objection our Little Company is raising to taking on the spiritual care of the poor of the General Hospital. This is because of the small number of workers we have for such a major undertaking and the number we are being asked to send to Madagascar and other places. I will tell you now, Madame, that we still have the same difficulty. Accordingly, Madame, I ask you most humbly to excuse our helplessness and to do us the charity of persuading the Administrators to accept our apologies, assuring them that this will not prevent our going to visit and serve the poor whenever we can, subject to their good pleasure.

That, Madame, is the most humble request I now make of you in this letter, lacking the courage to go and present it to you personally for fear that it might cause you greater pain and because of my respect for you. I will, however, take the honor of going to see some of those gentlemen.

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2227. - TO SISTER NICOLE HARAN, SISTER SERVANT, IN NANTES

Paris, March 14, 1657

Sister,

The grace of O[ur] L[ord] be with you forever!

I received the letter you wrote me; it was a consolation for me to read it and to see that everything is going well. I thank God for this, especially for your desire to go to serve God in Madagascar. I do not know if He will take you at your word, but I do know that this zeal is not displeasing to Him. You will do well to continue to offer yourself to Him to go or to remain and, in general, to do whatever He may ordain, since you will all that He wills and
nothing apart from His Will. I frequently offer you and all your Sisters to Him so that you may be truly submissive to His Will always and everywhere, as Daughters whom Our Lord has chosen and called to His service to serve as a good example and consolation to the people.

I thank His Divine Goodness that you are indeed striving to carry out your little duties and, above all, to maintain yourself in peace, both at home and abroad. Because you contribute so much to union among the Sisters, you will also be the cause of the many graces God will give them, as long as they are closely united with you and one another and are very faithful to their exercises. I greet you all in this desire, asking Our Lord to strengthen you in your hard work.

You told me that the iron salvaged from the shipwreck is rusting. Thank you for taking care of it. I am sure you have also aired the other articles that needed airing. Please have the iron objects cleaned, and I will send you the money to pay the workman for his trouble. They say that the more fragile pieces should be soaked in oil, and the rougher ones in tripoli.¹

Please also find out from M. de Lamotte-Couplier, or someone from Maréchal de la Meilleraye’s household, whether he is sending a ship to Madagascar this spring or is going to wait until autumn, as I was told he wanted to do.

Enclosed is a letter I am sending you for the Bishop of Cork,² in which there is a bill of exchange for one hundred écus, the gift of some devout persons to help him with living expenses. Please give it to him yourself and, when you reply to me about the rest, let me know about this.

These three business matters I just mentioned may seem out of harmony with your state in life, but I hope God will give you the

¹Tripoli, also called rottenstone, is a cleansing and polishing agent, consisting of chert (quartz) and siliceous limestone. Perhaps Saint Vincent is suggesting that larger pieces of the rusted metal be placed in a container of this sandy or siliceous material so that friction would help clean the metal.
²Robert Barry, who was then in exile in France.
grace needed to handle them, without distracting you too much from your ordinary occupations. I ask Him this with all my heart.

Mademoiselle Le Gras is slightly indisposed, but it is only a cold, which nearly everyone else also has. God is causing your Little Company to increase in numbers and blessings.

I am, in the love of O[ur] L[ord], Sister, your most affectionate servant.

VINCENT DEPAUL,
Ls.C.M.

At the bottom of the first page: Sister Haran

2228. - TO CHARLES OZENNE, SUPERIOR, IN GLOGAU

Paris, March 15, 1657

Monsieur,

The grace of Our Lord be with you forever!

I greet you with all the tenderness of my heart and renew the gift I have already made you of that same heart. So, you are still attached to Our Lord's cross; His Divine Goodness will detach you from it whenever He chooses, and I am sure you do not desire it before then. I say the same of our dear Sisters of Sainte-Marie, whom I greet with all possible affection and humility. I do likewise with regard to our dear Daughters of Charity, to whom I am writing.

We are still awaiting good news of peace in Poland.

I think I replied to Messieurs Desdames and Duperroy, or at least to the first-mentioned.

The Company is going along as usual everywhere. We are
preparing to send priests to Madagascar. I have just sent money to
the men in the Hebrides, who are working successfully in some
miraculous way. Messieurs Alméras¹ and Admirault² are ill. Your
dear nephew Ozene,³ is still going along as usual but finds
repetition of prayer⁴ difficult; I hope he will overcome this. I am
your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Ozenne, Superior of the Priests of the
Mission of Poland, in Glogau

2229. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, March 16, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!
In your dear letter of March 6 I saw that your friends have

¹René Alméras the younger.
²Charles Admirault, born in Chinon (Indre-et-Loire) on September 20, 1622, entered the
Congregation of the Mission on December 1, 1640, took his vows on December 2, 1642, and
was ordained a priest in December 1646. For several years he was assigned to the Bons-Enfans
Seminary, where he died in August 1661, after a long illness.
³Laurent Ozenne, born in Nibas (Somme) on December 6, 1637, entered the Congregation
of the Mission at the Paris seminary on September 26, 1656, and took his vows on December 3,
1658, in the presence of M. Delespiney.
⁴The exercise called “Repetition of prayer” is included in Regulae seminarii interni Congrega-
tionis Missionis [Rules for the Internal Seminary of the Congregation of the Mission] (Paris,
1888). At the request of the Novice Master or Superior, a novice/seminarian would stand and
give an account of his morning meditation: judgments, inspirations, resolutions, or a reflection
that resulted from his pondering the topic assigned for meditation. This practice persisted, not
just in houses of formation, but in all houses of the Congregation, until the most recent revision
of its Constitutions and Statutes (1983), although it is still observed in some places.

Letter 2229. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.
dissuaded the Abbot of Sainte-Colombe from his intention to take you to court. This consoles me greatly, and I thank God for it, as also for the mission you are going to give in Nans, where M. Mugnier is to join you. I ask Our Lord to bless the work and the workers there.

I thank God also that you have received and sent to Tunis the twelve hundred livres earmarked for the ransom of Dominique de Lajus from Bayonne and that you have also received the 375 piastres M. Bègue owed the Consul in Algiers. I approve your having received them on condition of replacing them in case of priority of mortgage, since that was the thinking of your council. If you have not already sent this money to Brother Barreau, please forward it to him as soon as possible so he can pay off what he owes in that amount.

Enclosed is a bill of exchange for fourteen hundred livres from Messieurs Simonnet on Messieurs Napollon, payable to order in three days. I ask you to present it and withdraw the money. Once you have done so, please send seven hundred livres to M. Le Vacher in Tunis and the other seven hundred to the one in Algiers. The money is to be used by them for the ransom of a few slaves who are in the greatest danger of apostatizing. I have no time to write to them about this today but will do so at another time. Meanwhile, inform them of it, if you have the opportunity.

Please send M. Huguiers three livres for a convict named Frangé, who is on the galley Ternes.

I am, in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,
J.S.C.M.
I recommend to your prayers and to those of your community M. Admirault and Brother Jourdain. The first-mentioned is suffering from lung disease, and the other is old and worn out, so they cannot last very long.

The chaplains wrote to me, and I have put off answering them until I hear from you. I asked you some questions so I can know what it would take to satisfy them, namely, how long they have been in service, how many years' wages they are demanding and the amount, and how much you have already given them.

Addressed: Monsieur Get

2230. TO MONSIEUR DE MAUROY

March 23, 1657

I have discussed the affair of the General Hospital with the Little Company for the last time. Now, all the members have unanimously concluded that it cannot possibly undertake this work. They strongly insisted that I entreat you, as I now do most humbly, Monsieur—and through you, the Administrators—to excuse their inability to render you this act of obedience, as they would wish to do in everything else because of the great obligations they have toward you and the Administrators. For the latter and for you, Monsieur, we are the most humble...
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2231. - TO THE DUCHESSE D'AIGUILLON

March 23, 1657

The Duchesse d'Aiguillon knows the strong objections—which I have mentioned to her—that our Company has always raised regarding the work of the General Hospital. I called a meeting of the members of the Company yesterday to discuss it, and I found them as opposed as ever to this work. They insisted that I entreat the Administrators to excuse them for being unable to take on this project. I did so this morning and have also written to M. de Mauroy asking him to excuse us for being unable to consider this in any way. I am turning to M. de Mauroy because he was the last one to pressure me to give him a specific answer; I am also asking him to present our apologies to those Administrators. I make the same request of you, the Duchess, with the renewed offers of my perpetual obedience.

2232. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, March 23, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!

A week ago I sent you a bill of exchange for fourteen hundred livres, half of which were to be sent to Tunis and the other half to Algiers. Enclosed are letters I have written to the Le Vacher brothers for the use of the money. This must be kept secret because of the inconveniences that would arise if the slaves were to learn

Letter 2232. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.
that this money is for the ransom of those in the greatest danger of apostatizing.

I did not receive any letters from you in the last regular mail. I attribute the cause to your mission, which I ask God to bless abundantly.

Please give M. Huguier one écu, which we received here today for Jacques Fränge, a convict on the galley Ternes. I say today because last week we received another écu; I think I mentioned that to you in my letter.

We are in an ordination retreat and are well, thank God, except for a few who are still ill but are getting better.

I am, in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,
I.s.C.M.

Since writing this letter, I received a twenty-franc piece for Antoine Marbais on the Mazarine. I am writing to ask M. Huguier to give it to him. Please keep count of this for him.

Addressed: Monsieur Get

2233. - TO DONAT CROWLEY, SUPERIOR, IN LE MANS

Paris, March 24, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!

Since receiving your letter of March 15, I have had one from Brother Turpin ¹ concerning his mother’s affairs. I have not yet

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Letter 2233. - Archives of the Mission, Turin, original signed letter.

¹Pierre Turpin, born in Roye (Somme) on April 9, 1629, entered the Congregation of the
given sufficient thought to the matter to solve the problem of his
journey but will do so as soon as possible and will write to him
about it by the next regular mail or the following one. Meanwhile,
I praise God for his indifference.

You ask us for someone to teach chant in place of M. Olivier. I
would like very much to be able to send him, and we will try to do
so, but it will be difficult to give you a good cantor—unless it is
later. Furthermore, I have been told that you have two or three, in
addition to Brother Turpin, so there is no urgency in this for you.

Some time back, the Jubilee was in Le Mans, and our priests did
not hear confessions in your church. Please do not introduce this
custom, Monsieur, and do not add anything new to our practices
unless I tell you to do so because of the inconveniences that would
arise in acting otherwise.

I praise God that Brother Bienvenu is better and for the care you
took of him.

We were refused permission to cut the wood at La Guerche \(^2\)
and to sell it in the presence of your bailiff; it has to be done with
the Lieutenant-General of Le Maine and the head of the Forestry
Commission. We are trying to have other letters drawn up, so as to
proceed in another way.

The ordinands are here with us, and two small bands of workers
are out giving missions. I ask your prayers for their work.

Our seminary has never been so full, thank God. M. Alméras’
father has been honoring it with his presence for a month now. He
has taken the habit and name of seminarian and follows their
exercises as far as his eighty-two years will allow. This is a great
mortification for a Master of Accounts, the head of an honorable
family and a venerable old man. He has discovered, however, the

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\(^2\) A woodlands belonging to the Le Mans house.

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secret of attaining greatness in the next life, after having enjoyed it in this—the art of becoming like a little child for the love of Our Lord, in whom I am, Monsieur, your most humble servant.

VINCENT DEPAUL,
L.C.M.

Twelve or fifteen days ago, I sent one hundred écus to the Bishop of Cork in Nantes.

At the bottom of the first page: Monsieur Cruoly

2234. TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, March 29, 1657

Monsieur,

The grace of Our Lord be with you forever!

We have received two écus for Marc Mansart, a convict on the Capitaine. Please give the money to M. Huguier, to whom I am writing, asking him to deliver it to him there.

By the mail coach, I am sending a packet of letters for the poor slaves to M. Garbuzat in Lyons so he can forward it to you by some means.

There is a slave named Vital Bernusset in Nauplia de Roumania, who was recommended to me by the Abbés de Chandenier, to whom we are especially indebted. He is a surgeon and the brother of a good priest under the jurisdiction of the above-mentioned

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3Robert Barry.

Letter 2234. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1Navplion, a town and port in southern Greece in the Peloponnesus near the head of the Gulf of Argolikos.
Abbes. They would like to know if this slave can be freed, what
must be done to ransom him, if boats from Marseilles often go
there, and if money could be sent safely to the Consul, M. Belle-
font, as the prisoner has told them. Please find out if he is from
Marseilles, and if so, have some relative write to him to get news
of the slave through him and to find out how much it would cost
to set him free. If you find a safer and easier way to get this
information, use it. Every time you write to me about this, remind
me that you are talking about the slave recommended by the Abbés.

I just received your letter of March 20, where I see that you had
to leave the mission and return to Marseilles. You did not tell me
why but only hinted at it, saying that Brother Parisy sent you a note
that made you fear some disorder in the house. Another time, please
spell out things as they really are, especially in matters of this sort.

I am glad that the disagreement with the Abbot of Sainte-
Colombe did not go any further. Assure the chaplains that the
Duchesse d’Aiguillon is working here to see that they get their
wages for this year, that she has the word of the Superintendent on
that, and that she will see that M. Foulé puts the money into the
account, if he is in Paris, as you stated. They wrote to me and to
the Duchess as well; she does not think it advisable for us to give
them any other answer.

I will write again to our men in Barbary. Please send to those in
Algiers all the money you have received for them, if you have not
already done so. I do not mean the money I sent you recently,
intended for the ransom of those slaves in the greatest danger of
apostatizing. I had divided the fourteen hundred livres equally
between Tunis and Algiers; however, I ask you, for a special
reason, not to send any to Algiers but to send the entire sum to
Tunis. Therefore, if you have not already sent the letter I wrote to
M. Philippe Le Vacher, please hold it.

I want to go back to the subject of the chaplains and what you
tell me about one hundred livres each being enough to satisfy them.
I assume you do not mean for the past. Find out, Monsieur, either
personally or through someone else, whether they will be satisfied\(^2\) with fifty livres each, until we can get the wages we are requesting. We will make an effort to send you the six hundred fifty livres that are needed. As for what they can claim for the past, find out how much they would expect from the King—whether one hundred livres, fifty écus, or two hundred livres for those who have served the longest, and for the others proportionately. This proposal must be pursued quietly, however; I leave that to your usual prudence. It is absolutely essential that they do not know about this last suggestion.\(^3\)

Your most humble servant.

VINCENT DEPAUL,  
i.s.C.M.

Addressed: Monsieur Get, Superior of the Priests of the Mission of Marseilles, in Marseilles

2235. - SAINT LOUISE TO SAINT VINCENT

Thursday evening [March 29, 1657]\(^1\)

For the love of Our Lord, Most Honored Father, I ask your permission to fast the last two days of this Lent, which I have spent so poorly. For this same love, I also ask you to give me your blessing and to reflect before God on the answer we are to give Mademoiselle\(^2\), who wants two of our

\(^2\)First redaction: "they will be appeased." The Saint corrected this himself.

\(^3\)This last sentence is in the Saint's handwriting.

Letter 2235. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

\(^1\)Brother Ducournau added on the back of the original: "March 1657." The contents allow us to determine the day.

\(^2\)Anne-Marie-Louise d'Orléans, Duchesse de Montpensier. Born in Paris on May 29, 1627, the daughter of Gaston d'Orléans, Louis XIII's brother, she played an active part during the
Sisters for her hospital in Saint-Fargeau. She first made this request a long time ago; people say that that area is in dire need of spiritual and corporal assistance, and the desire of the person for the glory of God is equally great. Madame de Brienne awaits the reply. I thought I could send it to her at Saint-Denis—she is supposed to be returning from there on Sunday—but I think it will suffice to give it to her on one of the coming feast days.

Allow me, Most Honored Father, to entreat Your Charity to intercede with Our Lord for all our needs, including those of your most humble daughter and obedient servant.

L. de M.

I almost forgot to ask Your Charity if I should allow the Duchesse de Ventadour to treat our Sisters to a roast on Easter Sunday.

Addressed: Monsieur Vincent
Monsieur,

The grace of O[ur] L[ord] be with you forever!

I received your letter from Castelnuovo.¹ I thank God for the blessings He is giving your work there and for those you are expecting from the presence of your founder.² God grant that he will be satisfied with your work so he will feel that the money he gives you is being put to good use! May God grant as well, Monsieur, to continue to bestow His graces on you for the salvation of the people you evangelize and to give them the grace of profiting from your instructions! Above all, I ask Him to fortify you in your exhausting work and to help you to moderate your efforts in proportion to your strength.

I continue to urge M. Jolly to send you M. de Martinis, who will give you a little relief, and I ask you to do your utmost to keep M. Richard and M. de Musy with you, despite their desire to return to their own country. The reason or pretext they allege cannot be compared to your need of them nor to the good they can do. I am not surprised about the first-named because he has been struggling with this temptation for a long time, but I am more worried about the latter, who is not resisting his. I am writing to him to try to persuade him not to make that journey.

I hope that God in His goodness, together with your wise guidance, will make them both change their minds and that Our Lord will give you a share of the patience He practiced, not only in the midst of His painful work, but also when He saw Himself abandoned by the majority of those who had set out to follow

Letter 2236. - Archives of the Mission, Turin, original signed letter.
¹A locality near Alessandria, Piedmont (Italy).
²The Marchese di Pianezza.
Him—even some of His own Apostles. This was not due to Him but to their fickleness. I ask His Divine Mercy once again to make His Will known and done by those priests and to animate you with His Spirit so that you will be able to bear your responsibility, which you are finding so burdensome.

I am, in His love, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

We have assigned you one or two priests from Savoy, but one is delayed for a few days because of urgent work; we will try to have the two of them leave as soon as possible.³

Addressed: Monsieur Martin, Superior of the Mission, in Turin

2237. - TO A NOBLEMAN

Saint-Lazare, March 31, 1657

Excellency,

Your authority, My Lord, and the reasons you do me the honor of giving me in favor of allowing Mademoiselle Bouillon to enter Sainte-Marie ⁴ are so convincing that I would not venture to raise

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³The postscript is in the Saint's handwriting.

Letter 2237. - Collection for the process of beatification. Coste (vol. XIII, p. 849) states that Brother Chollier assigned “1659” to this letter. In vol. VII, no. 2803, Coste gives a summary of a letter dated March 31, 1659, addressed “To a Nobleman,” but in his corrections (vol. XIII, p. 850), he states that it is really part of the one given here as no. 2237, that was addressed “To a Bishop.” The contents lead us to think that it was, in fact, written to a nobleman.

Brother Pierre Chollier (1646-1713) was the biographer of Brothers Bertrand Ducournau and Alexandre Veronne (cf. Notices, vol. IV, p. 128).

¹ Louise de la Tour d'Auvergne, daughter of Frédéric-Maurice de la Tour d'Auvergne, Duc de Bouillon, wanted to visit a nun in the Visitation monastery. Mlle Bouillon died on May 16, 1683.
any objections were I not certain that you, My Lord, would not take it amiss. The Council of Trent forbids Bishops and Superiors of religious houses to give permission to enter the monastery of the said nuns, except in case of necessity. The problem here is that the entry in question is not in that category, and I do not think I can grant this permission without offending God. This is likewise the opinion of a Doctor in whom I have great confidence; it also made me resolve a few years ago not to grant permissions of this sort except in cases of necessity, and I have refused many Ladies and even Princesses—among others, the Princesse de Carignan, who will never forgive me for it.

I will tell you also—for your ears alone, My Lord—that visits of this sort cause a falling off in religious Communities, and a great difference is apparent between those houses of the same Order that allow entries and those that refuse them. If, in the end, you still order me to act otherwise, My Lord, I will do so because I have perfect confidence that you, My Lord, will always order me to do what is according to God. I am, in His love, My Lord, your most humble and obedient servant.

VINCENT DEPAUL,
i.s.C.M.

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2 Daughter of Charles de Bourbon, Comte de Soissons. In 1624 she had married Thomas-François, Prince de Carignan, who became Grand Master of France.
I have been informed of the loss of M. Olier, Superior of the seminary in the faubourg Saint-Germain. Those priests did not want to proceed with a new election without notifying me; they also suggested that I ask you to consent to help them on this occasion and to sanction by your presence an action whose sole purpose is the greater glory of God. I implore you, then, for love of me, not to refuse them this assistance, hoping that God will favor their plan and that you will be the means He uses to make it a success.

2238. - TO JEAN DES LIONS, DEAN OF SENLIS

(Now 2242a.)
Most Honored Father,

Although I doubt that the idea I am going to present to Your Charity is feasible, I would not dare to fail to tell you that I think it would be most advantageous to the Company if, in the authenticated copies under seal or in the approval of the Parlement, it were stated that, in view of the public usefulness of the Company, the fragility of the sex of its members, and their works in different places, the King or the Parlement should assume special protection of the Company in general and of each member in particular, strictly forbidding anyone to leave the Company without the consent of the Superior, and even not to leave in the simple dress they wear. If this should occur, authorization should henceforth be granted to proceed juridically against such persons for insubordination to the ordinances of the King or of the Parlement.

If this is completely ridiculous, I know that you in your goodness will pardon this fault along with all my usual ones because I am, Most Honored Father, your most humble daughter and very obedient servant.

L. de Marillac

Most Honored Father, would Your Charity please inform me of anything that is missing from this letter for the Chancellor’s wife? If it is all right, should I not recopy it because of the crossing out? If I had ventured to mention your approval, I think that would carry more weight.

Addressed: Monsieur Vincent

Letter 2239. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1The approval by the Parlement of the Act of Approbation granted to the Company of the Daughters of Charity by Cardinal de Retz on January 18, 1655.

2The King recognized the Company by letters patent in November 1657, which were registered in the Parlement on December 16, 1658. A reading of these two documents confirms that the wishes expressed by Saint Louise were not granted.

3Madeleine Fabri, wife of Pierre Séguiere, Keeper of the Seals, was born on November 22, 1597, and died in Paris on February 6, 1683. She assisted Saint Vincent and Saint Louise with her influence and her fortune.
Most Honored Father,

The work the Bishop of Cahors wishes to confide to our Sisters prompts me to change the suggestion I made to Your Charity for the second Sister. I think she has to know how to read, write, and do some kind of handwork. For that, we will have to take a Sister from the children. The choice of two Sisters such as these will be for us the equivalent of losing more than four, but we must make this effort for several reasons, the principal one being your holy intentions.

Most Honored Father, in view of my knowledge of the poverty of the Company, allow me to tell Your Charity in all simplicity that, since the Bishop does not intend that we pay the expenses of the journey—which, moreover, we are unable to do—it would be convenient for us and facilitate a prompt departure if his charity had what is necessary given to us in Paris. Apart from the fact that all of them have to be furnished with new things, there is also the expense of transportation and food for the journey. Perhaps this is that good Bishop’s intention, but my desire to obey him promptly causes me to anticipate him. If this was unnecessary, I most humbly ask your pardon and blessing, believing that I am, Most Honored Father, your most humble and very obedient daughter and servant.

L. de Marillac

I do not know if I am acting contrary to simplicity by practicing what I believe is prudence in sending you this letter, Most Honored Father, in the event that Your Charity may consider it advisable to forward it. I think I decided to do so because of a certain need and to prevent Your Charity from making a suggestion to us that I will discuss with you, if Our Lord so chooses.

Addressed: Monsieur Vincent
2241. - TO LOUIS SERRE, SUPERIOR, IN SAINT-MÉEN

April 4, 1657

You ask me whether a guardian who has ten thousand écus belonging to his minor can invest them at interest, whereas the law will oblige him to pay the same interest. The Sorbonne has a hard time resolving this problem because, on the one hand, the best casuists condemn this usury and, on the other, the Supreme Courts authorize the practice, especially with regard to minors. Nevertheless, those Doctors generally agree that guardians, no more than others, cannot and must not touch the said interest, but must find some way to avoid being obliged by the law to pay the interest themselves to their minors. They could have a meeting of the relatives so that, with their consent, they may order that the money they have be invested in real estate or in stocks.

This is what you can advise the person you mention. If he has already given it at interest, it is expedient for him to have a summons served on his debtors to the effect that they must pay back the capital when the note becomes due; if they do not do so, he should obtain a judgment against them for payment of the interest because then it will be more lawful for him to receive it.

2242. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, April 6, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!
Enclosed are some letters for Tunis and Algiers. In the ones for

Letter 2241. - Reg. 2. p. 176.
Letter 2242. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.
Algiers I make no mention of the fourteen hundred livres allocated for the ransom of a few slaves on the brink of perdition. I now have a special reason not to send any money there but to send it all to Tunis. So please forward the entire amount to the elder M. Le Vacher so he may apply it according to the intention of the benefactor, as I am explaining to him. Send me back the letter I wrote you two weeks ago for his brother because it mentions this money, and it is not advisable for him to know about it.

Last July I sent you 3100 livres for the needs of our Missionaries in Algiers; however, in his report the Consul accounts for only 1885 livres. Moreover, in your letter of March 20, you state that you sent them 200 or so piastres on a boat that had recently left and that you still have 250 to send them. I would like to think that these are the 1215 livres missing from the sum they have received. If, as I am asking you to do, you add to that the 375 piastres you received from M. Bègue, that would give them 700 or 800 piastres, which would reach them in time, while waiting until we can send them something else.

I was about to ask you to speed up dispatching the books you have for Rome, when I saw in your last letter that you have decided to send them to Genoa with M. Simon and Brother Pinon. If they have not already gone, please remember this, and send them off at the first opportunity because the passes to Italy are now open.

I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Get

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1Jean Le Vacher.
2Philippe Le Vacher, in Algiers.
3Jean Barreux.
Monsieur,

The grace of Our Lord be with you forever!

Enclosed is a letter that the Bishop of Pamiers sent me to have forwarded to you. Because of my wretchedness, you have not received it until now. I most humbly ask your pardon for this.

Enclosed also is the Bull of our Holy Father the Pope, confirming those of Innocent X and the other Popes who have condemned the opinions of the times. I think you will find, Monsieur, that it leaves you no room for doubt, after the acceptance and publication made by our Prelates, who have met so often on this subject, and recently, by the Assembly of the Clergy, who had a report printed—which I would have sent you, except that I think you


The text was published in Annales C. M. 1947-48, pp. 317-22. For no. 2238—the number Coste first assigned to it—he had used Abelly (op. cit., bk. II, chap. XII, p. 436), who gave the main passages of the letter but made significant modifications in them. In a footnote based on Collet (op. cit., vol. I, p. 567), who reproduced part of this letter, Coste confirmed that it was addressed to Jean des Lions. The editors of the present edition have used Mission et Charité, (19-20, no. 93, pp. 114-17), which gives the entire text as it is in the copy in The Hague, probably closer to the lost original. This text with its definite date, prompts its reposition here.

1François-Etienne de Caulet (1610-80). At one time he was considered anti-Jansenist, but was eventually won over to their ideas.

2The Constitution Ad sacram beati Petri sedem of October 16, 1656, by which Alexander VII, urged by the clergy of France, renewed the condemnation brought by his predecessors against the Five Propositions. He declared that they were taken from the Augustinus and were condemned in the sense that Jansenius meant them.

3During the sixteenth, seventeenth, and eighteenth centuries, representatives of the French clergy met every five years in what was known as the Assembly of the Clergy. Each of the thirty ecclesiastical provinces of France sent to it two Bishops and two members of the lower clergy, usually Abbots or Canons. The meetings were concerned as much with religious matters as with temporal concerns, thus assigning the French clergy an important role in maintaining the purity of French Catholicism and a voice in determining the extent of secular influence in the Church.

4Saint Vincent is referring to the text of the Constitution Ad sacram, sent to the French episcopate under pressure from the Assembly of the Clergy. In the circular letter of March 17, 1657, which accompanied the document, it is stated: "After having read the original document,
have already seen it—and, finally, after the censure by the Sorbonne\(^5\) and the letter written to you as ordered by our Holy Father.\(^6\)

In line with that, Monsieur, I hope that this time you will give the glory to God and the edification to His Church that everyone expects of you in these circumstances. If you wait any longer, it is to be feared that the evil spirit, who is so adroit in evading the truth, may subtly put you in the situation in which you will no longer have the fortitude to do this because you have not availed yourself of grace. This grace has been prompting you for so long a time by such gentle and powerful means that I have never heard that God has used similar means for anyone else with regard to this matter.

If you say, Monsieur, that the miracles worked through the Holy Thorn at Port-Royal seem to give approval to the doctrine preached there,\(^7\) you know the teaching of Saint Thomas, stating that God

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\(^5\)In July 1649 Nicolas Comet, of the Collège de Navarre, had referred seven propositions to the Faculty of Theology, of which he was the syndic. The examiners retained only five of them. Their report caused such a division that they proceeded no further. When the Five Propositions were condemned by Pope Innocent X on May 31, 1653, in the Constitution Cum occasione, the Doctors were obliged to take a stand. On September 1, 1653, they decided that the punishment of exclusion would be brought against any Doctor or Bachelor of Theology who taught the condemned doctrines, making himself guilty of contumacy. In 1656, the Sorbonne again declared itself against Arnauld and the Doctors who refused to submit to Cum occasione (cf. no. 2142, n. 10).

Nicolas Comet, born in Amiens on October 12, 1592, was also Grand Master of the House and Society of Navarre. He refused the office of Archbishop of Bourges and the honor of being Richelieu’s confessor. He died at the Collège de Boncourt on April 18, 1663. Bossuet preached his funeral oration, and his biography has been published. For his obituary see Joseph Grandet, Les saints prêtres français du XVIIe siècle, ed., G. Letourneau (2 vol., Angers: Germain et G. Grassin, 1897), vol. I, pp. 82-88.

\(^6\)Des Lions had told Saint Vincent he intended to abandon the tenets of Jansenius if the Pope, to whom he was writing, would resolve certain difficulties for him. When the answer came, it failed to convince des Lions, who remained adamant.

\(^7\)An allusion to the alleged miracle at Port-Royal, Paris (the cure of Marguerite Périer, Pascal’s niece) on March 24, 1656, which was attributed to a thorn preserved there, supposedly from Our Lord’s crown. Opinion was divided on this “miracle”: the Jansenists saw it as divine
has never worked any miracles to confirm errors. This is based on
the fact that truth cannot confirm a lie.

Now, it is clear that the propositions in question, sustained by
that party, are of this kind, since they have been condemned by the
Sovereign Pontiff, and Saint Augustine says on this same subject,
Locutus est Petrus sufficit.8

I am sending you a pamphlet that has been printed about those
miracles; it makes it clear that miracles are not infallible signs of
the sanctity of the persons who perform them nor of the places
where they are performed. I add to this a proof from Jansenius,
Bishop of Ypres, in his Commentary on the Gospels,9 whose
testimony cannot be reproached by those who seem disposed to
forfeit everything—even their own salvation—to sustain it. Re­
garding Saint Matthew 7:22, on the words Multi dicent mihi in illa
die,10 he says, “By driving out demons and working many wonders,
that is, many signs of divine power and might that are nothing else
but so many miracles (for what he had said in part he concludes in
a general way), must be understood true prophecies, true expul­sions of demons, true wonders and miracles. For it is not necessary
to accuse of lying those who will say this or think that way, since
all those things can be done by evil men: Balaam,11 for example,
Caiaphas,12 the sons of Sceva,13 and other fathers. And so, Basil, in
his work Moralibus, Reg. 7, calls those works spiritual gifts, with
which God in His mysterious judgment endows the wicked, but
Christ declares that their confidence is vain if their faith is not
accompanied by a good life.”14

approval of their resistance; their adversaries claimed it a hoax or an illusion; others—more
prudent—were satisfied with trying to figure out its true significance.

8Peter has spoken: that is enough.
9Cornelius Otto Jansen (Jansenius), Tertioent ochii Commentarii in quattuor Evangelia
(Louvain, 1639).
10Many will say to me on that day.
11Cf. Nm 22:24. (NAB)
12Cf. Jn 11:49-52. (NAB)
14This quote from Jansenius is in Latin in the copy.
If you expect God to send an angel to enlighten you more fully, He will not do so. He refers you to the Church, and the Church assembled in Trent refers you to the Holy See for the subject in question, as is apparent from the last chapter of this Council.\textsuperscript{15}

If you expect Saint Augustine himself to return to explain himself, Our Lord has told us that if we do not believe the Scriptures, we will not believe what those returned from the dead will tell us.\textsuperscript{16} And even if it were possible for this great saint to return, he would submit to the Sovereign Pontiff, as he did before.

If you expect some famous faculty of theology to settle this question, where is such a one? There is no wiser faculty in all of Christendom than that of the Sorbonne, of which you are a very worthy member.

On the other hand, if you expect a great Doctor and upright man to tell you what you have to do, where will you find one in whom these two qualities are better joined than in the man to whom I am speaking?

I think I understand, Monsieur, that you are telling me you do not think you should declare yourself so soon so you can bring some persons of rank with you.\textsuperscript{17} That is good, but it is to be feared that, whereas you are thinking about saving these persons from shipwreck, they may drag you down and drown you with them. I tell you this with sorrow, especially since their salvation is as dear to me as my own; had I a thousand lives, I would willingly lay them down for them. I think your example will be more effective in bringing them back than anything you could say to them.

Given all these circumstances, Monsieur, for the love of God do not put off any longer this action which should be so pleasing to

\textsuperscript{15}The Decree on General Reform issued at the last session of the Council of Trent (December 3, 1653).
\textsuperscript{16}Cf. Lk 16:30-31. (NAB)
\textsuperscript{17}Saint Vincent is doubtless alluding to the Duc and Duchesse de Liancourt. Jean des Lions enjoyed the confidence of this couple, and he sometimes claimed that he did not come out clearly against Jansenism in order to win them back.
His Divine Goodness. Your salvation is at stake, and you have more reason to fear this than most of those who are steeped in these errors because you—and not they—have received special enlightenment from our Holy Father. What displeasure you would have, Monsieur, if, by delaying your declaration further, you should be forced to make it or be declared opposed to it, according to the resolution that has been taken by the Bishops. That is why I entreat you, in the name of Our Lord, to make haste and not be offended that the most ignorant, most abominable of men speaks to you in this way. If animals have talked and wicked persons have prophesied, I can tell you the truth, especially by saying to you what our Holy Father and all the Prelates of the kingdom would say to you, if they spoke to you on this subject. O Monsieur! what a great source of consolation this will be for you at the time God judges you on this matter, when you reflect that you have preferred the judgment of the Sovereign Pontiff and the Prelates to the opinion of a handful of men.

May God Himself speak to you efficaciously, Monsieur, and show you the good you will do by hastening to give Him glory on this occasion.

Besides placing yourself in the state God asks of you, there is reason to hope that, following your example, a good number of those persons will see the error of their ways. On the contrary, you could be the reason why they will remain as they are. If you delay this plan—and I strongly fear you will never put it into execution—it would be a mortal affliction for me because, holding you in the high esteem and affection I do, and having had the honor of serving you in the manner I have had, it would be a very great sorrow for
me to see you leave the Church. I hope and often pray that Our Lord will not permit this misfortune. I am, in His love, Monsieur, your.

VINCENT DEPAUL,  
i.s.C.M.

If you do not need this Bull, please send it back to me along with the pamphlet. If you have not seen the report of the members of the Assembly regarding some of the opinions, I will send it to you.

2243. - TO EDME JOLLY, SUPERIOR, IN ROME

April 6, 1657

God has been pleased to take to Himself M. Olier, who established the Saint-Sulpice Seminary and whom Our Lord used for many good works. I had the happiness of being with him when he gave up his spirit on Easter Monday.

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1In reply to this letter, the Dean of Sens promised to abandon the sect but said he was biding his time so as to prepare his friends to submit with him. The Saint made a fresh attempt; he prepared a draft of what Jean des Lions was to say and do and sent it to his friend, but Arnauld’s influence was stronger than his. (Cf. Abelly, op. cit. bk. II, p. 438.)


1M. de Bretonvilliers preserved a summary of the talk Saint Vincent gave to the priests of Saint-Sulpice to console them on the death of their Founder (cf. vol. XIII, no. 51). Pemartin mistakenly placed it among the Saint’s letters (cf. letter 1370). Saint Vincent was present at the election of M. Olier’s successor and was the first to sign the notarized document drawn up on that occasion.

2April 2, 1657.
Monsieur,

The grace of O[ur] L[ord] be with you forever!

I deserve neither praise nor thanks for a good deed I have not done; my sins have made me unworthy of working effectively at it. I will continue, however, to make use of every opportunity to ensure its success, and will do so in the ways you suggest.

The news we have of Pol[and] is most distressing. The matter we discussed has not been settled there and will not be settled. The Lady has postponed it because she wants the person to be one of her own relatives. The alliance with the first aggressor of those realms will never take place, although they are on good terms. The person in whom justice abounds lacks power and funds and may succumb if he does not get some help. The one who shares his great grief has written to the Major Assembly to present their needs to it.

As I write this, my heart is numb with sorrow at seeing the Church in such great danger in a kingdom twice the size of France. It would be the deed of a truly great Christian Prince, such as the relative of this distressed Lady, to come to her aid in this persecu-

Letter 2244. - Reg. 1, fol. 39, copy taken from the draft, part of which is in Saint Vincent's handwriting.

1Chaplain of the Duc de Longueville.
2As noted in nos. 2139 and 2141, Queen Louise-Marie of Poland was trying to stabilize the succession to the throne of Poland by marrying her niece Anne to a French prince. Among those being considered were the sons of the Duc de Longueville.
3Alexei I Mikhailovich, Grand Duke of Moscow.
4Jan Casimir, King of Poland.
5Queen Louise-Marie wrote to the Assembly of the Clergy of France; see Appendix 2 and 3 in this volume for her letter and the Assembly's response.
6The saint has in mind here Henri de Longueville, who was, on his mother's side, the grandson of Louis de Gonzague, Prince of Mantua, and the Duc de Nevers, paternal grandfather of the Queen of Poland.
lion. I have learned that at the present moment thirty thousand livres would be very timely for them to procure officers; that is their most urgent need. I see nothing in the world more worthy of the generosity and munificence of this Prince than to offer such a useful and opportune aid. However, Monsieur, I say all this to you with no definite purpose in mind, for you to use it as you judge advisable. If you come to Paris, we will discuss it more fully.

Since writing the above, I have received a letter from Glogau in Silesia, where the King has gone; part of his family is there, too. In it, someone informed me that negotiations are under way with the first person who attacked that kingdom, concerning the future succession in favor of his four-year-old son. However, because this place is very distant from the Court, most of the news turns out to be false. I am all the more doubtful about this item, since the Lady you know—to whom everything is written—has assured me of the contrary. I profess to say things as I know them or to keep silence about them if there is some disadvantage in saying them.

I say all this to you at random and renew to you the offers of my perpetual obedience.

Your...

2245. - TO CHARLES OZENNE, SUPERIOR, IN GLOGAU

Paris, April 13, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!
I received your letters of February 26 and March 5, and Made-

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7Most likely Charles Ozenne.
8The Grand Duke of Moscow. The Senate of Poland offered him the crown in 1659.
9Perhaps Madame des Essarts.

Letter 2245. - Archives of the Mission, Krakow, original signed letter.
moiselle Le Gras has received the power of attorney for Sister Madeleine Drugeon.¹

God be praised for your health and for the good state of our confrères in Warsaw, as well as for the fact that the danger is not so great for them as had been said! I trust that God will preserve them, since they abandon themselves to His Providence and service with such faith and firmness. I also hope that the Bishop of Poznań² will not condemn M. Desdames without giving him a hearing and that, having listened to him, he will realize that the complaints about him are false. Even if things turn out otherwise, God in His mercy will see that he is cleared of the calumny and justified before men, without either you or he taking any more trouble about it.

I am very worried about the illness of our dear Mother of Sainte-Marie,³ which you mentioned to me. May God in His goodness preserve and heal her for the benefit and consolation of her family! I send most humble greetings to both. I praise God also that the Queen is with the King at Czestochowa.⁴ We continue to

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¹Madeleine Drugeon, daughter of a rich Parisian merchant, entered the Company of the Daughters of Charity in 1647. She arrived in Poland on September 7, 1652, and died there in February 1671.

²Albert Tholibowski (1654-63).

³Mother Marie-Catherine de Gélatain was professed as a Benedictine nun at sixteen years of age but left to enter the First Monastery of the Visitation in Lyons. She was Superior in Mâcon (1637-43) and later at the First Monastery in Lyons (1647-52). In 1652 she was chosen to found a monastery in Aix-la-Chapelle. Many unforeseen difficulties arose there, the support on which the Sisters were counting did not materialize, and two years were wasted in futile efforts. She was then asked to go to Warsaw as Superior of the foundation in Poland. War, plague, exile, constant alarms, and the uncertainty of the stability of the foundation troubled her two three-year terms (1654-61), but all these trials gave proof of her great virtue. She died in Warsaw on June 15, 1666, and her life was published in Année Salut, vol. VI, pp. 369-84.

⁴Since 1382 this town in Poland has been renowned for housing in its basilica the most famous icon in the country—that of Our Lady of Czestochowa. Situated on the Jasna Gora [hill of light], it is the best-known shrine in Central Europe and a pilgrimage center. The church was built in 1386 and fortified (1620-24) to enclose the pilgrim city. After the monastery withstood the siege of the Swedes (1655), Our Lady of Czestochowa was acclaimed Queen of Poland (1656) and became the symbol of Polish nationalism and religious liberty. (Cf. Catholic Encyclopedia, vol. 4, p. 607.)
pray and have others pray for Their Majesties and for the prosperity of their armies.

There is no news here. Our patients are getting better. Last week I wrote to you in my own hand. Please take care of your health and pray for me. I am, in His love, Monsieur, your most humble servant.

VINCENT DEPAUL,

i.s.C.M.

Enclosed is a letter for you; I think it is from your brother.5

Addressed: Monsieur Ozenne, Superior of the Priests of the Mission of Poland, in Glogau

2246. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, April 13, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!

This letter is to inform you that I have written to ask M. Jolly to send you, as soon as possible, not M. de Martinis, but M. Pesnelle 1 or M. Baliano,2 who are both excellent workers. I hope he

5The postscript is in the Saint’s handwriting.

Letter 2246. - Ducournau Archives of the Eastern Province of the Congregation of the Mission, Saint Vincent’s Seminary, Philadelphia, Pennsylvania (USA); original signed letter, in poor condition.

1Jacques Pesnelle, born in Rouen (Seine-Maritime) on June 5, 1624, entered the Congregation of the Mission on September 4, 1646, was ordained a priest in Rome on November 30, 1648, and took his vows there. He was Superior in Genoa (1657-66, 1674-77), and Turin (1667-72, 1677-83). A very gifted man, highly esteemed by Saint Vincent, Pesnelle died in 1683.

2Pietro Paolo Baliano, born in Genoa on February 3, 1628, entered the Congregation of the Mission in Genoa on November 1, 1649, was ordained during Lent 1652, and took his vows on September 8, 1652.
will not fail to do so because, besides representing the importance of your establishment and the need to help you, I have strongly urged him to do this.

In addition, Monsieur, we have assigned you Brother Demortier; perhaps you remember having seen him in the seminary here. He is a kind, intelligent young man of twenty-three, who should succeed in all our works. He will learn Italian easily, which is why we have chosen him rather than someone older. I hope that in a short time he will be a big help to you; until he becomes a priest and can preach, he will do a good job teaching catechism. He has already done it here during a few missions, with good results and blessings. He left here two days ago on the coach for Troyes, where he has gone to meet M. Dupuich, whom we are sending to Annecy, so they can travel together as far as Lyons. I am sure you will welcome this Brother cordially and will take good care of him, as I ask you to do.

I have not received any letters from you since I gave you some of mine, so I have nothing in particular to say to you. I continue to

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3Raymond Demortier, born in Marquay (Dordogne) on November 15, 1634, entered the Congregation of the Mission on March 18, 1655, and took his vows on May 20, 1657, in the presence of M. Bertier. He was one of the witnesses at the process of inquiry with regard to the virtues of Saint Vincent.

4François Dupuich was born in Arras on July 3, 1616. After his ordination to the priesthood in September 1640, he entered the Congregation of the Mission in Paris on April 19, 1641, and took his vows in Troyes in November 1643, in the presence of M. dehorgny. He was Superior in several houses: Troyes, Marseilles, Warsaw, Metz, Saint-Charles, and twice in Richelieu. In 1679 he was sent to Poland on a very delicate mission, of which he acquitted himself with competence and success. Dupuich had the title of Visitor in both Champagne and Poland; on January 2, 1683, he was asked to substitute for Thomas Berthe as Assistant General when the latter was detained outside Paris. He died in Richelieu in 1693.
ask O[ur] L[ord] to preserve and strengthen you and to bless your family and your work more and more.
I am, in His love, your most humble servant.

VINCENT DEPAUL,
is.C.M.

Addressed: Monsieur Martin, Superior of the Priests of the Mission of Turin, in Turin

2247. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, April 13, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!
I received your letter of April 3. The last time I saw the Duchesse d’Aiguillon, she led me to hope that she would see M. Foulé ¹ and would continue to urge him to see that the hospital receive its alms and you would get the chaplains’ stipends. I cannot tell you today what she has done, but will be able to do so next week, God willing.
I am very glad that a favorable opportunity has presented itself for M. Simon and his companion ² to go to Genoa. May God lead them there safely and soon banish any traces of disease that may still be found in that place!
God be praised for the success of your missions, Monsieur, especially for the fruits harvested on the galley Garde-Côte and for the good work M. de la Fosse has accomplished there!

Letter 2247. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.
¹Intendant for Finances in Provence.
²Rene Simon and Pierre Pinon.
I intend to present a request to the Mercedarians when they are assembled in Chapter; we will see what comes of it.3

We have received an écu for Andrew Lesueur, a convict on the galley Reine and another for Martin de Lancre on the Princesse. I ask M. Hugui to give them the money, and you to pay him back.

I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

I am sending you a bill of exchange for three hundred livres on Messieurs Napollon. Please send the money to Brother Barreau in Algiers, together with the enclosed letter; it is for the ransom of Laurent Cramoisant from Le Havre.

Addressed: Monsieur Get

2248. - LOUIS SERRE, SUPERIOR, IN SAINT-MEEN,
TO SAINT VINCENT

1657

The Mission in Pleurtuit 1 was a great success: three thousand persons went to confession; at least twenty confessors would have been necessary to satisfy the devotion of the faithful. One day, just as the crowd was leaving the church, a person of rank knelt down in the cemetery and publicly asked forgiveness of those whom he had offended. Another person, before going to confession, walked eight leagues to ask forgiveness for a slight offense.

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3Saint Vincent, writing to Brother Jean Barreau in July 1656 (cf. no. 2093), mentions the compensation he was seeking from the Mercedarians for the avania caused by one of their members, Father Serapion.
1A suburb of Saint-Malo (Ille-et-Vilaine).
Monsieur,

The grace of O[ur] L[ord] be with you forever!

I am writing simply to let you know that I received your dear letter of March 12 and to tell you that the greatest affliction I have ever known is the one I now suffer because of the state of affairs where you are. You can imagine how fervently I recommend the kingdom and religion to God, as well as the persons of the King and Queen. May God in His goodness preserve and fortify them in the midst of such an extraordinary persecution. I trust that His Divine Majesty will finally deliver them from it, since justice is completely on their side, as well as the welfare of the Church.

Since we must pray hard for this intention, our Company does so almost incessantly—as do many others.

We have no news here. I am, as always, Monsieur, in the love of O[ur] L[ord], your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Ozenne, Priest of the Mission, in Glogau
Monsieur,

The grace of O[ur] L[ord] be with you forever!

If the boat on which you sent the money for Algiers has left, in nomine Domini; in that case, you can send all my letters there—even the most recent ones—although I made no mention in the latter of the seven hundred livres intended for the ransom of a slave in danger of apostatizing. It suffices that the previous ones speak of this. You can also send to Tunis the last letters I wrote for there, together with the other seven hundred livres, although I am writing to inform M. Le Vacher that I am sending him fourteen hundred. You can tell him that, before you received the last order from me, you had already carried out the first one, which was to divide the money between him and his brother. If, by any chance, you are still able to carry out the other—I mean to send the entire amount of fourteen hundred livres to the older Le Vacher and nothing to Philippe—please do so.

I praise God that the Administrators were satisfied with M. Huguiër's accounts. I think God is pleased with his work, too, since from His glory He is blessing it abundantly.

Just two days ago, the Duchesse d'Aiguillon had still not seen M. Foule about the hospital business, but she sent me word that she would try to see him as soon as possible. Do what God inspires you to do with regard to the chaplains, and find out whether fifty livres each will satisfy them.

We will try to send you a Brother.

I praise God for the opportunity He gave M. Simon and Brother
Pinon to cross over into Italy. I would like to think that they are in Genoa by now.

I had your note given to M. Despréaux.

Please see that thirty sous are given to M. Huguier for Jean Rigaut, a convict on the Saint-Dominique. We received them here from his wife, as I am telling M. Huguier.

There is no news here, where I remain always, in the love of O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,

i.s.C.M.

Addressed: Monsieur Get

2251. - TO EDME JOLLY, SUPERIOR, IN ROME

April 22, 1657

Generally speaking, persons who have left some Order do not do well in our Congregation, and we should be very cautious in accepting them; still, there may be exceptions to this rule. We need to know why the Spanish gentleman who is seeking admission left the Jesuits, how old he is, where he is from, and whether he is upright and open-minded. Then, based on this information, we can give him a trial because we need suitable men for that kingdom.
2252. - TO A PRIEST OF THE MISSION

[April or May 1657]

We have no news here, except that God has taken to Himself good Brother Jourdain, the oldest in vocation of all our Brothers. He finished his course well, after a long and painful illness. By the good use he made of it, he merited the grace of a happy death and—we hope—of a better life. I recommend his soul to your prayers and to those of your family, according to the holy custom of the Company.

2253. - TO CHARLES OZENNE, SUPERIOR, IN GLOGAU

Paris, April 27, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!

I am sending you a letter that came from your native place and two from Mademoiselle Le Gras; one is for you and the other is for her Daughters.

God has called good Brother Jourdain to Himself, after a long and painful illness that prepared him for a happy death by the good use he made of it, so he finished his course well. There is reason to hope that he is now with God. I recommend him to your prayers as we are accustomed to do for all our deceased members.

I just received your letter of . . .↑ that has nothing in it requiring
an answer. I praise God for your good health. We continue to pray for your preservation and for our priests in Warsaw. Mon Dieu! Monsieur, what is their present state? We constantly pray for the King, the Queen, and their affairs.

I am, in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,
is.C.M.

Addressed: Monsieur Ozenne, Priest of the Mission, in Glogau

2254. - TO GUILLAUME DELVILLE, IN ARRAS

April 28, 1657

We are giving serious thought to the weak stomachs of the Daughters of Charity. I have not yet been able to talk to Mademoiselle Le Gras about this but will do so as soon as possible to see what remedies can be proposed. Thank you for what you are doing to console them and to look after their health. Please take good care of your own.

2255. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, April 28, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!

Your letter of the twelfth of this month was a great consolation

Letter 2254. - Archives of the Motherhouse of the Daughters of Charity, Lettres choisies du Bienheureux Vincent de Paul, Ms, letter 110.

Letter 2255. - Archives of the Mission, Turin, original signed letter.
to me when I saw that, after having worked all through Lent, you are talking about going off to begin another mission. This is a sign of the presence of God in you and of the strength of His grace, which keeps you from collapsing under the weight of so much work. May it please God to maintain this zeal in the Company, Monsieur, and to strengthen you more and more so that your zeal, like a tree of life, may always bear fruit of an eternal duration!

You did well to rest in the fresh air of the place where you worked; you would have done even better to take a longer rest than you did.

It is only right that your founder \(^1\) be served first and that his estates be the first to experience the effects of his charity through those of your mission exercises. I am very glad that the Archbishop \(^2\) found that more reasonable than if you had worked in his diocese. Since there is a time for everything, you will be able some other year to work in the places where he is asking you to go. It is up to you to act in such a way that those two good gentlemen will have no reason to complain about too much or too little, being careful to do nothing for one that may displease the other.

I wrote to inform you that I asked M. Jolly to send you M. Pessnelle or M. Baliano. This will take the strain off you because both are good workers. We have also sent you a fine young man named Demortier, who should have arrived in Turin—or will be there shortly—by the time you receive this letter, if nothing has happened to him. Since he has a good mind, he will soon learn the language and will be very effective in teaching catechism, as he has already done here. He seems very promising.

The lack of zeal your men show for learning Italian pains me greatly. We will send you a Visitor shortly, who will dissuade them from speaking French, God willing.

Lastly, Monsieur, I hope that O[ur] L[ord], who has special

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\(^1\) The Marchese di Pianezza.

\(^2\) Giulio Cesare Bergera (1643-60).
plans for you and your establishment, will provide for all your needs. We must await His time patiently and pray that He will make His holy Will known to our Holy Father the Pope concerning the proceedings of the case in Rome, so that it may be concluded to His greater glory.

God has taken to Himself good Brother Jourdain, after a long illness of which he made very good use. It served to prepare him for a happy death, with the result that he finished his course well. There is reason to hope that he is now with God. Still, I commend him to your prayers and to those of your community. I am sure you will say for him the prayers we are accustomed to offer God for our deceased members.

M. Alméras left today for Bourbon,\(^3\) where he is going to take the waters.

I am, in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Martin, Superior of the Priests of the Mission, in Turin

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2256. • TO MONSIEUR HORCHOLLE, IN NEUFCHÂTEL

Paris, April 30, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!

I would send you the presentation for the Bruquedalle\(^1\) parish,

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\(^3\)Today, Bourbon-Lancy (Saône-et-Loire), still noted for its thermal springs and radioactive waters used by those suffering from rheumatism.

Letter 2256. • The original signed letter is the property of the Saint Vincent de Paul Society, Cherbourg.

\(^1\)A small locality in the district of Neufchâtel-en-Bray (Seine-Maritime).
in the Rouen diocese, of the Ry deanery in Bray, if I knew that you were a graduate of Saint-Ouen Abbey, on which it depends. Since it became vacant this month, which is a month of grace, the nominee must, of necessity, be a graduate of the said abbey.\(^2\) Please let me know as soon as possible if you are one of these. In that case, if you wish me to confer this benefice on you—which is worth only about four hundred livres—I will send you the title as soon as I receive your letter. I wish it were a more important one because of my desire to serve you. I am, in the love of Our Lord, Monsieur, your most humble and obedient servant.

VINCENT DEPAUL,  
i.s.C.M.

Addressed: Monsieur Horcholle, Pastor of Saint-Jacques de Neufchâtel, in Neufchâtel

2257. - TO MADEMOISELLE DE VERVIN

May 1657

Mademoiselle de Vervin can rest assured that the Mother Superior at Sainte-Marie has replied to her according to her conscience, that she would have refused anyone whomsoever the thing she was unable to grant her, and that she was right in not leaving her daughter with her permanently, since she was not called by God to that new state.

I have made inquiries about that good priest. He distinguished himself as one of the most exemplary and learned ordinands. In a

\(^2\)According to the discipline of that time, benefices that became vacant during the months of January, April, July, and October were reserved for graduates of the abbey.

Letter 2257. - Reg. 1, fol. 69v, copy made from the original. The copyist notes that the original was in Saint Vincent's handwriting.
word, I think O[ur] L[ord] has favored [you] by directing this good, virtuous priest to you.

2258. - TO NICOLAS GUILLOT, SUPERIOR, IN MONTMIRAIL

Paris, May 3, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!

We are sending you Brother Arthur 2 to see if the Montmirail air can help him recover from a condition he has. Please welcome him and take care of him. He is a good young man; you might give him something to do to distract him. If he becomes ill, let me know and we will take him back.

Moreau's widow came here to say you are pressuring her and her sons-in-law to pay what she owes and that they are not in a position to satisfy you just now, unless you are willing to accept a few acres of land as payment. Now, since there is reason to doubt that they can sell it—and, even if they could, it is doubtful that this acquisition would be safe and practical for your house—it is better


1Nicolas Guillot, born in Auxerre (Yonne) on January 6, 1627, entered the Congregation of the Mission on June 12, 1648, took his vows on June 11, 1651, and was ordained a priest on December 24, 1651. While still a subdeacon, he was sent with the first group of Missionaries to Poland. There he dedicated himself to the works of his vocation but, after the death of Lambert aux Couteaux, he became discouraged and returned to France in May 1654. Saint Vincent gently reproved him for his fault, inspired him with regret, and persuaded him to go back in July. This was not for long, however: the misfortunes of Poland, which was invaded by the Swedes, obliged four of the seven Missionaries, including Guillot, to leave the country in November 1655. The Saint made him Superior of the Montmirail house, then in 1658 called him to Saint-Lazare to occupy the chair of philosophy. Rene Almeras later appointed him Superior in Amiens (1662-67); he filled the same duty in Le Mans (1667-70).

2Nicholas Arthur (Arthur) was born in Cork (Ireland) in December 1632. The only candidate to enter the Congregation of the Mission on October 23, 1654, he was officially received in Paris the following November 22. He took his vows there in the presence of M. Berthe and was ordained a priest extra tempora in 1659.
to give them three or four months' time to find the money rather than to take that land. So please allow them that length of time; in addition, reduce what they owe on the total sum by fifty livres, for which you will give them a receipt right now. This is what I have led this poor woman to hope for, so as not to send her away without some consolation. 4

Regarding what you wrote me about the farmers of Le Vieil-Moulin and La Chausée, that they are asking for a reduction but that you will see, nevertheless, that they continue to work the farms at the same cost, I think you should have told me what that cost now is and how much the rent was that preceded the present rate. If Brother Nicolas 5 were here he could tell me, but he is in the country. If you could find some other financially solvent farmers and upright people, and some advantage in changing, I would agree; but I doubt very much that you will come across such persons right now, so do your best to retain those who pretend they want to quit, and who perhaps are asking for a reduction only to remove from you the hope that they may raise the cost of previous years.

We will use the ten écus M. Duperroy 6 brought here for whatever you indicate for the use of your house, since you say he is satisfied with this.

As for the Brother you are requesting to work the farm, we have no such person. I wish you had found a good farmer.

I embrace you in spirit. I send greetings to our Brothers and am, in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

God has taken to Himself Brother Jourdain and has granted him the grace of finishing his course well, after granting him that of

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3The words "or four" are in the Saint's handwriting.
4This matter was not settled until June 1659 (cf. vol. VIII, no. 2891).
5Several coadjutor Brothers had this Christian name so no further delineation is possible.
6Victor Duperroy.
making good use of a long and painful illness. I recommend him to your prayers.

That poor woman is ill and cannot return today.\(^7\)

\textit{At the bottom of the first page: Monsieur Guillot}

\textit{2259. - SAINT LOUISE TO SAINT VINCENT}

May 3 \([1657]\) ¹

Allow me, Most Honored Father, to remind Your Charity that tomorrow is the feast of Saint Monica—a special day for me because of the grace that you know God bestowed upon me then,² which I have not used well. That is why I need mercy, which I entreat Your Charity to ask of Our Lord for me, offering me to Him without reserve at the Holy Sacrifice of the Mass. I also ask for a good share of your blessing, for the love of [God], since I am by this same love, Most Honored Father, your most humble and very unworthy daughter.

\textit{L. de M.}

Addressed: \textit{Monsieur Vincent}

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\(^7\)This sentence is in the Saint's handwriting.

Letter 2259. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Year added on the back by Brother Ducourneau.

²Here, from her own writings (cf. \textit{Spiritual Writings}, A. 2, p. 1), is the fact to which she alludes: "In the year 1623, on the feast of Saint Monica, God gave me the grace to make a vow of widowhood, should He call my husband," who was seriously ill. She goes on to relate subsequent doubts which troubled her soul and how on Pentecost Sunday these were lifted from her "during Holy Mass or while I was praying in the church." Her life's work and her collaborators were made known to her in this illumination. (In 1623, May 4 was the feast of Saint Monica; today it is celebrated on August 27.)
2260. - TO ANTOINE DURAND, SUPERIOR, IN AGDE

May 4, 1657

When a Prelate comes to your house, it is quite proper to receive him at the door, Monsieur, without putting on your cloak, even though you knew he was coming. It is quite proper also for you to accompany him to his residence, if he wishes, even wearing your cassock and cap. The town is not so large that it would be inappropriate to appear in it like that.

2261. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, May 4, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!

We must adore the guidance of God in the order M. Husson has received to return to France. Perhaps His same guidance will prevent its being carried out, since it was instigated by the evil spirit in hatred of the good O[ur] L[ord] does through him.1 If he comes to Marseilles, however, it is advisable for him to stay there until I send him word to leave. Meanwhile, the Duchesse d’Aiguillon and I will see what can be done here to reinstate him in his office. I am writing to tell him this. You can forward my letter to him in Tunis if he is still there and share this letter with him if he arrives at your house after the former one is mailed.

Letter 2260. - Reg. 2, p. 121.

Letter 2261. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1The Dey wanted Husson to promise that he would negotiate the return of thirteen Turks who had been captured by the ships of the Grand Duke of Florence and taken to Leghorn. The Consul could not bind himself to do what was out of his jurisdiction so he was expelled (cf. no. 2297). The truth is that this incident was simply a pretext that had been sought for a long time.
As for the complaints of the merchants, do not stop at that because the Consul is far too upright to do them any wrong, and even if he lowered his duties, they would still feel that he was collecting too much.

The Mercedarians have discussed in their Chapter the damages they owe the Consul of Algiers. The Duchess spoke to the Provincial about this, and I sent him a report on it. They lead us to hope for some satisfaction, but as yet I see no guarantee of this.

Do not draw on us the five hundred livres you need, since it will be more convenient for you if we send you a bill of exchange. We will do it as soon as we get the money so we can take it to M. Simonnet, who will instruct Messieurs Napollon to deliver it to you.

The Pastor in Le Havre is asking you to account for the twenty-one hundred livres that were sent to you previously for Algiers. He says that only fourteen hundred were used for the slaves recommended by him, and he would like to know what has become of the remaining seven hundred. If you know, please tell me as soon as possible.

I am, in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Get

2262. - TO LOUIS RIVET, SUPERIOR, IN SAINTES

May 9, 1657

You asked me whether you should accept M. Maurisse \(^1\) as a

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\(^1\) M. Maurisse had offered his two priories in Saintes to Saint Vincent in 1652.
boader in your house. I do not think he should stay there, both for
the important reason you have given me and because this is
contrary to our Rule, which forbids us to receive anyone among us,
except for retreat exercises, ordination retreats, and seminaries.
Therefore, if he insists on boarding with you, please excuse your-
self as best you can, without sending him to me or breaking off our
relationship with him, but trying to make him understand why you
cannot contravene the custom of the Company. If he uses as
examples M. Rassary 2 or M. Pignay, 3 the Dean of Luçon, who live
with us, tell him that they are both more missionaries than we are,
since they really work on the missions, and it is in view of this that
they have joined forces with us and lived with us, and not to remain
in our house as boarders.

2263. - TO PHILIPPE-EMMANUEL DE GONDI

May 11, 1657

Excellency,

I received the letter you did me the honor of writing, concerning
the child abandoned in Villepreux. The Pastor and the husband of
the Treasurer of the Charity did me the honor of coming to see me
about this affair; the former to advise me on the situation and to ask

2A guest of the Missionaries in Saintes; he worked with them on the missions.
3Nicolas Pignay, priest of the Rouen diocese and Doctor of the Sorbonne. In his will, dated
August 10, 1671 (cf. Arch. Nat., M 213, n. 8), he is mentioned as “Headmaster of the Collège
de Justice... living at the Bons-Enfants.”

Letter 2263. - Reg. I, fol. 71v. The copyist notes that the original was in Saint Vincent’s
handwriting.

1Philippe-Emmanuel de Gondi entered the Oratorian Fathers after becoming a widower (June
23, 1625) and spent the rest of his life in the practice of Christian and religious virtues. He died
in Joigny on June 29, 1662. The Congregation of the Mission, the Oratory, and Carmel honor
him as one of their greatest benefactors.
my advice on it, and the latter to complain that they were trying to make his wife pay for that child's food. I told the Pastor that, if the child was left in this town and they sent him to La Couche, as the district commissioners usually do when they are required to gather up abandoned children, then we would take care of it, but that the persons responsible for those children are forbidden by the decrees of the court to take them in without orders from the commissioners, and we scruple doing otherwise. I told him also that if he would see that he was brought to this city, in agreement with the Provost, and left him for adoption, then he would have no further worry. He did not do this; meanwhile, the child has been placed with a wet nurse at nine francs a month, which the Treasurer of the Charity is being obliged to pay. That is what her husband came here to complain about.

Now, I have asked the Pastor to make a short trip here to settle this affair. He has not yet come, perhaps because of the processions that have kept him busy. When he does come we will decide how to proceed. That will be a little difficult because the wet nurse will be unwilling to release the child except on a court order, and the courts of Villepreux will not order him to be put up for adoption in Paris because, according to law, the Lords are obliged to feed foundlings. If that is made known in this city, the child will be sent back to Villepreux at the expense of the Lord, unless they can discover the identity of the child's father and oblige him to provide for him. This has not been done so far, and there are no grounds to suspect anyone in Villepreux, according to the Dean, who came to see me because of the dispute he is having with the Pastor of Villepreux. He thinks this child was abandoned by some beggar woman who, like several others, has left Paris to avoid being put in the large hospice where the poor are going to be enclosed.

I think the only remedy is for the Provost to order the wet nurse

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2During the Rogation Days of Ascension.
3Philippe Emmanuel de Gondi was the Lord of Villepreux.
verbally to give the child to some other woman, whom he himself can persuade to take him to Paris and leave him there, which involves the danger of being discovered. In which case she would run the risk of being imprisoned and condemned to be whipped. I will go to see M. du Fresne and will discuss this with him in two days' time, God willing.

2264. - TO EDME JOLLY, SUPERIOR, IN ROME

May 11, 1657

It would not have been a good idea for you to send assistance to M. Jean-Baptiste, who has left the Company, when he requested it for his parish. On the contrary, you will do well not to give him any reason to make himself familiar with your house. If he comes, do not rebuff him in a tactless way nor sadden him, but I would not want him to be invited to dinner and still less to take part in your recreations.

2265. - TO GUILLAUME DESDAMES, IN OPOLE

Paris, May 11, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!

_Mon Dieu!_ Monsieur, how worried I am about you, knowing

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1Giovanni Battista Taone.

Letter 2265. - Archives of the Mission, Krakow, original signed letter.

1A town under the governmental jurisdiction of Lublin.
neither where you are nor in what state. First of all, it has been a very long time since I received any letters from you; second, in M. Ozanne’s letter of April 8, he says that he himself does not know if you are in Warsaw because the Swedes are there or have passed through there.

This unsettling news, together with all the rest we are being told, afflicts me deeply with regard to the welfare of the Church and of Their Majesties and prompts us to redouble our prayers that God will be pleased to change the state of affairs for the better and to honor you with His special protection everywhere and in all circumstances. Please let me know how you are, Monsieur, and what graces God has granted you during these latest disturbances. I have no doubt that He has continued to show His goodness to you because you have shown so much goodness in serving Him in the sick and the suffering. If you now are with Messieurs [Ozanne] and Duperroy, I am very glad. I hope at least that, belonging to God as you do, He will preserve and bless you everywhere.

With this wish, I am, in His love, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

*Addressed: Monsieur Desdames, Priest of the Mission, in Opole*

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2The secretary absentmindedly wrote “Desdames.” The Duperroy mentioned with Ozanne is Nicolas Duperroy.
Monsieur,

The grace of O[ur] L[ord] be with you forever!

We have received ten écus here for Claude Dupont, a convict on the galley *Allemagne* and one hundred sous for Clément Chanoine, called Deslauriers, a convict on the galley *Saint-Philippe*. I am asking M. Huguier to give them this money, and you to reimburse him.

Since the distribution of the fourteen hundred livres earmarked for the ransom of some slaves is at the stage you mention, I do not think you should make any changes in it. I think, rather, that you should let the seven hundred livres you have already entrusted to a boat owner go to Algiers and send the rest to Tunis.

I am sure you gave M. Husson a very gracious welcome and are still treating him in the same way. I am writing to him again to ask him to stay with you for a while. Please esteem him as a good servant of God.

It is not in our power to send you anything for the chaplains—at least, not right away—nor can I send you today the help you expect. I hope, however, as far as you are concerned,¹ to do so at the first opportunity. We will try also to send you a Brother as soon as possible.

I have just received more money for a convict—four livres ten

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¹This last phrase was inserted in the Saint's handwriting.
sous for Jacques Mauge. I am writing to ask M. Huguier to give them to him.

I am, in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,

i.s.C.M.

Addressed: Monsieur Get

2267. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

May 18, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!

I received the packet from Algiers with your letter of the eighth. In reply to M. Husson’s letter, I am telling him to come to Paris. If he does not have enough money for his journey, please give him whatever he needs.

If the boy he brought from Tunis is satisfied with staying with you, I approve of your keeping him; but if he wants to become a Brother, I think it is better for him to come here because those who do not go through the seminary exercises rarely acquire the spirit of the Company.

According to what you have told me, and what M. Mugnier wrote me, I think it is advisable for him to leave Marseilles; that is why I am writing to tell him to go to Annecy to work on the missions there. Please give him also the money he needs for that journey. We will try to send you another priest in his place.

We were not able to give M. Simonnet the money you are requesting, so get it there and write a bill of exchange on our

Letter 2267. - The original signed letter is the property of the Daughters of Charity, 8 avenue du Doyenne, Lyons.
account, payable in two weeks after sight; that is, six hundred livres, on the one hand, and, on the other, the amount you will give Messieurs Mugnier and Husson.

We are still working on the business of the chaplains and the hospital but have not made much progress.

I am, in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,  
i.s.C.M.

Do you think, Monsieur, that some wealthy citizen or merchant in Marseilles might consider negotiating for the consulate of Algiers either to purchase it or as an annuity? I have been asked for the one in Tunis at fifteen hundred livres a year; leave that one aside, but please discuss this one with M. Husson. We have serious reasons for that. I will talk it over with the Duchesse d’Aiguillon today. Perhaps you should detain M. Husson in Marseilles for this matter, which demands top secrecy.

We have received fifty livres to be sent to Tunis for a slave called Félix Begat, from Nogent-sur-Seine. Please send the money to M. Le Vacher to be given to that captive and add it to the bill of exchange you will draw on us.¹

2268. - TO CARDINAL NICOLÒ DI BAGNO, IN ROME

May 18, 1657

Eminence,

One of the deepest consolations I have ever experienced is the holy promotion of Your Eminence,¹ which has edified the whole

¹The postscript is in the Saint’s handwriting.

Letter 2268. - Reg. 1, fol. 52. The copyist noted that this text was taken from the unsigned draft.

¹This promotion took place on April 9.
Church. I have thanked God for this benefit, so ardently desired by everyone, and will continue to do so for the rest of my life. I hope, Eminence, that God in His goodness will not stop there. This city of Paris is so delighted by that news that, if Your Eminence had witnessed it, you would have taken the name of Cardinal of Paris, 2 after winning there the esteem and the hearts of all, as you have done.

I ask God, Eminence, to preserve you for many years for the good of the entire Church and to make the Little Company and myself worthy of your benevolence and protection. Meanwhile, I renew the offer of its modest services and my perpetual obedience, with all the respect and affection we owe you, especially I, who am, more than anyone in this world, Eminence, the most...
Bordeaux, with fourteen mission documents,¹ among which I found only one of the ordinary sermons for the mission, which was on confession. I hope, Monsieur, that you will do me the favor—which I requested of you in several letters—of sending me the others that are used for a regular mission. May it please Our Lord Jesus Christ, chief of all missionaries, to will to bless our intentions.

I entreat you, by the heart of His charity, to accept a small gift I am sending you, as a mark of the affection I maintain for your Congregation, so devoted to the Church. It is a solemn will and testament, in which I ask it to accept my modest possessions to be used for missions in this poor area. I have sent another to M. de Fonteneil containing the same matter so that one or the other will be found after my death. I entreat you to consult someone as to whether you can keep the said testament without prejudice to you, especially since in it your Community is the appointed heir. If that were the case, you could place it in safe custody with some trustworthy person.

M. de Tastet, whom you saw in former times at the late Cardinal de Richelieu's residence, has asked me earnestly to send you his respectful regards. I do so with your permission and, with the same permission, I will always retain the title of being, Monsieur and Most Honored Father, your most humble and very obedient child and servant.

DUCASSE,
i.s.C.M.²

I ask you, Monsieur, to allow me in this remote place the liberty of sending greetings to your Community and to entreat you to take the trouble of letting me know when this packet is delivered to you.

Addressed: Monsieur Vincent, Superior General of the Priests of the Mission, at Saint-Lazare-lès-Paris

¹The text of the sermons preached by the Priests of the Mission.
²Despite the use of these letters appended to his name, there is no evidence that Ducasse had formally entered the Congregation of the Mission.
I think, Most Honored Father, that the situation between Sister Jeanne Lepeintre and the Administrators at Châteaudun requires that Your Charity personally take the trouble to send for Sister Jeanne for the second time so as not to give rise to a refusal in obedience or a violation of our contract with those gentlemen. They would like to prolong matters so as to do nothing but what they want. That is why, Most Honored Father, I have not written, since I am sure they would have other arguments to put forth.

I am referring their letters to you so that, if Your Charity discovers in them that Sister Charlotte is not very much to blame in this, you will instruct her to stay there. In this way Sister Jeanne could bring the aspirant with her, and three of our habit sisters would remain behind, which would satisfy those Administrators. The coach leaves tomorrow, Sunday, and will not return for three days.

I ask Your Charity, for the love of God, to give me your blessing and allow me to speak with you because I feel the need of this. Let it be at your convenience, however, during these next few days. I entreat Your Charity to consider me before God, by His most holy Will, your very poor daughter and most obedient servant.

LOUISE DE MARILLAC

Addressed: Monsieur Vincent
2270. - THE DUCHESSE D'AIGUILLON TO SAINT VINCENT

[1657]  

I have just sent someone to obtain from the new tax farmers an order for the payment of the chaplains and the hospital. I will also find out what can be done for M. Bausset ² because I want nothing better than to obey you in all things.  

My most humble thanks to you for the letters from Algiers and Tunis.

2271. - TO CHARLES OZENNE, SUPERIOR, IN OPOLE

Saint-Denis, May 25, 1657

Monsieur,

I thank God that you are with our very good M. Duperroy ¹ at last, and I thank you for the care you take of him. O Monsieur, how can we ever thank the Queen, her doctors, and her surgeons! Oh! how consoled I am by the charity of our dear Sister Marguerite ² toward this good priest! Please thank her for me and ask her to keep it up. We will gladly pay the amount you withdraw.

I am in such a hurry that I am unable just now to write to our dear Mother Superior of the Visitation; ³ please offer her my

Letter 2270. - Archives of the Mission, Turin, original autograph letter.

¹The reference to "payment of the chaplains" suggests this date. Their remuneration was mentioned frequently in Saint Vincent's letters to Firmin Get in Marseilles, where the hospital for galley slaves came under his jurisdiction.

²De Bausset was the family name of both Pierre, Provost of Marseilles, and Antoine, assistant Seneschal of the same city.

Letter 2271. - Archives of the Mission, Krakow, original signed letter.

¹Nicolas Duperroy, who, as Saint Vincent indicates in no. 2290, was suffering from a stomach abscess.

²Marguerite Moreau.

³Mother Marie-Catherine de Glétau.
excuses and greet her for me and for our dear Sisters of Sainte-Marie in Saint-Denis, from where I am writing.

We pray constantly for the King and Queen and for the state of affairs, ever confident that Our Lord will bless their sacred persons and their government. I cannot tell you how many good people are yearning for this.

The King of Tunis has expelled the Consul ⁴ we still have there and has placed the consulate in the hands of M. Le Vacher, a priest of our Company, who was with him and is working with great success. The reason for the expulsion was that he did not have some Turkish subjects, who had been captured and made slaves by a French vessel, sent back to him [the King].

I greet you with all the tenderness of my heart and am your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

At the bottom of the first page: Monsieur Ozenne

2272. - TO FIRMIN Get, SUPERIOR, IN MARSEILLES

Paris, May 25, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!

I will write to the Pastor in Le Havre what you tell me about the affairs of the captives. M. Barreau, who ransomed Pierre Ribot with an alms I sent him last year, informed me that he sent him back to France and even told him to contact you. I am anxious about this

⁴Martin Husson.

Letter 2272. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.
because you make no mention of it to me. If you see him, you can have him contact me, but let me know about it beforehand.

The sum required to satisfy the chaplains is too large to be found, and we are so poor that we cannot advance such a large amount, at least for the present. Nothing has yet been done for the transfer of their wages nor for the foundation of the hospital. I feel sure that the Duchess is doing all she can. I hope to see her today and to recommend this matter to her.

If you have not yet mentioned the affair of the consulate in Algiers, about which I wrote to you in my last letter, please refrain from doing so. If, however, you have already talked about it but have found no one to contract for it, do not proceed any further. If someone has offered to take it, do not commit yourself but let me know who it is and how much he is willing to give. If it were known that we were planning to withdraw the Consul and turn over the position to someone else, it is to be feared that this might make a bad impression. We must first of all make the effort to put some order in the affairs there.

Please send M. Husson back to us and give him the money he will need for his journey.

Enclosed is a bill of exchange for three hundred sixteen livres that I ask you to withdraw and to send the money to Algiers. Three hundred livres are for Gilles Marguerin, called Beaupré, from Le Havre, and sixteen livres are for Laurent Cramoisant, for whom I sent you a similar amount of three hundred livres. Please send the enclosed memo concerning these two slaves to M. Barreau.

I am, in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,
Lis.C.M.

Addressed: Monsieur Get
Monsieur,

The grace of O[ur] L[ord] be with you forever!

I received your letters of April 28 and May 12. I praise God that Brother Demortier has arrived safely and is applying himself so well to learning the language. There is reason to hope that he will soon be able to use it and be a consolation and relief to you. He has a fine mind and is a good soul; in addition, God has given him the qualities needed to make him a good worker, but he has to work at humility.

I am indeed obliged to express the same wish for you, Monsieur, seeing how God has blessed your work, which is bringing you the praise and applause of men and making people want to have you with them to share with them the graces of a mission. I ask His Divine Goodness to give you this virtue so you will attribute all honor to God and all shame to yourself. I ask Him also to continue to draw His glory from your work and to inspire souls with the desire to profit from it, especially during the mission you are giving at Savigliano. This is the first one given in the Turin diocese and, like all the others, was requested of the Marchese. I am greatly consoled by the consolation he experiences in seeing himself importuned for such a good reason. God allows this to let him see how much good he is doing in procuring instruction for the poor country folk, and the good that will ensue from his plan to increase the number of workers and to establish a seminary. We are further indebted to him for this good will, and I ask O[ur] L[ord] to preserve and sanctify him more and more.

I thank O[ur] L[ord] for the new offering M. Planchamp has

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Letter 2273. - Archives of the Mission, Turin. original signed letter.

1He had taken his vows on May 12.
made of himself to Him and for the strength He is giving you; take
good care of it.

I am, in His love, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Martin

2274. TO ACHILLE LE VAZEUX,1 SUPERIOR, IN ANNECY

June 1, 1657

The priests you have heard mentioned, who want to become
established in Lyons, are from Forez and not from Saint-Sulpice,
nor from among those in Lyons itself, who are governed by a
surgeon.2 They are from some Company that is being organized in
that region. We live in a time when priests are coming together to
form new Communities and to dedicate themselves to good works.
These men are putting on pressure here to obtain letters patent from
the King for the Lyons establishment; we must let them do so and
ask God to fulfill His plans for them and for us.

Because that has given you reason to tell me that there is no hope
that our Company will ever progress and be provided with good

Letter 2274. - Reg. 2, pp. 57 and 123.
1Achille Le Vazeux, born in Bonneval (Eure-et-Loir) on June 22, 1620, entered the Congreg-
gation of the Mission on August 24, 1639, took his vows on June 7, 1643, and was ordained a
priest on April 3, 1649. Shortly after ordination he was sent to Rome, where he remained until
1653. He was Superior of the Annecy Seminary (1653-58), then was recalled to Paris and sent
to the College des Bons-Enfants. He left there a few days before the Saint's death and returned
to his family. To certain good qualities, Le Vazeux added such noticeable failings (including
doubts regarding the validity of the vows) that Saint Vincent regarded his withdrawal from the
Congregation as a blessing from God. Hasty and obstinate in his decisions, he found it hard to
take advice from Superiors and to submit his will to theirs. Saint Vincent often had occasion to
reproach him.
2Jacques Cretenet, Founder of the Missionary Priests of the Congregation of Saint-Joseph.
subjects unless we take the trouble to establish ourselves in large
cities, especially in Lyons, allow me to inform you, Monsieur, that
offers have been made to us previously to draw us there. We,
however, could not accept them because they entailed too many
obligations; ³ neither can we make any overture to establish our­selves in a place, if we wish to remain in the ways of God and the
customs of the Company. Up to this point, His Providence has
called us to the places where we are, without our seeking this either
directly or indirectly.

Now, this maxim of neither asking nor refusing anything, which
keeps us dependent on God and His guidance, can only be pleasing
to God, especially because it destroys human sentiments that, under
pretext of zeal and of the glory of God, lead us often to undertake
works that He neither inspires nor blesses. He knows what is best
for us, and He will give it to us at the right time if, like children
who have perfect trust in such a good father, we abandon ourselves
to Him. Indeed, if we were really convinced of our own uselessness,
we would be wary of entering someone else’s vineyard before
being invited there or of making the first move to have ourselves
preferred to other workers, whom God perhaps has chosen for that
place.⁴

I am enclosing two letters; one for Dom Antoine de Savoie ⁵ and
the other for the Dean of Nouery, thanking the former for the
protection he extends to you, and the latter for the resignation he
has submitted. Let me tell you in that regard, Monsieur, that I am
afraid you proceeded too quickly in the Sèpulchre ⁶ affair. It would

³Saint Vincent refused such an offer in his letter of September 10, 1655, to M. Charrin (cf.
vol. V, no. 1917).
⁴The first fragment ends here.
⁵Illegitimate son of Charles Emmanuel II, Duke of Savoy, and Marguerite de Roussillon.
Dean of Savoy, Governor, and Lieutenant-General of his Royal Highness in the Comté de Nice.
he died in February 1688.
⁶The Union of Saint-Sepulchre Priory to the Annecy seminary.
have been a good idea for you at least to have waited for my answer before settling anything. From my own experience with unions, I could have warned you to be on the watch for certain difficulties that might thwart your plans, but you would have had to give me a detailed report on the state of affairs because I am not well informed about the type of house it is: what Order is involved, how many monks, their income and responsibilities, whether the Priory is commendatory or regular, whether you intend to unite the income of the monks with the cloister offices or only the title and revenue of the Prior so that the Community of monks will subsist in the same way after the union as it does now, whether it is likely that the monks themselves are consenting to this, and why you say that, because the affair has been referred to the Roman Tribunal, you will not need their consent since ordinarily it is necessary to have it. Please enlighten me on all these points, even though it may be too late.

2275. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, June 1, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!

You are not alone in suffering the pain involved in the withdrawal of our modest support; God knows our suffering in this. I already told you to take six hundred livres for your needs, in addition to what you will give Messieurs Mugnier and Husson for their journeys. Besides this sum, take three or four hundred livres for the chaplains, and see if you can satisfy them with that because

Letter 2275. - Archives of the Mission, Paris, copy made from the original in the Hains Family Collection, Marseilles.
there is no way we can give them more right now. Please make out one or two bills of exchange for these amounts, which we will try to pay.

I received the letter M. Husson wrote to me, but I am not answering him because I think this letter will arrive after his departure, since in my last letter I asked you to send him back here, where nothing new has occurred.

I greet and embrace your heart and your family with all the extent of my affection.

I am writing to ask M. Huguier to give thirty sous to André Lesueur, a convict on the Reine, plus three livres to Martin de Lancre on the Princesse de Morgue; please give him the money.

I am, in Our Lord, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

2276. - TO NICOLAS DUPERROY, IN OPOLE

Paris, June 1, 1657

Monsieur,

The grace of Our Lord be with you forever!

Just a week ago I wrote to you in my own hand; I would always do so if I could, the better to express to you the feelings in my heart, which is filled with affection for yours and with sadness for all you are suffering and for the danger in which you are. I am also, however, filled with gratitude to God in His goodness for the Queen’s goodness in trying to cure you and for the skill of those who are nursing you. May His Holy Name be blessed for this; in addition, may He bless the remedies and hear the prayers of the
whole Company for your preservation! I often speak to the members about the graces God has given you and the good use you make of them in all the states in which you are, especially in that of suffering, which is now giving you the opportunity to practice great patience and extraordinary resignation to the orders of God. We thank His Divine Goodness for this and entreat Him to strengthen you more and more.

We really wish that you were here but, sick as you are, how could you undertake such a long journey without dying on the way or at least making yourself more ill? In view of this danger, I dare not encourage you to come; neither do I want to dissuade you from it, since I do not know which is more advisable. All I ask is that you follow the intentions of the Queen—who can have only just and charitable ones in your regard—and the advice of M. Ozenne, who will counsel you only in the light of God and what the doctors and surgeons approve.

I sent your letters to your brother and sister. This good man returned to his native place about a month ago. We had sent him to Montmirail, where he went willingly because the air is good there and he needed some distraction from his usual ailment. He was quite content to stay there five or six months but, because his usual ailment prevented him from applying his mind either to prayer or to the missions, he became bored and asked to leave. He looked after the storeroom. Since he is a good soul, I believe God will take care of him. Please take as much care of yourself as you can. I embrace you in spirit and am, in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Duperroy, Priest of the Mission, in Opole

1 Victor Duperroy.
2 He suffered from headaches.
2277. - JEAN MARTIN, SUPERIOR IN TURIN,
TO SAINT VINCENT

Savigliano, June 7, 1657

We are now at the height of this mission, one of the largest we have ever given in this locality. God has bestowed a special blessing on it, despite the poverty and the paucity of the workers. We are dealing with a large area, and its inhabitants are concerned with nothing else right now but doing penance and being converted. What surprises me even more is the fact that almost all the monks from five or six convents come to the sermons, all the priests make their general confession, and all the nobles—of whom there are many—think of nothing but placing themselves in a genuine disposition of true repentance. As a result, we have had to ask all those good monks to help us with confessions and have even had to turn to the city of Turin for assistance.

Divine Providence sent us to this place at the time when the soldiers who had made their winter quarters here were leaving to go to the army. So, before their departure they had the opportunity to come to the sermons and catechism instructions for a week. Among them were several Captains and French soldiers. Quite a large number of them made their general confessions with remarkable sentiments before setting out to risk the dangers of war. I must admit that never in my life have I been so consoled as when I witnessed persons of this profession, who had not approached the sacraments for several years, melt into tears at the feet of their confessors and take truly Christian resolutions that were really extra­ordinary for persons in the military.

These are some of the outstanding effects of the mercy of God, for which I hope you will have the charity to help us thank Him.

Monsieur,

The grace of O[ur] L[ord] be with you forever!

I have not received any letters from you for a long time, but I am not worried about this because I know how difficult it is for you to write, and I have had news of you through M. Ozenne, who tells me whatever he knows. May God be blessed, Monsieur, for His extraordinary guidance of you, and for the fact that, by His mercy, your own leadership is so good that everyone is edified by it! I must admit that our Company is as edified as it can be by the life of a true Missionary. As for myself, I have received from it one of the most tangible consolations I have ever experienced.

You can imagine how heartfelt is our thanks to God for such a grace, and what sentiments of tenderness, esteem, and affection we have for you, seeing your patience and fidelity. On the other hand, however, God knows how grieved we are, Monsieur, at the trials you are undergoing in body and mind, with your works and with your parishioners—fears, troubles, persecutions, outrages, struggles, poverty, and compassion, assailing you on all sides. Our hearts are transpierced with sorrow whenever we are informed of the dangers you are facing, which the love of God and the zeal of a vigilant Pastor help you to bear so courageously and valiantly. May God in His infinite goodness be glorified by the strength and trust He gives you in Him. May He establish you ever more firmly in His Spirit so that you may act always according to His operations. May He lead you from virtue to virtue so that you will finally attain the state of perfection to which His Goodness calls you! May He likewise restore calm to poor, agitated Poland and its pristine
vigor to the suffering, languishing Church! These are the prayers we offer constantly to Him and will continue to offer, God willing, as long as matters remain as they are.

In the name of O[ur] L[ord], Monsieur, please take special care of your own health and do not deprive yourself of anything you need. Get some money—if you can find any—either from a merchant or from a Frenchman willing to be repaid in France, where we will reimburse him. If you cannot find any, ask M. Ozenne, who will have easier access to it; he has orders from us to give you some. It was very hard for me to hear that you were alone and to see that M. Duperroy had to leave you because of an ailment that seems incurable. Nevertheless, I have just learned two things that lessen my fear: first, that there is hope that this good servant of God will be cured; second, that the seminarian who had left you has returned and is relieving you in the service of the parish, for which I thank God. I certainly hope that His adorable Providence will provide for all your needs. May He be for all eternity your great reward for all the service you render Him and the good example you give to the Company. I recommend the latter to your prayers, and myself as well.

The Company is going along as usual. We have no news of any importance, except that the plague is raging in Genoa. The city has requisitioned our house for those suspected of having the disease and has ordered our men to find someplace else to live. May God have mercy on us!

I am, in His love, Monsieur, your most humble and affectionate servant.

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Desdames, Priest of the Mission, in Warsaw
Monsieur,

The grace of O[ur] L[ord] be with you forever!

I see from your letter of May 29 that your advice, as well as that of M. Husson, is to sell the consulates. However, I have not yet been able to persuade the Duchesse d’Aiguillon to do so. She thinks our priests would have no assurance of being able to serve the poor slaves under salaried Consuls. The latter are governed by principles other than those of charity and the public welfare and, consequently, might hinder the success and the course of their efforts and instigate avanias against them. They might perhaps do even worse things to get rid of them so that no one would be keeping a watch on them or offend them; this would be a great evil. I will speak to her again about it, and we will discuss it with M. Husson, whom I have asked you to send back to us.

It is difficult for poor people to find a safer way than through us to send the poor galley slaves the small sums of money with which they aid them occasionally. It is also difficult for us to refuse them this charity, since it requires only a little effort.

Last week I forgot to notify you that we had received an écu for Antoine Avoy, who is on the galley Royale and that I asked M. Huguier to give it to him.

We cannot send you right now the Brother you are requesting; I repeat my request that you hire a servant. We have some here in the kitchen and many in other duties. The Carthusians have several, and a Barnabite Father was telling me yesterday that they have the humanities in their colleges taught by outside professors whom...
they hire. It is very expensive to send Brothers so far away, in
addition to the fact that we have none who would suit your purpose.
I send greetings to your family and am in O[ur] L[ord], Mon-
sieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

2280. - SISTER TOUSSAINTE DAVID TO SAINT VINCENT

[June 1657] 2

Very dear and Reverend Father,

The grace of Our Lord be with you forever!
I am taking the liberty to write you these few lines to tell you that
Madame de Bouillon 3 is very annoyed that Mademoiselle 4 has not sent
us a Sister for five weeks and that I am all alone. Madame told me to write
to you, and she asks you to send us a Sister between thirty-five or forty
years of age, who knows how to read well and to bleed patients properly.
We are going to stay in Morainvilliers 5 and will be there around the feast
of Saint John. The people in that area know nothing about God. That is
why, dear Father, Madame is asking that you send a Sister soon, so that
we may move to Morainvilliers.

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Letter 2280. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1Toussainte David was at Saint-Severin in 1644, then in Fréneville (1649) and Valpuiseaux (1650). In 1655 she was in Paris where, because she did not know how to write, she affixed her “X” to the Act of Establishment of the Company of the Daughters of Charity. Later she was sent to Sedan.

2The date written on the back of the original is “July 1657.” The contents show that the letter must have been written before the feast of Saint John the Baptist (June 24).

3Eléonore-Catherine Fébronie de Bergh was the daughter of Françoise Ravenel and Frédéric, Governor of Friesland (Netherlands). On February 1, 1634, she married Frédéric-Maurice de la Tour d'Auvergne, Duc de Bouillon. One of the first Ladies of Charity, she contributed generously to the establishment of the Daughters of Charity in Sedan, where they nursed the wounded soldiers. Madame de Bouillon died on July 14, 1657, at the age of forty-two.

4Saint Louise.

5A district of Versailles (Yvelines).
My very dear Father, I think Mademoiselle must be sick; we have had no news from her. That is why I am taking the liberty of writing you this note. I am, in the love of Jesus, Monsieur, your most humble daughter and servant.

TOUSSAINTE DAVID,
unworthy Daughter of Charity

Addressed: Monsieur Vincent, Superior of the Fathers of the Mission,
in the faubourg Saint-Lazare

2281. - TO GUILLAUME DELVILLE, IN ARRAS

June 11, 1657

I will find out if our Ladies expect to receive soon the orders you await regarding the Queen’s alms and the loaves of bread for distribution, so we can let you know.

How are you, Monsieur, and how are the good Daughters of Charity? I send them greetings and recommend myself to their prayers and to your Holy Sacrifices. Tell them that Mademoiselle Le Gras is very well and would be consoled to receive letters from them.

2282. - TO SAINT LOUISE

Saint-Lazare, June 12 [1657] ¹

Mademoiselle Le Gras is asked by her servant Vincent to offer

Letter 2281. - Archives of the Motherhouse of the Daughters of Charity, Lettres choisies du Bienheureux Vincent de Paul, Ms, letter 113.

Letter 2282. - Archives of the Motherhouse of the Daughters of Charity, original signed letter. ¹On the back of Saint Louise’s reply is the date “June 1657” in Brother Ducournau’s handwriting.
his apologies to those good Daughters of Saint-Flour for being unable to be of service to them in the matter they wish. Urgent business is keeping him busy all morning, and after dinner he has to go to town. Tomorrow he will have the same commitments as today. He regrets this because he would like to have given them this consolation, if God did not have other plans. It will be well for them, then, to go to someone else for confession. M. Alméras is here just now; if they wish, I will ask him to go and hear their confessions, if his ailment allows—or anyone else they would like.

I recommend myself to their prayers and to yours.

If I have a little time tomorrow, we will get together to discuss the affairs that are most urgent.

VINCENT DEPAUL,
i.s.C.M.

Addressed: For Mademoiselle Le Gras

2283. - SAINT LOUISE TO SAINT VINCENT

[June 12 or 13, 1657]

The good Sisters from Saint-Flour have not been able to resolve the matter of their confessions. They have no objection to deferring them, Most Honored Father, in a spirit of submission to the order of Divine Providence. If they cannot make their confessions to Your Charity, they will make them to whomever you choose to appoint.

The oldest Sister wants to make a communication to you. If she cannot do this in person, she asks Your Charity for permission to do so in writing. Her submission to whatever the Will of God may ordain is admirable. She told me she has never experienced so much ease or openness of heart

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2The Sisters whose birthplace was Saint-Flour.

Letter 2283. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1This letter is the reply to no. 2282.
concerning her confession. Still, she is at peace about this. I discern great perfection in this soul and admirable dispositions for the works God will entrust to her. How much good she would have done and would do if she had replaced me! How much good she will have done me, if I profit from the humiliations I experience in her regard because of my own wretchedness and my resistance to the grace of God! I hope Your Charity will obtain mercy for me and forgive me for having made your efforts so fruitless.

The needs of the Company really make it somewhat urgent for us to meet and for me to speak to you. I think my mind is so weak that it is totally confused. Its only strength and peace, after God, is to be, by His love, Most Honored Father, your most humble and very obedient servant.

L. de Marillac

Addressed: Monsieur Vincent

2284. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, June 15, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!

I begin this letter before opening the one I received from you yesterday, to ask you to give M. Huguier the seventeen livres ten sous he has orders to give to certain galley slaves—ten livres to M. Esbran, a priest-captive on the galley of M. Bailliebault, six livres to Pierre Goubert on the galley Reine, and thirty sous to Jean Rigaut on the Fiesque. We will credit them to you.

Enclosed is the dispensation from the Archbishop of Rouen for Brother [Parisy]. Have him make a few days' retreat and

Letter 2284. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.
1François de Harlay de Champvallon (1651-71).
2This name was deleted from the original. For an explanation see no. 2194, n. 4.
impose some penance on him, such as fasting for a few days and saying some prayers, before he presents himself for Orders.

I am worried about M. Husson's ailment. I ask O[ur] L[ord] to restore him to perfect health and that we may soon see him in Paris, where we anxiously and patiently await him. Please convey this message to him and greet him for me, if he has not already left. If he is still sick, take the best possible care of him.

The slave he brought from Tunis arrived here yesterday; today he is going to see Monsieur and Madame Husson. Pierre Ribot 3 arrived here a week or ten days ago. I am not very pleased with him. I have been told that the plague disappeared from Algiers when he left. God grant that he may not return there!

I accepted your bill of exchange for three hundred livres, payable to M. Noblet, a pharmacist in this city; we will try to pay it, God willing.

Since I began this letter, we have received one écu for Renaud Le Page, a convict on the galley Reine; please give it to M. Huguier who has instructions to give it to him.

I send greetings to your Company, and I am, in the love of O[ur] L[ord], Monsieur, your most humble servant. 4

VINCENT DEPAUL,
i.s.C.M.

At the bottom of the first page: Monsieur Get

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3A slave repatriated from Algiers.
4This sentence is in the Saint’s handwriting.
2285. - TO ANTOINE DURAND, SUPERIOR, IN AGDE

June 15, 1657

Your experience of the wrong way people have taken certain things you said in the pulpit shows you that we should never preach to priests and monks. Besides the fact that they do not profit from this, it has the opposite effect. Neither should we have in mind the fault of a Community or a certain individual, for fear lest some word or glance may escape to give them reason to think we may be talking about them, casting aspersions on their reputation, or holding a grudge against them. Indeed, Monsieur, great prudence is required in order not to offend anyone, and great charity and humility must be exercised so as to truly edify the congregation.

I ask Our Lord to restore to health those poor people who fell from the top of your building or to give them His glory, if He sees fit to take them to Himself. It is painful for me to see such accidents happen to those who work for us, and it causes me to fear that my sins may be the cause. You must visit them and have them assisted in their illness as far as you reasonably can. If they die, express your profound sorrow to their widows or relatives, give them reason to expect your service and protection, and truly be of service to them, should the occasion present itself.

2286. - TO JEAN BARREAU, CONSUL, IN ALGIERS

[June 1657] ¹

May the Holy Name of God be ever blessed for having found

¹It was in June 1657 that Saint Vincent heard about the most recent imprisonment of Jean Barreau, the only one to which he was subjected “for the faults of others.” (Cf. no. 2287.)
you worthy of suffering—and suffering for the sake of justice—since, by the grace of God, you have given no cause for this ill treatment! This is a sign that Our Lord wants to give you a great share in the infinite merits of His Passion, since He applies its sorrows and shame to you for the faults of others.

I am sure, Monsieur, that in this incident, sent by His paternal hand, as it were, you considered His honor and good pleasure more than the ill will of men, who do not know what they are doing. I hope, then, that this tribulation will contribute to your sanctification. Nothing has yet happened to the Company that has touched me so deeply. I hope this trial will draw fresh graces on you for the salvation of your neighbor.

2287. · TO CHARLES OZENNE, IN OPOLE

Paris, June 21, 1657

Monsieur,

The grace of Our Lord be with you forever!

I received your letter of the nineteenth—I think—of last month. Thank God that M. Duperroy has been given a diet to dry up the humors resisting the remedies being applied to his two wounds. I ask Our Lord to bless these remedies.

We pray and are having prayers said constantly for the King, the Queen, and their kingdom of Poland. We are deeply consoled by the news you give us of the state of affairs there.

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He was mistreated because of the bankruptcy of a Marseilles merchant named Rappiot. The creditors of the latter brought their complaints to the Pasha, Ibrahim II, who unjustly blamed the French Consul. Barreau was arrested, thrown to the ground, and beaten so cruelly that he lost consciousness. Sharp awls were inserted under his nails to revive him. Exhausted by so much suffering, he signed an agreement to pay 2500 piastres. (Cf. Mémoires de la Congrégation de la Mission, vol. II, p. 201.)

Letter 2287. · Archives of the Mission, Krakow, original autograph letter.
I am writing to M. Desdames; please give him my letter and some money, if he needs and requests it. I thank our dear Mother of the Visitation Sainte-Marie a thousand times for her charity toward us; may God bless her community and all her ways of acting. I make the same wish for the Daughters of Charity.

The plague is so rampant in Genoa that hundreds of persons a day are dying there. The Jesuit novitiate, two or three other monasteries, and our own [house] are being used to lodge the plague-stricken, and all of us have rented other houses.

Our Consul in Tunis has been expelled by the King for refusing to grant him something that was against his conscience. The Consul [in Algiers] is in prison because a merchant from Marseilles who went bankrupt, left town, as did a renegade and three or four other slaves. The King is seeking redress from the Great Lord against the King of Tunis. The Le Vacher brothers are doing very well in those places, by the grace of God, from the accounts we receive from the captives who return from there. I recommend all that to your prayers and am, Monsieur, your most humble servant.

VINCENT DEPAUL,

i.s.C.M.

Addressed: Monsieur Ozenne, Priest of the Mission, in Opole

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1This word must have been forgotten in the original when the page was turned.
2Martin Husson.
3The Saint absentmindedly wrote "in Tunis."
Monsieur,

The grace of Our Lord be with you forever!

Your last letter from Warsaw, written around Easter, consoled me more than I can say, as do all those you write me, and with good reason, when I see your unshakable constancy amid the many afflictions you have suffered and the many others you have reason to fear from the present state of affairs. O Monsieur, how many trials God has chosen to send you by means of all the scourges with which Our Lord has been pleased to afflict you: war, plague, and famine! May His Holy Name be adored and praised for this by all reasonable creatures and by those who are now blessed in heaven, since none of these afflictions has been able to disturb the faithful guard you must have kept over the flock Divine Providence entrusted to you! May His Divine Goodness continue to protect you!

Because you are perhaps unable to provide for your needs there, I have asked M. Ozenne to assist you with money, through the intermediary of some persons at the Queen’s court. Perhaps they can lend him some, and we will pay it back here. I say the same thing to you, Monsieur, in case you know someone who could lend you some. Meanwhile, we offer you to Our Lord in His infinite goodness and are having prayers continuously said for you; I find everyone quite ready to do this. I cannot tell you, Monsieur, how much all you do and suffer edifies the poor Missionaries and spurs them on to action. Many are asking to be sent to foreign countries.

We are worried about good M. Duperroy, your dear confrere and the companion of your work and sufferings. M. Ozenne wrote
that they were going to have him follow a diet. Oh! how wholeheartedly we pray that God will bless this remedy!

I embrace that good man whom Divine Providence has led to you. Please embrace him for me; I ask Our Lord to keep him as you say he is now.

To relieve your brother of worry, I have written to tell him how you are because a rumor was circulating that Our Lord had taken you to Himself. So he is now at peace on that point.

The Company is doing well everywhere, except for the house in Genoa. The death toll from the plague there is one hundred persons a day, and the Jesuits and our men have been evicted, along with three monasteries of nuns, so that their houses can be used for the victims.

Our Consul in Algiers was put in prison because a merchant from Marseilles went bankrupt in that town and ran off with a renegade and a few slaves. He absconded with twelve thousand écus so the Turks have imprisoned our dear Brother Barreau until payment is made. Our Consul in Tunis has also been expelled, and the King is seeking redress from the Great Lord. The Le Vacher brothers are working hard in those places and are very successful, as we gather from slaves who return from there.

We await news from Madagascar and the Hebrides; when we get some, we will share it with you.

Meanwhile, I close this letter with all the tenderness and warmth of which my heart is capable, and I am, in the love of Our Lord, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

I am worried for fear that someone may see your letters.

Addressed: Monsieur Desdames, Priest of the Mission, at Holy Cross, in Warsaw
Monsieur,

The grace of O[ur] L[ord] be with you forever!

Thank you for the news you give us in your letter of May 22, addressed to M. Portail, and for the attention you give to everything that pertains to the welfare of the Company—even to the smallest details. This is an effect of the Spirit of God to enlighten us in various ways through you, as He does. May His Holy Name be blessed for it!

The two powers of attorney you received at the same time are not exactly alike: a word in one has been changed in the other. I think the first one says *to consent* to the changes the Holy Father chooses to make in our Rules, and the second replaces the word *consent* with *acquiesce* or *accept*, which is a better way of expressing it.

I strongly hope, Monsieur, that you will be able to give Cardinal Bagni the priests he has requested of you. In the name of O[ur] L[ord], please do your utmost for this—if not for All Saints’ Day, as he asks, at least for soon after it. He is a holy Prelate, who is very good to us and will continue to be so. I am taking the honor of telling him that you will make every effort to obey him. For our part, we will try to help you by sending a few men when the passes are open and are safer than they now are. You know that there is a great deal of contagion in Genoa, and we are not yet sure about the present state of health in Rome.

Thank you for the *extra tempora* ¹ for Brother Bréant, which we have received.

I had your packet delivered to M. Brousse and, after accepting

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¹An indulg from the Holy See that granted religious Institutes the privilege of conferring Sacred Orders outside the times prescribed by Church law.
the bill of exchange for the 109 livres he owes, I gave him the address of Messieurs Petit so he can send them the payment.

I thank God for preserving the health of your Missionaries and for blessing their work. I am sure that the needs of the people there are great, as they are almost everywhere. I am surprised, however, that so little is being done to remedy them.

The Church has suffered a great loss in Cardinal Rapaccioli. We have thanked God for the graces He bestowed on him, especially for having filled his heart with a charity such as his, prompting him to all sorts of good works and to do many favors for us. I cannot be satisfied with celebrating Holy Mass myself for his intention; I have asked all our priests to say it also and our Brothers to offer their Communion for him. We even had a solemn service for him so as not to remain entirely ungrateful for all that we owe him nor more unworthy than we are for the effects of his protection, which he will continue in heaven.

We find none of it on earth to counter the oppression of the Turks who, after expelling the Consul in Tunis, have imprisoned the Consul in Algiers to hold him responsible for a debt incurred by a merchant from Marseilles who ran off. We are very upset by these vexations; it seems that the evil spirit is trying to use them to hinder the work of God in those areas.

Your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Jolly

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2 Francesco Angelo Rapaccioli died in 1657.
3 Martin Husson.
4 Jean Barreau.
5 M. Rappiots.
Monsieur,

The grace of O[ur] L[ord] be with you forever!

Words cannot express my sentiments concerning the extraordinary blessings God is giving to your work during the Savigliano mission, as I gather from your letter of the seventh. On the one hand, I admire His power and infinite goodness in the strength He gives you to sustain such a heavy burden and to make it succeed so well, producing such good fruits that rejoice heaven and earth. On the other hand, I am greatly consoled by it and equally grateful to the Author of all wonders, who condescends to work this one with such weak instruments. I was not satisfied with thanking Him on my own but have exhorted the Company to render Him this just hommage. All of us often ask Him to strengthen you with His Spirit so that you may move hearts to true repentance and reconcile people to God and among themselves without wearing yourself out, as I fear you are doing. Please moderate your activities, Monsieur, and take care of your health.

You did well to excuse yourself from giving a mission in Fossano because of the maxim of the Company—or rather because of the prohibition placed on us about working in episcopal cities. Even though people have appealed to the Archbishop of Turin to oblige you to bypass this Rule, I do not think he will do so if you explain it to him and how we practice it here.

I am greatly consoled that Brother Demortier has already made such progress in the language that he knows how to say: Signor, si. I hope he will soon know enough to instruct his instructors—meaning the natives—and that, through you, Our Lord will make him a

Letter 2290. - Archives of the Mission, Turin, original signed letter.

1Giulio Cesare Berghera.
good worker for those people. I send him greetings, and I embrace you and the entire little family.

There is nothing new here, except the upsetting news we received from Genoa, which you already know, and other news from Barbary informing us that the Consul in Tunis has been sent back to France by the Dey, and the one in Algiers has been imprisoned by the customs officers—without cause but not without pretext. The result is that these incidents, very prejudicial to the poor slaves, are a great concern to us, as is also the illness of M. Duperroy, one of our priests in Poland, who has an open abscess on his stomach, putting him at risk. We are also concerned about the danger to which M. Desdames is exposed in Warsaw because that city is defenseless and the enemy is close by. Both have written to me, however, with the same determination and resignation as if they were in a state of security. I recommend all of them to your prayers and am, in O[ur] L[ord], Monsieur, your most humble and affectionate servant.

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Martin

2291. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, June 22, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!

You can imagine how distressed we are by the news you wrote me. I must confess that I, personally, am deeply affected by it. I ask O[ur] L[ord] to restore health to M. Husson and freedom to the
Consul in Algiers. I would like to think that the latter has not been beaten as you were told. When M. Constans ¹ wrote about his imprisonment, he would not have forgotten to mention such harsh treatment, if it were true that he had received it. Moreover, it is scarcely likely that they tried to treat in that way a Consul who is neither guilty of nor charged with the flight of Rappiot but that they merely wished to make someone responsible for one of his debts, presuming that he committed himself for it.

I am also very worried about the Le Vacher brothers—the one in Tunis as much as the one in Algiers—because they themselves are very upset by the extraordinary harassments of the Turks toward the Consuls, their close confidants and confidants. In addition, I do not know whether those good priests have had to bear the brunt of these storms. I ask O[ur] L[ord] to be their protector and defender.

All these incidents are extraordinary temptations. It seems like the devil is using them to do his best to hinder the work of God in those areas. And if God in His infinite goodness does not apply some remedy to them, I do not see how we can find any in human means. We will continue to look for one while you, on your part, will find out by what means you can give some consolation to our suffering confidants.

We have paid your bill of exchange for three hundred livres with M. Noblet, the pharmacist, and will try to do the same for the other bill you have to draw on us. Have you retrieved the eight hundred piastres you say you entrusted to the captain of the boat that was to sail for Algiers but remained in port for fear lest it be taken by the Turks?

Thank you for the care you are taking to comfort M. Husson in his illness and for trying to cure him. You console me greatly in this, and I ask you to keep it up. Did you take the Toulon trip and were you able to satisfy the chaplains?

¹Chancellor or chief secretary for the Consul in Algiers.
The Mercedarians do not lack the will to pay; the Provincial came here to assure me of that. They say, however, that they have not the wherewithal to do so right now, and I do not want to put pressure on them for it.

I wrote to M. Huguier to give eleven livres to the son of M. Marbais, our surveyor, who is a convict on the galleys. Please see that he gets them.

I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Get, Superior of the Mission, in Marseilles

2292. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, June 29, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!

Today I recommended good M. Husson to the prayers of our community. I am extraordinarily affected by his illness and cannot satisfy myself enough with praying to God for his health and his return. Thank you for having spared nothing for this purpose. Please greet him on my part. His youngest brother came here this morning to ask for news of him and assured us that his father, mother, and all his relatives are doing well.

I accepted your bill of exchange for six hundred livres; we will try to pay it, God willing, when it falls due.

I praise God for the solicitude of the Consuls in Marseilles in

Letter 2292. - Archives of the Mission, Paris, original signed letter.
attempting to counter the attacks of the Turks from Algiers and for
the boat they are sending there for that purpose. I ask His Divine
Goodness to grant it a safe voyage. You did well not to risk putting
on it the money you wanted to send to our men. Wait until it comes
back to see if it will be safe from those barbarians.

Please remind M. Huguier of the six livres I told him to give to
Jacques Frangé, a convict.

I am, in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Get

2293. - TO LOUIS RIVET, SUPERIOR, IN SAINTES

July 1, 1657

If the Bishop of Saintes \(^1\) should speak to you again about the
establishment of the Company in Cognac, it will be a good idea for
you to divert his attention adroitly from this thought, both because
we take responsibility for parishes as little as we can, and because
he is planning to put us also in charge of a collège entailing as a
consequence the obligation of teaching the humanities, which is a
work that is not appropriate for us.

\(^1\)Louis de Bassompierre.
2294. - TO DOMINIQUE LUHILLIER, IN CRECY

Paris, July 3, 1657

Monsieur,

The grace of Our Lord be with you forever!
The last mail coach got away without my replying to your letter, as I had planned to do. Let me tell you now, Monsieur, that that letter, like all the others, consoled me greatly because of the affection Our Lord has given me for you and for your fine behavior in all circumstances. I thank God for this, asking Him to continue to bless you both within and without.

I thank Him also for the firmness He gives the young man who wishes to enter the Company to carry out his resolution despite the opposition he faces. That is a sign that his vocation comes from God.

I am glad you went to visit the mission and the workers in Tournan. It was only right that, after such a long period of solitude, you should have this little diversion.

It will be well for you to let the Pastor know that you do not want to hear the confessions of the sick in his parish against his wishes, although you have the authorization of the Bishop of Meaux, but you would be glad if he would tell you what you are to say to the Bishop when he hears that you have stopped visiting and hearing the confessions of the sick who ask for you, and he asks you why. Maybe it would be a good idea if you had some important, pious, trustworthy person tell him this. Send me the name of the Pastor and where he comes from.

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Letter 2294. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1Today called Tournan-en-Brie; chief canton town of Seine-et-Marne.
2Dominique Seguier (1637-59).
We have no news here. I send greetings to Brother Claude and am, in the love of Our Lord, Monsieur, your most humble servant.

VINCENT DEPAUL, i.s.C.M.

In the meantime, you can tell the good people who are ill and are asking for you to hear their confessions that you are forbidden to do so.⁴

Addressed: Monsieur Lhuillier, Priest of the Mission, in Crécy

2295. - TO EDMUND BARRY, SUPERIOR, IN NOTRE-DAME DE LORM

Paris, Ju[ly] 4 [1657] ²

Monsieur,

The grace of Our Lord be with you forever!

I received your letter of June 17. If you [have not yet] leased Brial, as you did Falguières, and are [wondering] about farming

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⁴The postscript is in the Saint’s handwriting.

Letter 2295. - Archives of the Mission, Paris, original signed letter. As indicated by the brackets, some words are missing because of the poor condition of the paper in those places.

¹Edmund Barry, born in the Cloyne diocese (Ireland) on June 24, 1613, was ordained a priest in Cahora in 1639 and was admitted into the Congregation of the Mission on July 21, 1641. He took his vows at Saint-Lazare in October 1646, a few days before his departure for Ireland, but returned to France in 1652, after Limerick had been captured by Cromwell’s army. He was subsequently placed in Richelieu (1652-53) and Montauban (1653-80). While in Montauban, he directed the seminary (1657-64, 1675-80). He died there in 1680.

²The complete date and the name of the recipient are written on the back of the letter; they are also clear from the contents.

³A hamlet in Bressols (Tarn-et-Garonne).

⁴Another locality in Tarn-et-Garonne.
it out, I think you should farm it out to rid yourself of the trouble of harvesting the crops. We know from experience that there is more to be lost than gained in this difficult situation.

I can well believe that Messieurs Jeande and Thieulin find it hard to hazard hearing confessions. This is normal for anyone beginning to learn a language because it is not learned all at once but gradually. They need a little practice at first; you can help them in this by teaching them the most common names of the sins.

I am asking M. Lièbe to go to Richelieu and you to continue as Superior. You are still urging me to give the office to someone else, thinking you are incapable of it, but Our Lord, who wants to make use of you in this duty, will carry it out Himself through you. Trust Him, since He has enough light and strength for both of you and is most willing to communicate them to you, as I am asking Him to do.

Enclosed is the power of attorney for taking possession of Saint-Aignan parish, with the deeds conferring the title from Rome. Please let me know if and when possession has been taken of the chapel.

M. Bajoue is still out giving missions; we expect him here [in] a week or ten days, and I will speak to him then about the donation of his income.

I ask you, at the first opportunity, to thank the . . . of the church in Montauban in my name for his charity toward us and [to assure him] of my obedience and our prayers.

3Claude Jeande, born in Blénoë-Toul (Meurthe-et-Moselle), was ordained a priest on March 27, 1632, and entered the Congregation of the Mission on October 3, 1647, at thirty-eight years of age. He took his vows in Sedan on September 9, 1654, in the presence of M. Portail.

5Rene Thieulin, born in Argentan (Orne) on January 29, 1629, entered the Congregation of the Mission on January 18, 1653, was ordained a priest on December 25, 1654, and took his vows in January 1655. He was Superior at the Collège des Bons-Enfants (1674-76 and 1685-89) and acting Assistant General (1677-79). At the General Assembly of 1679 he was named Assistant General, remaining in office until the generalate of Nicolas Pierron (1697). Thieulin died in Paris on November 7, 1706.

7A village in Tarn-et-Garonne.
I send greetings to the little [family and am] in O[ur] L[ord], Monsieur, [your most humble servant].

VINCENT DEPAUL,
i.s.C.M.

2296. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, July 6, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!

I praise God for your journey to Toulon and for what you did there, especially with regard to the chaplains.

I sent the letters from Algiers to the Duchesse d'Aiguillon in order to be able to discuss with her what we have to do. All we can expect from her charity is advice—and no money—to free the Consul, as she has told me several times. Meanwhile, to get out of prison, that poor man took on another commitment for 2500 piastres, which makes matters worse. What shall we do about that?

I praise God for your vigilance in having Rappiot's merchandise seized to compensate him. Please enforce this and send no money to Algiers unless it is perfectly safe. When the time comes, tell me to send you some sums of money that are here for the slaves there.

We will try to pay your third bill of exchange for four or five hundred livres, as we have done with the others.

Thank you once again for the care you take of good M. Husson; I recommend him to you anew. I was very worried about him, but God be praised that he is better! That has brought me some consolation, but I can assure you that I am deeply grieved about

Letter 2296. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.

1Brother Jean Barreau.
poor Brother Barreau. I thought they were satisfied with imprisoning him without maltreating him, and I see they went so far as to beat him; this pains me deeply.

We have received an écu for Jean Meglat, a galley slave on the Manse. Please give it to M. Huguier, who has instructions to give it to him. Someone has just brought us six livres for Marc Mansart, a galley slave on the Capitaine. I am writing to ask M. Huguier to give them to him, telling him you will keep track of this, which I ask you to do. I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,

i.s.C.M.

Addressed: Monsieur Get

2297. - TO NICOLAS DUPERROY, IN POLAND

Paris, July 6, 1657

Monsieur,

The grace of Our Lord be with you forever!

Mon Dieu! Monsieur, how are you? Has your diet done you any good? Have your wounds closed yet? Are you well enough to come and go? M. Desdames has written to me; in his letters he tells me how useful your presence is and how much your absence grieves him.

You know that the good priest who had almost given himself to the Company has left it. Oh! how that distresses me and how heartily I pray that God will restore you to your former state of health! If this is the case, I hope things will go better, God willing.

Letter 2297. - Archives of the Mission, Paris, photograph. The original autograph letter was put on sale in Paris in 1854 by Laverdet and in Brussels in 1904 by M. Louis Causse.
In the name of God, Monsieur, do all you can to get well. I am asking M. Ozenne to spare nothing for you.

Your brother wrote to us from home that his ailment continues and—I think—that your good mother and your other relatives are well.

Our little news is the bad treatment [suffered by the two Consuls in Barbary]. The one in Tunis was expelled and the one in Algiers thrown into prison, where they struck him repeatedly on the soles of his feet with a stick, until he was made to promise 2500 écus. The first-named was expelled for refusing to promise the King to have handed over to him thirteen Turks who had been captured by a French ship and sold in the town of Leghorn, in the territory of the Duke of Florence, which does not depend on our King. The other Consul received this ill-treatment because a French merchant declared bankruptcy for the sum of ten thousand écus, and they claim that in such circumstances they can take their revenge on the French Christians. This is an outrageous act of injustice and is contrary to human rights.

The plague continues in Genoa and has wrought great havoc there. The houses of four Communities, including ours and the Jesuit novitiate, have been requisitioned for the people. The Missionaries were quarantined for a week because of the death of their gardener, who was the sixth to die. They are now in another house, which they have rented. M. Blatiron, assisted by other priests, is working in the country, where they are risking their lives. The same

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1 Victor Duperroy, who had recently left the Company.
2 This sentence makes no sense in the original letter, where the Saint wrote, “Our little items of news are the bad treatment bad. The one in Tunis, etc.” We think that the modification we have made in the text expresses what he really meant to say.
3 In Abelly, these “thirteen Turks” become “thirteen hundred Turks” (cf. op. cit., bk. II, chap. I, sect. VII, §4, p. 118)—a gross exaggeration.
4 Ferdinand II di Medicis (1610-70), Grand Duke of Tuscany (1621-70).
disease has broken out again in Rome. The rest of the Company is very well. I recommend it to your prayers and am your servant.

VINCENT DEPAUL,
i.s.C.M.

At the bottom of the first page: Monsieur Duperroy

2298. - TO CHARLES OZENNE, SUPERIOR, IN POLAND

Paris, July 6, 1657

Monsieur,

The grace of Our Lord be with you forever!

I am replying to your letter of May 24, thanking God for your good health and that of M. Desdames and rejoicing with you at the good news you tell me, for which I also praise God. These reasons for rejoicing, which affect me deeply, are nevertheless mingled with great distress over the dangerous state of good M. Duperroy. You say he has been so ill that you were afraid of losing him, and that his wound is very bad. I greatly fear that God may find us unworthy of keeping this good servant of His much longer.

I must confess that his loss would affect me deeply; I ask God not to permit it but to restore him to health. If, however, His Providence ordains otherwise, we must love the hand that strikes us and trust that, carrying his beautiful soul off to heaven, He will raise our hearts to that place even more. Please tell him that I embrace him with all my heart and that our community constantly recommends him (and you as well) to God. I ask you to take care of yourself.

The plague has broken out again in Rome and is raging in

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Genoa, where our poor confreres are living in a rented house. They gave up theirs for the service of the people so that those who are suspected of having the disease can be placed there. I am told there were seven hundred of them. I recommend both to your prayers.

Everything is going very well here and everywhere else, thank God, both in regard to health and work, even for our priests in Barbary—but not for the Consuls. The one in Tunis was expelled and the other in Algiers beaten and thrown into prison without cause. I am told that he got out by promising to pay 2500 écus—which he will never be able to do unless God works a miracle.

We keep on praying for the King, the Queen, and their armies. The whole Church as well has reason to do so, since its interests are mingled with theirs.

I am, in Our Lord, who is the Master, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

At the bottom of the first page: Monsieur Ozenne

2299. - TO EDME JOLLY, SUPERIOR, IN ROME

Paris, July 6, 1657

Monsieur,

The grace of Our Lord be with you forever!

In your letter of June 5, you mention to me our establishment in Spain and the offer made by that good priest, who was a Jesuit, to go there with the priest we will send. We have not yet appointed anyone and see no one capable of succeeding there except M. Mar-
but he is needed in Turin. We are, however, considering M. Brin, although he leaves something to be desired. We will think it over again, while awaiting a final order from the Cardinal of Toledo. There is reason to wonder whether it is advisable to accept that good Spanish gentleman into the Company—and still more of having him work in this establishment, in the event that it is made—before he has been tried, considering his disposition of mind. You can give him a hearing without rejecting him or committing yourself in any way.

I received the dimissorial letter for Brother Plunket, with a note on the validity of his title. I thank you most humbly for following through with whatever business you have begun and for the attention you pay to this by the special attachment God has given you for the interests of the Company.

We here are still putting off any attempt to invest ourselves with the privilege of giving dimissorial letters, seeing that the Prelates are not sufficiently disposed to accept them, and I want to discuss it with some of them beforehand. Furthermore, this Brother has no property in his own country that could serve as a title; consequently, we are unable to grant him a dimissorial.

I am greatly troubled by the fact that the Bishop of Cavaillon

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1Balthazar Moscoso y Sandoval (1646-65).
2Attestation giving a subject permission to be ordained by a Bishop other than his own Ordinary. Exempt religious cannot be ordained by any Bishop without the dimissorial letters from their major Superior.
3Luke Plunket, born on October 18, 1630, in Girly, County Meath (Ireland), entered the Congregation of the Mission in Richelieu on September 24, 1653, and took his vows there in the presence of M. de Beumon. In 1659 he was in Saint-Meen.
4The words “giving dimissorial letters,” “the Prelates,” and “grant him a dimissorial” are crossed out in the original. However, because these words are necessary for the sense of the phrase and because, on the other hand, the ink used to blot out the words is different from the ink in which the letter is written, there is reason to believe that someone other than the Saint or his secretary made the alterations.
5François Hallier, born in Chartres (Eure-et-Loir) in 1595, was Officialis of his native diocese, then Doctor of the Sorbonne, chairman of the theology faculty (1645), and Bishop of Cavaillon (1657). He wrote several works of philosophy and theology in Latin, and died on July 23, 1659.

Cavaillon today is merely a chief canton town in the district of Avignon (Vaucluse).
was obliged to leave Rome, as you tell me, at a very uncomfortable
and dangerous time. The Bishop of Saint-Malo⁶—now Bishop-
elect of Chartres—told me, however, that he was still in Rome.
If so, please renew to him the offers of my obedience and assure
him of our prayers for his preservation.

He could certainly help us to obtain from our Holy Father
confirmation of the establishment of the Saint-Malo Seminary and
of our establishment in Saint-Méen Abbey.⁷ The monks of Saint-
Maur, supported by the Parlement of Rennes, have given us a great
deal of trouble in this; the Bishop, by the authority of the King and
his Council, has maintained us there. Sooner or later, however,
these good Fathers will make fresh attempts to drive us out. That
is why the authority of the Holy See would strengthen our rights.
You will see what these are from the copies I am sending you. From
the consultations you can make regarding them, find out the order
to be observed in these proceedings and what documents you will
have to send. These copies are merely to serve you as references.
If then, the Bishop of Cavaillon has not yet left, you can speak to
him about it.

I could not refuse the request of the Provincial of the Mercedari-
ans to recommend to you the enclosed packet and to ask you, as I
now do, to use your influence to obtain the Brief he is requesting.
Please provide the money that is required. He has given us twenty

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⁶Ferdinand de Neufville de Villeroy had been Coadjutor to his uncle, Achille de Harlay de
Saney, since 1644. When the latter died (November 20, 1646), Neufville succeeded him,
remaining Bishop of Saint-Malo until 1657, when he was named Bishop of Chartres.

⁷In 1645 the Bishop of Saint-Malo gave the Priests of the Mission permanent direction of the
seminary he had just established in Saint-Méen Abbey, near Bourseul (Côtes-du-Nord). He
guaranteed them a tenth of the yearly annuity of five hundred livres and added to the
establishment the revenue of the abbey, on condition—among other things—that there be five
Missionaries: three for the seminary and two for the missions, that for two or three years they
would teach gratis twelve young seminarians, and that they would give a pension to the monks
of the abbey until the last one died (cf. vol. III, no. 829, n. 11). The Benedictines of Saint-Maur
had looked askance on the transformation of Saint-Méen Abbey into a seminary and had
institution legal proceedings that became heated and protracted (cf. vol. III, no. 832, n. 8).
écus and will give us more, if needed. The postage on his enclosed packet will hardly be less than six or seven livres.

I forwarded your letters to your brother and your cousin.

I told you last week that I would write you today about our Rules. Accordingly, I am sending you a few new observations we made on them, put in order by M. Portail.

I am, in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,

i.e.C.M.

Addressed: Monsieur Jolly

2300. - TO NICOLAS DEMONCHY, IN TOUL

Paris, July 7, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!

I just sent your letter to M. de Massac to let him see the harm he will do us if he does not get to work promptly on the petition. That is why I will not reply to you in detail.

M. des Jardins 2 will show you what I am writing to him about the ordination [retreat] you mention, and O[ur] L[ord] Himself will make known to you how pleased He is with the service you will render Him in this work. As for myself, I cannot express either my

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1Nicolas Demonchy, born on March 21, 1626, in Eu (Seine-Maritime), entered the Congregation of the Mission on August 19, 1646, and took his vows on March 6, 1649. He was ordained a priest on March 4, 1651, and was Superior in Toul (1653-55, 1657-58, 1669-74), Metz (1661-69), Treguier (1680-84), and La Rose (1689-92).

2Georges des Jardins, born in Alençon (Orne) on January 6, 1625. He was ordained a priest in September 1649, entered the Congregation of the Mission on August 15, 1651, and took his vows on August 17, 1653. Later, des Jardins was Superior in Toul (1655-57) and Narbonne (1659).
joy at seeing how willing you are to do it or how ardently I ask God to give you the strength of body and the blessings of mind necessary for the success of the undertaking. I certainly hope He will do so, Monsieur, since it is for the good of a great diocese and should serve as a foundation for a long succession of graces that God will pour out by this means on both clergy and laity. I will have sent to you the conferences and the other things you request.

Meanwhile, I am, Monsieur, in O[ur) L[ord), your most humble servant.

VINCENT DEPAUL, 
i.s.C.M.

Addressed: Monsieur Demonchy, Priest of the Mission, in Toul

2301. - TO PIERRE CABEL,¹ IN SEDAN

Paris, July 7, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!

This is to inform you that I have been told that the King is going to Sedan and to ask you—as I now do—to prepare everything for the visit so that there will be nothing in your church or in whatever depends on your care that is not right and proper. God willing,
M. Berthe will leave on Tuesday with M. Michel ² and another priest to come and help you. If, however, the Court should arrive there sooner, you can have M. de Saint-Jean ³ tell the Queen, by way of excuse for your small number, that the Superior ⁴ had to go to take the waters at Forges, where he now is, and that M. Michel had to go and put some affairs in order.

I ask O[ur] L[ord] to be your guide and your strength. I am, in His love, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Cabel, Priest of the Mission, in Sedan

2302. - TO EDMÉ MENESTRIER, SUPERIOR, IN AGEN

Paris, July 8, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!

I received your power of attorney,¹ for which I thank you. Since you have kept a similar one, and it can be of use to you in case the other goes astray, please send it to me.

You must be patient with the Bishop of Agen's ² delay in answering your letter. If, however, he keeps you waiting much

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²Guillaume Michel, born in Esteville (Seine-Maritime), left his parish of Saint-Valéry to enter the Congregation of the Mission on June 19, 1646, at thirty-nine years of age. He withdrew from the Congregation of his own accord before taking vows but later returned. In 1657 he was a member of the Sedan house and was in Fontainebleau in 1666.
³Nicolas de Saint-Jean, chaplain to the Queen, Anne of Austria.
⁴Mark Cogley.

¹The secretary had added here, "to resign in favor of the union," which the Saint crossed out.
²Balthélemy d'Elbène (1638-63).
longer, without doing anything to consolidate your establishment, we will have to think about what should be done.

We have no news here; everyone is well, thank God. I often offer you and M. Admirault 3 to Him, together with all your retreat exercises, that His Divine Goodness may be pleased to preserve and strengthen you.

I am, in His love, Monsieur, your most humble servant.

VINCENT DEPAUL,

i.s.C.M.

At the bottom of the page: Monsieur Edme

2303. - TO N.

I would like to think that the person who has written you so tenderly means no wrong in this. We must admit, however, that the letter is capable of having a bad effect on a heart that is not so strong as yours and might have some inclination toward tenderness. May Our Lord be pleased to preserve us from the company of a person who can do the slightest harm to our spirit!

2304. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, July 13, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!

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3Claude Admirault.


Letter 2304. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.