervent prayers to chemical experiments.’

The Spread of Rosmini’s Teaching

1850–1855 – Meanwhile his teaching spread in high schools and seminaries.

Giovanni Cimadomo, Giovanni Bertanza, and Giuseppe Pederzoli taught them in the high schools in Trent. Sandonà came from the Trentino and was Professor at Grosseto and later at Siena University. Giuseppe Calza likewise came from the Trentino and taught in the College of Domodossola and was the brightest scholar among the disciples of Rosmini in the Institute. Tommaseo and Manzoni openly supported Rosminian philosophy: and the latter, in *Dell’ Invenzione*, as it is called, gives the most superb eulogy of the Rosminian system. In the colleges and ecclesiastical schools in the Veneto P. Sebastiano Casara, Domenico Puiatti, Settimo Arrighi and especially Francesco Angeleri from Verona emerged as supporters and teachers of his system. In Lombardy, Don Alessandro Pestalozza exercised a deep and lasting influence on clergy and laity, making Milan up to the present day the most lively and fervent centre of Rosminianism. He also taught morals in the scientific-literary Academy. He was responsible for two great scientists of the Milanese Polytechnic, Antonio Stoppani and Rinaldo Ferrini (father of the more famous Contardo, who was also Rosminian in thinking) and a galaxy of

[Fr Bozzetti gives a list of the houses in his time but this is now out of date so I have omitted the rest of the footnote. Ed.]

learned and virtuous priests, such as Catena, Tarra, Arosio, of high renown among the Ambrosian clergy. Contemporary with Pestalozza, Mgr. Pietro Maria Ferrè, then Bishop of Crema and finally of Casale Monferrato, worked effectively to spread Rosminian teaching in Lombardy and later in Piedmont. Moreover, another memorable bishop, Mgr. Lorenzo Gastaldi, Archbishop of Turin, who had been a disciple of Rosmini in the Institute, gave him a hand. In Turin Rosminian teaching had already taken possession, so to speak, of the University while he was still living. Contemporaneously Giuseppe Andrea Sciolla taught morals there, Pier Antonio Corte, theoretics, Michele Tarditi, logic and Metaphysics, Antonio Rayneri, pedagogy and Francesco Barone, ecclesiastical history; all of these were Rosminians. At Piacenza the famous Collegio Alberoni, from which came Gioia and Romagnosi, became a focal point of Rosminianism through the work especially of Giuseppe Buroni, perhaps the most vigorous and fervent among Rosmini's followers. In Tuscany Carlo Pagano Paganini took his doctrines to the University of Pisa from 1855, while two eminent Pierist fathers, Father Tomaso Pendola and Father Everardo Micheli taught them in the Collegio Tolomei in Siena. Micheli came to be Professor of pedagogy in the University of Pisa and in that of Padua. Also in Tuscany Mgr. Paolo Bartolozzi, Bishop of Montalcino promoted the teachings of Rosmini. Moreover there were a few bishops who encouraged those doctrines openly then and later in their seminaries, Cardinal Nembrini in Ancona, Cardinal Mezzofanti in Perugia, Cardinal Belli at Jesi. Don Paolo Barola taught them in the College of Propaganda in Rome. Also the religious orders such as the Barnabites, the Capuchins, the Pierists etc. gave distinguished followers to the Rosminian school. In Southern Italy, while Rosmini was still living, one simply needs to mention Ruggero Bonghi, and he is so prominent as an eminent promoter and disciple that he represents many,²⁹

Further Controversy and Vindication

1850–1855 – Even in these years which should have provided a tranquil sunset, trials were not lacking. The theological controversy, already halted by Gregory XVI resurfaced largely aided by the fact that in Roman circles he was in disgrace. This time the attack was even more serious than the first and if it had succeeded it would have ruined forever and irremediably the position of Rosmini in the Church. The assailants were in the same mould as Eusebio Cristiano, and Father Antonio Ballerini who wrote under the pseudonym of *Prete Bolognese* [the Bolognese Priest] was their leader. To these injurious libels

²⁹ Later others joined in and we must remember the scientist and philosopher Leopoldo Nicotra of the University of Messina.

were added shrewdly veiled deceits and calumnies. Rosmini did not reply.³⁰ By this time he had lost faith in polemics. His friends replied for him. Confronted with the gravity of the accusations and the clamour they made, the Pope ordered a general examination of the works published by Rosmini. Pius IX had disassociated himself from the latter's political views but still retained an affection for him personally and esteemed his learning, his work and his character very highly. Now he wished that the examination would be made with all earnestness and honesty. He was personally concerned, appointing up to fifteen consultors who should report to him objectively on the orthodoxy of Rosmini's writings. The examination lasted four years (1850–1854) and concluded with a complete acquittal and with the enjoinder not to renew the old accusations in the future, nor to advance new ones. On 3 July 1854 the Pope wished to preside in person over the meeting of the Congregation of the Index who determined the sentence — an exceptional situation. It is certain that Pius IX intended this to be definitive. But after his death and taking advantage of works of Rosmini published posthumously, the Holy Office issued a Decree (published 7 March 1888) which condemned 40 propositions, taken, to large extent, from the posthumous works. It is worth noting that in 1888 the 'uncompromising' newspapers gave this condemnation a political slant: according to them it should have signified the definitive rejection of the Settlement on the Roman matter.

Rosmini had welcomed the decision of 1854 which was favourable to him with the tranquillity and peace with which he had witnessed the feud (which Pope IX called 'vile, base and trivial' in a private meeting) waged against him by his adversaries as Rosmini wished them to be called, because he said 'they are not enemies, I have none'.³¹ He rejoiced in the justice which had come to him, but without being deceived much as to the consequences. He foresaw that they would return to the attack.³²

³⁰ He wrote to his friends, 'My grief is mitigated by considering that those who assail me, not always in the most courteous manner certainly, are at least moved to some extent by zeal for the purity of the faith, a thing so precious that everything must give way to it'. *EC*, vol. XI, to the Capuchin Fathers at Rovereto, 19 February, 1851, pp. 205–207; [*Letters of Rosmini*, vol. II, p. 670]. And an episode of those years is narrated by Marco Beccaria, a personal witness: 'One day at Stresa Rosmini contemplated the Lake from the terrace and the enchanting shores and islands and the beautiful sky and suddenly turned to his companion with a radiant face: "There are moments when I seem to feel as Adam did in his innocence; so beautiful to me is all I see! Persecution itself appears beautiful"'. Cf. G. B. Pagani, *The Life of Antonio Rosmini-Serbatì*, London, George Routledge and Sons, 1907, p. 331.

³¹ Words spoken to Vincenzo De Vit, Cf. Leatham, *op. cit.*, p. 483. [Ed.]

³² The *Cinque piaghe*, was allowed to be printed once more by the Congregation for the doctrine of the Faith in July 1966 two months before the abolition of the Index. Cf., Denis Cleary, *Antonio Rosmini, Introduction to his Life and Teaching*, Durham, 1992, p. 67. As for the 40 Propositions, this matter was reviewed as part of the Beatification process of Rosmini and a 'nota' issued by the Congregation for the Doctrine of the Faith '*Concerning the Thought and Work of Fr Antonio Rosmini Serbatì*' on 1 July 2001. The 'nota' affirmed, 'that the objective validity of the Decree *Post Obitum* relative to what is said in the condemned propositions remains for whoever reads them, outside the context of Rosminian thought, in

By this time he had laid aside his youthful hopes of seeing the fruit of his labour. But he did not cease working: one sows and the other reaps. During these last relentless controversies, he was occupied rather with the development of his philosophical ideas and prepared some of his most powerful works: *L' Introduzione alla Filosofia** [Introduction to Philosophy] (1850), *la Logica* [Logic] (1854) against Hegel, *Aristotele esposto ed esaminato* [Aristotle Expounded and Examined], a posthumous work, and the *Teosofia* [Theosophy], also a posthumous work, where his metaphysical genius touched the highest peaks. Just as in the sad months at Gaeta he had risen above his miserable and humiliating sufferings, having prepared himself in the background by writing *L' Introduzione del Vangelo Secondo Giovanni Commentata* [The Commentary to the Introduction of the Gospel of St John], the most sublime of his metaphysical religious works, so now he rose above the troubles of an unseemly and poisonous polemic by dictating the most sublime works of pure metaphysics. His flight of thought facilitated his prayer, to which he devoted many hours each day. A prayer of contemplation and a prayer of Christian fraternity: the words 'Make me, O Lord, in accord with all those with whom you know that I am in accord', is written in his Diary for the 13 December 1852.

Rosmini's Last Illness and Death

1855 – A worsening of an inherited liver disease, which manifested itself after he was twenty years old, made him unwell in the winter from 1854 to 1855. He did not improve in the spring; in June all hope disappeared. He faded slowly in fierce bodily pain but serenity of spirit.³³ On his death-bed he left as his

an idealist, ontological perspective and with a meaning contrary to faith and to Catholic doctrine' (n.7) but that 'the sense of the propositions, as understood and condemned by the same decree, does not pertain in reality to Rosmini's authentic position, but to possible conclusions from the reading of his works' (*ibid.*). 'The motives for concern and for doctrinal and prudential difficulties which determined the promulgation of the decree *Post Obitum* concerning the 'Forty Propositions' extracted from the work of Antonio Rosmini can now be considered surmounted' (*ibid.*). Rosmini was Beatified on 18 November 2007 in Novara. [Ed.]

³³ Manzoni, who lived in Rosmini's house during his last days, wrote to his wife on 26 June 1855: 'His resignation, serenity and attraction are still there; how can I express the mingling yet contrasting sorrow and admiration, and the saddest tenderness which I experience here and especially in those moments which I spend by his bedside? I have never spoken to you about my return, because to tell you the truth, it is something which I cannot think about. Everyone tells me that knowing I am here is some consolation for that best and kindest of men; and even his words and, still more his look, which has not lost any of its gentle expression, confirms me in this belief.' And to his son-in-law, G. B. Giorgini on 27 June: 'Of this incomparable man near whom I find myself at moments so different from those I had so many times the great and undeserved fortune to pass here, the best thing I can unfortunately tell you, is that all hope is not lost...that which remains in its usual and noble state, as you know, is his soul. Resignation, or rather the full and natural consent of his will to God's, the serenity that is its consequence, are felt in every word he utters, and in that smile that has not changed in a face that was so

The Diaries of Blessed Antonio Rosmini

spiritual testament three words: *Adorare, tacere, godere* [Adore, be silent, rejoice]. Alessandro Manzoni was the recipient of them.

On the morning of 1 July, on the personal order of Cavour from Turin, the official news of his death, as a national event, was telegraphed to Italy and Europe.

mobile as he wrote and spoke. If human judgement counted for anything, you would think that his life should not be cut short, that thoughts now mature in that mind, destined to give amplitude and completeness to works already so noble, should never be allowed to perish...' cf. Leetham, *op. cit.*, p. 475.

DIARY OF MY TRAVELS

A Few Notes

In the year 1821 I was ordained priest.
In the years 1817–19 I studied theology in the University of Padua.
In the years 1815–16 I studied philosophy in Rovereto.
In the years 1813–14 I studied humanities in Rovereto.
In the years 1809–12 I studied Latin grammar in Rovereto.
In the years 1804–8 I studied the Italian language and design etc.
In the year 1804 at the end of the scholastic course I began at the public schools. Beforehand I had learned to read and write at home with Maestro Runck Mancino.
(In 1805 I think my sister Gioseffa Margarita was put into a convent in Innsbruck, and stayed there two years, I think.)

Diary

The journey to Cividale del Friuli which I took in the year 1820 in the company of my friend Giuseppe Stoffella, acolyte.

29 September

On this day at six in the morning I, Antonio Rosmini, deacon, set out from Rovereto for Cividale del Friuli.

I used my horses and my green carriage as far as Trent. The clerics Luigi Anderlini and Antonio Gasperini accompanied me.

From Trent I wrote a letter to my brother in the room of Padre Abate Leonardo Carpentari. I left the two clerics and my coachman with the horses, and keeping the carriage, we took three post horses and came to Pergine.

In the house of Signor Cugino Gentili I noticed a very beautiful picture about three feet in height and one and a half feet in width. It appeared to me to be in the style of Annibale Caracci. Immediately afterwards, with only two post horses harnessed, we came to the Borgo and dined at the Locanda Pickler. We looked at the church, a big one for that place, and furnished with fine paintings of the Venetian school. Afterwards, we visited the most esteemed parish priest Don Antonio Frigo. He wished us, at all costs, to stay the night with him and so we accepted. He showed us a substantial collection of books among which were *Alfabeto Tibetano del Giorgi*, and some pictures of *Coptic monuments* and, afterwards, a collection of money for the most part Roman, the greater part of which was found in Valsugana.

30 September

We heard the Parish Priest's Mass at about 6 am, and then left immediately with the post horses by the narrow Valsugana, continually keeping to the left bank of the Brenta. We reached Bassano at two in the afternoon where we made for the Locanda di S. Antonio which was also the destination of the post horses.

After dining, we went immediately to visit Signor Giuseppe Bombardini, a deputy of the Central Congregation of Venice, for whom Don Soino, prefect of the grammar school at Ala, had given us letters of recommendation, but he was not there. Hence we remained without a guide and supervisor. We went to look at the churches and firstly the Cathedral which we found small and encumbered with flights of steps up to the minor altars and by other enormous projections and heavy ornamentation. However, it was decorated with fine paintings especially on the ceiling. Afterwards we visited the church of S. Giovanni Battista in the piazza. This has a facade so enormous and gigantic that it made the church which adorned the piazza, look huge. We entered the church and found it quite slight and not corresponding to the magnificence of the facade. The architecture of the four side altars was simple and beautiful, of white marble with gilded swags on the frieze. Both bases and capitals were gilded giving them a very graceful appearance. The paintings were equally beautiful. We went to look at the printing works and the Calcografia Remondiniana nearby. And we were very pleased to see all the different trades and professions employed in printing and engraving work assembled together in this Institute. And so, having said office, written and prayed, *we went to bed without having eaten any supper.*

1 October

Our Lady of the Rosary

In the morning we got up early and went to the main church, heard Mass and said some other prayers. Then we had coffee and returned to see Bombardini, but in vain because he wasn't there. We then decided to leave immediately for Possagno, the birthplace of Canova. We came with the mail coach as far as Crespano within seven miles from Bassano. But from there it would have been necessary for us to go on foot in fits and starts and it would be necessary to harness steers to the carriage by hand for those who might wish to travel in the carriage. Having arrived at Possagno we found the place to be very pleasant, surrounded by very pretty hills. Standing on the foundations of the building which Canova had erected we saw to the East on the top of the hill the Castello di Asolo. The vista opened out to the North and gave a more distant view through which we could see the distant Piave with its extensive gravel; to the West the hill at whose foot the temple itself was built and finally to the South a beautiful stretch also of hills with cypresses and a very pretty tree-line. The temple consists of an atrium like the Parthenon of Athens, and the rest consisted of a rotunda similar to the Pantheon.

Diary of my Travels

Here below is a plan sketched in so far as I remember it.¹

In the old church of Possagno we admired the altarpiece of the high altar, a work painted by Canova himself. It represents Christ laid on a bed and carried to the entrance of the sepulchre. The dead body of the Redeemer is a masterpiece of delicacy and perfection in his mortal state. St John who kisses his hand and the Magdalen who adds her head to that of the Redeemer in an act of loving sorrow are most beautiful poses but they are a bit statuesque. The manner seems perhaps over-elaborate and the beauty is, so to speak, lessened by the force of repentance. The clothes of some figures are of an ambiguous colour which appears to have lost its original brightness over time. Glory is a mysterious concept. The author wished to distance himself from the usual way of representing God the Father under the form of an old man. He decided to express him more according to metaphysical truth, that is, he depicted a face which showed youth and which emits from itself an immense white light, more than that of the sun. These rays are almost lost in a mass of clouds which hide us from seeing him in his splendour, and among the clouds, which appear to be an opaque haze, floats a more or less visible army of angels. Those nearer to earth are seen to be making sorrowful gestures. Because they have no weight, the painter perhaps makes them too slight and with arms and waists excessively long. To sum up, the artist attempts, perchance, a concept as beautiful in itself as excessively difficult and sublime.

We returned to Bassano, dined, and at about seven in the evening set off for Treviso.

2 October

We arrived at Treviso at one in the morning. Next morning having said the Divine Office, we set out for Udine at about 10 am. At Conigliano we saw Professor Zandonella and we arrived at Udine at about 10 in the evening.

3 October

On the following day, in the morning we went to the Seminary to look for our dear Professor De Apollonia. Luckily we found him. From this point on, the things seen and done in Friuli are numerous. I mention briefly the more important with the sole end of not letting many names of so many dear people whom we knew there get lost because of a weak memory. Don Andrea Tonchia, Professor of morals in the seminary with a few others came to Abate De Apollonia's room. After many friendly conversations, we arranged to transfer our luggage to the Seminary. So, after dining at the Croce di Malta with these two very friendly people, we brought everything including the coach to the seminary after lunch, and from there went to Romans di

¹ There follows half a page with a sketch and jottings of the Author.

Torno which is about 17 miles from Udine in two light open carriages fairly flying long. We stayed there until the following Friday. On the way we met Abate Pellegrini.

4 October (Wednesday)–5 October (Thursday)

We spent these days looking round the neighbourhood of Romans. On the way to Romans we passed Campoformido, Bassagiapenta, Rivolto, Passeriano and Musiletto. We returned to Musiletto where a parochial vicar lived. We met him. He treated us very kindly; he was Don Osvaldo Antonio Capellaris. Also at Musiletto we visited Count Filippo Colloredo who has three sons, Cesare aged 14, Giuseppe aged 10, and Bernardino aged 9 who are receiving a good education as he is sending them to study at the Seminary.

In Musiletto at Colloredo's home we also met, Don Bernardino Piluti from Prevignano, the chaplain of Ligugnana. We went also through Prevignano to Teor where we saw Don Mazzorola, Professor of mathematics in the seminary, who has a farm there and treated us very well with *rosogli*² and coffee and then accompanied us with his own horses a good part of the way on our return.

6 October (Friday)

After lunch we returned to Udine on the way we visited the princely Passeriano, where Manin lives. In the chapel we looked at a very beautiful bass relief. Everything else radiated the utmost grandeur and magnificence. In the evening we introduced ourselves to the distinguished Don Giovanni Battista Spangaro the burser of the Seminary. We were very hospitably put up there for the next two days.

7 October (Saturday)–8 October (Sunday)

We stopped for these two days in Udine. On the first evening, Friday, we met Professor Giovanni Battista Serafini who had already come back to the Seminary to see us (I think). The following morning we met Don Pietro Peruzzi Professor of 2nd Humanities. Father Carlo Filofero, with the help of the very courteous Nicolò Cassacco, took us to Count Antonio Bartolini, Commendatore of the Order of St John of Jerusalem. He welcomed us with great kindness and showed us his valuable collection of books. This abounded especially in rare editions of the classics. The principal work was perhaps an edition of Catullus, which is called *Bartoliniana* because it is the only one known, on which Morelli wrote a letter, and a German scholar publishing this author, and who dedicated it to Bartolini, mentioned variations. We also saw there a codex of Dante which deserves to be collated; and a volume of original autographed letters of XVI century among which are Castiglione, Bernardo

² A sweet drink. [Ed.]

Diary of my Travels

Tasso and others. He showed me many other books of unusual rarity, also ones written with beautiful lettering. The great pleasure he expressed made me realise that if my companions had not said anything he would have given me further time after the usual hour for lunch in the Seminary. But my companions insisted that we should not be too much of an inconvenience towards the Seminary, and finally he let us go, strictly on condition that we return.

9 October

Today we came to Cividale to see our friend, Don Giovanni Portis, Canon Vicar of the collegiate church. However, before going to his house we went to Canon Dalla Torre with a letter of Count Giuliani. He welcomed us whole-heartedly and got us to look at all the discoveries of Roman antiquities which he had done so cleverly. We saw a stone Jupiter, re-arranged with all its relevant pieces, some animals etc., some beautiful mosaics, vases, medallions etc., water ducts, traces of a military camp, a food store, and many other things. The scholarly old man explained everything about them with great patience and kindness. There were also Hebrew stones with very clear letters dated to ancient times (though falsely) similar to those discovered in Vienna in Austria which I saw mentioned in the work of Wolfgang Lazio '*De gentium migrationibus* etc.' Maybe he mentions them in yet another of his works '*De rebus Viennensibus* 1546'. There were explanatory scribbles by Venturi and there were funereal rabbinical inscriptions. He also showed us the Duomo with a modern facade of the XVI century, but it harmonised very well with the Lombard architecture with as much simplicity as possible; a Lombard baptistery of beautiful workmanship, with fine paintings, and finally the treasury of codices kept there by the Canons. Here, besides books of the Gospels and other very rare and notable ones, there are different collections of manuscripts of the lives of the saints worthy of consultation. On this occasion Count Antonio Dalla Torre accompanied us. He very kindly invited us later to Udine to see the former Manin chapel, which is now under his ownership and adorned with superb sculptures, the work of Giuseppe Torretti (born 1742) who was master of the famous Canova.

Afterwards, having come to Portis we found no one at home. The family were in one of their villas, and Don Giovanni at Butrio where he has a farm. We decided to still go on the same day. Firstly, however, we dined. Afterwards a good Canon from there took us to some monks to see a very ancient chapel of Lombard style, I believe it was first a pagan temple, then it was used for the worship of God. Regarding this, I was shown a dissertation written by the scholarly Canon Dalla Torre. Then Signora Aurora Guazzo made us listen to a very magnificent female discourse (which I assumed she organised for us). I have never heard the like, and I think it deserves to be recorded here. However, we went to Butrio, and greeted our friend who wished us to stay. We saw his beautiful residence, and the very extensive view which slowly unfolded on all sides as we stood on that summit. We met his brother and, therefore at night-time we broke away but with difficulty and returned to the Seminary at Udine.

10 October

We were at Tricesimo, than at Collalto where family relations of Don De Apollonia received us very well, nearby at Tarcento in the humble dwelling of the excellent Tonchia and then in the late evening at the Parish with Pisolini from Pieve, Professor of Philosophy in the Seminary, who, after a good supper, made us sleep in the Rectory, nor would he let us return to Tonchia as the latter wished us to do.

11 October

It rained for a good part of our return. We passed through Artegna in order to see Gemma. Later, we met Ostermann there, but prior to this we were at the home of Signor Cristoforo Cagnolini; afterwards at the fort of Osoppo. Having returned at four o'clock we dined at Collalto with Tonchia at the home of Anzil where Don Vincenzo Anzil, cousin of De Apollonia lives; after lunch we went to Udine with Giovanni Battista Anzil's horses.

12 October

We saw the fortress of Palma via Lonzacco, Santo Stefano, S. Maria alla Longa and Meretto. We stayed the night at Santa Maria instead of the Seminary.

13 October

We went to Meretto di Palma to Signor Angelo Zoratti where we met the young Francesco Tenubi, there at Santa Maria, and directly afterwards via Tizzano to Risano where a man from Pieve, Giovanni Paoli, a very fat man, gave us a very fatty meal. Then we went to see Signor Casacco who had a farm there; he graciously received us for coffee etc. In the evening we returned again to Udine.

15 October

With Bartolini again, with Dalla Torre, with a Canon Colloredo in the Bishop's Palace, around Udine etc.

14–15 October

We set out accompanied by D. Sebastiano as far as Codroipo (if I remember rightly) and came to Treviso where De Faveri (welcomed us). We did not find Count Amalteo to whom we had been recommended. So there was nothing else there except the Duomo, and paintings (*word illegible*) the library where we saw two bricks with what

Diary of my Travels

appeared to be Gothic letters, not clear ones I believe, and not even known (if I am not mistaken).

16–29 October

Thence to Padua where we met Papadopili, Nicoletto who had arrived just then from Dalmatia, Father Cornet etc. From there to Venice where Carrer was, and on the way, Paravia, Pettio, Don Bembo, Superintendent Traversi, Fontana and others.

30 October

Returned to Padua with Carrer: where we stayed until evening. About nine o'clock at night, we got in the carriage and were at Verona by dawn; evening at home.

LAUS DEO. AMEN

II

1821

On the 5th February I came to Verona with D. Pietro Beltrami, Antonio Bassich, Usvaldo Candelpergher, and young Bordin who returned to Padua from the convent of our Donzelle Inglesi [English young ladies] because the sharpness of our air did not agree with her.

6–7 February

I met Abate Villardi and Signor D.

8 February

On Thursday 8th we returned home with Beltrami, Bassich, and our mechanic Gasperini who returned from Mutinello where he introduced a steam method for the silk mill of Signor Cornello, which was some improvement over ours of Bettini, and transported the cauldron of boiling water for two hundred feet from the stove.

III

I travelled to Venice and Chioggia from 14–25 April, for my ordination to the Priesthood. This took place at Chioggia at the hands of its Bishop on Holy Saturday. Don Giuseppe Grasser director of the Ginnasio of Tirolo, Don Pietro Orsi Professor

of our Ginnasio and the cleric Anderlini, who was with me at Chioggia as well, kept me company as far as Venezia and also on return. I met Cavaliere Pindemonte, Giuseppe Battaglia the printer, the cleric Filiasi and Bianchini, the Abate Carnielo and others at Vinegia. At Padua I found that among my acquaintances Professor Assemani and N. U. Boldon had died. At Venice Doctor Bembo.

IV

Autumn

I was at Verona with Superintendent Traversi to meet Bassich. I met Signor Albertini, the Marchese di Canossa, and Canon Molin.

V

1822

I was in Padua for the months of June and July where I met the family of Giovanni Rosmini, the delegate Stratico, Bishop Modesto Farina, Count Alessandro Pappafava and Professor Caldani. This time a doctorate in theology was conferred on me. I was again in Venice lodging in the Liceo where I met Professor Innocente, Professor Marini, Patriarch Pirker, Montan the censor, the Prefect of Studies in the Seminary Moschini, the painters Lattanzio and Astolfoni. Having returned to Padua I met Signora Enrichetta Treves.

In September where I had returned at home after a long time I met the virtuoso, Cavaliere Angelo Brazzetti from Milan; and Signor.....Canella di Schio who said he wished to become a Capuchin.

VI

Journey to Innsbruck with my friend Don Pietro Orsi to fetch and bring Signor Grasser to Rovereto. We departed from here with our own horses on 23 October 1822 at four in the morning and arrived at Innsbruck on 25th at about 8.30.

In Innsbruck I met Councillor Lusching, Professors Stabtmann, Stapf, Schnitzer, Bertoldi, Mersi, Albertini, the prelate of Viltan Regla, the director of the House of Correction Gerer, in the church of which, I gave today, 27 October, a consoling talk to the poor convicts. In my address I suggested to them the *Art* of making light of the sufferings to which people are subject, even as far as changing these into agreeable things. Further on I summarised the subject in two propositions: the first was, *That man, as enemy of God, is unhappy and discontented even if he possesses all worldly goods*; the other, the subject of the second point, *that man, a friend of God, is satisfied and content even in the midst of all the evils of the world*. The order and charity which I experienced in this *House of Correction* mitigated the sadness that the sight of so many afflicted people caused in me and deserves to be mentioned.

Diary of my Travels

Having visited the library I found a *Bibbia Pauperum* worth seeing, and I believe a codex of the ninth century, if not earlier (though it is in two languages and perhaps of two periods). I do not remember if it was a book of ecclesiastical offices or whether it was a Missal. I also saw the codex of Canterbury printed in textual lettering. As regards original editions I saw the bible of '60 of Magonza and the Clementine and the decree of '62.

On my return from Innsbruck with Monsignor Grasser I again met at Bressanone Signor D. Valentino Forer, prefect of the Ginnasio who showed us, next to the Duomo, the ancient chapel where the Conventicle was held and gave us information about the cof Bressanone that the Parish priest is in the act of gathering from ancient records and was publishing in 10 small volumes of which three have been printed.

Also, I saw again D. Feichter whom I met in 1819 when I was there for the ordinations to the subdiaconate.

Later, having arrived at Bolgiano, we passed the night there. I met Signor Giovannelli and his mother, in the evening and had supper at their house. The next day, that is, the Vigil of All Saints, having said Mass in the Chiesa di Riformati,³ I met P. Tismas, prefect of the Ginnasio and had breakfast with Giovannelli. Then we got into the carriage and were home by evening. We wanted to be home early in order to recite the evening Office for the dead, for the *Deceased of the House* usually with other Rosminian relatives, as we did on this occasion. Grasser took part. We were together at our home for the 85th year of its foundation.

(After the divisions of our house which took place in 1727, there was always this domestic religion, but perhaps also it was in use prior to this).

VII

1823

From Rovereto to Venezia – Treviso

Today 8 March Monsignor Grasser, Don Pietro Orsi and I set out for Venezia for the consecration of Grasser as Bishop of Treviso. We arrived at Venice on 11th. Monsignor Grasser and Orsi stopped with the Patriarch, and I lodged in the Liceo of S. Catterina with Superintendent Traversi. I got Grasser's pastoral letter printed in Latin and Italian. On Passion Sunday, that is, on 16th, Grasser was consecrated bishop in San Marco by Patriarch Pirker assisted by Monsignor Farina, Bishop of Padua, and Monsignor Ravasi Bishop of Adria and Rovigo. On this day the Patriarch gave a banquet for 31 of the principal persons of the City. Later today, the 17th, dined in the Liceo with Orsi, Grasser being invited by the Governor. I visited Count Corniani, conservator of the Galleria dell' Accademia to see his pictures where, among others, I was taken aback by a dead Christ supported by two persons, by Perugino, a most

³ Reformed religious Order. (Ed.)

excellent work and without the little coldness which the artist normally has. I met Corniani on the evening of the 16th, in conversation with the Patriarch where I also met Signor Maffei, translator of Gessner.

19 March

On the nineteenth we dined at 12.00 o'clock in the Liceo, N. U. Grimani who lives at Treviso was also dining: and afterwards we set off with the Bishop for his See in a gondola. Having arrived at Mestre we found Monsignor De Rossi, Vicar General Capitular of Treviso who welcomed the Bishop with a great number of other priests and in welcoming him he gave a very moving discourse. All the beaches were crowded with a surprisingly great number of people who, with loud cheers, greeted the approaching pastor. The Vicar asked the bishop to bless the huge crowd gathered to receive him. And the Bishop repeatedly gave everyone his blessing. There were about twelve carriages at Mestre which had come to make up a retinue for the new Bishop who was going from there to Treviso. But what a surprise! We had scarcely arrived at Preganzuolo than we found the Podestà [Mayor] and all the magistrates with the Royal Delegate and Vice-delegate and all the nobility. The Vicar De Rossi had already got into Monsignor's carriage and the Delegate then got in. I got into the carriage with the Vice-delegate, Count Onigo, and we came to Treviso with a truly surprising and incredible line of carriages. Someone who had counted them ascertained that there were a hundred and forty six including carriages and small open ones. It is certainly true that all the cities of Treviso came to meet the Bishop either on foot or by coach. And I do not know how so many horses could be found in that city. But I have heard that written notifications were printed everywhere beforehand by the Magistrate Dottor Mantovani. Everyone said that it appeared that on this occasion Treviso gave well beyond its capacity and that a similar entry had not ever been given to any Sovereign. All the Chapter and all the authorities accompanied the Bishop to his residence, which was furnished and decorated as magnificently as possible. And after many compliments and kissing of hands by all our retinue, we remained finally alone with the Bishop.

Today Monsignor took possession of his church. The crowd of people and their devotion was surprising. People of all ages and condition knelt in the streets to receive the episcopal blessing with very edifying piety. The Bishop gave an affectionate discourse which moved the Trivigiani still more and the city asked him to have it printed. Everywhere we saw how much they needed having a pastor, this being the sixth year since the death of Bishop Marini. At five o'clock Monsignor Grasser gave a banquet for all the authorities and at the meal he congratulated the Trivigiani and thanked them for their welcome. Twenty seven people shared the meal. Different things were printed on the occasion of his induction. The chief ones were: 1. To have part of an ancient translation of the Gospels printed by Pirotti by the teachers of the Seminary; 2. Letters of Blessed Gregorio Barbarigo magnificently printed at Treviso; and some treatises, 5 of only 33 copies, were presented to Monsignor by the teachers

Diary of my Travels

of the Seminary and I received one of them; 3. The oration of Canon Pellizzari read to the Bishop on the occasion of his solemn possession of the church. Among the persons met, besides those mentioned, were: 1) Michel Angelo Codemo teacher of the IVth elementary class; 2) Abate Gianni President of the municipal grammar school; 3. The delegate Gröller; 4) Count Cavaliere Avogadro; 5) Doctor Bottardi; 6) Don Tommaso Fontebasso, incumbent of the Duomo; 7) D. Zara.

20 March

Today I went to see the wonderful Pala of Sebastiano dal Piombo at S. Niccolò, and then the municipal grammar school annexed to it, and the botanical garden directed by Don Gianni; then I went to the Seminary, but late.

21 March

I made some farewell visits, I met Don Giuseppe Monico: this was granted by De Faveri as the temporary secretary of Monsignor.

22 March

Today, Saturday, at four in the morning I prepared to return home accompanied by the cleric Giovambattista Rampini leaving my friend Orsi with Monsignor.

In the evening we arrived at Grigno and went to the parish priest to pay our respects with a view to being able to celebrate Mass the next day. On Palm Sunday having said Mass we came to the inn at Valsugana where we stopped to finish the morning's functions. Then we dined with Pirker. At one o'clock having greeted the parish priest we made for Trent and arrived there at seven in the evening. The next day, we arrived home at eleven o'clock.

VIII

From Rovereto to Rome

When I was at Venice with Grasser, Monsignor asked me to be his companion on his journey to Rome whither he would set out the day after Easter. I consented, and this was the reason why having left Grasser so early with Orsi at Treviso, I returned to Rovereto so that I could arrange what was necessary before our departure.

27 March

Feria V, the Lord's Supper

This morning, having celebrated the Passover with my brother priests in Rovereto and then having dined, I set out for Venice with my brother Giuseppe and the cleric Rampini. By evening we were in Verona, on Friday at Matins in the church of St Anthony of Padua; on Saturday at about three o'clock I arrived in Venice after having obtained at Mestre an open carriage for the two companions so that they might go to Treviso, and the two following days I stayed at Venice with the Patriarch. We set out for Rome on Easter Tuesday after celebrating Mass in the Patriarch's chapel.

1–6 April

On the evening of Low Sunday we arrived in Rome. On the journey to Ferrar we visited the Cardinal Legate⁴ and at Bologna Spina, also Cardinal Legate. At Forlì we spent a short time with Signor Gaddi administrator of the Camera Apostolica a widower of a niece of the Pope. In Rome we stayed in the Palace formerly Bolognetti, now of the Duke of Torlonia near the Palace Venezia, and also in the evening we met the adviser to the Legation Signor Genotte.

We came via the road of Loreto that is passing through the following stage posts: Fusina Stages 1 — Dolo 1½ — Padua 1½. Here we rested with Mons. Farina. Afterwards we continued: Monselice 1½ — Rovigo 1½.

(I. Day) Polsella Stages 1½. Here we had supper and slept in the Palace of Signora Grimani. Ferrara Stages 2 — Malalbergo 1½ — Capo d'Argine 1 — Bologna 1 — S. Nicolò 1¼ — Imola 1¼ — Faenza 1.

(II. Day) Forlì Stages 1. Here we rested for the second day. Cesena Stages 1½ — Savignano 1 — Rimini 1 — La Cattolica 1½ — Pesaro 1 — Fano 1.

(III. Day) Sinigaglia 1. Here we stayed the third night. Case bruciate 1 — Ancona 1¼. What a beautiful view looking down on the Cathedral of S. Ciriaco! — Osimo 1½ — Loreto 1. Here we venerated the Holy House, in the sacristy we saw a very fine Guido returned from its journey to Paris. — Recanati stages ¾ — Sambuchetto ¾ — Macerata 1.

(IV. Day) Tolentino 1½. Here we stayed for the fourth time on our journey. Valcimara stages 1 — Ponte la Trave 1 — Serravalle 1. — Case Nuove 1 — Fuligno 1 — Le Vene 1 — Spoleto 1 — Strettura 1.

(V Day) This was the fifth stop. Terni 1 — Narni 1 — Otricoli 1 — Borghetto ¾ — Civita Castellana ¾ — Nepi 1 — Monterosi ¾ — Baccano 1 — La Storta 1 — Roma 1¼. In all stages 53¾. *Deo Gratias*. We arrived happily in Rome and resided in the Piazza Santi Apostoli in the palace that was Bolognetti.

⁴ Blank space.

Diary of my Travels

On the way we stayed with the Archpriest Cricco who sent me a sonnet where he told me the great things which I would see in ancient Rome, it went this way:

*O Cricco, you stood on the bank of the Tiber
And its noble slopes, from which happy eagles soared
Who conquered the earth and the sea.
In my heart where Italy is still queen,
I weep for her and for her sad times,
And in the ruins of the great buildings
I weep for the inevitable ruin of all human endeavours.
But, picking myself up, my thought does not search for stones and vain fragile
glories:
It is fed, that is, rejoices in true grandeur
Which is found in cultured and solitary places.
Here I see idolatrous evil in ruins, the temples of the gods
I see Mary who lives where the Baths once were,
And in Pope Pius I see the likeness of Jesus.**

* Cricco's first sonnet was this one: ⁵

7–13 April

We took as our guide Abate Don Merlo. He took us to all the Cardinals who were as follows:

1. Somaglia, 2. Castiglioni, 3. Odescalchi, 4. Doria, 5. Bertazzoli, 6. Rivarola, 7. Consalvi, 8. Haeffelin, 9. , 10. 11. , 12.

14 April

Today we saw the Madonna del Popolo where we admired in the last chapel on the left hand side in the cupola, the works of Raffaello, and among the statues, Jonah, which was executed after the design of Raffaello. Then we went to the Villa Borghese in which little remains of antiquity after being stripped by Napoleon. On our return we saw Raffaello's Isaiah in S. Agostino, over the high altar in the [Santa Maria della] Pace, the very beautiful work of Giulio Romano, and in the [Santa Maria dell'] Anima, the very fine fresco of the Sibyls and Evangelists by Raffaello. And in the next chapel in this church there are works of [Michelangelo] Buonarotti etc. In the Palazzo Rospigliosi there are the Aurora and the Andromeda of Guido [Reni], paintings in the Capitoline Gallery; we also stood on the Rock of Tarpeja, and finally we re-visited the antiquities of Campo Vaccino, where we climbed up to the grass amphitheatre of Flavio Vespasiano. In the evening we dined with Prince Chigi, and then we went to

⁵ A space follows here for the sonnet which the author has not recopied.

have a talk with the Austrian ambassador, Appony, who was very intelligent. Afterwards, being with the Secretary of State, Cardinal Consalvi, we met for the first time the famous Monsignor Mai in the anticamera.

15 April

Today I dined at S. Gregorio with the Camaldolese Fathers. There were eight of them. Afterwards we went with Cappellari, Zurla etc. to see the House of the Cesenni and the baths of Caracalla, then I returned. In the evening Abate Canova came and took me to Cavaliere Giovan Gherardo De Rossi to whom I had commendatory letters from Signor Zanona in Venice.

16 April

We visited the Baths of S. Sebastiano, then the tomb of Metella, the daughter of Crassus, that of the Scipios and other antiquities. After that, S. Pietro in Vincula, the Baths of Titus, and the Gallery of the painter Muller who dined with us; he is the author of various German works. He came along to meet Foscolo, Monsignor Patriarch Archbishop of Corfu

Later I left Genotte and now finally am here in my room.

17 April

In the morning we visited Castel S. Angelo. We climbed up to the top and then under St Peter's and again the Museum and the Galleria Vaticana. Then the Patriarch and I dined with Signor Torlonia, the Duke of Bracciano.

18 April

We have been to Tivoli, about three and a half hours distance from Rome, outside Porta Latina. On the way we saw the Tomb of the Plancia family, and diverting a little, the famous Hadrian's Villa where so many precious objects have been recovered through excavation that the Rome Galleries have obtained their better artifacts from there. At Tivoli we looked at the remains of the Temple of Vesta, that of the Sibyl, the Tomb of Tossia commonly called the Temple of Tosse, the Villa of Mecenate, of Quintilius Varus, the house which is thought to be that of Oratius and furthermore the pleasant Villa of Cardinal d'Este which, because it is uninhabited, is in bad shape. Besides the works of art, we admired and enjoyed the very delightful environment of this most pleasant place, and especially the cascade of the Aniene with the Grotto of Neptune and the Sirens, and the waterfalls which, indeed, are natural, very beautiful and picturesque. It is said that the water which springs prettily from a hole in the rock is a work constructed on purpose after an idea of the Cavaliere Bernino.

Diary of my Travels

19 April

Today because the weather was 'iffy' we remained in Rome visiting Prince Poniatowski and his gallery. He showed us among unusual things two portraits of Laura and Petrarch which he believed were contemporaneous and Petrarch himself speaks about the one of Laura. Afterwards we saw the Galleria Barberini and renewed our study of Canova and Torwaldsen. After lunch we were in the company of Signor Muzi, auditor for Nuncio Leardi at Vienna, and next Archbishop of Philippi *in partibus*, who soon will go to America to Chile as *Vicar Apostolic*.

20 April

We visited the churches of S. Stefano in Rotundo and S. Cecilia where we saw its graceful statue. Later we dined with Signor Councillor Genotte where we again met Signor Professore Scarpellini and others. After lunch we went for a walk outside the Porta Pia to visit S. Agnese, and the Tomb of Costanza.

21 April

We visited Frascati. We climbed up to ancient Tusculum. After resting a little, we came to Grottaferrata where we saw the very fine pictures of Domenichino portraying some of the deeds of St Bartolomeo Nileo: we were next at Marino, then Castel Gandolfo, then at Laghetto (it was, I think Lago Regillo, and its outlet). Opposite we saw Palazzuolo ancient Albalunga, and finally Albano, where we admired among other things Villa Aldobrandini with the magnificent fountains and pictures by Domenichino. We were home about six, having done all this trip in a day. On the way, ruminating with myself, I composed these verses: ⁶

1.

*By the cradle is our fragile life,
Similar enough to nothing,
So close to the tomb*

2.

*O how our life comes to be
And how we lose it!
Our heart deceives us and
Bewitches our life*

3.

*As the little flower
Opens in the morning,
White, violet
Or purple-red:*

4.

*Afterwards, as the sun sets
The flower gathers together
Its sad leaves,
Bending to the earth.*

⁶ I was unable to celebrate Mass today. This is the tenth Mass I have omitted since my departure from Treviso.

The Diaries of Blessed Antonio Rosmini

In the morning we went to meet Abate Cancellieri. Then, after leaving, we firstly went to Propaganda to see the library, the Borgia Museum and the Archive. Then we went to the mosaic factory near St Peter's, then to the Vatican library to see again Abate Mai who showed us the Palimpsest of the Repub. of Cicero, and others. Then we climbed to the Mount of S. Onofrio, where we admired the paintings of Domenichino and a beautiful fresco of the Madonna by Leonardo and finally at S. Pietro in Montorio in which we looked at the fresco of Sebastiano del Piombo after the design of Michelangelo: and other pictures. After lunch there were two bishops with us appointed for Pavia and Mantua who had come to Rome to take their exams.

23 April

After seeing the Villa Albani which was very blessed with antique statues and precious marbles and a Parnassus by Raffaello Mengs painted in fresco on the ceiling, we went to the Palazzo Albani in the City. Here we admired two sketches of Giulio Romano, a sketch of the lower part of the Transfiguration which they assured us was by Raffaello himself, and a Holy Family also by Raffaello. Afterwards we admired a beautiful portrait by Raffaello and other paintings with Cavaliere De Rossi.

24 April

This morning I went again to meet the good Cardinal Bertazzoli, President of the Accademia di Religione Cattolica. Afterwards had lunch at S. Gregorio with Canon Betti. Father Abate Donn' Albertino Bellenghi Vicar General of the Camaldolese gave me his learned small works on minerology. Don Basilio is the youngest of those fine brethren. I met along the way Father Giuseppe Maria Mazzetti, Secretary of the Accademia di Religione Cattolica and Don Pietro Ostini, Professor of Ecclesiastical History at the Gregorian University, etc. In the evening towards five o'clock I attended the opening of the Accademia Ecclesiastica.

25 April

We went to the Villa Pamphili; after that we made some visits. Dining with us were the bishops appointed for Pavia and Mantua. After the meal, at Villa Ludovisi, now belonging to the Duke of Piombino.

26 April

In the sacristy of Trinità de' Monti we saw a very beautiful fresco of Daniello di Volterra on cloth, and a fine Perugino. Afterwards we were in the study of the two brothers Enders. The painter Crafonara was with me together with Don Trogher who returned home. In the evening we took leave of Cardinal Castiglioni.

27 April

IV Sunday after Pentecost.

We met the Holy Father for the second time, to take our leave. With the Holy Father was Don Raffaello Natale, Secretary of Monsignor Barberini, who offered us his work on Rome etc. Then we dined with the Cistercians in the presence of Father General Don Sisto Benigni, and the pleasant Father Abbot Fontana of Santa Croce in Gerusalemme.

28 April

The day before our departure.

I have been with Abate Cappaccini, secretary to Cardinal Consalvi, a first rate person.

29–30 April

We left Rome at about six o'clock and came to Terni. The following morning we were at the *Cascata*, a truly beautiful effect of nature. Next we left for the following postal stations.

Terni, Strettura, Spoleto, Le Vene, Foligno, Angeli, Perugia. Here we stayed the night. On the way I thought of replying to another sonnet sent to me by Archbishop Cricco. I will set down his and mine.

To The Priest Antonio Rosmini in Rome

Sonnet

of D. Lorenzo Cricco Parish Priest of Fossalunga

*“And in Pius one looks to see the face of Christ”,
So perhaps in his heart the old man says this,
Who travels tiredly the road
To Rome and the holy places.
O my Rosmini who loves devotion,
You deserve praise indeed,
For you are not interested in the antiquities
Of Rome, guilty of so many evils,
That Rome which helps in seeing
The blood of the martyrs poured out.
I beg you to turn your face to ancient Rome which once
Welcomed all the gods,
An example of continuing genius of time past.*

The Diaries of Blessed Antonio Rosmini

*The false gods have been exiled from it,
And the old pagan worship, sad, impious, sacriligious,
Has given place to the new worship, through the divine,
Ineffable will.*

To the Archpriest Cricco: Antonio Rosmini

*The beauty of Rome, mysterious and noble
How much it speaks to the heart
How much it attracted the joyous steps of pilgrims
Among those ancient arches and holy memories!
As everywhere, for the solitary lover,
Desire depicts a beautiful and blameworthy image,
So my thought rejoices in the forms,
Not broken and scattered here and there
Of a much more lofty Beauty.
Rome is wholly a temple devoted to the Fine Arts,
By no means a useless example of the divine Beauty
To which to raise one's gaze.
Through Him, during his earthly exile,
Every misguided and evil heart
Is raised towards higher values.*

1–2 May

The night was more than half spent when we arrived in Florence, and we stayed on the Arno at albergo Schneiderff which we found very good.⁷ Today we have been to see the Gallery in the Palazzo Pitti, the chapel of S. Lorenzo, and the church of Santa Croce. Signor Francesco Borri, the banker, met us. In the evening we dined with the Austrian ambassador, Bombelles.

3 May

We have been to say Mass at the church of the Priests of the Mission of St Vincent de Paul. Then we visited the Gallery and Museum in the Uffizi Palace, a wholly magnificent affair. After dinner we visited the Duomo, the Annunziata to see in the cloister the work of Andrea del Sarto, the Accademia delle Belle Arti and finally to Bello Sguardo where one sees the whole City and the beautiful plain sprinkled about with villas and houses, and crowned with hills.

⁷ The Stage posts from Perugia were...(gap in the manuscript).

Seeing so many beautiful works of art, both ancient and modern, I considered what the difference was between the Greek forms and those of Raffaello and the moderns: and equally what one was to make of the beauty of the Dutch painters (compared with these) and it seemed to me that artists can be divided in this way:

I. Some simply copy nature or they make it worse (Dutch and the burlesque painters):

A. *the copiers of nature* in which the following give pleasure:

1. the *care* in imitating it

2. or the *wonder*, the work is made wonderful through being superlative:

I) the *pure* work which requires being very detailed in some works etc.

II) or through the *power of their talent* which the concept demands as in certain gothic temples etc.

B. *those who make nature worse*, where what pleases is the ridicule they arouse; and there are various types of this; and they require different abilities.

II. *The improvers of nature* by means of the Ideal. Now these can be divided into two classes because, though the subject of the drawings they copy is always the body, nevertheless the body has two forms of beauty which we shall call the *corporeal* in so far as it expresses the *perfection* and *well-being* of the body; and the other is *spiritual* in so far as it expresses the perfection and emotions of the spirit. This is the difference found between the Greeks and our own artists:

A) The Greeks searched for *corporeal* perfection, that is, those forms which demonstrate the perfect body: and if they expressed emotions they were bodily ones e.g. Laocoön depicts the maximum of bodily suffering: Apollo the maximum bodily well-being etc. The moderns, on the contrary, such as Raffaello and Correggio sought forms which expressed spiritual beauty and the most delicate expressions are found in the subjects they chose. I attribute this spirituality to religion. No Greek artist ever expressed our devotion as Perugino or Fra Giovanni da Fiesole [Fra Angelico] expressed it in their Saints: this was an unknown emotion. And this is the combination of the most delicate and pure feelings of the soul carried to perfection and directed to God.

B) If, then, we wish to classify the Greeks and the moderns more strictly, in the Greeks there would be one class only, that is to say, of depicting; but our painters would be separated into the most varied classes according to the range of feelings felt and expressed by the painters. The feelings of Correggio are different from those of Raffaello. A beautiful and philosophical study would be to establish the different characteristics of Correggio from that of Raffaello etc. Knowing fully the nature of the people among whom these painters lived and with whom they dealt would help in this regard.

C) But the *beauty of the body* besides expressing *emotions* and *wellbeing* can also express *wisdom*, *power*, and, in general, *greatness*. This subject is common both to all the ancients and to the moderns.

Now just as I believe that the moderns express emotions in a more noble fashion than the ancients and for this reason are much superior to the ancients; so for two other reasons I believe they are inferior to them. Firstly by reason of *bodily forms* because spiritual emotions can sometimes harm bodily beauty; some lofty emotions are a strain on the body. For this reason the Greeks expressed great art, as Winckelmann says, indeed the body in passion but always uniting to itself, as it were, a background of tranquillity which we see even in the Laocoon. On the contrary the moderns wishing to express the very soul involved with its emotions sometimes cause the body to suffer. This happens both with subjects such as the saints, Christ etc. and in human emotions themselves because herein lies the difference between ideas which are called *clever* and those which are called *beautiful*. A kind face diffused with a gentle melancholy has a natural slightly wan colour, and a thinner and less full form. Furthermore when a face is very tender it is pleasant not to look for something else and thereby neglecting to seek in it, wisdom, grandeur etc. But it seems that mental values exclude or at least take away some pleasant feelings. A head which expresses *grandeur* and *the divine mind* does not seem to admit friendly, human and sensitive feeling. It instils reverence which keeps one at a certain distance from it; rather than tenderness and affection which attracts one to make friends with it. The ancients, then, were much inferior in expressing those finest emotions of the soul which it seems only the moderns felt. But they were sublime in expressing mental values, which are united best to the emotions of the body because all this belongs to a natural state of man, not yet to a sublime and contemplative state, as it were, above nature. Thus the sculptures of the Jupiter, the Minerva, and Apollos are inimitable.

From this slight consideration, but thought over carefully, springs the question: *whether the Christian religion has been useful or harmful to the fine arts*, a merely factual question: and one in which we will see both pros and cons. This was written in a great hurry on the evening of the 3 May.

4 May

This morning said Mass in the church of the priests of the Mission and having visited the English family, with whom we travelled from Terni to here, named Perchings⁸, we went to see the Boboli Gardens, near the Palazzo Vecchio where it occurred to me that Dante, who was there as prior, would have spoken of it highly several times. We took a walk on the walls and then we returned to our house.

We dined with our friend Lutteri, a priest of the Mission. After the meal we were in the studio of our painter Udine where we saw a table where Archimedes is depicted being surprised by the soldier; then we visited S. Paolino where Udine has the *Conversione e la Morte di S. Paolo* [the Conversion and Death of St Paul], and a *Sacra Famiglia* [Holy Family]. Nearby we went to Raffaello Morghen and finally to the Cascine or rather the public promenades where, one may say, the whole city with the

⁸ Perkins?? [Ed.]

Diary of my Travels

Prince in the midst of his people takes part in the festa. Having returned to the house I went a second time to His Excellency Fossombroni, Secretary of State and Minister of External Affairs whom I also found was not at home, afterwards to Don Neri Corsini the other minister, but he was not in either. I met also Signor Francesco Borri, the banker, and Monsignor Fortunato Zamboni who, to my surprise, showed me the proofs of a re-print of my *Saggio sulla Felicità* (Essay on Happiness) which is being made there.

V–VI

We came to Bologna via the following stage posts⁹. The road is always so bad on the ridge of the Appennines, almost bare and deserted without seeing any cities or villas. We put up at the *Pellegrino*. In the following morning having said Mass in the church of S. Gregorio we looked at the Cemetery, and the great stretch of colonnades which leads to S. Luca, the sanctuary on a hill. Afterwards in the Institute we saw Abate Mezzofanti, an astounding person for the number of languages which he speaks and knows; then we went to the public Gallery at the Accademia which is at S. Ignatio, the residence of the Jesuits; and finally the Galleria Zambecari where, to be honest, we did not find anything worth while. We dined with Cardinal Spina, the Legate, and the next day we visited the Galleria Marescalchi, S. Petronio etc.

7–16 May

On 7 May we arrived at Ferrara, on the 8th we stopped with Cardinal Arezzo who showed us all the beauty of Ferrara. On the 9th we arrived at Padua and we slept in the Episcopal Residence, on the 10th to Venice where we remained till the 14th, on which day we went to Treviso (the Patriarch came as well). The next day in the evening we arrived at Borgo di Valsugana and finally on 16 May with immense pleasure I recuperated under my paternal roof among my relatives.

Deo Gratias

IX

I went to Vicenza in the company of Traversi, Orsi and Fontana to see the Bishop of Treviso. We stayed at Capel Rosso, but for lunch we went to the Episcopal Residence with Bishop Peruzzi. I met Abate Dottore Savj, librarian, Monsignor Vicar general and Monsignor Archpriest who are the two brothers Caldogno.

⁹ Blank space for places not mentioned.

X

Journey from Rovereto to Milan and Modena 1824

9–10 July

On 9 July I departed from Rovereto with Maurizio and came to Sannazzaro, a little village near Riva where we dined in the house on Salvadori's estate. In the evening having arrived at Riva we stayed with Uncle Giovambattista Formenti. From there, about two o'clock in the morning, we boarded a boat and moved to Gargnano. At Campione we saw a deserted palace of the Archetti family. From Gargnano we came to Salò by land driven by the coachman Andrea Mazzoldi. We dined at Salò. By the evening of the 10th we were at Brescia and met again both Brunatti and Stefani.

11 July

Having said Mass in the church of SS. Faustino and Giovita we went up to the parochial house and D. Giovanni Nanti the Provost's Secretary gave us a chocolate drink. We visited the church of SS. Nazaro and Celso, where the Provost insisted that we see a fine Giorgione and a *Santa Barbara* by Lattanzio Gambara, in the sacristy. We were not able to see some paintings by Titian preserved there because the painter adorned the cornices with them. Afterwards at the Salesians we saw a very beautiful *S. Francesco* by Annibale Caracci. We also saw the church of S. Afra with its famous paintings, that of the Domenicani *con due Battoni*, at the Pace da' Filippini. We went to the Brugnoli, Vantini, Averoldi, and Lecchi Galleries. In the Averoldi Gallery there is an admirable half figure by Titian depicting the *Ecce Homo*. In the magnificent collection of pictures in the Lecchi those which we admired most were:

- Different Paoli depicting the signs of the zodiac;
- A Magdalen of Titian similar to that in Casa Vendramini;
- A mother with children by Titian;
- A Giorgione portraying a shepherd who is playing and two shepherdesses;
- Different pictures of Orbetto;
- The very beautiful Assumption of Lattanzio Gambara brought from the Convent of Salò;
- A beautiful Annunciation by Parmigianino.

Afterwards we saw everywhere very beautiful pictures by Moretto and Romanino, painters who made me very impressed with Brescia. After lunch I saw the new Cemetery which is built after the design of Professor Vantini of Brescia: I visited Monsignor Pinzoni Archpriest of the Chapter and in the evening the Bishop.

Diary of my Travels

12 July

Having set out on our journey about three in the morning we arrived at Bergamo about eleven o'clock. We stopped at Palazzuolo, a big place of over three thousand people more or less, where I celebrated Mass in the parish church; and afterwards Don Tedoldi, master of rhetoric there, gave us coffee. I was very pleased to see Bergamo which is built on a hill slope. In the dim distance it appeared to be in front of the main road in the midst of vigorous and leafy trees of the countryside. In Bergamo we saw S. Alessandro and lingered for a while in some bookshops, then because of the excessive heat we betook ourselves to the Albergo d'Italia where we dined. Having rested and climbed the hill we saw at Count Vailetti's a table of Albert Durer which portrayed an outstanding crucifixion. Then we visited the principal church and afterwards we admired the Cappella Colleoni in the church of S. Maria Maggiore adjoining it and in it the monument to the General. In the same chapel we saw a type of mosaic with wood of various colours excellently effected by Francesco Corniani from Alzano, strange works. Later at Santa Grata, where the Benedictine monks live, we liked the major altarpiece which, we were told, was by Enea Talpino.

13 July

Having left Bergamo at three in the morning, we came to Gorgonzola where I said Mass in the magnificent church erected through the magnanimity of Galeazzo Serbelloni. About eleven o'clock we came to Milan and lodged at the Croce di Malta near the church of San Sepolcro. We visited Cavaliere Rosmini and Canon Nave, brother of the Bishop of Brescia, and then we dined, rested, left and returned.

14–15 July

Said Mass in the church of San Sepolcro, was again with Rosmini and made some visits to the Ambrosiana. After dinner I visited the Trivulzi. After a night's rest, in the morning we visited the Rector of the College Calchi Taeggi, Don Samuelli and Casarotti who lives there. Then I went to the Ambrosiana where I met Mazzucchelli and saw the Gallery there which houses some Leonardos, Luinis and excellent Titians and the cartoon of the School of Athens.

16–18 July

We took a stroll to see Santo Ambrogio where there are some notable Christian inscriptions. It is a completely ancient and venerable Church. There are many relics and memorabilia in S. Maria (near S. Celso) a very beautiful church, with first rate architecture by Bramante, and we admired there the evangelists and the four doctors

of the Church in the pendentives, and in the semicirculars of the cupola, S. Nazaro, S. Satiro, S. Maria Beltrade, etc. In the palace of the Viceroy we saw the works of Appiani, which surprised us and among these chiefly the *Apotheosis of Napoleon*. We also saw the Arco del Sempione, the Arena, the Campo di Marte, the public gardens and the Biblioteca Trivulzio as well as other places and buildings. In the Biblioteca Trivulzio we saw a lot of things especially valuable codices. On the 16th I dined with Trivulzio; beforehand I visited Donna Ghita, sister of Marchese Giacomo. On Sunday I was with Orefici together with councillors from Rovereto.

19 July

We went to Pavia. On the journey we made a small detour to admire the Certosa where we celebrated Mass. It is an immense work due to the labours of the best artisans and especially through the realization of all the parts of which it is made. However the French seized twelve of the best paintings and so private greed left signs everywhere of their foolishness. At Pavia, Professor Lanfranchi, the Rector Magnificus of the University very kindly helped us to look round the University. We also saw the Collegio Borromeo and the beautiful hall there with the very fine paintings of Zuccari and other painters. I met young Professor Giuseppe Zuradelli there. We saw the Church of the Carmine and other things. We visited the Bishop who welcomed us in bed as he was a little under the weather.

20–21 July

We visited the Brera snatched from the Jesuits. What building is ever truly great with laics showing off, who have not had an ecclesiastical background? They have ungratefully taken it from more worthy people and it has become an object of pride in our age which knows how to take but not to perform. What an ungrateful age and how parasitic it is! I later visited Canon Callegari and with him saw Monsignor the Archbishop. We have been again to the Brera with Labus who dined with us.

22 July

We set off at midnight in the diligence for Parma. In it were a soldier, a woman, a young lay man and us:

*Chersi, chelidri, iacule e faree*¹⁰

¹⁰ Cf. Dante's *La Divina Commedia*, Inferno. Cant. XXIV, v. 86. The words refer to different types of serpents. It would seem to be a humorous reference to the people in the carriage!

Diary of my Travels

We stopped in Piacenza for three hours. We met Abate Giuseppe Taverna at Landi's house collating a codex of Dante. He told us wonderful things about it. Among the fine readings pointed out to us were these three:

*Et TE beato che ubbidisti tosto
Sembiaua carca NELLA sua magrezza
E D'una Lupa che di tutte brame.*¹¹

In the library, the librarian, Signor Gervasi, showed us a very fine codex of the Psalms of IX century written in gold letters sent as a gift a short time ago from Paris by Signor Poggio. We also noted the elegance and richness of the binding in which the donor had put it. Later continuing the journey we arrived in Parma by early evening from which a little later we saw the very beautiful bridge over the Taro of twenty spacious and bold arches all stone which Maria Luigia built. She is at present constructing another marvellous one with a longer arch over the Trebbia.

23 July

Very early in the morning Maurizio and I took an open carriage and went to the Ducal Villa of Colorno. But apart from Canova's statue depicting the Duchess under the form and with the emblems of Concordia there was nothing artistic to admire. Having returned, we went to see the well-known Professor Giovambenardo De Rossi whom we found very aged and an example to us of the futility of things. We found it very convenient to visit the public buildings which were open almost all day and with people ready to help. Signor Pezzana is in charge of the library there. We saw the Derossian collection of biblical manuscripts and things relating to them, the greatest in the world. In the gallery we were flabbergasted to see five remarkable Correggios. We also admired the two cupolas of Correggio in the Duomo of S. Giovambattista and S. Giovanni, and a frescoed room in the Convent of S. Paolo representing the hunt of Diana, and also a fresco transferred to the Library.

Everywhere one sees the play of chiarocuro taken to its utmost perfection in the art of the unique Correggio. The gentleness of feeling and freshness of imagination is all his own. The delicate sense of this painter does not lie within the ordinary laws of beauty; feeling not art, has created for him a new beauty; but it is art not feeling that has expressed this new beauty in the way in which it is communicated to others. Also we saw the Farnesian Amphitheatre but weakened through age. In the museum whose custodian is De Lama whom we found ailing because of age, we saw many new things

¹¹ *Ibid.* Cant II, v. 134 and Cant I, v. 50. 'O courteous one who obeyed immediately as a she-wolf gaunt with famished craving'. Dante was lost in a dark wood and tries to escape but is turned back by a leopard, a lion and a ravenous she-wolf. (Canto 1). The first line is from Canto 2. In this Canto Virgil accuses Dante of cowardice and explains how Beatrice prompted by St Lucy at the instance of the Blessed Virgin entreats him to go to Dante's rescue. [Ed.]

discovered in the scavi of Velleia, and among these, two inscribed bronze tables, one of these is very large, on which a foundation is set up for the maintainance of orphans explained by the above-mentioned De lama. In the palace of Maria Luigia we saw the magnificent *Toilette* which the empress had donated on the birth of little Napoleon. This lady spends much on buildings, among which at present a magnificent theatre is being built. In the evening we went to the Benedictines to see Abate Crescini, that virtuous man, who, a little before, had thanked Pope Pius VII for offering him the Cardinalate.

24–25 July

We came to Modena. On the way we lingered a little at Reggio with the Jesuits. In Modena we went straightaway to Abate Giuseppe Baraldi who welcomed us kindly and showed us the library which at present is being transferred from one place to another in the ducal palace, and later, having taken a long walk on the walls, we betook ourselves to the inn of San Marco where there were places for us to lodge. Next Sunday morning, having said Mass in the Duomo, we met Professor Lombardi, the librarian, and afterwards saw the ducal palace in which the Duke is building a lot of, what seems to me, ungainly architecture. After the wonderful paintings which we saw in Dresden the gallery had nothing very great. Some fine Guidos, Guercinis Domenichinis, Caraccis, and a Madonna they told us was by Raffaello. In the evening we visited various churches and in the last one we heard part of a discourse by the Jesuits where a very young Je....¹² gave a discourse with great fervour.

26–29 July

With Baraldi we got to know the excellent people who publish there the *Memorie di Religione, di Morale, and di Letteratura*. They are truly excellent because they make Science respect Religion, and because Religion makes Science perfect and pleasant. Envy does not separate them but friendship binds them together. May this memoria be dedicated to the union of minds. Among these is Fabriani, Cavedoni (Don Celestino not having known the other one), the astronomer Bianchi, and Parenti. Accompanied by these men we saw the laboratories of the university, the codices of the Este and the collection of medals of the Duke, of which Don Celestino is the custodian. Amongst the codices of the Este, are the commentary of Benvenuto of Imola, the Lives of the Fathers, the eleventh and following books of Villani, a most important collection, but (I believe) spoilt by provincial poetry, and an excellent codex of Dante which has been used in the Padua edition. We were to meet the sculptor Pisani of whom we saw a monument for the Primate of Hungary which was almost complete, and the one which is in the opera of the duomo of Ercole III, Duke of Modena, the last before the living one. In the Academy of Fine Arts we also saw among other things a very rich

¹² As in the Ms. The name is not completed [Ed].

collection of very good statues in plaster. With Professor Amici I admired the astronomical machines he had invented or improved, and the metal mirrors of which he was the first in Italy to find the appropriate alloy and make them. Amongst other things he perfected an optical machine with which he obtains portraits with ease and wanted to draw one of me with it.

30 July

I left Modena, bound for Mantua, sad at being separated from so many good people. At S. Benedetto, pondering on equations, and thinking that their solution depended on the nature of the numbers and arithmetical operations which are made on them, I wished to find a solution based on this principle, of the equation of the second degree: and I think I have succeeded.¹³ It consists in the following steps:

- 1) Divide the coefficient of the second term in half and, multiply together these two halves, to observe whether the product is greater or less than the third term. If it is greater, the roots are real. If it is less they are complex quantities.
- 2) In the case that this product is greater, one subtracts from it the third term and from the difference a series of odd numbers is formed and the series will turn out to be either perfect or defective in the last term. Every term of the series indicates a unity, the last term of the imperfect series, if there is one, indicates a mean; by adding the sign more or less $\frac{A}{2}$: with which are expressed the two roots of the equation.
- 3) If the above mentioned product is less than the third term, it is sufficient that one places the difference with a minus sign — under the square root sign with a twofold sign next to $\frac{A}{2}$ and add the mean which will provide the two roots.

1) *Example with complex quantities*

$$x^2 - 4x + 10 = 0$$

¹³ A modern explanation of this problem by Anthony L. Davies is given in the Appendix at the end of this Diary.

The roots will be $\frac{4}{2} \pm \sqrt{-6}$

2) *With real roots*

$$x^2 - 8x + 12 = 0$$

The difference is 4 we have two terms of the series 1, 3.

The roots are $\frac{8}{2} \pm 2$, or rather there is one sole and most simple rule: it suffices to place the difference under the root sign and prefix it with the double sign adding it to

the prime coefficient divided between the quadrate $\frac{A^2}{4}$ and the third term.

General Example

$$x^2 - Ax + B = 0$$

The roots are $\frac{A}{2} \pm \sqrt{\frac{A^2}{4} - B}$ which is precisely the same as the customary formula.

Explanation or Demonstration

In the equation of the second degree we have two data: the sum and the product of the roots.

Keeping this sum fixed, but changing its terms, it is easy to see that the greatest product is when the two terms are equal, and that the product is less than the maximum if the difference between the two terms and that maximum value is a unit, of one, if it is two of three, if it is of three then five.

To sum up: *the differences, between two factors supposed as natural numbers, give the differences of the products as odd numbers.* This is easy to see as follows:

Suppose the mean of the two factors equal to a and x their differences from a we have:

$$\begin{array}{c} a + x \\ a - x \\ aa - ax + ax - x^2 \end{array}$$

Their product, therefore, is reduced by x^2 , that is, the square of their differences from a ; which is equivalent to the series of odd numbers above mentioned, this being the series, as can be easily seen, the difference of their squares and the terms of it the root of it.

Diary of my Travels

But if the difference were a complex quantity, x^2 would be positive instead of negative hence the product increases instead of being reduced by that amount as it easy to see being:

$$\left(a + \sqrt{-x^2}\right) \left(a - \sqrt{-x^2}\right) = a^2 + x^2$$

We know then from this simple observation that the difference of the two roots is always equal to $\sqrt{\frac{a^2}{4} - b}$ which was to be demonstrated.

Having mulled over these things in my head I arrived in Mantova where I let myself see only the Palazzo Te and the Church of S. Andrea in which I adored the most Precious Blood and saw the Crucifixion and the other fresco of Giulio and Canova's little statues of faith and hope which ornamented the crypt. I set out for Verona in the greatest haste.

31 July

In Verona, having seen Cesari, I returned to my native countryside whose air immediately seemed to me impregnated with roses and lilies and I recuperated with my dear little family who seemed to me fragrant as a precious ointment.

XI

To Battaglia and Recoaro

11 July–13 August

I note down here some people whom I met on this journey, made because of my ailing health, so as not to forget their names. 1. Giulio Bellardi Granelli Professor at Pavia of the political-legal faculty; 2. Don Paolo Brolo from Brescia curate of the parish of S. Giovanni; 3. Don Giuseppino Curti from Milan; 4. Giuseppe Riva; 5. Conte Miniscalchi with his wife; 6. Contessa Begna with a daughter from her first husband Milossovich, and Cosmo, her little son, of her second husband Begna. 7. Gaetano Buosi from Ferrara; 8. Passarovich from Ragusa [Dbrovnik]. He is resident in Trieste; 9. Conte Brisa from Brescia; 10. Piazzoni from Bergamo with his two young children; 11. Pezzi; 12. Contessa Mosconi, mother and daughter, Lokis and Castellani; 13. Orighetti, the engineer; 14. Giacomo Balestrini, Marchese Del Carretto; 15. Marchese Gavotti from Genova; 16. The Podestà director of the mint of Genova; 17.

Conte Capredoni from Milano; 18. Marchese Paolucci with his wife from Modena; 19. Roversi from Mantua with his wife; 20. Carozzi (he was a trader) from Milano; 21. The Jews, Cohen the jeweller at the Court in Vienna, Finzi, the jeweller at Firenze, and Calabi from Verona, etc. etc.

XII

To Verona, Brescia and Milan

25 February 1826–18 September 1826

On this day we started out from Rovereto with two carriages; in one was Marchesa Maddalena di Conossa, my sister Margherita, Signora Cristina and Signor Michele Masini from Verona; in the other one was Don Leonardo Leonardi, Maurizio, Nicolò and me.

We stayed in Verona till the 28th when we came to Brescia. At Verona I met Don Gasparo Bertoni who, with six priests, does great good. I met Signora Leopoldina. On the 27th I dined with Marchese Bonifacio Canossa; Don Cesare Bresciani was also there.

We lodged at the Due Torri in Brescia until 3 March when we came to Bergamo. We rested at Lonato where we had coffee after lunch with Don Gasparo De' Gaspari the parish priest there. On 1 March I dined with Bishop Nava. On the 3rd Marchesa Maddalena arrived and I met Manzana with her.

In Bergamo we lodged at the Italia: I met Don Giovanni Zanetti confessor of the Sisters of Charity: Monsignor Canon Girolamo Bolla from Piacenza, the Lenten preacher (*short gap here*) and on Saturday (4 March) we came to Milan.

In Milan I met Conte Ottavio Castiglioni with a letter from Marchese Bonafazio, his brother-in-law, with Canon Bellisomi with a letter from Carlino, Conte Girolamo Lurani whose mother is the sister of the Bishop of Brescia with a letter from the Parish Priest of S. Faustino *ad sanguinem* of Brescia, Conte Giovanluca Somaglia with Carlino, Alessandro Manzoni; and other previously known people. The contract made with the innkeeper at the Croce di Malta began on 13 March: he gave me five rooms with furniture for various uses and I pay six Milanese lire per day, three lire per head for the meal; for the manservant it is two and a half lire, and two lire per head for our supper.

Today, 14th I went to dine with Manzoni in Brusuglio. Tomorrow, 15th I depart for Rovereto with Carlo, Niccolò, Maurizio, Carlo's servant and mine. Having set out, we saw in Brescia the beautiful Victory in metal found in the excavations which they made there. We put up at the Gambaro: we stopped at Verona on the Sunday at the Due Torri and on Monday 18 September we were back in the bosom of our dear family.

XIII

To Milan

2 November 1827–23 August 1827

I had sent Giacomo on ahead to Milan. Today we four mentioned above also set out with Giovanni Carlo's servant. We arrived, having stopped twice, at Verona and Brescia, in three days. And we lodged in quarters prepared for us by Giacomo in the house facing the parish church of S. Francesco di Paola, Corse di Porta Nuova.

On 9 June I was at the Certosa at Pavia with Loewenbruck; and in the evening having returned to Milan I found that my cousin Carlo had died of apoplexy. I experienced great sorrow.

On the 20 July I was at Gernetto. I made a flying visit to Milan on 23rd and then went back to Gernetto until Saturday 28 July on which day I returned.

Having spent Sunday in Milan, I departed on 30 July for Lago Maggiore with Antonio only, leaving Maurizio in Milan. I used an express coach as far as Sesto from there to Isola by steamer.

I slept at Pallanza in the home of Donna Teresa Dugnani who gave me a letter of commendation for Doctor Viani who had me dine at the hotel without letting me pay.

The next day (31st) I set out towards Domodossola with a small one horse carriage. On the way, after Vogogna, I waited for a friend, the reason for my journey. I visited Monte Sacro with him. I dined at Domodossola and then took the letter of recommendation given me by Count Mellerio for judge Chiossi. With this gentleman who took over the care of my business, we succeeded after some negotiations to establish the preliminaries of the contract which we desired to make with Canon Capis.

On the evening of 2 August with the Transport Official of the place; I rested at Arona, the home town of St. Charles. The next morning I continued my journey with the same person; and I was in Milan at about three o'clock on 3 August.

I left Milan on 20 August for Gernetto where I dined, and after the meal I arrived at Monasterolo where I slept. On the morning of the 21st having taken the Vaprio mail coach I dined at Calcinato and slept at Brescia. From there on the 22nd I came to Verona, and the 23rd saw me again in my own home town.

XIV

To Milan – Domodossola – Turin

5 November 1827–18 February 1828

Having set out from Rovereto on 5 November we were at Desenzano by evening and slept at Albergo Reale. We met up with Count Mellerio on the way for Brescia and by the evening of the 6th we were in Milan.

On the 18 February I left with Andrea Fenner a priest and Antonio Bisoffi to go to Calvario di Domodossola. By evening I was in Domo, and on the morning of 19th at Calvario.

On 10 June I sent Don Andrea to Milan to consign by hand the second volume of the *Opuscoli filosofici*.

On 11 June I set out to go to Stresa to pay my compliments to Cardinal Morozzo, but not having found him there with Madame Bolongaro, I came to Arona where I found Marchese Cusani, and Don Giuseppe Curti with another gentleman unknown to me, and we dined together. Having set out about three o'clock to go to Castello di Gozzano, where the Cardinal was, I met him when I was at Borgo Manero on the road which led to Novara, and I accompanied him on his journey.

He wished me to be with him in Novara and kept me with him the next day, giving me the opportunity to see Novara. Don Gaudenzio Seletti, train-bearer of His Eminence got me to see the chief churches, the Jesuit College, and in the Duomo the tomb of S. Gaudenzio etc. The domestic priests of His Eminence besides Seletti, are Monsignor Pietro Dardano, Chamberlain, and Signor Pietro Basso, the Secretary.

On 13th I was in Turin lodging at the Pensione Svizzera where, being ill, I paid handsomely. On the same evening I went to see Marchese Taparelli d'Azeglio, who presented me to the Austrian Minister, Count di Senfft-Pilsach, who knew the Abate di La Mennais.

On 14th I had breakfast with Marchese D'Azeglio and later he had his scribe accompany me to see Turin's Natural History Museum, the University, the Palace with the Royal Gallery, the Royal Gardens etc. Afterwards I met the Abate di La Mennais in Count di Senft's presence (presso) for two hours, and then I came to have lunch with Marchese D'Azeglio.

On 15th I had lunch with Count di Senfft, I saw the principal churches, the Consolata, the Duomo etc. In the evening the Marchese del Carretto took me to Count Napione.

On 16th I returned to Novara where the Cardinal detained me also the next day. During my journey I dined at Vercelli, and venerated the tomb of S. Eusebius in the Duomo. I also saw the beautiful paintings of Gaudentius in the church of S. Cristoforo there.

On 17th I returned to Sacro Monte di Domodossola, with the help of the Lord, to whom be all honour and glory.

Diary of my Travels

I set out from Sacro Monte on 28 July, and remained in Milan for the two following days. On the 31st I came to Gernetto; on 2 August I returned to Milan. On 4th to Monasterolo, on 5th to Brescia to the home of the Bishop. However the latter was away. On 6th to Verona, on 7th to Recoaro.

I met at Recoaro: 1. Filippo Brioschi, the engineer; 2. Sogni, Secretary of the Milan hospital; 3. Reina with his wife; 4. Scala, a Veronese priest, Carnesali, another priest; 5. De Call, Commissioner of the Verona Police; 6. Count Oppizzoni of Milan; 7. Antonio di Demetrio dell'Isola di Lemnos who resides in Trieste; 8. Manfroni of Brescia; 9. Marchese Maruzzi.

On 28 August I was back home.

XV

From Rovereto – Milan – Rome – Naples

1 November 1828–19 August 1830

I departed from Rovereto in the morning with Count Salvadori and Antonio Bisoffi and boarded a steamer for Torbole with which at 4.30 in the afternoon we arrived happily at Desenzano and thence in the evening to Brescia, and the day after in Milan at the Croce di Malta. On the 9th I moved to Count Mellerio's, leaving Salvadori at the hotel. I stayed in Milan until the 22nd. On 22 November I left Milan for Rome using the following places to stop: 1. Parma, 2. Modena, 3. Forlì, 4. Fossombrone, 5. Foligno, 6. Otricoli, 7. Rome.

On Friday 28 November I arrived here in Rome at about half past four in the afternoon.

Notes

1. Canon Silvestro Belli lives at S. Salvatore alle Coppelle, house N. 74.
2. Sant'Ambrogio a young man sent by Donna Teresa Dugnani who lives at the studio of Dottore Tusconi, advocate in Chambers (piazza Madama).
3. Lucrezia Ripanti born Princess Rospigliosi at Campitelli.
4. Cavaliere De Rossi at Boschetto.
5. Muzzarelli, Via di Tre Cannelle.
6. Maria Corsini Marioni in the Palazzo Marescotti alle Stimmate.
7. Mastrofini, at the Paradiso near Advocate Ciuffa.
8. Bonelli, vicolo dei Venti, piazza Farnese N. 5.
9. Ciriaco Magri of Meldola seven miles from Forlì, lives in Rome at Ponte Sisto N. 5 at Signor Vinceza's.
10. Bernardo Bolognesi, Via della Sapienza N. 48, 1 floor, in Piazza Madama.
11. Don Giuseppe Davalos near the Church of Santo Spirito de' Napolitani in Via Giulia N. 33, third floor.

12. Signor Alessandro Panvini-Rosati, Via del Lavator del Papa N. 88.
13. Monsieur Leveques, architect. Via ai Due Macelli N. 30.
14. Count Perego from Cingoli.
15. Del Rio.
16. Marchese Bevilacqua.
17. De Ricci in the home of of Signor Pietro Alessandri in the Pilotta (Piazza), opposite Palazzo Potenziani N. 9.
18. Abate Don Pietro Anzuini who lives in the house of Santa Maria della Pace.
19. Abate Angelo Tosti at the Pace.
20. Signor Becker.
21. The Abbé Le Vasseur, Missionario— Via in Arcione N. 104, on the 2 floor.
22. Michele Nuszbaurer, sculptor in Carinzia, at the Palazzo di Venezia.
23. Don Carlo Galotti the priest known in Naples, the only one of the Ferrante family.
 - M. Tomagiani, Archbishop of Durazzo, a native of Constantinople.
 - Countess Marioni at the Palazzo Carpegna on 1 floor at the Sapienza.
 - Signor Giovanni Casini who lives in the Palazzo Bolognetti al Gesù in the house of Cavaliere De Rossi Console di Portogallo.
 - Accindino Buratti, Via Tor de' Conti N. 35, 3 floor, near the piazza delle Carrette.

Journey from Rome to Naples

I left Rome on 17 August 1829 at three o'clock in the afternoon, with friends Don Giovanni, Raffaello and Matteo, Padulli's sons, and Don Tommaso Mossi a Cistercian, parish priest of S. Bernardo alle Terme, for the stage coach of Angrisana who manage all the stage coaches from Rome to Naples.

We travelled all night. Late in the morning we rested at Mola di Gaeta; on the evening of the 18th we lodged at the Crocelle, facing the Castello dell'Ovo looking over the sea.

We visited the churches among which we found the Certosa of S. Martino rich in marble and paintings. In the Annunziata we saw decorations of Albertelli in the cupola, we also found that of the church of the Gerolamini rich and beautiful.

Cecconi, librarian, Albani.

At the Palazzo degli Studii we saw Etruscan vases, papyruses, bronzes, both statues and domestic utensils found at Herculaneum, mummies, the picture gallery, ancient frescoes, stone statues, among which were the Farnese Bull, and Hercules. At the factory of the poor we saw coral material, and other mechanical and intellectual art works which they fashioned.

We saw the botanical garden, and the royal palace where there is a beautiful Madonna by Raffaello, S. Francesco di Paola etc.

Outside Naples on the 26th we visited Pozzuoli, Baia, Capo Miseno. We saw the Cumaeen beach, where Aeneas came shore, the harbour of Cuma, the stove of Nero,

Diary of my Travels

the hundred cells of the ancient prison, the pool of Agrippa, and the ancient ruins of Pozzuoli among which were the Amphitheatre and the Temple of Serapis.

On the 31st we were on Vesuvius. With us were Crafonara, Cromer and a Hungarian. As far as Resina by coach (having seen Portici of which the antiquities were taken to Naples); later, on asses as far as the hermitage where we took refreshment and drank the famous *Lacrima*. Then by ass to the foot of Vesuvius. From there we climbed the steep and tiring path by foot; it was full of lapilli: half way up we were caught in cloud and rain, an unpleasant thing to see and experience. It passed; we climbed and we saw the large cavity and in it the mountain and the crater and two vents from which a lot of smoke issued varying in density, sometimes white, sometimes yellow and reddish, and sulphurous: the whole abyss sent smoke everywhere. We did not stay there the evening, but soon descended quickly to the hermitage and thence home.

On 2 September to Caserta.

Having returned from Naples I was in Rome on 12 September.

Palazzo Potenziani facing the Chiesa de' Lucchesi.

Signor Giulio Meneghelli from Riva to be paid twenty louis.

From Rome to Domodossola

We left Rome on the 3 May and by way of Perugia, Florence, Lucca, Massa, Genoa, Alessandria and Novara we came to Domo on the thirteen day, using my own coach and post horses.

From Domodossola to Rovereto

We left on 16 August, and via Laveno, Como and Lago di Garda I was in Rovereto by the 19th.

XVI

From Rovereto to Domodossola

29 September 1830

I set out from Rovereto on 29 September. On the morning of the same day I was with the Bishop of Verona with whom I stayed until Saturday 2nd October, on which day I came to Bergamo and stayed there on the Sunday. On Monday I was in Milan with Count Mellerio with whom I stayed until the following Monday 11th October. In the evening of 11th I rested at Baveno, and on 12th I was in Domo in the company of Pietro Orsi and the servant Cavallini.

Superintendent of Domo — Marioni.

Superintendent of Pallazza — Bottazzi.

I stopped at Domodossola.
I returned to Rovereto.

XVII

From Rovereto to Domodossola

XVIII

From Rovereto to Trent

XIX

From Rovereto to Trent

22 August 1831

I set out on 22 August with Todeschi, by post-chaise, and having slept at Desenzano, I was in Milan by the evening of the 23rd.

On the way on the 23rd I went to venerate Caravaggio's Madonna to whom, having asked a spiritual favour, I made a promise that if I obtained it I would personally bring, or send, as an offering, a silver lamp of at least a hundred imperial florins in value after a year from the present day.

On the 24th to Gernetto, on the 25th to Milan, on the 26th to Domodossola.
I was back in Rovereto on 29 October.

XX

1832 on 2 June I went from Trent to Rovereto. ¹⁴.

XXI

From Rovereto, Trent and Bressanone

1832, 22 June

I left Trent on 22 June 1832 with Don Pietro Orsi, with my carriage and post horses. At Bolgiano Maddalena Rigler, mother of Don Pietro, made us lunch at which Don Pietro's brother in law served us. He is named....Cusset, a helper in the coffee shop near the stage post.

¹⁴ The rest of the sheet is blank.

Diary of my Travels

At Bolgiano we met the Bishop of Trent who was dining at the Provost's, the Provost himself, however, being absent. We travelled from there nearly always in the company of the Prince Bishop.

At Bressanone we left the carriage at the hotel Della Croce, where the Prince Bishop of Trent lodged. We were given quiet accommodation by a parish priest called Paolo Heiss almost opposite the cathedral. Stapf provided us with food at the house of Canon Craffonara.

23 June

I spoke with Governor Wielzick, before His Highness. I showed him the petition which he approved, and it boded well. He promised to support the business. He said that all the details were praiseworthy and he offered his help where he could.

He asked me whether there was anything similar in the case of the Redemptorists (Liguorini). I replied that I did not know the Congregation of the Redemptorists but that I believed that it only extended to retreats and missions. He added: "So it should be according to their Founder" showing with these words to be badly prejudiced against them. He asked me whether our priests were diocesan or regular. I replied that one did not classify them; but that they had simple vows. He asked me how many there were; and I replied 5. He mentioned the difficulty of maintenance. I said that it is necessary to take into account that they can accept material benefits and stipends for Masses.

Conversation with His Majesty.

Written on 23 June 1832. Bressanone.

I had the honour of meeting the Emperor and His Majesty, the King on business of which His Majesty had been informed by His Highness the Prince Bishop of Trent.

Divine Providence has seen to it that I possessed something in Piedmont and that I should set up a religious Institute in those parts which would benefit them. This also came to the notice of the present Sovereign, King Carlo Alberto which he liked and which received his approval.

Later, that is, on the 30th His Highness the Prince Bishop of Trent invited me out of the kindness of his heart to see whether the said Institute could take root in the diocese of Trent as well. And following all the suggestions of His Highness I have made the attempt. With this end in view I have bought the residence of the late Provost and have partly built it and am partly building it for this purpose, and already different priests have joined. Having experienced this for a year, and having been happily successful with the grace of God, it seemed to me to be time to lay the undertaking before His Majesty asking humbly that he might look with favour on these small efforts and that he might take the work under his powerful patronage.

After considerable thought I am also making the Rule of the Institute known to His Excellency the Governor of Tyrol who had the kindness to tell me that he found the affair praiseworthy in every respect and encouraged me with his vote of confidence.

However, foreseeing ¹⁵

23 June (Continuation)

Before Lunch Barone Altenburgher advised me that His Highness had obtained an audience for me with His Majesty after lunch for about 4 o'clock in the afternoon, so at 3.45 I should be at the Lionfante Hotel where His Majesty lodged. I replied that I would do this and get there even before that, that is, at 3 o'clock, for the audience with His Majesty. I arrived there and His Highness told me that he had obtained this audience for me, but that he had not spoken to the Sovereign about my business. This was against our express and repeated understanding. For this reason I answered that I desired keenly that His Highness should speak to the Sovereign about my business, otherwise, I would not have the effrontery to present myself because he did not know me. We therefore agreed that I would not be presented, though I was added to the list (here indeed I cut a fine figure! But better so than that the business be spoilt). The Bishop told me that he would probably be invited to dine with His Majesty the next day and then he would mention me and that when His Majesty took a stroll with his guests it would be brought to his notice. I said that on such an occasion His Highness would only be able to make a slight reference to my affair and that I would need to speak to the Emperor at length (*as we agreed*. I didn't say these words in order not to offend him). He therefore promised that when he mentioned my affair to the Emperor the next day it would be aimed at my having an audience either here on Monday, or in Innsbruck. This was the conclusion today; but it will probably turn out that the Bishop will leave me to the Emperor without saying anything, except perhaps a few words, possibly letting himself also go cold on the idea.

24 June

Today the Bishop dined with the Emperor and obtained an audience for me tomorrow after lunch. In telling me this he said: The Emperor asked whether it was a Congregation and when he said "yes" he replied: "So much the better that he is subject to the Bishops". *I am therefore in agreement* the Bishop concluded. From these words it seems to me that it is possible that the Bishop in speaking with the Emperor might have got it into his head to add some modification.

25 June

In the morning I saw that Monsignor Sardagna had come, sent surely by Providence to influence the Emperor, and also to speak of my affair. After the meal, at four thirty or five, we had an audience, first Monsignor Sardagna, afterwards me. Monsignor spoke about the matter.

¹⁵ Two blank sides follow.

Diary of my Travels

I entered and said that His Majesty would have been already informed etc. "Yes", he said, that he had spoken of it with the two Bishops. I gave my explanation. He said that he encouraged all these things, that they were beneficial, and that he would speak with the Bishop of Trent at Innsbruck about the matter. He revealed that with regard to the two requests which I made there would be no difficulty. When I said that the purpose of the Institute was to serve the Bishops, he insisted that it must obey them and be subject to them. I said "yes" as regards external things and to do all that they desired as far as I could. When I touched on dealing with the matter in Rome he said: "Yes, you can do it yourself or through others". When I said it seemed necessary for myself to go to Rome he appeared to add "that the matter is being dealt with by the Bishops". Finally I asked him for a recommendation to Rome either with the Pope or his Minister etc. He said first "I have no difficulty in writing a letter to the Pope" then he said that "the matter can be dealt with through the Ambassador"; finally he returned to the idea of the Bishops "that it must be dealt with through the Bishops".

He then accepted very gracefully the present of my books and praised me for fighting the greatest evils of the time. When I said that at Rome there was much to do and because of this things were going slowly he added: "Oh, yes, at present there is much to do in Rome!" When I said that before presenting it (the Institute) to Rome I wished to receive his permission and patronage he agreed decisively, as if this was the right thing to do. When I spoke of the greatest evils of our time, and of the few good morals among the clergy, he showed great feeling and a deep conviction about this.

26–27 June

We left Bressanone and came to Innsbruck. We wanted to stay at the *Sole*, but there were no rooms. We put up at the *Aquila d'Oro*.

The Tirolese song *Iodeln*.

Ἰώλοζ is a type of singsong, which is sung in honour of Ceres.

28 June

I was to meet Governor Wülseck who was not available; I met Professor Mersi with Habmann etc.

29 June

I met the Governor; I referred to the audience I received and he told me on departing: "I want your enterprise to be successful etc."

The Bishop of Trent arrived.

30 June

I met the Bishop to mention the audience. He was in a good mood and promised again.

The Emperor came.

2 July

I met the Councillor of Governor Sondermann who was very kind to me and wishes to support the Society.

In the evening I took leave of the Bishop and he told me that on Wednesday he would see the Emperor again.

3–4 July

Journey from Innsbruck to Trent where we arrived safe and sound on Wednesday evening.

XXII

Trent, Rovereto, Cremona, Domodossola, Turin

1832

21 **July**. I came to Rovereto.

24 July. I arrived at Verona by express coach on the morning of this day.

25 July. With Don Giulio. On the same day I arrived at Mantua.

26 July. At Cremona with Monsignor Sardagna.

24 **September**. I have been at the seminary of S. Carlo sopra Arona with the lawyer Bianchi to plan with Monsignor Scavini the definite establishment of the Institute at the Sacro Monte.

XXIII

From Domodossola to Turin

26 September. Today I left Domodossola for Turin with the diligence in order to take the Sisters of Providence and to bring the others back.

27 September. I was in Novara.

28–29 September. Journey to Turin which I reached in the morning. I met Cardinal Morozzo. In the evening I was promptly at the Villa Barolo to see the Marchesi.

30 September. The Marchesi of Barolo came to Turin in the morning to fix things

Diary of my Travels

up, and after dinner with Loewenbruck and the two sisters who were to be brought back I set out homeward bound. I slept at Cigliano.

1 **October** I was back in Arona by evening. Loewenbruck and I set out together from Arona.

He went to Locarno with the two sisters and I to Domo. I slept at the hotel Spagna.

2 October. Domodossola. I slept at the hotel Spagna.

3 October. At Calvario in the morning.

XXIV

1832

From Domodossola to Venice

9 **November**. I came to Baveno.

10 November. I came to Milan. (From Baveno to Arona 3 Milanese lire tip. I paid 10 francs for two horses, the stage coach. From Arona to Sesto a post horse fr. 3,50. From Sesto to Milan 36 Milanese lire and tip, two post horses: Brivio is the home town of the Postmaster.)

11–12 November. I remained in Milan.

13 November. Having set out with Count Mellerio and Don Luigi Polidori we came to Brescia.

At Caravaggio I fulfilled my vow and brought the silver lamp.

14–15 November. I met Don Besi and Giuliani in Verona.

16 November. We were in Padua.

17 November. We celebrated at St Anthony's and breakfasted with P. Bigoni. Later we came to the Corezzola estate of Duke Melzi.

18–21 November. In Corezzola.

22 November. St Cecilia's day in Padua.

23 November. In Venice at the Europa behind the church of S. Mosè.

29 November. We dined with the Patriarch.

30 November. Return to Padua.

1 **December**. From Padua to Verona.

2 December. Verona.

3 December. Mantua.

4 December. Milan.

6 December. Arona.

7 December. Domodossola.

XXV

1833

From Domodossola to Trent

- 15 **April**. From Domodossola I came to Baveno.
16 April. To Novara.
18 April. From Novara to Milan.
22 April. From Milan to Pavia.
27 April. From Milan¹⁶ to Cremona.
29 April. From Cremona to Verona.
1 **May**. In Rovereto.
8 May. In Trent

XXVI

Trent–Verona

1833

7 November–20 November

- 7 **November**. I set out from Trent with Aliprandi and Oberrauch, with Lugan and Signor Michele and came to Rovereto.
8 November. We arrived in Verona: we put our baggage in the house by S. Pietro Incarnario, and lodged the night with the Filippini Fathers.
9 November. Next morning we visited the Bishop: at first we were welcomed coldly through his understanding badly a letter of mine: later he made us stay with him.
10–11 November. We lodged in the Episcopal Palace.
12 November. On Tuesday we went to lodge in the little house by S. Pietro Incarnario.
13 November. I came to Rovereto by diligence.
17–19 November. I stayed at Rovereto where I spoke with Telani etc. and he told me about the suspicions of the Governor.
20 November. I returned to Trent.

¹⁶ *Sic.* [Ed.]

XXVII

Trent–Domodossola

1834

25 June–11 August

25 **June**. At Rovereto

27–29 June. Travelling. I was in Milan on the morning of the 29th.

30 June. Domodossola.

4 **July**. The Cardinal was at Domo.

15 July. The Cardinal left.

16 July. I departed with Don Carlo and Don Giovambattista.

XXVIII

From Rovereto to Domodossola–at Tamiè

1836

23 **February**. Left Rovereto.

23 February. I was in Verona.

24 February. Having left Puecher in Verona, I came to Cremona with Fenner and Giacomo Lugan to see Monsignor Sardinia.

27 February. I left Cremona and was in Milan, staying with Count Mellerio.

3 **May**. I had my passport for Piedmont, and I came to Rho to make my retreat.

9 May. I finished my retreat.

10 May. Puecher came from Verona to join me in Milan.

18 May. We left Milan for the Ossola with Puecher, having left Fenner in Milan. We stopped the night in Stresa with Madame Bolongaro.

19 May. With the help of God we arrived at Calvario.

25 May. I was in Novara to see the Cardinal and to bring the clerics for the ordinations.

28 May. Saturday. I returned from Novara to Stresa, where I stayed with Madame Bolongaro. I left Loewenbruck and Puecher there to visit the Casino.¹⁷ We found the place suitable for novices and gave orders for preparing what was necessary for their living there.

29 May. Return to Calvario.

¹⁷ A little house [Ed].

From Domodossola to Turin

1836

- 20 **June.** I departed from Domodossola with D. G. B. Loewenbruck (the Prefect of the Tribunal at Domo, Minile, was also in the diligence): and went to see what was going on at the Casino in order to keep an eye on the interior, and to construct an adequate porter's entrance. Later we came to Arona and I, Canon Martenetti, confessor to the Sisters, and D. Loewenbruck slept at the Seminary.
- 21 June. I celebrated Mass at the Monastery of the Salesians; then I did a stint with the printer, Pirota; then lunch at the Seminary, where Lissandrini is Rector. We set off at half past one with the express coach.
- 22 June. About nine o'clock we were in Turin and we lodged with the Jesuits at the Carmine where the Rector is Father Dassi: and we celebrated Mass there. After lunch I visited Cardinals Morozzo and Tadini, the second of whom I did not find at home. On the way I met Count Vincenzo Bruno of Tournafort and Signor Giorgio, Inspector of Studies in the Royal University (opposite the embassy N.3) who invited me to see the University etc. D. G. B. Loewenbruck suffered from an attack of tertian fever.
- 23 June. In the morning I visited the Martiri, another house of the Jesuits where the Rector is P. Grossi. I met Cavaliere Bayr (who said many kind things to me) and a parish priest from London called Baldaconi, who gave me very good news of Gentili and spoke very warmly of the College of Bishop Baines. Afterwards I met Tadini who sent me to the head official Cavaliere D. Carlo Bastia: I went, but he was not there. After lunch I met a priest by the name of Bini who teaches grammar at the Jesuits, and who grasps the new philosophy well. After lunch I saw Cavaliere Bastia, who told me that he had notified the King of my arrival, and who awaits the royal orders. Afterwards I saw different churches with the lawyer Bianchi and went to venerate the Venerable Sebastiano Valfrè at the Filippini. Professor Sciolla was with me.
- 24 June. I celebrated Mass with the Jesuits at the Martiri, where I met Abate Avogrado...and the Marchese's son....
- 25 June. After lunch Bastia was at the Carmine and not having found me there he told my companion that the King wished to see me on Monday at four o'clock. He then wrote to me himself, sending me a copy of the letters which the Minister of Justice Barbaroux had sent to Canon Moreno, the General Treasurer and the General Superintendent of the Royal House so that they could fix with me the day on which to visit the Abbey of Chiusa in company with the first of these two and with cavaliere Melano, the royal architect. I went immediately to Canon Moreno whom I did not see and referred everything to Cardinal Morozzo, not having found Tadini at home.

On this occasion Cardinal Morozzo ordered me “to make a plan to pick two houses one for Piedmont, the other for the Genoa region for delinquent priests”, adding that the King would speak to me about it as well.

- 26 June, Sunday. I saw Cardinal Moreno, little aloof. He told me that he had to take us into account very much in the plan. But not having found in me any resistance, rather fully indifferent, he seems to have changed in my favour. He told me, that Cavaliere Melano was not in Turin and I offered to wait for the whole of this week. Professor Corte of theoretical philosophy and Taditi, Professor of philosophy at the Military Academy were here.
- 27 June. I visited the Ministers Count della Margarita of the interior ministry; and Barbaroux the Minister of Justice; then in the same morning I was at the University to see the physics laboratory with Count Bruno di San Giorgio. After lunch about four o'clock I was with the King, who welcomed me with great friendliness having me enter in preference to the other notable people in the hall: he bade me be seated. He questioned me on various matters. The conversation centred on the religion in his House and he was pleased to speak to me about Blessed Amedeo, of the Venerable Clotilde, who, he told me, was his godmother, and of three other beati of his House. I left overcome. In the evening I was with Baron di Meissenburg, attached to the Austrian Legation. Loewenbruck left for Tamié.
- 28 June. I was at the University at a lecture by Paravia. There I met the young Count di S. Tommaso, and Canon Pino of the collegiate church of Corpus Domini.
- 29 June. Tadini told me that the King had said that he wished to obtain for me a free pass. I was with the Dominicans where I met the Provincial, Father Ghilardi, and Father Pozzo, professor of Theology at the University.
- 30 June. Professor Massara of advanced philosophy in the University and Professor Dalmazzo of Fine Arts were with me. Professor Dalmazzo spoke to me of a certain Ornato who was in Paris for 10 years corrector of Greek texts with Didot, translator of Plato, but he had lost his sight.
- 1 July. I met a young man, Bagetti by name who told me he had been in Paris etc., and who aspired to a chair of philosophy.
- 2 July. The Visitation of the Virgin Mary. I left at three in the morning to visit the Sacra di S. Michele. By order of the King, the General Treasurer, Canon Moreno, accompanied me, and Cavaliere Melano, the architect of the Royal House whom the King ordered to come by stage coach from Savoy where he was directing the works which the King was having done at Altacomba, with his young assistant; and the lawyer Bianchi. The journey was at the expense of the General Treasurer. We got to S. Ambrogio at 6.30 where we found Signor Rivo, the mayor, who dined with us at the Sagra. We climbed with mules and he-asses or she-asses (*somme* as they call she-asses there) and arrived in about an hour and a half going very slowly. We visited the place and found it good enough for a religious community; but lacking comforts necessary for looking after men who wished to retire there according to the mind of the King. The general plan of the building is

what I add here.¹⁸ We returned home at 11.30 in the evening, and I slept at the inn of the old Dogana.

- 3 July. The Abate Marchese Malaspina, one of the Inspectors of Studies was with me. There were also three young men: Bazzi, Daciani and Barbera to discuss philosophical matters.
- 4 July. The young man Barbera returned this morning bringing me a present of white handkerchiefs (which I did not accept). He told me he was a merchant and wished to air his doubts on Religious matters. I met the Minister of Justice to report on my visit to San Michele, and Cavaliere Provana di Collegno, head of the Inspectorate.
- 5 July. Professor Martini of Physiology in the University was with me. I dined with the Dominicans, where I met the theologian Ferrero di Vercelli. I presented the account to the secretary of the Minister of Justice.
- 6–8 July. I saw Canon Moreno, who sought to prevaricate about our journey to San Michele for economical reasons. On the 6th His Majesty informed Canon Moreno he did not find 75 thousand lire an excessive expense for doing the job on the building of San Michele, and ordered him to dispense such a sum for work on the said building. On the evening of the 8th I was at the Carmine in order to seek out Cavaliere Don Cesare Trabucco of Castagnetto, General Superintendent in 2. of the Royal House. The private secretary of His Majesty was sent by His Majesty to tell me that he desired we should go to San Michele as soon as the necessary faculties arrived from Rome. He did not find me as I had already departed for Chieri with Father Suryn.
On the morning of the 7th, I believe, I spoke with Contessa di Masino about the Sisters etc.
- 9 July. I was in Chieri to meet the Sisters, whom I found in good health and I met the assistant Mayor and the priest Don Filippo Marchisio, prefect of the schools, and who kindly offered his assistance. In the Jesuit noviciate I met Father Ricci, the Rector, Father Pellico, the Minister, Father Carminati, Father Boulogne, Father Carli, Father Kirker. After dinner we returned to Superga. We climbed by ass for three hours of the journey. Up there I met the vice president, the priest and lawyer Guasco, from Genoa, and the academics, priests Zanotti of Turin and Oliva of Genoa, who came a good way to accompany us. We left the summit at 7 o'clock and were in the Carmine after 10 o'clock, on foot and pretty tired.
- 10 July. I received a letter from Cavaliere Bastia, that the King had approved all the points of my Memoria. Cavaliere Castagnetto came, sent by the King to plan how to lodge the brick-layers. Abate Avogadro was with me and brought to me Antonio Martinetti, cleric of Biella, who wished to obtain the chair of professor of philosophy. I dined with Cardinal Morozzo. In the morning I was with Countess di Viale, to plan the exercises of the Sisters and other matters.
- 11 July. I began to use as secretary Francesco Cavaleri of Turin, student of rhetoric

¹⁸ Rosmini here added a plan of San Michele.

- with the Jesuit Fathers. I was with Bastia. (The professor I met at the University who worked on Egyptian papyruses is Barucchi; and the one who showed the anatomical laboratory is the assitant Cantù. That family I met in the porter's lodge is Roussy; they have three children boarding with the Jesuits).
- 12–15 July. By means of Bastia I sent to the King a copy of “Frammenti”. I visited the hospital of S. Luigi and the Gallery in Palazzo Madama; there I saw for the first time pictures in very beautiful porcelain.
- 16 July. Cavaliere Bastia told me that the king (in the audience yesterday) desired the foundation to be in October and he will speedily pursue the matter with the Emperor, so that I am free to go ahead with the foundation. Canon Moreno and Morozzo spoke to me of having me direct the College of Canon Gualla. I went to the villa Negri sopra Moncaglieri summoned by the Countess di Masino in order to deal with the foundation of a central house of the Sisters. (A priest called Leggero invited me to give the Holy Exercises in the Diocese of Vercelli for the coming year; he is the guardian of a retreat house etc.)
- 17 July. (VIII Sunday after Pentecost). I was very pleased with Countess di Masino and her group. A Marchese Pallavicini (of Parma, I think) was there, a cultured young man and a poet. The resident priest in the house was a Filippine. Don Boviglio, (or some such name) is also an intellectual. I returned in the evening during which I saw Tadini etc. I was also there to meet the Austrian minister Brunetti; but to no avail.
- 18 July. I left very early in the morning in a one-horse carriage, but a good one, with Bianchi. The cleric who helped me to make up the travel bags and served my Mass (I celebrated at 3 o'clock in an inner oratory at the Jesuits) was Giuseppe Bertolio from Turin, a theological student in his third year. We arrived in Susa. I immediately visited Bishop Cirio, who gave me lunch. I saw the Roman arch and the ancient churches of this city buried among the ugly rocks of the mountain. In the evening we departed by diligence.
- 19 July. (Tuesday). Having travelled all night and day, and ascended Monte Cenisio we arrived an hour after midnight, at Chambéry.
- 20 July. We saw the architect Cavaliere Melano. I did not meet the Archbishop; I therefore wondered whether to depart the same day for Saint Pierre d'Albigny where he had to arrive that evening on return from the baths. In fact we both arrived at the same point as night fell, and after a journey of about three hours. We were directed by one of the two Vicar-generals of Chambéry, Vibert, to Monsignor Mermillod, Superior of the little Seminary of Saint Pierre D'Albigny. These took us to the Marquise de Lescheraines, née de Manuel, near Saint. Pierre d'Albigny where the Archbishop was lodging: and that very good lady put us up for the night. Her *Aumônier*, Monsignor Berin, spent the day with me and expressed a wish to belong to our Society.
- 21 July. The next day Monsignor Martinet took us to have a meal at the Seminary. (The Archbishop was accompanied by the Chancellor, Canon Chevret). We spoke about different matters regarding Tamié. The Archbishop offered to have our

students in the Seminary (we paying their board and lodging). He told me that he was not able to place a college of young people at Tamié because it would have been harmful to the small Seminaries. He promised that he would soon send the decree with which he would assign Tamié to the Society and he showed that he was very well disposed towards it etc. In the evening Monsignor Mermillod took us in two hours to Fontenay whence Loewenbruck had sent the mounts in order to climb up to Tamié: it was raining and we arrived soaked and dripping at 7.30 pm. The priest who lent the horse to Saint Pierre d'Albigny had been a monk at the Inviolata and is called....

22–25 July. I visited the House both out of respect for material matters and as a formality.

After lunch we departed arriving at Faverges.

26 July. Tuesday. I came to Annecy where I celebrated Mass at the High Altar of the Mothers of the Visitation, venerating the body of St Francis of Sales which is situated above the altar in a magnificent casket. In the same church I also venerated the body of St Jane Frances Frémiot de Chantal which is situated in the chapel on the right entering the church, also in a magnificent casket, a gift of Queen Christina. (The casket of St Francis is a gift of the Sales family). We dined with the excellent commandant Flecchia: and after we had dined we left for Geneva where we arrived happily in the evening.

27 July. We stayed in Geneva at the hotel of Madame l'Archeveque. I met there a certain Travigiani from the Ossola, a trader, which was very useful, the curate Vuarin, and the librarian Dessogis to whom I promised to turn for book orders etc.

28 July. We left by steam boat for Villeneuve, and from there to S. Maurizio. In the Abbey of the Canons Regular of St Augustine, according to the institution of St Bernard of Mentone I saw very fine things of sacred antiquity: presents of Charles the Great, of St Louis, of Felix V, antipope. Among other things there was a vase of very fine agate embellished with engraving in Greek round it and a gold pedestal for relics etc. I venerated the relics of S. Maurizio and others.

29 July. We came to Sion and later to Sier.

30 July. To Brig.

31 July. We were at the Hospice of the Simplon, and then to Domodossola.

1 **August**, I came to Stresa to see the preparations for the Noviciate.

2 August, I returned to Domodossola.

From Domodossola to Stresa

8 August–24 October

I was in Stresa at the Noviciate today the eighth of August

From Stresa to Turin

- 24 **October.** I left with Signini, Huber and Antonio Minetti, who is entering the Noviciate of the Company, with a coachman from Stresa to whom I gave 80 francs as far as Turin, and the tip as he is paying the tolls etc. Before Oleggio we ran into Pagani who had left the Seminary and was on his way to Calvario. We dined with the Jesuits at Oleggio. We slept at Vercelli at the *Tre Re*.
- 25 October. We stopped for an hour at Cigliano: then we dined at Chivasso. By evening we were in Turin at the Consolata with the Oblates of Mary, where I met Puecher who introduced Ferrero to me.
- 26 October. I lodged with the Barnabites.
- 27 October. At the Sagra di S. Michele. Things were in a reasonable state.
- 28 October. With the Bishop of Susa Monsignor Cirio, where I received the necessary faculties for confessions etc.
- 29 October. In the evening, in Turin with the Barnabites where I met a very kind Superior, Father Manini. I was with Canon Moreno: He talked about S. Lorenzo, or some other place for us in Turin: He had spoken of it with the King: nothing conclusive yet.
- 31 October. I met the King: he was very kind: He told me he wished to restore the Church at San Michele, and then to give us a place in Turin, where we could settle.

Persons met during my stay at Turin:

Marchese Gustavo di Cavour, Countess d'Andezeno, Baroness Celebrini with her son, Count Gloria with his married son, and daughters, Countess Maffei in the same house as Count Gloria, Marchese De Rossi, Monsignor Tharin (with Cavaliere D'Olry) Archbishop Radamquire, Cavaliere Collegno, Count Gazzelli, Count Solaro della Margarita, Cavaliere Bastia, Count Barbaroux, Abbate Cavaliere Pollini, Countess Masino, and with her Marchese Pallavicini, Pellico, Professors Boucheron, Martini, Sciolla, Corte, Massara, Count Sclopis, Count and Countess De Seyssel.

Cavaliere Colombiano, Colonel of the Artillery, the Head of Staff in Novara was at Calvario today 11 August 1837; Cavaliere D. Lodovico Sauli d'Igliano, Counsellor of the Legation, General Commissary of the frontiers of the Royal States, companion of the Royal Academy of the Sciences, was at Calvario in July 1837.

From Turin to Stresa – Domodossola

1837

- 4 **April.** Departed from Turin with Signini and Lugan, arrived in Novara, at the *Tre Re*.
- 5 April. At Stresa with Madame Bolongaro.

7–10 April. in Domodossola, and return to Stresa.

From Stresa to Locarno

9 **May**. Departed with Don Carlo Rusca for Locarno on the steam boat.
11 May. Returned to Stresa with the same Don Carlo via Verbanò. At Locarno I met the Archpriest Giovanni Nessi, Don Travella parish priest of S. Bartolomeo in Valle Verzasca etc.

From Stresa to Turin

18 May. Set out from Stresa with Signini and Lugan.
19 May. Arrived at Turin, home of Gloria N. 2, contrada S. Dalmazzo.

From Turin to Rovereto

29 May. Left for Milan.
30 May. Arrived in Milan with Lugan. Lodged at the *Gran Parigi*.
4 **June** (Sunday). Departed by express coach.
5 June. Arrived at Rovereto at 9 o'clock in the evening.

From Rovereto to Turin

25 June (Sunday). Departed from Rovereto for Ala.
26 June. From Ala to Verona and Verona to Mantua where I lodged at the *Scudo di Francia*.
27 June. From Mantua to Cremona.
28 June. From Cremona to Lodi.
29 June. From Lodi to Milan.
3 **July**. From Milan to Stresa.
4 July. To Calvario.
7 July. To Stresa.
8–9 July. To Turin, and to the Sacra di S. Michele where I stopped for the day.
17 July. Left Turin and we came to Arona by express coach.
18 July. In Stresa by evening.
21 July. At Calvario having Narchialli with me as my assistant.

From Domodossola to Milan

4 **October**. In Stresa with Giacomo Lugan.
5 October. In Milan, where I met the physicist Belli and Zucchi, pontifical commissioner for debt.
6–8 October. In Milan.

Diary of my Travels

- 9 October. Departed by diligence for Calvario; went on to Stresa.
10 October. Domodossola with the carriage where I met a Greek from Itaca.
22 October. Two Englishmen have been here, a young man Percival; the other, Fletcher was rather older, and having discussed religion, appeared to remain convinced.

1838

- 26 **March**. Count Luigi Dattili of Borgopriolo, Major General, Cavaliere of several Orders, was at Calvario.

1838

Domodossola–Rovereto

- 31 **May**. I went to Stresa with Giacomino and Fenner.
1–4 **June**. Milan with Giacomino. (Fenner went later)
5–10 June. In Verona.
11 June. I came to Rovereto.
4 **July**. I left Rovereto and came to Verona.
6–7 July. On the evening of the 6th I left by express coach from Verona and on 7th in the evening of Saturday I was in Milan.
9 July. Monday. At Stresa.
10. July. At the College of Domodossola.
July. Dr Lappi has been here to meet me, sent by the Grand Duke of Tuscany in North Italy to study government administration there. He was some months in Lombardy and Veneto, now he is studying the administration of this State.
24 July. Don Giuseppe Coronelli, Curate of S. Teodoro at Pavia, was here and told me that he is at present studying ancient languages and after this, philosophy.
26 July. Luigi Elena, a child 6 years old, was to play the violin in the Collegio Mellerio, with his Father, a second violinist of Novara.

1838

Domodossola–Stresa

8-18 October

I was at Stresa with Madame to arrange the way she intended to give the Sisters of Providence the Casino with the Oratory adjoining her Palace: for the grape harvests, and for the climate and relaxation prescribed me.

Domodossola–Stresa

26 November

In December Old Count Vescrotte of Dijon in Borgogne who knew Voltaire was at Stresa and promised me some of his letters.

1839

Stresa–Domodossola

5 **March.** returned.

Domodossola–Stresa

1 **April.** came to Stresa

8 **June.** John Swarbrick, an English ex-eremite Camaldolese priest was at Stresa.

1839

Stresa–Rovereto–Stresa

15 June. Departed with Avvocato Bianchi, Fenner, Giacomo Lugan, and Bartolomeo Echnauzer, and came to Milan — S. Ambrosino alla Palla.

16 June, Sunday. Milan.

17 June. Brescia, at the *Gallo*.

18 June. At Riva by the boat *Arciduca Rainieri*.

19 June. Rovereto.

8 **July.** left Rovereto for Verona.

9 July. Verona–Desenzano.

10 July. Desenzano–Caravaggio.

11 July. Caravaggio–Varese.

12 July. Varese, Laveno–Stresa.

Stresa–Domodossola–Stresa

1 **August,** went to and on the

4 August. Returned from Domo.

Stresa–Roma–Stresa

7 August. departed for Rome.

30 **September.** Returned to Stresa.

Diary of my Travels

Monsignor Durio is in Rome at N. 165 Palazzo Amadori 2 Floor. Vincenzo Cavazzi, nephew of Canon Pacfici, graduate in law and resident in Rome at the Palazzo Stampa near the Clock of the Chiesa Nuova N. 34, 1 Floor. Carolina Ligne is in the Palazzo Albani, Pietro Camus, Professor of Philosophy at Civitavecchia of the Congregazione de' Dottrinari.

Stresa–Domodossola

23 **October**. Went to Domo with the architect Molli.
Returned to Stresa.

1840

20 **February**. At Domodossola with Gentili and Gilardi.
27 February. Returned to Stresa.
2 **April**. In Milan.
10 April. Returned to Stresa.
6 **May**. Antonia Nava from Intra with doctors Prejalmini and Bertazzi (Dr Rossi and others present) were in my room. The first hypnotised me in which he told me certain true things about the state of my health.
11 **July**, Saturday. In Milan.
14 July, Wednesday. Returned to Stresa.
28 July. In Varese, and Viggìù. (The friend of the Coadjutor of the Church in Varese is a certain Rossi, employed in the Sub-bursar's office).
30 July. Returned to Stresa.
31 July. In Domodossola.

1840

7 **September**. Departed from Stresa for Rovereto.
8 September. Milan, and after lunch departed with my carriage and post horses for Monasterolo.
9 September. At Monasterolo, and departed about eleven in the morning for Brescia, where we arrived in the evening, on the
10 September. We set off for Rovereto and arrived there at 6.30 pm. My travelling companions were Toscani and Lugan.
15. **October**. departed again from Rovereto for Stresa, Toscana, Fenner, Lugan and I.
16 October. Verona.
17 October. In Brescia where we met Don Paolo Orsi and Don G. B. Manfrini.
18 October. With them in Milan.
19 October, Sunday, and 20th in Milan.

The Diaries of Blessed Antonio Rosmini

- 20 October. In Stresa.
29 October. In Domodossola with Gilardi where I was kept in by the rain for a week.
5 **November**. (I think) returned to Stresa.

1841

- 29 **April**, I was in Arona with Madame Bolongaro having returned the same day.
3 **May**. Went to Milan.
4 May. Returned.
11 **June**. Went to Milan for the printing of my reply to Eusebio Cristiano which I began to write on 6 May, finished in Milan....
21 **July**. Returned, leaving the printing unfinished.
24 July. Went to Domodossola to plan with the architect the building of the new College.
27 July. Returned from Domodossola.
5–6 **August**. Signor Pier Luigi Bertetti was here to see me He was firstly theological Canon at Novi, now Provost at Tortona. Belsasio, priest from S. Nazzaro, here to make the Exercises.
4 **September**. In Milan.
5 September. At Antignate, awful hotel.
6 September. In Verona; in the same evening I met Bishop Monsignor Mutti; I lodged in the Seminary.
9–17 September. Gave retreat to the Veronese clergy.
Pietro Sala, Parish Priest of Castello di Brenzon on Lago di Garda, wished for information whether, in the Institute Stofella, they would accept foreign girls below the age of 10.
Dino Lino Fasoli spiritual director in Verona.
Ferdinando Kiender a priest, German on his father's side? (He was born in Warsaw). He studied at Propaganda; and after his return to Bavaria is going to Rome with a view to going afterwards to India He was in Verona asking for contributions to his journey, and I gave him two marenghi.
17 September. Monsignor Mutti ended the retreat with a fine discourse on the need not to presume.
20 **October**. Came to Rovereto with Don Sporer who returns to Monaco to devote himself to Philosophy.
October. Count Ertzemberg from Innsbruck an unusual devotee of prints.
23 October. Set out from Rovereto with Don Vincenzo Cicoletti, Don Settimo Arrighi and Antonio Carli and arrived at Verona.
24 October. Remained in Verona.
25 October. Came with Don Arrighi to Lonato where we dined with the Arrighi family. There were three brothers: Luigi, married, Giuseppe who lives in Castiglione, and Giovanni who has a family in Lonato.
26 October. In Milan.

Diary of my Travels

- 27 October. Set off at four in the morning and came to Oleggio via Sesto Calende not being able to travel from Busto via the swollen Ticino.
28 October. At Oleggio. We returned on the
29 October. To Stresa.
In Lonato we had a meal with the Arrighi family, Don Giacomo Bonazzi archpriest of Manerbio, Don Biolchi and others.
Jacques Ant. Guglielmazzi à Paris— Rue de la Paix, 7.

1842

- 19 **February**. Set out from Stresa and came to Milan.
21 February. Left Milan and rested at Caravaggio.
22 February. In Verona at the *Due Torri*.
23 February. In Rovereto.
18 **March**, departed from Rovereto and put up in Trent with Leonardo.
19 March. At Mezzo Lombardo and Mezzo-Tedesco.
22. Set out from Mezzo Lombardo — dined in Trent — returned to Rovereto.
11 **April**, at Mezzo-Tedesco.
12 April. Officiated at the wedding of my brother and returned to Rovereto.
15 April. Count Mellerio was here having returned from Paris via Monaco with Count Sardi.
16 April. Left Rovereto for Verona after lunch.
18 April Left for Brescia where I met President Serafini, and stayed in the Seminary.
19 April. In Milan.
21 April. In Stresa.
4 **May** 1842. Left Stresa for Domodossola on a visitation of the houses.
7 May, returned to Stresa.
18 May. I went to Oleggio with Antonio Carli.
19 May. From Oleggio to Turin at the home of Marchese Gustavo di Cavour. Mother: Adelaide, née Sellon.
23 May. Second feria after 1st Sunday after Pentecost. I went to the Sacra di San Michele to visit the house there. Marchese Gustavo accompanied me.
24 May. S. Michele della Chiusa.
25 May. To Susa to visit Monsignor Bishop Forzani, where we dined with Marchese Gustavo After lunch I returned to Turin.
27 May. I was at Chieri with Marchese Gustavo to visit the Sisters: I returned on the same day.
31 May. I went with Marchese Gustavo and Carli to see the goods acquired at the Argenteria. After lunch we went to Rivarolo, where we looked for Cavaliere Farina and Count Palma, but we found neither of them. We saw the Sisters of Charity who are established there.
1 **June**. We returned to Turin.
8 June. We left Turin for Oleggio. At Novara they made us pay 4 francs for the

Austrian passport probably because it was not signed in Turin: hence they thought of us as coming from Milan.

9 June. From Oleggio we got to Stresa.

Persons met:

1. Professor Tosa of the Fathers preachers.
2. Canon Ramelli of Chieri.
3. Canon Bagnasacco, extraordinary confessor of the Sisters of Chieri (they had suggested Canon Sebastiano Motore, Rector of the Seminary as ordinary confessor).
4. Signor Mayr assisting the sisters in Chieri.
5. Countess del Pozzo in the Palazzo Channaz.
6. Canon Zorniotti at Turin.
7. The theologian Gastaldi.
9. Students of philosophy at the normal school Berti di Carmagnola, the priest Rambaldi, who said Mass for the Duchess of Tonnerre, Ch....
10. Cavaliere Bellingeri, doctor.
11. Doctor Povetti, hypnotist.
12. Fathers Botta and Griffa of the Oblates of Mary.
13. Don Rambaldi who studies Philosophy under Massara, and says Mass for the Duchess di Tonnère-Berti of Carmagnola of the same school, Girelli also studying under Massara.
14. Count Annibale de' Bosdari

(Blank space)

Clerics came to meet me in the Noviciate, pupils of Professor Pestalozza of the Seminary at Monza, a person called Mantegazza of Milan and two others from Ispra.

20 **August**. Signor Clemens from Coblenz, the author of articles on my system, put in the *Giornale di Monaco*, was at Stresa.

27 August. A Signor Picena from Arona, relation of the family at Lesa, was here; and a young student of law, Precerutti from Novara.

6 **September**, after lunch from Stresa I went to Varese with Puecher.

7 September. In Bergamo, at the hotel *Ganassa*.

8 September. With Bishop Morlacchi, Don Carlo Gritti.

9 September. At the Little Retreat House, called il Paradiso, we moved there immediately after lunch.

17 September Conclusion of the retreat and then Puecher immediately set off for Stresa. I came to Brescia and stayed with Count Provost Lurani at S. Faustino and Giovia, where Father Giovanni Ignazio Boetta, a Jesuit, turned up.

18 September, Sunday. S. Maria Addolarata, I gave a conference after lunch to the Ursulines: in the morning I was there to say Mass.

19 September. I departed for Brescia with Nina, daughter of Leonardo, and I stayed in Rovereto for some time.

People met at Bergamo:

1. Don Pietro Salvioni, caretaker of the Casino degli Esercizi.
2. Don Wladimiro Carminati, assistant.
3. Don Prevosto Baisini.
4. Don Richelmi, Rector of S. Leonardo nel Borgo.
5. Don Luigi Chiarella, Professor of Religion in the grammar school.
6. Don Davide {priests of the Bishop
7. Don Colleoni {
8. Don Paganelli, formerly Professor of philosophy, now Professor of morals.
9. Don Giovanni Finazzi.
10. Don.....Zonca, inspector of the elementary schools.
11. Don....., Professor of Humanities.
12. Don... .Bentivoglio of Carrara sul Bresciano.

- 3 **October.** In the evening Monsignor Polding, Archbishop of Sydney in Australia, came to Rovereto, and left on the
- 4 October. I was in Bolgiano with Pagani, visiting the three Tyrolese virgins.
- 18 October. I left Rovereto for Verona with Pagani.
- 19 October. From Verona to Brescia, where I met P. Jacielli (if I have got the name correct) from Naples; architect.
- 20 October. I came to Milan. I was at Mellerio's house, though he was at Gernetto.
- 21 October. We arrived at Stresa, and slept at Madame Bolongaro's.
- 29 October. Father De Giovanni, Professor of philosophy at Piacenza and Father Luigi Cavallo from Novi, Jesuits have been with me.

1843

Manzoni's letter was addressed to Mr. Le Comte De Circouet in Paris.¹⁹

6 **May.** Two Fathers of the Madonna degli Angioli in Turin were here, Father Lodovico ex-reader; and Father Serafini vice-curate.

¹⁹ *At this point in the Diary there are two and a half blank pages, numbered 155, 156, 157 after which follows 158 which is taken up with the following handwritten statement:*

It is with profound admiration, respect and veneration that I have approached the home of the place from which springs the regeneration of the true and only philosophy, and of the true religion of Christ based on spiritual intellectual and moral Charity, desiring and praying to the Lord for the rapid spread of an Institute which promises to diffuse and extend the Kingdom of Our Lord on earth.

At Stresa 24 January 1843.

The day on which the Lord has granted me this happiness of which I will always preserve the memory, recommending my country to the prayers of the Venerable General.

Jean Ladislas C. de Bielinski. With the greatest esteem and admiration I sign myself,
yours very devotedly *Virginia Anna Bielinskia née Dobrzyka.*

- 17 May. Mr. Philip Bunbury student of Prior Park was here. He came from Monaco on his return to England to join the army; destined for the Cape of Good Hope.
- 19 May. The priest Millot from Langres was here. He wished to copy the Apostolic letters for the Bishop, who desires to introduce some religious congregations into his diocese, Accompanying him was a young man, Monsieur Secretien, who was entering the Sulpicians.
- 29 May. Count Bielinski was here again, and asked for subjects for Prussian Poland.
- 8 **August**. Set out with Don Carlo Gilardi and Brother Antonio Carli from Stresa by stage coach and arrived at Milan, lodged at the *Albergo di S. Marco*, the district del Pesce.
- 9 August. Came to Chiari, where we celebrated Mass. Then on to Brescia where I visited Count Provost Lurani, and Don Giovanni and Nanti at S. Faustino e Giovita; finally at Desenzano at the Albergo del Mayer.
- 10 August. Having set out from Desenzano a little before four o'clock we were at S. Zeno in Verona about nine o'clock, where we celebrated Mass. We met Salvadori with Donna Teresa his wife: with Abate Archpriest Gualtieri I visited the Count Podestà Orti, and the Rector of the Seminary, young Fracastoro, and the Procurator-elect for the safe-keeping of the capital donations for the foundation planned in San Zeno. Everywhere favourable words. I left in an hour and a half for Rovereto, where we arrived after eight in the evening.
- 30 August. Went to Cavalese with Doctor Pietro Rosmini, Cattarina Rosmini and Antonio Carli. The parish priest Don Dal Doss joined us at Lavis.
- 31 August. In Capriana, Signor Carlo Riccabona and Signor Medico Joris lent us their horses. We visited Lazzari.
- 1 **September**. In Capriana we visited Lazzari whose stigmata bled.
- 2 September. From Capriana to Trent, where we lodged in Collegio Virgiliano and met there Monsignor Trentini, Don Angeli, Doctor.....and others who were waiting for us.
- 3 September. Returned to Rovereto.
- 9 September. I came to Verona with Puecher, Carli, and Nina Rosmini, who is becoming a Sister of Providence. I stayed several hours, visiting the Archbishop of San Zeno. In the evening I was at Desenzano.
- 10 September. In Brescia (XIV Sunday after Pentecost) at the home of the Provost of S. Faustino and Giovita. I placed my cousin with the Ursulines so that she might wait for me there after the Exercises.
- 11 September. In the morning we went to the junior seminary and in the evening made the Introduction to the Exercises in the Church of Santo Cristo which lasted a day.
- 20 September. On which I gave the concluding conference and afterwards left for Milan with Carli and my cousin; leaving Puecher in the seminary in order that he might finish confessions He waited there for the cleric Alberti to take him afterwards to Stresa by way of Laveno.
- 21 September. I stayed in Milan.

22 September I came to Stresa and slept at Madame Bolongaro's, and early the next day I went to the Noviciate.

1844

- June.** I was in Domodossola where Abate De Courson Vic. General of Nantes came to see me. In the *Univers*, 13 June 1844, there is mentioned a work of a certain M. de Courson, entitled *Histoire des peuples brétons (insulaires et continentaux)*, 2. vol. in-8^o.
- 4 June. Signor De Vincenzi from Naples with Mr Edward Lester Consul General of the United States in Genova were in Stresa. The priest Dacherl spent the first days of June in Stresa. He was from the Collegio Germanico where he spent 7 years in education He was returning to Passavia. Afterwards he stayed three days at the College of Domodossola.
- 27 June. Padre Walla, a Jesuit who came from Belgium and before that from Guatemala where he was Superior, was here in the noviciate at Stresa.
- 28 June. Abate Giuseppe Blatairou, Professor of Ecclesiastical History of the theological faculty at Bordeaux, was here.
- 6 July.** Set out with Puecher for the Sanctuary at Piova, diocese of Ivrea; arrived at Biella.
- 7 July, Sunday, with the Filippini Fathers. We dined with Monsignor Losana. The fiscal advocate Fournier was there (if I'm not mistaken).
- 8 July. We arrived at Ivrea, to see Monsignor Moreno towards 3 in the afternoon, and dined there.
- 9 July. In the morning we went to Castellamonte and from there we climbed to the Sanctuary on foot, about an hour and a half's walk, accompanied by Don Raffaello Eusebio, tutor of philosophy in the Seminary.
- 9–18 July. Retreat; we met the young priest Pinna who is interested in the Institute Professor of Philosophy at Ivrea is Don.....; Don Pietro Bertola of Rivarolo, Professor of philosophy at Casale; Archpriest of Borgo Masino, D. Giovanni Vola; Father Filippo Riccardini professor of rational philosophy in Porto Maurizio; Girelli tutor of philosophy.
- 24 July, in Stresa.
- 24 **August**, left for Varallo with Puecher and Antonio Carli, Don Felice Bistulfi, Rector of S. Luigi in Turin.
- 19-26 August. Retreat given to the clergy.
- 26 August. Came to Pella through the mountains.
- 28 August. In Stresa.
- 3 **September.** I was in Arona, asked by the Archbishop of Arona and confessor of the Sisters to listen to the Superior Mother Cerutti who, for many years, has received special communications from the Lord.
- 4 September. Came to Milan.

- 5 September. Left Milan at 4 in the afternoon by imperial express coach.
6 September. Remained in Desenzano.
7 September, Saturday. From Desenzano by steam boat for Riva, thence to Rovereto
There I met Don Sporer in the company of Carlo Agostino Prassol priest of the
Diocese of Breslavia, city of Ratibor. He was here at Rovereto today 17 September
1844.²⁰
30 September, set out from Rovereto.
1 **October**, in Verona.
2 October. Brescia, where I stopped.
3 October. At Brescia, through not feeling well. Met Monsignor Apri with Cavaliere
Rosa. Lodged with the Filippini.
4 October. Milan.
5 October. Stresa.
11 October. Domodossola.
14 October. Returned to Stresa.
18 October. The cousin of Canon Pacifici, who is in the Secretariat of Briefs was here.
Canon Pacifici is Secretary of Latin letters. I was with Cavaliere Baluzzi, Major in
the engineers.
13 **November**. An official, Melloni, was here with a young lady from London, Emilia
Patmore, who desires to become a Catholic,
18 **December**. Carlo Reina, brother of the Sister, asking to be employed as farmer in
Oleggio.

1845

- 9–15 **July**. I visited Domodossola, where Countess Montani-Castellani came to
make the exercises with the Sisters.
9 **August**. Signor Berti, tutor of rational philosophy in the University was here with
Signor Don Rayneri Professor of rational philosophy at Carmagnola.
14 August. Left for a visit to S. Michele and arrived at Oleggio.
15 August, The feast of the Assumption; in Novara with the Oblates.
16 August. At Vercelli (with the Archbishop ..., the Jesuit Fathers Cetta and Ferraris
of Castelnuovo, Baron Cantone, etc), in the evening at nine o'clock departed for
17 August. Turin where I arrived in the morning and rested at the hotel; then I stayed
with Sciolla.
18–22 August. Visit to S. Michele, where I met the Bishop of Pinerolo who was
making a retreat.
22 August. I came to Turin with the said Bishop. I stayed at Cavour's house. The
Marchese Gustavo had come from France, and immediately came to the Sacra to
meet me.
25 August–4 September. At Vercelli giving the exercises to the clergy in the Seminary.
4 **September**. In the Seminary at Oleggio.

²⁰ (*Sic*) Should this be 7th September? [Ed.]

Diary of my Travels

- 5 September. In Stresa.
10 September. From Stresa left for Rovereto and arrived in Milan at the Svizzera hotel with Professor Tarditi, with the post horses.
11 September. From Milan to Brescia by stage coach.
12 September. From Brescia to Verona where the Archbishop of S. Zeno is still living, to whom I gave the latest note in response to the Royal Tax Collector.
13 September. From Verona to Rovereto, where I stopped until the 15 October.
During this time I was in Trent for the day and visited the Bishop. Meanwhile the Archbishop of S. Zeno died.
15 **October**. I came to Verona with my cousin Pietro Rosmini. Because I did not meet the Bishop on the
16 October I went to Monteforte's villa; but he had left on a visit for the Badia. I stayed with his administrator Don Rigotti for lunch. I returned to Verona where on,
18 October the Bishop arrived and I talked with him the next day.
19 October (Sunday). I set off on my journey to Brescia, stopping to say Mass and dine at Desenzano.
20 October. Having left Brescia I was in Milan at Mellerio's house.
21 October. At Gernetto where Mellerio was in order to see and speak with him; in the evening I returned to Milan.
22 October. From Milan returned to Stresa.
30 **December**. In Domodossola.
31 December. The body of S. Tigride, Virgin and Martyr, was displayed there.

1846

- 1 **January**. Came to Stresa by diligence.
18 **February** at Oleggio.
20 February. Return to Stresa
Giovanni Battista Sampietro, chancellor of the court, in the chancery of the Viceroy of the Lombardo-Veneto Dominion.
Rossi, director of the Offices of Order at the same Chancery:
Address: Al Bar. Meyssenburg Counsellor to the I. R. [Imperial and Royal] Chancery of Court and of State in Vienna.
To send something reserved to the same, the means to be used is Signor Sandrini, director of Protocol at the Imperial and Royal Government of Milan.
27 **April**. One of the Royal Carabinieri who resides at Lesa (Ferraris) was here at Stresa to ask that I receive a young man Valentino De Michele from Ormea.
12 **May**. L'Abate Meignan came here to see me. He told me he was Professor of philosophy in a Paris seminary.
23 May. Count Mellerio came yesterday to Stresa; today we went together to Domo.
26 May. We went to Val Vigizzo.
27 May. To the Sanctuary of Re, then on return to Malesco, then to S. Maria and Domodossola.

28 May. Count Mellerio dined in our College, and after lunch we returned to Stresa.

2 **June**. Theologian Firmino Vallero, prior of the Parish of Forno of Rivasa in Canavese.

I was in Domo; went in the morning to see the sick Bishop; returned in the evening.

16 **August**, Sunday, I came to Arona where I heard the confession of the Superior of the Salesians.

17 August. I went with Puecher, who had joined me, to Milan, and from there to Lodi.

18 August. Puecher stayed the evening in Milan through being unwell, but joined me at Lodi, and we began to give the spiritual exercises to the Clergy on the same day, they lasted until

27 August, which was the concluding day. On this day I departed for Brescia with Don Antonio Zaneboni, Rector of the Seminary of Lodi.

At Lodi I met also:

1. Don Antonio Ghisalberty, Professor of religious instruction in the Episcopal Lyceum.
2. Don Domenico Gelmini, spiritual director.
3. Don Bassiano Ferrari, vice-rector.
4. Don Giovanni Pietrasanta, professor of humanities.
5. Three priests of the Mission of Collegio Alberoni of Piacenza came to see me here, they were: Ceresa Antonio, reader of dogma; Buroni Giuseppe, also reader of dogma; Salvi Gaetano, reader of philosophy.

28 August. This morning after having received the hospitality of the Provost Count Lurani of S. Faustino e Giovia, we went to Desenzano and from there to Riva where we dined with my aunt, Countess Rosa Formenti, and after lunch with Count Paladini who had come there for it we arrived in Rovereto where I stayed until the 28 **September**, on which day I departed for Verona with Don Sporer who had come to meet us at Rovereto, and we stayed at the Hotel *Due Mori* which we found better than elsewhere.

29 September. In Verona, where I saw the Podestà (the Bishop not being present) and spoke to him about having back the church of S. Procolo, and he assented, promising to support the request with the Government, when the decree comes which he is waiting for from Vienna for the foundation at Verona.

30 September. We travelled by night from Verona, and came to Chiari to speak with the postulant Don Mazotti; and from there to Milan in the evening, taking the railway from Treviglio, the first time that I had been on such lines.

1 **October**. In Milan where I received from the Consul General Sardo Cavaliere De Angelis a letter from His Holiness Pope Pius IX (being recommended to him by Minister Sardo Count of Margarita) in which the Supreme Pontiff promises his total protection for the Institute of Charity.

2 October. In Stresa on return, *Deo et Domino IESU meo adiuvante, et MARIA eius*

Diary of my Travels

Matre mea que patrona opitulante [With the help of God and my Lord JESUS, and the support of MARY his mother and my patron].

The directions for Don Stefani in Paris should be as follows: Rue Corneille, Hôtel Corneille: Place de l'Odéon – PARIS.

8 October. Mr Pagliano from London, whose father was a Piedmontese from the Mondovì area, was in Stresa, he had with him a son who studies in Belgium, IV class of grammar.

17 October. Two brothers of St John of God from Milan, one Brambilla, and the other Damiano were at Stresa...

The procurator, who desires the father of Samonini to be appointed, is Bartolomeo of the late Giovanni Batta Calpini, native of Vanzone residing in Domodossola.

1847

1 **March**. I was in Oleggio, where I got Canons Molli and Monti for the Schools to come from Borgomanero.

2 March. In Novara, where I did not find the Bishop. I rested at the *Hotel d'Italia*. After lunch I visited the schools of Cameri. In the evening I heard from Miglio that the Inspector, Del Frate, was looking for me: I went to him and he made me new proposals to mend the dispute with the Regia Riforma. In the evening the Bishop arrived and required us to be at the episcopal residence.

3 March. after lunch I returned to Oleggio.

4 March (Thursday). I returned to Stresa.

9 March (Tuesday). From Stresa I came to Milan with Germinio Martinelli cleric and Carlo Caliari.

10-11 March. I stayed at Mellerio's. Count Della Rocca Saporiti (Marchese della Sforzesca) showed me the new College for the Institute which must be founded with the Saporiti inheritance. I said that up to the end of 1849 nothing could be decided. He asked me also for two sisters for a nursery school for the Sforzesca. I said that only at the end of 1848 could I hope to be of service to him. Count Tullio Dandolo also came.

12 March. At Desenzano.

13 March. In Verona for lunch.

11 **April**. Signor Vianello, employed in finance in Treviso in the name of Tommaseo, was here.

Buttura Romualdo at the Orto Botanico n. 1163.

18 **May**. In Bussolengo with D. F. ...returned via Val Policella to Rovereto.

1 **June**. Return to Verona (14 days).

Luigi Zanolli, master builder.

8 **July**. Departed for Rovereto.

18 **August**. Returned to Verona (42 days).

23 August. Started again for Rovereto.

9 **September**. Returned to Verona (15 days). (In all I was involved in journeys to

Rovereto for 71 days).

Prince Carlo of Loewenstein passed this winter (1847–1848) in Vienna because of the chronic sickness of his wife.

11 **October**, left Verona, for Chiari with Germinio Martinelli and Antonio Carli.

12 October. From Chiari to Milan and thence to Gernetto to find Count Mellerio ill.

13 October. From Gernetto I came to Monza and to Rho, where I met my carriage and two companions. We went thence to Sesto, where the steam boat had left two minutes earlier, and to Stresa with my carriage.

1848

From Stresa to Milan

3 October, came to Milan with Germinio, Antonio Carli and Doctor Piccardi and lodged at *Albergo di S. Marco*.

17 October. Went on to lodge at S. Alessandro with the Barnabite Fathers. Giuseppe Ferrari, Professor at Strasburgh was here. Mr Telesforo Bini of Lucca was here.

28 October. Don Francesco Cavalleri, a Turin priest who, when I met him at the Carmine, was a student in that College, had written to me (I do not know what about); and Don Benedetto Negri also a Turin priest were here. Both came after having preached during Lent.

1 **May**. Luigi Bussi was here in order to enter the Institute. The Subdeacon Angelo Gattiani from Olare sopra Lecco was proposed to me as secretary.

Giacomo Maffei, cleric of the sacristy at S. Maria all Porta, bookbinder, asked to join the Institute: postponed until he has finished the course at grammar school.

6 May. Returned to Stresa with Don Giuseppe Toscani, and the clerics Angelo Gattiani and Antonio Carli.

Stresa–S. Bernardino nei Grigioni–Rome.

19 **July**. Set out from Stresa to take the waters of S. Bernardino with Don G. Branzini, Doctor Piccardi and Antonio Carli. In Magadino, and from there by carriage to S. Bernardino for the night.

31 July. I received a courier from the Sardo's Ministry who summoned me to Turin, and I departed immediately by diligence. By morning I was in Magadino, and from there on 1 August by steam boat to Stresa. I wrote to Casati, President of the Council of Ministers from the boat to let him know that the next day I would depart from Stresa for Turin. On the boat I met Councillor Decio, Member of the provisional government of Lombardy.

2 **August**. by evening in Turin by stage coach at the *Albergo d'Europa* — Piazza Madama. Ministers Casati, Durini, Paleocapa and Plezza were lodging there. After having spoken with Casati went to confer with Gioberti who was lodging at the *Pensione Svizzera*.

- 3 August. In the morning there was a meeting of Ministers in which I took part. I refused the mission which they wished to give me to go to Rome to urge the Pope to take part in the war. They arranged to send me to Rome with the twofold aim of planning a *Concordat* and a *League of Italian States*; and the Minister of Finance, Ricci (at the Hotel Feder), the Minister of External Affairs, Marchese Pareto being absent, undertook the task of drafting the instructions: I, meanwhile, went to the King who had written a letter to the Pope to this purpose.
- After lunch I went to Cavour's home and both Gioberti, minister without portfolio, and Rattazzi, minister of public instruction arrived there, to bring me a sheet of Instructions written by Gioberti, not signed by anyone. He asked me if I wished them to give me credentials, and I hesitated a moment, not understanding what credentials they were talking about, whether to have money in Rome, or credentials containing powers accrediting me as sent by the Government, and authorising me to deal with the two affairs with which I had been entrusted. We agreed, at any rate, that I would find them in Rome.
- 4 August. I went to Casati to show him the valueless instructions. He said that he had not seen them, and that they had not passed through the Council of Ministers; I left him a copy of them with the understanding that I would get the Instructions and Credentials for negotiation. The same evening I departed in order to go to the
- 5 August. headquarters which I believed was at S. Giorgio near Milan. And in the morning having arrived at Novara, I found that one could no longer go to Milan, and that the Austrians had made incursions as far as Magenta. Having arrived in Arona I wrote to President Casati about what had happened to me and that I awaited fresh orders; then I came to Stresa.
- 9 August. Knowing that the King with his headquarters was at Vigevano, I left again in the evening and arrived in the morning at 4 o'clock. Not finding a hotel I was cordially received by Ottolini, the watchmaker at Stresa and lodged there.
- 10 August. Having rested I asked for an audience with the King who invited me to lunch. I presented him with the letter written to him in the name of the Ministers by President Casati, with which he announced to His Majesty the mission confided to me, and putting before him the idea of giving me a letter in his own handwriting for the Pope. After lunch he gave it to me, and was pleased with the plan. I wanted to leave for Rome but I could not leave because of a lack of horses as the headquarters moved the same night to Alexandria.
- 11 August. In the morning I sent to get Madame Bolongaro's horses at S. Marco from her tenant farmers. I came with these to Alexandria, to the Hotel *Universo*.
- 12 August. In Genoa at the *Croce di Malta*. I left in the evening for Leghorn by the English steamboat the *Pacha*.
- 13 August. In Leghorn.
- 14 August. In the evening we left by the same steamboat for Civitavecchia.
- 15 August, on the day of the Assumption of the Blessed Virgin Mary into Heaven, w arrived in Rome and lodged at the new *Hotel de France* in Ripetta: but on the same day we moved into the Palazzo Albani at the Quattro Fontane.

16 August. I had an audience with the Pope to whom I handed over the letter of his Majesty the King of Sardinia.

Persons I met:

1. The Marchese Pareto extraordinary Envoy and Minister Plenipotentiary of His Majesty the King of Sardinia. On the Corso facing the Palazzo Doria.
2. Cavaliere Francesco Michaud attached to the Legation of Sardinia.
3. Luigi Basso, under Secretary of War and the Navy of His Majesty, the King of Sardinia, Regent the pro-Consul General in Rome.
4. The commendatore. Bargagli, councillor of state finances and war, resident Minister of Tuscany to the Holy See (was with me on 18 August).
5. Cavaliere Professore Giulio Boninsegni, General Superintendent of the Royal Imperial University of Pisa.
6. Professor Montanari of the University of Bologna, deputy, via del Tritone n. 13.
7. Francesco Orioli, Councillor of State and ex-deputy of the city of Viterbo: via delle Muratte n. 30.
8. Avvocato Bonacci from Bologna, Councillor of State.
9. Avvocato Borgatti, deputy of the Secretary of State for secular affairs (ministry not recognised later by the Pope).
10. Reali, Canon Regular of the Lateran.
11. Signor Rossi who deals with Christian antiquities.
12. The nephew of Monsignor Canon Pacifici, and his brother cleric, who took me to Basso, Regent of the Sardinian Consulate.

21 August. Today Cardinal Castracane announced to me in the name of His Holiness that the latter wished to ascribe me to the Sacred College. I asked for three days in order to pray to God about such an awkward situation.

(There follows a note regarding the following persons:)

13. Abate Ciccolini director of *Labaro*, and Abate Fabi, Professor of mathematics in Propaganda.
14. Signor Michele Mannucci director of Speranza.

25 August. Today I went to His Holiness in order to put myself in his hands telling him that, with the announcement given to me by Cardinal Castracane, there suddenly came to mind the words of Jesus Christ to St Peter: 'But when you grow old...someone else will fasten a belt around you and take you where you do not wish to go'. The Holy Father, moreover, allowed me to consult the Institute and to have their vote, adding, however, some words which showed that he had made up his mind whatever answer I might get. On the contrary he ordered me to write to the Council of Presbyters, 'that they should consider well that the position of

Cardinal could have been an object of ambition a century ago, or even less, but that nowadays it has become hateful and a sign of contradiction'.

26 August. We held the first conference for the Italian Confederation between the Marchese Pareto, the Commendatore Bargagli and Monsignor Corboli Bussi in the Palazzo Albani where I was staying, half an hour before dark.

27 August. The Commendatore Cavaliere Bargagli took me to the Senator, Griffoli, who has the mission from the Government of Tuscany to go to Naples for the business of the League.

I went to Abate Vincenzo Pallotta²¹ to ask advice and prayer regarding the business of the Cardinalate.

(Continuation of the list of persons:)

15. Francesco Cardozo-Ayres of the city of Recife, province of Pernambuco in Brazil: he lives in Rome at Piazza Madama n. 4. 2 floor.
16. Count Cesare Mattei of Bologna.
17. Avvocato Serenelli...deputy.
18. Dottore Fabbri, surgeon, deputy of Camerino.
19. Abate Carenza from Genoa.

29 August. Second conference, as on 26.

31 August. Third conference.

3 **September**. Audience with the Pope regarding the business of the Confederation. IV Conference in the evening as on 26 August.

(A list of people follows:)

20. Augusto, Garofolini, secretary to the Camera Apostolica in the Civic Guard.
21. Monsignor Nicola Bedini, Rector of the Roman Seminary.
22. Guglielmo De Sanctis, draughtsman, via della Scrofa n. 10.
23. Luigi Simonetti, professor of dogmatic theology in the Roman Seminary.

18–25 September. I was at SS Giovanni e Paolo to make the Spiritual Exercises with the Passionists, and I made my confession with the venerable old man Father Antonio da S. Giacomo.

(He continues enumerating people:)

24. Monsignor Bartolini

²¹ *Sic.* Pallotti? [Ed.]

- 25... Bartuccioli son of the coffee house owner who was sweeper at the Barberini's; married. He binds books and would like to enter service.
26. Gaetano Tedi known to Cardinal Soglia, secretary of Minister Marchetti.
27. Cavaliere Callisti (a daughter of whom is married to Signor Bargagli brother of this minister of Tuscany) Governor of Todi.
28. Mariano Pezzi agent of the Massimi's living in the Palazzo Massimo n. 16 third floor: from 8 in the morning until 9, and from 12 to 3 in the afternoon.
29. Don Achille Amati Roman priest desires to be trainbearer etc to the Monti's in via Borgo S. Agata n. 38.
30. Don Nicola Freddiani director of the night school in the parish of S. Bernardo.
31. ...Garuzzi from Bologna.
31. ...Farini from Bologna, ex-minister.
33. Father Desiderato Niel, Provincial of the Dottrinari of Piedmont. S. Maria in Monticelli.
34. ...Zucchini, senator of Bologna, member of the High Council, with his brother.
35. Suor Maria Virginia at S. Catterina de' Funari, opposite Palazzo Mattei.
36. Michel Antonio Cremisini of the Missione at Montecitorio "Domenico Tornitore".
37. Serbucci, who brought the Manuscript of Bolgeni.
38. Tacci, professor of philosophy at Tolentino, introduced by Consigliere Boracci.

25 November. After being at the Villa Albani for a week, I left there for Gaeta to follow the Pope who had fled Rome the day before. I set out with two coaches drawn by my two horses as far as Albano from where I sent them back to Rome with the stable boy. In one carriage was the brother of the Pope Count Gabriello Mastai Ferretti with Professor Montanari of Rossi's ministry, in the other I, with my secretary Don Toscani and my coachman Raffaele Loreti. Having made the circuit of the walls we came to the porta S. Giovanni. Having arrived in Albano we could not join the postal coach through lack of a permit and arrived at Terracina with eight horses and coachman. From there we had the post horses. Having arrived at 5 o'clock in the morning at Portella the first region of the Kingdom of Naples, they did not wish to allow us to pass because the passports had not been signed by the Minister of Naples in Rome, but after we revealed our names they let us enter, with a declaration which I made to hold the police official absolved from any reproach etc. and we arrived in Gaeta towards 11 o'clock in the morning of 26 November. The Pope's brother travelled under the name of Signor Agostino Ciampoli. There we paid our respects to the Holy Father who in fact remained unknown in Gaeta sheltering in a horrible room in a most wretched hotel, the *Giardinetto*. The King of Naples came the same morning and, towards one in the afternoon, had him move

to the Royal Palace of the Governor. In the evening we returned to Mola not finding a place in Gaeta: from Mola we returned next morning to Gaeta and were given hospitality by Canon Don Francesco Orgera. This Hospice near the Cathedral, from which one ascends by steps, was found for us by the Canon of Mola, Don Domenico Testa. Count Gabriello with his son Count Luigi were put up in the Royal Palace with the Pope, and we three with Raffaello stayed with the aforesaid Canon Orgera.

1849

8 **January.** I came to Mola to the house of Signor Francesco Nucci. He has some children dressed as clerics who study at Gaeta under Canon Orgera, the first of whom is called Achille, another is called Luigi.

10 January. After lunch we returned to Gaeta to see the Sovereign Pontiff in the evening.

11 January. I returned to Mola.

13 January.²² After lunch in Gaeta to see the Holy Father.

13 January. In Mola.

14 January. In Gaeta.

15 January. In Mola.

17 January. Returned definitely to Gaeta.

Persons met in Mola:

1. Canon Pellicano, one of the leaders of the revolt in the Region of Calabria, now employed in the Ministry of Ecclesiastical Affairs.
2. Count Tosti, brother of Father Luigi Tosti Benedictine of Monte Cassino, who also came here.
3. The Vicar General of the diocese of Capua with seven Canons of the Cathedral.
4. Four professors of Naples among whom were Quaranta, Locarelli Professor of physiology, Ferrigni Canon of the Cathedral.
5. A Canon of Pontecorvo, Cantone, with Signor Giuseppe Posta, surgeon.
6. Count Martini minister of Sardinia.
7. Bignami from Bologna who lives for the most part in Milan, with Fuschini from Faenza.
8. Don Andrea Lichholzer Chaplain to the 2nd Swiss Regiment of the Teresiani at the Museums.

22. January. I came to Naples with Toscani, Montanari and the coachman Raffaello

²² (*Sic*). 12 January? [Ed.]

Pizzuti (Loreti) on the Spanish steamboat, the *Lepanto*, with Martinez della Rosa. The Princess of Ligne and others were on the same boat. We lodged at the *albergo di Russia*.

24 We betook ourselves to the Signori of the Missione ai Vergini.

(Continues the list with the people met:)

9. Monsignor Francesco Saverio Casularo, he lives at Largo S. Lorenzo Maggiore, the palace being demolished, Banco n. 302.
10. Giuseppe Canonico Froyosi of Minervino, Diocese of Andria in the Bari region.
11. Father Agostino Remondini of the Ministry of the Sick of St. Camillus de Lellis, consultor in Naples to the professed house.
12. Abate Sante Bastiani, tutor of the Duke of Caianello.
13. Two Theatines, Father Capitignani and Father Pappardi, Procurator General I think .
14. Luigi Pinto acolyte, Largo Avellino, n. 4.
15. Cesare Incarsiga, strada Vergini, n. 10.
16. Nicola Nicodemi — Abate Cucca.
17. Students of Philosophy with the Gentlemen of the Missione, a Napoli, ai Vergini: 1) Giuseppe Milone, 2) Pietro Chieco, 3) Carlo Petrone, 4) Luigi Barletta.
18. Signor...Vacca presented by Abate Montebello) Procurator General, one time director of the Ministry of the Interior etc.
19. The son of Galluppi.
20. Turrone is that gentleman near whom General Cziminowski lives, Strada Nardonne, n. 8.
21. Capponi...priest, brought me the work of Father Curci.
22. Gentlemen of the Missione ai Vergini — Collenza.
23. Father Liberatore, strada Pignatelli, at Cavaliere Caterini's, n. 24. Luigi De Martino, priest of the royal clergy.
25. Giovanni Cuomo.
26. Signor Lanza of Toledo opposite the Nuncio.
27. The cleric Liberio Baron Giannattasio of the royal clergy.
28. Gabriele Felice, Deacon.
29. Vincenzo Viola clerical Student, 4th year of philosophy.
30. Avvocato De Palma friend of Signor Gigante.
31. Raffaele D'Ambra, priest of the royal clergy.
32. Cavaliere Abate Cagnazzi.
33. Don Sabino Belli, professor of philosophy.
34. Filippo Capone, advocate.
35. Mancini, Gentleman of the Missione ai Vergini.
36. Signor....Beatrice who is devoted to historical studies.

37. Signor Don....De....
38. Paolo Emilio Tuletti who teaches philosophy.
39. Signor Francesco De Sanctis of the Commission of Public Instruction.
40. Luigi Settembrini official, working for the Ministry of the Interior.
Two Clerics, Napoli and Finiani, who made their Retreat at the Vergini.
41. Cavaliere De Luca General Secretary of the Accademia.
42. Giuseppe Placente priest and editor of the *Quirinale*.
43. Gabriele Rinonapoli priest and editor of the *Quirinale*.
44. Raffaele Maria Zito priest and editor of the *Quirinale*.
45. Luigi Montella, priest and editor of the *Quirinale*.
46. Gaetano Sorrentino priest and editor of the *Quirinale*.
A. Maria Durante, Retreat Guide for converts at San Antonio alla Vicaria.
47. Signor Palmieri Carpo of Naples opposite the Biblioteca Branelliana.
Don De Renzi, strada Infrescata n. 40.
Marchese Gennaro Pepe, strada Montesanto n. 12, 1. apartment.
Signor Giovangrisostomo Colmano, with the young gentlemen Brazzà at Chiatamone n. 7.
Cataldo Mazzilli da Corato, district of Bari, and Pasquale Calò from the Bisceglie, district of Bari, studying canon law with Abate Cucco.
Giorgo De Paolis, from Naples, living on strada Infrascata n. 111, palazzo Cesarea.
Signor G. B. De Rossi lives on the street of the Nuncio, n. 6.

13 **March**, We went to live at St Efreml Nuovo with the Capuchins.

9 **June**. We left Naples for Gaeta on the *Vanban*, a French steamer, and arrived there in five hours. In the evening we saw the Holy Father.

11 June. The Inspector of Police and another man were looking for me at the house of Canon Orgera, asking me in the name of Major Jung for my passport which I handed over.

19. June. Left Gaeta and arrived in Capua with my own carriage and post horses. At Mola I stopped simply to greet the Duke of Harcourt. We arrived before midday at S. Agata and we stopped there until half past four in the afternoon: thence to Capua.

20 June. We lodged at the *Posta*. In the morning we celebrated Mass at the Annunziata, where we found the ceiling magnificent, all the rest was awkward and clashing. Afterwards we went to the Seminary a very good place for its scientific works and its professors, for the zeal of His Eminence Cardinal Bishop Serra Cassano, whose liberal generosity benefits this diocese. The kindness with which we were received and invited to dine with the Rector and professors compensated for the freezing lack of cordiality in which for a long time we found ourselves. Some of the people met were the following:

Canon Salvatore Borelli Vicar General who invited us to dine tomorrow, with whom we dined the following day 21 June.

Don Carlo De Caprio, Rector.

Don Benedetto Della Corte, professor of theology, subdeacon.

Don Gennaro Lopez, Military Chaplain.

Don Giuseppe Fusco, Vice Rector.

Ottaviano Marchesani, professor of philosophy, subdeacon,

Andre Verona of Physics, a secular.

Father Raffaele da Pozzuoli, Reformed Minor, in oriental languages.

Father Giuseppe da Forio, Minor of the Observance, of Rhetoric.

Don Michele Costa, Canon of the Cathedral,

Don Carlo Ventraglia, Canon Curato, professor of Canon Law.

21 June. After the meal given to us by the Monsignor Vicar Borelli, he, with the rector of the Seminary, accompanied us to Caserta. On the way we stopped at S. Maria, the villa of His Eminence the Archbishop of Capua to pay our respects (having already done this in the morning in Capua where he said he had come to the stage post to give me advice), and having stopped there for half an hour with the Cardinal, we arrived happily at Caserta and were welcomed kindly by the Redemptorist Fathers. Rector De Caprio had pressed us to stay with him, at Casanova, a little before arriving at Caserta. Monsignor Borelli left me a letter of recommendation for the Vicar Capitular of Caserta which

22 June, today, I presented to him in the sacristy of the Cathedral. This evening I came to S. Lucia where the Reformed Fathers live on a very pleasant hill and here I stayed with the intention of not leaving this place until the political situation has been resolved.

15 **July**. We left S. Luigi di Caserta for the reasons expressed in the Diary, and came to Capua and spent the night in the seminary with the excellent Rector D. Carlo De Caprio. We were welcomed with that hospitality which comforts exiles and the persecuted.

16 At S. Gennaro and at Monte Cassino on the same day, we were welcomed also with utmost hospitality by those very worthy monks. We did not see Father Tosti nor Father Michele Pappalettere, but the following monks:

1. Don Giuseppe Frisari, Abbot Ordinary.
2. Don Domenico Scotti Douglas, Abbot.
3. Don Simplicio Pappalettere, Prior of Observance.
4. Don Paolo Melchiorre, Prior and Rector of the Seminary.
5. Don Vincenzo Bovio, Prior.
6. Don Ferdinand Bovio.
7. Don Sebastiano Kalefati, Master of Novices and Prefect of the Archives, who, with much patience and kindness showed us the very valuable things which that famous archive contained.
8. Don Carlo Vera, reader.

Diary of my Travels

9. Don Placido Abele.
10. Don Bernard Smith, an Irishman; reader of law and cellarer of the Monastery.
11. Don Nicola D' Orgement, reader of philosophy, a very dear priest. We stopped at Monte Cassino for two entire days besides those of arrival and departure.

19 July. From Monte Cassino we came to Frosinone, full of Neapolitan soldiers where we did not find a hotel. An official, brother of Don Nicola D' Orgement, the Cassinese Monk, offered to give us his room. But later Monsignor Badia, pontifical delegate, to whom I had recourse to collect the carriage, put us all up with him (that is, Don Giuseppe, Raffaello, the coachman, and me). We stopped for two days as we could not find post horses, just as we did not find them even at Ferentino. Finally, having sent Raffaele to Anagni he brought us from there three good coach horses which

21 July. took us to Velletri, also full of Spanish troops, where, having harnessed the postal coach, we came that same evening to Albano, garrisoned by French troops, and lodged at the hotel *Ville de Paris*.

27 July. Knowing that Cardinal Tosti was in Albano and having gone to see him, His Eminence desired us to stay with him in his little house, where he treated us with utmost kindness. Antonio Carli later came to us from Rome.

(There follow two notes for memory's sake)

Monsignor Belsi lives in Rome on the via de' Zuchelli n. 23, near Cavaliere Fabris. Ermanno Barigozzi from Mantua resident at Locarno and Pavia, caster of bells.

(A space of two sides follows)

1853

I was in Domodossola.

August. In Val Anzasca with Marchese Gustavo Cavour and Abate Branzini, the first day at Vanzone, the second at the parish of Macugnaga and returned to Ceppomorelli with Gimellini, the parish priest: the third returned.

5 **September.** With Marchese Gustavo Cavour from Stresa to Vercelli where we dined and slept.

6 September. In Turin at the house of Cavour.

9 September. At San Michele.

10 September. In Turin.

14 September. In Casale travelling by train as far as Alexandria. The Marchese accompanied me to Cambiano.

15 September. Stayed at Casale with Canon Gatti.

The Diaries of Blessed Antonio Rosmini

16 September. Return to Stresa.

Monsignor Hutson²³, Britannic Minister in Turin came to spend some days in Baveno.

1854

18 **October.** In Rovereto.

Left there by steamboat to Stresa via Sesto Calende and from there by diligence arriving in Milan in late evening: stayed with Angelo Rosmini in the Palace of Justice, Piazza Fontana.

²³ Hudson??[Ed.]

Index of My Travels

- I. 29 September 1820 – 31 October: From Rovereto to Civitale del Friuli.
- II. 5 February 1821 – 8 February: From Rovereto to Verona.
- III. 14 April 1821 – 25 April: From Rovereto to Venice and Chioggia.
- IV. The autumn from Rovereto to Verona.
- V. June and July 1822: From Rovereto to Padua and Venice.
- VI. 22 October 1822 – 2 November. From Rovereto to Innsbruck.
- VII. 8 March 1823 – 22 March: from Rovereto to Venice and Treviso.
- VIII. 27 March 1823 – 16 May: From Rovereto to Rome.
- IX. From Rovereto to Vicenza.
- X. 9 July 1824 – 31 July: From Rovereto to Milan and Modena.
- XI. 11 July 1825 – 13 August: From Rovereto to Battaglia and Recoaro.
- XII. 25 February 1826 – 18 September: From Rovereto to Milan.
- XIII. 2 November 1826 – 23 August 1827: From Rovereto to Milan.
- XIV. 5 November 1827 18 August 1828: From Rovereto to Milan and Turin.
- XV. 7 November 1828 – 19 August 1830: From Rovereto to Rome, Naples, Genoa and Domo.
- XVI. 29 September 1830.²⁴

²⁴ At this point the Index is interrupted.

APPENDIX

Edited Translation of Rosmini's Mathematics¹

I left Modena, bound for Mantua, sad at being separated from so many good people. At San Benedetto, pondering on equations, and thinking that their solution depended on the nature of the numbers and arithmetical operations which are made on them, I wished to find a solution based on this principle, of the equation of the second degree: and I think I have succeeded. It consists in the following steps:

1. Divide the coefficient of the second term in half $[A/2]$ and, multiply the two halves together $[A^2/4]$, to observe whether the product is greater or less than the third term $[B]$. If it is greater, the roots are real. If it is less they are complex.
2. In the case that the product is greater, one subtracts from it the third term $[A^2/4-B]$ and from the difference is formed a series of odd numbers (starting with 1 and ending with the numerical value of $[A^2/4-B]$ and the series will turn out to be either perfect (ending with a perfect square) or defective in the last term. Every term of the series leads to a perfect square, the last term of the imperfect series, if there is one, indicates a mean; by placing the $[\pm]$ sign with it, the two roots of the equation are expressed.
3. If the above mentioned product is less than the third term, it is sufficient that one places the difference with a minus sign $[-]$ under the square root sign with the twofold sign $[\pm]$ in front and add the mean, which will provide the two roots.

1) *Example with complex quantities*

$$x^2 - 4x + 10 = 0$$

The roots will be $4/2 \pm \sqrt{(-6)}$

2) *With real roots*

$$x^2 - 8x + 12 = 0$$

The difference $[A^2/4 - B]$ is 4, so we have two terms of the series 1, 3.

The roots are $8/2 \pm 2$, or rather there is one sole and most simple rule: it suffices to place the difference $[A^2/4 - B]$ under the root sign and prefix it with the double sign $[\pm]$ adding it to the coefficient of x divided by 2.

¹ See pp. 59–61.

General Example

$$x^2 - Ax + B = 0$$

The roots are $A/2 \pm \sqrt{(A^2/4 - B)}$ which is precisely the same as the customary formula.

Explanation or Demonstration

In the equation of the second degree we have two data: the sum and the product of the roots.

Keeping the sum fixed [$2a$], but changing its terms [by an amount x to $a \pm x$] it is easy to see that the greatest product is when the two terms are equal [a^2] and that the product distances itself from the maximum if the difference between the two is a unit, of one [$x = \pm 1$] by one, if it is two [$x = \pm 2$] of three), if it is of three [$x = \pm 3$] then five.

To sum up *the differences, between two factors supposed as natural numbers, give the differences of the products as odd numbers.* This is easy to see as follows:

Suppose the mean of the two factors is equal to a and x their differences from a , we have for their product:

$$\begin{array}{c} a + x \\ a - x \\ \hline a^2 - ax + ax - x^2 \end{array}$$

Their product therefore is reduced by x^2 , that is, as the square of their differences [from a]; which is equivalent to the series of odd numbers above mentioned, this being the series, as can be easily seen, the difference of their squares and the terms of it the root of it.

But if the difference were a complex quantity, x^2 would be positive instead of negative, hence the product increases instead of being reduced by that amount as it easy to see being:

$$(a + \sqrt{-x^2})(a - \sqrt{-x^2}) = a^2 + x^2$$

We know then from this simple observation that the difference of the two roots from the mean is always equal to

$$\sqrt{(a^2/4 - B)}$$

which was to be demonstrated.

Having mulled over these things my head I arrived at Mantua where I let myself see only the Palazzo Te and the Church of San Andrea, in which I adored the most precious blood and saw the Crucifixion and the other fresco of Giulio and Canova's

Appendix

little statues of faith and hope which ornamented the underground sanctuary; I set out for Verona in the greatest haste.

Rosmini's Approach to Quadratics

He takes the general quadratic equation as $x^2 - Ax + B = 0$, where A = the sum of the roots and B = the product of the roots.

$A/2$ (= a , say) is the mean value of the two roots.

The roots are equidistant (d say) from their mean, and can be written as $a + d$ and $a - d$.

The product of the roots = $(a + d)(a - d) = a^2 - d^2$, which, for real roots is greatest when $d = 0$.

So the maximum value of the product of roots = a^2 ,

But the actual value of the product of roots = B ,

So the amount by which the roots differ from the mean, $d = \sqrt{a^2 - B}$ giving the roots as $A/2 \pm \sqrt{(A/2)^2 - B}$, which is the same as the standard formula arrived at by the process known as "completing the square", but giving added insight into the result.

To evaluate $\pm\sqrt{(A/2)^2 - B}$ in numerical cases, using his self-imposed limitation: "the nature of numbers and arithmetical operations performed on them", Rosmini applies, perhaps proves, the theorem: the sum of the first n odd numbers = n^2 .

The series of odd numbers up to the numerical value of $(A/2)^2 - B$ either ends with a perfect square, which is the sum of the series, and gives an exact solution for natural numbers, or a best approximation for real numbers.

RIVISTA ROSMINIANA²

Vigevano, 12 Maggio 1907

Dear Morando,

Thank you for thinking of me who, despite the long silences, remember you always with affection.

I believe the in-depth essay of the great Philosopher on the equation of the second degree is worthy of a place in your Rivista to show how, in taking a break, he could turn his great mind from being absorbed in philosophical speculation to mathematical

² Rivista Rosminiana, vol. 1, 1907-1908, p. 552, Lodi.

questions, though elementary, and treat them with diligence and an entirely personal approach.

In fact, after noting that the nature of the roots of an equation of the second degree depends on the numbers (the coefficients) and the operations performed on them, and after rigorous discussion of his method of solution (which proves also he had an exact concept of real numbers, of imaginary numbers, or absurd quantities, as he calls them) he explains his method for calculating the two roots. To tell the truth, his method, is described in a rather obscure manner, but he applies it rigorously to all equations with rational roots and with approximation (minor approximation) to irrationals. Such a method applied to equations with rational roots is faultless and has, from a theoretical point of view, the advantage that the one using it does not need to know how to extract a square root of a number, but is tiresome in practice.

He arrived at the method from the relations between the coefficients and the roots of an equation of the second degree and from the theorem (known also to Greek Geometers and demonstrated by him with great simplicity) that the product of two numbers of constant sum is a maximum when the factors are equal. By considering how to deal with the maximum and amongst them, the successive products formed with the factors of constant sum, he arrived at the theorem (known also to the Greeks) that the sum of the first n odd numbers equals n^2 the theorem that is the true basis of his rule. The proposition, amongst other things, in which the philosopher produces the exact and rigorous result of his research, is sometimes obscure and lacks some precision.

All things considered, the writing reveals in Rosmini a deep spirit of thought even in mathematics, especially given his youth and his many studies at this time.

Greetings and best wishes.

Yours affectionately,
G. BOCCARDINI.

JOURNAL OF MY WRITINGS¹

(An Appendix to the Diary of my Travels)

- La Ragione che parla all' uomo* [Reason which speaks to Man].
I dialoghi sull'amore [Dialogues of Love].
Orazione ed altri componimenti di *prosa* e di *poesia* [Speech and other Components of Prose and Poetry].
- 1813, 24 March *Giorno di ritiro* [Day of Retreat].
1814, 16 February *Giorno di ritiro*, started to revise it.
1818 *Epistola* al De Apollonia [Letter to De Apollonia].
1819 *Epistola* al Paravia *sulla lingua* [Letter to Paravia on Language].
1820 *Epistola* al Tommaseo [Letter to Tommaseo].
1821 *Delle lodi di S. Filippo Neri* [In Praise of St Philip Neri] – Translation of the book *De Catechizandis (Rudibus)* [Instructing Beginners in the Faith]. *Storia dell' Amore* [History of Love].
1822, 8 January Work on the *Ordine delle Scienze* [Order of Sciences] from the Introduction of which I drew the *Saggio sulla speranza* [Essay on Hope].
1822, Dec. – Feb. 1826 At Rovereto I began the *Filosofia della Politica*. [Philosophy of Politics]. *Orazione in morte dello Scrinzi* [Oration on the death of Scrinzi].
1823 *Lettera sul Cristiano Insegnamento* [Letter on Christian Teaching].
Della Educazione Cristiana [On Christian Education].
1824 *Vita di S. Girolamo* [Life of St Jerome].
1826, March – 9 August In Milan, *Filosofia della Politica* — *Della Divina Provvidenza* [On Divine Providence], with Visai.²
1826, 17 Nov.–20 April In Milan, *Diritto Naturale* [Natural Right].
1827
1827– 1828 I finished the edition in Milan of two volumes of *Opuscoli filosofici* [Small Philosophical Works]. *Massime di perfezione* [Maxims of Perfection].
1828, 24 Feb. –23 April Domodossola, *Constitutiones Societatis a Caritate nuncupatae* [Constitutions of the Society of Charity].

¹ The 'Giornale de' miei scritti' [Journal of my Writings] begins at p. 234 of the autograph manuscript of the '*Diario dei Viaggi*' and finishes on p. 254.

² An Editor (trans.)

1827–1828 ³	
1829–1830	In Rome. I wrote the <i>Nuovo Saggio</i> [New Essay].
1830	In Rovereto, <i>Panegirico di Pio VII</i> [Panegyric on Pius VII].
1831	At S. Monte [Monte Calvario], I began the <i>Trattato della Coscienza</i> [Treatise on Conscience] in Latin. <i>Principii della Scienza Morale</i> [Principles of Moral Science].
1831 and 1832–1833	In Domo, in Trent and in Milan, <i>Antropologia Naturale e Soprannaturale</i> [Natural and Supernatural Anthropology].
1832	Article on Tyroler Bothe for the <i>Ecclesiastica Eloquenza</i> . [Ecclesiastical Eloquence].
1833	<i>Come si possono condurre gli studii della Filosofia</i> [The Way to carry out Philosophical Studies] for Fontana. ⁴
1834	<i>Prose Ecclesiastiche</i> . [Ecclesiastical Writings], Lugano.
1834–5	<i>Discorsi Parrocchiali, Catechesi</i> [Parochial Discourses, Catechesis](Rovereto) and I continued the <i>Antropologia soprannaturale</i> . Ediz. (Edition) of de' <i>Frammenti d'una Storia dell' Empietà</i> [Fragments of a History of Impiety].
1835–36	At Rovereto, the <i>Rinnovamento</i> [Renewal of Philosophy], against Mamiani.
1836 October	At Stresa I revised the book <i>Della sommaria Cagione ecc.</i> [The Summary Cause (for the Stability or Downfall of Human Societies)].
1837	Edition of the <i>Regulae Societatis Caritate nuncupatae</i> [Rules of the Society of Charity]. Sulle ragioni per le quali i giovani usciti di Collegio non perseverano (for P. O). [Reasons why young people who have left College do not persevere]. ⁵
1837	In Turin finished the <i>Trattato della Coscienza</i> . Letters to Poli. <i>Lettera sulla Filosofia</i> del Cousin [Letter on the Philosophy of Cousin].
1837–38	In Domodossola, Revised the <i>Antropologia Soprannaturale</i> .
1838, 29 April	Began to recast the work <i>La Società e il suo fine</i> , at Domodossola, and finished at Stresa in the winter, I think. Edition of the <i>Regole dei Convittori</i> [Rules for Boarders].

³ There is a blank space in the manuscript. The handwritten copy contains numerous illegible crossings out.

⁴ Gregorio Fontana, a mathematician from Rovereto.

⁵ P.O. is Paolo Orsi, a Roveretan priest, brother of Rosmini's teacher and friend, Professor Pietro Orsi.

Journal of my Writings

	Saggio sulle <i>Dottrine religiose</i> del Romagnosi, [Essay on the <i>Religious Teachings</i> of Romagnosi].
1839, 5 Nov.–May 1840	<i>Metodologia</i> [Methodology], at Stresa. <i>Note al Caluso</i> [Notes for Caluso].
1840, May–May 1841	Began to revise the <i>Diritto naturale</i> , that is, the <i>Filosofia del Diritto</i> .
1841, 6 May	Began to write the <i>Risposta al finto Eusebio Cristiano</i> [Reply to the so-called Eusebio Cristiano], at Stresa and finished at Milan.
1841, 16–19 Nov.	I wrote the second small work against P. Dmowski on the <i>Teoria dell' Essere Ideale</i> [The Theory of Ideal Being].
1841, 7 Dec.	I finished the small work entitled: <i>Le nozioni di peccato e di colpa illustrate</i> [The Notions of Sin and Fault Explained], in reply to the <i>Esame critico teologico etc.</i> [Critical Theological Examination etc.].
1841, 15 Dec.	Finished <i>Diritto individuale</i> [Rights of the Individual] and began <i>Diritto sociale</i> [Social Right].
1841, 5 July	Busy writing <i>Razionalismo</i> [Rationalism].
1842, 24 October	In Stresa, finished writing the <i>Diritto della Società domestica</i> [Rights in the Family] by 22 November.
1842, 18 Dec.	In Stresa, finished writing <i>Razionalismo</i> .
1842, 21 Dec.	Took up again <i>Diritto della Società domestica</i> .

The “Giornale dei miei scritti”, catalogued in order by Rosmini himself, finishes here. It is completed by notes we find in the manuscript of the “Diario dei Viaggi”. The first one, in pencil, on page 253 of the text does not mention dates.

Letter on the obligation of Doubtful Law, in *Prammalogia* .

Letter to Pestalozza on the unequivocalness of being, in his *Ideologia*.

Points on the system of Kant and Hegel, for the Preface of the *Philosophy* of Pestalozza.

The second note in ink, on page 254 gives dates but putting them at the end of the line and not at the beginning. Chronological order is not followed, and some of the points in the “Giornale” are repeated.

I started to write the <i>Trattato della Coscienza</i> [Treatise on Moral Conscience].	1831
At Monte Calvario. Finished in Turin.	1837
I started to write the <i>Saggio sulla Speranza</i> [Essay on Hope] (as part of the work on studies) in Rovereto on 8 th January.	1822
I started to write <i>Giorno di Ritiro</i> in Rovereto on 24 March.	1813
I started on its revision on 18 February.	1814
I started to write the first book of the <i>Filosofia della Politica</i> etc in Milan on	

The Diaries of Blessed Antonio Rosmini

30 March and finished it there on 9 August in the same year.	1826
I started to write the <i>Diritto Naturale</i> (II Book of the <i>Filosofia della Politica</i>) in Milan on 17 November	1826
and finished it on 20 April.	1827
Took up writing again in Stresa, in May.	1840
In May 1847 I wrote <i>Discorso sul Matrimonio</i> for Count della Margarita.	
In July (I think) the dissertation on the <i>Utopisti</i> , [Utopians] for Osimo.	
I began to write the <i>Methodology</i> in Stresa on 5 November 1839, then left off in order to revise the <i>Diritto Naturale</i> , this I did in May of	1840
I started to write the <i>Ragionamento sul Comunismo e sul Socialismo</i> [Reasoning on Communism and Socialism] at Rovereto in May	1847
and finished writing it at Verona on 12 June.	1847

The third note, also in ink, is on page 258 of the text.

1838, 29 March, I finished the *Anthropology*.

1. I began to write my political works in Rovereto, December 1822–February 1826.
2. I went to Milan at the end of this month. In this city I began to revise works written from 30 March 1826–August 1827. I finished the first book of the *Filosofia della Politica* at Milan on 9 August 1826.
3. For the third time I got to work in Stresa in October 1836, where I revised the work *Sommario Cagione* etc.
4. In Domodossola on 29 April 1838 I began to revise the work entitled *La Società ed il suo fine* and I finished with divine help at Stresa in the winter, I think, in the same year.

DIARY OF THE EVENTS OF MY LIFE
(OR DIARY OF CHARITY¹)

J[esus] † M[ary]

- 1819, 27 September I drew up the plan for the *Società degli Amici* [Society of Friends] with the defence of Catholicism in view and for this purpose joined the priest Sebastiano De Apollonia, and Giuseppe Bartolomeo Stoffella. This Society did not take off.
- 1821 In this year the Marchesa di Canossa informed me of her plan of founding a Congregation of priests and lay people called *Figli della Carità* [Sons of Charity], which would be involved with the same works of charity and the same spirit as the *Figlie della Carità* [Daughters of Charity] she had founded in Italy. She wanted me to take a hand in this work. But I had various difficulties which I explained to her in several letters; and I could never make up my mind to undertake this. For some time I had put into practice, without expressly formulating it, the principle of *passivity*, motivated by the knowledge of my absolute impotence and taught by experience. For, every time I had undertaken something under my own steam, such as the above mentioned Society of Friends, God did not let it succeed, in order to make me to reflect about it, and to lay side my pride in order to know my own impotence. Reflecting, then, on my conduct of passivity, I expressly recognised how just and necessary this principle of passivity was which guided me, almost without my knowing it.
- 1825, 10 December I wrote to the Marchesa Maddalena di Canossa, the letter marked number 265 of the second volume of my letters, and in it explained the first draft of the Society of Charity which has for its foundation the principle of passivity in initiating things.
- 1826, March I met in Milan, through Marchesa di Canossa, Father Giovambattista Boselli, and A. Bonetti.
- 1827, 8 June I met Giovambattista Loewenbruck at Count Giacomo Mellerio's and he proposed to found a society for the formation of the Clergy. I told him the idea of my society

¹ This title is not Rosmini's. He left a blank. It was added by others on the inside of the cardboard binding.

- of *Charity*. A few days later Don Luigi Polidori, put the matter to the Virgin Mary before the image venerated in the Church of San Celso, and as a result suggested to us the Sacro Monte Calvario di Domodossola as a place for our getting together. We agreed to avail ourselves of this little retreat house which His Eminence Cardinal Morozzo, Bishop of Novara, let us have. Loewenbruck then went to put the house in good order for fit habitation the following spring. Afterwards he went to France on personal business. I stayed in Milan: both of us were to meet in the House of Monte Calvario on 20 February 1828 which was Ash Wednesday to spend Lent there and to put the matter before the Lord.
- 1828, 20 February I was at Sacro Monte Calvario di Domodossola: Loewenbruck did not arrive. I waited several days for him and then began to write the Constitutions which I finished, with the help of God, on 23 April of the same year 1828.
- 8 July G. B. Loewenbruck arrived at Monte Calvario. I had hardly arrived at Monte Calvario when the Cardinal Bishop of Novara spontaneously sent me faculties for hearing confessions and of absolving cases reserved to him. So the field of hearing confessions immediately started of its own accord as I did not want to refuse this office of charity to those who asked for it. With Loewenbruck's help, the frequency of confessions and communions increased a great deal.
- Another field of activity which soon came about was the instruction of Protestants interested in the Catholic Church. The first conversion was that of Peter Faver and his daughter Sophia, who came from Calvinism into the bosom of the Catholic Church. I received them in the Collegiate Church of Domo on 21 May of the same year, 1828. Loewenbruck received several converts after this one, always by delegation of His Eminence Cardinal Giuseppe Morozzo, Bishop of the Diocese.
- 28 July I went to the Tyrol on business, and from there to Rome at the invitation of Cardinal Cappellari to consult the Holy See about the Society of Charity.
- 6 August The cleric, Giacopo Molinari arrived, entrusted to Abate Loewenbruck by His Eminence Morozzo, because he had taught him morals and ecclesiastical discipline, and so the third field of charity, *the education of clerics*, began.
- August Also about this time Loewenbruck began to be sought out by the sick, and so this was the beginning of the fourth

Diary of the Events of my Life

- field of charity, *the visitation of the sick and the care of the dying*. There were quite a few occasions of exercising this branch of charity as in the preceding ones.
- August Isaiah Masone, a laic came to Monte Calvario.
- 10 September Loewenbruck was asked by the Bishop of Pavia to give a retreat to a cleric, and giving this was the origin of the fifth branch of charity.
- November In this month Loewenbruck was asked by the Cardinal to take on the spiritual care of French Savoyard prisoners of Pallanza and so the sixth branch of charity, the *spiritual care of prisoners* took place.
- 7 November On this day I set out from the Tyrol for Rome. Leo XII showed very much that he wished to support the Society of Charity. On his death, I had two audiences with Pius VIII: the first was on 15 May 1829, and the second on 28 April 1830, in which the Holy Father gave me much encouragement regarding the undertaking and ordered me to prepare things without losing time for a public approval.
- 1829, June The Parish Priest of Macugnaga in Vallanza region and the Cardinal requested a *mission* which Loewenbruck gave, the seventh branch of charity. In October there was a mission in Formazza and in November one in Aosta at the requests of the pastors, and soon they made several others, as in January of 1830 in Formazza, in January and February of 1831 at Bosco in the Val Maggia.
- November I met Gentili in Rome.
- 1830, 13 May I returned to Monte Calvario from Rome. During my stay in Rome I wrote and published some books which I would like to consider a branch of charity (eighth).
- 16 August Business called me to Rovereto where I arrived on 19th. At Rovereto Don Giulio Todeschi suggested that I found an ecclesiastical society in the Tyrol. So I brought up the existence of the Institute of Charity, to which he, Don Pietro Rigler, and two other priests stated they wished to belong. One of these two priests (Grandi) later died of smallpox before he could carry out his resolution.
- September Seeing the need for a head of the Society, Loewenbruck asked me to take on the office of Superior, Molinari seconded this request etc. Before accepting I suggested a three days' fast.
- 20 October Fast for the election of a Superior.
- 21 October Fast for the election of a Superior.
- 22 October Fast for the election of a Superior.

The Diaries of Blessed Antonio Rosmini

- 23 October My companions wished to elect me as Superior so I wished first to make a general confession to Loewenbruck giving him the faculty of speaking about my faults, so that those who wished to elect me could know me. So I made my general confession to Loewenbruck.
- 24 October My companions persisted in wanting to elect me so I accepted provisionally with the sole object of looking after the Society until that time when it would be regularly established, when God pleased. Then a permanent Superior General would have to be elected according to the rules laid down in part X of the Constitutions.
The first thing I did was to elect for myself an admonitor and confessor in the person of G. B. Loewenbruck. I enjoined on him to correct whatever he saw in me to reprove, without letting anything pass
- 1830, 1 November I wished to be considered as a postulant being received into the first probation and I enjoined on Loewenbruck to examine me methodically as the Constitutions Part I prescribe and to give me the spiritual exercises of the first probation, which he did. This entitled me to enter the Noviciate on 25 November.
- 1 November Clemente Alvazzi came to Calvario, and asked to be a postulant in the Society.
I admitted G. B. Loewenbruck and Giacomo Molinari to the first probation.
- 16 December On this date the Bishop of Trent wrote to me, inviting me to move to Trent and to set up there a mission of priests, without informing him of what had transpired between Todeschi and companions and me, this being confidential to us. I replied that if it was a matter of setting up a group similar to that of Monte Calvario, I would come to Trent the following spring to arrange it with him. He accepted the offer.
- 25 December G. B. Loewenbruck and Giacopo Molinari began their Noviciate on this holy day of Christmas.
- 1831, 16 February I was requested by the Chapter of Domo to preach Lent in their capitular Church, which with the help of God, I happily completed (ninth branch of charity).
- April The priests Lissandrini and Tarugi wrote to me to have me as their spiritual director. These were the first Postulants belonging to the class of Ascribed Members. Many priests and lay folk would later offer themselves.

Diary of the Events of my Life

- 9 April Date of the first Brief of the Holy Father, Pope Gregory XVI. I left Monte Calvario to come to Trent. I stopped for a month in Milan where I published the *Principi della Scienza Morale* [Principles of Moral Science].
- 25 May I met Ambrose Phillips at Milan through which he was passing.
- 30 May I arrived at Rovereto and made a retreat of seven days with the Capuchin Fathers: I dealt with certain matters and then
- 11 June came to Trent to speak with the Bishop, who thought the matter over.
- 27 June Having obtained from the Bishop of Trent permission to live in the seminary with my companions during the holidays, I returned to Trent and began to live in the seminary on 28 June. On the days 28–29–30 each of us five priests celebrated Mass for the health and perfection of our souls. I also elected Pietro Rigler for my admonitor and confessor during my stay at Trent.
- July I received a letter from Gentili with a note from his Eminence, the Cardinal Vicar, which urged me for the second time to come to Rome, promising me a foundation there. But I replied that the Institute was not able at that time to make any foundations because of the scarcity of members.
- 7 July From 27 June, when I entered the seminary with my companions Pietro Rigler, Giulio Todeschi, Giambattista Boselli and Andrea Giacomuzzi priests, these began to be Postulants of the Society and entered the first probation. Different rules were issued gradually, the distribution of hours in a way similar to that of the house at Monte Calvario, the two conferences; and two exhortations weekly on the observance of the rules were added, which was Pietro Rigler's task, the first of which was given on this day.
- 9 July Furthermore on this Saturday we began the practice that one of us during the meal should (on Saturdays) speak on devotion to our Lady, under whose protection the Society is placed in a special way. Giulio Todeschi led the discussion. With the entering of the above mentioned four companions the Institute exercised by means of its members new branches of charity, which were: (tenth) *the direction of Seminaries*, Rigler being Rector of the Seminary of Trent, and Giacomuzzi prefect; (eleventh) *teaching posts* Giulio Todeschi being professor of dogmatic theology and Pietro

- Rigler, professor of moral theology; (twelfth branch) *boarding schools* Pietro Rigler have set up one of them; (thirteenth branch), *The Institute of the Needy*; (fourteenth branch) *the oratory* of young people Todeschi being involved in these two branches.
- 31 July The feast of St Ignatius. Having made the six day retreat of the first probation with general confession, Pietro Rigler, Giovan Giulio Todeschi and Giovambattista Boselli entered the Noviciate.
- 10 August I put up for public auction (making my agent Luigi Amort) the residence of the Parish Priest in Trent for the sum of 10210 Viennese florins, plus the expenses of the sale and the deed etc.
- 17 August I left Trent with Todeschi to go to Domodossola, and first I appointed Pietro Rigler *Diocesan Provost* for the diocese of Trent.
- 20 August Francesco Puecher, cleric with four minor orders, requested from Pietro Rigler to enter the congregation, and was received there into the first probation.
- 26 August I arrived at Domodossola where I found that Luigi Gentili, a priest, had arrived the same day from Rome.
- 6 September Count Mellerio came to see me at Calvario and stayed until the 16th. During this time he requested that Giacomo Molinari be spiritual director of the secondary school of Domo, and I granted it to him temporarily, until I found some other permanent person. He drew up a deed with which he gave me the perpetual lease of his house in Domo.
- 12 September Emilio de Belisy came to Calvario from Carpentras after asking to be received on probation.
- 14 September Antonio Morena, a cleric from Novara came to Calvario.
- 6 October The brethren at Trent have begun to live in the new house.
- 16 October After they had made the retreat for the first probation with general confession I admitted on this day Luigi Gentili, priest and Clemente Alvazzi, deacon to the Noviciate.
- 16 October Vismara, a cleric from Novara came to Monte Calvario.
- 24 October On this day I left Monte Calvario to return to Trent. Before leaving I decreed the following duties:
1. *Giovambattista Loevenbruck* vice-superior for the house at Monte Calvario.
 2. *Luigi Gentili*, assistant to the vice-superior and master of novices.

Diary of the Events of my Life

3. *Giacomo Molinari*, prefect of clerics, secretary of conferences, door keeper and caller.
 4. *Clemente Alvazzi*, prefect of laics, and sacristan.
 5. *Giuseppe Flecchia*, assistant to the caller.
- 25 October I celebrated Mass in Arona where G. B. Loewenbruck was giving a retreat to the Salesians. I have given everyone the instructions relevant to their offices, and also in writing as prescribed in the Constitutions.
- 2 November I arrived in Trent.
- 3 November Loewenbruck was in Turin. He obtained from the Minister M. Lascarène what he asked for (that our retreat house at Domo might not be occupied by the military). He was also assured that the women's prisons at Pallanza would be entrusted to the Sisters of Providence.
- Finally the Minister was very interested in the Society, and wished to speak about it to King Carlo Alberto. The latter heard about the Institute with pleasure and graciously approved it. A little later Loewenbruck sent four sisters (among whom was the sister of Clemente Alvazzi) to the Noviciate of Portieux (Vosges).
- 23–26 November In these four days I gave the retreat to the clerics of the Seminary at Trent who were to be admitted to Holy Orders in the Church of the Seminary. I preached four times a day.
- 8 December The Daughters of Charity in Trent, had the *Divote di Maria SS. Addolorata*, ascribed to the Institute of the Daughters of Charity. On this day sacred to the Immaculate Conception of the Virgin Mary, ...in number came together for the first time, and I gave them a discourse with a reading of their rules. Every first Sunday of the month they have gathered together, and if I am absent the discourse will be given by Pietro Rigler Diocesan Provost of Trent.
- 14 December Zeni from Piné requested entrance as a postulant.
- 23 December I met the Archbishop who gave me permission to accept Pens, who, had asked to enter from the day of the Immaculate Conception. Furthermore, the Bishop offered to write to the Emperor of Austria in order to inform him of the Society of Charity and recommend it to him.
- 27 December Carlo Attelmeyer from Merano, a cleric of the fourth year of theology, introduced himself to me. He had asked me previously to be received.
- 1832, 7 January Monsignor Sardagna, Bishop of Cremona, wrote to Todeschi asking for the third time to be received into the Society.

- 4 January I was with His Highness and I enquired of him regarding Brunatti, Rector of the Seminary of Trent, who had asked to join us from 26 December last. He took three weeks to reply to me.
- 7 January I was again with the Bishop to show him the plan of the building.
I told him that this work in Trent was begun at his request, he replied that I could still carry on; he really gave me his word and placing his hand to his breast repeated the promises with every assurance. He added these words, "I undertake to defend your ideas with the Emperor". He said this repeatedly.
- 8 January The Bishop wrote to the Governor who replied in general terms, but favourably.
- 20 January I met the Bishop to get his reply regarding Brunatti. He told me that, for certain reasons he wished that this be postponed until the holidays. I replied, that it was sufficient for me to be certain that by the holidays Brunatti could be received into the congregation, which meanwhile would be kept confidential. The Bishop replied, "from now until the holidays the matter could be considered and seen more clearly". I added that it would be good to know something definite in order to avoid the painful uncertainty in which the Rector would find himself during this period; that he had been to me, pleading that I obtain for him from the Bishop a definite response by these holidays so that, knowing it to be certain, he could make his arrangements. The Bishop said, that we are not dealing with a fixed incorporation into the congregation and therefore there was nothing contradictory that in these holidays he could join us in our retreat. I replied that we were not dealing with incorporating him definitively into our congregation because this could be done only with vows after a year of probation: that we were simply dealing with receiving him as one of us in the congregation, neither more nor less. Then he said he permitted this if these things were clearly understood. After this I moved on to asking him for Zeni to which he replied, if this priest were not necessary to the diocese, which would be verified before the next holidays, he would allow this. Then he spoke of the other matter which he raised until I got up to go. He dealt obscurely with the permission to accept the Rector, which I believed, at least, that I had received, saying to me that the reason why he hesitated to

give him to me was that the city would immediately have said that the Rector was also entering the Congregation. I replied that His Highness could not only limit the news of entry into the congregation to the holidays, but even at a later time. Nevertheless it was important to know whether one could rely on the time that he had laid down. He then said it was easy to grant permission to the priest Brunatti, but not in his position as Rector of the Seminary. I remained somewhat taken aback, and so I added that I simply wanted the priest Brunatti and that I did not understand by this that the Congregation acquire a right to the rectorship of the Seminary. He then granted it but I had hardly arrived back in the house when I found a letter from His Highness in which he informed me that he did not grant me the Rector Brunatti, for this reason, that he believed it more advantageous to the good of the Diocese that the Seminary be governed by a *secular priest*, who was simply dependent on the Bishop.

21 January.

In the morning I went to His Highness to tell him that I was fully content with the decision given me in his letter, and that I asked his pardon if I had gone 'over the top' with my requests the previous day, not however by influencing his will, but to know it. He told me that his decision was not irrevocable and permanent, but only for the time being, rather that he was pleased that the Rector agreed with my intentions, that he did not understand nor even say that the number of members of the Society was not to increase, but rather he was glad that I should try to increase it.

4 February

I met the Bishop to report on the plan of the *Accademia di Sacra Eloquenza* [Academy of Sacred Eloquence] for which he had invited me. Having listened to it, he said graciously that I would do him a special favour if I carried it out. He gave me appropriate faculties and that I should come to an agreement with the Rector of the Seminary regarding the place, the time etc.

February

Canon Baron Trentini communicated his plan for the *Confraternità de' divoti di S. Vigilio* [The Pious Confraternity of St Vigilus].

28 February

The restoration of the structure of the house at Trent began.

- Rigler departed for Cremona charged with negotiating with the Bishop who desired to join us, and to make a foundation of the Institute in Cremona.
- 9 March Rigler's return from Cremona.
- 14 March Signor Francesco Parandièr from Lyons, a missionary of the Congregation of Signor Ransan, came from Rome, suggesting that his Congregation link up with the Institute of Charity. This did not come to anything.
- 30 April On this day Monsignor of Cremona wrote me a note on the business of the Certosa of Pavia.
- 1 May I went to the Bishop of Trent with the letter of Monsignor of Cremona. In this letter Monsignor of Cremona asked for Don Giulio Todeschi for a year in order to attempt a foundation of the Institute in Cremona. The Bishop of Trent agreed to this.
- I was with Podestà Giovanelli, who, with an official letter, advised me of the need of having government approval if I wished to set up a religious body in Trent. The Podestà² told me that it was not necessary that I reply to this requirement, that the Podestà himself recognised that it had been made too late by some ill disposed people, whom I consider to be in the Trent judiciary, protesting that he had not taken part in this. I said that I would follow his advice of not replying, if this would not be taken badly. He added that if anyone grumbled about this I should reply that the Podestà himself had suggested I do it. He admitted that he had been charged by the Governor several months before to give a report of my Congregation, and that he had reported that 1. we had taken a particular habit and 2. that the aim appeared to be that of setting up a house of Jesuits, two things which were clearly false.
- 25 May I reported to the Bishop the demand made by the Podestà for the superior approval of the Institute and the reply that I wished to give, that is, "that the house was mine and those who lived there were my friends, guests etc". His reply showed that he was pleased with this. But this move on the part of the magistrate must have made him quite frightened. The fact is that today I received by return the Constitutions with his letter dated 12th inst, in which he stated that having examined and having had the Constitutions examined he recognised that the approval was necessary and the solemn

² Mayor or chief magistrate [Ed.].

placet of the legitimate authority before a social body could be set up on the basis of their Constitutions with legitimate effect, and for this reason he could not permit the subjects of his diocese, both diocesan and regular to join this Society of Charity before the Constitutions of the same Society were solemnly recognised, decreed and approved.

25 May

I went to the Bishop: on entering I kept quiet and respectfully greeted him, and he wished me, according to his usual custom, to sit down on the most honoured part of the sofa. I declined for a long time wishing to sit on his left but since he insisted I stopped, saying in all seriousness that this place was not agreeable to me and that I took it out of sheer obedience. I sat down and held my tongue. Seeing my seriousness and my silence he began to speak first saying that with the letter he only wanted to state that there was need of superior authority etc. I said that his letter had come, and that it made me fear that I had committed some fault in such a way that his mind had altogether changed towards me. He replied that it had not changed, but that his judgement on the statutes was that superior authorization was necessary. I said that I was not clear about what authority his letter spoke, but that if it spoke of civil authority I reminded him of my protests already made on this point and that he had very carefully taken this into account. He then said that he remembered this very well and that he was disposed to keep his promises, but that the authority of which he spoke was ecclesiastical of which solemn approval was first necessary. I then showed him a brief of the Pope, in which the contrary appeared, the Pope stating he was well pleased that the Institute should spread with the approval of the bishops. I made him see that I was involved with the Pope. I showed him also that the solemn approval of Rome was not necessary in the procedure of ecclesiastical approvals which are accustomed to precede episcopal approvals and follow Papal ones. To these words "episcopal approvals" he added "not approvals, but perhaps opinions". It is the same, I replied, therefore the *voluntum* of bishops is necessary. On the other hand the Constitutions do not portray a religious order, but one having simple vows and because they are simple vows they do not even need the bishop. He said not if made in a particular case but yes, if in a body. Granted, but it is always true that it pertains to the bishop to admit or reject an unapproved

congregation. “Now, Your Highness, you have accepted it and welcomed it”. At this point I reminded him of the approval that he had given me verbally. I gave him 31 articles, he read them. He added that the Constitutions were another matter. — He might show me the differences, that I should change: and he did not know them, nor was he able to. I then got him to see my embarrassment and asked for his advice, whether I should leave everything and take myself off because I did not wish to do anything illegal and I could not stay after his letter. He then expressed his desire that there should be an outcome to the matter and asked me to stay, but said that the Constitutions had some restrictions. And I said: “let us then return to the articles Your Highness approved verbally and in writing”. He did not remember approving them in writing and I convinced him with one of his letters. Then he said that he did not believe he was so abandoned by God that he did not know how to keep his word and proposed as an expedient that I should write a letter in which I should set out my reasons to which I might receive an official reply whether I could be entitled to continue to receive new subjects. Then he suggested that he introduce me to the Emperor who was coming to the Tyrol in order to have a provisional entitlement etc. and left me to choose between the two plans of action.

28 May

I replied with a twofold letter with documents attached.

8 June

The Bishop replied Number 1754/868 eccles. Received after some days.

10 June

Day of Pentecost. The advocate, Vincenzo Bianchi, after his devotions at Calvario, returned home, went up to the second floor of his house and opened an old cupboard and put his hand on an old book. He opened it without thinking and found the original deed of a visit of Monsignor Odescalchi, with which he reserved the disposal of Calvario to the Bishops of Novara. He sent it to me at Trent and I didn't see the force of it and the consequences. I sent it to the Bishop of Novara, and afterwards the decree with which Calvario was entrusted to the Institute of Charity.

13 June

I was with the Bishop (of Trent). I said that I did not come to ask for the letter promised me and that although it bore the date 8th inst. nevertheless I had not yet received it, (it being sent only tomorrow, 14 June), but because the time of the journey of His Majesty was approaching I therefore came to confer about the matter. I informed him of the

request to present it to the King, which he fully approved and he assured me at the same time that it would be well received. He told me that His Majesty would not only be pleased with it, but would welcome it with great joy. At the point where the petition mentions the submission to the bishops he stopped, making the point that this was not in the Constitutions. I said that it ought to be added if it wasn't there, and that this was my intention, and the nature of the Institute required it. He said that he understood that the rules approved ought "to be presided over by the superiors of the order but regarding external matters they should be subject to the bishops". He expressed to me his sincere will and pleasure about the matter. He said he would be displeased if on this point we were not in agreement etc.

14 June The reply of the Bishop touched on above, 8th inst, was brought to me.

15 June I replied to the Bishop, the last letter in this irritating negotiation.

22 June I departed for Bressanone and Innsbruck with the purpose of presenting myself to the Emperor and asking him for provisional approval of the Institute of Charity. This step was taken from necessity as appears from the correspondence with the Bishop and the tenor of his advice. Don Pietro Orsi came with me.

23 June At Bressanone I met Governor Wülzeck, I showed him the petition which he was going to present to His Majesty. He approved. He said that it boded well and promised to support the matter saying that "it was praiseworthy in every way" and he offered to help me where he could. He asked me whether it was a thing similar to that of the Redemptorists. I replied that I did not know the Redemptorist Congregation well but I believed that it extended only to retreats and missions. He added, "So it ought to be according to the mind of its Founder". He asked me whether our priests were secular or regular. I replied that I did not classify them but that they had simple vows. He asked me how many there were and I replied, five. He brought up the difficulty of maintenance. I said it was necessary to realise that they could accept Mass stipends and other benefits.

Before lunch, Baron Altenburgher, chaplain to the Bishop advised me in the name of His Highness that the latter had obtained an audience with the Emperor for the same day at four in the afternoon. With a view to this I should be at

Lionfante, the hotel at which His Majesty lodged, at a quarter to four. I replied that I would do this, and before even this time, that is at three o'clock, I would go to His Highness to confer with him. I did this. I found that he had not yet spoken to the Sovereign about my business, against the express and repeated promises which he had given me. I was surprised at this and said I would not have the effrontery to present myself to the Sovereign before His Highness had advised him, as agreed. For this reason it was understood that I would not be introduced although it was already noted, and that the Bishop would obtain the audience for me either here next Monday or in Innsbruck, speaking to him about it beforehand.

24 June Today the Bishop dined with the Emperor and obtained an audience for me tomorrow. In telling me this he said that the Emperor had asked him whether it was a Congregation, and when he heard that it was, he said "so much the better that it is subject to the bishops". "I therefore agree", concluded the Bishop.

25 June In the morning Monsignor Sardagna arrived. After lunch I had the audience with the Emperor. The Bishop of Cremona entered first and spoke favourably to the Emperor about the matter. Having been summoned by the Emperor I began by saying to him that "His Majesty will already have been advised about the matter for which I asked it." He said, "Yes, yes, two bishops have already spoken to me about it", meaning the Bishops of Cremona and Trent. In the explanation which I gave I said more or less what was contained in the petition.³ The Emperor said that "he would support all these things which were useful and would speak of the matter in Innsbruck with the Bishop of Trent". The Emperor reiterated submission to the bishops. I touched on having the matter approved in Rome, he said: "Yes, either you can do this or others". Then I said that it seemed necessary for me to go personally to Rome. He appeared to add: "let the matter be dealt with by the Bishop". I asked him finally for a recommendation

³ From the draft of the petition in the Stresa Archives it turns out that the requests contained in it were summarised by Rosmini thus: 1st) The authorization to continue to extend provisionally the Institute of Charity with the consent and under the care of the respective Bishops pending other decrees by His Majesty, 2nd) The authorisation to submit the Institute to the Holy See, in order to obtain formal Apostolic approval.

Diary of the Events of my Life

- for Rome either with the Pope or his ambassador. Immediately he said, "I have no difficulty in drawing up a letter to the Pope" then he said, "it is better through the Ambassador", finally he returned to the idea of the bishops saying, "that the matter ought to go ahead through the bishops". He accepted, then, with great kindness a copy of some of my works.
- 27 June I was in Innsbruck.
- 29 June I met Governor Wülzeck at home, to whom I referred the audience which I had with the Emperor in Bressanone. On departing he said these kind words to me, "I desire that you have a good outcome in your undertaking etc".
- 30 June I met the Bishop of Trent who arrived today in Innsbruck. I gave him an account of the audience with the Emperor. I found him in a good mood and he repeated his promise.
- 2 July I met Governor Sondermann's ecclesiastical adviser. He showed a lot of goodwill, and wished to support the Society. He told me that if I wanted the studies at secondary school or below, they could be given me without writing to Vienna, by a decree from higher up, which he showed me.
- 3 July I left Innsbruck.
- 4 July I arrived finally at Trent.
- 7 July My petition to the Emperor soon came to the Bishop of Trent asking for information; the Bishop asked for the statement of article 16 of the Rules which I presented today.
- About this time Loewenbruck began the work of the Noviciate of the Sisters of Providence, servants of the servants of God in Locarno, by sending two from Portieux in France.
- 21 July I left Trent for Domodossola.
- 26 July I was at Cremona where I left Don Giulio Todeschi with Monsignor to give a retreat to the Seminary and other establishments.
- By the end of the month I was at Calvario.
- 11 August I went to Gozzano.
- 12 August The Cardinal spoke to me of the commission received by the King and his thoughts on the matter.
- 17 August This is the date of the Approval by his Eminence of the large Constitutions.
- 19 September Under this date came the Bishop's letter with which he communicated to me the decision of the Sovereign of the 23 August, in which the Congregation is provisionally ap-

proved “as long as experience demonstrates the benefit, and development of the Institute”. Such approval was limited by the following conditions: 1st, that during the provisional state of this Institute members do not take vows, not even simple ones. 2nd that the Institute be subject to the inspection of the Bishop in all its activity, not excepting its internal discipline, 3rd that for this reason no member should be accepted in the Institute and it remains also in the power of the Bishop to remove individual members from the Society when he believes this is reasonable, 4th that meanwhile there should be only one house in the Diocese of Trent composed of 12 to 15 priests who live according to canonical prescriptions and also on the other hand they should observe the ordinances of the Sovereign in *pubblico-ecclesiasticis* and for this reason there should not be any connection with foreign institutes forbidden by such ordinances”. With regard to Apostolic approval His Majesty reserves to himself to decide when it will be profitable and when the entire Rule of the Institute will be presented with the guidance of the Bishop.

- 26 September Today I left Domodossola for Turin in order to take some of the Daughters of Providence to the Institute Barolo.
- 3 October Return to Cavario.
- 5 October On this date I sent the Nota to the Cardinal in order to organise better the studies of the mendicants entrusted to me by His Eminence in Turin.
- 7 October The start of the academy of Sacred Eloquence at Calvario after lunch on feast days.
- 21 October Belisy received the habit.
- 22 October. Baronet Henry Trelawney came to Calvario with his daughter.
- 26 October On this date the minor Constitutions were approved with a decree of Cardinal Morozzo.
- 9 November I set out from Calvario to go to Venice with my friend Mellerio whom I met in Milan.
- 13 November I was in Caravaggio to fulfil a vow taken a year before by presenting to Mary, the Mother of our Institute, a silver lamp.
- 18 November On this date Ambrose Phillipps (*sic*) suggested the mission at Leicester to me which the Dominicans had left. We were at Correzzola with Duke Melzi. There, I began to write the book *Delle Cinque piaghe della Chiesa* [The Five Wounds of the Church].

Diary of the Events of my Life

- 26 November This was the date of the decree of Monsignor Tadini, Archbishop of Genoa, approving the Constitutions.
- 30 November On this date the Patriarch of Venice approved, by decree, the Constitutions.
- 7 December Return to Calvario.
- 23 December Don Cesare Flecchia was admitted to the Noviciate.
- 1833 Baronet Trelawney asked for the Institute for England. He stated that he would build a church suitable for this mission and to lend money necessary for the maintenance of our brethren there. Meanwhile he would give part of his Trelawney Castle, and its domestic chapel in the said castle in the province of Cornwall in the Apostolic Vicariate of the Western District. Providence disposed that Monsignor Baines, the Vicar Apostolic of that district, had already informed me personally in Rome, and on another occasion the same Monsignor desired and requested to have Gentili with him.
- Attempted arson in the College of S. Vigilio in Trent. The Vice-Superintendent of Domodossola, Marioni, gave a most favourable report of the Institute to the first Secretary of State for Internal Affairs on the occasion that the said Vice-Superintendent was transferred to Biella. Rey asked to be admitted to the Institute.
- 1 April G. B. Loewenbruck returned from the mission of Aosta and stated the desire of that Monsignor to entrust us with the College there.
- 13 April Baldy came to Calvario.
The Bishop of Verona asked for a German chaplain.
I left Calvario on this day and arrived at Trent on 8 May.
At the end of this month Ceroni asked at Calvario to be admitted. Grandi and Mayer asked at Trent.
- May The cleric Setti asked to be admitted, and His Highness permitted it, then postponed his entrance among us for a year, without making his reasons known.
- 15 June S. Vitus, Modestus and Crescentia. The death of my sister.
- 1 July The Bishop of Pavia conferred with Loewenbruck about the project of the Certosa.
On this date I received a letter from the Secretary of State for the internal affairs of Turin in which His Majesty of Sardinia expressed his gratitude to me for the books presented to him, and told me that he could not give his formal approval to the Institute but took it under his protection

- allowing it to exist as it is at present at Monte Calvario. Cardinal Morozzo sent me a similar letter on this second point of approval courteously received from the Minister of Justice and gave me as the reason of the approval not being final, that the Holy See had not yet confirmed the Institute fully and formally.
- 4 July Rescript of His Holiness to Monsignor Baines with which he is permitted to introduce the Institute of Charity into England.
- 5 July Trelawney makes known a letter of Monsignor Baines, in which the prelate is very pleased that the Institute is established in his diocese.
- 17 August The Locarno authorities have a public inspection made at the school of the Sisters of Providence.
On this date, the decree of His Eminence Cardinal Morozzo with which he hands over the whole of Monte Calvario. This decree was promptly carried out.
- 20 August The Bishop of Pavia writes postponing the business of the Certosa.
- 3 September On this date Monsignor Baines Bishop of Siga and Vicar Apostolic of the Western District in England writes a letter to me, with which he approves and praises the mission planned by Baronet Trelawney, and states his desire for Gentili to go to his college for some time to begin with, meanwhile he will provide some other priest for Trelawney's Church.
- 22 September Until
- 29 September I give a retreat to some priests in Rovereto. Gasparini asks to enter. Fenner had asked previously. About the same time Rigler gave a retreat in Trent to some priests of the diocese for the second year. The priest Malfatti asks to be admitted as a religious, and the group of priests of Ala as ascribed members. They ask to see the rules of their association.
- 30 September On this date I replied to the Commission for improving the city of Rovereto in which they proposed to me, 1st the plan of the new piazza, 2nd the foundation of the Institute of Charity and 3rd the transfer of the hospital.
- 2 October Letter of His Eminence Morozzo to Canon Capis for the execution of the decree.
- 4 October On this date the Magistrate of the City of Rovereto wrote to me regarding the plans first proposed to me by the

Diary of the Events of my Life

- Commission for the improvement of the City, and proposed to me the conditions regarding them.
- 8 October I had already prepared my reply to the Magistrate but before I sent it an official of the Podestà came here to Trent and solved several doubts of mine causing me to change my reply. Under this date I sent a reply in which I proposed conditions which I considered indispensable.
- 12 October Miss Trelawney received into the Church by His Eminence Morozzo.
- 14 October On this date Count Mellerio requested me formally in the name of the city of Domo for some Sisters of Providence to take on the office of school-teachers. As a result of this I have ordered Loewenbruck to ask Monsignor, the Vicar General of Como, that he deign to elect a delegate to assist this time in the exams in which it may be proved that the Sisters who are withdrawn from the Noviciate are suitable for the task of school mistresses.
- 18 October On this date the Bishop of Verona wrote to me declaring, on his part, consent to the foundation of the Institute of Charity in Verona, and to receive the German chaplain whom he asked me for and other members of the Institute, a condition laid down by me from the beginning.
- 19 October The Circuit Commander of Rovereto asked the Bishop of Trent officially whether there would be any obstacle on his part for a foundation of the Institute of Charity in Rovereto. A commission came to the Bishop in Trent to make this same request comprising: 1st Bacca, first councillor to the functionary magistrate of the Podestà; 2nd Dr Giuseppe Telani, councillor; 3rd Count Giuseppe Fedrigotti, 4th Giuseppe Bridi. The Bishop responded favourably.
- 23 October On this date the Bishop replied in writing both to the leadership of Rovereto, and to the petition of the parish priest and parishioners of S. Maria in Carmine responding favourably to the matter *in se*, but he was not able to do anything pending the approval of the Institute by His Majesty. The Bishop, before replying to the parish priest of S. Maria, consulted the archpriest of S. Marco in Rovereto who confirmed it favourably.
- 27 October The Commander of Rovereto communicated the Bishop's reply to the Magistrate pressing him to come to an agreement with me.

The Diaries of Blessed Antonio Rosmini

- 28 October Letter of the Magistrate of Rovereto to me, in which he gave me the Commander's message and asked me to state what sum I would demand for the erection of the hospital.
- 29 October My reply.
- 30 October On this date Loewenbruck wrote me a letter from Locarno in which he resigned from the Institute under the pretext of attending better to the Institution of the Daughters of Providence.
- 31 October The Governor of Tyrol, Count di Wülzek came to Trent.
- 1 November I have been with Count di Wültzek who told me that the report regarding the approval of the Institute had been enlarged. He added that he could not help me regarding houses outside the State. I replied that the Institute could not lose its unity and that its nature required that it be universal. He was fearful of all modern societies, and spoke a lot about that of *Giovane Italia* [Young Italy] asking me various questions. I said that no citizen could give to the State as many guarantees as a religious Institute, the whole Institute being concerned for the uprightness of individuals; and also for the lack of all dishonesty. The conversation was long and varied and I gave him much to think about. He told me that only the Emperor personally could approve the Institute taken as a whole making exceptions to the laws of the State. I asked him if he thought this would be done and he replied, yes, repeatedly.
- 3 November The Governor came to visit the house of the Institute.
- 7 November The Governor went to Rovereto where he spoke of setting up the Institute there with Telani who was in charge of it. He brought up various objections and made various enquiries but he did not say anything contrary to it. I also went to Rovereto with Donn' Antonio Oberrauch, priest, Carlo Aliprandi, cleric, and Giacomo Lugan laic, who were singled out for the new foundation in Verona.
- 8 November I and my three companions arrived at nightfall in Verona and we spent the night at the little house assigned to us near the church of S. Pietro Incarnario, and as the Church was open for services we met Father Medici, the Provost of the Filippini who was in charge of the church and to whom the house belonged and of which he enjoys the income. Having deposited our little travel bags we did not go on that rainy evening to the Bishop who was quite a distance from S. Pietro, but the Filippini put us up and we were edified by the good order in which that community lived.

Diary of the Events of my Life

- 9 November We went to the Bishop. He did not look after us and was somewhat cold. I understood later from the situation and his letter written to Don Pietro Orsi which the latter sent to me in Verona, that he was not very pleased with my letter in which I asked him to have drawn up a solemn decree of approval of the Constitutions, thinking that I demanded this before sending members to Verona. For this reason he deferred the German chaplain assigned to him. I explained his mistake and he brightened up, even making us stay with him until we found our little house near S. Pietro furnished with necessities. It turned out that we were with him for the Saturday, Sunday and Monday.
- 12 November We dined for the first day in the little house of S. Pietro.
- 13 November I presented the Constitutions to the Bishop of Verona asking him to read them and offered to stay in Verona for some days while he read them so that I personally could give him any sufficient explanations in case this was necessary. He made his excuses saying that he had overwhelming business.
- 15 November I went to tell Monsignor Grasser that I would depart the next day, since my companions were sufficiently settled in their house. I found him more forthcoming. He had read the *Rule* placed before the Constitutions and he was very pleased; he told me that he approved completely and many things pleased him more than certain things of the Jesuits, and that we would be more acceptable to the Bishops, only he did not see the *vinculum unionis* [the bond of unity]: “I see” he said “members of the Institute everywhere but I do not see their *vinculum unionis*”. I said that they had a common head, and secondly that they lived in houses where they had a common life; only the externs were outside the houses. He then said he was convinced, and that the matter was not clearly expressed in the *Rule*. He moved on to deal with the way to introduce the house in Verona to the Government. He asked me whether I desired him to mention it immediately. He thought of touching on it by asking for the stipend for Donn’ Antonio Oberrauch in giving him the title of member of this Society and nothing more. He proposed to speak directly with Spaur, the Governor of Venice: “because”, he said, “the Councillor to the ecclesiastical government (Giudici) is against religious Institutes: only I wouldn’t wish, he added, to mention the priesthood of Don Antonio in order not to provide a pretext for the said

- Councillor to refuse the stipend". I said that he would act in everything as prudence demanded and that I was indifferent in the matter. He then spoke to me of his idea of inviting, Don Cesare Bresciani with his priests and Don Provolo with his etc. so that they might come with us.
- 16 November I came to Rovereto and
20 November to Trent
21 November I met the Bishop of Trent and he revealed that he was sure that the decree of His Majesty, which we were waiting for, would be favourable to the Institute.
- 7 December Loewenbruck arrived in Rovereto.
8 December I replied to Monsignor P. A. Baines, Bishop of Siga, Vicar Apostolic of the Western District of England, requesting that before our men went there, he approve our Constitutions, which I sent to him, with his formal decree.
- 13 December Signor Costa wrote from Turin that the Government of His Majesty of Sardinia would be probably disposed to deal with the approval of the Sisters of Providence in Rome through diplomatic channels at the same time as Loewenbruck comes to a complete agreement with the Government. I have dictated a reply to his initiative on this date; meanwhile I have stopped the arrangement concerning the Sisters.⁴
- 17 December Loewenbruck entirely acknowledged his error, he promised in writing his most perfect submission in everything and for everything and handed over to me the *Direttorato* [Directory] of the Sisters of Providence, of whom he is the Founder in Italy.
- 1834, 3 January My reply to the Magistrate of Rovereto, with which I stated that because the house in the parish of St Mark was not succeeding I will follow the plan of those of Borgo.
- 6 January Epiphany of the Lord. I began the Ecclesiastical Discourse with Monsignor Dean B. Trentini.
- 8 January The Bishop of Trent wrote to Todeschi releasing him from his teaching post and offering him the parish of S. Maria beyond the bridge in Rovereto.
- 26 January I wrote to the Bishop of Trent asking him to carry out his decision without compromising the honour of Don Giulio. He replied, thanking me for the suggestion, and assuring me

⁴ Signor Costa was a Count of Turin attached to the Ministry of Public Education who had offered to obtain approval from Rome for the fledgling Sisters of Providence. But the matter did not go any further for he did not have any further connection with Lowenbruck or Rosmini. [Ed.]

- that he had the same feelings. Therefore he asked my advice. In another letter I replied that I could not at present see any alternative to suggest to him to resolve what was in his mind. So the matter remained ineffective.
- 26 January In a letter of this date Monsignor Scavini emphatically requested that I acquire an extensive convent in Borgo Manero showing me that this place was most suitable for a second foundation necessary for the work at Calvario. I replied that I could not undertake such a work without some substantial help through lack of subjects and funds. He replied, without offering help, simply voicing the hope that D. G. B. ⁵might provide some assistance
- 10 February On this date His Majesty, the Emperor Francis, signed, the decree nominating Monsignor Luschin, Bishop of Trent, to the Archbishopric of Lemberg⁶, the primatial see in Galicia; on the 13th the decree was passed in the Court Chancellery.
- 14 February Don Brignoli, confessor to the Salesian Sisters at Soresina, came to Cremona to make a retreat under Don Giulio and, during it, to examine his vocation to the Institute. He resolved on this and wrote to me asking to be admitted. Monsignor Sardagna withheld his consent. I have postponed replying to Brignoli.
- 14 February Baron Henry Trelawney died in Laveno. The contents of his will are not known as his will is in England in the hands of his son.
- March The Archpriest Locatelli in Rovereto having died, the city immediately desired me for the position. Convincing them that it was not possible for me to take up this pastoral task, the Clergy of the parish of S. Marco, prepared a petition to His Highness the Bishop asking for Don Giulio B. Tedeschi, failing me.
- 2 March Until the
- 12 March I was in Rovereto. The Bishop of Verona wrote to me to tell Count Salvadori that the General of the Jesuits did not accept coming to Verona with his members under the conditions the decree of the Sovereign allowed, and that he is happy with Don Antonio Oberrauch, and now would be a good time to make a petition. I replied asking him to go ahead as he thought.

⁵ Don Giambattista Loewenbruck.

⁶ Leomberg in Poland. See Gianfranco Radice, *Annali*, vol. 5, Genova 1981 p. 519 [Ed.].

- 14 March I met His Highness the Bishop, reiterating what I had written. He said that he did not doubt the good outcome for the Institute and that it would be established. He asked me if I desired that he make any new move; I asked him to do this. He added that he would do it but that the time for presenting a petition would be after Easter, especially because of the coming of the Emperor who would not come before the middle of May. He added "it seems to me, (but I do not remember his expressions well) that you desired that something should be done for your Institute also in Warsaw". And I, "not that, but simply that I told you that the Institute being wholly yours, it was obliged, also by reason of gratitude, to serve you in whatever way you desired". He added, "If needs be the matter could be dealt with by beginning in a small way: two or three subjects: the others would have to be taken from those there who spoke the language". I said that everything was left to his prudence and I was also convinced of starting with a few people. Then he approved that I should make the journey to Domo before the Emperor came.
- 17 March The governmental approval for the Collegio Vigilano for 120 students has arrived at the Episcopal Curia.
- 17 March I have replied to Giuseppe Visintainer, the mayor of the parish of Pergine to the request which he made me with his letter of the 16 February last: what would be required for the maintenance in Pergine of our five members, three priests and two laics? I replied, house, chapel and 700 Imperial florins.
- 20 March I departed for Rovereto with the intention of going to Verona and Domodossola. The magistrate of Rovereto dissuaded the Clergy from asking for Don Giulio as Archpriest of S. Marco. Therefore the Clergy, the Mayor and the Representation of the citizens are sending deputies to the Bishop to have me assume the deanship of S. Marco. Representing the Magistracy, Bacca official of the Podestà, came to Trent and the councillors Barone de Betta and Zandonati. The four deputies of the Clergy were Don Giuseppe Bonfioli, Don Ranzi, director of the normal schools, and the two workers at the church, Don Demetrio De Biasi, and Don Luigi Trenner. For the Representation of the people Dr Pietro Rosmini and Signor Giuseppe Bridi came. When they returned in the evening with favourable promises from the Bishop about me, all were trying to bring

Diary of the Events of my Life

- me over to their way of thinking, which in my mind was not compatible with my position as head of the Institute.
- 22 March I received a letter from the Bishop of Trent where I was summoned in an authoritative manner to present myself for the competition for the parish of Rovereto.
- 23 March I replied, putting forward my difficulties.
- 26 March The Roveretans, were advised that the Bishop was disposed to dispense me in view of my difficulties. A deputation, consisting of Don Demetrio De Biasi, Bacca, and Dottore Pietro Rosmini, returned to Trent.
- 28 March I received another letter of invitation from the Bishop accompanied by a private one from Monsignor Pro-Vicar Freinadimetz in which he advised me to accept.
- 29 March I came to Trent with Don Pietro Orsi in order to come to an agreement directly with the Bishop. On the same day Freinadimetz told me that he did not see any difficulty regarding the outcome of the matter.
- 30 March I replied to the Bishop making the matter clear as much as I could. Freinadimetz saw my letter before I sent it to his Highness and approved it.
- 31 March Don Pietro Orsi went to the Bishop and found him very irresolute, believing that he cannot care for the parish with members of the Institute, taking into account that this is approved only provisionally.
- 1 April His Highness wrote to me inviting me to the competition, and telling me that after this, he would submit matters to the Government, requesting their cooperation in order to finalise things.
- 2 April I replied that I would come to the competition resigned to take on the parish if the circumstances explained in my letter of the 30th were verified.
- 6 April He replied that the conferring of benefices could not be agreed upon and made other observations. I received the letter at Domodossola.
Being in Milan I had the opportunity of dining at Mellerio's with Monsignor Romanò, the new Bishop of Como, to whom I recommended the Sisters of Providence. He offered me a house at Como for the Institute of Charity begging me to go there to see it with Count Mellerio on my return to Domodossola.
- 11 April I replied to the Bishop of Trent that I understood that the parish would be conferred on me, if he meant this purely

and simply, and that the facilities and terms were acceptable.

Loewenbruck showed me a letter of Monsignor Ransan dated the 22nd March last in which he proposed the union of our Institute with his as Abbate Paraudier had suggested previously. See 14 March 1832.

16 April

I have published the new distribution of the offices of the house of Monte Calvario .

1st G. B. Lowenbruck, Superior of Monte Calvario.

2nd Luigi Gentili, Vicar to the superior, Master of Novices, Prefect of catechism and lectures, Archivist.

3rd A. Rey, syndic of the house, librarian, caller.

4th Giacomo Molinari, prefect of lay brothers, assistant to the caller, spiritual director of Collegio Mellerio.

5th Cesare Flecchia, economo, wardrobe keeper, sacristy.

6th Clemente Alvazzi, secretary of the conferences, guest master, assistant to the prefect of lay brothers.

7th Giuseppe Flecchia, official of retreatants, assistant to the portinaio, writer for the house, elementary master.

8th E. Belisy, sacristan, scholastic.

9th G. M. Ferraris, cook, dispenser, official of the house.

10th Giuseppe Bisogno, gardener, official of the house.

11th G. Huber, portinaio, tailor, minister of the wardrobe, official of the house.

12th Giacomo Sept, sub-cook, refectorian, tailor, assistant to the gardener, official of the house.

Letter sent to me by Monsignor Scavini with which Carlo Narchialli from Fobello asks that I receive him into the Institute.

19 April

Letter in which Cardinal Morozzo promises to leave the Institute on his death, property amounting to 10m francs which he has with the Commune of Domo, and meanwhile he leaves us the enjoyment of the income.

21 April

I left Domodossola.

24 April

I was at Como with Monsignor Romanò (6)⁷ together with Count Mellerio. He got me to see a house called Gibellina in Borgo Vico used for retreats and offered it to me for the Institute. He also offered me the Church nearby (now the Vicariate) and some proceeds, among which he offered to pay a hundred scudi of his own during his life. He said that he will write to me with more accurate infor-

⁷ *Sic.* [Ed.].

- mation regarding all the income. I replied that it could be that Divine Providence wishes the matter to happen and promised to reply later; also I would write more precisely.
- 26 April I was at Rovereto where I found that the representation of the citizens and many other private citizens at the suggestion of the Mayor, and at the suggestion of the Commander of the Circuit, Bubna, have sent petitions to their Majesties the Emperor and the Empress to obtain permission for the Institute of Charity in Rovereto. Regarding this, the Government set with its decree a definite period up to the 15 May to the Mayor to present in an orderly fashion the plan for the new hospital. This decree which appeared hostile to the plan for the Institute was couched in such a way as to obstruct the region from placing its petition before the Sovereign.
- I found out also that during my absence Dr Pietro Rosmini had initiated a clause of settlement between my mother and the heirs of my sister Margherita, and the clause was that my mother should renounce her portion of the estate only with this condition that the heirs would cede to her my living of S. Maria; a thing disposed apparently, by Providence to facilitate my family's plans.
- 28 April I came to Trent and met the Bishop declaring that as things stood in his last letter I would not be in the running for the parish of Rovereto.
- 2 May Competition for the parish of Rovereto. There was only one rival pressed forward by the Curia itself Don Giacompo Prati, parish priest of Calzeranica. As I saw it, the Bishop did not understand my statement of the 28th of not going to the competition but rather that I would go and he showed his displeasure towards me as if I had broken my word! Don Demetrio De Biasi and Francescantonio Marsilli came from Rovereto, dismayed at discovering the situation and to see whether they could in some way still get me to assume the parish of San Marco.
- 3 May Monsignor Pro-Vicar wrote to me saying that I should write out the desired conditions which would be agreeable to me, he would open a new competition, provided that having helpers which are members of the Institute of Charity was not expressed in writing. One part of this is agreeable, namely, that one or two be ascribed to the Institute. I did not like making conditions, but I wrote a letter to His Highness, in which I submitted to his wishes,

- provided that I would be free when I might resign. As a consequence of this letter a day was set for a new competition.
- 19 June The competition was held and
21 June the decree of election was issued. But the agreement to give me some helpers at least belonging to the Institute was lacking.
- 24 June I left for Domodossola and on
30 June I arrived there. Narchialli, still a deacon, was received at Monte Calvario. Don Carlo Rusca also decided to join but was confirmed in his post as confessor to the Sisters of Providence in Locarno. Cardinal Morozzo stayed in the house at Domo. It used to be the convent of the Ursuline Sisters. Many discussions were held to induce Canon Capis to cede the Monte Calvario; but in vain. Those from Varallo had recourse to the Cardinal that he might give the Sanctuary to the Institute. The Cardinal advised not to accept it for the time being; and I replied that at the time I had not got subjects available for taking on such a task.
- 18 July I left Monte Calvario.
19 July I was in Milan, where I published *Frammenti d'una storia dell'Empietà* [Episodes of a History of Impiety].
- 6 August At Cremona Monsignor Sardagna urged me to promise to let him have the Institute in his diocese. He offered to house members I would send in the Episcopal Palace and to give them 100 Viennese Florins each.
- 11 August At Rovereto.
15 August This was the date of the decree with which Bishop Baines of Siga in the regions of the unbelievers, and Vicar Apostolic of the Western District in England approved the Constitutions and Rule of the Institute of Charity.
- 17 September Letter from Monsignor Baines in which are contained express conditions and terms which he made concerning the Institute which he desires to have in England.
- 5 October I took possession of S. Marco.
 The Marchese di Barolo, annoyed because the Sisters of Providence did not wish to come to an agreement with him over male and female mixed schools, attempted to place a Noviciate independent of Locarno in Turin and tried to suborn our Sisters to belong to his new Institute. Suor Giovanna was prevented from communicating with Superiors and her letters were intercepted, so she departed secretly from Turin, and he later dismissed Sister Marta. Thus the Barolo foundation came to an end. The Sisters of Providence spread to Domodossola and Stresa.

Diary of the Events of my Life

- 6 October Don Pietro Rigler went to Cremona where the Bishop, being very friendly and attentive, asked him to leave the start of the foundation to him. Cardinal Morozzo wrote that Madame Bolongaro had given a little house to the Institute that should serve as a hospice and retreat house. He wrote again that the Archbishop of Chambéry is asking for the Institute. Meanwhile God caused the number of subjects in the house of Domodossola to increase. Don Gilardi, a canon at Locarno, and Vicar Forane, Don Martin, a Frenchman, Rinolfi and others came. God blessed the Institute at Domodossola, but at the same time he humbled it in Trent, where the house was deprived of subjects, regarded with cold jealousy by superiors, loathed by clandestine wicked people and saddened and almost humiliated to the core.
- 5 December The Decree of His Majesty communicated on 6 January 1835 to the city of Rovereto, in which, replying to the petition of the representation of citizens, he declared “a second house of the Institute of the Brothers of Charity cannot be erected in Rovereto until the first house, permitted on trial at Trent, receives ecclesiastical approval”.
- 7 December Brief of the Sovereign Pontiff Gregory XVI with which he leaves to my prudence the decision to accept or not the mission to Prior Park desired by Monsignor Baines.
- 1835, 1 January The priests Kreig, Julien, Touche of the diocese of Valencia, and Ghiggioli with a layman, have asked to be received into the Institute in Piedmont.
- 10 January Monsignor Scavini replied to Avvocato Bianchi offering the parish of Trontano to the Institute in the name of His Eminence Cardinal Morozzo. I suggested Don Giacomo Molinari for parish priest of the said parish and Don Clemente Alvazzi or Cesare Flecchia as assistant.
- 12 January Letter of the Archbishop of Chambéry in which he asked there and then for the Institute, offering it the ancient abbey of Tamié. This is a second letter which this prelate wrote to me, the first being lost. I replied with the letter of 21 February N. 49 of the year 1835.
- 23 January On this date, The Bishop of Como Monsignor Carlo Romanò confirmed the Rules of the Sisters of Providence.

Rosmini, being very occupied with the running of the Institute and of the Parish of Rovereto, charged his Secretary with the records in the present Diary from this point up to 1 January 1836.

The Diaries of Blessed Antonio Rosmini

- 13 February Mrs Trelawney (Anne) sent 100 pounds sterling for the journey of our three people to England.
Don Antonio asked the Curia of Trent to be able to employ Don Luigi Gentili, a Roman, then in Rovereto, to give retreats to certain people; and they refused this.
The Senate of Turin sent, on the petition of Canon Remigio Capis, two citations to Abate Rosmini and Giudice Chiossi, his guarantor, that they justify their refusal to pay the 345 lire and interest for the two-year lease of the house and land of Calvario.
- 15 February Canon Martinetti wrote the agreed settlement between the heirs of Signor Pertossi and coheirs and the procurator Signor Antonio Reina to assign gradually when the present chaplains should die, four of our priests to the four chaplaincies of Arona, and to the chapel of ease of SS. Martiri with the income of 900 lire each, besides Masses.
- 21 February Don Rosmini wrote to the Archbishop of Chambéry that he would willingly open the foundation of the Institute in the Abbey of Tamié as soon as Monsignor approves the Constitutions.
- 6 March Bishop Baines wrote to Don Luigi Gentili that he desired that our brethren should be in England by the last week of June.
- 8 March Cardinal Morozzo wrote to Canon Capis to take up the defence of Calvario himself.
- 19 March Cardinal Castracane wrote to Abate Rosmini that he had received a letter from the Archbishop of Chambéry in which he asked him to try his best with the Pope and Rosmini to have the Institute introduced into his Archdiocese. He wrote that the Pope would be very happy should Rosmini satisfy the Prelate.
- 26 March Rosmini wrote to Brother Matteo Zamboni that if he wished to accept the post of joint guardian of the widow Sartori he could not remain in the Institute. Zamboni leaves the Institute.
- 28 March Abate Rosmini, wrote to Cardinal Castracane and spoke about the dealings that he has had with the Archbishop of Chambéry, he said something about the Institute in general and recommended it to him and through him to the Pope.
- 28 March The Archbishop of Chambéry wrote that he has found the Constitutions full of the spirit of charity, the glory of God and zeal for souls. He promised to draw up the Decree of Approval immediately. He said that he believes it to be

Diary of the Events of my Life

- the will of God that the Institute be founded in his Archdiocese.
- 29 March Don Rosmini wrote to the Nuncio Ostini in Vienna to find out the position at Court of the affairs of the Institute.
- 5 April Monsignor Giuseppe Grasser, Bishop of Verona, drew up the Decree of Approval of the Constitutions.
- 7 April The Curia of Trent sent a governmental writ, with which it ordered that the work of the brethren of Charity regarding the Oratory cease forthwith and their union *de facto* in Rovereto. The chapter of the Cathedral with the Council resolves to enjoin on Rosmini prompt obedience to the governmental order. Regarding the Oratory he replied that he would obey immediately. With regard to the union *de facto* he showed that this was purely accidental. Don Setti, deacon, had been at his family home, sick for a long time; Don Gentili was also there to study philosophy, and Don Puecher with permission of the Curia assisted him in his work as Parish Priest out of necessity. Nevertheless Don Setti was sent to the house of Trent, a semi invalid. Don Gentili left after a few days, and Don Puecher was sent also to the house at Trent on 4 May, though, after some time he had permission to return. The Oratory began on the Vigil of the Immaculate Conception and finished on Holy Wednesday, 15 April.
- 12 April The Archbishop of Chambéry with expressions of great zeal and humility urged Rosmini on with the foundation of Tamié.
- 17 April The Commander, as a result of a governmental decree, ordered the Magistrate of Rovereto to settle during April the business of the Hospital, having accepted or not the proposals made by Don Antonio Rosmini, regarding which it requests a decisive statement. On 24 he replied that he could not make any statement before the Sovereign resolved the matter of the foundation of the Institute at Rovereto.
- 18 April The Archbishop of Chambéry in a letter thanked Rosmini for having allowed the Institute for Tamié and said that he awaited him and his companions in his palace with open arms.
- 22 April The Nuncio Ostini wrote that the difficulties for the Sovereign's approval of the Institute came from: 1. the vote of Monsignor Luschin; 2. certain Imperial laws. With regard to the first, it was necessary to come to an understanding with the new Bishop and to obtain from him a Testimonial

- of approval. Then, later, to pass on to requesting the derogation of the imperial laws.
- 24 April Letter of Rosmini to the Pope to beg the Papal Blessing on our three men, Don Gentili, Don Rey, and Belisy, that before going to England they might come to the Holy Father. This happened on 15 May.
- 15 May On 10 May they arrived in Rome. They had an audience with the Holy Father, who expressed a desire that the approval of the Bishops and the Constitutions should be sent to him, raising hopes that they might be solemnly approved. He asked for news of Rosmini, and gave our three members the Apostolic Blessing.
- 21 May Cardinal Tadini, the Archbishop of Genoa, wrote to Rosmini that he had suggested to the King that he send the Institute his new plan to found in the Abbey of Chiusa a house of retirement and of hospitality for those men who desire to pass a greater or less part of their life in holy quiet. Rosmini replied to this on 26 May that the work proposed was not alien to the Institute but he needed to wait for the moment and meanwhile prepare the place and religious subjects.
- 22 May The Government and the Ordinary permitted the Archpriest Rosmini, almost as a favour, to keep in the service of the Presbytery, three laics of the Institute, on condition that they do not wear a distinctive religious habit, nor should they consider themselves to be Religious.
- The Bishop of Trent reiterated to Rosmini that the government rules must be exactly observed, and especially not to receive into the Institute laics nor ecclesiastics without his permission.
- 25 May Abate Rosmini wrote to the Nuncio Ostini showing how Monsignor Luschin failed to keep his word to him about the Institute, for after always promising that he would commit himself to *defend his views before the Emperor*, he now himself raised conditions and obstacles, without saying anything to him.
- 19 May The Archbishop of Chambéry, with his Decree, approved the Constitutions, and under this date, 19 May, an authentic copy of it has been made.
- 21 May Don Gentili wrote from Rome that Cardinal Castracane had orders from the Pope to write to Rosmini to send the Constitutions of the Institute to the Holy See, in order that they be solemnly approved and that His Eminence had in

- mind to speak to the Pope about the matter with a view to introducing the Institute to Rome.
- 3 June The nuncio, Ostini, sent Rosmini the four conditions added by Monsignor Luschin for the Sovereign's approval of the Institute:
1. That in this Diocese only one house of this Institute can exist in Trent and only on condition that there are 12 or 15 priests and a corresponding number of laics.
 2. That in this Diocese the priests of the Institute cannot assume parishes or other positions in the care of souls.
 3. They are dependent on the Bishop with respect to confessions and preaching and generally in every activity in the care of souls and
 4. That in accepting the house of so-called ascribed members or adoptive sons, these also must be indicated to the Bishop.
- On 8 June Abate Rosmini replied to the Nuncio that as there were no other conditions for admitting the Institute, he accepted them all as not contrary to the nature of the Institute. And asked for the laws which must be derogated for the approval of the Sovereign.
- 9 June Canon Martinetti wrote that the business of the Chaplains of Arona is well on the way and he enclosed the relevant document.
- 12 June Signor Antonio Reina, administrator for the honourable legates Pertossi and Coerede asked Rosmini to appoint the four chaplains above mentioned as subjects of the Institute. To which Rosmini replied that he could not accept dealing with business that lay in the future.
- 17 June Abate Rosmini sent a reminder to the Bishop of Trent, who was getting ready to go to Vienna to pay his respects to the new Sovereign, so that he might recommend the Institute at the right moment, pressing him for the pending decision, saying that Rosmini needing this, was ready to give up the care of souls and that he accepted the conditions of Monsignor Luschin. He asked for the founding of the Institute in Rovereto; and for permission to submit this to the Holy See. He recommended to him also the Oratory and his passport for Piedmont. Of these commissions not even one of them was executed. For, when he arrived in Vienna, he did not mention one word of it to His Majesty. To the Nuncio Ostini he said that he desired simply and solely a religious order for the Diocese: and he then proposed the Jesuits, and said that they should write to

Rosmini that he and all his men should become Jesuits, it being more expedient to be attached to an already existing Order than to introduce a new one, the Councillor of State, Monsignor Jüstle thinking the same thing. And in fact the Nuncio with his letter of 4 July wrote to Rosmini almost authoritatively to become a Jesuit with all his subjects. To this he replied that he believed the Institute to be the work of the Lord, and that he could not abandon it because of the difficulties which had been presented.

20 June

Today, Saturday, our three men, arrived in Bath, England having left Monte Calvario on Friday 5 June. They climbed the Simplon, and made their first stop on the summit. They descended to Brig, where they visited the church of the Jesuits; they walked to Sion, where, having stopped for about an hour they went on to St Maurice and celebrated Mass in the Abbey of the Saint. They dined that evening in Lausanne where, on the day of Pentecost, they celebrated Mass in the first Catholic Church there; this had been opened only eight days before. From Lausanne they came to Orbe, thence to Pontarlier on the same Monday the 8th. On the 9th they crossed the frontier; they reached Besançon, thence to Dôle; then they passed through Dijon, and on Wednesday 10th they paused at Donner and by evening were in Sens. On Thursday 11th, towards midday, they were in Paris, where they were welcomed in the house of Abate Ransan, Director of a Congregation of Missionaries. They stayed there up to eight o'clock on Sunday 14th. In the evening they dined in Beauvais; on Monday they were at Montreuil, and in the evening in Calais. Having embarked at an hour after midnight, they arrived on the following Tuesday in London (16th). Here, they remained on the Wednesday and Thursday and left on the Friday. On Saturday they were at Bath and Prior Park. The whole of the Seminary was still being built, and so they were sent by the Bishop to Trelawney for a few days.

7 July

A brief mention regarding the affair of the passport. From 3 July 1833 the Abate Rosmini had obtained a free pass for Domodossola from the Government. With a new governmental decree communicated on 29 April by the leadership a passport was requested, the reason given being that as Archpriest the situation and his link with his Superiors had changed. It was proposed therefore to furnish him with one

for every new and individual journey, but having obtained first the permission from the Curia and Court.

In short he asked the Government for the passport for Domodossola. It replied that this could not be granted, without first presenting the permission of the Ordinary. He should state the period and then all should be sent to Vienna. He then obtained from the Curia permission for a month; he sent the matter to Governor Wülzeck with a private letter on 13 June. Finally by a Court decree issued on 7 July he was denied the passport.

7 July Cardinal Tadini wrote that the King was pleased with the letter, and he desired that either Rosmini or the Cardinal send him the appropriate plans for the Institute, from which he hoped great good. Rosmini replied that the plan could not be made simply for the place. However generally speaking it needed suitable and dignified quarters for the guests, and separate ones for the Religious, as poor as one wished, but furnished with what was necessary for example a library.

15 July The Pope sent a brief to Rosmini, in which he said that he had welcomed our three men destined for England with every kindness. He thanked him for the book they presented to him "*Storia dell' Amore*" [The History of Love]; and he blessed him and the whole Institute.

17 July Today he left Rovereto for Milan. On the 18th he was at Brescia, where, on his orders, Don Loewenbruck arrived from Piedmont, and he commissioned him there to go with Don Giacomo Molinari to Chambéry to deal, as his delegates, with Monsignor the Archbishop, regarding the foundation of Tamiè. On the 20th he departed for Milan. On 1 August he was in Rovereto.

4 August Abate Rosmini formally requested in a letter to the Bishop of Trent, to be relieved of the office of Archpriest of S. Marco. In a reply dated 11th the Bishop accepted his resignation for 5 October, the year being completed on that day.

On this same day, the 4th, the two delegates, Molinari and Don Loewenbruck and arrived at Tamiè; they found the place in an adequate state. The roof had been freshly covered, and the walls very strong; forty rooms; eighteen habitable. The others were reparable with little expense. There were two refectories, one very large; two kitchens, one warming room in good order, very good cellars, spacious and good halls, the Church without altar and furniture. One

very fine room, two good stoves. A suitable place for an external house. Bedsteads, small tables, crockery, kitchen utensils, household linen, and accommodation for 10–12 persons; furniture, cutlery, covers; 24–25 wine kegs, cheese; some cattle. In total perhaps 4 or 5 m. lire in value; as for funds, an income of about 2 m. lire annually.

Having returned from Tamié to Chambéry the Archbishop wished to come to the following agreements, reserving however the confirmation of them to Provost Rosmini:

1. His Grace the Monsignor Archbishop grants to the Institute of Charity, or to its Superior and his successors the enjoyment, or usufruct of the Abbey or Convent of Tamié, of all the chattels existing there, of all provisions, as also the garden, courtyard and adjacent areas.
2. The Monsignor Archbishop grants further to the said Superior General the usufruct of rural incomes which form the said farm of Martignon with its dependent woods and fields near the said wood of Pruth with the house existing there, and the woods situated to the South West of the Convent; all which was carried out for the administration of the Seminary.
3. The usufruct is also granted for the vineyards and fields with their annexed income, situated at Cruet, all of which comes to be administered by the Seminary by the gift of Monsieur Didier.
4. Corresponding to this usufruct of which the income is calculated at approximately 1400 francs and in order to comply with the pastoral zeal of His Grace the Monsignor Archbishop, the said Institute⁸... to set up in the said place of Tamié a house whose members will be devoted to the Missions of the Diocese under his direction.
5. The Monsignor Archbishop hopes that the Most Reverend Superior General of the said Institute will be willing to extend to six the number of missionary priests for the said house when he can conveniently do this.
6. These things will be submitted to the Most Reverend Superior General of the Institute for his approval and

⁸ A word is missing in the Manuscript, perhaps “*promises*”.

Diary of the Events of my Life

- will be revocable both at the wish of the Archbishop as also of the Most Reverend Superior General.
- 11 August Don Molinari wrote that the foundation of Tamié was very desirable especially to the Clergy and urged it for this autumn.
- 16 August Bishop Baines thanked Father Rosmini for our three men sent to him, and says that in the Castle of the Trelawneys they have received into the Church a young Protestant lady and instructed some children in the Sacraments.
Don Luigi was put to teach philosophy and humanities, Don Rey to teach Moral Theology, Emilio Belisy to teach French.
- 30 August On this day Father Rosmini wrote to the Archbishop of Chambéry that he confirmed the proposed conditions, and that he would send as soon as possible the subjects to Tamié, a few to begin with. But that subsequently this will increase as it becomes possible.
I will set out here briefly what happened regarding Don Pietro Rigler. At this time he wrote a long letter to Rosmini full of accusations against the teaching, the domineering spirit, and the Constitutions of the Institute, revealing his desire to withdraw from the Institute. Rosmini replied refuting them all. Don Rigler in a second letter partly acknowledged his mistakes but partly defended them. Rosmini replied again and brought Rigler to recognise that he was deceived. But the latter then declared that he did not have the strength to be a member of the Institute and peacefully withdrew.
- 30 August The Bishop of Trent sent the Abate Rosmini a despatch from the Government, imposing on Rosmini to undertake a revision of the Constitutions under the direction of the Diocesan Bishop, which, then, with the Sovereign's approval might be sent to the Holy See.
- 1 September On this day, before receiving the despatch of the above 30 August, Rosmini drafted a long letter to the Bishop of Trent, in which he related the authentic history of the origin and subsequent events of the Institute which occurred under Bishop Luschin, and concluded by asking for an open statement from His Highness whether he wished to have the Institute in Trent, yes or no. In this he will recognise the will of God, which alone he desires to carry out.

- 3 September Rosmini wrote to Madame Bolongaro thanking her for the transfer of the Casino or little house. It is necessary to know that Madame Bolongaro wished to give the Institute a Casino which she had in Stresa. But the Institute as a moral person could not possess this and so Madame sold it to the person of Rosmini, with the faithful promise that payment be not received, and that the property of the Casino should be handed down to three of us successively, in order to use the fruit for the benefit of the Institute, and if this ceased in the Diocese of Novara, it would then pass into the hands of the Bishop.
- 7 September On this date Loewenbruck wrote from the Archiepiscopal Palace of Chambéry that he, Don Martin and Julien on 29 August, climbing through the snow and not without danger, had arrived at Tamié, situated almost at the summit of the Alps in perfect solitude. This arrival was very dear to the Archbishop, and he promised to do what Rosmini had explained to him, through Loewenbruck.
- 9 September Don Molinari wrote that on the night of the 2nd the store of hay and wood at Calvario caught fire. Almost the whole of Domo noticed but the store and the wood could not be saved. The cause of it was the carelessness of a laic.
The same, questioned by Rosmini on the possibility of founding a Noviciate at Domo, replied that at present he did not see anyone at the House able to be Master of Novices: but said that he hoped that cleric Rinolfi would be suitable.
- 10 September The Archbishop of Chambéry wrote to Rosmini thanking him for the three priests sent to Tamié, expecting good from this and promised to do for Tamié what Cardinal Morozzo did for the estate of Calvario.
- 18 September Father Rosmini wrote to Cardinal Morozzo that it did not seem prudent to him that for the time being the Institute should take on the parish of Trontano: 1. because the foundation of Tamié had lessened the number of available subjects; 2. because there were things to do also at Calvario; 3. because of a diminution in numbers, and because distracting members, occupied with too many things, endangers their spiritual well being. The Cardinal approved these reasons. The Bishop of Verona informed Rosmini that he wished to mediate an agreement of matters between him and the Bishop of Trent with regard to the Institute.

Diary of the Events of my Life

- 20 September Don Gentili sent a little statement regarding the city of Bath as seen by the Seminary of Prior Park with a physical and moral description of England.
- 25 September Don Loewenbruck wrote that on the 5 September he suddenly came down with a fever, and now after the fourth attack he can scarcely write. He says that Julien is experiencing temptations regarding his vocation; that two canons of the Cathedral of Moutiers, a curate and a chaplain, have asked to be admitted. But none of these has actually entered. But Julien himself has left, saying that our poverty was too much, as well as the solitude and inaction of the place.
- 26 September The Bishop of Trent replying to Rosmini made various criticisms of the Constitutions, and especially these two: 1. that the use of subjects is not left entirely to the Bishops; 2. that it requires universality of charity, forbidden by political laws. He said he would like an Institute devoted to these needs of the diocese; 1. the assistance of pastoral care; 2. the education of young people especially in colleges; 3. the maintenance of a true spirit in clerics and priests through retreats; 4. the correction of those who have been led astray.
- 28 September Rosmini replied that the Institute could be applied by the Bishop exclusively to these works of charity alone. He showed, however, the necessity that in accepting the care of souls, it depended not only on the Bishop but also on superiors: that subjects could not be sent by themselves, but accompanied and where the head of the Institute should be. These caveats were necessary and willed by the Church for the maintaining of a religious spirit: that if taking these into account, not everything could be done as one would like, very much can be obtained. With regard to political laws, he suggested that it was necessary to go to court to obtain a derogation.
- 29 September Rosmini sent a commissarial letter to Loewenbruck for the foundation of Tamié.
- 1 October Father Rosmini asked, in a letter to Cardinal Morozzo, whether he might be able to procure for him some support from Court of Turin with the Emperor that he might have a passport. On 28th he replied that he did not know how to help him diplomatically.
- 4 October On this day Rosmini preached for the last time in S. Marco as Archpriest, and did it without even giving a hint of his departure, exhorted to do this by Monsignor Trentini,

the Dean, so as not to affect the people who were suffering too much already.

The last five or six days that he was in the presbytery and also after he had come home, he seemed besieged by people, who all came to sympathise and to ask for mementoes for themselves and others.

7 October Father Rosmini wrote to Count Mellerio that he might get Cardinal Morozzo to obtain from the Government a donation for a girls' boarding school of the Sisters, as the Ministers had almost promised. He wrote that he left it to his own judgement as regards substituting some of our priests for the office of prefect and professor in his College of Domo.

9 October Count Mellerio announced his intention of eventually entrusting the whole of the secondary school of Domo to the Institute; meanwhile he asked Rosmini for Alvazzi to substitute him in the first class or third and fourth, as he thought fit. Rosmini replied that he thought better to move the professor of the first class to the third and fourth and to give the first to our Alvazzi.

12 October The Bishop of Trent, replying to Rosmini, did not budge in wanting the priests of the Institute to be subject to the will of the Bishop, and thought the granting of derogation to be very difficult, citing the example of the Jesuits. And that he would appreciate a house of the Filippini.

14 October Our men at Tamié have been asked to establish a school for 12 or 13 children. They are occupied on feast days in preaching to those living in the mountains who, because of distance, cannot go to the parishes

19 October Father Rosmini with Don Pietro Orsi has gone secretly to Verona to inform the Bishop of the business in Trent. He was astounded by the letters of the Bishop of Trent and suggested attempting an agreement. Meanwhile Rosmini should wait until the New Year to wind up the Institute, while the business of the Jesuits was being decided in Vienna.

23 October Count Mellerio decides to give the third and fourth classes to Alvazzi instead of Guglielminetti, because people had little confidence in the latter, and desired greatly to have the former in such a position.

Cardinal Morozzo replied to Count Mellerio that there was no opposition to the foundation of the boarding school of the Sisters: but there was no hope of a foundation.

- 26 October In Prior Park they listened avidly to the philosophy of Don Gentili. Monsignor the Bishop ordered him to give an instruction every feast day to the clerics: and explained his idea of making him the Rector of the Seminary. Don Luigi put forward his incapacity but since the Bishop insisted, said that at any rate, he must first receive his obedience from the Provost Rosmini. The latter, informed by Don Gentili, replied that for the first year absolutely no: after the first year if Monsignor was still of the same opinion, he would consider it. Meanwhile, however, he should tell him that the Provost did not permit it, without mentioning any future hope.
- 25 October⁹ Giuseppe Flecchia wrote to Father Rosmini burdened with self-accusations, and declaring himself unworthy of the Institute and therefore resolved to leave. Rosmini received this letter only on 30 November. He replied that if with such a letter he was asking him for advice, provided he had faith in the grace of Jesus Christ, he should wait until spring. If then he was resolved to go he was free.
- In the last days of October, after the conversation he had had with Rosmini, the Bishop of Verona in general but forceful terms, wrote to the Bishop of Trent regarding the affairs of the Institute. The Bishop of Trent replied that he had great reverence for Rosmini, that he desired wholeheartedly the Institute of Charity or another one in Trent. But he found regarding this a never-ending obstacle because of the disfavour of the Government towards Rosmini, to the extent of wanting to render his aims useless. The Bishop of Verona conveyed these things to Rosmini, and exhorted him to wait for the outcome of the business with the Jesuits.
- 7 November The Cardinal Archbishop of Genoa, Tadini, wrote to Rosmini that the King having come to Genoa desired that his plan for the Abbey of Chiusa be carried out soon, that the Abate Cacherano would give it up for another one. He therefore asked Rosmini when he could send subjects.
- Rosmini replied on 14th that regarding this he asked for a period of two years to prepare in the meantime formalities regarding subjects and materials within the building.
- 10 November The Archpriest Vecchietti asked that two or three girls be educated by the Sisters in Domo.

⁹ *Sic.* [Ed.].

The Diaries of Blessed Antonio Rosmini

- 15 November In accordance with the wish of Cardinal Morozzo Rosmini, suggested to Don Rusca that he might found a Noviciate at Domo. He replied that at the time there were no subjects capable of maintaining and supporting a new Noviciate there.
- 23 November The Bishop of Trent asked Rosmini for our house there in order to take in, if needs be, people with cholera. He replied stating what conditions were necessary in order to grant this. This did not go ahead.
- 24 November Canon Martinetti wrote that the heirs of Pertossi were still firm in their idea of giving the four chaplaincies of SS. Martiri in Arona to the Institute.

In Rosmini's Handwriting

- 27 November Date of the Deed of the purchase of the Casino above Stresa on Lago Maggiore sold to me by Madame Bolongaro.

Still in the Secretary's Handwriting

- 2 December Loewenbruck wrote that the departure of Julien made some impression on the Archbishop, but he is still more displeased that the four excellent priests who have applied to join us have been forbidden by their respective bishops. A Nicolò Lorrain a subdeacon from Nancy, and a layman have applied.
- 3 December Molinari wrote that since October the clerics Signini and Bertacchi of Borgomanero have entered. Monsignor Jovel, spiritual director of the Seminary at Aosta has suggested a seminarian in minor orders of ordinary talent, well behaved, humble, sincere but poor. Father Rosmini replied that the Superior should obtain the necessary information concerning him and that he should first receive sacred orders and then be received.
- Don Luigi wrote that he teaches philosophy for two hours a day (except Thursday) from 10–11, and Italian twice a week. Don Antonio teaches morals from 9–10 every day. Don Luigi has the task of hearing the confession of an old but sick benefactress of the seminary, to whom he goes in a coach every Saturday through the very muddy roads. Monsignor the Bishop is not satisfied by Rosmini's reply regarding making Don Luigi Rector and says that he will write to Rosmini himself.

Diary of the Events of my Life

- Our men live peacefully and everyday give more and more help to those to whom they give the conferences. Don Luigi is winning the soul of a notable musician who looks like wanting to go to confession.
- 12 December The Archbishop has ordered our men to give a mission of about a month at Cruet at the end of January, and is giving them some confessors to help them. The Archbishop has given a gift to the House of Tamié of 500 books, left to him by a priest who died a short time ago.
- 14 December The Bishop of Trent sent a peremptory letter to Father Rosmini, so that he can be clear about the position of the Institute in Trent and so that he can inform the Government. Rosmini replied on the 15th that from then on (15th) the Institute should cease. He asked only as a favour for Don Francesco Puecher as his secretary. The Bishop has accepted both requests.
- On 16th Rosmini sent Don Francesco Puecher and Don Giulio to Trent, to tell those in the house there of its dissolution and the reasons for this. Of the laics only Bartolo Ecknauser wished to remain faithful to his vocation. The same evening Monsignor the Vicar called Don Boselli and, in the name of the Bishop, proposed that he take on the pastoral ministry. He refused and said that he wished to return to Italy. Rosmini asked the Bishop of Verona and obtained his request to be able to send Don Boselli and Bortolino there. Don Setti remained in the College at Trent, but faithful to his vocation. Don Zeni was sent as chaplain to Lavis. The house was sold to Don Rigler, who has left the Institute, with furniture about 25 /m Viennese florins, and the real value cost more than 41/m. The laics wanted recompensing. Rosmini granted this to them.
- 20 December The Bishop of Verona replied on the 20th saying that the approval of the Jesuits was certain, and asked if the giving up of Trent was irrevocable. He replied that it was.
- 25 December After some days of retreat Don Loewenbruck and Martin went to give the first missions in Savoy at Cruet.
- 29 December Cardinal Morozzo, Molinari wrote, asked our brethren at Calvario whether they could assume the chaplaincy of the prisons of Domo.
- The two clerics at Borgomanero, having decided after their first probation to join us, were admitted to the Noviciate by the Vice-Superior Molinari on the evening of

Christmas Day in our church in the presence of all our brethren.

- 28 December The Congress of Administration of the hospital of Locarno demanded from the Sisters of Providence the annual payment of L. 45 for their working in the hospital. This was accepted and agreed by the Vice-director Don Carlo Felice Rusca.

From this date the entries are taken up again personally by Rosmini

- 1836, 23 January On this date I wrote to Monsignor Grasser. Boselli and Bortolino Ecknauser took the letter — two companions of the house of Trent whom I sent to Verona with Oberrauch, after the house at Trent had ceased.
- February Someone wrote to me that the chapel which Count Mellerio is having built at Monte Calvario instead of costing 10/m Milanese lire offered by the Count himself, will cost much more, which is holding back the work of completion of Calvario, putting a dampener also on Mellerio who in this way has been a bit deceived. The reason for this was the architect Pizzala, and the over-spontaneous zeal of those at Domo, who, without reference to me, gave the go-ahead for the work.
- 13 February Cardinal Tadini wrote to me that the King has given another abbey to Abate Bricherasio and that that of San Michele is already at the disposal of the Institute.
- 23 February¹⁰ I left Rovereto for Milan with the purpose of waiting there for my passport to Piedmont requested from the Government through three certificates of the mayors of the three municipalities of Piedmont in which I am acknowledged as the owner of the lands and houses.
- 24 February I was at Cremona with Monsignor Sardagna. He told me
26 February that either he wished to join the Institute or to resign from the Episcopate, that he wished to write to the Emperor etc. I suggested that he should speak first to the Councillor to the Government, Giudici, which, if he were against this, nothing could be done about it. He did this and Giudici, showed clearly in his replies, that he would not fail to oppose it. — On the contrary I found in Milan, that Manzoni would have been favourable and would have helped in the affair if he had been able. — I counselled

¹⁰ In the manuscript this is the 27th, but the date is really the 23rd, as is also shown in the *Diary of my Travels*.

Diary of the Events of my Life

- Monsignor di Cremona to defer it for the time being and he did this.
- 27 February I was in Milan at Count Mellerio's.
- 4 March I wrote to Cardinal Tadini that I had arrived in Milan and was waiting for the passport.
- 2 May I received in Milan the passport for Piedmont valid for six months. I went immediately to Rho to make a retreat and in this way to prepare myself for my departure to the Ossola.
- 19 May I arrived at Calvario.
- 20 May I wrote to Cardinal Tadini on my arrival and promised him that I would go to Genoa in order to arrange with him the foundation of San Michele della Chiusa. Later, knowing that the Cardinal had to come to Turin, I wrote to him that I would come to Turin, when I knew he had arrived, especially as we would also have Cardinal Morozzo there.
- I thought about placing the Noviciate at Stresa, establishing it in that Casino with a completely regular life.
- 24 May I brought Loewenbruck and Puecher to Stresa to examine the Casino to adapt it as a place for a Noviciate; and I went to Novara to visit the Cardinal and to bring our clerics for their ordinations.
- 28 May I returned to Stresa and gave orders to prepare the Casino in order to set up the Noviciate.
- 31 May Fire at Prior Park where our brethren lost many books etc.
- 15 June I sent Don Giulio Todeschi to Rome, giving him a letter for Cardinal Castracane where I mentioned my desire that the Institute be solemnly approved.
- I wrote to the postulant Pagani that I would receive him into the Institute.
- 20 June I was in Turin, and having been summoned by the King, I went to see him.
- 18 July¹¹ Afterwards, it was arranged 1st that the King would give me the Sacra di S. Michele with all its income, making the Institute the administrator in perpetuity and that I would settle some religious up here; 2nd that he would write to Rome to obtain the brief from the Pope; 3rd that he would write to Vienna to obtain from the Emperor, that I might be able to belong to the Institute of Charity and direct it.

¹¹ These two dates are wrong. From the *Diary of my Travels* it turns out that Rosmini left Stresa on 20 June, arrived at Turin on the night of the 22nd and was received by the king on the 27th.

(During my stay at Turin various projects were mentioned to me: 1st a plan for a house of penance for undisciplined priests; 2nd plan for the deaf and dumb; 3rd to direct the priests of Canon Guala; 4th to direct the academics of Superga; 5th to make a general plan of studies. Nothing of all this was, however, concluded).

- 21 July I set out to visit Tamié. Did not meet (the Archbishop) at Chambéry, Boselli tried in Verona to obtain his passport.
I arrived at Tamié from Fontanay soaked through. Martin seemed to me to be wavering in his vocation. Jullien was fed up from the beginning of being decreed there: a good example not to rely on placing in new foundations persons not yet formed. I left the deed of visitation in which I ordered various things to be done there.
- 27 July I was in Geneva where I looked for one of those little machines which help to make several copies from one document. Monsignor Vuarin promised me that he would look in Lyons where he believed he would be able to find better ones.
- 2 August In Domodossola.
- 8 August On this day we set up the Noviciate in Stresa, Maestro Don Francesco Puecher, eight young novices, four of them French, four Italian. This is the first noviciate in a suitable house.
- 24 August Cardinal Morozzo was in Stresa to see the Noviciate. He told me that the Pope had been glad to see that the Abbey of Chiusa was destined for the Institute and was drawing up the Brief.
- 6 September Carlo Rusca sent to Turin as Procurator for the affairs of the Abbey of San Michele.
- 17 September Don Giulio Todeschi died in Rome. I suggested to the family that I would give them the inheritance on condition that they use it in pious works.
- 13 October The first of us have set out from Stresa for the Sacra di S. Michele, five of us with Rusca.
- 25 October The transfer of the royal remains of Savoy to the Sacra di S. Michele della Chiusa.
- 27 October I personally came to S. Michele della Chiusa.
The King of Sardinia ordered Cavaliere Melano to draw up designs for rebuilding the Church of San Michele and to build a house there for those who, tired of the things of this world, wish to retire there. The Sovereign Pontiff, Gregory

Diary of the Events of my Life

- XVI with his Brief of¹² grants the administration and revenues of the Abbey of San Michele to the Institute.
- 31 October I was with the King of Sardinia who told me that he wished to have us restore the church of San Michele and to give me a place in Turin, so that I might establish myself there.
- 30 December Pagani and later Cicoletti in the house of the Noviciate. Having decided to rent some rooms in the house of Gloria in Turin (street of S. Dalmazio N.2), I moved there from the Barnabites where I first stayed; and from there I summoned from S. Michele Don Carlo Gilardi in order to set up the Procurator General and especially of the Noviciate. Very little was done about this.
- 1837, March Don Antonio Rey leaves the Institute, a further reminder not to send to distant places subjects not yet formed.
- 31 March Date of the Governmental Decree, with which I am informed that the Emperor on 28 February gives me permission to spend 10 years with the Institute of Charity in the royal states of Sardinia.
- 4 April I left Turin for Stresa where I arrived
5 April in the evening and got dropped off at the Casa Bolongaro. I stopped the building of the girls' schools at Domodossola so as not to risk an undertaking for which sufficient funds had not yet been obtained.
- 22 April Count Mellerio in Rome had an audience with the Pope who was pleased with the Institute and disposed to solemnly approve it. He still seems pleased with the things I have published. Don Luigi Polidori wrote to me on this day from Rome that Cardinal Odescalchi and Castracane revealed to Count Mellerio their desire for the Institute to be established in Rome, and that they proposed two places, one of which is the house of S. Idelfonso situated on the street which leads from Trinità de' Monti directly to the Piazza Barbarini; the second is the house which the Jesuits had once, not far from the Colosseum, and is called the Madonna del Buon Consiglio near S. Pietro in Vincoli. Don Paolo Barola wrote to me on 5 May asking me only about the last place.
- 2 May In a letter on this day Cardinal Castracane wrote to me, 1st that he had received the two copies of the Constitutions which I had sent with my petition to the Pope; 2nd that on

¹² Date omitted in the manuscript.

the 30 April (5th Sunday after Pentecost)¹³ he presented them to the Pope; 3rd that the Pope welcomed the matter with great interest and promised to pass it on without delay to the Sacred Congregation of Bishops and Regulars; 4th He then suggested that I write to Cardinal Giuseppe Antonio Sala, prefect of the above mentioned Congregation, as I did on 15 May.

12 May In a letter on this day Abate Avogadro summoned me from Stresa to Turin in the name of His Eminence Cardinal Morozzo, and other prelates comprising the Visita Apostolica.

19 May Arrived in Turin. I did not find there any progress, other than that of giving us the church of S. Giuseppe on the street of Santa Teresa. The bursar's office offered to buy a small, long, and narrow house belonging to the pious work of S. Luigi for 14500 n.p.lire etc.

27 May I took the final reply to Cardinals Morozzo and Tadini and to the Bursar General, and to the Count di Seyssel who was interested in this business that "the place of S. Giuseppe could not be suitable for the Institute of Charity neither as a religious house nor even as a simple hospice:" because the hospice could not be viable with a church and there was not even space enough for a religious house, besides the inconvenience etc.

It was not the poverty of the place which led me to refuse this offer: but not being able to see a way of doing good there, the aim of the Institute. Cardinal Morozzo offered me also the Hermitage of Lanzo where the Camaldolese monks had been suppressed, but I refused this also, bearing in mind that the Institute at present needs a house in some city where it is convenient for studies, bearing in mind at this particular time the need to form a regular scholasticate. Cardinal Tadini and the Bursar were very keen to find us some other place in Turin.

29 May Having received news that my mother had suffered an apoplectic stroke, I had to leave Turin to arrange my affairs at Rovereto and to see her before she died.

18 July The second expedition for Prior Park set out from S. Michele della Chiusa, comprised of 1st Don G. Pagani, priest; 2nd Don Giovacchino Bonnefois priest; 3rd Pietro

¹³ Thus in the manuscript. We should definitely substitute Easter for Pentecost.

Diary of the Events of my Life

- Zencher; 4th Bortolo Ecknauser; 5th S. Huber. Loewenbruck went with them to visit the house.
- 19 July I wrote to Count Mellerio in reply to one of his letters of 16 July, in which he asked me whether I would be willing to take on the whole of the direction and administration of his secondary school at Domo which I accepted for the feast of S. Carlo of the current year on the conditions stated by him and those agreed between ourselves.
- 19 July¹⁴ Letter of Don Paolo Barola, in which he told me for the second time of the inclination and wish of His Eminence Cardinal Vicar Odelscalchi to find us a place in Rome, no longer at the Madonna del Buon Consiglio, as this place is not within his jurisdiction as he formerly believed, but elsewhere.
- In the same letter he wrote that he has heard for certain that the Sacred Congregation of Bishops and Regulars has not considered approving our Constitutions for the time being, but has made out the rescript in this form *Laudandam esse mentem auctoris, sed dilata* [The mind of the author is praiseworthy but the matter is postponed].
- 30 July Letter from Cardinal Morozzo, which urges me to come to Rome personally. Barola also urges me to do this repeatedly. But not having received anything official, and not having received anything in writing from Cardinal Castracane, to whom was entrusted the business of the Constitutions, I withheld any decision.
- In this month of July we undertook the building of the schools of the Sisters of Providence.
- 21 August Letter from His Eminence Cardinal Castracane in which he referred to the decision of the Sacred Congregation of Bishops and Regulars regarding the Constitutions presented to them.
- 5 September The Inspector of Turin wrote on this day to the Prefect of Studies of Domodossola that he approved that the secondary school of Mellerio be given to the Institute, and gave certain regulations.
- 12 September My reply to the letter of Cardinal Castracane which I received yesterday containing the difficulties of the Sacred Congregation regarding the Constitutions
- 15 September I sent Rinolfi to Brig so that he can learn the German language. The reason for this was that the English Mission

¹⁴ *Sic.* (Ed.).

- (see 18 July) went badly. He arrived at Prior Park in the first days of August. Don Luigi was very displeased with the choice of personnel and requested others. He sent back Bonnefois as not having the talents required in that College. The subjects requested were Signini and Rinolfi; but the first was somewhat unwell, so the second will go by himself. However, he first wished to learn the good German desired there; and therefore I sent him to Brig.
- 19 September Today I will set out my reply to Cardinal Castracane after I have seen Cardinal Morozzo, whom I expressly met at Gozzano on 14th and on 15th of this month. On 16th I returned to Calvario.
- 3 October I have decided to send Signini also to Prior Park. He left today for Brig where he will join Rinolfi and continue his trip; they arrived safely at Prior Park on 27 October.
- 18 October This is the date of the letter which I received from Don Luigi Schlör. This priest from the diocese of Vienna was the confessor of the Emperor of Austria and his brother, the Archduke Francis. He gave up his position to give himself to God; he came to Verona where he was lodged by the Bishop with Don Antonio Oberrauch. Here he got to know the Institute and sees that this is what God is calling him to. Now he has written to me asking to join, and pressing me to found a house in Verona. I replied with my letter of 27 October.
- 20 October This is the date of the letter which a French priest wrote to Loewenbruck from Bordeaux telling him about an educational establishment which is situated on the outskirts of Bordeaux. It has 115 young people directed by ten or twelve ecclesiastics who wish to join the Institute of Charity with their house. I got Molinari to reply (the letter having come into my hands) that it will be very difficult for these priests to make a noviciate, there not being any noviciates in France. The substance of the letter which was dated 27 October is found in the book of my letters. The priest who proposed this is called B. D. U. Cabanès.
- 29 October I have declared, until a new decision is made, that the house of Monte Calvario is to be the residence of the Provost General.
- 6 November Opening of the Collegio Mellerio, which has been appointed to be the scholasticate of the Society. Having only one scholastic, the cleric Piroia, they are taken from external colleges as well as schools. Don Giacomo Molinari, Rector

Diary of the Events of my Life

of Monte Calvario has been appointed provisional administrator of the Foundation with the task of running this house for a year. At Monte Calvario a Vice-rector has been appointed in the person of Boselli, formerly minister at the Sacra. The Inspector of Turin has allowed us to have a college of externs and it is treated in everything as a religious order.

The Bishop of Verona promised help for the Institute, and to clear the way for that foundation by writing to the State Councillor, Scütl, in Vienna and also providing finance. Meanwhile he has given permission to Schlör to have his companion Schmid come from Vienna.

- 1837, 7 November Cardinal Morozzo wrote to indicate that we keep a special register of the deceased of the Congregation and of not using that of the parish.
- 14 December Doctor Claudio Martin (doctor) asked to retire to S. Michele della Chiusa with his letter of that date. After some months it was dismissed for reasons which were not dishonourable to him.
- 1838, 27 January Boselli was made Vice-parish Priest of Vagna.
- 16 February The date of the conclusions of the Advocate General favourable to the cause of His Eminence Morozzo with Canon Capis in the former's defence of Monte Calvario.
- 17 March Schlör wrote to me on this date from Verona that having written to Archduke Luigi and having spoken to the Empress by means of Don Bragato her confessor, both spoke favourably regarding the foundation in Verona and suggested entering into negotiations either through the government of Venice or through the Emperor himself.
- 23 May Document requested from Avvocato Bianchi with which Count Mellerio acquired from Signor Belli the little garden and little house near our College of Domo for the extension of same.
- 28 June Document requested from Avvocato Bianchi, with which Count Mellerio acquired the house De Giuli near our college of Domo, for extension of the same.
- 10 July I was at our College of Domo on my return from the trip to Rovereto and Verona whence I had set out on 1 June. At Verona where I arrived on 5th and from where I set out for Rovereto on 10th. I stayed with Schlör whom I found diffident and mistrustful. He asked me if there might be a German superior for Verona if the foundation took place; which I agreed with him for the time being. But afterwards

I discovered clearly that he and those with him did not intend to submit to the Institute, but to deal with it as equal to equal. I was astonished; nevertheless he took time to think it over. On my return from Rovereto I arrived at Verona on 4 July and left on the 6th. Schlör stated that he could not belong to the Institute because he did not have sufficient confidence in me.

Meanwhile the Archpriest of S. Zeno was very keen that the Institute should be founded in his parish. He offered his property and showed me a garden expressly bought. We agreed that in the meantime he would draw up the design of the building necessary for our house with noviciate, and the architect was charged with doing this, which he did later.

21 July Don Giacopo Mazzi in the service of Cardinal Odescalchi asked me, with the permission of his employer, to enter the Institute, which I granted him, after having had him examined by Setti.

5 August Until

14 August Retreat given for the first time to a group of priests at Monte Calvario. A. Rosmini gave the instructions, and F. Puecher gave the meditations. There were twenty two priests, the place not being able to hold a greater number. Expenses were supplied by the Institute: the priests gave an offering to the Church.

9 November The noviciate arrived at Monte Calvario having transferred from S. Michele della Chiusa.

Gilardi, Rector of S. Michele della Chiusa opened up a little college there of five young men to whom he taught Latin.

26 November I came to Stresa, partly by reason of health, this being prescribed for me, partly to undertake the building of the Noviciate above Stresa. I immediately got to work on the destruction of the bank and the transport of material which obstructs the future part where the oratory will be built, God willing; and I began to design the whole building.

8 December Monsignor Baines allowed the first priest [in England] to enter the Institute, Furlong. Lord Clifford had previously offered the Institute the house of Cannington on condition, however, that it was turned down by the Dames of the Sacred Heart to whom it was first offered. Bishop Baines wished that it be given to us for certain reasons of his own.

Diary of the Events of my Life

20 December The Congregation of Bishops and Regulars was held in Rome, and our Institute and the *Rule* was approved by deciding three questions:

1st

Whether the *Rule of the Institute of Charity* merits the formal approval of the Holy See.

R. *Affirmative*.

2nd

Whether it is fitting to extend to this Institute the privileges of Regulars.

Affirmative iuxta modum, nempe pro exemptione a jurisdictione Ordinariarum quoad visitationem domorum et ecclesiarum, et quoad disciplinam regularem, nec non pro expeditione dimissorialium pro suis subditis post emissa vota ad ordines suscipiendos [Affirmative with reservation: namely, exemption from the jurisdiction of Ordinaries regarding the visitation of houses and churches, and regarding regular discipline, and also the sending out of dimissorials for their own subjects after they have taken vows for the reception of orders].

3rd

Whether these privileges should be conceded to the Institute in question as a pious Congregation or as a religious Order.

Affirmative ad primam partem [to the first part] *negative ad secundum* [to the second].

Here, for the glory of God, two things should be noted:

1. That I wished it should be approved as a Congregation and not as an Order; but I submitted the matter to the Pope because I was not sure about the will of God and also because I feared that there might be greater difficulties in approving such an Institute as a Congregation, due to the Pope's decisions and the special nature of the Institute.

2. I wanted the Institute to have its *Rule* which would be later explained and developed more fully by the *Constitutions*. But I did not wish to present the *large Constitutions* in case their size were an obstacle to the Examiners and might prolong the matter interminably: nor did I dare to

present a short text called the *Rule* because I was afraid that it might seem derogatory to the solemnity of such a title, which is normally given to Rules dictated by great patriarchs. So with a heavy heart I offered a fairly short manuscript with the title *Constitutions* [the short Constitutions]. It pleased God in his goodness that this caused a good deal of opposition and appeared too long. His Eminence Cardinal Castracane then advised me to abbreviate these Constitutions. So I took the opportunity of presenting the *Rule* which was approved, through the goodness of God, as I have always desired.¹⁵

25 December On this day of the birth of JESUS the letter of the Cardinal Ponens, with which he gave me the news of the decision given by the Sacred Congregation on the approval of the Institute. I passed on the news to the Institute by the circulars which are in volume XIII of my letters.

During this year three people asked to retire to the Sacra di San Michele: 1st a doctor, Claudio Martin from Pinerolo who was received and stayed for some months without pension; 2nd an advocate, Carlo Ballauri who is still considering the matter, whether he will come or not; 3rd French scholar, Jerome Le Clerc, who, in his letter of 7 December 1838, asked to be admitted, but who was not admitted because he is not known locally and because he cannot pay any pension to the house. See 14 December 1837.

In this month Monsignor Baines, not being very satisfied with Gentili through his opposition to this foreigner, sent him to Spetisbury Convent, a place which was five hours distance from Prior Park and in Prior Park appointed another as superior of the College.

25 December, In his letters Don Setti gives me the following news:

In the meeting of the Sacred Congregation of Bishops and Regulars on the 20th eight Cardinals took part, Gustiniani, Sala, the prefect, Tiberi, Spinola, Patrizi, Mai, Orioli (in order of seniority) besides Castracane, the Ponens. Only Spinola, of whom Padre Secchi-Muro is the auditor, was against approving the Institute; but having been requested to give his reasons for his opposition he could not bring any forward, excusing himself by saying he had left his papers at home. Orioli then pleaded the reason for

¹⁵ Trans. Denis Cleary, revised Edition, Rosmini House Durham 1999. pp, 3–4 [Ed.].

privileges in our favour and swayed the opinions of the other Cardinals, who were wavering at first, to his opinions.

Cardinal Castracane saw the Pope on the 22nd inst. on the occasion of the feasts of Christmas, and the Pope was wholly pleased and rejoiced on the decision taken in the approval, hugging him closely and kissing him on the forehead.

When later Monsignor Soglia, Secretary of the Sacred Congregation, presented the Pope with the decision of the Sacred Congregation, the Pope confirmed the decision immediately, as regards the first point of the approval of the Institute and of its Rule, but as regards the second said he was not pleased that the privileges were so singled out, and were somewhat unusual in their expression which would not perhaps please the bishops. He appeared inclined rather to give us in general the privileges of religious orders and ordered Monsignor Soglia to handle this with Don Giuseppe Setti. Surely we can see here, the light of the Holy Spirit, the finger of God?

- 28 December My circulars to the brethren and rectors of the Institute registered in vol. XIII number 404, and 407 of the letters, with which I communicated the news of the apostolic approval and laid down the day of the Annunciation for the taking of first vows.
- 29 December Advocate Bianchi wrote to me that the case of Calvario with the warrant for this day was assigned for a decision in a summary form.
- 1839, 4 January His Eminence Cardinal Morozzo wrote to the Pope thanking him for approving the Institute and begging him to allow the Institute to enjoy the privileges of Regulars. Count Mellerio also wrote a letter to Cardinal Castracane to present his thanks to the Holy Father.
- 8 January This is the date of a letter from Loewenbruck in which he announces his retirement to France where he has undertaken the task of Lenten preacher, of having told the Archbishop of Chambéry that he was unable to serve him further, and of ceasing to be rector of Tamié at the beginning of February. Before these last winter missions Loewenbruck had already written to me asking that he might be freed from the Institute at Tamié, telling me he definitely could not remain there and that if I did not do as he said, he would leave the Institute. I put before him the impossibility of breaking *ex-abrupto* [without warning] with

the Archbishop of Chambéry. I called him to Calvario repeatedly in order to come to some arrangement regarding the matter. He always replied that he could not come, now because the Archbishop did not give him the freedom, now because the time of the missions was near which he had undertaken to give this winter. I begged him to write clearly to the Archbishop, communicating his feelings. He never wished to give in to this alternative. Instead he proposed to take himself off to France *insalutato hospite* [as an ungreeted stranger]. I wrote to him again immediately that this would look like a shameful flight in relationship both to himself personally and the Institute and it would be a disloyal and dishonest action towards the Archbishop. Before receiving my reply he undertook the task of Lenten preaching in France, and he replied to me that in view of my silence he was convinced that I consented to his plan.

11 January

In my letter I pleaded with Loewenbruck to disassociate himself from the Lenten preaching, and to be in Calvario for March in which month the first vows would be made. This letter of mine is in volume XIV number 28. I wrote to the Archbishop of Chambéry in order to ask what he was deciding to do in these straitened circumstances.

11 January

Information which I received in a letter from E. Belisy, dated 31 December 1838 from Prior Park.

He (Monsignor Baines) was originally a Benedictine monk of Ampleforth College in the North of England, from where he was sent on a mission, that is to a parish in Bath. Now, according to public opinion, assuming that I have been well informed about it, the reason for which he received this mission was that Dr Baines had ideas which did not agree with other religious of that house, and could not live in harmony with them. Later Dr Baines, having become Bishop of this District, founded Prior Park, and had for helpers in this work, the superiors of the establishment, Messrs Burgess and Metcalf and Doctor Rukar all three of whom had many good qualities. As a matter of fact they say that Mr Metcalf was notable, in the handling of material matters and all three enjoyed the esteem and the affection of everyone. The Bishop wished to handle things quickly and in a lofty and grand manner: they had plans for greater economy and desired to manage things bit by bit to attain their aim successfully. Mr Burgess was the first who, either through fear or prudence did not wish to press ahead any further and took himself off on a mission or to a parish where he is still; Mr Metcalf said that, having always worked with Mr Burgess, he could do nothing without him, and did not wish to separate his lot

from that of his friend, so he is going ahead in England with humanitarian aims. Dr Rukar, who is very friendly towards young people had greater patience and stayed in the house; Dr Brindle took the place of the two others: and so the Bishop lost at one go two men the absence of whom has been very damaging to Prior Park. On Dr Gentili's arrival he was substituted for Dr Rukar who did not exactly seek to leave but was sent. Nor is it to be thought that the merits of Dr Gentili, however grand they appeared at that time, have been the only cause for which the job was taken from Dr Rukar and given to the angel of that time, to use an expression of the Bishop, since it is well known in the house that Dr Rukar and the Bishop did not get on very well together. And I remember once the Bishop, having explained to me his ideas about the way of teaching grammar, said to me: "If I have not been able to put this system into practice so far, it is has been because of my many occupations and other circumstances: some people have never understood it: Dr Rukar has never adopted it, because of his contradictory nature; there was a spirit of opposition in that man". So Dr Rukar was also sacrificed. But according to the conversation which the Bishop last had with Don G. Pagani, to which I refer you, the principal reason why the Bishop put Don Gentili in authority, that for which he has appointed him, is that Don Luigi was very docile, so that he considers him as a perfectly pliable tool, another self. This is the common opinion in the building, that in order to put up with the Bishop, one must let oneself be handled by him as a baby, so docility and prompt, perhaps even blind, obedience is the chief condition for being popular with him and being supported by him. The Bishop has also had most unpleasant dealings with a certain Mr Logan. What the subject of their quarrel was I do not know clearly but it is certain that Dr Gentili who was informed of it, I believe, at the time in which he was wont to justify the Bishop in everything, spoke to me about it in such a way as to leave me to suspect that Mr Logan was not totally in the wrong. The fact is that that man is eminent in England and very notable for his mathematics, he has also left and is now the star of the ever more thriving Oscott College, to the great grief of Monsignor the Bishop. In order to support Don Luigi the Bishop made sacrifice after sacrifice; he sent away various masters and young people.

I also add that if the Bishop has friends and admirers, he has indeed many more enemies: there are many most unfavourable rumours against him in England, and even in Rome Cardinal Castracane spoke to us with great vehemence against him. Taking all these facts into consideration, I think I can conclude what I have said, that truly, the Bishop has a will of steel, which does not give way and that one can at least doubt that it is difficult to deal at length with him without incurring

his displeasure. The facility with which the Bishop forms prejudices and the difficulty he has of laying them aside is shown by the following fact. Fifteen months ago when the Bishop decided to lessen the influence of Don Luigi and to establish his own method of teaching, he chose Mr Kavanagh as his principal secretary for this work; therefore he was convinced that Don Luigi, with those who were more subordinate to him, wished to obstruct his plan and cause the downfall of Mr Kavanagh by refusing to cooperate with him, and to thwart him in everything. Therefore, although it was very clear already that that priest was not capable of fulfilling his tasks, it was never possible to get the Bishop to understand this; one could not even speak to him about this matter at that time; and it took no less than six months of confusion, but too late, to open the eyes of the Bishop. — 2nd It seems to me that if one examines the nature of the conflict between Dr Gentili and the Bishop, the pious dispositions and truly Catholic ideas of Don Luigi will be admired. The Bishop, perhaps through necessity in this matter, compelled by the continual withdrawal of the English and the continual decrease of the young people of St Peter's, set himself up as the supporter of what one would call the English spirit, and of various things which conform more to the national character than to solid piety. Dr Gentili on the contrary, being educated in Rome, and by the Jesuits, and very devoted to our Lady, sees with sorrow, that the good customs brought by him from the continent are heading for ruin little by little.

1839, 17 January

Don Giuseppe Setti notified me from Rome that Monsignor Soglia has obtained from the Holy Father the privilege of Dimissorials granted to us by the Sacred Congregation, but not confirmed by the Pope at first.

28 January

The date of the letter from Monsignor Archbishop of Chambéry in reply to mine of 11th in which he sent me a form to sign, with which I should give up the foundation of Tamié. There were two errors in this text: 1. it supposes that I was committed to give some fine and formed missionaries for the establishment of Tamié whereas I was only committed to form A) a House of Missionaries a bit at a time for educating young people; B) and meanwhile to give some missions. Both things were followed out punctiliously. 2. He wished that I should renounce all the rights conceded by agreements made previously, royal letters etc., whereas I could only give up future proceeds, and not incomes accrued in the past. Therefore, attending to the maxim of not easily abandoning things begun, I wrote on 3 February to Monsignor the Archbishop suggesting that: 1. I

would send Don Alessio Martin to Tamié; 2) he should carry on for a further two years involving himself in forming people, and not take any income before then.

7 February Decree of approval of the Sacred Congregation.

DECREE

The Sacred Congregation of Most Eminent and Reverend S.R.E. Cardinals having presented the business and consultations of the Bishops and Regulars in the general audience of 20 December 1838, the referent being His Eminence Castracane, having examined diligently and maturely the Rules of the pious Society called the Institute of Charity, founded for the first time in 1828 in the Diocese of Novara, having requested also the opinion of certain consultors of the same Congregation regarding the approval of the same Rules of the Institute, having received also the reports of the Eminent Fathers Cardinals Morozzo Archbishop of Novara, Tadini Archbishop of Genoa, Monaco, Patriarch of Venice, and of the Most Reverend Archbishops of Chambéry, of Turin and the Bishops of Cremona, Verona, Susa, and the Vicar Apostolic in the Western District of England, who all have houses of that Society in their respective dioceses or have made use of the work of priests of the Society to further the salvation of souls and witness the great benefits derived from that Society for the Christian people, decided to confirm and approve the said Rules in 73 articles, and the Society itself. Moreover, the same Society being spread through several Dioceses and it being right to hope for more abundant fruit in the future, the same Holy Congregation, was of the opinion, that, to favour the propagation of the same Society and its permanent stability, it would help greatly if its members, houses and church were exempt from the jurisdiction of the Ordinaries. And, as the members of the same Society can be transferred from one place to another therefore they cannot have a stable and continual residence in certain and determinate houses, for this reason the same Sacred Congregation thought it fitting that the members who are bound with the perpetual commitment of vows to the same Society, by Dimissorial letters of the Provost General, or by his mandate, of the Diocesan Provosts, can be promoted to all sacred Orders and to that of the Priesthood with the title of the common table, having observed all those things which are to be observed; firmly keeping, however, the laws contained in the Apostolic Constitutions, especially that of the Holy Memory of Pope Benedict XIV De Ordinationibus Regularium which begins 'Impositis nobis', and the Decrees of the Sacred Congregation; nevertheless, should it so happen that some already promoted to sacred Orders with

the title of the common table lawfully leave or are dismissed by the same Congregation, they are suspended from the exercise of the Orders they have received for as long as the Ordinary has not ascertained that they are gathering the fruits either of patrimonial goods or ecclesiastical goods as much as are sufficient for their suitable upkeep according to the sanctions of the Sacred Canons and synodal Constitutions.

Having made a report to the Holy Father of the said things by the undersigned Secretary of the Sacred Congregation of Bishops and Regulars, in the audience of this same day 20 December 1838, His Holiness approved and confirmed wholly the opinion of the Sacred Congregation, subject to the rest of the Decrees of the Sacred Council of Trent and the Apostolic Constitutions, and ordered that the Apostolic Letters be drawn up from above in the form of a Brief. Not withstanding anything to the contrary, Rome, etc.

V. A. Card. Sala, Prefect
J. Patriarca C.P., Secretary

- 7 February The Archbishop of Chambéry rejects my proposal with bad grace.
- 12 February I sent to the Most Reverend Archbishop of Chambéry the statement which is found prior to letter 84 of the volume of my letters for this year mentioning that the one sent to me is not consistent with the truth.
- 18 February He accepts it, promising me in his letter to have his Commissioner draw up a letter of freedom with a complete release of the Institute.
- 22 February Decree admitting 25 of our brethren to the first vows of coadjutors and others to the vows of scholastics.
- About this time Bonnefois with Giuseppe Maria Ferraris were turned out of Tamié. All the earnings which up to this time belonged to the Institute remain at Tamié. With various and false pretexts they were allowed to transport only some of our books and Domptmarin, Commissioner of the Archbishop, gave them 150 francs for their journey and nothing else. I considered it a good thing not to complain in order to act with the spirit taught us by Our Lord, though in my statement (see 12 February) I renounced only those rights coming from the Abbey of Tamié which matured after the declaration.
- February Shepherd asks Monsignor Baines if he can enter the Institute and the Bishop replies that he does not wish to thwart his vocation and he will write to me about it.

Diary of the Events of my Life

- 25 March First vows of the coadjutors at Calvario, at Prior Park the Bishop was delegated to take the place of the Provost General to receive the vows, and at Spetisbury where Gentili received them...
- Loewenbruck did not appreciate the solemnity of the vows with his excuses, even saying that he does not feel prepared, and to want to make a new noviciate.
- 13 April 10 Ascribed were admitted, 5 ecclesiastics and 5 laymen.
Neri came to Stresa. He is assisting in the building of the noviciate house to which he is lending a hand.
On this date Cardinal Castracane sent me the minutes of the Brief confirming the Institute. I replied with a letter 207 vol. XIV.
- 4 May Monsignor Baines in his letter on this date to Father Shepherd allowed him to enter the Institute; the second Englishman.
- 7 May On this date Monsignor Baines wrote to me that he desired me to substitute Don Pagani for Don Gentili and that he would encourage his subjects in every way to enter the Institute if I could work it so that they would not then break off their service to his missions.
- 9 May The day of the Ascension of our Lord Jesus Christ. His Eminence Cardinal Morozzo lays the foundation stone of our noviciate house above Stresa.
- 28 July The return of our brethren in England to Calvario.
- 7 August We set off for Rome for the purpose of thanking the Holy Father for the approval and to make the fourth vow. Those chosen to be *presbyters* of the Society are, apart from me, Gentili, Belisy, Puecher, Setti, Gilardi and Toscani. Brother Lugan came with us to Rome.
- 15 August Very early in the morning we arrived in Rome.
On the
- 16 August Audience with the Pope. I went in first, then all my companions. Through Monsignor Traversi, Patriarch of Constantinople, I asked the Pope in what manner and place he would like us to take the fourth vow. He replied: "quietly and not in the confessional of St Peter so as not to draw too much attention to the matter", wishing, however, it to be with Cardinal Franzoni, prefect of Propaganda.
- 20 August I retrieved the Brief of Approval from the Secretary of Briefs. I paid 71 scudi for the work and 50 taxes, thus reduced through the generosity of His Holiness.

22 August We took the fourth vow in the Catacombs of St Sebastiano. I celebrated Mass at the underground altar of the holy martyr.

23 August Six of our priests remained in Rome. I, with Setti and Brother Lugan, went back to entreat His Holiness 1st that he might deign to change in the Brief, the clause that says that no one can leave the Institute *nisi expressa venia eius rei ergo petita et implorata a Praeposito Generali* [unless with the express permission of the matter sought and implored from the Provost General] into this one *absque demissione a Praeposito Generali considerate facienda* [without the dismissal being carefully considered by the Provost General]; 2nd that he might deign to state of what nature the clause should be which he speaks about in the Brief.

Having presented myself to His Holiness he asked me to bring the Brief for him to see (it bore the date of the 9th August). I brought him the brief and having read it he said he had entrusted it to the person who had to draw it up, that he had signed it without having read it; that he now found in it many expressions which extended the faculties granted too much; that the Brief sufficed which contained the approval of the Rules and that the faculties would be given separately, and many other similar things. I was amazed at this and begged the Holy Father not to retract what he had done, getting him indirectly to reflect how it would affect the honour of the Holy See if he withdraw so soon (*brevi manu*) a public act already completed and officially communicated to the Institute; that the expressions written down by the Holy See were all used by his predecessors in similar cases and I mentioned the Bulls of Paul III, Gregory XIII, Clement XIII, Pius VI (confirming the Passionists): but this did not help very much, the Holy Father becoming somewhat worried (this trouble is undoubtedly because of my sins; there are, perhaps, persons who through a worthy zeal or through human weakness put these sentiments into the mind of the Pope). The Holy Father concluded that he himself wanted to look at amending the Brief, not wishing to accept my offer that I myself substitute some expressions for those which he found unsuitable.

2 September The more the Holy Father studied the Brief sent out the more he noted parts which he must change. He sent me in his own hand a sheet of paper where he had noted five

places; and three belonging to the Rule itself. I went spontaneously to the Palace to see him. The Pope welcomed me rather (*sic*); but not affectionately as in the past. He simply said to me, “Rosmini, we are friends as before but now I must put on... (here he stopped meaning to say “the character of the Pontiff) and added that he would summon me later, and I immediately left. It might seem imprudent of me to see the Pope without having asked for an audience and without being summoned by him, but the fact is that the Pope had many times said to me that I should go often to him through the secret staircase reserved for friends and he had also ordered Cardinal Castracane to tell me several times that he was also pleased to see me. His Eminence thought that I should definitely go there, so that it would not seem that I was a bit vexed by what had happened. I went there with great aversion in order to obey the advice of the Cardinal. He did not believe that the Pope would greet me so briefly due to the fact that at other times he wished me to pass entire evenings with him, and had the kindness to treat me for several hours with the greatest confidence and familiarity.

12 September

The Pope summoned me together with Cardinal Castracane at ten o'clock in the morning. He read me the Brief himself which he had patched up, commented on it and justified all the changes introduced into it, detaining me for two hours. He told me that he would not have revealed his Brief to any another person with whom he had not been friends before passing it on to his Secretary. Although some expressions remained equivocal, I did not consider it right to say anything, except to thank him for his kindness. Then I asked him if I had permission to leave Rome on the 23rd, to which he replied, yes, and that he would give orders that the Brief should be promptly prepared. In listening to the reading of the Brief uttered by the Pope, I did not note that the following words from the first Brief had been put in: *Praeterea auctoritate Nostra facultatem facimus cuius ope ampliores constitutiones condi, atque illae jam conditae confirmari, declarari, explicari, et immutari possint, pro ut experientia duce magis in Domino expediri usum fuerit dummodo Concilii Tridentini decretis, apostolicis Constitutionibus, ac Regulae a Nobis confirmatae minime adversentur.* [Moreover on our authority we grant the faculty by which the Constitutions can be extended and those already written, confirmed, declared, and changed as —

- with experience — may be found to be more suitable in the Lord, provided this is not contrary to the Decrees of the Council of Trent, to the Apostolic Constitutions and to the Rule confirmed by us.] I had not asked for this faculty, but it had been inserted in the Brief nevertheless; but there was no need to make a point of it because it is already implied in the legislative power in the General Congregation of the Institute, as the Pope himself had already observed.
- 13 September Monsignor Frederick Rese, Bishop of Detroit in Michigan in the United States met me (this time in Rome I stayed at the Fontanella di Borghese n. 29). He offered me a vast territory if I agreed to found a college in his Diocese; I did not accept.
- 24 September I left Rome and arrived in Stresa on the
30 September where I found a letter from Prince Ernest d'Arenberg who was at Calvario to look for me in order to suggest establishing a religious-medical house. The reply with letter 307 of volume XIV showing that such a project would involve the need of instituting an entire study of medicine, which would be most difficult. I found also a letter of Phillips dated 22 August 1839 in which he asked for Gentili for his mission at Grace Dieu, and Whitwick, promising that he would establish a house for our brethren completely set up. I have given him my word on certain conditions.
- 13 October Phillips wrote to inform me of the plan to start the mission of Gentili at Grace Dieu, by receiving him into his house and I replied with the letter 348 v. XIV in which I promised to send him Gentili, reserving the finalising of the agreement until he was established there.
- 23 November During this time Count Mellerio has been in Stresa and agreed to the building at Domo to extend the College. As a consequence I was in Domo today with the architect Molli from Borgomanero where measurements were taken and the enlargement planned. The architect promised to send the plans later.
- November The first year philosophy started at Mellerio's College. The professors chosen were, Don Giuseppe Toscani for logic and metaphysics and Don Vincenzo Cicoletti for mathematics and physics. There was an article in the *Gazzetta Piemontese* [Piedmontese Gazette] of 27 November n. 272 where it spoke of the setting up of the new school.
- The Prince d'Arenberg was here in Stresa to confer about his plan, giving me some of his notes to read on how to

- carry this out: notes which did not seem to me to be decisive; extensive notes, however, which can be found in vol. XIV of my letters n. 272.
- December Don Carlo Gilardi came from the Sacra di San Michele having been elected Secretary to the Provost General, the first one who has borne this office.
- 4 December Having consulted His Eminence Cardinal Morozzo and Count Mellerio who were both here at Stresa at the same time in last October, I decided to have the Apostolic letters of the Approval of the Institute printed, and therefore to present a copy to His Majesty, King Carlo Alberto in Genoa through Archbishop Cardinal Tadini, asking His Majesty that he might deign to have it ratified by the Royal Senates. In fact on this day Cardinal Tadini presented the Brief to the King in Genoa, and the King promised that he would promptly do this.
- 1840, 10 January I sent to Cardinal Morozzo the rules of the Sisters of Providence in order that he might approve them so that they could be sent to Rome. He replied to me on this date that he fully approved them and that he himself had sent them to Cardinal Patrizi of the Sacred Congregation of Bishops and Regulars.
- Before sending them, I was considering having them approved also by other bishops in whose dioceses the Sisters reside, that is by the Bishops of Como, Turin and Biella; but since Cardinal Morozzo had sent them unbeknownst to me I could not do it.
- 22 January Don Giovanni Sborlati, a priest of Cassine in the diocese of Acqui, province of Alessandria proposed through Lieutenant Colonel Fontana, commanding officer, of Domodossola, that the Institute of Charity take on the convent that the Conventual Fathers had at Cassine to whom the Government transferred it and would transfer 7000 new Piedmontese lire with the schools which would be paid separately by the Commune etc. The Commanding Officer wrote to me with this proposal on 18 December 1839. I replied thanking him for his offer with my letter of 19 December 1839 which is found in volume XIV of my letters, and asking nevertheless for information on the state of things. Father Sborlati replied on this date with the information requested.
- 24 January The Marchese Ludovico Pallavicino-Mossi wrote to me in the name of his brother the President of the University of studies of Parma that I might like to suggest for him a

- professor of moral philosophy suitable for teaching the philosophy which I present.
I replied offering to send Fr Puecher.
- 2 February The letter of Pallavicino with my reply on the back is to be found among the letters which contain some opinions regarding my works vol I (vol. XIX of my correspondence).
- 4 February Letter of Alex Fletcher from Rome in which he asked me various things regarding the Institute.
- 16 March First decree for regulating studies n. 22 of the general series. Madame Bolongaro asked for an elementary master for the school at Stresa and I have granted her Giacomo Lugan, who remains for a month with the Brothers of the Christian Schools at Turin to learn their method.
- 26 March At Domo I succeeded in obtaining from the brothers Guglielminetti that they might sell me the strip of land and houses on their property, necessary for extending the Collegio Mellerio. Burla persists in opposing this, not wishing to sell the part of his house annexed to the College.
- 27 March Professor Settimo Arrighi from Verona wrote to me in the name of Monsignor Belloni, Vicar Capitular, who, among the papers of the late Bishop Grasser, did not find anything which pointed to the fact that he had asked the Austrian Government to place a house of the Institute at S. Zeno. He is keen on obtaining such an authorization and asked for my advice about it. I replied with a letter of 11 April 1840.
- 8 April In Milan Prince Ernest d'Arenberg made me a donation of a million francs in order that I might set up a school of medicine in the Institute and urged me to write in order to obtain a house somewhere from the Government in some notable city. Consequently I wrote to His Eminence Lambruschini, Secretary of State of His Holiness in Rome, to Cardinal Tadini at Genoa; and to Monsignor Scavini that he might speak of it with Cardinal Morozzo.
- 3 May Monsignor Scavini and Cardinal Morozzo suggested to me the Paganini establishment at Oleggio and so I went to see it and afterwards wrote about it to Count Mellerio in Turin in order to try to find out whether the Government (to whom the establishment would revert if the son did not accept the inheritance conditional on actively maintaining it) would favour the project. I had the reply on this date, that the request had been noted etc.

Diary of the Events of my Life

- 5 May Gentili left Stresa for Garendon Park in England, the home of Phillips.
- 11 May Giacomo Lugan began in the elementary school at Stresa. See under the date of 16 February.¹⁶
- 19 May Letter from Lady Mary Arundel, our ascribed member, who offered me her services and all her goods without reserve in order to found Our Sisters of Providence in England, suggesting, while she concluded the litigation in which she was involved, to take a lease on a house in Bath for the said purpose. At the same time she asked, through Pagani, to make her sister Mary Anne Thornely an ascribed member with the consent of her mother who proposes to pay her daughter a life long pension of £130 and to leave to her a thousand pounds in one amount on her death. She asks also through the same person for Anne Perry, a maid of our ascribed member Anne King, a young lady, 19 years old. There is also a third young lady from Liverpool who is asking.
- 6 June Decree with which G. B. Pagani was elected Administrator for the foundation of the Sisters of Providence and the Superior of our ascribed members in England.
Giuseppe Michiotti Vicar Forane and Provost of Sanazzaro dei Burgundi in Lomellina in the diocese of Vigevano, offered me and pleaded with me to found a house of the Institute in his parish, the Institute taking charge of it. Today 11 June 1840 I refused the proposal having formed the maxim of not accepting new foundations until the present ones have sufficient subjects. Without these, the sign of Divine Providence is lacking for accepting new foundations.
- 7 June Father Fedele Maria from Montechiaro, a Capuchin missionary, wrote to me in the name of the commune of Montechiaro d' Asti (a place with a good climate and about two hundred residents, 13 miles from Turin and 6 from Asti) to see if I would accept the College which existed there, following which the commune would make me a formal offer. I refused for the reasons indicated above with my letter of today, 11 June.
- 11 June His Eminence Castracane wrote to me on this date sending me a letter of Cardinal Franzoni Prefect of the Congregation of Propaganda dated the 30 May in which he

¹⁶ *Sic.* 16 March? [Ed.]

suggested the mission of Filippopoli near Romelia for the Institute. I explained on the 17 June that the Institute had not got sufficient man-power to assume such an undertaking.

2 July Letter of Don Luigi Gentili from Grace Dieu in England, in which he tells me that Monsignor Walsh Vicar Apostolic of the Midland District in England, wishing to introduce missionaries of the Italian style, chose the Institute for this work and for this purpose offered the college of Oscott 5 or 6 miles from Birmingham, and two miles from the railway line to London which one can reach in only five hours.

26 July With decree n. 32 I have appointed G. B. Pagani Vice-provincial of England and with another decree have commissioned him to deal with Monsignor Walsh regarding the business of Oscott.

28 July A letter on this date (received on 31 July) from Monsignor Vincenzo Massi, Archbishop of Thessalonica, Nuncio of the Holy See to the court of Turin, enclosing a letter to me from Giulio Boninsegni, professor of the University of Pisa, written to me as commissioned by the Grand Duke of Tuscany, in which His Highness, invited me to introduce the Institute into his States for the improvement of moral, religious and scientific studies. He promised me, on his part, every co-operation, and revealed to me the ardent desire of the above Highness that I might like to accept a chair in the University of Pisa. He added that it would be enough for him “ that some times in the winter you should give some lectures, being represented during the remainder of the year by a helper of your choice”. Having received this letter on 1st August, I betook myself to Calvary with secretary Gilardi, and having assembled the *presbyters* I asked their advice, and according to this I have written the reply) endorsed on the letter of Professor Boninsegni.

30 July Monsignor Vicar General Scavini invited me to buy the house of the Oblates of Novara: I replied in the negative.

21 August Sent Setti to Gernetto with the plan of the College of Mellerio drawn up by the architect Molli. I was in Belgirate, where the Marchesa Faustina Roero di Cortanze (née Frichignono di Castellengo) with the title and rank of lady of honour to the Queen of Savoy had me call that I might reply to a manuscript of M. D’ Haussez, one of the last ministers of Charles X, in which he explains his doubts

- regarding revealed religion: this I did, returning later to Rovereto, in the month of November.
- 16 September I responded to Ludovico Pallavicino-Mossi, who, in his letter of 9th insisted in the name of his brother, president of the University of Parma, on having Puecher as professor of Ethics. But I, having already first layed down, as the expiration date the end of July for my offering of Puecher, replied that I could no longer give him, and suggested that I give Toscani in place of Puecher, providing that he should start his lessons only at the beginning of the scholastic year 1841–42; and provided that he gave me his reply within the current year 1840.
- At the end of September, or the first days of October, I replied from Rovereto to a further letter from Monsignor Boninsegni written to me in the name of the Grand Duke of Tuscany in which His Highness begged me to accept the chair offered to me in the University of Pisa. He suggested to me that during the winter the Prince would come to Pisa to discuss himself with me the founding of the Institute in Tuscany. I replied that I could not accept the Chair unless I was really certain about the foundation of the Institute; only on endorsement of this would I accept it, making a personal sacrifice, in keeping with the conditions to which it had been offered me.
- 27 October Phillips wrote to me that on 21 September Monsignor Walsh had told him that he could no longer give us the College of Oscott that he had offered us, and that instead he offered a house and a chapel at Loughborough. Phillips and Gentili urged me to accept this mission telling me that the former would acquire a property for us as soon as he could.
- 15 November I wrote to the Vice-Provincial Pagani in England to give him the faculty of dealing with Monsignor Walsh for the house of Loughborough.
- 19 November Letter from the Vice-Provincial Pagani, received today, in which he communicates to me that young Thornely, daughter of our ascribed, is in her first probation.
- 23 November Dispute of the advocate Biagini assisted by Bianchi before the Senate of Casale regarding the dispute over Calvario.
- 18 December Marchese Domenico del Carretto di Balestrini, General Lieutenant, Councillor of State etc. of His Majesty of Sardinia wrote to me on this date to offer the Institute the schools at Toirano, Valle di Loano, Riviera di Genova, towards

- the West, in the diocese and province of Albenga, schools which include writing and reading even beyond humanities, formerly managed by the Pierists (Scolopi), to whom, the founder of the said schools Captain Giuseppe Polla in his will dated 18 March 1716 left his inheritance, a trifling matter. I replied today, 23 December, that I could not accept the offer.
- 20 December Letter from Pagani in which he tells me that he has sent me six copies of his work in English entitled *The Pillar and Foundation of Truth*.
- 31 December I received a letter from Boninsegni dated the 12th, in which he tells me, that Corsini (who sent me the letter) informed the Grand Duke of Tuscany that there were some directions in the Rule of the Institute of Charity contrary to the laws of the Grand Duchy. Hence the Grand Duke ordered that I should be informed that the Institute could not be admitted into Tuscany without considerable modifications. Boninsegni added that, as a consequence of this, the official letter would be sent to me from Florence. I meanwhile replied (15th 1841) that I will wait to find out what the modified passages are in order to be able to give a reply to his Imperial and Royal highness.
- 1841, 7 January Letter from the Vice-Provincial of England, Pagani, in which he tells me of many conversions to Catholicism of non-catholics made by Don Gentili missionary at Grace Dieu, and many more in the waiting; and that the house and chapel offered by Monsignor Walsh have been found suitable. Don Gentili writes about the Oxford Movement in favour of Catholicism where he intends to go this spring to make my philosophy known, hoping in this way to help in the interest in religion.
- 17 January Letter from Don Pagani containing what Francesco Simon predicted for the Institute of Charity.
- 2 March The Decision of the Royal Senate of Casale with which Canon Capis is retained in the spiritual and temporal administration of Monte Calvario di Domodossola, and in possession of his alleged goods. The Cardinal does not wish to ask for a revision of the case. He writes later in order that he might ask in my name.
- 12 March Being in Oleggio, where I had gone to examine the place, I offered Dr Paganini the sum of 220 m. francs in order that he might cede to me all the property of family inheritance and a certain number of chattels.

Diary of the Events of my Life

- 20 March Monsignor Baines, in a letter from Rome, allows me to send Pagani to Loughborough after Easter.
 At Domo Castello's property is bought by Count Mellerio in order to build there a new College from scratch.
- 25 March The noviciate enters the new house of Christ Crucified above Stresa.
- April Section of a letter written from Grace Dieu to Madame Bolongaro.
After Easter we hope to begin the building of the Chapel at Sheepshead [Shepshead]. Last Sunday I started on this Mission to preach in the open air. We departed from this chapel in procession, and went to Osgothorp [Osgathorpe] singing the Litany of the Most Holy Name of Jesus on the way: having arrived at the place where I had to preach, on one side of the main street of the village, we sang the Pater Noster in English and then I gave a sermon in which an audience of 200 persons took part. We finally sang the Pater Noster again and then we concluded the sacred function. Everything went on with the greatest order and it was truly consoling for me to see the attention and edification with which each person took part in the word of God, and the more so as in that village a few weeks previously they made a statue representing me, a most unworthy sinner, and having carried it around through the streets and fields with a loud din of voices and instruments, after having stood it in various places and complimented it by firing rifle shots, it was burnt and the cinders scattered over a bridge, which dominates a greater part of the village. Now, because you understand how one profits every day from the Church on this earth, let me tell you that the day following on this incident I went to the same area, and instead of being insulted by anyone, I found lots and lots of people kinder than usual, and those who had taken part in the event full of fear that we might wish to proceed against them, as one could immediately do, to have them punished in keeping with the vigour of the law. But seeing that we were not pursuing the case and rather were looking to excuse them in whatever way we could, it happened that several opened their eyes to the light of truth, and later eight people were received into the Church, and next Sunday I hope to receive another nine or ten. Now that the Bishop allows us to preach out of doors, we hope that the Lord will send us a great crowd such as that in other neighbouring districts. The missionary from another city, not very distant from here, began to give one last autumn and gathered an adequate number of converts. When we can transform this way of preaching into the form of our Missions I do not doubt that it will produce the same salutary effects here that we see in Italy. The Oxford Society goes on increasing every day, gaining strength and making its

nature known. Recently they have published a little work on the articles of the Anglican Church in which they are doing their best to show that those articles do not contradict the Council of Trent, concerning the teaching on purgatory, the invocation of the saints, the veneration of images, the Mass, the real presence etc. This naturally has stirred up a great uproar among the ultra Protestants (as the same university calls those who have dissented from them), and four Ministers of the Anglican Church have come forward that the University might denounce the author of the little book so that he might be punished. But, instead of this, the Heads of the University met in council giving to him one of the most prestigious posts in the University. As a result, the author published a letter addressed to these Ministers, in which he openly reveals his name, and confirms what he said in his little work; only, to throw dust in the eyes of the crowd, he is content to make a distinction never made by anyone before, between the teachings of the Council of Trent and those of Rome (as if Rome held doctrines different from those of the Council). Therefore he has put himself on safe ground by saying that he never intended that the articles of the Anglican church should not condemn the errors of Rome, but that they could not be opposed to the Council of Trent, and this (note well) for the grand reason that those articles were published before the Canons of the Council, and therefore could not refer to these because they did not as yet exist. The fact is that these good Oxford theologians are dealing with the great plan of reuniting themselves to our true Church with unaccountable skill, and on our part we begin to hope much and on their part to fear that these will be successful in their purpose.

Let us pray earnestly to God, etc.

Grace Dieu 1 April 1841.

LUIGI GENTILI

6 April Monsignor Baines has left here (Stresa) after staying with me three days during which he appeared to have come to an understanding how the Bishops ought to be able to trust the Institute.

23 April Don Bernardo Mazzi arrived on return from Genoa. The Jesuits, furious with me, treat me openly as a heretic, especially Father Zalli. The Rector Father Valchierani is spreading an anonymous little pamphlet against me, published clandestinely, with which the Cardinal of Genoa is turning against me. The Jesuits at Turin are doing the same with the Archbishop. In Rome they are more fierce than ever and Cardinal Castracane is frightened for me. My treatise on

Diary of the Events of my Life

- Conscience* is the principal pretext for all this. The same [is happening] in Verona and in the other cities in Italy. Father Bresciani, the Jesuit Rector of the College of the Carmine in Turin confesses to Don Molinari that the author *Eusebio Cristiano* is a Jesuit.
- August (I believe) my *Reply to Eusebio* is published which has a good effect. Other people publish other things in my defence.
- Don Antonio Belasio came to the Noviciate House to make a retreat and asks for the Sisters for Sartirana.
- 9 September I began the retreat with the Clergy of Verona.
- 17 September End of the retreat. I arranged with the Rector of the Seminary Don Santi (having listened to Monsignor Mutti, Bishop of Verona, who promised his support) for the foundation of S. Zeno, and the Rector is getting the petition made to the Emperor to have permission, through the Advocate Lombardo; this was later sent to me and appeared to me to be going well.
- 20 September I came to Rovereto; and there were different professors of philosophy there with me, to hear something of my system. Don Sporer, professor of Philosophy with the Jesuits who has gone to Monaco, his home country, to devote himself there to this teaching and to translate the *Nuovo Saggio* for me; Don Villoresi, the Barnabite, professor at the College of Monza; Don Arrigghi, professor in the Seminary at Verona; and our Don Cicoletti. During my stay in Rovereto, I visited the Governor of Tyrol, Count Clemente Brandis, in his castle in Falberg; and Domenico Stoffella asked me for the Sisters of Providence for his establishment for young girls; for which the Governor, C. Brandis, and the Commander of the Circuit, Count Terlago promised their support.
- 27 September The priest G. B. Caffese from Chiavari wrote to me again urging me to make a foundation of the Institute there.
- In the *Ami de la Religion* on this date the visit made by Puseiti to our brethren in Loughborough was mentioned
- 5 October Monsignor Polding, Bishop of New Holland [Australia] handed four of his students over to Pagani in England, so that he might give them spiritual instruction and also instruction in intellectual matters.
- 7 November Pietro Zencher died in Loughborough; the first of our lay brothers to die in the Institute.

12 November The Parish Priest of Gazzelli in Oneglia, A. D. Belmonte, urged me to ask for a place in Port Maurice where there were already Observant Friars Minor.

21 December On this date Vice-Provincial Pagani wrote to me, that Mr Sibthorp, a protestant minister, one of Puseiti's, now a convert, after having read the Rules of the Institute offered 3 thousand pounds for building there a new noviciate of the Institute. For the same purpose Madame Bolongaro sent me, as a gift, the portrait surrounded by diamonds of the lately dead queen of Bavaria received as a gift from this sovereign.

In this year the school of theology was put on a better footing; at the Sacra di San Michele, where I sent Don Francesco Paoli to teach in agreement with Molinari. We also added the teaching of eloquence.

Later during the year I also fixed the premises of Oleggio for the foundation of the house in which there would be the *Experimental School of Medicine*, according to the intention of the Prince d'Arenberg.

At the end of the year it pleased the Lord to visit the Institute with various afflictions. There was a scarcity of vocations, and these were not forthcoming especially because many people dissuaded young people and priests from entering this Institute; there was also the persecution brought on it by the discrediting of the *Trattato della Coscienza* [Treatise on Moral Conscience] as erroneous, about which the Pope himself, astonished by such rumours manifested occasionally his apprehension and perhaps also displeasure concerning me. Then there was the fact that these rumours caused woeful effects in England, among others that Phillips withdrew his offering of land for building the noviciate and the three thousands pounds promised for Sibthorpe; as well as this, I can say, that I had no little mortifications from all sides. Count Mellerio had doubts about the realisation of the promised college to be built at Domodossola, and later deferred the building indefinitely. All the Superiors of the Society were affected by grave sickness, and were unable as a consequence of this, at least for much time, to preach and to perform other tasks of their ministry, the Vice-Provincial of England was attacked by a discharge of blood, Signini spat blood, Father Rector of Domodossola likewise spat blood; Father Rector of the Sacra di San Michele had to interrupt his mission

which he was giving at Chiusa because he was attacked by spitting blood, the Rector and Master of Novices at Stresa was seized by sickness coming from swollen glands, which attacks, it seems, the mesentery, and threatens a phthisis; others were assailed by other maladies.

Sit nomen benedictum, in saecula, Amen. [Blessed be the name of the Lord for ever. Amen]

1842, 15 January

Today, at six o'clock in the morning, my mother passed to eternal rest. *Requiescat.* [May she rest in peace]. I announced the death to my brethren, with the words which St Augustine wrote in regard to his own parents in Bk. IX, c. XIII¹⁷ "*And inspire, O my Lord my God, inspire thy servants, my brothers, thy sons, my masters, who with voice and heart and writings I serve, that as many of them as shall read these confessions may also at thy altar remember Giovanna, thy handmaid, together with Pier Modesto, once her husband; by whose flesh thou didst bring me into this life, in a manner I know not. May they with pious affection remember my parents in this transitory life, and remember my brothers under thee our Father, in our mother the Catholic Church; and remember my fellow citizens in the eternal Jerusalem, for which thy people sigh in their pilgrimage from birth until their return. So be fulfilled what my mother desired of me more richly in the prayers of so many gained for her through these confessions of mine than by my prayers alone.*"

February

I came to Rovereto. The Episcopal Curia of Trent refuses to admit the Sisters of Providence asked for by Stoffella.

Monsignor, the Vicar General Freinadimetz told Dr Pietro Rosmini that the Curia would allow the Sisters to be sent to S. Ilario at my expense, provided that they depended on the Bishop both as religious, and as teachers. Later he added the condition that I first establish a chaplaincy in that place. This makes a difference to everything because I cannot establish a chaplaincy at S. Ilario because the church is not mine, nor can I come to an agreement with the owner, even now, about the purchase.

February

March

I have sent to Vienna the petition of the Archpriest of San Zeno in Verona. I recommended the matter to the Councillor of State, Jüstel through the Prince d'Arenberg, and I have had favourable words regarding the foundation, not so for the incorporation of the parish, if I have correctly understood the reply.

¹⁷ St Augustine's Confessions. The quotation is found at the end of Book 9 [Ed.].

- I have acquired the ownership of Rivarolo through Don Carlo Gilardi in Turin, an ownership pertaining to the funds for the Medical School.
- May Count Mellerio assigned 10/m Milanese lire to the legate Fagnani for the Noviciate in England.
- 13 May Signor Borgnis, brother of the Archpriest of Craveggia, came from Locarno to offer me a foundation of the Institute in his home region, telling me that he intended to give us the whole property, which would include the house in view, and anything that might seem necessary. I could not accept the offer for lack of subjects.
- 18 May I went to Turin, among other reasons, to promote the ratification of the Apostolic Letters of Approval on the part of the Royal Senates. I was counselled to postpone this business by the Marchese Cavour (the father) as the time did not appear favourable with the expected influence of the Jesuits. Count Della Margarita was, nevertheless, badly disposed, because of the reports spread by my adversaries against the purity of my teaching, and because of words and rumours evilly insinuated everywhere. Monsignor Wiseman offered Vice-Provincial Pagani the College of Oscott, and wishes to come to Italy to arrange this business with me and also to come to some agreement in virtue of which members of the Institute would not be removed from the District.
- 11 June The High Altar of the church of the noviciate was consecrated by Monsignor Mezenod, Bishop of Marseille. The *Ami de la Religion Jeudi 23 Juin 1842* N. 3610 p. 568 ff. wrote about this. The *Gazette du Midi 13 Juillet 1842* reprinted the article.
- 2 July The *Ami de la Religion* gave news of the Institute and an extract of the Brief on this date, 2 July.
- 25 July Monsignor Wiseman, Bishop of Mellipotamus *in partibus*, coadjutor of the Vicar Apostolic of Birmingham, came to Stresa to realise the plan in which he wished to give us the old college of Oscott; and it appears that the mutual conditions are such that something can be concluded. He had five young men as company among whom was Francis Kerril Amherst, minorist, belonging to the new college of Oscott. He proposed to give us Father Morgan who should be president of the College and the Noviciate of the Institute. He departed for Rome on

Diary of the Events of my Life

- 27 July During this month of July I finalised with the Congregation of Charity of Intra the establishment of two elementary teachers in that Borgo town. I was informed of the decision of the Congregation on 23rd July and the two teachers went to S. Carlo.
- 3 August Pagani arrived with news that Monsignor Baines had stated that the Institute in his College is more useless than useful; so he has taken the decision to remove it from there and transfer it to the Midland District having the English priests Hutton and Furlong continue their noviciate and studies in Italy. This decision of Pagani was sent to Monsignor Baines by letter from Stresa on this date. Today Abbé Henri de Bonnechose also came. He is one of the directors of the College of July in the diocese of Meaux, belonging to
- 8 August the Society of Abbé Bautain. He came to find out about the Institute; and it appears that he left today deeply pleased.
- 3 October Monsignor Polding, Archbishop of Sydney, came to Rovereto requesting priests for New Holland [Australia], which I was unable to give him. He wished me at least to let him have one in order to make him Vicar General at the opposite extremity of the Island, 2 thousand miles from him.¹⁸
- 1843, 24 January Count Bielinski was at Stresa asking me if I could give him some priests for his estates in Prussia. Their Excellencies Monsignor Wiseman and Monsignor Samuelli, Bishop of Montepulciano were ascribed to the Institute.
- 16 March A Filippine from Biella wrote in the name of the Bishop whether we would like to take on a college there. We said “yes”. But later the matter ran aground through the feud waged upon us by the Jesuits and Abate Gioberti.
- September I received the decree with which the Holy Father imposes silence on the fuss inflicted on me by the Jesuits.
- September The building of the Noviciate at Sileby in England was begun, the architecture is that of the famous Pugin.
- September Father Filoferro with other priests from Udine came to Brescia, where I was giving the retreat to the Clergy with Puecher, in order to arrange the introduction of the

¹⁸ It is interesting to note that in 1842 Archbishop Polding presented to the Cardinals in Rome four candidates for the bishopric of Adelaide among whom was Luigi Gentili. Cf. *The Founding of the Roman Catholic Church in Oceania*, pp. 350–351. The Cardinals chose Bishop Ullathorne. [Ed.]

- Institute to Udine or at least to send our Sisters to his house for abandoned children. Later his fellow religious Don Scrosoppi came to Stresa with that end in view.
- September Don Francesco Paoli, Inspector of Elementary Schools. The first central house, or of the third probation, which has not its own place yet, is now held in the Noviciate House at Stresa.
- 18 October Hutton, Furlong, the young cleric Cavalli, and two Sisters, that is, Sister Francesca and Sister Anastasia, departed for England, where they arrived on the 30th in this same month of October.
- November Two elementary schools at Domodossola were opened. Two other teachers were sent to Intra, in all, three for Italian and one for Latin.
- 8 November Young Carlo Boderran was here at Stresa telling me of a pious society planned by him of Christian cavalieri. Signor Farina, Mayor of Rivarolo, asked me for an elementary master for Argentiera, and later others for Rivarolo, with the proviso of making the formal demand in writing.
- 8 November In a letter on this date Don Giovanni Nanti asked me in the name of Monsignor Ferrari, Bishop of Brescia whether I would accept the Episcopal College of Rovato on so-called Monte Orfano, thirteen miles from Brescia on the road to Milan. When we were to carry out this foundation it was pointed out that the assets of the testator Astori were more on the debit side than the credit side. Hence the negotiations ran aground.
- December Monsignor Wiseman offered us a good mission in Birmingham, the second church in the District. I wrote to accept, placing there Father Moses Furlong as parish priest and Father Domenico Ceroni as his assistant which is convenient for our Italians who live in that city. This could become a Provostal house.
- December I received from the Holy See the favour that the members of the Institute of Charity can add to the litany the invocation *Regina sine labe concepta* [Queen conceived without sin], and that in the Preface of the Mass we can say *et te in conceptione immaculata* [and you in your immaculate conception].
- I have also been granted the faculty regarding cases reserved to the Pope which can be communicated to all our confessors approved by the Bishop.

Diary of the Events of my Life

Abate di Valroger, having translated the *Nuovo Saggio* into French and, having had it checked by the Marchese G. Di Cavour, is thinking of printing it in Paris.

4 December

On this date Cardinal Ostini wrote to me about the affair regarding the Medical School. The Prince d'Arenberg spoke of the plan in Rome and that Ostini and Cardinal Lamb-ruschini, I believe, told him that the Institute could not undertake such a work, because the Institute, being simply a clerical one, it could not assume works of charity of a lay nature without the new authority of the Pope. The Prince wrote to me, to which I replied, that such a judgement could only perhaps come from the fact that the two Cardinals had an insufficient knowledge of the approved Constitution of the Institute. He then wrote about this formally to Cardinal Ostini as Prefect of the Congregation of the Bishops and Religious, who wrote again, as gathered from a letter of the Prince, that the Institute is clerical only and one needs the authorization of the Pope in order that it assumes works of lay charity. So following the initiative of the Prince d'Arenberg I had to communicate with Cardinal Ostini, to whom I submitted the items of the Brief and of the Rule which said the opposite. After two months the Cardinal replied (on this date) leaving on one side the nature of the Institute and saying simply that having submitted the plan of a medical school to the Pope he chose a particular Congregation of Cardinals to examine it, and he will let me know the result. At the end of his letter he added that my philosophical and theological opinions although not blameworthy were not his, because they did not help the unbelievers and heretics to enter the Church but rather distanced them from it; at this point I asked what were these opinions.

1844

The archpriest of S. Zeno wrote that he had sent the papers required by the government for the foundation at Verona.

21 February

Ash Wednesday. Don Giacomo Molinari peached Lent in S. Filippo in Turin, the first time that our brethren have preached Lent in a large city.

Our Sisters who administered the nursery school of Garlasco were unwelcome and it was necessary for me to send Sister Maria Padlina to make up for what was seen to be inadequate owing to the little ability of the others.

- 4 March Pagani, always lacking in strength and needing to come to Italy, informed me that the mission of St Peter in Birmingham was definitely given to us and we shall enter this before long and two other bishops have asked to be ascribed to the Institute, that is, Monsignor Thomas Walsh, Bishop of Cambysopolis, Vicar Apostolic of the Midland District, and Monsignor Peter Mostyn, Bishop of Abidos, Vicar Apostolic of the Northern District. What is more, Monsignor Walsh revealed the intention to give us yet another mission in Nottingham. Finally, when Pagani came to Italy, he brought three or four English novices so that they might be trained in the Italian Noviciate.
- 11 March Don Giuseppe Roberto Setti left for Rome because of the business concerning the Medical College, of which the statutes were already drafted. The cleric Saini, still a novice, accompanied him. Ailing as Setti is, we must wait on the Lord for special help in his difficult mission.
- 12 March Today I have signed the first decree, by which a Sodality has been formally set up, that is, a Sodality of Missionaries in the house of S. Michele della Chiusa, on condition of the written approval of the Bishop of Susa.
- May Miss Bowls has decided to enter the Sisters in England. Her brother, one of Newman's pupils, shows an inclination to become a Catholic and enter the Institute.
- The Birmingham mission has been suspended because of the secret opposition borne by one of our brethren with Bishop Walsh.
- Cavaliere Maurizio Farina of Rivarolo wrote to me offering me the College of Rivarolo. I replied that I would go and see it when I had occasion to go to the diocese of Ivrea to give the retreat to the Clergy next July.
- July After the retreat at Piova the Monsignor from Ivrea asked me if I would be prepared to found a course at Ivrea which would be of help to the ecclesiastical ministry.
- Having seen it on passing from Rivarolo after the retreat given at Piova, I said that first of all it was necessary to reform the schools so that being highly esteemed they would be able to attract the youth to boarding school, and therefore I postponed the negotiations.
- Abate Avogadro, in the name of the City, and the Superintendent of Biella and subsequently the Mayor in the name of the City offered me the boarding school with the municipal schools of the district, the sixth, fifth and fourth,

- the others belonging to the Royal Reform. I sent Puecher and Don Giuseppe Gagliardi to Biella as visitors to arrange the business with my written instructions (2 September). It was not accepted because the Magistrate of the Royal Reform would not give the schools dependent on him.
- 30 August The Bishop of Novara was at the Noviciate. The next morning in Stresa he revealed to me his desire to have a house of the Institute in Novara for educating the clergy.
Mr Ling, a missionary in England, offered a large house for the Sisters. The acceptance was postponed until Don Pagani's return to England. It was not accepted.
Lady Olympia Arundell, our ascribed member, died and left our members heirs to the advantage of our Sisters in England, but having paid the debts the inheritance was reduced to very little. She was buried in our Noviciate at Ratcliffe College as she wished.
- 1845¹⁹ At the Noviciate at Stresa the building of the Church and the little retreat house after the plan of the architect Moraglia was begun.
- 20 July The Decree of the Sacred Congregation of Bishops and Religious confirmed by the Sovereign Pontiff with which the acceptance of the donation of Prince d'Arenberg was approved, but it differs in approving the building of the College of S. Raffaello and the Statutes are not clear on how the studies in medicine should be managed.
The Countess Castellani came to Domo to make a retreat with the Sisters of Providence; during it she thought of founding a house of Sisters in Novara. Later she wrote that it completely depended on Monsignor Scavini, and so we did not hear of it any more.
- 4 November School of methodology of elementary masters established at Intra where the Congregation of Charity ceded the use of the house, for three lots of three years.
Elementary schools of Domodossola
Elementary school at Calice.
With a decree of the first of this month Don Leonardo Terribilini was appointed Master of our Scholastics (the first to be appointed to this office) and Director of the Sisters of Providence.

¹⁹ In the manuscript "the 1 June" in pencil is crossed out. Actually the foundation stone was laid on 2 June, as in the authentic document in the Stresa archive.

- 1846, Many requests for our Sisters of Providence in Italy, which we cannot satisfy.
- 28 February Sebregondi, Vice President of the Government of Venice, wrote to Count Mellerio on March 5, as follows: "I have remembered with pleasure the requests of Your Excellency for the foundation of the Priests of Charity at the parish of S. Zeno in Verona. On the date of 28 February and N. 6392/783 the Petition of the Government which also invokes the support of the Court Chancellor, leaves tomorrow in which one begs His Majesty to authorize this most charitable Institution". The number under which the papers will be sent to Vienna by the Vice-Royal Chancellor (The Viceroy has checked the request) is V. G. 3042/v. 2. The Viceroy, Archduke Raineri told our priest Don Mazzi (whom I sent earlier to Venice) that on 18 or 19 February the papers will be sent to Vienna.
- 18 April The Duchess of Leeds, our ascribed member, asks for two Sisters for an orphanage of poor girls which she intends to build in the city of York. This is granted. This is the date of the decree with which Don Francesco Puecher was appointed Provincial of the Institute in Piedmont. On the same day Don Giuseppe Fradelizio was appointed Master of Novices in the Noviciate of Christ Crucified above Stresa.
- 2 June Date of the decree of the new Bishop of Susa, Monsignor Cirio, with which he approves the Sodality of Missionaries at S. Michele della Chiusa and retains the Rectorship of it. See 12 March 1844.
- 12 July Decree of the Sacred Congregation of Bishops and religious on the College of S. Raffaello which is (*dilata*) delayed. See 2 July 1846.
- 22 August Letter from his Holiness Pius IX addressed to the Provost General of the Institute, with which he promises his total protection of the Institute.
- 22 September Date of the Decree of the Emperor of Austria with which he approved the introduction of the Sisters of Providence into Udine on the petition of Father Filoferro.
- 3 October The Jesuit, Father Perrone, came to visit me at Stresa to state that he has never taken part in the campaign being waged against me by his brethren and that the protest published in his name by Father Rozaven in the *Ami de la Religion*, 2 Feb. 1843, had not been shown to him before it was printed. He lay all the blame on Father Roothaan and

Father Rozaven. In a later letter of the same Fr Perrone to Monsignor Scavini, Vicar General he wrote as follows: *“When you see the Abate Rosmini give him my feelings of esteem, veneration and love, which I profess for him. I would willingly also shed my blood if this would have the power to prevent such disgusting disputes which have been stirred up and which have rightly saddened him. I have always kept myself a thousand miles away and never wished to take part in them although urged to do so more than once. Meanwhile God has compensated him and I hope that this will be even more so with his venerated Congregation flourishing especially in England and being so fruitful. Tell him further that Father Mazio who has the same sentiments as me greets him warmly and we both rejoice that all these disputes have ceased and that time will heal the wounds until there is no further trace of them left. The last words with which I took leave of him in Stresa, embracing him, were those of the Apostle ‘making every effort to maintain the unity of the Spirit in the bond of peace’ ”*²⁰ Monsignor Scavini wrote this, to me in one of his letters, 18 January 1847. I replied on 20 January 1847 as follows: *“Thank you for the letter of the excellent Father Perrone which you sent me and if he writes to you again please tell him in my name that I am very grateful to him for his visit to me in Stresa, but too brief a one for my liking, and for the kind things said to me on that occasion, and now repeated in the letter sent to you; he may be certain of finding me mutually sincere: this reminds me of what I have already said to him personally that there exists a document printed in his name against which he has never protested, of which he would not be at all pleased at the final judgement and which would leave a stain on his memory. This does not take away the fact that I love and venerate him, and acknowledge his kind sentiments as I do those of the very dear P. Mazio: ‘Little children, let us love, not in word or speech, but in truth and action’ ”*²¹

21 October

Date of the Agreement between Canon Don Giovanni Roggero and Signor Francesco Bustelli on the one side and the Municipality of Locarno on the other approved by the Government of the Canton on 29 October in the same year, by which they were obliged to meet the expenses of the little establishment of the Sisters of Providence in Locarno, by means of a sum contributed by the Municipality. The origin of this agreement came about in this

²⁰ *Eph* 4: 3 [Ed.].

²¹ 1 *Jn* 3: 18 [Ed.].

way. The Government of Ticino wanted to bind the Sisters in the same way as the other religious orders, to be accountable for the alms which they received and their expenses. I did not wish to be subject to a law, which is so hard for religious orders and also not to prejudice the rights of other religious orders, by bad example and an act of weakness. I got the Central Superior to write a note to the Municipality in which she declared that in the following year the Sisters would withdraw from the Canton if they did not receive the same *economic* terms as those under which they gave their service in the Sardinian states, without mentioning the rendering of accounts prescribed by the law in order not to clash with the government. Since the Sisters in Locarno did not receive the fixed pension which they had in the Sardinian states, this was a sufficient reason for withdrawing.

The Municipality replied with an insolent and slanderous letter dated 31st inst. which was gently but at the same time strongly refuted by a contrary reply by the Superior dated ...September with which she remained firm that the Sisters would withdraw. Then, as this had been foreseen, they entered into private negotiations with Canon Roggero and Signor Bustelli. The Sisters gave up being in Locarno as a religious body and were accepted on the economic terms which they requested as religious individuals belonging to the body of Piedmont.

- 17 November Letter from Cardinal Tadini who says he has spoken with the King for the ratification and has found him very willing to grant this.
- 2 December Date of the Decree of the Emperor of Austria with which he approved the Institute for S. Zeno in Verona. Don Giuseppe Toscani was elected as first superior of that house with the decree of 4 February 1847.
- 1847 January Alms were gathered for the Irish suffering from famine, which was also publicised. See the *Gazzette Piemontese* n.16 and 43 of this year.
- 22 February The Royal Reform, that is, The Royal Commission for the Schools apart from the Universities, states that it is no longer permitted for our teachers to teach another year at Cameri because we do not wish to renounce the sovereign provisions contained in the Royal Letter 22 February 1828, in favour of religious congregations that teach (though we have mostly done this).

Diary of the Events of my Life

- July Two missionaries from Boston (America) came to Rovereto to ask me for missionaries.
- 12 August Date of the letter from Signor Voisin director of the Seminary of the foreign missions in Paris, with which, in the name of Monsignor Archbishop of Oregon City, he asked me for subjects who might help him in the organization of his diocese.
- 6 August Pope Pius IX gives an audience to Don Setti and promises him: 1. to approve the Institute with a Bull, 2. to approve the Sisters, 3. the college of S. Raffaello, 4. to give a small place in Rome for the Institute.
- The Diary is interrupted here with two blank pages. It is taken up again with the date of 31 July 1848, the work of the Secretary. Rosmini's writing reappears on 15 November.*
- 1848, 31 July A courier arrived for Abate Rosmini from the Ministry of Turin while he was at the springs of S. Bernardino ne' Grigioni for a health cure. In the despatch which the messenger brought to him he was invited to go to Turin to receive a diplomatic delegation from His Majesty the King of Sardinia and thence to the Holy See.
- 3 August He was in Turin, where he had talks and conferences with His Majesty's Ministers and particularly with Count Gabrio Casati President, and with Abate Vincenzo Gioberti.
Departure from Turin for Milan to the quarters of His Majesty Carlo Alberto. Having arrived at Novara and realising the impossibility of getting to Milan for lack of horses at the postal offices because of the war, he used the time going to Arona and thence to Stresa.
- 9 August He left Stresa for Vigevano, where he was conducted to the headquarters of Carlo Alberto.
- 10 August He had an audience with His Majesty who wished him also to dine with him.
- 11 August He left Vigevano, taking with him a hand-written letter from His Majesty Carlo Alberto for the Sovereign Pontiff for carrying to Rome.
- 15 August He arrived in Rome. The next day he took up fixed lodgings in the Palazzo Albani at the Quattro Fontane.
- 17 August He had an audience with His Holiness, the reigning Pontiff Pio IX and was treated by him with great kindness.
- 21 August Cardinal Castracane informed him that His Holiness wished to ascribe him to the Sacred College.

The Diaries of Blessed Antonio Rosmini

- As a consequence of this he dictated a letter to the Provincial of Piedmont, Don Puecher (dated the 21st and posted on the 22nd), in order to take those steps with the Presbyters of the Institute that in similar cases are required by the Constitutions.
- 24 August For the same purpose he had his Secretary write to the English Provincial Don G. Battista Pagani.
- 25 August He met the Holy Father who encouraged him to accept the above-mentioned dignity which had been offered, adding that he should make the Presbyters consider that such a step at the present time should not be seen as a food for ambition, but more realistically, a cross and a position of sacrifice.
- 28 August As with the Provincials of Piedmont and England he got his Secretary to write to the Provost of the house of San Zeno in Verona.
- 18 September He went on retreat with the Passionist Fathers at SS. Giovanni e Paolo.
- 20 September He was brought the Diploma and Constitutions of the *Accademia de' Filedoni di Perugia*, where he was made an Honorary Associate.
- 25 September He completed the above-mentioned retreat.
- October He was made a consultor of the Sacred Congregation of the Index and Holy Office.

Rosmini takes up the writing

- 15 November I took the oath at the Minerva as a consultor of the Holy Office in the presence of eight cardinals.
- Later I went to the opening of the Camere Romane [Roman Chambers] with Minister Pareto, where the assassination of Rossi took place.
- Having left the Camere, I immediately went to the Quirinal where I suggested, 1st the immediate formation of a new ministry; 2nd to give stricter orders that an inquisition against the assassin should be opened; 3rd to recall General Zucchi from Bologna. Only this last suggestion was carried out, the others were not, perhaps because they could not be done.
- 16 November A large and violent demonstration at the Quirinal. The people, that is, the demagogues on behalf of the people, presented a list of ministers to the Pope giving me the presidency with the portfolio of public education. In the

evening the Pope gave way to the violence and had Cardinal Soglia sign the new list of ministers.

At half past nine in the evening I received a letter from Advocate Galletti, appointed as minister of the interior and of the police, in which he informed me to be at home the next day at nine o'clock in the morning because they wished to have from me the new ministers in order to arrange the first actions to be taken.

I immediately sent my Secretary Don Giuseppe Toscani to the Quirinal to seek an audience with the Pope. The Pope received him and said to him, "I truly desire to have in Rosmini a defence, but I fear that he will be crushed" etc. So towards 10 o'clock in the evening I went to the Quirinal to hand in my resignation.

17 November

Early in the morning I left a letter at home for Avvocato Galletti (printed later in Rome, and in the *Tempo* of Naples) in which I announced my resignation to the ministry because I did not deem it to be constitutional, it being extorted through violence. Then I went to say Mass at SS. Apostoli. Afterwards I went to the French Ambassador, Duke d' Harcourt in the Palazzo Colonna, where I found the family of the assassinated minister, Rossi, taking shelter, and Cardinal Orioli.

Rossi's family left for France.

Cardinal Orioli told me confidentially that the Pope had informed the Cardinals of the Holy Office that he had decided to leave Rome and advised them to slip away. Furthermore he told me spontaneously: "the Secretary of State sent me two blank passports signed by Cardinal Soglia, if you would like one of them I will give you one": so Providence furnished me with a passport without my being obliged to get mine at the police where they were deposited.

The Minister of Sardinia, knowing that I was withdrawing, lamented that I would not be going with him, and so in order to satisfy him I went to him in the evening, after I had dined; and passed the night there.

18 November

In the morning I celebrated Mass at the Church of Jesus and Mary on the Corso, and afterwards returned to the Palazzo Albani with the intention of staying there. But, Abate Mossi, parish priest of S. Bernardo, came to me and advised me to go outside the walls to Villa Albani, which I did and prepared for the longer journey.

This was Saturday.

I stayed eight days at Villa Albani and had my four horses got ready with two carriages laden for the journey.

25 November While I was celebrating Mass the little curate of S. Bernardo, Mazzarenti, came, and while I was taking off my sacred vestments, he came up and told me of the Pope's flight which happened successfully the day previously.

A little afterwards Count Gabriello Mastai, the brother of the Pope, came to me, and then the ex-minister Montanari. The Pope's brother wished to remain in Rome, I suggested that he come with me. I got everything ready for the journey, and having harnessed the horses to my two carriages, set off for the south, after having something to eat.

25 November Count Mastai had a blank passport signed by Cardinal Soglia where we wrote the name of Antonio Ciampoli.

In my blank passport I noted down myself as secretary and two domestics, one of whom was my cook, Raffaele Loreti, and ex minister Montanari passed for the other. We made a whole circle of the walls and came successfully to Porta San Giovanni. I had found two other horses to help matters. In one carriage was Count Mastai with Montanari, in the other I, with my secretary. One was driven by Loreti, the other by my groom.

At the first stage post we thought we would be able to have horses, but they were denied us because we had not got permission from the police. So we continued with my horses as far as Albano. Here we found eight coach horses found by a coachman whom we had met by Divine Providence at Tor di mezza via, the place of the first stage post.

26 November We made the journey with these during the night as far as Terracina, where they gave us post horses.

When we arrived at Portella, the first district of the kingdom of Naples, they did not wish to let us enter, as the passports were not signed by the minister of Naples, resident in Rome. But having stated who we were and that we were following the Pope who had gone on ahead we got over this obstacle, with a declaration written by me.

We were in Gaeta towards midday and went immediately to the shabby hotel, the Giardinetto, where we found the Pope staying completely unknown in Gaeta. We found him in a wretched room dressed as a simple priest. Having paid our respects to him we immediately left with Cardinal Antonelli who was dressed in secular clothes, in order not

to catch anyone's eye. He led us to the commanding General of the Guard (who was also ignorant of the Pope's arrival) where we also found Countess di Spaur.

With regard to the General's question regarding the Pope who, he knew, had fled from Rome, we answered in such a way as to maintain secrecy until the King arrived. He came before long from Naples with the Queen, bringing many things for the Pope with him.

In the letter which the Pope had sent to the King from Mola di Gaeta by means of Count Spaur he did not ask for any hospitality from the King of Naples. He informed him simply, he had come for a short time to his States with the intention of continuing the journey. But it was immediately printed in the Neapolitan newspapers that the Pope had asked for hospitality. I saw the actual letter of the Pope to the King, the Pope himself having read it to me. When the king came he overwhelmed him with so much kindness that, because of the uncertainty the Pope was experiencing in Gaeta, he decided finally to stay there for some days to see what course things would take both in Rome and the different European nations.

The whole of the diplomatic Corps (except Bargagli, the Minister of Tuscany) transferred, meanwhile, from Rome to Gaeta, where all the Cardinals subsequently came.

Meanwhile France, before all the other nations, offered troops to the Holy Father in order to guarantee his personal safety. Signor Corcelle came sent by General Cavaignac, whose instructions given by Signor Bastida bear the date of 27 November.

27 November

Next the same General Cavaignac sent his adjutant to the Holy Father with a letter which the Holy Father had me read in which he invited the Pope to go to France. The Pope, in showing me his letter, pointed out, 1st that the General said in it that the Pope had asked for hospitality in France, which wasn't true; the Pope had never requested this. Perhaps the General, with this supposition, wanted to have a defence in face of the French assembly; 2nd that the General invited him to France in order that with his presence there he might sanction the new republican government.

The Pope observed that this was an obstacle to his going to France, 1st because he would not be willing to sanction the republican principles which are not really in the spirit of

France; 2nd because of the jealousy and displeasure which other nations would feel if he went there and seemed to bless the republic.

All this Diplomacy revealed a great deal of unrest and uneasiness by the promptness of France in this affair and their efforts to draw the Pope to them.

The Pope postponed accepting the forces offered by France and wrote to all the Courts to ask for their advice. He replied to the two letters of General Cavaignac in writing with thanks for the hospitality offered him, *assuring him, however, that the opportunity would turn up for him to come personally to bless France.*

Meanwhile a French frigate, of Admiral Baudin's fleet, the *Vauban*, had been sent for the use of the Pope. But also Spain sent a fine steam boat and Naples was always finding different ones in their port.

12 December Duke d'Harcourt, the French ambassador, asked me by means of the Sardinian Minister, to go to Mola to confer on certain matters.

13 December I went there on the 13th and I returned yesterday on the 14th.

25 December The *Vauban* left today, I believe returning to the fleet which lay at Baia, I suppose to return.

Until today I did not join the Pope who towards eight o'clock in the evening was with his brother Count Gabriello, and with his nephew, Count Luigi, and with Montanari.

Up to now I was not asked by the Pope for any advice, and if sometimes I ventured to give it spontaneously my advice was never acted upon. The Pope recounted to me things after they had happened and not before.

As regards the Proclamation made by the Pope in Gaeta, on 27 November 1848, the Pope spoke to me about this only after he had sent it to Naples to be printed. Nevertheless I made known my feelings, although not requested, with the danger of being rash. I said that I basically liked the protest but that the Government Commission was unconstitutional, that one did not know what it was, whether it was a regency or a ministry. It was insufficient in any case and impossible to have residency in Rome. He would rather have to resite it in Bologna which was still faithful, where Zucci was with some armed forces.

When the deputation of the Chambers and Municipality came from Rome I was not asked what reply should be made. Later, the Pope told me about the matter roughly in these terms: "one said that I ought to do one thing, and another, another, but I took the pen and wrote as follows..." (reading to me what he had replied). The same with respect to other matters.

This morning the Pope sent for me for the first time ordering me to engage in drafting a new protest against the government junta elected by the Roman Chambers in its sitting of the 5th instant, or rather an extensive and historical Manifesto to the Romans. I begged the Holy Father to let me speak my whole mind about the matter. He granted this and I explained at length showing:

1st that the fortress at Gaeta did not seem a suitable place for him; and that he should rather choose his city of Benevento. He replied that he would wait for the Archbishop in order to discuss it.

2nd that at present foreign forces could not be sent into the Roman State. It was better to wait to see how Piedmont would decide with respect to the Italian war, since if this was rekindled it would cause an immense commotion in the hearts of the peoples of the Ecclesiastical State and the Pope would find himself again in great embarrassment. Therefore, should there be an outbreak of the war, it would be better to see how it turned out before any effective action were taken and being able to expect profit from it. If the Piedmontese government were successful in coming to an agreement on the terms of war he would be able to act. In any case he should wait before using violent means;

3rd what should be done without delay was to settle things completely with respect to constitutional acts. It was necessary to make proclamations and take measures in full accord with the Statute, removing any pretext for the dominant faction making the people believe that the Pope has abandoned the reins of State, and desires anarchy and the shedding of blood.

4th Should these proclamations and measures not restore order in things (which would unmask the faction in the eyes of everyone, and justify the use of extreme force) then one should not have recourse to foreign force because this would diminish the freedom of the Pope as Pontiff and as temporal Prince, making him dependent on Potentates and

binding him with troublesome obligations towards them; because this would be most hateful to the Italian peoples; because they might wish to take forces from several powers at the same time; besides it would have the aspect of flaunting a force superior to one's need, since a too little number of men of each power could not be used, as this could be a cause of jealousy among them and one of them would be crippled by the actions of the others. If then one wished to accept the forces of only one of the powers, which one would be preferred without arousing the jealousy of the others and provoking them perhaps even to enter to discussing the rights of protection? Furthermore the Germans, even if not the Austrians, would be too disagreeable to the Italians. Spain would have difficulty sending soldiers to Italy, and even if they had them we do not know what discipline the troops might have which come from forty years of revolution, and the same roughly can be said of Portugal. There remains only France out of the Catholic nations; but France is republican, their government is not yet sound; one does not know which direction the French National Assembly wishes to take in political intervention or whether it will be able to continue to help. Finally the French troops could fraternize with the people or to put it better be seduced by the demagogues, in which case one would fall into a greater calamity than the first. There is nothing else to do than to enlist the Swiss at one's own expense, and in order to have them soon, one could ask the King of Naples, that he provide four thousand men with good artillery, who could be contracted month by month with an agreement that the King of Naples take them back into service when the Pope ceased to need them. This troop would turn up in Rome proclaiming in a friendly way that they have been sent by the Pontiff not to use violence on anyone but solely to re-establish the Statute which has been broken in many ways and shattered by an anarchic faction which has terrorised Rome at dagger's point. Let whoever takes the side of the Pontiff and the constitutional Statute plainly unite: if there are any adversaries let them separate. If they make the slightest resistance a state of siege will be proclaimed in Rome and the Constitution suspended. In either case the troops will enter Rome welcomed or after overcoming whatever resistance is offered. Then they can immediately proceed to the radical and fundamental reform

of the State; the destruction of the Roman legion and the corps of riflemen dissolving and reorganizing the police. Freedom of printing, and that of associations can be suspended and therefore the closure of all clubs; the dissolution and renewal of the Chambers; the arrest of the heads of the revolt; very strict directions to the police; organization of tribunals and the establishment of an expeditious manner of procedure in order to punish the blameworthy etc. At the same time as the proclamation of the General, who ought to direct these important actions, it would be convenient to publish a statement to all the European powers to be united in their moral support of the Sovereign Pontiff and to be at his disposal. The amnesty is not to be published unless the strict verification of the above is completed, and the Government replaced in good order, to which must be appointed able and trustworthy people from the first entrance of the troops.

Having finished this discussion the Pontiff himself read to me the beginning of the proclamation which he was writing. Then I left, it being understood that he would give me what he had written and any documents which I asked of him and that I would work on them.

- 17 December Having written the long proclamation or manifesto for the Pope, I brought it to him and having read it he approved it, suggesting only that I change some expressions. Later he did nothing about it.
- 18 December I brought back a complete copy having made the few corrections that he indicated to me: again he did nothing about it.
- 25 December My letter in reply to Messrs Sherlock and Bavard in Paris 25 Rue Lemercier, at Battignolles (Banlieue de Paris).
- 26 December The Polish General Szymainowski communicates his plan to me and which has modified all my observations.
- 27 December I spoke to the Holy Father about the General's plan and he took time thinking it over. I suggested that he send Szymainowski to Paris regarding the matter of Sherlock and Bavard and he liked this, but he first wishes to obtain information about the persons.
- 28 December The Duc d'Harcourt requested a second conference with me at Mola; I went there and suggested to him the way with which France should formulate its offer to the Holy Father. He liked this and wished it to be put in writing for him. See my letter to him dated 29 December 1848. On the evening

of the 29th I spoke of it to the Pope who approved what I had done and written.

29 December Father Luigi Puecher, a Capuchin, asked the Pope to transfer to the Institute of Charity.
1849, 10 April

The Pope wrote to me at Naples on this date in these words: “With paternal affection we exhort you to reflect on the works you have published in order to modify them, or correct them or retract them. We have charged Cardinal Mai to examine them”. Here is what had transpired.

After the Pope singled me out for the Cardinalate telling me that the consistory would be in December, some cardinals (among whom I believe was Cardinal Patrizi) accused me before the Holy Father, as if in my last two little works “Le Cinque Piaghe” [The Five Wounds] and “La Costituzione” [The Constitution] there was some erroneous teaching. Others also of the Jesuit faction had probably acted with the said cardinals (among whom I believe was Father Melia a Jesuit who wanted to extract a great number of condemned propositions from my works), and spread grave suspicions about me in the ears of the Pope.

The Pope had me speak about this with Monsignor Corboli in September or October last. The latter informed me that the Pope would like me to compose a letter to him in which I would express clearly my feelings and with it dispel the given accusations, to which I immediately assented. Some days after the audience with the Pope, he spoke to me roughly in this way, “You know that there are some people who have been thumbing their noses at you. Now what is one to do? We are obliged to satisfy everyone because *sapientibus et insipientibus debitores sumus* [I am a debtor to the wise and the foolish]²² Monsignor Corboli will have spoken to you of a letter which I would like you to write to me and that I would then have printed.” [I replied] “Yes, your holiness, I am most willing to do it, but I would need to have pointed out to me precisely what the erroneous points are”. The Pope replied with a kind expression: “I will send Monsignor Corboli to you. You can come to an understanding with him on the points he mentions”. After a few days Monsignor Corboli was with me and spoke these words to me: “The Holy Father has charged me with showing you what points the declaration desired by him

²² Reference to *Rom* 1:14. [Ed.]

must deal with. Indeed he showed me a long list of points on your works which were presented to the Pope. But I found them unfounded and I have told the Pope that I could not take the task of communicating them to you, and the Pope did not press the matter greatly. But another note contained four or five points on which reading your two little works denounced as erroneous, I found that it would be a good thing if you clarified better your understanding to satisfy the public and your adversaries, and these are: 1st saying as you do that the election of Bishops by Clergy and people is of divine right; 2nd your clear inclination to have the liturgy translated into the vernacular; 3rd speaking badly of the Scholastic writers; 4th what is done is of divine right²³; 5th your wish that the State should be separated from the Church”.

I was a bit astonished to hear such opinions imputed to me, and had the Monsignor note the difference between what I had written and what was attributed to me. Then I asked him that, having carefully examined the matter, he himself would dictate to me the letter I had to write to the Pope, which I would copy and faithfully sign. The expected disastrous events having occurred in Rome, it was only in Gaeta that I had the draft of the letter to the Pope which Monsignor Corboli had undertaken to draw up for me. In Gaeta, then, in December or January last I copied this letter with a few alterations which did not affect the substance of it and took it to the Holy Father, who welcomed it kindly saying that he would read it later.

Meanwhile in Gaeta my adversaries tried everything to lower me in the mind of the Pope, and the whole Papal Court treated me with extreme coldness, often even with lack of courtesy and contempt. After some days the Pope said to me: “I have not yet had time to examine thoroughly your letter, however, it appears to me, having glanced at it, that the point in which you speak of the election of the bishops by clergy and people does not seem to be explicit enough”. I said that the Holy Father after having examined everything might deign to point out to me or have me add better expressions, because I would completely accept his desires and suggestions, and the Pope said he would think

²³ The text here is obscure. It reads: “il dire che i fatti sono di diritto divino”. I have been unable to obtain any clarification.[Ed.]

about it, and that he would talk about it, or some other expression. Meanwhile I went to Naples in the January of that year and did not think further about it, awaiting the orders of the Pontiff. At the beginning of February, I was lodging in Naples at the Virgini with the Fathers of the Mission. Signor Spaccapietra the Provincial visitor and superior of that house came to Gaeta to visit the Pontiff, who said to him: "What is Rosmini doing?" He replied "Studying etc". Then the Pope said: I would like him to amend the letter he wrote to me" and he emphasised the point of the elections by clergy and people being of divine right; "tell him this". Spaccapietra returned to Naples and reported the conversation to me. This was most unexpected to me because it was contrary to the understanding which I had had with the Pope himself, but I replied to Signor Spaccapietra, that if this would please the Pope, I would deal with it. He added that the Holy Father was not bothered about the other four points, but only the one about the intervention of the people in the election of bishops. I then immediately wrote a letter to the Pope expressing again my complete submission to all his wishes and reminding him that we had already agreed that he would think the matter over and then let me know the outcome, and for this reason I was still calmly waiting for his directions in order to fulfil them. But that now feeling that he desired that I should think things over, if I understood him correctly, I suggested to him a formal retraction on the point that the intervention of the people in the election of bishops is of divine right, in so far as other people could deduce from such an opinion, contrary to what I thought, that the Church had erred by changing the ancient way of electing bishops. I had no reply to this letter which carried the date of 10 February, and which I entrusted to the Nunciature of Naples. Meanwhile in my absence from Gaeta my adversaries worked even more with the Pontiff against me (as also against my friend the ex-Minister Montanari), to such a point that Monsignor Stella, one of the secret Chamberlains and confessor to the Pope, forbade Baroness di Könnertitz, his penitent, to read my works. (She had recourse to the Pope who gave her permission to read them freely), and said in the Pope's anti-camera: "that I am a great hypocrite, a wound of the Church, a communist, who never mentioned the name of

Jesus in my books etc. etc". More than one person who heard such things, among whom was Count Lovatelli, reported such things to me and also others in Naples, where it had already been written previously. Nevertheless, before I departed from Gaeta for Naples the Pope, had again assured me that his wish to make me a Cardinal was unchanged and he said this to Baroness di Könneritz and Montanari, when the rumour was circulating in Gaeta that the Pope had given up the thought, and some Cardinals said that "the Pope dithered between his conscience and the promise he had made to me". In these circumstances and under these influences, then, the Pope wrote the letter to me on 10 April which I mentioned in a passage further above, in which he did not take the matter further to please the ignorant, nor did he speak any further of the election of bishops and of the two works *Delle cinque piaghe* and the *Costituzione*, but of my works generally and said they ought to be modified, corrected or retracted without indicating further any particular point, in this way leaving me totally in the dark. Nevertheless Cardinal Mai, to whom the Pope said he had handed over the examination of my works, came to Naples. I promptly went to him, to find out what should be done; but what? The Cardinal had refused the task, and the Pope had excused him of taking it on: a new embarrassment.

9 June

Finally on 9 June I returned to Gaeta on the *Vauban*, the great French steamer, and the same evening had an audience with the Pope to whom I presented the three works printed in Naples. The Pope immediately told me that he had become anti-constitutional, that he would no longer promulgate the Constitution *not even if they cut him into little pieces*, that it was irreconcilable with the government of the Church, and that freedom to print, of associations etc. were intrinsically bad things. (What an extraordinary thing! Before I left Gaeta he told me that the Constitution would be maintained, it was the least he could do, that his honour was at stake to do anything different; and when I said that some feared the influence which persons of his entourage would exert on him, he added: "That he had promulgated the Constitution with the consent of all the cardinals consulted by him on this three times, and that now *not even if the whole of the Sacred College* wished him to abolish it, he would not do it"!). Then, taking the opportunity of the

letters on the election of bishops reprinted at Naples, I showed him the note in which I made clear my mind regarding liturgy in one's national language, with which he was pleased, and he spoke in such a way that there were no further errors in my works, but only that it was necessary to read them attentively and compare the passages in order to understand them clearly, and that there could be intervention of the people in episcopal elections, when the people were peaceful, but not when stirred up by demagogues etc., hence he appeared satisfied.

Now we shall see what will please His Divine Majesty, how things will eventually turn out.

11 June

I returned to Gaeta from Naples on 9 June. On the eleventh of June a Commissario of the police came to me with another man to request my passport. I gave it to him. In the evening the man who had accompanied the Commissario arrived telling me that because my passport was not signed at Naples, I must leave Gaeta and that I should say to which place I wished it to be assigned.

I immediately realised that this was a pretext and an intrigue of my adversaries. I replied that I had come to Gaeta to do the will of His Holiness, and that consequently I would take orders from His Holiness and I would take myself off if His Holiness told me to. They persisted, but finally the man went off. Towards 11 o'clock in the evening I was getting undressed when the Commissario returned with the first man. I replied that I had retired and was on the point of going to bed, and that they should have the kindness to come tomorrow. They insisted, saying that they wished to speak with me at all costs, even by force. I tidied myself up and opened the door. They came in and started to tell me, that I must leave Gaeta even tomorrow on the steamer for Naples. I repeated the same reply, and, after quite an argument, they went off, with me saying to them, "I hope that you will give me a peaceful night". In fact they didn't come during the night but I passed it without sleeping. On the morning of the 12 June after I had celebrated Mass and invoked God, I went off to request an audience with the Pope, seeing clearly that this would be a tussle for me. The first guards let me pass but having arrived at the room prior to the anticamera a servant placed himself in front of me and said peremptorily in a high voice: "there is an order not to let anyone come into the anticamera". I

asked to speak with Cardinal Antonelli, “he is busy”, to some Monsignor, “there aren’t any, they haven’t come yet”. I still remained in the so-called waiting room, and behold, Cardinal Antonelli opened the door and started immediately to close it, but not giving him time, I said: “Your Eminence, I need to speak with you urgently”. He had to let me enter. I recounted the incident; he protested that he knew nothing about it. He said the police belonged to the King, that they had also thrown out of Gaeta a brother-in-law of his (and it is known that he got him to go saying several times to people, “I do not trust a shit for anyone not even my brothers”), that they have their rules and because my passport was not signed at Naples they were in the right in making me withdraw. This point about the passport not being signed in Naples was a clear and wretched pretext because it was never requested of me by anyone; in any case, it could be regularized if needs be. I then said to him, “I will leave Gaeta without any trouble but I must first have the Pope’s orders, and in the eventuality that they are for me to leave, to receive his blessing”. And I reminded him that I was not in Gaeta of my own accord but in order to do the will of the Pope given to me on 17 November through the department of his Eminence at the Quirinal with these words in the name of the Pope with whom he had first met and taken his orders: “It would give the Holy Father great pleasure if you will be in the place where the Holy Father is when he leaves Rome”. He could not deny this, but excused himself for not presenting me to the Pope by saying that he would have had me announced by the Monsignors of the Anticamera, none of whom were there at that hour, and other excuses. On my insisting and saying that an atrocious injury would be done to me if I was thrown out of Gaeta without even first seeing the Holy Father he decided that he would announce me to His Holiness. He entered and was there for a long time. Then Major Yong, who was in charge of the police regarding the security of the Holy Father came out; and after a good while more, Antonelli came out and introduced me. After he heard my account the Pope said: “I was not informed about what happened yesterday evening until now and I have told Major Yong to leave you in peace and I have told him that at your convenience, in one, two or three days you may return to Naples of your own accord”. He added that

the police in Naples were suspicious of the many people who came to see me, among whom were those they did not like. I said that at Naples I went to no one and that I could not send away the persons who came to meet me without being impolite, what is more I did not know them and there was no conversation in the slightest that could be attacked, I myself being especially most discreet and, if necessary, always defending the acts of the King's government if they were criticised by any one; which is true. The Pope then said I must be careful in other people's houses; and when I said that the period of three days was too short because in this heat, to go by land would greatly upset my precarious health and I suffered also by sea because of the small steamers which took so great a time to make the journey, he replied that I should also wait for a large steamer, and that I would not be harassed. He said a lot more from which I could clearly gather that the Pope was no longer for me as hitherto, and that, on the contrary, was gravely biased against me. *Deo Gratias.*

June

I saw Holy Father again in order to find out where he thought I could go in the meantime. In the anticamera I spoke at length with Major Yong who began to speak with me coarsely, reproving me for not having left Gaeta at his orders. Later his manner became more civil, but when I told him that the unsigned passport was an excuse and that I wished to know the true reasons, he kept on replying "It is not my job to reveal them to you", showing me indirectly that there were other motives. Having gone into the Pope and lamenting that I did not know the motives for the action which was being used against me, he said: "Eh²⁴, if you knew how many stories I have been told, but I do not wish to tell you them in order not to spread rumours". nor could I find out what these stories were. He also said to me: "Now your works are being examined"; and understanding this conversation in the context of the preceding one about the Neapolitan police, I thought that the police were examining my works; I did not understand that he meant that some people delegated by him were examining them. Hence I replied: "Certainly let them examine them, but I believe they will not find anything". Then speaking of the

²⁴ This word 'Eh' is very significant. In the context it is peculiarly Italian and indicates how much the Pope did not wish to talk about! [Ed.]

place to which I should go he suggested Florence (Rome not yet being freed). Regarding this, I said that if I could remain a few more days in Gaeta until the French entered Rome (which was expected any day) I would go to Rome to arrange my financial affairs and afterwards go to Stresa. He did not seem pleased with this conversation. Hence he said he would give it some thought and that I should return later to accept his orders.

In another audience I presented the writing of 13 June in which I explained my justification on the two points which, were said to have motivated the procedure of the Neapolitan police.

18 June

This morning I received a letter dated yesterday written by Monsignor Stella in the name of His Holiness in which he said to me: "Now, through unexpected circum-stances, you have asked advice from the Holy Father in order to know where you should go, and he has stated that you are completely free as to your choice of place. He assures you that wherever you may be his paternal affection will be with you, and he will pray constantly to the Lord that, having poured out abundantly his gifts upon you, he will continue to give you the grace and gifts to be able to know everything in the works written by you that could be displeasing to the divine dispenser of the same gifts. You will easily have his knowledge if you wish to subject yourself to the judgement of this Holy See.

I replied immediately with the letter on this date in which I professed always, as I had always professed myself, subject and wholeheartedly obedient to all that the Holy See, the only teacher, should decide; and that I would leave for Capua the next

19 June

day.

Having come to Capua I was well received by the Cardinal Bishop Serra Cassano, and by the excellent Vicar General Borelli etc. and on the 21st I moved to Caserta, firstly with the Redemptorists, then at S.Lucia with the Capuchins, where we were secluded and tranquil until

30 June

on this day the secretary to the Superintendent communicated to us an order from the Minister of Police in Naples, that I should leave the Kingdom within eight days. I requested in vain that they should give me the reasons for taking such a measure. I promised to obey and sent the passport that it might be signed the following day. They

- 4 July sent it to Naples: meanwhile Raffaele was ill.
Another order of the Minister of Police was sent to me by the Superintendent with which he withdrew the first, and gave me the faculty to remain in the Province as I wished. I said, nevertheless, that I had decided to leave, and wished to send again my passport to Naples that it be signed for Frosinone. The Superintendent said to me: “Do not be disturbed because I believe this to be an intrigue”, and sotto voce, “by some red hats”. Finally my passport arrived, signed in Naples.
- 15 July I left Caserta on 15 July and we arrived in Albano on the 22nd where we resided, kindly looked after as guests by Cardinal Tosti in his small house. On this day 13 August I received a letter from the Master of the Sacred Apostolic Palace, in which he announced that, on the orders of the Holy Father, an *extraordinary* meeting of the Sacred Congregation of the Index was held at Naples (having taken also an extraordinary secretary) who prohibited by a decree of the 30 May, confirmed by the Pope on 6 June, my two small works of the Piaghe [Wounds] and the Costituzione [Constitution] (and he had told me *that they were examining my works* when I saw him after the 9 June). Only those Cardinals who were at Naples took part. All this work was kept entirely secret from me, and I was not informed of any reason for the prohibition. I sent my full submission. Father Theiner, published his little work in Naples, and a Redemptorist a violent invective against me, which I haven’t seen yet. *Sit nomen Domini benedictum* [May the name of the Lord be blessed].
- 13 August²⁵

A blank page follows, headed 1849 and on the next page, the following account of 25 February, 1852, after which the Diary finishes.

- 1852, 25 February Ash Wednesday. a person, well-dressed in black with a blue overcoat, came into the garden at Stresa. He found Antonio Carli there and asked if he was the servant of the Abate Rosmini. He said he was. When he said this, the man said he had a favour to ask him, it was a very small matter, but if he would do it he would be given a large sum of

²⁵ The letter of Father Buttaoni is dated 12 August; but from the reply which Rosmini immediately sent him and from the latter’s letter to Cardinal Castracane it seems that Buttaoni sent his letter on 15 August not the 13th.

Diary of the Events of my Life

money. He then took from his pocket a small vial and asked him to pour the liquid it contained into the coffee or chocolate that Abate Rosmini took in the morning. Carli, stunned at this proposal, refused, and the stranger immediately told him not to be upset, and, quietly leaving the garden, went straight to the shore of the Lake just opposite, where he had a boat with three or four rowers ready. He got in and went off.

The volume has many other pages left blank, the last ones are taken up with a list of 24 non catholics who had converted to Catholicism from 1828–1838, at Domodossola, Trobaso and Locarno — and with an Index of the branches of Charity from 1828–1832.

INDEX OF CONVERTS TO THE CATHOLIC FAITH

1828, 21 May	Pierre Favre of the Canton of Vaud (aged 62) commune of Bex.
21 May	Marie Sofie daughter of Pietro Favre, aged 31.
21 May	Justine Beduin, Canton of Neuchatel.
21 May	Charlotte Chabloiz, Canton of Vaud.
1828, 21 May	Bidermann, Canton of Turgovia. Bidermann, his wife, Canton of Turgovia. Bidermann, son of the above, and they had two other little children. Elizabeth Hunzinger, Canton of Berne
1831, August	Jean Raimon, of Geneva at Domo.
17 September	Georg Gammel, of the Kingdom of Wurtemberg.
September	Louise Roussillon, his wife of Canton di Neuchatel, with three children. The reception took place at Trobaso.
September	Eduard Maier, born at Sens, received at Domo.
9 October	David Louis De-Bugnon of Vaud, received before Loewenbruck in the College of Domodossola.
1832, 2 May	Johann Huber, 22 years old, of the Canton of Zurich, at Calvario. The reception took place at Locarno.
1833, 13 January	Johann Heinrich Hubacher from Hurtenen, the Canton of Berne, in the capitular church of Domo.
1833, January	Mary Josephine Teresa Elizabeth Letitia Trelawney, born in the parish of Calvock, county of Cornwall.
1834, 9 February	Giovanni Giacomo Sept from Basle, 17 yrs old.
22 October	Conversion of Louise Luft from Valdhaus, Canton of S. Gallo, 22 years old.
1838, 22 April	The reception in the church of Monte Calvario of Christian Grunnenwald, from St Stephen in the Canton of Berne, 39 years old.
22 August	Uldericus Forrer from Krumenhau, Canton of S. Gallo, 23 years old.

A detached piece of paper added bears the following note:

“I mention some others, since from 1833–1835 it seems to me that the profession of faith of other Protestants has been received by Father Visitor, whose record is not found in the parish books, perhaps because there was no need to rebaptize them *sub conditione*, the Archpriest having noted only those who have been

Diary of the Events of my Life

rebaptized. Besides this it seems to me that from 1833–1835 Father Visitor received some professions of faith at Intra, and in Trobaso, and there is no record of these as there was no Diary of the House at that time.

INDEX OF THE BRANCHES OF CHARITY

1. Confessions. 8 July 1828.
2. Instruction and conversion of Catholics. 5 July 1828.
3. Education of Clerics. 6 August 1828.
4. Visits to the sick and assisting the dying. 6 August 1828.
5. Retreats. 10 September 1828. 23 October 1831.
6. Spiritual care of prisoners. November 1828.
7. Missions. June 1828.
8. Writing and printing of useful books. 13 May 1830.
9. Lenten preaching. 16 February 1831.
10. Direction of the Seminaries. 9 July 1831.
11. Professorships (Cathedra). 9 July 1831.
12. Colleges. 9 July 1831–6 September 1831.
13. Houses of Recovery. 9 July 1831.
14. Oratories of St Philip. 9 July 1831.
15. Sisters. 6 September 1830.
16. Society of Works of Directed Charities. 8 December 1831.
17. Episcopal pastoral care. 7 January 1832.
18. Academies of Sacred Matters. 4 February 1832.

INDEX
(Titles of Works in Italics)

- Antonelli, Cardinal Giacomo, 204, 215.
- Arenberg, Prince Ernest d' 180, 182, 190, 195, 197–198.
- Approval of Rule,
Decree, 175, 176;
changes to Brief, 178–180.
- Ascribed Members, The first, 120.
- Baines, Bishop Peter, 133–134, 138, 144, 145, 146, 153, 168, 170, 172, 176–177, 187–188, 193.
- Belisy, Emilio,
letter from Prior Park, 172–74.
- Bolongaro, Madame Anna, Maria, 143 154, 158 161, 162 182, 187, 190.
- Calvario, 144, 146, 167, 185, 186.
- Carlo Alberto, King, 123, 201.
- Capis, Canon Remigio. (See Calvario).
- Chambéry, Archbishop Antoine Martinet
145–148, 151–154, 158, 159, (see also Tamié).
- Constitutions,
writing of, 118
difficulties in Rome. 165.
- Delle cinque piaghe della Santa Chiesa*
132
- Enumeration of fields of charity,
118ff.
- Eusebio Cristiano, reply to, 189.
- Frammenti d'una storia dell'empietà*, 144.
- Francis I, Emperor, 129–130.
- Gaeta, 204
Rosmini's discussion with the Pope, 207; in Naples 210; asked to reflect on his works, 210; asked to clarify points in *Cinque Piaghe* 211; machinations of adversaries, 211, 212; returns to Gaeta 213; ordered to leave Gaeta by police 214; visits the Pope 214; examination of his works 216; leaves for Capua, 217; at Caserta 217; arrives in Albano 218; *Cinque piaghe* and *La Costituzione secondo la giustizia sociale* placed on Index, 218; attack on his life 218–219.
- Gentili, Luigi,
news from England, 155;
at Prior Park, 157–158;
leaves for Garendon Park, 183;
mission at Grace Dieu, 185–6;
letter to Madame Bolongaro,
187–188.
- Gregory XVI, Pope, 121, 145, 148, 151, 163.
- Index of Converts, 220–221.
- Jesuits, attacks on Rosmini, 188, 190.
- Leo XII, Pope, supports Society
119.
- Liturgy, permission for additions to,
194.
- Loughborough, offer of house and chapel 185.
- Luschin, Saverio, Bishop of Trent,
appointed to Archbishopric of
Leomberg, 139, (see also Trent).

- Mellerio, Count Giacomo,
Rosmini and College at Domo,
156;
opening of scholasticate at
College, 166.
- Mission to England, 148; journey to
England, 150; second expedition,
164; Gentili displeased with
personnel, 166; first coadjutor
vows, 177; dismissal of brethren,
193; noviciate at Sileby, 193;
mission offered in Birmingham,
194; mission suspended, 196; offer
of Oscott, 184; offer withdrawn,
185; further proposal by Wiseman,
192, (see also Luigi Gentili).
- Mission to Rome, 201–204.
- Pagani, Giovanni Battista, English
Vice-provincial, 184–187, 189,
190, 193, 196.
- Phillips, Ambrose de Lisle, 121 (see
also Mission to England and
Gentili).
- Pius VIII, 119.
- Pius IX, 199; promises to Setti, 200–
201. (See also Mission to Rome
and Gaeta).
- Presbyters, first vows, 177–178.
- Principi della Scienza Morale*, 121.
- Rosmini-Serbati, Antonio,
seeks a passport, 149–150, 155,
160–161. (See also other headings).
- Rovereto, people seek foundation,
135–136, 143;
Rosmini asked to be Archpriest,
140, 141;
Rosmini elected Archpriest, 144;
approval of Institute in Rovereto.,
145;
Rosmini resigns as Archpriest,
155–156.
- Rule, Approval of, 169–171.
- San Michele della Chiusa, 148, 151,
157, 160–162, 170, 190, 198.
- San Zeno, 168, 182, 189, 191, 195,
198;
foundation approved, 200.
- Sisters of Providence, at Locarno,
160; 191, 195;
foundation in England, 183;
trouble with Locarno authorities.
199–200.
- Stresa,
building of Noviciate, 168, 177;
noviciate ready 187.
- Tamié, 153, 156;
Rosmini's visit, 162;
Loewenbruck withdraws 171–172;
withdrawal from Tamié, 174, 176.
(See also Chambéry)
- Trelawney, Baronet Henry, 132,
Institute in England 133–134;
death of 139.
- Trent, Rosmini and, 120–123;
discussions with Bishop;
regarding Giuseppe Brunatti, 124–
125;
regarding foundation at Trent
126–132; 135, 138;
trouble in Trent, 145;
proposed withdrawal from Trent,
147–148.
conditions for staying, 149;
Rosmini's ultimatum, 153; 155,
156, 158;
withdrawal from Trent, 159.
- Verona,
Bishop asks for German Chaplain,
133;

Index

(Verona Contd.)

Bishop consents to foundation,
135;
Rosmini visits Bishop, 136–138;
139;
further meeting with Bishop, 140;
Bishop mediates with Bishop of
Trent, 154, 156–157;
promises help for the Institute,
167.

Wülzek, Count, 136.

MY PERSONAL DIARY¹

Μνημοδύονον

1797

- 24 March Antonio Francesco Davide Ambrogio, and in addition on being Confirmed, Giovambatta Rosmini Serbati, born of Pier Modesto a Noble of the Holy Roman Empire and a Tyrolese noble, and of Countess Giovanna Formenti of Biacesa. God enabled me to see the light on the vigil of the feast of the Annunciation to the Virgin *Mary*, and showed by this that he wished to give her to be my mother and protectress, which I have always experienced, though I have always been a most ungrateful suppliant and son. May I now be able to begin to correspond with love towards my most dear mother, and love her as I aim at doing for eternity. *Amen*. Then, the goodness of God, *qui prior me dilexit* [who loved me first], blessed me by seeing to it that, on the day of the same month, on the
- 25 March Feast of the *Annunciation by the Angel to the Virgin Mary*, I should be reborn in the saving waters of Holy Baptism, administered in the Archpriest's church of S. Marco in Rovereto by the Reverend Archpriest Giuseppe de' Baroni; Count Davide Formenti, and the Noble Signora Margarita, widow, born Fedrigotti d' Ochsenfeld, my grandmother, bringing me to the sacred font.

1804–1808

- 1804 At the end of this scholastic year my father sent me to the elementary state schools in Rovereto at the suggestion of the zealous priest Don Giovanni Marchetti, their Director. Before this I had learned to write and read at home, under Maestro Runck, a left-hander, who made me read the Bible.
- 1805-8 The following two years Maestro D. Francesco Guareschi kept me in the primary elementary school; from which I passed to the third and the following year to the fourth where I learned design, a little geometry, and letter writing etc.

1809–1814

- 1809 In this year I entered the first Latin year of the state grammar

¹ From 1828 on, this diary simply records Rosmini's writings. The Title is the Author's.

school. I began to impose on myself the rule of not wasting any time but to devote it totally on useful things. In his year also, or in the preceding one, I decided not to be inconstant in my reading. The first book which I read subsequent to this resolution was *Riflessioni sull' Antico e Nuovo Testamento* [Reflections on the Old and New Testaments] by Rayemont; and after this the whole of *Storia Romana* [Roman History] by Rollin, from which I began to take notes.² From then on I continued this method of taking notes of what seemed to me to be more useful and interesting in the literature which I read.

1810 I passed into the second Latin class, and because I did not like grammar I did not obtain a prize this year, having obtained one each of the previous years in which I went to the state schools. This caused me great displeasure. I did not get much out of Latin Grammar and so I remained in the second class for another year, where I obtained first prize

1811 In the following year I studied in the so-called fourth Class. From the preceding year I think it was, I was involved at home in composition. I was greatly devoted to this, and began to study the Italian classics. I had become very fond of the opinions, chiefly moral ones, of the ancient philosophers and other notable authors, and made a great collection of them. I enjoyed most of all, Seneca, Plutarch, Boetius and the book called *Animastramenti degli Antichi* [The Teachings of the Ancients] of Bartolomeo di S. Concordio. So, being given at the end of the year a topic for writing a letter of encouragement to a friend in his studies, I composed one (to the surprise of everyone who were unwilling to believe that at my age I had composed it); and this earned me the friendship of Don Pietro Orsi which he continued to show me until his death. He always encouraged me with praise and help of every kind. He understood where I was uniquely coming from and what I needed in the world.

1813` I studied humanities under Don Giovambattista Locatelli. This year was for me a year of grace: God opened my eyes to many things, and I knew that there was no other wisdom but in God. I composed a little work entitled *Il giorno di ritiro* [The Day of Retreat]. I do not know whether it was in this year or the preceding one that I wrote a long work entitled *La ragione che parla all' uomo* [Reason which speaks to Man]. About this time I also wrote *Dialoghi sull' Amore, l'Amicizia e la Carità* [Dialogues on Love, Friendship and Charity].

1814, Feb. I studied rhetoric under Don Carlo Tranquillini, a man of fine intelligence, sound, and very pleasant. I revised il *Giorno di ritiro*: I

² Literally *extracts* [Ed.]. This would have included useful passages etc.

My Personal Diary

composed various *orations* and *poems* imitating either Dante or Petrarch with whom, more than any other poets, I felt at home. I composed some *Veglia* [Night Thoughts] after the style of Young; and I began a very odd and vast poem, in which I wished to describe all the types of human life, introducing innumerable people. I also wrote in this year a book of *Pensieri* [Thoughts]. Later I read the Histories of Robertson, that of the Philosophy of Agatopisto Cromaziano [Buonfede Tito Benevenuto], the works of Valsecchi and other apologists, as well as Italian and Latin classics.

I think this was the year in which I declared my vocation to the priestly state.

I held at home a little *Accademia letteraria* [Literary Academy] in which perhaps twenty young people joined.

1815–1816³

1815
1816

In these two years I studied philosophy under Don Pietro Orsi in the Fedrigotti home, there being twelve fellow pupils. The friendship my teacher gave me encouraged me immensely. Very often he wished me to explain the lessons for him to a part of the class. He often took us on a stroll, teaching us in this way. These two years were most fruitful for me in thought and projects. He made us appreciate virtue, and everything which is beautiful, everything great, everything which is worthy of human beings. I wrote a book entitled *Esame della ragione* [Examination of reason], another on *Divisioni* [Divisions], another *Classificazione delle Istorie* [Classification of Histories], imitating Bacon, who together with Locke and Condillac I was reading at the time. I read a lot of other literature.

1817–1819

1817

My father wanted to send me to Rome to the *Accademia Ecclesiastica* [Ecclesiastical Academy], and he had written to it for this purpose. But I begged him to let me study at the University of Padua to please my cousin Antonio Fedrigotti, of whom I was very fond and I hoped that God might have called him to the ecclesiastical state. But this did not happen. He studied for the first year and then gave up the course. At the end of the year I received the *Baccalaureate*. I think it was in this year that I began a work on the *Classificazione delle scienze* [Classification of the Sciences].

1818

Having come home for the holidays I wrote the *Epistola* [Letter] to

³ Rosmini writes MDCCCXV–MDCCCXVI

- 1819 Don Sebastiano De Apollonia, and this was the first thing I did that was published in print (1818), not counting a small article on some Latin poetry of Tommaseo which I put in a newspaper of Count del Rio and some occasional sonnets. I continued the scholastic course at University for the two following years. I composed the *Risposta sulla lingua al Paravia* [Reply on Language to Paravia] (1819), the *Epistola al Tommaseo* [The Letter to Tommaseo], the *Elogio di S. Filippo Neri* [In Praise of St Philip Neri].
In this year I also planned the *Società degli Amici*, which did not take place.

1820–1821

Having finished my studies at Padua in 1819 I returned home. In 1817 I had received from my parents and the Episcopal Curia of Trent the faculty to put on the clerical habit and I did this on 27 June 1817.⁴ On 15 May of the following year I received the clerical tonsure, and the next day the four minor orders were conferred by Monsignor Francesco Scipione de' Dondi dell' Orologio later Bishop of Padua. Later, on 21 November 1819 I received the sacred order of subdiaconate in Bresanone from the Bishop there, Monsignor Carlo Francesco di Lodron.

- 1820, 2 June I was ordained to the Diaconate in S. Maria del Carmine in Rovereto by Monsignor Giuseppe Manfrin Provedi Bishop of Chioggia. This was the year in which I held the little *Accademia di Sacra Eloquenza* [Academy of Sacred Eloquence] in Rovereto, and in the evening Theological Conferences in which I explained St Thomas. I printed the *Epistola* to Tommaseo.

1820–1821

- 1821, 21 April I was ordained priest in Chioggia by Monsignor Giuseppe Manfrin Provedi. Grasser accompanied me on this journey and I said my first Mass at the Liceo Convitto [boarding school] in Venice (S. Catarina) in the presence of my friend Traversi who was its Director.
In this year I printed at Venice, with Battaglia, the little book *Delle lodi di S. Filippo Neri*, written previously on the occasion of an *Accademia*

⁴ This date is not exact because from Rosmini's letter-writing and from the Act which is preserved in the Archive at Stresa it turns out that he donned the clerical habit on 7 November 1817. The Baccalaureate was awarded him on 27 June 1817. He was ordained deacon on 2 July (and not June as he would write later), and this is confirmed by the Act of Ordination which is preserved in the Archive at Stresa).

My Personal Diary

letteraria [Literary Academy] which some students formed in Padua, and in which they asked me to take part. I also printed with Battaglia a translation of the book of St Augustine, *De Cathechizandis rudibus* [Instructing Beginners in Faith]. My friend, Valerio Giason Fontana was then in Venice with Trevisi he undertook the printing, and also everything else which I needed there.

I think that in this year Bassich was introduced to me and that I composed the *Storia dell' Amore* [The History of Love] which was later published at the expense of Monsignor Sardagna in 1834.

1822–1823

1822, 23 June In this year I returned to Venice and Padua where I received the Doctorates in Sacred theology and Canon Law.

I printed in this year the *Saggio sulla Felicità* [Essay on Happiness] in Rovereto by Marchesani. It was part of a work on the *Ordine delle Scienze* [Order of the Sciences]. During Lent and Paschal time I was at Pieve di Lizana to assist in the pastoral care of the people because the excellent pastor was ill. He died and I performed the funeral and gave the eulogy which was printed in Venice by Giuseppe Piccotti with the title *Orazione in morte di D. Bartolomeo Scrinzi* [Oration on the death of Bartolomeo Scrinzi]. I was fond of that people, who were cared for successively by three excellent parish priests and prospered in morality and piety. They wanted me to be Archpriest, but I did not want this, although I wavered between inclination and fear, thinking that if God wanted me in this post, my ecclesiastical superiors would have ordered me to accept it.

I think that in this year my sister took over the care of the orphans.

1823 In this year I was in Rome with the Patriarch of Venice Giovanni Ladislao Pirker.

I printed the *Lettera sul Cristiano Insegnamento* [Letter on Christian Teaching] with Marchesani; and *Della Educazione Cristiana* [On Christian Education] in three books at Venice with Giuseppe Battaglia, the little book put together for my sister's use.

On the day of All Saints I began conferences with some priests in Rovereto, where I read and explained the Summa of St Thomas, these lasted for about two years.

I composed the *Panegirico* [Panegyric] for Pius VII which I finished the following year.

1824–1825

1824 I published:

1) The *Esame critico delle opinioni di M. Gioja in favore della moda* [Critical

Examination of the opinions of M. Gioja in favour of Style] in the *Giornale di Modena*, T. VI.

2) I worked with Maurizio on the edition of the *Vita di S. Geronimo*, *testo di lingua ridotto a migliore lezione*, [Life of St Jerome, the text of the language revised for improved reading], Rovereto, 1824, in 4^o; and I made critical notes.

1825, 10 Dec. On this day I conceived instantly the plan of the *Institute of Charity* on the occasion of a reply I wrote to Marchesa Maddalena di Canossa who from 1821 had encouraged me to found a religious Society of priests, who should bear the title the *Figli della Carità* [Sons of Charity], and correspond to the Daughters of Charity founded by her.

1826–1827⁵

1826, Feb. In February I came to Milan with Tommaseo, Moschini and my servant Bisoffi, where I stayed. During the year I published the *Saggio sulla Divina Provvidenza nel governo de' beni e de' mali temporali* [The Essay on Divine Providence governing temporary Good and Evil], Milan, with Visai; and the *Saggio sull' Unità dell' Educazione* [Essay on the Unity of Education] in the journal of the Apologists which was issued in Florence by the press of Attilio Toffani.

In this year I worked in Milan on the *Filosofia della Politica*, work undertaken in December of 1822 at Rovereto.

1827, 7 May Being in Milan at the home of De Cristoferis opposite S. Francesco di Paola I began to dictate the book on the *Naturale costruzione della Società Civile* [The Natural Construction of Civil Society], which remained unfinished for the time being, because I moved, after some months of the autumn spent at Rovereto where Maurizio died, to Sacro Monte Calvario di Domodossola to attend to the foundation of the Institute of Charity.

1827–1830

1827, 8 June I met Loewenbruck in Milan who encouraged me to realise the plan of the Institute of Charity. He asked the Bishop of Novara to let us retire to Sacro Monte di Domodossola.

I published the *Galateo de' letterati* [The Book of Etiquette for the Cultured]⁶ in *Giornale di Religione* [Religious Journal] of Modena, and the first volume of *Opuscoli filosofici*.

⁵ Rosmini says: MDCCCXXIV–MDCCCXXVI (1824–1826) [Ed.].

⁶ Not precise: *Galateo* was published in 1828.

My Personal Diary

During the year I worked at *Diritto Naturale* (finished on 20 April, the Friday of the octave of the Resurrection, in 1827). I revised this later.

At the end of this year I was quite ill.

1827–1831

- 1828, 20 Feb. At Sacro Monte Calvario di Domodossola. I wrote the *Costituzioni dell' Istituto* [Constitutions of the Institute] there.
I published the second volume of the *Opuscoli Filosofici* in Milan.
- 18 June I wrote my first letter to Abate De la Mennais.
- 1829, 7 Nov. I left Rovereto for Rome, where I stayed until 3 May 1830, on which day I left Rome and returned to Sacro Monte.
In Rome I wrote almost all the *Nuovo Saggio* [New Essay] and published it. I also published there the *Massime di Perfezione* [Maxims of Perfection].
Being in Albano on holiday I wrote the *Ragionamento* on the religious work of B. Constant which was read by Father Orioli, now Cardinal, to the Accademia Cattolica in Rome in the July of 1829.
- 1831 In Milan, at Mellerio's house, I wrote the *Principi della Scienza Morale* [The Principles of Moral Science] which I dedicated to Count Carlo di Castelbarco with a dedication which bore the date of June of this year.
- 5 Dec. On this date, being in Trent, I also wrote the *letter* in reply to the *Messaggero Tirolese* [The Tyrolese Messenger], and the little work: *Come si possono condurre gli studi della Filosofia* [How Studies of Philosophy can be carried out] inserted into the work on the Education of Abate Fontana.

1831–1835

- 1832, 4 May I was in Trent and began to write the *Antropologia soprannaturale* [Supernatural Anthropology], which I continued to write at intervals until 26 April 1836.
- 1832, 18 Nov Being at Correzzola with my friend Mellerio, tutor to Duke Melzi to whom the villa belonged, I began to write the book *Delle cinque piaghe* [On the Five Wounds...] which I later completed on 11 March 1833. But I revised the last wound at Stresa in the November of 1847.
- 1834, 1 Oct. From this day until 1 October of the following year I was Arch-priest of Rovereto during which time I wrote the *Discorsi Parrocchiali* [Parochial Discourses], and read the printed *Catechesi* [Catechetics]. I also read to the Accademia degli Agiati [The Academy of the Leisurely] the *Discorso sul Celibato* [Discourse on Celibacy], and to the

The Diaries of Blessed Antonio Rosmini

Congregation of Charity that on the *Distribuzione delle elemosine* [Distribution of Alms].

They were printed with other writings for the most part of the preceding years.

- 1835, Oct. Having given up being Archpriest of S. Marco, I wrote the *Rinnovamento* [Renewal of Philosophy...] at home in Rovereto during the winter.

1836–1837

- 1836, 20 June I left Domodossola to go to Turin as the King wished to give us the Abbey of San Michele.

There I wrote:

1) *La Storia Comparativa de' sistemi intorno al principio della morale* [The Comparative History of Systems with regard to the Principle of Morality].

- 1836, 5 Sept⁷ Letter to Don Orsi on the reason why young men having left the College do not respond to the education received there.

- 1837, 13 Feb. 2) The letter to Gentili on the system of Cousin.

- 22 March 3) The second letter to Abate De la Mennais, dated S. Michele della Chiusa.

4) The printed Correspondence with Professor Poli.

I later wrote at Calvario di Domodossola the pastoral letter with which Monsignor Sardagna Bishop of Cremona took farewell of his diocesan priests.

I revised the *Filosofia della Politica*, and wrote *La Società ed il suo fine* [Society and its Purpose] printed in this year.

1838–1841

- 1838 I wrote the *Trattato della Coscienza* [Treatise on Conscience], which I had already begun to write in Latin many years earlier at S. M. Calvario.⁸

I compiled the *Catechismo secondo l'ordine delle idee* [Catechism according to the Order of Ideas].

- 1839, 5 Nov. I began to write the *Metodica* [Methodology] or *Pedagogia* [Pedagogy] up to April of the following year, and then left the work unfinished.

⁷ Inexact date: the correct one is 6 May.

⁸ *Coscienza* would have been finished already in 1837 from a letter to Puecher dated 9 February 1837.

My Personal Diary

- 10 May I wrote the letter to Abate Avogadro on the *Teoria del Soprannaturale* [Theory of the Supernatural] (because of unpleasantness to him).
- 1840, 13 March Letter of Dedication to Countess Masino of the *Principii di Filosofia* [Principles of Philosophy] etc. of Abate di Caluso, to which I added notes.
- 1840 Revised the first part of the *Filosofia del Diritto*.
- 1841, 2 March Letter to Doctor Prejalmini on *Sonnambulismo artificiale* [Artificial Somnambulism].
- 15 Dec. I began to recast the second part of the *Filosofia del Diritto*, that is, the *Diritto Sociale* [Social Rights], with which I was busy also in the two subsequent years, 1842 and 1843.
- In this same year I was greatly harassed by the Jesuits, to whom I replied with the volume entitled *Opuscoli morali* [Little works on Morals] which is the XV of the collection begun by Pogliani. My letter to Bertolozzi, which was the first thing published is dated Stresa, 28 April 1841.
- 20 Dec Letter to Professor Monti printed later in the *Pragmalogia* [Pragmology] at Lucca, number of November and December 1847.

1843–1848

- 1843, Nov I began to write the *Psicologia* [Psychology] of which I finished the first part on 29 May 1845. I finished the second part at Stresa on 10 February 1846.
- 1844 The little work: *Sulla Statistica* [On Statistics] was published in the *Strenna* [Giftbook]: *Non di scordar di me* [Do not forget me], which had been written by me some years previously at Stresa at the request of the Superintendent, Eandi.
- 1844, July–Aug. I wrote the *Compendio del mio sistema filosofico* [Compendium of my Philosophical System] inserted by Cantù in his history.
- 1844 Sept. Being in Rovereto I began to write the third book of the *Teodicea* [Theodicy], which I finished at Stresa in the February of 1845.
- 1845 Jan. I wrote the readings on the *Panteismo* [Pantheism] of Gioberti, and the *Sillogismi* [Syllogisms] which I finished writing on 8 June.
- 1846, 8 March Today I finished writing the *Compendio di Etica* [Compendium of Ethics] for Professor Sciolla, which he published translated into Latin in 1847.
- 14 April I began to write the *Teosofia* [Theosophy] and continued this work up to the end of the VI book, leaving this work unfinished in March 1848 in order to revise the *Filosofia della Politica*, that is, the work *della Naturale costruzione della società civile* [On the Natural Construction of Civil Society] interrupted for a space of 21 years

The Diaries of Blessed Antonio Rosmini

- 12 Dec. Memorial on the *Libertà dell' Insegnamento* [Liberty of Teaching] to the Marchese Alfieri.
- 1847 In Verona I wrote the Discourse *del bene del matrimonio cristiano* [On the Good of Christian Marriage) asked for by Count della Margarita, minister of external affairs of the King of Sardinia, on the occasion of the marriage of his son, and that on *Utopie sociali* [Utopian Customs] for the Accademia di Osimo [Academy of Osimo] asked for by Cardinal Soglia.
- 1848, Feb. I was busy on a project of the *Costituzione politica* [Political Constitution] for the Ecclesiastical State, to which I added the *Esposizioni de' motivi* [Explanation of Motives], and this was at the invitation of Cardinal Castracane one of the members of the Commission drawn up by the Pope to coordinate the reformed dates.
- 1848, 23 Feb. Letter to Professor Francesconi printed in *Labaro* of 8 March of this year.
- Words which I gave to the national banquet at Stresa on 14 February 1848 printed in *Risorgimento* of 13 March of the current year.
- 7 March Petition sent to the King that the Decree of the Senate might be modified which declares the Institute of Charity a *Regular Corporation*.

There follow three pages left blank by Rosmini. In the "Diario dei viaggi" and in the "Diario della Carità" there is information of the years 1848 and 1849. Then he resumes with the year 1850.

1850

- 1850, 26 July Began the *Logica* [Logic], finished on 31 May 1851.

1851

- 1851, 25 March⁹ Gave at Calvario the *Discorso sulla Carità* [Discourse on Charity].
- 13 May Finished writing the *Logica*.

Many pages follow left blank: The Diario Personale does not continue further. Then, at the end of such an incomplete volume, Rosmini lists the following in the form of an appendix.

⁹ A hand different from Rosmini's corrects this date, substituting 10 October. Also the following date 13 May, does not agree with the preceding mention regarding the finishing of the *Logica*.

My Personal Diary

ARTICLES IN NEWSPAPERS AND OTHER WRITINGS
FAVOURABLE OR UNFAVOURABLE TO ME

DATE	TITLE OF WRITING	THE SENSE OF WHAT IS WRITTEN
	1. <i>Bibliothèque Universelle de Genève</i>	New articles on my Philosophy, in a favourable sense.
	2. Amico Cattolico di Milano	Five articles on my philosophy by Professor Pestalozza, in a favourable Sense.
1842, 26 September	3. <i>L' Union</i> <i>L' Union</i> is withdrawn.	Suspicion of Jansenism is thrown at me.
1842, 27 October	<i>L' Univers</i> reproduces a type of retraction of the <i>Union</i> .	
1842, 27 December	4. <i>Journal de Savoie</i>	Bears my letter to Bertolozzi translated into French with favourable notes.
1842, 29 December	<i>L' Univers</i>	Prints the letter of Belisy in my defence.
1842, 31 December	In <i>Eridano</i> , Dispensa 24	Reply of Father Corte to a Canon of Genoa, his opponent.
1842, 10 December	In the <i>Tablet</i> , the English newspaper	A letter which Barola wrote to me with sentiments of the Pope favourable to me.
1843, 5 January	<i>L'Ami de la Religion</i>	It denies the calumnies imputed to me by E. Cristiano and companions.
1843, 17 January	<i>L'Univers</i> prints a letter sent to it from Brussels from one who signs himself, <i>A Catholic Englishman</i> , against the letter of Belisy. The journalist accompanies it with an introduction favourable to me where he also reproduces the article of <i>l'Ami de la Rel.</i> of 5 Jan.	

The Diaries of Blessed Antonio Rosmini

- 1843, 19 January *L'Univers*, letter of Marchese Gustavo di Cavour in reply to the preceding one of 17.
- 1843, 18 January *L'Univers* carries the 6th letter on Italy from Rome where my affairs are spoken about very favourably.
- 1843, 27 January The anonymous person who, in the letter inserted in the *Univers* of 17 January and signed *A Catholic Englishman*, publishes a short letter against the reply of the Marchese Gustavo de Cavour in the same *Univers*, signing himself A. Craven, Brussels, rue Royale, 46. Gioberti sends abroad a virulent little work against Marchese Gustavo.
- 1843, 2 February *Ami de la Religion* — An article of Father Rozaven inserts a letter from Rome dated 21 January 1843 in which he declares that it is not true that Father Perrone praised me in his last Dissertation, and confutes the article in my favour inserted in *Ami* on 5 January 1843.
- 1843, 9 February *L'Univers* carries some passages of the virulent reply which Gioberti made to the article of the Marchese di Cavour (see 19 January) and it reprinted also the assertion of Father Rozaven inserted in *L. Ami* of 2 February.
- 1843, 12 February *L'Univers* N. 195, contains a letter on Lombardy signed D., in which it speaks of Manzoni, Rosmini, Tommaseo and Cantù, and of their works.
The same newspaper in the same number, further below, mentions the replies of the Marchese di Cavour to M. Gioberti, and of M. Belisy to M. Craven, which it will give in the next number.
- 1843, 16 February *L'Univers* N. 199, bears certain passages of the replies of the Marchese di Cavour, and Abate Rosmini to M. Craven, promised in N. 195.
- 1844, October In the number of October *l'Université catholique* speaks favourably on the article of Gioberti.
Articles of G. Ferrari in *Revue Européenne*.

My Personal Diary

The last page of the volume begins the following series:

ARGUMENTS ON FINE ARTS

1.

Epifanio, Bishop of Pavia and Vittore, Bishop of Turin, ransomed Italian prisoners at Lyons from Gundealdo king of the Bourguignons and brought them home, Theodoric giving them money (Ennodio, V. S. Epiphaniæ — Concil. IV). Cantù, S. degli Ital. — T. III, p. 11 and following.

2.

Number 2 is left blank, and the series is thus broken off.

General Index

Life of the Blessed Antonio Rosmini: (Some Biographical Notes)

Diary of My Travels

I	1820	29 September – 31 October	Rovereto to Cividale	33
II	1821	5–8 February	Rovereto to Verona	39
III	1821	14–25 April	Rovereto to Venice and Chioggia	39
IV	1821	Autumn	Rovereto to Verona	40
V	1822	June–July	Rovereto to Padua and Venice	40
VI	1822	22 October, 2 November	Rovereto to Insbruck	40
VII	1823	8–22 March	Rovereto to Venice and Treviso	41
VIII	1823	27 March, 16 May	Rovereto to Rome	43
IX	[1823]		Rovereto to Vicenza	53
X	1824	9–31 July	Rovereto to Milan and Modena	54
XI	1825	11 July–13 August	Rovereto to Battaglia and Recoaro	61
XII	1826	25 February–18 September	Rovereto to Verona, Brescia and Milan	62
XIII	1826–1827	2 November 1826–23 August 1827	Rovereto to Milan	63
XIV	1827–1828	5 November 1827–18 February 1828	Rovereto to Milan, Domodossola and Turin	64
XV	1828–1830	7 November 1828–19 August 1830	Rovereto to Milan, Rome, and Naples. Rome to Domodossola and Rovereto.	65
XVI	1830–23 September		Rovereto to Domodossola	67
XVII			Rovereto to Domodossola	68
XVIII			Rovereto to Trent	68
XIX	1831	22 August	Rovereto to Trent	68
XX	1832	2 June	Trent to Rovereto	68
XXI	1832	22 June–4 July	Rovereto to Trent and Bressanone	68

The Diaries of Blessed Antonio Rosmini

XXII	1832 21 July–24 September	Trent to Rovereto, Cremona, Domodossola and Turin	72
XXIII	[1832] 26 September–3 October	Domodossola to Turin	72
XXIV	1832 9 November–7 December	Domodossola to Venice	73
XXV	1833 15 April–8 May	Domodossola to Trent	74
XXVI	1833 7–20 November	Trent to Verona	74
XXVII	1834 25 June–11 August	Trent to Domodossola	75
XXVIII	1836 23 February–29 May	Rovereto to Domodossola and Turin	75
	1836 20 June	Domodossola to Turin	76
	[1836] 8 August–24 October	Domodossola to Stresa	80
	[1836] 24 October	Stresa to Turin	81
	1837 4–10 April	Turin to Stresa and Domodossola	81
	1837 9–11 May	Stresa Locarno	82
	1837 18–19 May	Stresa to Turin	82
	1837 29 May–5 June	Turin to Rovereto	82
	[1837] 25 June–21 July	Rovereto–Turin	82
	[1837] 4–22 October	Domodossola to Milan	82
	1838 31 May–26 July	Domodossola to Rovereto	83
	1838 8–18 October	Domodossola to Stresa	83
	[1838] 26 November	Domodossola to Stresa	84
	1839 5 March	Stresa to Domodossola	84
	[1839] 1 April–8 June	Domodossola to Stresa	84
	1839 15 June–12 July	Stresa –Rovereto–Stresa	84
	[1839] 1–4 August	Stresa–Domodossola–Stresa	84
	[1839] 7 August–30 September	Stresa–Roma–Stresa	84
	[1839] 23 October	Stresa–Domodossola	85
	1840 20 February–31 July		85
	1840 7 September–5 November		85
	1841 29 April–29 October		86
	1842 19 February–29 October		87
	1843 6 May–22 September		89
	1844 June–18 December		91
	1845 9 July–31 December		92
	1846 1 January–17 October		93
	1847 1 March–13 October		95
	1848 3 April–6 May	Stresa to Milan	96
	[1848] 19 July–25 November	Stresa to S. Bernardino nei Grigioni and Rome	96
	1849 8 January–27 July		101
	1853 August–16 September		105

Index

1854 18 October	106
Index of Travels	107

Appendix Regarding Rosmini's Mathematics

Edited Translation of Rosmini's Mathematics	109– 111
Rosmini's Approach to Quadratics	111
Letter in Rivista Rosminiana	111– 112

Journal of My Writings

From 1813 to 1828	113
From 1829 to 1841	114
From 1842.....	115

Diary of the Events of my Life

(Diary of Charity)

From 1819–1821	117
From 1825–1828	117–118
From 1828–1829	118–119
From 1829–1830	119–120
From 1830–1831	120–123
From 1832–1833	123–133
From 1833–1834	133–138
From 1834–1835	138–145
From 1835–1836	145–160
From 1836–1837	160–163
From 1837–1838	163–167
From 1838–1839	167–171
From 1838–1840	171–181
From 1840–1841	181–186
From 1841–1842	186–191
From 1842–1843	191–193
From 1843–1844	193–195
From 1844–1845	195–197
From 1845–1846	197–198
From 1846–1847	198–200
From 1847–1848	200–201
From 1848–1849	201–210

The Diaries of Blessed Antonio Rosmini

From 1849–1852	210–218
From 1852	218
Index of Converts to the Catholic Faith	220–221
Index of Branches of Charity	222
Index	223–225

My Personal Diary

1797–1804	227
1805–1812	227–228
1813–1816	228–229
1817–1820	229–230
1821–1822	230–231
1823–1827	231–233
1828–1832	233
1832–1838	233–234
1838–1850	234–236
1851	236
Newspaper articles and other writings favourable or unfavourable to me	237