Monsieur,

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

I just heard that there is a young man here in the service of the Queen of Poland's ladies-in-waiting, who is leaving for Poland tomorrow. This gives me the opportunity of writing to assure you that we are all in good health and are praying for the same for you and our dear confreres.

I would like to think that this letter will find all of you reunited in Warsaw after such a long separation. If I knew this for certain, it would be for me an incomparable joy; even now, this hope is a great comfort to me. This is how God usually works: He separates and then reunites; He distances and then brings close together; He takes away and then gives back; lastly, He destroys and restores, leaving nothing permanent in this life, nor anyone who remains always in the same state. May His Name be blessed because the bad storm has passed and calm is now returning!

We frequently ask His Divine Goodness to give you this calm in full measure by restoring the kingdom to its former tranquility, to preserve and sanctify Their Majesties, to extend and strengthen their authority, and to grant you the grace, Monsieur, of contributing something to their pious plans. If all three of you live together as united in heart as you are in presence, by the power of the Holy Spirit, who is the bond of the Father and the Son, there is reason to hope that God will be glorified in and through all of you and the people will be served and comforted by this. Perhaps also the longed-awaited hour has arrived for you to begin to labor as true Missionaries in the works proper to us.

Our retreats are almost finished now. A few men have already

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Letter 2427. - Archives of the Mission, Krakow, original signed letter.
gone to give missions, and others are preparing to go. We will send them out in two or three groups so they can get through part of this diocese this winter. God willing, we will not fail to replace those whom God has taken from us in Genoa and Madagascar—if not all, at least most of them. The Turin house, which is beginning to be known and is very busy, needs help; we will try to provide some for it—and perhaps for the house in Rome as well because there is talk of a new work there. The rest of our houses are going along as usual; I think God is being served and souls assisted by them.

M. Berthe is still out making his visitations. We have no news of our Missionaries in Scotland and the Hebrides and, what is worse, we cannot send anyone to visit or help them; the English are preventing that.

M. Le Vacher of Algiers, who is here for the affairs of the Consul, is eager to return, but he has not yet obtained what he is seeking; we are working on that. His brother is all alone in Tunis, overwhelmed with work but full of courage.

M. Dehorgny is still Superior at the Bons-Enfants, and M. Alméras is now in Moulines, convalescing after a very serious illness he had in Bourbon. M. Brin is Superior in Troyes and is giving a mission just now in Sézanne, with ten or twelve priests whom we sent him. The Bishop is supposed to go there to administer Confirmation. So much for our little news items.

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

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Ozenne, Superior of the Priests of the Mission of Warsaw
Monsieur,

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

My joy at the convalescence of M. Alméras did not last long before being tinged with sadness, since you informed me in your last letter that he has had a relapse. That is very upsetting news; I have not mentioned it to his father because it would worry him. I will wait for your next letter before saying anything to anyone, hoping that his illness will have no after-effects and that I will not have to publicize distressing news, after having announced such good news. Nevertheless, if God chooses to ordain things otherwise, we will have to resign ourselves to it.

I attribute this latest incident to the fatigue of the journey. It takes very little to lay low a weak body. Then, too, a serious illness does not disappear all of a sudden; it always has some aftermath, causing the patient to have some very bad days among the good ones during his convalescence. Our health is restored only gradually, so you should not be surprised, Monsieur, if it seems to you that M. Alméras is still far from being healed. We must hope from the goodness of God that time and remedies will restore him to health. I know you and others are doing your utmost for this with a heart so big that it seems to encompass in it the hearts of all the members of the Company because there is not a single man in it who would not consider himself fortunate to be able to take care of this dear patient. Since, however, only you and the good Brother are with him, we are all depending on your affection and concern,
contenting ourselves with sharing your worries and offering you
and them to God. Please continue to write to me.

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

VINCENT DEPAUL,
J.S.C.M.

Addressed: Monsieur Perraud, Priest of the Mission, in Moulins

2429. - TO BROTHER JEAN PARRE, IN REIMS

Paris, October 24, 1657

Dear Brother,

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

A pious person has asked me to write to ask you, as I now do,
to pay a discreet visit to M. Rainssant’s family while you are in
Reims and, if you see that they are in great need, to have four or
five écus given to them. If you write to tell Mademoiselle Viole
what you have done in this matter, she will see that you are
reimbursed; but please put it in a separate note so that only
Mademoiselle Viole will know about it.

We have reserved two seats on the Reims coach for M. Bajoue
and another priest, who will leave Friday to go to give the mission
in Sillery.¹ Please be in Reims the day they arrive to welcome them,
show them around, and give them some addresses and whatever
help you can. Meanwhile, it would be a good idea for you to see
where you can find lodgings for them and get two beds prepared.

Letter 2429. - Archives of the Mission, Turin, original signed letter.
¹In Marse. This is most probably the mission mentioned in Abelî, op. cit., bk. II, chap. 1,
Once they are housed and ready for work, you can go about your own business.

I am, meanwhile, in the love of Our Lord, dear Brother, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

2430. - TO BROTHER JEAN PARRE, IN RETHEL

Paris, October 24, 1657

Dear Brother,

The grace of Our Lord be with you forever!

I am writing to you in Reims and in Rethel at the same time to tell you we have reserved two places for M. Bajoue and another priest on the Reims coach that leaves next Friday. We are sending them to give the mission in Sillery. Please be in Reims the day they arrive to welcome them, show them around, and give them some addresses and whatever help you can. Meanwhile, it would be a good idea for you to see where you can find lodgings for them and get two beds prepared. Once they are housed and ready for work, you can leave them there and go about your own business.

I mention something else to you in the letter I am sending you in Reims; I am also addressing some letters to you there.

I am, in Our Lord, dear Brother, your most affectionate servant.

VINCENT DEPAUL,
i.s.C.M.

Addressed: Brother Jean Parre, of the Congregation of the Mission, in Rethel

Letter 2430. - Archives of the Mission, Turin, original signed letter.
Monsieur,

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

I received your letter of October 19, in which you ask whether I intend that, by taking charge of the instruction of the seminarians, you are to teach them catechism on Saturday, supervise the Divine Office, and have the new arrivals make a retreat. My reply, Monsieur, is that it will be well for you to keep to what you said at the end of your letter, where you say you will do only what you are told in these matters. It is up to your Superior or his Assistant to regulate such things and to assign you or others to do them when they cannot do so themselves.

I realize that it would be very useful for you to teach the catechism as a follow-up to your lessons, to supervise the Divine Office so that the same rhythm is always maintained, and to be the retreat director for the seminarians so that you can get to know them better. All this presupposes, however, that you are assigned these duties by those in charge of the house, since you will have God’s blessing in actions performed through obedience. I also know, however, that you will do God’s Will, Monsieur, by not getting involved in these things when it is thought well to entrust them to others. Superiors see better what should be done than an individual does, and everyone should believe that they have good reasons for acting as they do—even though the reasons might not be given—because they certainly must have weighed the pros and cons before coming to a decision in matters of any importance.

Besides doing God’s Will, which is surely your aspiration, you will be acting in conformity with the custom of all seminaries and

Letter 2431. - Archives of the Mission, Turin, seventeenth- or eighteenth-century copy. A rough draft of this letter, written by the secretary, is also in the Turin archives.
even of collèges, where the teachers are dependent on the head or principal; they do only what he wants, and even what they do is done in the way he orders. In the name of O[ur] L[ord], Monsieur, please observe that rule; you can rest assured that God will find your submission most pleasing and will bless not only you but also your work in the advancement of the seminary. This is the prayer I address to His Divine Goodness. I am, in His love, Monsieur, your most humble servant.

VINCENT DEPAUL,

i.s.C.M.

2432. - THE ADMINISTRATORS OF THE CHÂTEAUDUN HOSPITAL TO SAINT VINCENT, AT SAINT-LAZARE

Monsieur,

We have received the letter you did us the honor of writing on October 6. In order to answer it, we have examined certain unsigned provisions other than those agreed upon and accepted when the Sisters were established in this house.¹ They can assure you that almost all those articles are being observed, with the exception of the enclosures, which we will likewise put into effect as soon as we can.

Rest assured that, besides being satisfied with them, since they were set down and sent in your own handwriting, we consider ourselves, Monsieur, your most humble and obedient servants.

Brémond, . . . Guermeau.²

Châteaudun, October 25, 1657

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

¹The Daughters of Charity came to the Châteaudun hospital in 1655, at the request of Madame de Varise.
²The letter is signed by three persons, but the second name has been omitted because it is illegible.
Monsieur,

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

I have no news to tell you because I have not received any letters from you since writing to you last week. Furthermore, just two days ago I sent long letters to you, M. Desdames, and M. Duperroy, with the valet of the Queen’s ladies-in-waiting. I did not see him but was told that he was returning. I ask O[ur] L[ord] to be the life of our life and the only aspiration of our hearts, to protect the King and Queen, and to bless whatever they do so that all will proceed according to the good pleasure of God and of Their Majesties.

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

VINCENT DEPAUL,

i.s.C.M.

At the bottom of the first page: Monsieur Ozenne

2434. - SAINT LOUISE TO SAINT VINCENT

Friday the 26th. 1

I most humbly entreat Your Charity to allow me to ask you to give half an hour of your time tomorrow, Saturday, to Sister Françoise, who is counting on this, and to postpone the decision you have to make concerning her until I have had the honor of speaking with you. This is not only

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Letter 2433. - Archives of the Mission, Krakow, original signed letter.

Letter 2434. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1Charpy (cf. Écrits spirituels, L. 410, p. 679) places this letter “after 1650.”
in her interest but also in that of the Company, which is in great need of a little enlightenment in order to act prudently and discreetly, and I need this more than anyone. I am, Most Honored Father, your most humble and very obedient daughter and servant.

L. de Marillac

Addressed: Monsieur Vincent

2435. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, October 26, 1657

Monsieur,

The grace of Our Lord be with you forever!

I received your letter of October 14. I am sorry that the Marchese is ill, and I ask Our Lord to restore him to perfect health. I thank God for disposing that good lord to put up with us, especially with regard to our inability to do anything for the inhabitants of Savigliano, for you say that in no way does he want to change our Institute, which does not allow us to preach and hear confessions in the towns where we are established. God will work out the proposal for that establishment as He wills, and we will do whatever that lord orders.

I imagine that this letter will find you in Bra. I really sympathize with you, knowing that you are overburdened with work and have very little help. The fear that you will collapse under it would frighten me, without the hope I have that God will be your strength and that you, on your part, will try to take care of your health, as I ask you to do. At the beginning of our missions we preach just once a day, and in the evening we have a short catechism lesson. It will
be a good idea for you to do the same—at least until you get some assistance. I had sent M. Le Vazeux two or three letters asking him to go to help you out. When he got the first letter, he replied that he could not leave just then because their major affair was on the verge of being settled and his departure would give an advantage to the opposition. He said, however, that he was going to send you in his place M. Mugnier, who is a fine preacher, but I am afraid he does not know enough Italian to help you much in the beginning.

Today we put three priests and a Brother on the Lyons coach on their way to Turin. They are: Messieurs Beaure, Laurence, and Stelle, and Brother Paquinot. They are all good, well-intentioned men. Please leave instructions that, in your absence, they should be welcomed and lodged and have everything they need.

The young man from Savigliano is still here, awaiting news from his father and you. He cannot make up his mind to enter the Company because—in my opinion—he is too worldly; yet, he cannot leave us because he has no money. What can be done?

I embrace your heart and your family, and I am for you both, 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 of Turin, in Turin

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1Georges Paquinot, born in Coussey (Vosges) on June 28, 1636, entered the Congregation of the Mission as a coadjutor Brother on August 11, 1655, and took his vows on October 12, 1657, in the presence of M. Giecuel.
Monsieur,

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

I am not answering your last letter because I have not yet received it.

One of the former religious of this house has asked us to obtain from Rome a privileged altar for Saint-Sauveur \(^1\) in Melun, in the Sens diocese. Please have someone request it and also the *extra tempora* for our Brothers *Jacobus Deslions,\(^2\) clericus Airebatensis, and Lucas Plunket, dioecesis Medensis, hibernus*.\(^3\)

Enclosed is a letter for Jean Félix, the tailor’s apprentice, who has told his mother that he is your servant. That good woman gave one of our priests in Troyes twenty-eight livres ten sous to be forwarded to her son. Please give them to him along with the letter; we will reimburse you.

We sent three priests off to Turin today: \(^4\) Messieurs Stelle, Beaure, and Laurence, together with Brother Paquinot, with the intention of separating them once they have learned the language. You will still send M. Legendre,\(^5\) M. Martinis, and another man

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Letter 2436. - Archives of the Mission, Turin, original signed letter.

\(^1\)Saint-Sauveur-sur-Ecole, near Melun.

\(^2\)Jacques Deslions, born in Arras (Artois), entered the Congregation of the Mission in Paris on December 28, 1654, at the age of twenty-three, and took his vows there in 1656, in the presence of M. Berthe. On December 28, 1657 (cf. vol. VII, no. 2498), Saint Vincent again asked Edme Jolly to apply for a dispensation *extra tempora* for Deslions, and he was ordained in 1658.

\(^3\)The last five words are in the Saint’s handwriting. Luke Plunket was born in the Meath diocese (Ireland).

\(^4\)The rest of the letter is in the Saint’s handwriting.

\(^5\)Renault Legendre, born in Tours on September 30, 1622, entered the Congregation of the Mission on August 16, 1643, was ordained a priest in March 1647, and took his vows in Rome in November 1647. In 1659 he was still in that city.
from Genoa, please. We will send you some men from here to replace them in the course of time.

I embrace 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 Jolly

2437. - TO BROTHER JEAN PARRE

Paris, October 27, 1657

Dear Brother,

The grace of Our Lord be with you forever!

I wrote you in Reims a week ago, but you tell me you did not receive my letter, for which I am very sorry. Here is what it contained in substance: you are to withdraw five hundred livres to be distributed as follows: 172 livres for the Guise deaneries for the needs you indicated in your letters from Laon, and 328 livres for the most needy poor in the places through which you will pass. In addition to those five hundred livres, I asked you also to take twenty-one livres to have Masses said by the poorest priests, as you suggested, and to draw those amounts on Mademoiselle Viole.

I took your last letter to the meeting yesterday, but no new orders were given.

On Wednesday I wrote to you both in Reims and in Rethel to notify you of the approaching departure of two of our priests who were going to give the mission in Sillery.¹ I will tell you now that

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¹Cf. no. 2430.
they left yesterday with a Brother on the Reims coach. I ask you once again to be there the day they arrive and, if you can do so without inconveniencing yourself, to show them around, after they have called on the Vicar-General and obtained his permission, and then on M. de Seraucourt. I have given them a letter for the latter, in which I ask him to provide money for them, if they happen to need some. Now, I had intended at the time to have a hundred écus given them, which will be barely enough to defray the expenses of those missions but, because we had no gold to give them and silver is difficult to carry, we gave them only about twenty-five écus. That is why you will ask M. de Seraucourt to furnish them with the rest, and we here will repay it to whomsoever he indicates.

M. Bajoue forgot to take the indulgence I am sending you. He will have to present it to the Vicar-General to get his consent to have it made public. I am sending you as a model a copy of the permission that was given in Paris and a memo for M. Bajoue on the use of this indulgence and of the cases reserved to the Pope from which we have power to absolve. Please give him all of this.

I am, in O[ur] L[ord], dear Brother, your most affectionate servant.

VINCENT DEPAUL,
i.s.C.M.

At the bottom of the page: Brother Jean Parre

2438. - JEAN MARTIN TO SAINT VINCENT

October 27, 1657

I think we will have to put off to another time the mission the Madame
Royale instructed us to give in Brantôme, which belongs to her, because the dissension there is at such a fever pitch that the streets are now barricaded and the houses full of snipers and armed men. They are killing one another, even in church, and are so enraged against one another that they even scale the walls of houses to force an entry. Everyone is trying to secure himself in his house to be ready to drive away his enemy—and even to kill him—if he passes in front of it.

People had hoped that some kind of a treaty might be drawn up to suspend the fighting and give some assurance of safety for both sides during the time of the mission, and that through preaching, public and private exhortations, and remonstrances, people might calm down and be open to reconciliation. They are so far from this, however, that even the principal Ministers of State sent there by the Madame Royale have been unable to do anything. Therefore, it would not only be a useless venture to try to preach a mission in a place where no one could come to the sermons, but it would also be risky and harmful for those who might dare to attend. There are many other places where we can work for now.

2439. - TO SAINT LOUISE

Tuesday [October 30, 1657]

It is important for Mademoiselle Le Gras to send for Sister Anne Hardemont today and to send someone else to replace her, for
reasons I will tell her but could not put in writing this morning. If she sends Sister Cécile there, it will be advisable to tell her that it is only temporary, while waiting until she can send another Sister.

2440. - TO DENIS LAUDIN, SUPERIOR, IN LE MANS

Paris, October 31, 1657

Monsieur,

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

Please accept our apologies for being unable just now to send you the preacher you request. This is due not only to the missions, which are keeping busy the men we have—and will be keeping them busy all winter—but also because we are obliged to fill the places left vacant in Genoa, Madagascar, and the Hebrides by the deaths of Messieurs Blatiron, Duport, Ennery, Vincent, Boccone, Tratebas, Dufour, Prévost, de Belleville, and Duiguin. I told you about all these except the last-named, whom God took to Himself this past May 17, as we have just heard. It can be said that he worked wonders in the Hebrides for our holy religion, which is suffering a great loss in this good Missionary, as is the Company, which God is choosing to try in every direction.

Because of all these losses, therefore, I ask you to be satisfied with the number of priests you have and, nevertheless, to continue the missions, as M. Cruoly, who had no more than that, used to do.

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wrote to Saint Louise about her being "somewhat to be feared" (cf. vol. IV, no. 1405); this was undoubtedly the cause of her many changes. (Cf. vol. IV, no. 1342, and Spiritual Writings, L. 110, p. 121.)

The Hospital of the Petites-Maisons [made up of cottages for the patients] afforded shelter for four hundred elderly and infirm persons of both sexes, affected by dementia, disreputable illnesses, or skin diseases.

2Cécile-Agnès Angiboust, who had previously been the Sister Servant at the Angers hospital.

Letter 2440. - Archives of the Mission, Turin, original signed letter.
You will tell me that you are not so experienced in preaching as he was, to be able to preach every day, which will have to be done because there are only two priests. I reply that if you do it God will supply what is wanting and will give you the grace to acquire this experience with practice. Furthermore, you will have two new priests at Christmas, who will be able to help you, for I gladly consent to your having Brothers Thibault and Turpin take the last Holy Order at the next ordination and for Brother Bienvenu to become a deacon.

Meanwhile, perhaps you can find some good priest from the outside who will be glad to work with you on the missions, and in that case he could help you with confessions. If, however, you and M. Gorlidot are absolutely unable to preach two sermons a day, as is the custom, you can be satisfied with one, along with the short catechism instruction on working days, as you have seen done around Richelieu.

I spoke to you about Brother Descroizilles. Since he has made himself incapable of serving God in the good education of youth because of his unreasonable desire to study philosophy, it will be a very long time before we give him the satisfaction of recalling him to pursue this, for fear of assisting the evil spirit, who is inspiring him with this passion so as to distract him from the good he would do by instructing those boys—if he was, in fact, working hard at it. So then, if you do not put him to work teaching class, please have him do something else.

There is no danger in Brother Turpin's waiting until next year to take his vows; meanwhile, we will see if it is advisable for him to take them. Help him to overcome his laziness in morning rising

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1Nicolas Thibault, born in Boissy-le-Châtel (Seine-et-Marne) on August 1, 1633, entered the Congregation of the Mission in Paris on September 21, 1649, and took his vows on November 21, 1653, at the time of the visitation of M. Almeas. He was Superior in Richelieu (1670-75), and in Versailles from 1675 to February 27, 1686, the day of his death.

2He took his vows on October 6, 1658.
and to correct his other faults, which are not great, thank God. There is reason to have high hopes for him because he has sound judgment and good will; still, wait a while before allowing him to make the proposed offering of himself, without telling him you want to do so.

I think it would be well to return the chapel to its resident priest, presuming, as he says, that it does not entitle him to anything and that he has been appointed to it.

Before having your older priests notified of the contract between the clergy of France and the King, I think you should speak to them privately and explain it. You should point out that it is right for them to help you to pay the tax, in accord with the clause of the contract, given the fact that the various heavy pensions they draw from you deprive you of the means of paying other fees and living expenses. Lastly, try to persuade them to accept the official notification of this contract, telling them you are sorry to have to do so and are only doing your duty. Once this notification has been given, however, please do not go to law with them because I would be deeply pained if they were taken to court or if we were on bad terms with them over seven or eight hundred livres, which may be the total of what they owe.

I gave Brother Robineau the copy of the default obtained by M. de Malemaison so he can do whatever is necessary.

M. Alméras, who nearly died in Bourbon, has arrived here, thank God, but he still has a fever.

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

VINCENT DEPAUL,

i.s.C.M.

Your brother 3 left yesterday for Tréguier with Brother Plunket. I recommend them, their journey, and their work to your prayers.

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3Gabriel Laudin.
Brother Turpin's little weaknesses are worth tolerating. Unless I am mistaken, he has better judgment than he sometimes appears to have. Whatever the case, he is a good lad and, in my opinion, is dearly loved by Our Lord.\footnote{This last paragraph is in the Saint's handwriting.}

Addressed: Monsieur Laudin, Superior of the Priests of the Mission of Le Mans, in Le Mans

2441. - TO LOUIS DUPONT, SUPERIOR, IN TRÉGUIER

Paris, October 31, 1657

Monsieur,

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

Here at last are M. Laudin and Brother Plunket, who are off to replace M. Lapostre by rendering service to God and the Tréguier Seminary under your fine leadership. Please give them a warm welcome; they are excellent men, full of good will. Give M. Lapostre whatever money he needs to return to Paris; I ask him to take the first coach that is going there.

We were able to send you only one priest; I do not know why the Bishop asked me for two; please let me know. Still, we had assigned you another in addition to M. Laudin, but have sent him to Italy, where you know we have lost six priests: Messieurs Blatiron, Duport, Ennery, François Vincent, Boccone, and Tratebas—all of whom died of the plague in Genoa. You are also aware that God has called to Himself Messieurs Dufour, Prévost, and de Belleville, who had gone to Madagascar. In addition, we learned just recently that His Divine Goodness has once more taken from

Letter 2441. - Archives of the Mission, Turin, original signed letter.
us an excellent worker who, it can be said, worked wonders in the Hebrides, where he died this past May 17, to the great regret of all the islanders.

So, Monsieur, God has chosen to visit the Company in every direction and to deplete this house of trained men who must go to fill the vacancies; this obliges us to send you a seminarian instead of a second priest. Both men are capable of teaching; use them as you see fit. I hope you will be satisfied with them.

I had the honor of writing to the Bishop last Saturday by the post to let him know that we would be sending those two Missionaries off today without fail; I think I even led him to understand that both of them would be priests—at that time we were hoping to be able to furnish them. I addressed the letter to him in Tréguier and, because I was not sure whether he might have left before its arrival, I sent a copy of it to him in Nantes.

The confrères will tell you our little news items; as for me, I assure you of our continued prayers for you and your family that God may bless you more and more. I am, in His love, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

I received your letter of September 30. The Brother pharmacist has arrived in Richelieu. We are waiting for the priests you have led us to expect for our seminary.

At the bottom of the first page: Monsieur Dupont
Monsieur,

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

We received the letters and welcomed the persons you sent to us. M. Caron and the young man, Evrard Launois, are on retreat. We have given them cloaks and will admit them to the seminary, if they are ready for it. We put the tall young tailor, whom you sent us to be a Brother, in the sewing room to give him a try at that, but he does not know how—and does not want—to work so he is looking for a job in the city; I had him given an écu so he could leave. We will also be obliged to dismiss M. Desfodtq,¹ who is negligent in the seminary exercises and does not seem very capable for the Company.²

Monsieur, please do not send us anyone else unless you know him well and see some signs of a vocation in him.³ Above all, do not send any more young men to become Brothers, since almost ⁴ none of them has succeeded—not even that fine plowman you mention, regardless of the good will he may show. The very day—or the day after—I last wrote to you, we had M. Philippe brought here because he was ill. We nursed him with as much care as if he had been received into the Company because he had come with that intention. He is still very sick, swollen with dropsy, and none of the remedies are doing him any good. This makes the

¹The reading of this word is doubtful. ²The original has "does not seem very capable suitable for the Company." The Saint himself wrote "capable," but forgot to cross out "suitable." ³Guillaume Delville was not a good judge of character: Caron left before he made vows; there is no further mention of Launois. ⁴This word was written by the Saint.
doctor think that he will not get better; he also fears he will not recover his sight, which he has lost.³

When you informed me that the other priest, whom the people call the good Father, does not maintain the new opinions, you should have told me also the reason why the Jesuits are persecuting him, as he claims. When you let me know, I will tell you whether or not you are to send him.

We are having the Madagascar report put in order; when it is ready, I will have a copy sent to you.

Mademoiselle Le Gras will send a third Sister as soon as she possibly can. I send greetings to Marguerite and Radegonde,⁶ asking O[ur] L[ord] to bless and strengthen them more and more.

As soon as I find out, I will let you know M. Jacquier's answer regarding the two sous you are requesting for each ration of bread he owes the poor. Since the King is not in Paris, we cannot speak to him about his alms.

God has brought M. Alméras back to us, after he nearly died in Bourbon. He still has a fever.

We just learned that M. Duiguin has gone to God in the Hebrides. He worked wonders there for the Catholic religion, which has suffered a great loss in this good Missionary.

May God preserve you, Monsieur! I am, in His love, your most humble servant.

VINCENT DEPAUL,

Addressed: Monsieur Delville, Priest of the Mission, at the home of Mademoiselle Deslions, in Arras

³The words from "he also fears" are in the Saint's handwriting.
⁶Sisters Marguerite Chetif and Radegonde Lenfantin.
2443. - TO EDMUND BARRY, SUPERIOR, IN NOTRE-DAME DE LORM

Paris, October 31, 1657

Monsieur,

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

I received your letter of September 27. I will say almost nothing concerning its contents because you will have already discussed everything with M. Berthe and because I am waiting for his letters on the visitation he made of your house, before doing whatever depends on us for the welfare of your family. I send greetings to it with all possible tenderness.

I would like to think you have taken possession of Saint-Aignan and of the chapel, since you told me you were on the point of doing so.

I approve of your wariness regarding what those persons who could cause you trouble might do.

You know about the great losses we suffered in Genoa and Madagascar. We just heard of another, which touches us profoundly: that of good M. Duiguin, who went to God last May 17 in the Hebrides, where he was living and where it can be said that he worked wonders for our holy religion. I will not give you any details right now; you will hear about this some day. Meanwhile, pray and have the others pray for this dear confrere and compatriot of yours.

M. Alméras, who nearly died in Bourbon, has arrived here; he is a little better, although not fully recovered.

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

VINCENT DEPAUL,
i.s.C.M.

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Letter 2443. - Archives of the Mission, Turin, original signed letter.

1We know the recipient of this letter from its contents.
Monsieur,

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

People here have heard about the great poverty of the Carmelite nuns in Neufchâteau; this has moved a charitable lady here to take compassion on them. She is sending them the cloth, linen, and blankets they need. A bundle was made of these items and was delivered today to the head driver of the coach that is going to Toul. He has been instructed to hand it over to you; please pay him the charges on it. I am sending you a list of the things it contains, and I ask you, Monsieur, to have them delivered to those Sisters—and to go there yourself, if possible. See what they need and advise them to write a letter of thanks to Madame de Herse, the President’s wife, who is doing this act of charity. Someone has already done them another one in the form of a little money that was given to a Carmelite Father for them.

Neufchâteau is three or four leagues from Toul. You could stop by there on your way to Alsace, if you are going soon. Otherwise, it is advisable for you to make this short, one-day journey for that very purpose and not to defer it, so that those poor nuns can prepare themselves early to face the winter.

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

VINCENT DEPAUL,

i.s.C.M.

M. Demonchy arrived last evening from Touraine with Made­moiselle Maillet, to whom I had the letter delivered that President
Fremyn sent me for her. I cannot take the honor of writing to him about this. She is staying with Mademoiselle Le Gras. They had a safe journey.

*At the bottom of the first page:* Monsieur des Jardins

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2445. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, November 2, 1657

Monsieur,

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

I have heard nothing from you this week. I received only a letter from M. de la Fosse, dated October 9, which I should have received two weeks ago. I do not know who held up its delivery. Enclosed is the one he requested of me for you on behalf of President Cappel, which the Duc de Richelieu is writing to him. It is unsealed; see if it is according to your wishes.

I have had no news from Genoa since what I last wrote you. God grant that we will get no more bad news from there! We have just received a piece of news from elsewhere that grieves us deeply: God has taken M. Duiguin to Himself. He died last May 17 at his mission in the Hebrides, where it can be said he worked wonders. The poor islanders—both adults and children—wept for him as if he were their father. I have not been given any details of the good work he accomplished because people dare not write about religious matters except in general terms and in veiled language. This

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*Guillaume Fremyn. Seigneur de Moras-en-Brie, President d mortier in the Parlement of Metz.

Letter 2445. - Archives of the Mission, Paris, copy made from the original in the Hains Family Collection, Marseilles.
is because the English are cruelly persecuting Catholics, especially
priests, when they discover them.

So that, Monsieur, is how God chooses to try the Company in
every direction, depriving it of so many good workers. Since He is
the Master of the living and the dead, it is up to Him to dispose of
them and up to us to pray that He will raise up new ones according
to His heart, who will carry on His work.

We have M. Alméras here. He is not quite recovered, but is
going better, thank God.

Please give eighteen livres to M. Huguier. He is supposed to
give them to Denis Dubois, a native of Paris, who was brought to
Toulon three weeks ago. We received the money from his father.

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

VINCENT DEPAUL,
i.s.C.M.

I think this letter will find M. Berthe with you, or he will be
arriving shortly after it. Please give him the enclosed packet.

2446. - TO EDMÉ JOLLY, SUPERIOR, IN ROME

November 2, 1657

Monsieur,

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

I did not get any letters from you in the last regular mail or in
the preceding one. M. Jacob has informed me that we may get them
the day after tomorrow because he was told that, when the regular
mail coach left Lyons, the dispatches from Rome had arrived at the

Letter 2446. - Archives of the Mission, Turin, original signed letter.
place half a league from the city, where they are usually disinfected; perhaps I will get three of your packets that day.

I have had no news from Genoa except what you sent me. God grant that we will not get any more bad news from there! We just received some that has grieved us deeply: God has taken M. Duiguin to Himself. He died last May 17 in the Hebrides, where it can be said he worked wonders. The islanders—both adults and children—wept for him as if he were their father. I have not received any details of the good results of his work because people dare not write about religious matters, except in general terms and in veiled language. The English are cruelly persecuting Catholics, especially priests, when they discover them. So that, Monsieur, is how God has chosen to visit the Company in every direction by depriving it of so many good workers. Since He is Master of the living and the dead, it is up to Him to dispose of them and up to us to pray that He will raise up new ones according to His heart, who will carry on His work.

We have M. Alméras here, thank God; he has not quite recovered but is getting better. M. Portail has also been ill but is improving now. We recently sent off more than twenty men, both to other houses and to give missions.

Please pray for all our needs and for mine in particular. I am, in O[ur] L[ord], your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

I say nothing to you about the business of our Rules; M. Portail’s illness has caused us to put everything on hold.2

Addressed: Monsieur Jolly, Superior of the Priests of the Mission of Rome, in Rome

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1 This was essential because of the recent plague in Genoa.
2 This sentence is in the Saint’s handwriting.
Monsieur,

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

Monsieur Desmarets, Intendant of the household of the Duc de Richelieu, is one of the best men I know among persons of his position, and he is very good to us. Two of his children are in the citadel of Sedan, and he wants them to be good servants of God and of the King, as he is. I ask you, Monsieur, to see them from time to time, to serve them in any way you can, and to help them to live as good Christians. You might even dispose them to receive Holy Communion once a month, unless the Marquis,¹ who is looking after them closely, does not think it advisable for them to go so often; he may consider it unsuitable for persons of their profession to receive the Blessed Sacrament so frequently. Act in this matter according to his advice and your own discretion.

Whatever the case, Monsieur, consider them as children of a good, wise father, to whom we are indebted, and do all you can to keep him satisfied with their conduct. When you cannot spend time with them, ask M. Michel or M. Sevant to look after them. I make this request with all the tenderness of my heart and am, in the love of O[ur] L[ord], Monsieur, your most humble and affectionate servant.

VINCENT DEPAUL,
  i.s.C.M.

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

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¹The Marquis de Fabert.
Dear Brother,

The grace of Our Lord be with you forever!

I still do not know whether M. Bajoue and the others who were with him have arrived safely in Reims and whether you returned there to bring them to Sillery as I had asked you. I await their letters and yours regarding this matter.

Meanwhile, I will tell you that four or five days ago the Penitentiary sent me three hundred livres he had previously mentioned to me. He accompanied them with a note indicating how they should be distributed and asking you to find out if in the church in Novy a low Mass is said daily and a catechetical instruction given every Sunday. Please take care of this and get that sum of money there. I am about to send it to Mademoiselle Viole so she can pay the bill of exchange you will draw on her for it.

The Ladies gave no further orders yesterday.

God has again taken to Himself one of our good workers. I am referring to M. Duiguin who was in the Hebrides, where he did a remarkable amount of good. Pray for his soul and for mine, as I do for your preservation and sanctification.

I am, in His love, dear Brother, your most humble servant.

VINCENT DEPAUL,

i.s.C.M.
I just received a packet from you, which I have not yet opened and cannot open now.

Addressed: Brother Jean Parre, of the Congregation of the Mission, at the home of Monsieur de Seraucourt, Lieutenant for Criminal Affairs, in Reims

2449. - TO JACQUES-RAOUL DE LA GUIBOURGÈRE,¹
BISHOP OF LA ROCHELLE

Paris, November 4, 1657

Excellency,

The Bishop of Pamiers,² one of the best Bishops alive that I know, came to spend some time in this house. Knowing the honor you do me of regarding me as your most humble servant and of allowing me to call upon your immense charity, he has instructed me to send you this letter, Excellency, concerning his sister, the Baronne de Mirepoix.³

She has a lawsuit in the Parlement of Rennes against her sister-in-law,⁴ the Marquise de Mirepoix, involving her entire estate. Since she has to face strong opposition, she also needs strong

Letter 2449. - Archives of the Mission, Turin, rough draft in the secretary's handwriting.

¹Jacques-Raoul de la Guibourgère, born in 1589, was the widower of Yvonne de Charette and father of several children when he was ordained. In 1631 he succeeded his uncle as Bishop of Saintes, then went on to Maillezais, and finally to La Rochelle when the episcopal See was transferred there. Very few other Bishops were so closely associated with Saint Vincent. He died in 1661.

²François Caulet.

³Catherine Caulet, wife of Jean de Levis, Baron de Mirepoix. Although she felt drawn toward the works of charity of the women with whom she associated, she did not express the desire to join the Ladies of Charity until March 1659.

⁴Louise de Roquelaure, who married Alexandre de Levis, Marquis de Mirepoix, on July 20, 1632.
support to maintain her rights. Everyone knows, Excellency, that your support is very powerful, and we hope it will be most useful to this good lady, if you would agree to write your son and your son-in-law, who are Counselors in that Parlement, to recommend to them the justice of her cause. She has in common with this worthy Prelate the fact that she is one of the most virtuous ladies in the kingdom. So, Excellency, the merits of both warrant this favor from you and cause me to hope that you will not be displeased if I join my most humble supplication to theirs, as I now do, in order to obey the one who has so desired it and to accommodate the other, who needs protection.

I am ashamed, Excellency, to take this liberty in addition to another that I took today. It was in the other letter that I wrote you, entreaty you to convince the missionaries in your town to give satisfaction to M. Sazay, their honorary Lieutenant-General, for a large sum of money he claims they owe him. I ask you to do so, Excellency, if you think it advisable. I would never undertake this without my knowledge of your eminent kindness and the perfect confidence Our Lord causes me to have in it.

I am, by His grace and in His love, Excellency, your most humble and very obedient servant.

2450. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, November 9, 1657

Monsieur,

The grace of O[ur] L[ord] be with you forever!
I received your letters of October 23 and 30, and I praise God

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5Before entering the priesthood Jacques-Raoul de la Guibourgère had had the title of Counselor in the Parlement of Brittany, a title borne also by his son, Guillaume, and his son-in-law, M. du Cambout.

Letter 2450. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.
that your health continues to improve. Please refrain a while longer from reading and writing so as to strengthen your eyesight, and go take a little country air to help you recuperate.

We will try to meet your bill of exchange for the 160 livres I had someone ask you to pay M. Stelle's brother.

I am really surprised at the bills of exchange that M. Le Vacher of Tunis and the Consul of Algiers \(^1\) have drawn on you, not only without an order but against orders. I know of no other remedy for that except non-payment, since you do not have the money. I am very sorry that they will be dissatisfied with this, but we cannot otherwise insure ourselves in the future against such surcharges, nor can we force them to follow our wishes.

We will send you the promised help next week without fail. I received M. de la Fosse's letter but have not yet been able to read it because someone has just given it to me as I am leaving to go into the city. I will reply to him at the first opportunity.

I am writing to ask M. Huguier to give seven écus to Vincent Traverse and two to Marc Mansart, both convicts. I am writing to you in great haste because I am now in the city and am very busy.

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

VINCENT DEPAUL,

i.s.C.M.

M. Durand informs me that I can have one of his two Brothers because he has a good servant. I am writing to tell him to send you whichever one he thinks suitable.

*Addressed:* Monsieur Get

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\(^{1}\)Jean Barreau.
Monsieur,

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

I am replying to your letter of October 20. I am very concerned about the Marchese's illness. We are praying for his health and preservation, which are so necessary to the people and to your foundation.

I already told you that three of our priests would be leaving here for Turin, which I think they did on October 26. I hope that, through the goodness of God, they will arrive before this letter and that you will have given orders to have them welcomed and looked after in your absence.

God willing, M. Berthe will soon be with you for the visitation. He has been to most of our houses and is now in Gascony, on the point of leaving for Marseilles. From there he will go to Savoy and then on to your house. He has brought blessings everywhere. I am sure that you will be consoled to see him and that your family will be edified by his presence and encouraged by his advice. You and he will see whether those three Missionaries, who are on the way and of whom he has special knowledge, could help with the opening of a seminary, as you propose, if everything is ready for that; for a suitable residence, furniture, and subjects are needed, and you do not yet have them. However, not all those men are for you but will be there only while they are learning to speak Italian and until the Genoa house is ready to be reopened. At that time you will have to send at least two of them there.

You urge me to relieve you of your office because you think you are the cause of the discouragement of your men, but I ask you to continue because I know it does not depend on you whether they
devote themselves ardently to all that is required. You win them over to this through your advice and example, and if there are a few who are not keen on learning the language well and helping you, you must remember, Monsieur, that there is no Superior in the world who does not have a great deal to put up with from the persons he governs and that even Our Lord Himself had to endure much from His own men. Anyone taking your place would have the same difficulty as you and perhaps others you do not have, for you have the grace to avoid them. So, take courage, Monsieur! Trust in God, practice patience in peace, and rest assured that God is being honored in you and in your family.

Since writing this, I received your letter of October 27, telling me that God has been pleased to restore the Marchese to health, for which I thank His Divine Goodness a thousand times. I thank Him also for the abundance of His Spirit He has given that servant of His, who has placed himself in a state to receive still greater graces by the retreat he has made and the holy practices he observed during it. These are admirable in such an illustrious nobleman who is so deeply involved in the government of a State. Some day he will be my judge, and I consider him as such. May God grant him a long life for the good of that State and for the state of the Church in general, in which he does so much good by his virtuous example and the many good works he undertakes! The charity he practices toward us in so many ways touches me keenly, especially the ardor he manifests in desiring to contribute to the advancement of the Company, which will be eternally obliged to pray for him and his loved ones, as I myself often do.

You did well to postpone the mission in Bra. It was useless to go there while the inhabitants were caught up in the heat of dissension.

I will be consoled if you give the Nuncio what he requests, since the Marchese wants this—provided the Archbishop consents to it.

Because of the large number of people and the small number of workers, I am apprehensive about your giving the mission in Chieri. But Our Lord, who seems to be calling you there because
of the obvious needs and the merit of the persons who are in agreement with this project, will be your strength in carrying it out.

It will be well if you can excuse yourself from giving the mission in Fossano because there are so many other places there where you can prepare the ground and because it is an episcopal town, where the Rule forbids us to do that work. If, however, you cannot honorably dispense yourself from giving it because of the absolute obedience you owe your Bishop and your founder, who are pressuring you for it, then our custom must be disregarded on this occasion. We will try to present the matter to His Holiness so he can make a decision on it.¹

I thank God that M. Mugnier has arrived and is working so earnestly on the study of the language so as to win souls to God. I have not yet been able to read his letter or the many others I just received with yours. I will answer his some other time. Meanwhile, I send greetings to him and to your whole family.

I am glad you are relieved of the service you had begun to render the nuns of Sainte-Marie. God will use some other means to reunite them, if He so pleases.

Michelangelo has finally put on the cassock and biretta. He decided on his own to enter the seminary, which he did two days ago, after much wavering back and forth.² He was very annoyed at not hearing from you so as to have some news about his parents. I will give him the letter you sent him.

A few days ago we received a piece of news that has grieved us profoundly: God has taken M. Duiguin to Himself. He died on May 17 at his mission in the Hebrides, where it can be said he worked wonders. The poor islanders, adults and children alike, wept for him as if he were their father. I have not been told the details of the good work God accomplished through him because

¹This last sentence, and the words "on this occasion" preceding it, were written by Saint Vincent.

²He did not persevere.
people do not dare to write about religious matters except in general terms and in veiled language. This is because the English are cruelly persecuting Catholics, especially priests, when they discover them. And that, Monsieur, is how God chooses to try the Company in every direction by depriving it of so many good workers. Since He is the Master of the living and the dead, it is up to Him to dispose of them as He wishes, and up to us to pray that He will raise up new ones according to His heart to carry on His work.

We have M. Alméras here; he has not fully recovered but is improving, thank God. I am, in Him, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

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

2452. - TO EDME JOLLY, SUPERIOR, IN ROME

Paris, November 9, 1657

Monsieur,

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

I received two of your letters, dated October 2 and 7, at the same time. You gave me pleasure by telling me the doctors' opinion concerning you. God willing, we will no longer put your life in the danger in which they think you would be if you spent any more summers in Rome. Your preservation is too dear to us not to forestall any such risk. We will try, then, to send someone in your place toward the end of winter.

Letter 2452. - Archives of the Mission, Turin, original signed letter.
Meanwhile, I thank God that you are now in good health, as I have just learned from a third letter from you, dated October 15, which I received after I had begun this one. Above all, I thank Him for the indifference His Divine Goodness gives you to life or death, health or sickness, and, in short, to whatever places and states in which God will be pleased to place you. I thank Him also for your willingness to do His Holy Will, no matter what the cost, with no regard for your own inclinations. This grace, which raises you above nature, is very precious. May God preserve and increase it in you and in the souls of all the Missionaries!

I will have the Madagascar report sent to you. We are getting requests for it from everywhere, both within and outside the Company. People are trying to persuade me to have it printed, since it is difficult to share it with so many persons otherwise, but I find this very hard to do. We shall see.

God be praised that the time has arrived when you intend to open an Internal Seminary! May Our Lord be pleased to lay the first stone of this edifice and to bless its beginning and development. The Spanish priest is right not to commit himself to it without specific knowledge of the first of our functions, so I gladly approve of his taking part in some of your missions.

You have led M. Martin and me to hope that M. Bonnet would leave for Turin one of these days. Has he gone? I certainly hope so. I think I told you that we already sent three priests there. If they were still here, perhaps we would send them to Rome to learn Italian well and for the other reasons you told me.

Thank you for the summary of your conference on the virtues of M. Duport. I was consoled by it.

I accepted your bill of exchange for 517 livres 10 sous, and we will try to meet it when it falls due.

God be praised, Monsieur, that those priests from Tonkin have

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1Cf. Lyons manuscript, fol. 232.
succeeded in their affair and that you have welcomed M. Pallu into your house in the absence of the others! By so doing you have given me very great pleasure, as you did also by assigning to Cardinal Bagni's diocese one of the bands of Missionaries you are sending on mission. He has been wanting this, and we are indebted to him for many things. May God be pleased to bestow His choicest blessing on their work and on all your ways of acting! Assure His Eminence that as soon as I receive his instructions regarding the reply I had the honor of giving him about sending two priests to Ireland and Scotland, we will have them leave, God willing.

I finally received some letters from Genoa, both from M. Lejuge and M. Simon. I hope they will get through to us from now on.

Please tell M. Legendre that, before setting up in villages the sodalities the Jesuits establish in towns, he must see how the lectures he has already established in some places will succeed.

Abbé de Chandenier is anxious to know if you have received one of his letters concerning a Confraternity of the Scapular that he is asking you to obtain.

Please find out, Monsieur, whether a person who has made a vow to enter a religious Order fulfills it by entering the Company, which is not a religious Order, but which strives for evangelical perfection.

I ask you also to obtain in the court of Rome a letter of

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2François Pallu was born in Tours in 1626 and died in Moyang, China, on October 29, 1684. He was a Canon of Saint-Martin and one of the founders of the Foreign Missions Society (Société des Missions-Etrangères). In 1655 he went on a pilgrimage to Rome with some friends, but a letter from the Duchesse d'Aiguillon influenced him to approach Pope Alexander VII and Cardinal di Bagnone for the erection of Vicariates Apostolic in the Far East. The Pope received the suggestion favorably and appointed a commission of four Cardinals to study it. On May 13, 1658, Propaganda Fide approved the report presented to it and, on August 14, François Pallu was appointed Titular Bishop of Heliopolis and Vicar Apostolic of Tonkin, Laos, and southwest China (cf. manuscript life of François Pallu, Archives of the Missions-Etrangères, vol. 106); Pierre de la Mothe-Lambert (born in La Boissière January 28, 1624; died in Thailand June 15, 1679) was named Bishop of Beirut. Two years later Ignazio Cotolendi joined them, with the title of Bishop of Metellopolis.

3Sodalities of Children of Mary.

4Louis Chandenier, Abbé de Tournus.
appointment to the benefice of the Archpriestship of Gignac, which is a simple benefice of the Cahors diocese, left vacant by the death of M. Élie Laisné, Sieur de la Marguerie, in favor of M. Gilbert Cuissot, a priest of the Autun diocese, a nominated graduate in the Cahors diocese. It seems to me that, a year or so ago, shortly after the death of M. de la Marguerie, I wrote asking you to assign a date for this for M. Cuissot. If you did so, you can use the letter of provision for that date, which states that the benefice is conferred on him as a nominated graduate in the Cahors diocese because that is necessary for him to be able to take possession of it. If it cannot be from that date, please have it dated from the time you receive this letter.

I will send to Notre-Dame de la Rose the letter you addressed to me; if they send me the reply, I will forward it to you.

You ask me if, when one of our priests on mission meets a penitent who is bound to give alms in restitution but has no opportunity to do so because there are no poor persons in his village, we should take charge of the money to distribute the alms he is required to give. I reply that, generally speaking, we should not take responsibility for any restitution, except in certain cases, as when it is doubtful that the penitent will fulfill the obligation; or when it is known that the person or persons to whom the restitution should be made are in dire need; or lastly, when the confessor suggests to the Superior that he should accept what is to be given back, and the Superior thinks it advisable to do so for some particular reason. Whatever the case, however, the confessor must turn over to the Superior what he has received so that restitution

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5 A commune in Lot, in the district of Gourdon.
6 Élie Laisné, Sieur de la Marguerie et de la Dourville, Ordinary State Councillor, who entered the priesthood after the death of his wife; he died October 3, 1656.
will be made by him or by his Order at the time and in the manner
he judges appropriate.

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

VINCENT DEPAUL,
i.s.C.M.

At the bottom of the first page: Monsieur Jolly

2453. · TO PIERRE CABEL, IN SEDAN

Paris, November 10, 1657

Monsieur,

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

This is just a short reply to your letter of October 8 to tell you
that we have paid your bill of exchange.

A few days ago we received some sad news that has grieved us
profoundly: M. Duiguin died on May 17 at his mission in the
Hebrides, where it can be said he worked wonders. The poor
islanders wept for him as if he were their father. I have not been
told the details of the good work God accomplished through him
because people do not dare to write about religious matters except
in general terms and in veiled language. This is because the English
are persecuting Catholics, and priests even more so, when they
discover them. That, Monsieur, is how God chooses to try the
Company in every direction by depriving it of so many good
workers. Since He is Master of the living and the dead, it is up Him
to dispose of them as He wishes and up to us to ask Him to raise
up new ones according to His heart to do His work.

Letter 2453. · Archives of the Mission, Turin, original signed letter.
We have M. Alméras here, back from Bourbon. He is not completely cured but is improving, thank God. I am, in Him, Monsieur, your most humble servant.

VINCENT DEPAUL,
is.C.M.

I received a letter from you a few days ago. For lack of time, I have not yet opened it, along with many others.

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

2454. - TO BROTHER JEAN PARRE, IN RETHEL

Paris, November 10, 1657

Dear Brother,

The grace of O[ur] L[ord] be with you forever!
I can only thank you, as I now do, for your kindness to M. Bajoue and his companions.

Your letter was transmitted to the assembly yesterday, but they gave no new orders so I have nothing in particular to tell you.

We had your letters forwarded to M. Le Roy and they were given to him personally.

Take care of yourself and pray to O[ur] L[ord] for the one who is, in His love, dear Brother, your most affectionate servant.

VINCENT DEPAUL,
is.C.M.

Addressed: Brother Jean Parre, of the Congregation of the Mission, in Rethel

Letter 2454. - Archives of the Mission, Turin, original signed letter.
Monsieur,

The grace of Our Lord be with you forever!

I just received your letter of November 5 and have sent Mademoiselle de Lamoignon the one you wrote her.

Madame Fouquet spoke to M. Jacquier to oblige him to pay more than one sou for each ration of bread that the King gives the poor; but he was unwilling to do anything about it so we have to be satisfied with whatever he gives. Although the King gave reason to hope for some alms other than those, they still have nothing because Kings are quick to make promises, but they forget to keep them unless they have persons around them to remind them often of that. Now, we have no one here who has enough charity for the poor and is close enough to His Majesty to procure this benefit for them. It has been a few years since the Duchesse d'Aiguillon has approached the Queen to speak to her about this, and we do not know to whom we can turn.

As for a third Sister, it is true that the Ladies have offered to give fifty livres for part of her maintenance, but on condition that the Abbé de Saint-Josse will provide the rest. If I had the honor of

Letter 2455. - Archives of the Mission, Turin, original signed letter.

1Madeleine de Lamoignon was born in Paris on September 14, 1608, of Christien Lamoignon, Presiding Judge of the Parlement of Paris, and of Marie des Landes, who initiated her from childhood into the traditions of the Confraternity of Charity. Mother and daughter were both very zealous in their dedication to the poor. They often went to visit them in their homes, dressed their wounds, cleaned their rooms, made their beds, and gave them clothing, linen, food, and money. Saint Vincent used to say that Mademoiselle de Lamoignon forged ahead so fast with her charitable works that no one could keep up with her. She supported and took an active part in all the works the Saint founded. She died on April 14, 1687, at seventy-nine years of age; her life has been written by Father d'Orleans (Vie de Mademoiselle de Lamoignon, Bibl. Nat., Ms. fr. 23895) and by Mademoiselle Louise Masson (Madeleine de Lamoignon [Lyons, 1846]). Abbe Guy-Toussaint-Julien Carron gave her a place in Vies des Dames françaises qui ont été les plus célèbres dans le XVIIe siècle par leur piété et leur dévouement pour les pauvres (2nd. ed., Louvain: Varlinhout et Vandenzande, 1826).

2Etienne Moreau, Bishop of Arras (1656-70).
seeing him, I would speak to him about it, but I do not know when that will be.

God preserve you from writing to Their Majesties about a new foundation for the Missionaries! That would be sufficient to give them reason to scoff at you and at us. Such works do not come about by requesting them of others but by presenting to God the needs of the poor so that He may be pleased to remedy them by sending good workers into His vineyard, without presuming that we are among them. We must, nevertheless, offer ourselves to Him solely for the accomplishment of His plans, without trying to anticipate them.

It has been just two or three days since I wrote to you. It only remains for me to ask O[ur] L[ord] to animate you with His Spirit and to strengthen you with His consolations.

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

VINCENT DEPAUL,

i.s.C.M.

Addressed: Monsieur Delville, Priest of the Mission, at the home of Mademoiselle Deslions, in Arras

2456. - TO JACQUES CHIROYE, SUPERIOR, IN LUÇON

Paris, November 11, 1657

Monsieur,

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

I am taking the honor of writing to the Bishop of Luçon ¹ on various matters that you will see in my letter. I am sending it to you open, with a seal to close it before giving it to him.

Letter 2456. - Archives of the Mission, Turin, original signed letter.

¹Pierre Nivelle.
I am very glad that there are three of you priests and that you always give the missions together. See if the Bishop will approve of your saying his foundation Mass in the places where you will be.

I have been told that M. Rivet has arrived in Richelieu.

There has to be an exchange between the La Rose house and yours. I am writing to M. Chrétien, its Superior, to send you M. Férot, who is a good preacher and a very gentle priest; I ask you, Monsieur, to welcome him and to send in exchange M. Boussolec, to whom I send cordial greetings. I am asking him to go to serve God and souls in that place, which is under the special protection of the glorious Virgin.

I seldom see Madame de Sallo. The first time I have that honor, I will recommend the poor of Luçon to her.

As for the money we owe you, I am ashamed for having promised it to you so often and for not keeping my word. We have been obliged to incur extraordinary expenses this year, which have prevented us from paying you, but I hope we will not delay much longer and that you will soon have some satisfaction.

We just received some sad news that has grieved us profoundly: God has taken to Himself M. Duiguin, who died on May 17 at his mission in the Hebrides, where it can be said he worked wonders. The poor islanders wept for him as if he were their own father. I have not been told the details of the good work God accomplished through him because people do not dare to write about religious matters except in general terms and in veiled language. This is because the English are cruelly persecuting Catholics, especially priests, when they discover them. That, Monsieur, is how God chooses to try the Company in every direction. Since He is the Master of the living and the dead, it is up to Him to dispose of them.

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2François Rivet.
3Claude Férot, born in Saint-Quentin on July 6, 1630, entered the Congregation of the Mission on October 3, 1647, took his vows on October 15, 1649, and was ordained a priest in Agen in March 1656. He was Superior in Montmirail (1662-66).
as He wishes, and up to us to ask Him to raise up new men according to His heart to do His work.

We have M. Almeras here, back from Bourbon; he has not yet completely recovered but is improving, thank God. I am, in Him, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

At the bottom of the first page: Monsieur Chiroye

2457. - TO EDME MENESTRIER, SUPERIOR, IN AGEN

Paris, November 11, 1657

Monsieur,

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

I have been so busy that I have not yet been able to look at Father du Bourg’s book. I did read the very dear and very kind letter with which he honored me, but I am putting off sending him a reply and a thank-you for his sincere affection and beautiful present until God gives me time to read it.

We should strive to correspond to the marks of confidence and kindness we receive, especially in regard to persons of worth and virtue, such as those you mention, who are so good to you. I think, then, that it will be well for you to add to the respect and love you show them a little more openness of heart and a few visits, by way of acknowledgment for what they do for you.

We cannot send you right now the help you request because we have spread all our trained men out, some in one place, some in another. That leaves us only the young ones, of whom we have a

Letter 2457. - Archives of the Mission, Turin, original signed letter.
large number at present. When they are ready to be put to work, we will send you some, God willing.

I do not think you should buy the house next door, as long as you remain in your present situation, which is very unstable and with almost no means of support. If you say you will always be able to sell the house again, that is not a good reason for buying it, since you do not have the wherewithal; and if you borrowed the money, you would have to repay it, and we would be unable to help you. Even if you could purchase that house, however, you should not do so without the consent of the Bishop or the advice of his officials.

I am sending you a memorandum explaining how to prepare the water people take as a remedy for gravel, how to use it, and its properties. Please share it with M. L'Hopille, who asked for it, and renew my offers of obedience to him and to the Canon Theologian, together with my very humble thanks for doing me the honor of remembering me. I often think of his dear person, in whom I saw in the past so much gentleness, piety, and grace that I am touched whenever I recall this.

I praise God that you are still satisfied with the visitation, and for M. Berthe's satisfaction with your leadership. Continue to keep it conformed to that of Our Lord and to put your trust in Him; He will be your light and strength, if He so pleases.

M. Le Vacher does not know the slave of whom you wrote to me, so I cannot send you the certificate of his captivity. I sent his sister's letter to Algiers, without being certain whether he is in that town or in Tunis.

We received some news that grieves us profoundly: God has taken to Himself M. Duiguin, who died on May 17 at his mission in the Hebrides, where it may be said he worked wonders. The poor islanders wept for him as if he were their father. We have not been

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1Vicar-General of the Agen diocese.
2Philippe Le Vacher, who was in Paris.
told the details of the good work God accomplished through him because people do not dare to write about religious matters except in general terms and in veiled language. This is because the English are cruelly persecuting Catholics, especially priests, when they discover them. That, Monsieur, is the way God chooses to try the Company in every direction by depriving it of so many good workers. Since He is their Master, it is up to Him to dispose of them as He wishes and up to us to ask Him to raise up new ones according to His heart to do His work.

We have M. Alméras here; he is not completely cured but is improving, thank God. I am, in Him, Monsieur, your most humble servant.

VINCENT DEPAUL,
I.s.C.M.

Addressed: Monsieur Edme

2458. - TO LOUIS DUPONT, SUPERIOR, IN TRÉGUIER

Paris, November 14, 1657

Monsieur,

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

It has been two weeks today since M. Laudin \(^1\) and Brother Plunket left here for Tréguier. I would like to think that they are with you now. Enclosed are letters for both. Their arrival will serve as my reply to the last two letters I received from you.

I am very worried about M. Lapostre’s illness and Brother Menand’s ailment. I pray that God will restore them to health. I do

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\(^1\)Gabriel Laudin.
not recommend them to you because I know that you in your charity will take the best possible care of them. How are they at present?

M. Dizes and M. Roland are on retreat before being admitted to the seminary. I have had the former given his letters for priesthood that you sent me.

I will have the Rules of the Mission sent to you.

Adieu, Monsieur; I am in a hurry to say that I am, in O[ur] L[ord], your most humble servant.

VINCENT DEPAUL,

i.s.C.M.

2459. - TO NICOLAS GUILLOT, SUPERIOR, IN MONTMIRAIL

Paris, November 15, 1657

Monsieur,

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

I would like to think that you are back home, where I embrace you and good M. Monvoisin with all the tenderness of my heart. I am greatly consoled by the fine services you have just rendered God during the mission in Sézanne. From what I hear, His Divine Goodness lavished His blessings on it, and I thank Him for this. On the other hand, however, I am deeply grieved by the fault that has occurred. May God be pleased to forgive the person who committed it and in His infinite goodness continue to grant you His grace and to increase it!

God willing, we will send you as soon as possible the third priest you are requesting. After a few days rest, kindly go to Soissons to

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Letter 2459. - Archives of the Mission, Turin, original signed letter.

1First redaction: "the one who gave that scandal." The correction is in the Saint's handwriting.

2The secretary had added these words, which were later scratched out, "But, do not wait for him to go to Soissons."
get the Bishop's permission to work in his diocese so you can give a few missions there during the winter.

Enclosed is a commission from the Court that Brother Robineau is addressing to you. Brother Jean Proust, who is going to Toul, will tell you our little items of news when he comes through. God has taken to Himself good M. Duiguin at his mission in the Hebrides, where he worked wonders. I recommend his soul and mine to your prayers. I am, in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,

Addressed: Monsieur Guillot, Superior of the Priests of the Mission of Fontaine-Essart, in Montmirail

2460. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, November 16, 1657

Monsieur,

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

I thank God that your health continues to improve and that you prefer the care of the sick in the hospital to the rest in the country that I had advised you to take. May His Divine Goodness be pleased to accept and bless the good services you render Him!

I am very annoyed about the unfortunate incident that arose with the Administrators because of that physician and the surgeon who are trying to worm their way into their hospital against their wishes.

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3 Charles de Bourbon (1656-85).
4 Brother Jean Proust, born in Parthenay (Deux-Sèvres) on March 12, 1620, entered the Congregation of the Mission on June 25, 1645, and took his vows on October 28, 1647.

Letter 2460. - Archives of the Mission, Paris, Sister Hains Collection, original signed letter.
This, however, must be accepted as coming from the hand of God, who sometimes permits evil for some good, and disorder to establish its contrary. I hope to see the Duchesse d'Aiguillon this afternoon, and we will discuss what can be done here to prevent those Administrators from having their routine disrupted. So that she would have time to think it over, I sent her this morning the letter they wrote to her, along with the one I received from you. I will also send the Duc de Richelieu the one addressed to him.

When the convert you mention arrives, I will try to help him as best I can.

I will reply to M. Tratebas and M. de la Fosse at the first opportunity, God willing, because I cannot do so now.

You tell me that you brought M. Huguier back from Toulon, but you do not tell me what arrangements he made for someone to pick up the letters I wrote him and to distribute the money we received for the poor convicts. I informed him, as I informed you, that there are six écus for Denis Dubois, who is in the last chain gang, seven écus for Vincent Traverse, and two for Marc Mansart, which comes to a total of forty-five livres. A day before we received your letter, we also received seven livres for M. Esbran, a priest and convict on the Bailliebault. Please give orders, Monsieur, to have those sums delivered to those poor men. We will not accept any more money as long as M. Huguier is not there to distribute it. I am not writing to him; please tell him about the seven livres that should be delivered to M. Esbran.

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

VINCENT DEPAUL, 
i.s.C.M.

Addressed: Monsieur Get

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1The father of Antoine Tratebas, a Priest of the Mission who had recently died of the plague in Genoa.
Monsieur,

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

Yesterday I received your letter of October 22. We await Cardinal Bagni's reply to carry out the command the Pope chooses to give us about sending two priests to Ireland and Scotland.

May God be pleased to bless the work of your Missionaries who have gone to the country to make O[ur] L[ord] known and served there! I highly approve of your having sent the priest from the Congregation of Propaganda Fide with them, and I thank God for inspiring His Holiness with the idea of having members of that college trained in ecclesiastical functions before sending them to the foreign missions.

The Nuncio did me the honor of informing me that His Holiness wants to have some priests in Rome who are ready to go wherever he thinks it advisable to send them for the propagation of the faith, and he wants to open a seminary for that purpose, where they may be formed in this spirit. Therefore, he instructed the Nuncio to see if there are any priests in Paris who are willing to go along with this plan, and he made me responsible for finding them. I told him that, since the proposal was so important, it required serious reflection and I would gladly work at it. He realized, however—and I along with him—that plenty of persons will be found who will accept the condition in order to go to Rome and spend some time there at the expense of that seminary, but few will be so detached as to commit themselves to the journeys, the works, and the dangers that await them, when the time comes to act. And that is the problem.
We must continue to contribute whatever we can to this holy undertaking. Perhaps this is the matter about which the Secretary of the Sacred Congregation is supposed to write me. We shall see. I think they were right not to give the Company the direction of this seminary because of our nationality. Frenchmen going there to be trained might, in the course of time, appeal to the protection of the King to avoid going or doing as would be required of them—all the more easily if they were directed by other Frenchmen—and also because Spaniards and men of other nations would find it hard to submit to them.

I think it is a very good idea for you to send M. de Martinis to Turin with M. Bonnet, once the passes are open. Letters from Genoa continue to get through. I received two last week, and I just received some others. I sent the Provincial of the Mercedarians the one you addressed to me. He had given us the enclosed packet shortly before that and told me he would send a second one, for which I am waiting. (It is enclosed.)

The Bishop of Pamiers \(^1\) gave the talks at the last ordination [retreat] and did us the honor of remaining here. He instructs me to send you a letter for the Pope that the clergy of France wrote to him and a message that one of the Agents General is sending you, which he asks you to present to His Holiness. Enclosed also is a note from that good Prelate. Please do what it contains and send me a reply about it. He is one of the best Bishops in the kingdom.

I am your most humble servant.

VINCENT DEPAUL,

i.s.C.M.

Please honor the silence of Our Lord concerning what I told you about the Nuncio’s proposal to me.\(^2\)

Addressed: Monsieur Jolly

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\(^1\)François Cautlet.

\(^2\)The postscript is in the Saint’s handwriting.
Monsieur,

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

I think I let two regular mails go out without writing to you, not only because I was very busy but also because I had received no letters from you. One dated October 5 came yesterday, and it filled me with joy. I thank God, Monsieur, for the return of the King and Queen to Warsaw. May His Divine Majesty be pleased to preserve them for their kingdom for the good of the Church!

I am deeply consoled by the consolation you and Messieurs Desdames and Duperroy experienced at being reunited. I can imagine how very great it was—even greater than I can conceive. I ask the Holy Spirit, who is the bond of the Father and Son, to unite you very closely, to preserve you, and to increase your strength of mind and body so that you may correspond to the designs of Providence on the Company.

It will be difficult for us to send you any men right away. We must first fill the places of our recently deceased confreres and augment the number in some families, especially in Turin. This means that we will be left with only the young ones, whose number has increased greatly: we now have forty-two seminarians and fifteen or sixteen younger students. In addition, it would be even more difficult for us to send you any of those priests who have returned from Poland: M. Durand, who is now Superior in Agde, has no desire to go back; and M. Simon is working in the Genoa house, and we cannot withdraw him from that place in its present pitiful state, where they need good priests. As for M. Éveillard, he is sicker than ever and in no condition to travel such a distance.

Letter 2462. - Archives of the Mission, Krakow, original signed letter.
That leaves M. Guillot who, in truth, is the best disposed to return. The question, however, is whether it is advisable to send him back, unless it is perhaps to remain in Krakow, if God calls us there; and we must wait for that.

Recently we received some sad news which has grieved us profoundly: God has taken to Himself M. Duiguin. He died on May 17 at his mission in the Hebrides, where it can be said he worked wonders. The poor islanders, adults and children alike, wept for him as if he were their father. I have not been told in detail of the good work he did—or rather which God accomplished through him—because people do not dare to write about religious matters except in general terms and only in veiled language. This is because the English are cruelly persecuting Catholics, especially priests, when they discover them. That, Monsieur, is how God chooses to try the Company in every direction by depriving it of so many good workers. Since He is the Master of the living and the dead, it is up to Him to dispose of them as He wishes and up to us to ask Him to raise up new ones according to His heart to do His work well.

M. Alméras is here with us; he nearly died in Bourbon but is improving now, thank God. Our men are out giving missions in several different places at the same time. Everything is going very well, thank God, both here and in the other houses.

I embrace the priests who are with you, with all possible sentiments of affection and esteem. You did not tell me whether M. Duperroy’s ailment is cured or where the Daughters of Charity are at present. I praise God that the nuns of Sainte-Marie are now in their own house, and I pray that He will be pleased to establish them there in peace, bless their holy exercises, and increase their numbers as they would desire. Tell them of my good will regarding their service and progress, and be assured of our prayers for you, your leadership, and your family. For it, and for you in particular,
I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

The objection I raise about sending you workers is not absolute; it is simply an explanation. We will do whatever we can.¹

At the bottom of the first page: Monsieur Ozenne

2463. - TO PIERRE CABEI, SUPERIOR, IN SEDAN

Paris, November 17, 1657

Monsieur,

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

I would have been very distressed by Brother Sirven’s illness, if you had not told me at the same time that he was getting better. I thank God for this, asking Him to preserve someone who is useful not only to the Company but also, so I hear, to the town where he is and to its environs. Thank you for the care you take of him.

In the first free time God gives me, I will take the honor of writing to the Governor for the purposes you indicate to me because it must be done in my own hand.

I deeply sympathize with the sufferings of your family, of whom

¹The postscript is in the Saint’s handwriting.

Letter 2463. - Archives of the Mission, Turin, original signed letter.

¹Pierre Sirven, coadjutor Brother, born in Verdun-sur-Garonne (Tarn-et-Garonne), entered the Congregation of the Mission on March 12, 1640, took his vows on January 1, 1643, and died in Sedan on July 12, 1660. His outstanding qualities had earned the confidence of the Bishop of Montauban. He was also highly esteemed by Saint Vincent, who considered him “the living Rule of the Company; a wise, intelligent man, benevolent toward everyone.”
several members are not well. I attribute this to their heavy work, but blessed are they who suffer for justice sake,\textsuperscript{2} for it was in serving God and to save the souls for whom O[ur] L[ord] died that they made themselves ill, and may His Divine Goodness be pleased to restore them to their former strength! May He give all of you the grace to use it for His honor and to continue to grow from virtue to virtue for the building up of His Church!

I add my prayers to the warnings given you about going on too long in your sermons. We see from experience that such wordiness hinders their good effect and serves only to try the patience of the listeners, whereas a short, moving talk is often followed by good results.

David was the least of his brothers, but he was the most pleasing to God because he was the most humble; and he did more on his own than all of them put together because the Spirit of God dwelt in him. Have no doubt, Monsieur, that God also operates in and by you, if you have humility. Although you may be the youngest, the least learned, and—if you like—the least virtuous of your confreres, you will still be according to the heart of God and will guide in the ways of the Lord the flock He has entrusted to your care, even if you meet with contradictions in this.

You do well, Monsieur, not to resort to artifice to maintain obedience in the family. As obedience should be rendered through virtue, you must also ask for it on the same principle, that is, to prescribe the things that must be done and prohibit those from which we must abstain. Do so with simplicity, uprightness, and firmness of mind, but gently and pleasantly, as coming from a truly humble heart—or one striving for humility. We must be firm in the end and gentle in the means, using requests rather than any language that might smack of authority or commands. Admonitions that are taken badly should not make you disregard notable faults, but the love you should have for common observance and the

\textsuperscript{2}\textit{Cf. Mt 5:10. (NAB)}
progress of each individual obliges you to remedy any failing by public or private correction; this, however, must be done with prudence and charity.

Nevertheless, you must not expect to live among men—even if they were saints—and not see them fail; for the condition of this wretched life makes everyone subject to this. What then should be done? In truth, Monsieur, patience and forbearance are the most efficacious remedies that O[ur] L[ord] and experience have taught us for leading others to virtue.

We will try to send you someone to look after Balan, since you need to keep it; but do not expect to make a profit from any money you could save on it. The best thing to do is to lease the farms, when you can manage without them.

I am very sorry that M. Daisne’s father is in trouble and that I cannot help him or get someone else to help him, as he wishes. With all my heart I would like to do so, but this house is nearly overwhelmed by its own needs; often we are so impoverished that we do not have the wherewithal to send someone to the market, and we do not know where to turn to pay what we owe there. It is hard for me to tell you these things, but you could not otherwise believe that we are in such straits. As for having recourse to others, I assure you that I do not know to whom I could turn. Charity has grown very cold in Paris, Monsieur, because everyone is feeling the effects of the public miseries; so much so that, instead of the sixteen thousand livres that used to be sent every month to the devastated border towns, we find it very difficult right now to send one thousand. Please convey my excuses to the father and the son.

Persons have written to me from other houses of the Company that some men are inclined to undo what others have done there, change what does not suit them, and add or curtail customs and

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A locality near Sedan. The Congregation of the Mission had a farm there.

Chéntien Daisne, born in Sedan, entered the Congregation of the Mission on September 21, 1644, at twenty years of age, took his vows in 1646, and was ordained a priest in March 1651.
conveniences that their predecessors have established both within and outside the house. Now, if everyone were allowed to have and to do everything according to his own ideas, we would see nothing but continual changes and great disorders. That is why, Monsieur, I am constrained to write everywhere to say that we must be very careful not to introduce any innovations. I make the same recommendation to you and to those with you, asking you to maintain things as they were examined and approved by the Visitor and to await his return and advice if something is to be changed or done. I hope you will have him in Sedan soon—I mean in a month or two.

I ask O[ur] L[ord] to bless and strengthen you in the midst of the many sick men you have. I embrace them all most tenderly and am, with all my heart, in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

At the bottom of the first page: Monsieur Cabel

2464. - TO BROTHER JEAN PARRE, IN RETHEL

Paris, November 17, 1657

Dear Brother,

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

I received your letter of November 12. I am waiting until you have been to Novy so I can assure the Penitentiary about the distribution of his money and about the other things he wants to know.

I gave your letter to Mademoiselle Viole, and she has seen the

Letter 2464. - Archives of the Mission, Turin, original signed letter.
one you wrote to me. She will pay the bill of exchange you gave
Mademoiselle Charpentier.

Yesterday, when the assembly saw how the poor around Rethel
are besieging you on all sides for some assistance in their great
poverty, it granted you two hundred livres to be distributed to the
most needy. Please get them and draw a bill of exchange for them
on Mademoiselle Viole, along with the twenty écus that have been
allocated to prevent the ruin of the church in Sillery. Please give
instructions to have this sum placed in good hands and used
effectively for the preservation of this house of the Lord, to whom
I recommend you, and in whom I am, dear Brother, your most
humble servant.

VINCENT DEPAUL,
i.s.C.M.

Addressed: Brother Jean Parre, of the Mission, in Rethel

2465. - EMERAND BAJOU TO SAINT VINCENT

[November 1657]

Only eighty inhabitants are left in Sillery; all the others have died of
want. The survivors followed the exercises of the mission in a very edifying
manner.2

"They received Communion with such deep sentiments that their tears
gave witness in an inexpressible way to the most adorable presence of their
Divine Savior, taking possession of their hearts. They were so deeply
moved and truly converted that they proclaimed aloud that, not only do


1 In previous letters to Jean Parre (nos. 2448 of November 3 and 2454 of November 10), Saint
Vincent mentions the journey of M. Bajoue and his confreeres to the Reims area (Marne); in no.
2468 of November 24, Saint Vincent tells Parre that he had heard from M. Bajoue about the
mission in Sillery. For these reasons November 1657 has been assigned to this letter.

2 This paragraph, describing the situation in Sillery, was written by Abelly before quoting the
excerpt from the letter of Bajoue that follows it.
they want to renounce all sin, but are willing to suffer with patience and
submission whatever God is pleased to send them and to serve Him
faithfully for love of Him alone. These are their own expressions, and they
often exclaimed, 'all for the love of God'."

2466. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, November 23, 1657

Monsieur,

The grace of Our Lord be with you forever!

I received your letter of November 13. I spoke to M. Desmaret's,
Intendant of the Duc de Richelieu's household, and he told me that
the Duke would write to M. de Ternes, telling him to leave the
Administrators of the hospital in possession of their right to appoint
and to change the physicians and surgeons in the hospital whom
they think suitable, with no obligation to admit the Royal Physi­
cian. He says he will do so, especially since the Royal Physician
refused to follow his [the Duke's] advice when he tried to dissuade
him from including the hospital in the license for which he was
studying in Paris. Do not speak about this.

I am glad M. Huguier has gone back to Toulon. Next week I will
try to send you a bill of exchange on M. Simonnet for M. Stelle's
160 livres and the 148 livres M. Huguier gave the convicts. I ask
you, however, to send me an itemized account of this since the last
one we paid.

It will be well for you to dispose of the letter I sent you for
President Cappel, for the reasons you point out to me.

I would be very consoled to relieve you of your office because

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Letter 2466. - Original signed letter, made known to Coste by Madame Sautelet, a widow in
Toulouse (2, rue de la Balance). Its present location is unknown.

1The Marquis de Ternes, Lieutenant-General of the Galleys of France since 1656. He had
been captain of Cardinal Richelieu's galley for twenty years.
this is your wish, but I cannot do so without great prejudice to the house and the affairs of which you have charge. The knowledge and wisdom God has given you are only too evident in the good order you keep, and I would have qualms of conscience about entrusting them to others, as long as you are in a position to continue—as you are, thank God.

Do not dwell too much on the advice of doctors, who are only too eager to please and are concerned solely with physical health. You have been in Marseilles for almost twelve years; until now, the air has not done you any harm, and the air of another place would not have kept you safe from the disease that has attacked your eyes because there are often similar cases in Paris. Illnesses occur everywhere—whenever God sends them—and I do not see important people in the world leaving their cities and provinces to avoid them, or Bishops their dioceses, or Pastors their benefices. So, Monsieur, in the name of O[ur] L[ord], please be patient, at least for a while, especially until we have established some order in the affairs of Barbary. Then, if you insist, we will try to send someone in your place.

We have sent your good brother 2 to study philosophy; then we will make a theologian of him and, God willing, a good Missionary for the service of His Church.

Enclosed is a letter for the father of the late M. Tratebas and one that M. Le Vacher 3 has written to you. Please send us the chest he left with you.

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

VINCENT DEPAUL,

i.s.C.M.

At the bottom of the first page: Monsieur Get

2Nicolas Get, brother of Firmin Get, was born in Chepy (Somme) in May 1635, entered the Congregation of the Mission on October 5, 1655, and took his vows on October 6, 1657, in the presence of M. Berthe.

3Philippe Le Vacher.
Monsieur,

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

Last evening I received your letter of October 29. Please send us the letter of provision for Champvant Priory, which you had dated for M. Le Boysne. Please do not apply for the perquiratur to see if it had previously been requested because of vacancy.

We will await the outcome of your work on the proceedings for the union of Saint-Pourçain, which will be as God wills.

If the Sacred Congregation knew, on the one hand, how important it is to have the consulates of Algiers and of Tunis directed by priests—considering how difficult it is to find suitable laymen—and, on the other hand, the disinterestedness of those priests, who have nothing in view but the sole service of slaves for the love of God, it would raise no objections to this. These consulates are a drain on the Company because of the expense it has to meet to maintain them, over and above their income. Look at the thirty thousand livres or so that the Consul of Algiers owes because of the avanias and extortions of the Turks against him. Then, too, M. Le Vacher has come to Paris expressly to look for the money to free him. He has not, however, made much progress in the three or four months he has been here because we, on our part, are unable to provide the money, and it is very difficult to find such alms. The Consul in Tunis is also crying out for help, and we would have

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Letter 2467. - Archives of the Mission, Turin. original signed letter.

1Louis de Chandenier had turned over Saint-Pourçain Abbey to Saint-Lazare to help defray the expenses of the retreats for ordinands. Saint Vincent is referring to the ecclesiastical legal steps required to effect this transfer.

2First redaction: “Consuls.” The Saint made the correction in his own hand, without noticing that the following sentence also needed modifying.

3Philippe Le Vacher.

4Jean Le Vacher was acting as Consul at this time.
already given up those duties more than six times if, at the same time, we would not have been throwing to the wolves the twenty or thirty thousand souls we are striving to preserve for the Church and win for God, with the backing of those temporal offices. I do not know if, in the end, we will be forced to abandon them anyway, especially if our priests are not allowed to carry out those duties. That would be a great misfortune because of the immense benefits God is pleased to effect through them, which would then cease entirely.

I will have someone buy the Busées ⁵ and the Philagie ⁶ you request for the Secretary of Propaganda Fide,⁷ and will have them sent to you at the first opportunity.

The Cardinal of Genoa’s ⁸ wish to see our family reestablished is one reason for you not to send Messieurs Pesnelle and Baliano too far away so that you will be able to have them leave for Genoa as soon as the passes are open. I am considering sending M. Dehorgny there also, in order to establish regularity in everything in that house just coming back to life and to restore it to its former regularity. We shall see.

I have informed Messieurs Lejuge and Simon that we here will relieve them of their obligation for the thousand Masses they owe for the intention of the late Msgr. Durazzo.⁹

I do not think those priests from Tonkin are going to ask to be erected into a Congregation; even if they do, it is unlikely that their petition will be granted,¹⁰ both on account of the Pope’s intention

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⁵ *Enchiridion piorum meditationum. [A Collection of Devotional Meditations.]
⁶ Probably one of two works by Father Paul de Barry: *La Solitude de Philagie* (Lyons: C. Rigaud et P. Borde, 1642) or *Les trois journées de Philagie pour la petite retraite* (Lyons: les héritiers de P. Prost, P. Borde, et L. Arnaud, 1644).
⁷ Mario Alberici, appointed in 1657.
⁸ Stefano Cardinal Durazzo.
⁹ Since no information is available on this man, we do not know if he is a relative of the Cardinal mentioned above, who did not die until 1667.
¹⁰ In 1658 François Pallu and his collaborators would request of Propaganda Fide authorization to open a seminary for the formation of priests destined for the Far East; this was granted the following year. (Cf. Adrien Launay, *Histoire Générale de la Société des Missions-Étrangères* [3 vols., Paris: Téqui, 1894).
to open a seminary for priests to be sent to the foreign missions, and because nothing can be added to the Society of Jesus, whose members are bound by vow to go wherever the Holy See chooses to send them. Nevertheless, Monsieur, if you find out that any proceedings have begun for that purpose, I approve of your acting in conformity with what you have told me.

I also approve of your having allowed M. de Martinis to renew his vows, despite the minor reservations he had; tell him, however, not to speak about this.

The priest from the Chartres diocese has come to an agreement with the widow and relatives of the person he killed. He has no other adversary but a Huguenot, who is the Fiscal Attorney of the place where the murder occurred, and where the Judge, who is of the same religion, sentenced him in absentia. He has appealed to the Parlement against their legal action. No decree has yet been issued and although the Fiscal Attorney was summoned before it, he did not appear. If, with this information, you can obtain a brief of rehabilitation for him, you will do him a great act of charity. I told you he gave us ten ecus to defray expenses.

Enclosed is a memorandum for dispensations for two invalid marriages. The impediments are occult. Please obtain these dispensations, Monsieur, by a discreto viro \textsuperscript{11} at the Penitentiary, where they are given without a fee, so I have been told.

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

VINCENT DEPAUL,

\textit{i.s.C.M.}

\textit{Addressed:} Monsieur Jolly, Superior of the Priests of the Mission of Rome, in Rome

\textsuperscript{11} Discreet man.
Dear Brother,

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

I received your letter of November 20, which mentions only what you did in Novy. I will inform the persons who desired that visit. There was no meeting yesterday. God willing, I will present at next Friday’s meeting the need the Rethel hospital has for sheets and other linen and will let you know what you can expect.

M. Bajoue tells me that the Bailiff of Sillery has the money that was intended for the repair of the church and that, since he has convinced him to get the work going, the twenty écus I asked you to get for that purpose will be put to better use for the purchase of five small tabernacles for the five churches where we have to give missions. I willingly approve of this. So, you can have them made in Reims and decide on the size and shape with M. Bajoue. I am informing him that I am writing to you about this.

I ask O[ur] L[ord] to strengthen you in your heavy workload and to sanctify you by His infinite sanctification. I am, in His love, dear Brother, your most affectionate servant.

VINCENT DEPAUL,
i.s.C.M.

Addressed: Brother Jean Parre, of the Congregation of the Mission, in Rethel
Madame de Ventelet, in Orsigny

Saint-Lazare, November 25, 1657

Madame,

The grace of Our Lord be with you forever!

I received your order with respect and the desire to serve you as I should. This pharmacist has returned from a pilgrimage that he made expressly to ask God for the grace of laying hands on persons, as is customary with the seventh child, who is believed to have the grace of God to lay hands on persons with the disease in question. He laid hands on some of them on his journey, and he has been told that one of them was cured.

He will do the same for this man and, if God does not choose to cure him by this touch, he intends to give him some remedies, as he does with others whom he has cured or—to put it better—whom Our Lord has cured by this means. He has a little room in his house where he will treat him. He seems to be a good man, and his wife a virtuous woman. If your son, the King’s equerry, wishes to see him by your order, I will tell him where he lives, and will give him a note. In this and in everything else I will do whatever you, Madame, do me the honor of ordering me to do. I am, in the love of Our Lord, Madame, your most humble and very obedient servant.

VINCENT DEPAUL,

Saint-Lazare, November 25, 1657

Addressed: Madame de Ventelet, in Orsigny

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Letter 2469. - Archives of the Mission, Turin, original autograph letter.

1 Scrofula, popularly known as "the King's evil."
TO GUILLAUME DELVILLE, IN ARRAS

November 28, 1657

Monsieur,

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

I received your letter concerning Saint-Jean parish, with which you have been invested, and the establishment you plan to make there. I did not reply to you sooner because this proposal was new to me, and I wanted to think it over and discuss it with our older men. I will tell you now, Monsieur, that we have some objections to this affair.

First, because we have a Rule not to preach or to hear confessions in episcopal towns, and for that reason we have determined not to accept any parish in them. If we did the contrary in Cahors and Agde, that was before we had reflected seriously on this and because we could not have acted otherwise. The parish we have in Cahors is the smallest in the town; the Bishop of Cahors, who had already established and founded a seminary for fifty ecclesiastics and put us in charge of it, wanted to make us responsible also for that parish so that those priests could be trained there in the duties of their state. The Bishop of Agde did the same for the same purpose.

Second, our maxim is not to establish ourselves anywhere, unless we have been called there by those in whom this authority resides. We have done this up to the present, without making any move to procure either a benefice, a house, or an establishment. And if the Company takes my word on this, it will always act in that way.

Third, poor Saint-Lazare is too ensconced in debt to maintain any men in Arras, as it would have to do because Saint-Jean parish does not have the wherewithal to maintain a community.

Letter 2470. - Archives of the Mission, Turin, original signed letter and rough draft.
Those, Monsieur, are the principal reasons, among several others, that do not allow us to back your plan. In addition, to tell you what I think, it seems to me you would have done well not to move ahead so fast without seeking advice because otherwise we have reason to wonder whether the call comes from God. This, however, is very important and always necessary in such circumstances, where there is question of His service and the salvation of souls.

I am, with all the affection of my heart, in the love of O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Delville, Priest of the Mission, in Arras

2471. - TO EDME JOLLY, SUPERIOR, IN ROME

Paris, November 30, 1657

Monsieur,

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

Yesterday I received your letter of November 5, explaining what you have done and learned about the affair of the Bishop of Le Puy.¹ I think there is nothing missing in it. I have had an extract made from it, which I am sending today to that good Prelate, giving him the hope that I will send him anything new that you write to me, if you should learn something worthy of being written to him.

Letter 2471. - Archives of the Mission, Turin, original signed letter.
¹Henri de Maupas du Tour. The Holy See had asked him to investigate whether a cultus had developed for the Servant of God, Francis de Sales. Maupas du Tour also wrote at the same time a life of Francis de Sales, some aspects of which caused consternation in Rome. The Holy See was considering withdrawing his commission (cf. no. 2411).
I thank you meanwhile for the fine way you have proceeded in this.

I thank God that your laborers have set to work. The objection that was made to allowing the ones in Senigaglia to enter the town will not be a lasting hindrance to their working there because they will be admitted after a brief period of quarantine, and the time they are now spending in the missions in the province of The Marches will serve as a quarantine for them.

We would have been unwilling to take any money here for the journey or expenses of a diocesan priest who might go there to work in our missions, but it is not the same in that place. The men who had the twenty écus given you for that young priest from the College of Propaganda Fide are our masters, and they can have us disregard our Rules; so, you did well not to refuse them.

It is true, Monsieur, that we need not hope for much assistance from that good Cardinal who asked you for men for his diocese of Porto; but, as you have said so wisely, he is not a person to be refused. So, I approve highly of your sending Messieurs Baliano and d’Eu there.

We will await the decision of the Sacred Congregation of Propaganda Fide concerning the reports you gave me on the very important question of having priests in charge of the consulates of Tunis and Algiers. Everyone here who has heard of the good being done there and of the need to continue it—which they learned from a short account that was published about what happened to the Consul of Algiers—is discouraging us from abandoning these duties and missions. This strongly inclines us to hold our own. That is why I ask you to renew the faculties of Messieurs Jean and Philippe Le Vacher, which expire this year.

Enclosed is a note for an indulgence that some devout persons

2Maritime city of The Marches, a region of central Italy, bordering the Adriatic.

3This was printed under the title, Récit du mauvais traitement arrivé au consul de France à Alger en Barbare et des besoins des pauvres esclaves (4 pages, undated). The Bibliothèque Sainte-Geneviève has two copies (4° Z 1893, pieces 21 and 23).
of the town of Laon are requesting. If it can be easily obtained, you will give them great pleasure by using your influence to get it.

Enclosed is another one, which M. de Beaumont sent me to obtain a dispensation from irregularity for a priest who had become a Huguenot but has now returned to the Church. You will do him a great act of charity by helping him on this occasion. He is making his retreat in our house in Richelieu.

I am also sending you a memorandum concerning the arch-priestship of Gignac, which I ask you to impetrate, not only in the name of M. Cuissot, as I have already asked you to do, but also in the name of M. Grimal, a priest of the Paris diocese.

VINCENT DEPAUL,
is.C.M.

I signed this letter without noticing that it was incomplete. I am now in the city, where I cannot find out M. Grimal's Christian name; perhaps you have it there.

The Bishop of Pamiers 4 asks you to see that the letter he wrote to Father Géard, the Penitentiary, is delivered safely because it is very important.

Addressed: Monsieur Jolly

2472. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, November 30, 1657

Monsieur,

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

I just received the letters the latest regular mail from Lyons

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4François Caulet.

brought me, but there are none in it from you. There are some from M. Berthe, who arrived in Agde and is with you now, I think.

I am sending you a bill of exchange on Messieurs Simonnet for 160 livres for M. Stelle’s brother. I am expecting another for 150 livres to replace the sums M. Huguier gave the convicts. I hope you will find it enclosed.

I am writing to tell M. Huguier that we have received thirty-seven livres for a convict named Le Cercleux and ten livres for another named Nicolas Bonner. I am asking him to give them to them, and I ask you, Monsieur, to take this into account for him. The Brother who went into the city for the bill of exchange for 150 livres has returned without it. God willing, I will send it to you in a week and will have something added to it.

I am writing to M. Berthe in Annecy and Marseilles at the same time and for the same reason.

I am still worried about your health; I ask Our Lord to restore it to you entirely and to continue to be glorified by this. I am, in His love, Monsieur, your most humble servant.

VINCENT DEPAUL,
I.s.C.M.

Addressed: Monsieur Get

2473. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, November 30, 1657

Monsieur,

The grace of Our Lord be with you forever!
I just received your letter of November 10. I thought you were

Letter 2473. - Archives of the Mission, Turin, original signed letter.
out giving a mission but, since something happened to prevent the
one in Bra,\(^1\) *in nomine Domini:* perhaps it will be more effective
after the inhabitants, who are divided, have been reunited—will-
ingly or forcibly—by the troops Her Royal Highness has sent there.
You tell me that, since you were unable to obtain permission from
the Bishop of Pavia\(^2\) to go to the place where the Nuncio wanted
to send you, you are going to work in a small market town where
the Archbishop of Turin\(^3\) and the Marchese have sent you at the
request of the inhabitants. May God be pleased to bless your work
there and to strengthen you!

I would like to think that the three priests we sent you have now
arrived in Turin, especially since M. Delaforcade informs me that
he has received that news.

As for the mission you are being asked to give in Fossano, I
think I told you that, since it is an episcopal town, you would do
dwell to excuse yourself from it. If, however, the Archbishop of
Turin and the Marchese order you absolutely\(^4\) to go despite our
Rule, you would also do well to obey them.

I am about to make my excuses to the Queen that we cannot go
to give the mission as she ordered in Metz, where the priests of the
Conference will go.\(^5\)

We have no news here. Messieurs Portail, Alméras, Brin, Perrau, and a few others have been ill, but they are better, thank God.

I am now receiving letters from Genoa every week, and the

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\(^1\) In his letter of October 27, 1657 (cf. no. 2438), Martin told Saint Vincent of the civil unrest
in Bra that made it necessary to suspend the opening of a mission there.

\(^2\) Francesco Billi (1648-59).

\(^3\) Giulio Cesare Bergera.

\(^4\) The Saint inserted this word.

\(^5\) This sentence is in the Saint's handwriting. The interview is in Abelly (cf. op. cit., bk. I,
chap. XLVI. p. 225). Scarcely had the Queen returned from Metz, where the Court had gone
and where she noted the spiritual needs of the people, than she thought of Saint Vincent and the
Priests of the Mission. She was unaware that the Congregation did not accept missions in large
towns. The Saint explained this to her and easily persuaded her to accept the plan of sending
some priests of the Tuesday Conferences there. The mission, given during Lent of 1658, was
very successful.
Cardinal is pressuring us to send him some men. I told him that, as soon as the town has been disinfected and the passes are open, we will do what he commands.

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

VINCENT DEPAUL,

i.s.C.M.

Since writing this, I have just received a letter from M. . . .

announcing that he and the other priests have arrived in Turin.

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

2474. - TO SAINT LOUISE

[November or December] ¹

Blessed be God for the thought He gave you on receiving that little girl!

I find it difficult to give evidence about someone on the word of others. I have been pressured many times by the Council of H[is] E[minence] to give them nominations for benefices that depend on its gift, and I have excused myself from doing so. I would be consoled if I were spared in the same way with regard to the man who is presenting himself now. I do not have the honor of knowing him. His own Superiors are much better able do this favor for him if they judge it advisable. Then, too, is it fitting for me to contribute

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¹The reference to Advent allows us to assign these months as the time when this letter was written.

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⁶The secretary left the name blank.

Letter 2474. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.
to the withdrawal of a person who is a member of a religious Order?
In the name of God, Mademoiselle, do something to get me excused from that.

I do not think it advisable to form one body within another nor for that good lady to be in charge of anyone. Please tell me what she is doing, and what she is failing to do of the things she was leading people to expect.

To spend Advent well, use Father Souffrand's book. Have the treatise on this season read during our Sisters' meals; have them make their prayer on it and put into practice what is contained in it and is suitable for them. Allow them to add some little penitential acts to their usual ones—I mean, the Sisters who ask you to do so. As for yourself, your penance will be to bear your sufferings for the love of God and not to think about doing any others.

I have set the meeting for three o'clock tomorrow at Sainte-Marie in the city.

Good evening, Mademoiselle, I am your servant.

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2Coste's footnote is confusing. He says "Jean Souffrand or Suffren," as if he is one and the same person with a variation in the spelling of his name. In his bibliographical section (cf. vol. VIII, p. 615) Coste lists two authors, Jean Souffrand and Jean Suffren. The latter is the author of L'année chrétienne mentioned here. Only Suffren is listed in the Index, vol. XIV. We give here Coste's original footnote; the information pertains only to Jean Suffren (cf. Cath. Ency., vol. 13, p. 778).

Born in Salon (Bouches-du-Rhône) on November 30, 1571, Suffren entered the Society of Jesus on April 4, 1586, in Avignon. He taught philosophy in Dôle and theology in Avignon, and became the confessor of Marie de Médicis and Louis XIII. He died in Flushing (Netherlands) on September 15, 1641. Suffren's work, which Saint Vincent was recommending to Saint Louise, is L'année chrétienne (Paris: Claude Sonnius, 1640).

Jean Souffrand wrote Le victorieux et triomphant combat de Gédéon, représenté à Paris au jour de la Passion du Fils de Dieu en l'an 1612 (Bordeaux, 1616).
1. - ORDINANCE OF LOUIS XIV CONCERNING THE RIGHTS OF MARTIN HUSSON, FRENCH CONSUL IN TUNIS

This ordinance is given at the request presented to the King and his Council by Messire Martin Husson, lawyer at the Parlement of Paris and French Consul in the city and kingdom of Tunis. He states that, it having pleased His Majesty to appoint him on July 10, 1653, to the said office of French Consul in the city and kingdom of Tunis on the Barbary coast, including ports and harbors, he then went to Tunis, where he was received and installed in the office of Consul and recognized as such by all the French merchants and others who trade in the kingdom under the French flag. Nevertheless, certain French merchants recently refused to pay the usual customary duties of two per cent of the merchandise they had taken aboard and, in addition, treated him with insulting language and threatened to set sail henceforth on their ships and small sailboats without obtaining the permits and clearance of Husson so as not to have to pay him the usual customary duties of two per cent, as they pleased. Therefore, His Majesty and his Council has ordained and ordains that all his subjects and others who trade in the kingdom under his protection in Tunis, including ports, harbors, and commercial ports established and to be established within the boundaries of the kingdom of Tunis, recognize Husson as Consul, show him the honor and respect they owe him in this position, and pay him and his customs officers the usual duties of two per cent of all the merchandise they load there. They will be obliged to do this by all duly reasonable means. His Majesty strictly forbids the parties to

set sail on their ships or small sailboats without obtaining beforehand the necessary permits and clearance from Husson or his customs officers, under penalty of two thousand livres fine for his subjects and any expenses, damages, and interest that will be owed to Husson. The ships' captains, the boat owners, and the merchants who charter them will be ordered and constrained to make payment by all duly reasonable means.

His Majesty has given strict injunctions to Monsieur de la Haye-Vantelay, Councillor in his Councils and Ambassador to the Levant, to see that the present decree is put into execution. In the event that his subjects contravene it, he has promised Husson to have them subpoenaed in his Council, to which he has reserved the cognizance and has forbidden it to all other judges.

Given in the Privy Council of the King, held in Paris this fourteenth day of July, sixteen hundred fifty-six.

2. - QUEEN LOUISE-MARIE DE GONZAGUE TO THE ASSEMBLY OF THE CLERGY OF FRANCE

Messieurs,

If the interests of Poland were not so closely allied to those of religion, and if the Roman Church would not lose by its downfall one of the greatest kingdoms of Europe and the only one of all those in the North that has remained under obedience to the Holy See, I would not have felt it my duty to represent to your Assembly the dangers that threaten it and the latest invasions of the enemies of the Church, who are doing their utmost to make themselves masters of it. You have heard how God plucked it from the worst danger of irremediable loss possible for a kingdom already weakened by


1Cf. no. 2242a.
long wars with the rebellious Cossacks and the Muscovites, when the Swedes had violated the pledge of a truce made by solemn oath and had first subjugated nearly everything under their power. But the horrible crimes they committed in the holy places and against religious persons drew the wrath of God upon them, on the one hand; on the other, the treachery they committed against those very people they had won over, or who had surrendered to them, drove the Polish people to resist more vigorously and rally together for the defense of their Prince and their fatherland. So, those unjust usurpers very shortly found themselves driven out of most of the places they had usurped and were forced to confine themselves to Prussia.

This happy outcome, joined to the peace settlement with the Muscovites and the declarations of obedience given to My Lord the King by the Cossacks, seemed to have put matters in a state in which there was no longer so much reason to fear the ruin of the Catholic religion in this kingdom. The Swedes, however, despairing of being able to save what remained to them of the areas they had conquered, where they were still oppressing the Church, had recourse to their usual subterfuge, making their treaties more advantageous to them than their weapons. Thus, under this pretext of religion, they have enlisted the aid of the Prince of Transylvania, who has been paid to muster the Wallachs and Moldavians, all sworn enemies of the Catholic Church, and is attempting to incite the Cossacks to revolt again.

This is what obliges me to turn to your Assembly to have you give some consideration to the latest menace to religion in Poland and to beg you to seek the means of coming to her aid. My awareness of your zeal for the Church gives me every reason to think that you will ardently embrace such a beautiful opportunity

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2George II Rakoczi.
3Today, Wallachia and Moldavia are part of Romania. In addition, part of Moldavia forms the independent Republic of Moldavia.
to show your love for the one to whom you owe the affection of children and the tenderness of fathers. It should also cause you to do your utmost to preserve for her the glorious prerogative that her Spouse has acquired for her with His Blood, of having Kings and Queens who revere her and uphold her in splendor, and to have pity on so many souls who are in such great danger of falling into apostasy, since they are under the domination of heretics. God is my witness that it is much more His interest than my own that prompts me to make this urgent request of you, and to say that I would gladly wish to expiate—not only at the expense of my crown, but even of my liberty and my own life—the insults Jesus Christ has received by the profanations of the Swedes and prevent the calamities with which His Church is threatened in this kingdom. I think, however, since France is the land of my birth, that the Church of France, represented by your Assembly, would have reason to complain of me if, in such an urgent need of religion, I failed to ask your assistance. Therefore, I do so now with all my heart, asking also for the general prayers of your dioceses to obtain from God mercy for this kingdom and the punishment of its enemies. In truth, you could do nothing more worthy of you nor do a favor for a Princess who would have a greater, more lively gratitude for it.

I am, Messieurs, your very devoted servant.

LOUISE MARIE

Dankow, February 17, 1657
Madame,

The letter Your Majesty did us the honor of writing us has stirred up in us ineffable sentiments of sorrow by apprising us of the wretched state of the Catholic religion in your kingdom, brought about by the war that has disturbed its peace for some years now. We shuddered with horror at Your Majesty’s recital of the profanations and sacrileges committed by heretics in the churches against all things sacred. We adored the unfathomable judgments of God, who allowed this furious storm to rage against a state in which such a Christian Queen is reigning. We know what strength of mind and firmness of heart you have manifested in the midst of this grave situation—the most severe trial in which heroic virtue may be put to the test. We blessed Divine Providence, who has given you to Poland in such difficult times to do so many wonderful things that, until now, have preserved in it the remnants of religion and royal authority.

In a word, Madame, since we consider you a French Princess, whom God has elevated on the throne with such glory, we have empathized with you in all your misfortunes and have joined to the interests of religion those of you yourself, whom we revere. If our authority were equal to our zeal, we would certainly not be satisfied with fearing the danger to which religion is exposed and with deploiring the misfortunes of Your Majesty; we would show you by a solid, prompt assistance the truth of the sentiments of our hearts. Our present state of helplessness, however, thwarts our inclinations and desires. The necessary affairs of the King—who, as Your Majesty knows well, is engaged in a war he did not begin and would have ended if Spain had not refused all the fair conditions he proposed—have obliged our Assembly to impose on the
benefices of this kingdom such a large tax that they will doubtless be overwhelmed by it. After that heavy burden, there is no way we could have placed a new one on them to supply a sum of money for Your Majesty that would be useful only if it were a large amount. We will not go into detail with you concerning the wretched situation and poverty of our own clergy, which are so great that all our income has been eaten up either by the passage of the soldiers, or by the lean years for the crops, or by other unavoidable disasters and the present state of affairs.

If Your Majesty had informed us sooner of the dire need to which you are reduced, we might have been able to take other measures. We received your letter, however, at a time when we were no longer in a position to do what the honor in which we hold you and the interest we take in the ruin with which religion is menaced in Poland demanded of our religious fervor.

We ask, therefore, that Your Majesty will please accept our apologies, which we offer with great embarrassment and the deepest sorrow, for we could do nothing more honorable for the Church of France than to come to the aid of the Church of Poland in a need so urgent and for a cause so much in harmony with our desires and inclinations.

We will have the people of our dioceses pray that God will take your case in hand, avenge your cause, and bless the armies of your glorious spouse the King against your enemies, who are those of His Church. We will entreat His Goodness to fortify Your Majesty’s heart always with that mighty strength with which He has filled it until now and, after trying your patience by such an extraordinary calamity, to establish it in a peace that can no longer be troubled. Then, as we have sympathized with your misfortunes, we will rejoice in your prosperity, as persons who have the glory of being always, with inviolable respect, Madame, the most humble and very obedient servants of Your Majesty.
The Archbishops, Bishops, and other priests, delegates to the General Assembly of the Clergy of France

CLAUDE DE REBE, Archbishop of Narbonne, President

By the members of the Assembly:
Abbé de Villars and Abbé de Carbon

4. - LOUIS XIV TO THE CONSULS OF MARSEILLES

By order of the King, Comte de Provence

Most dearly beloved,

We have been informed that a man named Rappiot, who declared bankruptcy in Algiers, had tried to safeguard some possessions, which were seized by the coast guard galley. Because we want to prevent the ruin of several of our subjects who have money involved in this bankruptcy, we send you this letter to declare that it is our intention that you should impound the goods belonging to him, which were confiscated by the galley, and take great care to see that they are not diverted under any pretext whatsoever until further orders, for such is our pleasure.

Written at La Fère, July 5, 1657

LOUIS.
DE LOMÉNIE.¹

Appendix 4. - Archives of the Mission, Turin; copy sent to Firmin Get with no. 2313.
¹Henri-Auguste de Loménie, Comte de Brienne, Secretary of State.
5. - LOUIS XIV TO THE GRAND DUKE OF TUSCANY

Dear Cousin,

The bankruptcy fraudulently declared in Algiers by the man named Rappiot could cause the ruin of several of my subjects, who have money in this venture. I wanted to apply some suitable remedy to the situation by asking you to have impounded the possessions he has on an English ship at Leghorn, entrusted to a certain Pascon to pay back his creditors. I ask you to prevent them from being diverted under any pretext whatsoever except by our explicit order. I will be most grateful for the justice you will do my subjects on this occasion, on which I am sure of receiving marks of the importance you attach to matters that are very dear to me. Thereupon, I ask God, dear Cousin, to keep you in His holy and worthy care.

Written at La Fère, July 5, 1657

LOUIS.
DE LOMENIE.

6. - SAINT LOUISE TO MADAME DE HERSE

[July 1657] ¹

Since you, Madame, are the one who established the Daughters of Charity in Chars, I felt it my duty to tell you that it is very difficult

Appendix 5. - Archives of the Mission, Turin; copy sent to Firmin Get with no. 2313.

Appendix 6. - Archives of the Motherhouse of the Daughters of Charity; outline of a letter prepared by Saint Vincent for Saint Louise and written by Brother Ducournau. The final text adopted was probably the one in the correspondence of Saint Louise (cf. Spiritual Writings. L. 535, p. 558), which seems to be Saint Vincent's own style.

¹The date of Saint Louise's L. 535.
for them to accept the conduct of the Pastor,\(^2\) and this obliges us to withdraw them. You yourself will agree with this when I explain it in detail, whenever you do me the honor of ordering me to do so.

Meanwhile, Madame, we ask God to restore you to perfect health for the holy use you make of it and the for need that the poor members of Our Lord have of it. I am, in His love. . . .

7. - SAINT LOUISE TO MONSIEUR POUVOT, PASTOR IN CHAR

[July 1657]\(^1\)

Monsieur,

I am sending back to you the young woman from Chars, as you have instructed, and Sister . . . \(^2\) along with her—not to remain, but to bring back Sister Clémence.\(^3\) M. Vincent approves of our acting this way because of the difficulty our Sisters find in adapting to your conduct and because you, Monsieur, indicate that you are not satisfied with the service they have tried to render the poor. I am writing to tell Sister Clémence to return the furnishings to the Administrators of the hospital.

I am, meanwhile, and will be all my life. . . .

---

\(^1\)M. Pouvot, backed by the local lord, M. de Luynes (Coste's note mistakenly has "Livry"), a Jansenist like himself, was meddling in the internal administration of the Sisters' house. He opposed their recall and was imposing his will on the way the schoolchildren were being educated, trying even to insinuate his own errors into their minds. The closing of the establishment was discussed for the first time at the Council meeting of July 21, 1657 (cf. vol. XIII, no. 178).

\(^2\)M. Vincent left it up to Saint Louise to designate the Sister.

\(^3\)Sister Clémence Ferré, who nursed the sick; we know from Saint Louise's letter 529b (Spiritual Writings, pp. 559-60) that Sister Marie Poulet had charge of the school.

Appendix 7. - Archives of the Motherhouse of the Daughters of Charity, original; outline of a letter for Saint Louise, prepared by Saint Vincent and written in his hand. In Spiritual Writings, L. 529b, pp. 559-60, there is a long letter from Saint Louise addressed to the Pastor in Chars; the notes indicate that he was also the Superior of the Oratorians in the Faubourg Saint-Jacques, who was the titular Pastor of Chars.

This letter and the preceding one were written either the same day or within a short time of one another.
8. - BROTHER DUCOURNAU TO SAINT LOUISE

[November 1657]

Monsieur Vincent approves of the suggestion Mademoiselle Le Gras has presented to him in the way it was proposed, except that he does not agree with her offer to Mademoiselle d'Anse to accompany her or to send any Sisters to speak to the Queen. It will suffice to ask her to go herself to see Her Majesty to represent to her the need of the Sisters at Saint-Germain and Fontainebleau, and let her take action. If she declines to do this, you will have to think of some other way.

Addressed: For Mademoiselle Le Gras

Appendix 8. - Archives of the Motherhouse of the Daughters of Charity, original unsigned letter. It is included here because it was written in the name of Saint Vincent and belongs, in a sense, with his correspondence.

1It was probably after receiving this note that Saint Louise wrote to Mademoiselle d'Anse on November 20, 1657 (cf. Spiritual Writings, L. 352, p. 378).

2Marie Lambert, demoiselle d'Anse and maid of honor to Queen Anne of Austria, was also a Lady of Charity. Disgraced and banished from the Court during the Fronde for having shown her feelings toward Mazarin, she succeeded so well in regaining the Queen's favor that the latter bequeathed her ten thousand livres. On more than one occasion, Saint Louise and Saint Vincent turned to her for assistance.

3Saint-Germain-en-Laye.
INDEX

This index proposes to facilitate reference to the biographical data used in this volume and to the explanation of places and terms which recur frequently in the text and which have been explained in the footnotes when first used. Names of persons are in bold print (alternate spellings are given in brackets), those of terms or places appear in italics. The accompanying numbers indicate the letters to which the reader should refer for the desired information.

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