



QUOTES OF FREDERIC OZANAM

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- There is a special dozen of us bound more intimately still by the bond of mind and spirit, a kind of literary order, devoted friends who have no secrets, who open their soul to one another to tell of their joys hopes and sorrows. Letter 54. March 19th 1833 p 31 (Frederic Ozanam a life in Letters, Translated by Joseph Dirvin, 1986)
- **It is all in order to love God, or at least one believes that he loves Him more than before because one feels a lively gratitude for Him, for him who on exile here on earth, in this capital of corruption, has reserved for us so large a share of happiness and life. It also makes one love more than ever a religion that makes all of its children equals and gathers together the great and the small who, despite the proud disciples of egoism hating and quarrelling among themselves, inspire you with so much love for humanity. Letter 55. March 19th 1833 p 36 (Frederic Ozanam a life in Letters, Translated by Joseph Dirvin, 1986)**
- There are two chief kinds of government, and these two kinds of government can be animated by two opposite principles. There is either the exploitation of everyone for the good of a single person, the monarchy of Nero, a monarchy I abhor. Or there is the sacrifice of a single person for the good of all, the monarchy of Saint Louis, which I revere with love. There is either the exploitation of all for the good of the few, the republic of Athens and that of the Terror, and such a republic I condemn. Or there is the sacrifice of a few for the good of all, the Christian Republic of primitive Church at Jerusalem, and perhaps that of the end of time. Humanity cannot attain a higher state.
- **But, we others, we are too young to intervene in the social struggle. Should we remain inactive therefore in the midst of a suffering and groaning world? No, there is a preparatory path open to us: before taking action for the public good we can take action for the good of individuals; before regenerating France, we can solace poor persons. I would further wish that all young people might unite in head and heart in some charitable work and that there be formed through the whole country a vast generous association for the relief of common people. Letter 77. 21st July 1834 p.46-47 (Frederic Ozanam a life in Letters, Translated by Joseph Dirvin, 1986)**



- The field is before you: misery has ploughed deep furrows there; you will sow benefactions with full hands, and you will increase them and bring them to harvest. God and the poor will bless you, Letter 82. 4th November 1834, p. 54-55 (Frederic Ozanam a life in Letters, Translated by Joseph Dirvin, 1986)
- **For to be a martyr is possible for every Christian, for to be martyr is to give his life for God and his brothers, to give his life in sacrifice, whether the sacrifice be consumed in an instant like a holocaust, or be accomplished slowly and smoke night and day like perfume on the altar. To be a martyr is to give back to heaven all that one has received: his money his blood, his whole soul. This offering is in our hands; we can make this sacrifice. It is up to us to choose to which altars it pleases us to bring it, to what divinity we will consecrate our youth and the time following, in what temple we will assemble: at the foot of the idol of egoism, or in the sanctuary of God and humanity.**
- The Humanity of our days seems comparable to the traveller of whom the Gospel speaks; it is also, although it took its way in roads marked out for it by Christ, has been attacked by the cutthroats and robbers of thought, by wicked men who have robbed it of what it possessed: the treasure of faith and love, and they have left it naked and wounded and lying by the side of the road. Priests and Levites have passed by, and this time since they were true priests and Levites, they have approached suffering themselves and wished to heal it. But in its delirium, it did not recognise them and repulsed them.
- **In our turn, weak Samaritans, worldly and people of little faith that we are, let us dare nonetheless to approach this great sick one. Perhaps it will not be frightened of us. Let us try to probe its wounds and pour in oil, soothing its ear with words of consolation and peace; then, when its eyes are opened, we will place it in the hands of those whom God has constituted as the guardians and doctors of souls, who are also, in a way, our innkeepers in our pilgrimage here below, so as to give our errant and famished spirits the holy word for nourishment and the hope of a better world for shield.**

- ... We are very numerous but lose in intensity what we gain in expansion. There are ordinarily 50 or 60 of us at a meeting, but we do not know one another very well. The session is nearly always concerned with business, it seems long. It is not that our president is lacking in ardour and zeal. It is not that we no longer have a hard core of very charitable members. Rather, it is a general attitude of mind; an intellectual epidemic has struck us. To try to renew our forces, we are going to attempt some reforms. 90. 23rd February 1835 p 64-66 (Frederic Ozanam a life in Letters, Translated by Joseph Dirvin, 1986)
- **It is in the divine name that you will prepare to unite yourself to a wise and pious wife: the promise will be accomplished in you both. In giving your love to someone who will be justifiably dear you will not withdraw it from the poor and miserable whom you loved first. Love possesses something of the divine nature, which gives itself without diminishing, which shares itself without division, which multiplies itself, which is present in many places at once, and whose intensity is increased in the measure that it gains in extension.** 107. 29th October 1835 p71-73 (Frederic Ozanam a life in Letters, Translated by Joseph Dirvin, 1986)
- **I am now convinced that to do works of charity, it is never necessary to worry about pecuniary resources, they always come.**
- No matter, one continues to sow, leaving to God the care of making the seed germinate in His own time. 121 23rd July 1836 p75-78 (Frederic Ozanam a life in Letters, Translated by Joseph Dirvin, 1986)
- **There is good will, there must be zeal; there are families assisted, there must be many more of them; there is room for every possible work of charity, and without them...** 134. 21st October 1836 p 85 (Frederic Ozanam a life in Letters, Translated by Joseph Dirvin, 1986)





- Let us work to increase and multiply, to become better, more tender and stronger; for just as days follow one another, evil is seen to add to evil and misery, the disorder in society becomes more and more apparent; the social problems, the conflict between poverty and riches, between self-interest which wants to take and self-interest which wants to keep, succeeds political problems. And the confrontation between these two self interests. The poor who have the force of numbers and the rich that of silver, will be terrible if charity does not interpose, become a mediator, if Christians do not dominate with all the force of love. 135. 22nd October 1836 p 88 (Frederic Ozanam a life in Letters, Translated by Joseph Dirvin, 1986)

- **I am filled with thanks to God for having brought me into the world in one of those situations on the border of hardship and ease, which is used to privations without permitting enjoyment to be completely unknown, where one can go to bed without all his wants assuaged, but where one is no longer distraught by the continual clamours of necessity. God knows, with the natural weakness of my character, what dangers the softness of the wealthy or the abjection of the indigent classes would pose for me. I also feel this humble position in which I am at present has brought me to serve like persons better. For, if the question which disturbs the world around us today is neither(not) a question of political modalities, but a social question ; if it is the struggle between those who have nothing and those who have too much; if it is the violent clash of opulence and poverty which shakes the earth under it, our duty to ourselves as Christians is to throw ourselves between these two irreconcilable enemies, and to make the ones divest themselves so as to fulfil a law, and the others accept as a benefit; to make ones cease to demand, and the others to refuse; to make equality as operative as is possible among men; to make voluntary community replace imposition and brute force; to make charity accomplish what justice alone cannot do. It is then good to be placed by Providence on neutral ground between the two belligerents. To have paths and minds open to both, without being forced in order to mediate to ascend too high or to descend too low.** Letter 136. 5th November 1836 p.91-92 (Frederic Ozanam a life in Letters, Translated by Joseph Dirvin, 1986)

- If we do not know how to love God as they loved Him, that should be without doubt a reproach to us, but yet our weakness is able to find some shadow of excuse, for it seems to be necessary to see in order to love and we see God only with the eyes of faith and our faith is so weak! Both men and the poor we see with the eyes of flesh; they are there and we can put our finger and hand in their wounds and the scars of the crown of thorns is visible on their foreheads; and at this incredulity no longer has place and we should fall at their feet and say with the apostle, Tu est Dominus et Deus meus. You are our masters and we will be your servants. You are for us the sacred images of that God whom we do not see, and not knowing how to love him otherwise shall we not love him in your persons?
- **The problem that divides men in our day is no longer a problem of political structure; it is a social problem; it has to do with what is preferred, the spirit of self-interest or the spirit of sacrifice, whether society will only be a great exploitation to profit the strongest or a consecration of each individual for the good of all and especially the protection of the weak. There are a great many men who have too much and who wish to have more; there are a great many others who do not have enough, who have nothing, and who are willing to take if someone gives to them. Between these two classes of men, a confrontation is coming, and this menacing confrontation will be terrible; on the one side, the power of gold, on the other the power of despair. We must cast ourselves between the two enemy armies, if not to prevent at least to deaden the shock. And our youth and our mediocrity does not make our role of mediators easier than our title of Christian makes us responsible.** Letter 137. 13th November 1837, p 96-97 (Frederic Ozanam a life in Letters, Translated by Joseph Dirvin, 1986)



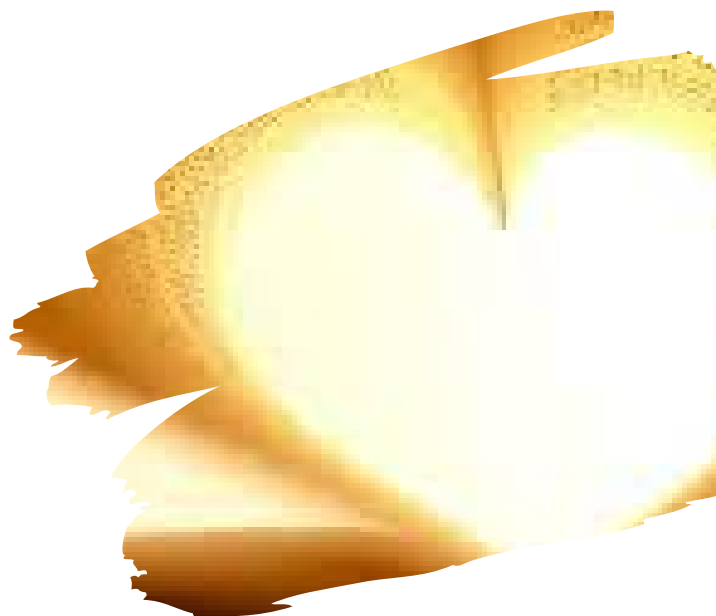
- I do not know whether you have observed that nothing creates intimacy between two men than to eat together, travel together, and work together; but if purely human acts have this power, moral acts have it even more, and if two or three are gathered together to do good their union will be perfect. Thus, as least, he assures us who says in the Gospel: 'Truly, when you are gathered together in my name, I will be in your midst.'



- **Alas! We see the schism that started in society become deeper: there are no longer political opinions dividing men, they are less opinions than interests, here the camp of riches, there the camp of the poor. In the one, self-interest which wishes to keep everything, in the other, self-interest which wants to take everything from everybody; between the two, an irreconcilable hatred, rumblings of a coming war which will be a war of extermination. One only means of salvation remains, that is, that in the name of charity Christians interpose themselves between the two camps, that they fly over them going from one side to the other doing good, obtaining many alms from the rich and much resignation from the poor, bringing presents to the poor and words of gratitude to the rich, getting them used to looking on one another as brothers, infusing them with a bit of mutual charity; and this charity paralysing, stifling the self-interest of both sides, lessening the antipathies day by day, the two camps will rise up and destroy the barriers of their prejudices, throw away their angry weapons, and march to meet each other, not to battle but to mingle to embrace, and become one sheepfold under one shepherd.** Letter 142 9th March 1837, p105-106 (Frederic Ozanam a life in Letters, Translated by Joseph Dirvin, 1986)



- That great emptiness which the absence of God leaves in the soul of every man becomes greater for us with the absence of a father or mother, and I have no doubt, dear friend, that this is not the only cause for the interior grief we both bear. P115 Letter 160. 5th October 1837 (Frederic Ozanam a life in Letters, Translated by Joseph Dirvin, 1986)

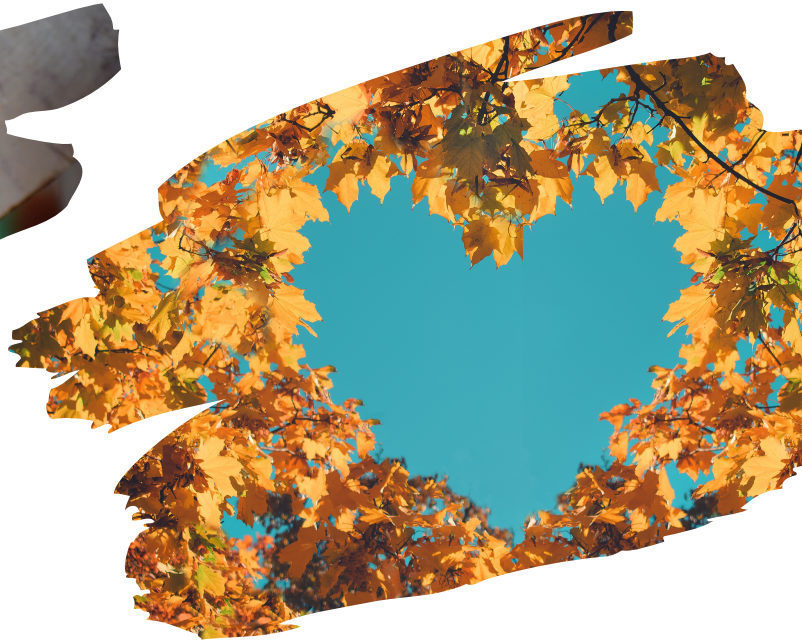




- ...those friendships formed under the auspices of faith and charity, in a double confraternity of religious discussion and benevolent works, far from languishing as the result of prolonged absence, look inward and focus in some way; they feed on remembrance, and you know remembrance embellishes everything, idealizes reality, purifies images, and more willingly preserves sweet impressions than painful emotions.
- **(St Vincent de Paul) he is a model one must strive to imitate, as he himself imitated the model of Jesus Christ. His is a life to be carried on, a heart in which one's own heart is enkindled, an intelligence from which light should be sought; he is a model on earth and a protector in heaven. A two-fold invocation is owed him, imitation and invocation. It is under these conditions only, of appropriating the thoughts and virtues of the saint, that the Society can escape from the personal imperfections of its members, that it can make itself useful in the Church and give reason for its existence.** p 143 Letter 175. 17th May 1838 (Frederic Ozanam a life in Letters, Translated by Joseph Dirvin, 1986)
- ...it is plain to me that the work of St Vincent de Paul is growing in importance without stop and that a magnificent mission has been given it, that it alone, by the multitude and status of its adherents, by its stable existence in so many diverse ways, and by its abnegation of all philosophical and political interest, can rally youths to the right paths, bring a new spirit little by little to the upper classes and the most influential of actions, resist the secret associations which are menacing the civilization of our country, and perhaps in the end save France. P 163 Letter 205 9th July, 1839 (Frederic Ozanam a life in Letters, Translated by Joseph Dirvin, 1986)
- **It was one of the four annual meetings of the Society of St Vincent de Paul. We numbered 600 young people, as many as would fill a large lecture hall, assembled to learn about the small good already accomplished and the great deal of good yet to be done. We had a report of over two thousand brothers here in Paris and in the Provinces; of every rank every step of the social scale, but principally from the middle class ...It is reckoned that 1,500 families here in Paris alone have been helped, the daily bread brought under the needy roof, wood assured for many a dismal home. Besides twenty boys educated free in a paternal household, a truly large number supervised, protected, and encouraged, apprenticed in reliable shops, brought together each Sunday for divine service, corrupt fathers have been brought back to an ordered and frugal life, and future tears of a good many mothers of families dried. But nothing was reported about another and perhaps greater advantage to Christian love, the bringing together of young men whom the necessity of circumstances scatters far from their native village and relations among the dangers of the capital. Nothing was said about the community of faith and works erasing little by little the old divisions of political parties and preparing for a not-too-distant future a new generation which would carry into science, the arts, and industry, into administration, the judiciary, the bar, the unanimous resolve to make it a moral country and to become better themselves in order to make others happier.** Letter 290 28th February, 1841 p224 (Frederic Ozanam a life in Letters, Translated by Joseph Dirvin, 1986)
- The good and the beautiful do not grow old. P234 L.307 26th April 1841 (Frederic Ozanam a life in Letters, Translated by Joseph Dirvin, 1986)

- And especially to forget the humble simplicity which has presided over our coming together from the beginning, which makes us love obscurity without cultivating secrecy, and will perhaps win us our ultimate expansion. P243
- **A tender love of God, an active good will toward men, a right and unbending conscience in regard to oneself, these are the elements of a truly Christian life, p 244**
- To be together, in other words to let what agitates the heart overflow naturally and empty itself into the heart of another, as it were to mingle the streams of two lives and feel them run more limpid and sweet between broader banks. In short to arrive at that union of souls which is the marvellous work of love, to draw ever nearer each day by mutual imitation of whatever is good, to bind closer together by reciprocal devotion two wills that are now but one, to lose and to find oneself in each other, and to do it so well that only God could distinguish and recognize them, but without ever separating them! P246 Letter 310. 1st May 1841 (Frederic Ozanam a life in Letters, Translated by Joseph Dirvin, 1986)
- **We must do what is agreeable to God. Therefore, we must do what Our Lord Jesus Christ did when preaching the Gospel. Let us go to the poor.** (Ozanam in his Correspondence, p65)
- Let us do good, let us do all the good we can, and trust God for the rest. (Ozanam in his Correspondence, p81)
- **You will see, my dear friend, that my way is not a path of roses.** (Ozanam in his Correspondence, p138)
- Let us remember that we have already lived a third of our existence, and that we have lived by the goodness of others; we must live what is left, for the good of others. Let us do without hesitation whatever good lies at our hands. (Ozanam in his Correspondence, p 139)
- **The Society of St Vincent de Paul, my dear brother has in store for you, those pious and fraternal sources of joy which I have found so consoling and so numerous.** (Ozanam in his Correspondence, p210)






- Conquer repugnance and dislike and turn to democracy, to the mass of people to whom we are unknown. Appeal to them not merely by sermons but by benefits. Help, them not with alms which humiliate, but with social and ameliorative measures which will free and elevate them. Let us go over to the barbarians and follow Pius IX. (Ozanam in his Correspondence, p 254)
- **To leave Byzantium and go over to the barbarians is to leave the camp of statesman and kings, who are slaves to selfish and dynastic interests, who made the treaties of 1815, the Talleyrands, and the Metternichs, for the camp of the people and the nation. To go over to the people, who have needs and no rights, who justly claim a larger part in the management of public affairs, who demand work and food; who do not read the Histoire des Girondins , who do not give banquets to reformers, and who almost certainly do not dine at them; who follow false guides but want for better. To go over to the people is to cease to play the part of the Mazzinis, of the Oschebeins and of the Henri Heines, and to devote ourselves instead to the service of the mass of people, but it is to withdraw them from their barbarity, to make them good citizens and followers of Christ, to elevate them in morality and truth, to make them fit for, and worthy of the liberty of the children of God.** (Ozanam in his Correspondence, p255)
- I believe in authority as a means, liberty as a means, in charity as an end. (Ozanam in his Correspondence, p256)
- **The question which is agitating the world today is neither one of the form of government nor of persons; it is a social question. It is a struggle between those who have nothing and those who have too much; it is the violent clash of opulence and poverty, which is shaking the ground under our feet. Our duty as Christians is to throw ourselves between those two camps, in order to accomplish through Charity what Justice alone cannot do.** (Ozanam in his Correspondence, p 257)

- The first duty of Catholics is not to fear themselves; the second is not to frighten others. It is rather to reassure those who are uneasy at the political and financial crisis through which we are passing, by pointing out that providence is at hand. Let us not be too solicitous for the morrow. 'What shall we eat and wherewith shall we be clothed?' Be brave, seek first the justice of God, the good of the nation and all else will be added thereunto. (Ozanam in his Correspondence, p 262)
- **The knowledge of social well-being and reform is to be learnt, not from books, nor from the public platform, but in climbing the stairs to the poor man's garret, sitting by his bedside, feeling the same cold that pierces him, sharing the secret of his lonely heart and troubled mind. When the conditions of the poor have been examined, in school, at work, in hospital, in the city, in the country, everywhere God has placed them, it is then and then only, that we know the elements of the formidable problem, that we begin to grasp it and may hope to solve it.** Ozanam in his Correspondence, p279
- How often has it happened that being weighed down by some interior trouble, uneasy as to the poor state of my health, I entered the home of the poor confided to my care; there, face to face with so many miserable poor, who had so much more to complain of, I felt reproached for my depression, I felt better able to bear sorrow, and I gave thanks to that unhappy one, the contemplation of whose sufferings had consoled and fortified me! How could I avoid henceforth loving him the more! Ozanam in his Correspondence p343-344
- **Peace of heart: without it no good can make us happy; with it every trial, even the approach of death, can be borne.** (A reply to being asked what was God's greatest gift) Ozanam in his Correspondence p 401
- Now, the strongest tie, the principle of true friendship is charity. Charity cannot exist in the hearts of many without outwardly overflowing; it is a fire which dies for want of being fed, and the food of charity is good works. (Frederic Ozanam, Professor at the Sorbonne: his Life and Works, p 86)

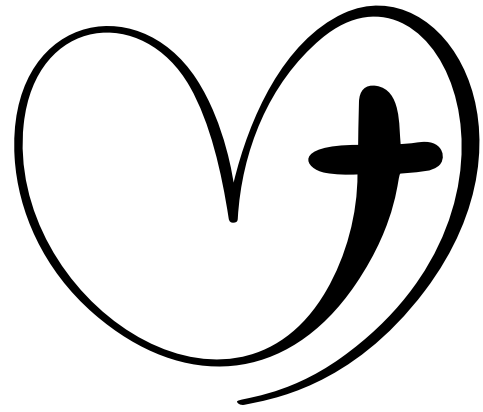




Help is humiliating when it appeals to men from below, taking heed of their material wants only, paying no attention to those of the flesh, to the cry of hunger and cold, to what excites pity, to what one succours even in beasts. It humiliates when there is no reciprocity, when you give the poor man nothing but bread, or clothes or a bundle of straw - what, in fact there is no likelihood of his giving you in return...But it honours when it appeals to him from above, when it occupies itself with his soul, his religious, moral, and political education, with all that emancipates him from his passions and from a portion of his wants, with those things that make him free and may make him great. Help honours when to the bread that nourishes it adds the visit that consoles, the advice that enlightens, the friendly shake of the hand that lifts up the sinking courage; when it treats the poor man with respect, not only as an equal but as a superior, since he is suffering what perhaps we are incapable of suffering; since he is a messenger of god to us, sent to prove our justice and our charity and to save us by our works.

“Help then becomes honourable, because it may become mutual, because every man who gives a kind word, a good advice, a consolation today, may tomorrow stand himself in need of a kind word, an advice, a consolation; because the hand you clasp clasps yours in return; because that indigent family whom you love loves you in return, and will have largely acquitted themselves towards you when the old man, the mother, the little children have prayed for you.” “Do you suppose you pay the priest to whom the state gives a hundred crowns a year to be the father, the schoolmaster, the comforter of the poor village lost in the mountains? Or the soldier who gets five sous a day to die under the flag? Why the soldier gives the alms of his blood to the country, and the priest that of his words, his thoughts, his heart, that will never know the fireside joys! And the country does neither the injustice to think that it pays them: it gives them an alms that will enable them to resume tomorrow the lowly self-devotion of today, to return to the bedside of the plague-stricken or under the fire of the Bedouins... Don't tell me, then, that I humiliate the poor man when I treat him as I treat the priest who blesses and the soldier who dies for me. Alms are the retribution of services that have no salary...In our eyes the man who suffers serves God, and consequently serves society like him who prays; he performs a ministry of expiation, a sacrifice whose merits rebound on us; and we trust less for our safety to the lightning-conductor above our housetops than to the prayer of the poor woman and her little children who are sleeping on a truss of straw in the garret under our roof. And let no one say that in treating poverty as a priesthood we aim at perpetuating it; the same authority which tells us that we shall always have the poor amongst us is the same that commands to do all that we can that there may cease to be any ... When you dread so much to lay an obligation on him who accepts your alms, I fear it is because you have never experienced the obligation it confers on him who gives. Those who know the road to a poor man's house, whose feet have swept the dust from his stairs, never knock at his door without a sentiment of respect. They know that in accepting bread from their hand, as he takes the light from God, the poor man honours them; they know that the theatre and every other place of amusement can be paid for, but that nothing in this world can pay for two tears of joy in the eyes of a poor mother, nor the grasp of an honest man's hand when one has enabled him to wait until he gets work. We are all of us subject, unfortunately, to movements of brusquerie and haughtiness towards our inferiors; but there are few men so wanting in delicacy as to speak harshly to the poor man whom they have relieved, to forget that an alms commits the donor, and closes his lips for ever to anything that might seem like a reproach to the recipient. (Frederic Ozanam, Professor at the Sorbonne: his Life and Works, p176-178)

Mountains especially have a voice which appeals to the soul, of which they are in a certain sense the image - riches and nakedness, immeasurable height and fathomless abysses, immense disorder, traces of bygone convulsions, soaring peaks, efforts to reach the skies, ever powerless, ever renewed! Is not all this a symbol of our life here below? Mountains, with their variety, resemble human nature, as the ocean in its immensity, resembles the divine nature. So it is that the globe, which we tread under our feet, is a tablet on which are written, in indelible characters, the lessons of the sublime philosophy, and this philosophy is none other than that which is written in letters no less indelible in the pages of the Gospel. (Frederic Ozanam, Professor at the Sorbonne: his Life and Works, p 105)



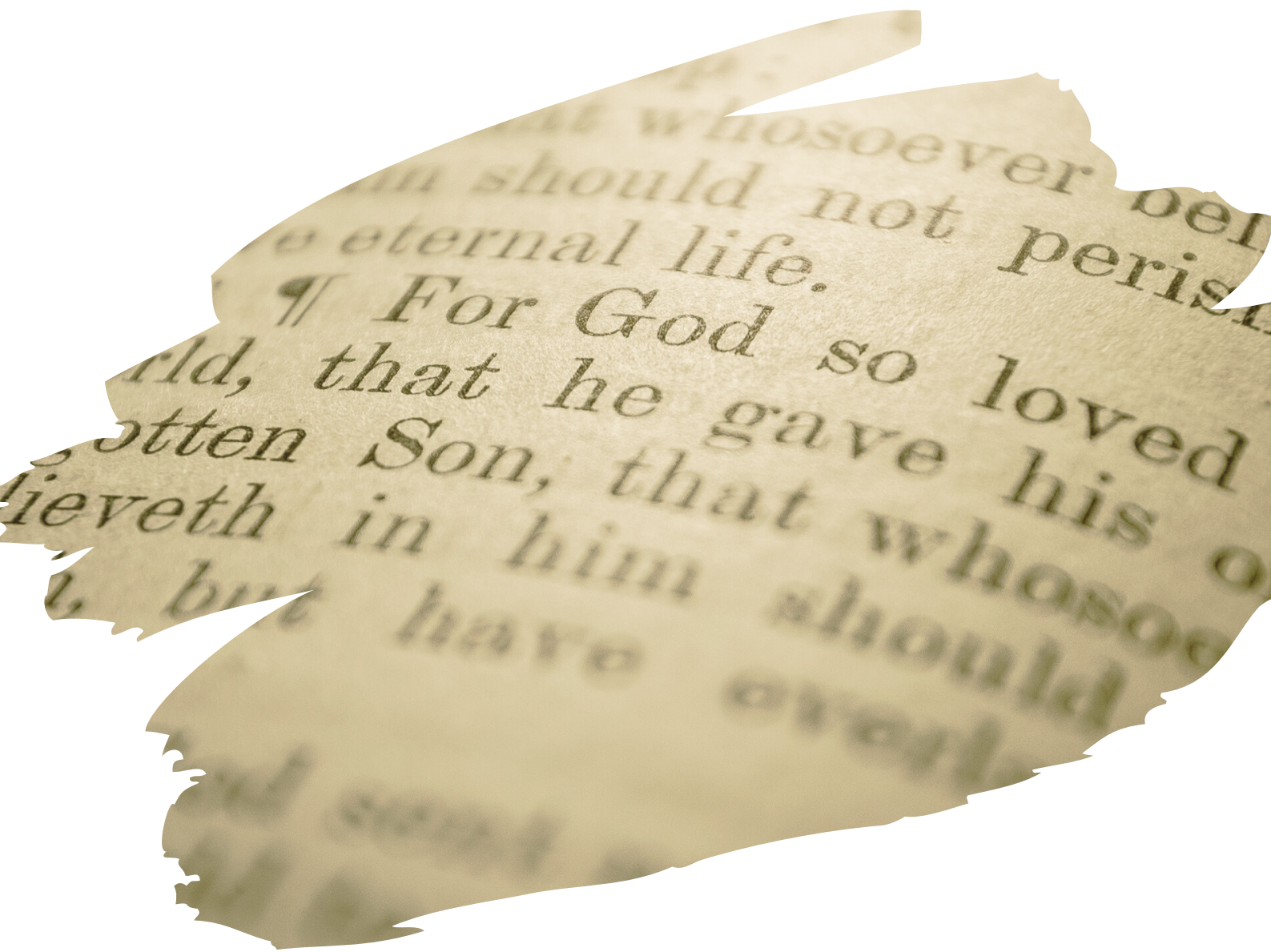
The first duty of Christians now is not to be frightened, and the second is not to frighten others, but, on the contrary, to reassure the timorous, and to make them understand that the present crisis is like a storm that cannot last. Providence is still here, and we never see it allow these financial shocks, which shake the material order of societies, to last more than a few months. Let us not then be over-anxious about the morrow, saying "What shall we eat and how shall we clothe ourselves? Let us only have courage, and seek first the justice of God and the welfare of the country, and everything else will be given to us over and above. (Frederic Ozanam, Professor at the Sorbonne: his Life and Works, p236)



God forbid that we should calumniate the poor whom the Gospel blesses, or render the suffering classes responsible for their misery, thus pandering to the hardness of those bad hearts that fancy themselves exonerated from helping the poor when they have proved his wrong-doing. (Frederic Ozanam, Professor at the Sorbonne: his Life and Works, p248)

Let us learn, above all, to defend our convictions, "he says, 'but without hating our adversaries; let us learn how to love those who think differently from us, to admit that there are Christians in every camp, and that God can be served today as ever. Let us complain less of the times, and more of ourselves; let us be less faint-hearted, let us be worthier. (Frederic Ozanam, Professor at the Sorbonne: his Life and Works, p261)

- We have not two lives, one to search out the truth, and the other to practise it. This is why God does not need to be searched after. He reveals himself in this living Christian society which surrounds you; he is before your eyes, he urges you (Frederic Ozanam, Professor at the Sorbonne: his Life and Works, p274)
- **Yours must be a work of love, of kindness; you must give your time, your talents, yourselves.**
- The poor person is a unique person of God's fashioning with an inalienable right to respect.
- **You must not be content with tiding the poor over the poverty crisis. You must study their condition and the injustices which brought about such poverty, with the aim of long-term improvement."** Frederic Ozanam 1813 - 1853: (Vinnies qld website)
- We'll become better friends of Our Lord as we become more understanding friends of his poor. (Apostle in a top Hat, 79)
- **Monsieur Bailly "if you desire to help yourselves and the poor," he said, "you will gradually raise yourselves to a new spiritual plane; enable you to see Jesus Christ suffering in the persons of the poor to be efficacious, you must not allow it to become a mere doling out of alms. No - you must make your material assistance; you must always be ready to give aid to the spirit as well as to the body."** (Apostle in a Top Hat, 81)





- “To help a person spiritually, we must first rescue him from cold or hunger or from whatever physical distress he may be suffering. ” (Apostle in Top Hat, 81)
- **See, my good friend, we have need, all of us, of something which may possess and uplift us, which may dominate our thoughts and raise them; we have need of poetry in the midst of this prosaic and cold world, and at the same time of a philosophy which gives some reality to our ideal conceptions – of a union of doctrines which shall be the base and the rule of our studies and of our actions. This double benefit we find in Catholicism, with which we are connected for our happiness.** (Coates Letters, 64-65)
- What constitutes the life of the Society of St. Vincent de Paul is the home visit to the poor; it is not enough to attend meetings regularly [...].
- **The visit, in order to obtain from it the fruits that one has the right to expect, must be punctual, respectful and fraternal [...]. It is necessary to avoid, especially with the poor of Paris, a familiarity which would seem to them to be arrogance. We will achieve much more precious results if achieve our visits to be fraternal, if we sincerely accept their kindness, if for our part we entrust to them our sufferings and sorrows, while asking them for the alm of their prayers [...].**
- Frederic Ozanam, Extract from the minutes of the general meetings, February 1, 1836 to March 19, 1848, Archives S.S.V.P., reg. 103.