2591. - TO ANTOINE DURAND, SUPERIOR, IN AGDE

[Around May 1658] ¹

Prayer is a great book for a preacher: from it you will draw the divine truths of the Eternal Word, who is their source, and you in turn will pour them forth on the people. It is to be hoped that all Missionaries may have a great love for this virtue, for without its help they will do little or nothing useful, but with its help it is certain that they will touch hearts. I ask God to give us the spirit of prayer.

Do not be surprised nor frightened if you have a bad year—or several. God has riches in abundance; until now, you have lacked nothing; why are you fearful for the future? Does He not take care to feed the birds, who neither sow nor reap? How much more will He have the goodness to provide for His servants? ² You would like to see all your provisions before you to be sure of having everything you want—I mean, according to nature because I think that, according to the spirit, you are glad to have an opportunity to entrust yourself to God alone and, like a truly poor man, to depend on the generosity of such a rich man. May God have mercy on the poor people, who are greatly to be pitied in this time of want because they do not know how to make use of it, nor do they seek first the kingdom of God and His justice to make themselves worthy of having the essential things in life given to them besides! ³

You ask me how you should act toward the friars. ⁴ You should try to be of service to them and show them, if need be, that you have this attitude. Go to see them sometimes, never take sides against them, do not get involved in their affairs except to defend...
them in charity, speak well of them, say nothing in the pulpit or in private conversations to offend them, even though they may not treat you in kind. That is what I would like all of us to do because they are religious, living in a state of perfection, so we should honor and serve them.

Your last letter grieved me deeply by informing me of the serious illness of good M. Dolivet, making me fearful that God might take him from the Company because of my sins. If we should suffer this loss, we will really have to conform ourselves to the good pleasure of God and kiss His hand that strikes us; but, if His Divine Goodness is pleased to preserve him for us, we will also bless Him eternally for it, and I will experience one of the greatest joys I can receive. Thank you, Monsieur, for doing everything possible for this. You can well imagine how heartily we join our prayers to your care, that God may be pleased to restore him to health because of the good use he has made of it and can still make of it for the honor and service of Our Lord and the edification of souls. If he is still alive, Monsieur, please embrace him for me and express to him my present sorrow and the consolation I await of his precious recovery. We recommended him this morning to the prayers of the community and will continue to do so until you have assured us of his convalescence.

2592. - TO GUILLAUME DESDAMES, IN WARSAW

Paris, May 24, 1658

Monsieur,

The grace of Our Lord be with you forever!

Although your letter of March 17 is dated a long time ago, and

Letter 2592. - Archives of the Mission, Krakow, original signed letter.
I am very busy today, I still cannot prevent myself from telling you that I received it, that it is very precious to me, and that it is a great joy for me to have learned from you of the good health and union of the family. I thank God, Monsieur, that things are as you tell me. I thank Him particularly for the strength of mind He gives you amid the great disturbances in the kingdom, which have not yet been able to shake your courage. I am so filled with consolation at this that I have to pour it forth often into the hearts of the Company by edifying them with the abandonment and trust you exhibit with regard to the good pleasure of God. Having tried you until now by many losses and sufferings, He has disposed you to accept fresh ones with the same patience and resignation. I think that everyone is moved by your example and is determined to suffer for God and serve Him with the same constancy with which you have served Him for so long.

M. Ozenne informed me that he was going to Krakow with M. Duperroy. That makes me anxious about you, knowing that in their absence you will have the whole burden of the parish and business affairs. God grant that the new troubles with which you have been threatened may not add new crosses to your work! We constantly ask His Divine Goodness to give peace to the entire kingdom or to bless the King’s armies and the plans of the Queen.

Please take the best possible care of your health, Monsieur, and give me news of you frequently, especially until the return of M. Ozenne, who perhaps may not be able to send me any during his journey to Krakow.

We have no news here worth writing you, busy as I am right now. The Company is very well everywhere, thank God. I am, in Him, Monsieur, your most humble servant.

VINCENT DEPAUL,
I.S.C.M.

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

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

I received your letter of May 14. We will have a meeting here in this house the day after tomorrow, God willing, to see what we have to do about the Algiers business. Two very intelligent, experienced men with sound judgment will be there, so we will see if the boat being prepared in Marseilles to go to Algiers can be useful for carrying out what will be decided. Meanwhile, I am waiting to hear if you have seen Chevalier Paul, what he told you, and what we can expect from him for the projected undertaking. We have letters from the King and the Cardinal 1 for this purpose but, before sending them there, I would be consoled to know his plans.

I felt sure you would have trouble finding such large sums there as the ones we have to pay; we will see M. Simonnet.

I have nothing to say about the resignation of the Bishop of Marseilles, except that I ask O[ur] L[ord] not to allow the diocese to suffer any loss in this change.2

We received fifty-six livres for Denis Dubois, a convict on the Capitaine. I am writing to tell M. Huguier to give them to him, and I ask you to credit him for them, as we will do for you.

I am so busy that I can add nothing else just now, except that God has chosen to take to Himself M. Delville, a priest of our Company, who died in Arras. I am told that his zeal consumed him

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Letter 2593. - Archives of the Mission, Paris, copy made from the original in the Hains Family Collection, Marseilles. This is one of the letters sold at auction by Xavier Charmoy (cf. no. 2503).

1Cardinal Mazarin.
2Étienne du Puget was Bishop of Marseilles until his death on January 11, 1668.
there through his excessive work. I recommend his soul to your prayers, and the preservation of your health to your own care.²

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

VINCENT DEPAUL,

i.s.C.M.

2594. - TO CHARLES OZENNE, SUPERIOR, IN WARSAW

Paris, May 24, 1658

Monsieur,

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

I received two letters from you, one undated and the other from April 21. You did well to separate Sister Françoise ¹ from the other Sisters, and you will also do well to try other remedies if that one does not suffice to restore her peace of mind and to reunite them. The one you suggest, namely, to send another Sister, can be done in a while but is difficult just now when the situation is unclear.

I admire the benefits M. Falibowski bestows on you and his efforts to establish the Company in Krakow. I thank God a thousand

²In a note preserved in the Archives of the Mission, Sister Radegonde Lenfantin claimed that Guillaume Delville had left the Congregation before his death (1658). This was not the case; proofs of his continued membership are seen in this letter and the following one and in the conference Saint Vincent held on May 24 at Saint-Lazare concerning his virtues.

We have knowledge of this conference only from its inclusion on one of the two lists in the Archives of the Mission of conferences given at Saint-Lazare: one, compiled by René Almèras, the Assistant Superior of the house, covers 1656-60; the second, written by Jean Gicquel, the Sub-assistant Superior, includes the last ten years of Saint Vincent’s life. (Cf. vol. XII, Appendix 2.)

Letter 2594. - Archives of the Mission, Krakow, original signed letter.

¹Françoise Douelle was the youngest of the three Sisters sent to Poland in September 1652 (the others were Marguerite Moreau, the Sister Servant, and Madeleine Drugeon). After overcoming some difficulties, she adapted herself so well that she became known by her Polish name Duelska (cf. La Compagnie des Filles de la Charité aux Origines. Documents (1617-60), ed. by Sister Elisabeth Charpy [Tours: Mame, 1989], Doc. 556, no. 1).
times for the blessing He gives to his efforts, and I ask His Divine Goodness to carry this plan to completion, if it is for His glory. We will prepare a few young priests to send you, when you let me know the proper time and see that it will be safe for them to travel and stay there, as a result of either a peace accord or the success of the King's army. We will continue to pray for both and for the preservation of Their Majesties. Thank you for the news you give me about this.

M. Buffier delivered your letters to me. I am taking the honor of replying to the ones from Madame de Villers and Mademoiselle Cornut, whose father died recently.

I am very busy today so I have to cut this letter short.

God has chosen to take to Himself M. Delville, a priest of the Company, who was working in and around Arras. It is felt that his zeal hastened his death. I recommend his soul to your prayers.

I am always, in the love of Our Lord, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.c.M.

Addressed: Monsieur Ouzenne, Superior of the Priests of the Mission of Warsaw, in Warsaw

2595. - TO PIERRE DE BEAUMONT,¹ SUPERIOR, IN RICHELIEU

May 26, 1658

I laud your prudence regarding the person who could not decide

Letter 2595. - Archives of the Brothers of St. John of God, St-Barthélemy (France), original signed letter. The postscript is in the Saint’s handwriting. This letter is also found in Reg. 2, p. 187, and p. 52, but the latter is less complete and has many variations.

¹Pierre de Beaumont, born in Puleaux (Loiret) on February 24, 1617, entered the Congregation of the Mission on February 23, 1641, took his vows on October 4, 1643, and was ordained
to come to Paris and who refused to go to Le Mans. You are afraid he may leave the Company if we pressure him to change his place of residence. You say he is a capable, good worker [with a talent for all our functions. My reply to that, Monsieur, is that I would really like to keep him], but also, Monsieur, it certainly is not advisable to leave him in Richelieu because he so desires, in the proximate occasion of offending God, of being the cause of others offending Him, and in danger of giving scandal. It is better for a man to go than for us to keep him in this perilous situation, for we must run to remedy those things as to a fire.

The Company loses nothing but rather gains by losing a person who is dissolute and unwilling to leave. Furthermore, I see no better means to save that person than to be firm with him, since the latitude that has been given him is not making him any better. If disobedience reigns among us who have promised to imitate Our Lord in His virtues and works, what can be expected from that except results that are adverse and harmful to the Church?

If, however, he promises you not to enter any house in the town again, Monsieur, I consent to your keeping him in your house; otherwise, please give him my letter, in which I have asked him to come here when he has rested for two weeks after his return from the mission. If he comes, he will be welcome; if not, in nomine Domini, we will have reason to be grieved by his leaving, on the one hand, and to be consoled, on the other, for having done all we could within reason to maintain him in the place and state to which God has called him.

I ask you not to waste time at the house where the Sisters are staying; that is an alms you give to the poor they are nursing. Please

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1 In his note Coste conjectures that this may be François-Ignace Liébe; however, the biographical sketch in vol. IV, no. 1613, n. 2, states that Liébe had left the Company in 1657.

2 The words in brackets were taken from p. 52 of the register. On page 187, the抄写ist was content with writing “capable, etc.”
tell them not to worry about this but to do their little duty well. Encourage them to mutual support and union and the practice of virtue; help them to bear with their little sufferings and treat them a little more gently so that they will have all the confidence in you they should have.

2596. - A PRIEST OF THE MISSION TO SAINT VINCENT

Ludes, 1 1658

Everything is proceeding as you desire; that says it all. One result we have had is that the finishing touches were put on the church building—which would never have been done without the mission. Cabarets are forbidden, as are night meetings. There is no more cursing, and the Most Holy Name of God is used only with the greatest respect. People go into homes and kneel down to ask pardon of those they have offended.

2597. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, May 31, 1658

Monsieur,

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

I thank God that M. de la Fosse has left and that you are completely freed of the Saint-Victor novices.

I showed M. de Verthamon 1 and M. de Lamoignon, two of the most intelligent men in Paris, what you informed me about the Algiers business in your letter of May 21. They think that, whether


1A locality in the district of Reims (Marne).

Letter 2597. - Archives of the Mission, Paris, photograph of the original signed letter.

1François Verthamon, Master of Requests.
or not Chevalier Paul goes to Algiers, it will be a good idea to send
a man there to handle the arrangements for the Consul² and his
return and to make sure that the money is used only to pay off his
creditors and not those of M. Rappiot or anyone else.

I also feel that M. Huguier and Brother Duchesne are the most
suitable persons we could choose for this purpose. I am well aware
that they do not possess all the necessary qualities, but where will
we find someone who does? They can set sail from Leghorn, make
the crossing, then stay in Algiers, as if they were going there to
ransom some slaves. Under this pretext—which, however, will be
the truth, since they will be bringing some money we will give them
to ransom three or four of them—they can handle the rest discreetly,
or at least get an inkling of what can be hoped for and give
us the information we will need. We will agree among ourselves
here how to do all that; I will be able to write you more and speak
about it another time, as also about remitting the money. Mean­
while, I am waiting to hear what Chevalier Paul will have to say to
you. People here think that he, and no other, will be the one who
will command the navy.

Thank you for having paid M. Roman the 945 livres earmarked
for the ransom of Martisans de Celhay. I told the person here who
is representing those Basque slaves that, if he wants you to give the
rest of the 3150 livres to the same merchant, I will ask you to do
so. He has not yet made a decision on this.

We received 25 livres here for a convict in Toulon named
Traverse, and 36 livres for André Le Sueur. I ask M. Huguier to
give them to them.

The Lord has been pleased to see to it that our Rules are finally
ready to be given to the Company. We have added nothing new in
them that has not already been practiced by it. We have had them
printed, and I have distributed them here. We will send you a few

²Jean Barreau.
copies at the first opportunity, and I will tell you at that time why this has taken us so long.

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

VINCENT DEPAUL,
i.s.C.M.

2598. - TO CHARLES OZENNE, SUPERIOR, IN WARSAW

Paris, June 2, 1658

Monsieur,

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

Since M. Buffier is returning to Poland, I have asked him to be responsible for a little packet I am sending you. It contains an authentic copy of Our Holy Father’s Brief on the confirmation of our vows,¹ six copies of another Brief for the indulgence granted in favor of our missions, four copies of our printed Rules, with an accompanying memo, and a report from Madagascar.

When you distribute our Rules to the priests who are with you, you should recommend that they take good care of them and not let them go astray, since they are not something that should fall into the hands of persons outside the Company. I am writing to tell all the Superiors to write down the names of those to whom they distribute them and to send the list to Saint-Lazare so that Missionaries who come here from other houses may not ask for another copy, and we will know what members of the Company have had them. If after receiving one, someone should lose it and ask for another, his Superior should tell him he will write to us to get another and to see if it is advisable to give other copies to all those who lose them.

Letter 2598. - Archives of the Mission, Krakow, original signed letter.

¹The Brief Ex commissa nobis of September 22, 1655 (cf. vol. XIII, no. 113).
I am also sending back to you a letter Mademoiselle Cornut had sent me for her father, who has died, so that you might return it to her.

I am, in 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, in Warsaw

2599. - TO LOUIS RIVET, SUPERIOR, IN SAINTES

June 3, 1658

Monsieur,

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

It will be well for you to keep an eye on M. Fleury to see that he does not work too hard at prayer or study because, being choleric by nature, he might easily give himself headaches. Recommend to him that he go at it gently and not strain himself. Encourage him in his difficulties, which everyone has in one form or another—at least those who are trying to serve and follow Jesus Christ. That is the narrow, rough path that leads to life.1 We must not let difficulties prevent us from taking it. It is wise to be on the watch that no one who should be edifying him does the contrary, for the biggest thing that discourages newcomers who desire to work at virtue is to see that the oldest members do not give them sufficient example in this.

Letter 2599. - Avignon manuscript.

1 Cf. Lk 13:24. (NAB)
I will have our printed Rules sent to you by the first public carrier so that everyone may be inspired to observe them; all of us will be sanctified in this, especially since they contain what Our Lord did and what He wants us to do.

2600. - TO JACQUES CHIROYE, SUPERIOR, IN LUÇON

June 5, 1658

I received the foundation contract from M. Pignay, for whom I have great respect because he is so good to us, and I have a similar gratitude for his benefits, which continue to increase. I cannot express to you my sentiments concerning this nor the ardent desire God gives me to please and obey this servant of His, who gives your little family the means of rendering some small service to the poor. I ask Our Lord to be Himself his thanks and reward for it.

You tell me that he gave you twenty-five boisselées of tax-free land, which he acquired for eleven hundred livres; that you received eighteen hundred livres from him in silver; that you are to receive another thirteen hundred livres, which he gave you to be collected from his debtors; and that with these two sums you want to buy more land. I do not know what revenue can be drawn from these funds, but I see clearly that it will hardly take less than fifty écus income to pay the expenses of the foundation. Still, for the

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1Jacques Chiroye was born in Auppegard (Seine-Maritime) on March 14, 1614, and entered the Congregation of the Mission on June 25, 1638. He served as Superior in Luçon (1640-50, 1654-60, 1662-66) and Crécy (1660-62). He did not take his vows until March 9, 1660. Chiroye died on May 3, 1680.

2Nicolas Pignay, priest of the Rouen diocese and Doctor of the Sorbonne. In his will, dated August 10, 1671 (Arch. Nat., M 213, n. 8), he is mentioned as “Headmaster of the Collège de Justice . . . living at the Bons-Enfants.”

3The amount of land required by a bushel (boissele) of seed.
consolation of that good Doctor, I would have approved the con-
tract, but without the right to dividends you accepted for these
goods, acquired and given for your personal use during your
lifetime, to become effective upon his death. That is something I
cannot approve.

If he reserved the revenue for himself, fine; he should have done
so; if not, I would still be ready to give our consent to this because
it seems just to me. But as for you, Monsieur, who have given
yourself to Our Lord to follow Him in His poverty and to serve Him
in our Company, according to the vows you have taken in it, far
from having any reason to use this money, you have several for not
possessing anything of your own. If this were some property given
you by a natural right of succession, you could in that case reserve
to yourself the disposition of it, in accord with our Rule. You
should, however, make it a matter of conscience to accept any other
by way of a donation or for your private use and to give such an
example to the Company because both you and I would cause an
irreparable breach in it were this foundation made in the way you
stipulated.

You will tell me, perhaps, that this condition regarding you is
only in case of need; but what need will you have, Monsieur (you
who want to live an apostolic life and are assured of always being
supported from the common funds), of also having that for your
personal use? Please do not even think of doing so, and I ask you
not to settle any matter of importance again without having sought
and received our advice on it beforehand, for I have remarked that
you inform me of things only after they have been done. I am
writing to tell M. Pignay my objection, and I am holding the
contract until he lets me know if he wants me to return it to him.
2601. - TO A BISHOP

I ask God, Excellency, to form those two Missionaries according to His own heart and according to yours. I would like to be able to send you some others, but we have too few workers and a great number of works. Would to God, Excellency, that I might be part of this so as to spend my whole life, under obedience to you, working among your poor people. His Divine Goodness knows that I desire nothing more than that. Wherever I am, however, you will always have in me a servant as eager to obey you as any other you may have in this world.

2602. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, June 7, 1658

Monsieur,

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

I was very consoled by your letter informing me of your Toulon journey and your negotiations with Commander Paul. I do not think you could have acted more discreetly or successfully than you did. I thank God, Monsieur, for the favor He allowed you to find in the heart of that valiant man and for his intention to go to Barbary to do the things you tell me. I pondered whether I should have taken the honor of writing to thank him for this, but I felt unworthy of finding words corresponding to the honor of his affection and the greatness of his courage. I plan simply to celebrate Holy Mass in


Letter 2602. - Archives of the Mission, Paris, copy made from the original in the Haina Family Collection, Marseilles. This is one of the letters sold at auction by Xavier Charmoy (cf. no. 2505). Henri Simon (Saint Vincent de Paul et ses œuvres d Marseille [Lyon: E. Vittet, 1894], p. 151), who owned the letter after M. Haina, states that it is in the Saint’s handwriting.
thanksgiving to God for the proofs he has given you of both of these, asking His Divine Goodness to preserve him for the welfare of the State and to bless his armies more and more.

I am waiting for you to let me know the decision those gentlemen in Marseilles have taken in response to the remonstrance you were supposed to make to them in his name. To my way of thinking, if they refuse to provide maintenance for the army for two months, I do not think it should be expected from the King because of the major siege by land and sea of the town of Dunkirk and of another important place he is going to attack at the same time, so I am told. He is devoting not only his effort and presence to this, but I think he is putting all he can afford financially into it as well. Therefore, any proposal that might be made to him just now of funnelling part of it into another project on which he does not really have his heart set would not be well received.

This being the case, Monsieur, I think that, while awaiting whatever God will be pleased to ordain regarding this projected undertaking, we should send someone to Algiers to negotiate with the Pasha and the Customs House about the Consul's release, Rappiot's debts, and the ship for which they are trying to hold him responsible. That person must also try to make him acknowledge his just debts and actual creditors so that the money will not be misspent.

We discussed here whether to send M. Huguier, Brother

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1One outgrowth of the Thirty Years' War (1618-48) was the ongoing friction between France and Spain, which continued to abet the French Frondeurs, notably Condé. England allied itself with France to break the Spanish hold on the Low Countries (Belgium and the Netherlands). The French-English allies, led by Marshal Turenne, defeated the Spanish army of Don John of Austria and Condé at the battle of the Dunes (June 14, 1658); subsequently, the besieged city of Dunkirk, the last Spanish outpost in the Low Countries, surrendered (June 25). Among the agreements of the Treaty of the Pyrenees, signed November 7, 1659, England acquired Dunkirk, which in 1662 she sold to France; France reembraced Condé and reinstated him as a Marshal of France; and Louis XIV became engaged to Maria Teresa, eldest daughter of Philip IV, King of Spain.

2Jean Barreau.
Duchesne, or a Brother we have here who is very intelligent and courageous. We certainly think Brother Duchesne would do a good job of it, but we are afraid they would pay no attention to him and treat him contemptuously because he was once a slave there. As for the Brother from this house, he does not know the language, which is a great hindrance. So, that has brought us back to M. Huguier, who does not have these shortcomings but rather several good qualities to help make him more successful than the others in this negotiation. Still, M. Le Vacher told us that, because he is a priest, the Turks might commit some avania against him. I find that hard to believe, however, because he will declare to them first of all who he is and what he is going to do—which is to ransom a few slaves, since we will, in fact, give him some money to do so. Therefore, I am proposing this journey to him in the letter I am writing him today to find out how he feels about it.

M. Le Vacher will leave for Marseilles in ten to twelve days, God willing, since it is inadvisable for people to see him around Paris once the collections have been made. He has worked very hard at them.

We sent thirty thousand livres to Messieurs Simonnet; I am awaiting their bill of exchange so that they may be obtained from M. Napolion in Marseilles. We have arranged for payment to be

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Jean-Armand Dubourdieu, born in Garos (Pyrénées-Atlantiques), entered the Congregation of the Mission in La Ross on November 8, 1644, at eighteen years of age, and took his vows on December 13, 1647. In 1658 Saint Vincent chose him for the position of Consul in Algiers, but circumstances delayed his departure until 1661. He set sail with Brother Louis Sleuard, who had been given him as chancellor, and Philippe Le Vacher, who was going to settle the affairs of Jean Barreau. The new Consul carried out his office with intelligent zeal. His correspondence testifies to his concern for the interests of religion and of France and how touched he was by the sad plight of the slaves, whose well-being was the object of his constant care. He returned to France in 1673 and died at Saint-Lazare on April 15, 1677. Edme Jolly announced his death and eulogized him in a circular letter to all the houses of the Company. Brother Dubourdieu's biography is published in vol. IV of Notices, pp. 21-24.

3 Philippe Le Vacher.
made to you in French currency. In the event that you are unable to come to an agreement over the price of piastres, and so that they will be able to find other money, the bill will be payable only two weeks after sight. Enclosed is your own bill, which I am sending you.

I am worried about the place where you will keep this money; I am afraid it will not be safe in your house, since you live outside the city. The thought occurred to me that it might be well for you to have the Carmelite nuns keep it for you. There would be nothing to fear if you took your strongbox with the double lock there—I think you have one. Still, if you think the money is safe in your own house and in this strongbox, use your usual prudence about it. Ask M. Napoljon not to mention that you have it, for fear lest news of it may reach Algiers.

I do not think you should accept just now the offer someone made you to deliver three hundred piastres to Algiers if you give them to him in Marseilles. Do not send the Consul anything else, unless the entire amount is sent to him and we know how he uses the money.

We received two écus here for two convicts: one for Nicolas Bonner and the other for Antoine Auray. I ask M. Huguier to give them to them, for I think they are both in Toulon.

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

VINCENT DEPAUL,
i.s.C.M.

M. de Brienne told M. de Lamoignon—who reported it to me—that he placed in the secret orders he is sending to Commander Paul the order to go to Algiers. Enclosed is a letter the King is writing to him and another from the Cardinal. ²Please take them or have them delivered by M. Huguier. The first way seems better to me, unless you think otherwise. Use your usual prudence in this.

²Jules Cardinal Mazarin.
2603. - TO PIERRE DE BEAUMONT, SUPERIOR, IN RICHELIEU

June 9, 1658

We should manifest deep gratitude to that good Canon from Poitiers who is offering to allow the Company to be established in his parish of Saint-Étienne. I, for my part, am deeply grateful for his kindness in this and for the honor he does us. Please thank him on my behalf and on your own and tell him that one of our maxims is never to establish ourselves in a place unless we have been called there by those in whom that authority resides. Tell him also that we do not accept parishes in episcopal towns because it is not permissible for us to preach and hear confessions in them. This will not prevent us from being as indebted to that good Canon for his good will in our regard as if this were put into effect.

2604. - SAINT LOUISE TO SAINT VINCENT

This holy feast of Pentecost [June 9, 1658] ¹

Most Honored Father,

I remind Your Charity kindly to recall that the election of officers takes place during Pentecost week. I ask if it could be today,² for fear lest you cannot come another day.

The Act of Establishment states that the Superioress shall be elected every three years; until now, however, she seems to be in office for life. I

¹Saint-Étienne-la-Cigogne, a small commune of Deux-Sèvres.

Letter 2604. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.
²Date written on the back of the original by Brother Ducournau.
³Three officers were chosen on that day: Mathurine Guérin, Françoise-Paule Nozet, and Jeanne Grassier.

Mathurine Guérin was born in Montconcour (Brittany), on April 16, 1631. Despite the opposition of her parents, she entered the Company of the Daughters of Charity on September 12, 1648. After her formation period, she was sent to Saint-Jean-de-Grives parish and then to Liancourt. Recalled to the Motherhouse in 1652, she became Seminary Directress and Saint
think it would be most fitting, if Your Charity judged it appropriate, to begin to make this an elective office, provided this presents no danger because of the weakness and ambitions to which persons of lowly condition are inclined.

The Rule makes no provision for the continuation of the three officers; nevertheless, Most Honored Father, I think this would be essential because nearly three to four months go by before they assume their responsibilities.

If Your Charity thinks this is a good idea, you could begin it this year, since it is impossible to find other Sisters because of the need to provide such a large number elsewhere.

May Our Lord in His goodness continue to realize His plans for the Company under your holy guidance for many years to come. May He also grant me the grace to be all my life, Most Honored Father, your most obedient daughter and very grateful servant.

L. de Marillac

Addressed: Monsieur Vincent

Louise's secretary. In 1655 she was made Treasurer but was sent to the hospital in La Fère (Aisne) in 1659. Saint Vincent recalled her in May 1660 for the Belle-Ile Hospital. She served a first six-year term as Superiors General in 1667 and again (1676-82, 1685-91, 1694-97) and died at the Motherhouse on October 18, 1704. A long sketch of her life and virtues is written in Circulaires des supérieures généraux et des soeurs supérieures aux Filles de la Charité et Remarques ou Notices sur les Soeurs défuntes de la Communauté (Paris: Adrien Le Clère, 1845), pp. 356-68.

Françoise-Paule Nolet, born in Liancourt, entered the Daughters of Charity at the end of 1640 or the beginning of 1641. She spent the greater part of her life at the Motherhouse. In 1645 she went to Saint-Denis; during July-August 1646 she accompanied Saint Louise on her trip to Nantes. She signed the Act of Establishment of the Company of the Daughters of Charity on August 8, 1655. She was named Assistant of the Company in 1658.

Jeanne Greslier, born in Senlis (Oise), entered the Company of the Daughters of Charity around 1654. Although very young, she was named Procuratrix in 1655 and remained at the Motherhouse. She assisted Saint Louise on her deathbed (March 15, 1660) and wrote the details of her last moments. It was she to whom Saint Vincent confided the governance of the Company, while awaiting the naming of a new Superiors General in August 1660.
Monsieur,

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

M. Dolivet has been very ill in Agde. He would like to spend a month in the air of Marseilles to help him recuperate. Please welcome him and send him back when he recovers.

Like you, I think nothing is to be hoped for from the city of Marseilles in the matter of the Algiers project. We must await from Providence alone whatever God will be pleased to ordain in that regard. Please let me know exactly when M. Roman’s boat will be leaving and whether another one is being made ready. I hope to tell you as soon as possible whom we have chosen to go to negotiate the Consul’s release. Perhaps we will fall back on M. Huguier. It would be a shame to lose the opportunity provided by M. Roman, upright man that he is. Because of that, I would like to entrust to him the money you still have for the ransom of two Basques, but the man who represents them here told us not to do so without his permission, for which we are waiting. The man we send to Algiers could bring the money with him and deliver it to the slaves themselves.

M. Delaforcade has two hundred livres to be paid in Tunis and added to the amount sent previously to Dominique de Lajus. I am telling him to take from it what we owe him for postage on the letters, and the one hundred livres he gave M. Le Vazeux in Annecy for us. I am also informing him that, when you receive the balance, you will send that sum of two hundred livres to M. Le Vacher in

Letter 2605. - Archives of the Mission, Paris, copy made from the original in the Haines Family Collection, Marseilles. This is one of the letters sold at auction by Xavier Charmoy (cf. no. 2505).

1Jean Barreau.
Tunis, which I ask you to do. We will reimburse you whatever you advance, or you can draw it on us.

What that Chevalier told you about the return of the two or three renegades from Algiers is unlikely. I approve your discretion in not lodging him in your house. I am, in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,  
i.s.C.M.

I am sending you the second bill of exchange for thirty thousand livres, which we have paid M. Simonnet here to have it accepted, in the event that the first one, which I sent you last week, may not have been given to you. See about withdrawing payment of this bill in piastres or in another currency more advantageous to you and with less loss.

2606. - SAINT LOUISE TO SAINT VINCENT

Monday [June 1658]

Most Honored Father,

The uncertainty as to whether the Queen will ask that Sister Marthe leave La Fèe troubles me greatly, since I am not sure that Sister Manceau can be the Sister Servant, although she has been in the Company for a

Letter 2606. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1Date added on the back of the original by Brother Ducournau.

2Marie-Marthe Trumeau had been sent to Angers in March 1640; she returned to Paris in June 1647 after becoming dangerously ill in Angers. In 1648 she served the poor in Saint-Paul parish. In 1653 she was named Sister Servant in Nantes, where she remained for two years (cf. no. 1672). She was sent to La Fère on July 31, 1656, and from there to the establishment in Cahors in September 1658.

3Françoise Manceau, a native of Laumesfeld (Moselle), entered the Company of the Daughters of Charity around 1643 and was in Chars in 1650. In June 1658 she was sent to Calais, where she died in September, a victim of her devotion.
good fifteen years. This leads me to suggest, Most Honored Father, that we send a Sister to La Fère. If this can be done, the coach could pick up our Sister when it passes that way, or we could tell her to go wait for it in some nearby town. In this way, there would be five Sisters there. We have Sister Clémence here; either she or that Sister from Lorraine who offered to return for Metz would be quite suitable as Sister Servant.

If the news I just heard is true, I wonder if it should prevent their journey. I await your permission to go to see you and to send to the parishes for the Sisters I proposed to you. I am, with all my heart, Most Honored Father, your most humble daughter and very grateful servant.

L. de Marillac

Addressed: Monsieur Vincent

2607. - TO LOUIS DUPONT, SUPERIOR, IN TRÉGUIER

June 19, 1658

In the same letter in which you ask if you should accept two benefices being offered to you in your native place, you give us fresh indications of your attachment to the Company, saying that you plan to have it enjoy the fruits of those benefices some day. I thank you for this, especially since your intention is that God may be honored and the people assisted more by it. These are the results of your zeal, and they will not go unrewarded.

However, I must tell you in reply, Monsieur, that we should desire no other good for the Company nor any other works but those God is pleased to give it on His own initiative without us—I mean without our having sought after or procured them. If the local

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4Clémence Ferré, a native of Champignières, near Nancy (Meurthe-et-Moselle), went to Angers in January 1640 and remained there until April 1644. She was then sent to Liancourt, and in 1657 to Chars.

Bishop, in whom resides the authority to call us, had made this proposal, God's Will would then be clear enough for us. As for you, Monsieur, I think that, because you have given yourself to His Divine Goodness in the way you have done, you may neither receive nor retain benefices, especially those that have the responsibility for souls attached to them. You have taken Our Lord for your benefice and have renounced the goods of this earth to follow Him as a poor man and to serve Him in an apostolic life. Is that not a motive for great consolation to you who, having lacked none of the necessities of life until now nor any opportunity to use your own life in a holy manner, should hope that you will not lack them in the future either?

If you say you would not want to be a burden to the Company, you will not be; for the infirm are no burden to it, thank God. On the contrary, it is, in a certain sense, a blessing to have some. And if you were to convince yourself that your health would improve in your native place and you would have greater means to procure God's glory there than elsewhere, that would be a ruse of the evil spirit who, by showing you a seeming, uncertain good, would try to make you leave an actual, real one. By distancing you from the Spirit of Our Lord, he would try to make you enter once again, if possible, into the spirit of the world. I ask God, Monsieur, to preserve us from this misfortune and to strengthen us in our original dispositions to sacrifice ourselves in the state to which He has called us and in the practice of the humility, patience, and charity of Jesus Christ.
Monsieur,

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

I would have been very distressed about your latest ailment had I heard of its onset before hearing of its abatement, but God be praised that, in informing me of the former, you assure me that a bloodletting has halted its progress! Please take care of the little health you have.

You gave me very great pleasure by welcoming M. Pastour into your house. He is a good servant of God, who is very kind to the Company. I ask you not only to allow him to stay in your house as long as he wishes to remain there, but also to take good care of him and render him all the services and marks of affection and gratitude we owe him. We should do so, not only for his personal merit but also in consideration of the Bishop of Saint-Flour, ¹ to whom he belongs.

We persist in our decision to send someone to Algiers before sending any money there and before M. Le Vacher returns there. We also maintain our choice of M. Huguier for that purpose. I would like him to be ready to go there on M. Roman’s boat. I proposed that journey to him two weeks ago to see how he felt about it. I hope to receive his reply this week and to send him next Friday the order to leave, along with instructions about what he will have to do.

I hope M. Le Vacher will leave here for Marseilles in ten to twelve days at the latest. We still have some money to give you to be added to the thirty thousand livres for which I sent you the first

¹Jacques de Montrouge, Bishop of Saint-Flour (1647-61).
and second bills of exchange by the last two regular mails. Let me know if the bill was accepted and if you expect a good rate of payment for it. Above all, please act in such a way that the silence of Our Lord is honored with regard to those sums of money—I mean by Messieurs Napolion and all those who will know about it—for fear lest news of it reach Algiers. For, besides the fact that the slaves might expect these funds for their ransom and then complain about the way they are used, Rappiot's creditors might take measures to pounce on them when they arrive.

Enclosed are four bills of exchange from M. Simonnet on M. Napolion; please get them accepted and withdraw the payment for them. They are to be used for the ransom of certain slaves whom I cannot name just now because M. Le Vacher, who has the names, has gone to the country for some fresh air. I do have one, however, for whom someone is writing to you. He is Jacques Varlet, whose brother, a Barnabite friar, sends him 1200 livres; the letter is dated June 4. The second, dated April 10, is for 500 livres; the third, dated May 11, is for 350 livres; and the fourth, dated the fourteenth of this month, is for 250 livres. The second and third are a little old because M. Le Vacher kept them by mistake. We went to ask M. Simonnet to renew them, but he replied that there was no need to do so and said he would write to Messieurs Napolion telling them to raise no objection about paying them. So much for the 2300 livres from the bills of exchange, of which 750 are for the slaves from Le Havre, whose names I will give you in a week.

Speaking of Le Havre, the Duchesse d’Aiguillon has gone there and informs me that other small sums will be sent to us for certain men whose relatives are sending them to them. At the same time, she mentions the balance which the boat captain still owes the slaves from Le Havre; she seems to want to use these funds to contribute to the ransom of some of them. Please let me know the amount of this balance, if you have received it; or—if you hope to receive it soon—why it has not been done, and what expenses and loss there will be, etc. You clarified these matters for me a while ago; but, besides the fact that I do not remember enough to give an
account of them to the Lady, there may have been some changes since then.

You tell me that M. Roman is the one who is chartering the boat being prepared for Algiers. I do not really understand what you mean and am not sure if he is the one who fits it out and sends it or if he himself is going there. Since he is such an upright man that you think we can entrust him with the money for the slaves—either to ransom them personally or give it to the slaves so they can help themselves to do so—I agree to your making him responsible for it, provided he brings you back a receipt for each slave, registered in the Chancellery, or returns the money to you. That presupposes that his boat sails before M. Huguier leaves; but, if M. Huguier is going at the same time, it will be better to give him personally this commission. If you have not already done so, please remember to send there the 300 livres I gave you in April 1657 for Laurent Cramoisan from Le Havre and 316 livres a month later—that is, 16 livres for Cramoisan and 300 livres for Gilles Marguerin, alias Beaufre, from the same place, plus 100 livres for Nicolas Renouard, who is also from Le Havre, which you received last April. In addition, please send the 180 livres I sent you last August to Roch-Sébastien Hardy from Nancy, who is a slave in Algiers. I do not remember if you forwarded to Félix Begat from Nogent-sur-Seine, who is in Tunis, the 50 livres we received here for him. I think you did, but his sister has not been assured of it by him.

When I tell you to send the slaves their money through M. Roman, I do not mean the 2205 livres you have for the ransom of Joannes de Hirigoyen and Adamé de Lissardy from Saint-Jean-de-Luz because M. de Lafargue, who gave us that money, told us not to give it to M. Roman unless he tells us specifically to do so; but you can give it to M. Huguier. I ask you also, Monsieur, to send 506 livres, by one or the other, to two Basque brothers, Jean and Bernard de la Roquette, who are slaves in Algiers, and give instructions that, if this amount is sufficient to ransom only one of them, it should be the elder, if possible. Take this sum of 506 livres from the large sum you have.
It is inadvisable to send any money for all that to Brother Barreau because, when I went over the list of his debts that he sent me, I noted that he had spent for his own use the money he had received for the slaves—and even what I sent him to ransom one who was in the greatest danger of apostatizing. He might still use the money you would send him again. You can write to tell him you are not sending it to him for fear lest, if it were addressed to him, Rappiot’s creditors might seize it, thinking that it was his [Rappiot’s].

Thank you for having written to Agde that you would welcome M. Dolivet in your house to convalesce there. I hope God will give the Company that spirit of charity that makes all our houses one single house and that all the members will have one and the same will in God, in whom I am, Monsieur, your most humble servant.

VINCENT DEPAUL,

i.e.C.M.

M. de la Fosse has arrived in Troyes.

2609. - TO ANTOINE DURAND, SUPERIOR, IN AGDE

[June 21, 1658] ¹

You will be hard hit for having sent your confreres out to give missions, as I asked you to do. I clearly foresaw this, and I sympathize with you, but you know we have to quicken our pace and redouble our ordinary exercises on certain occasions when the service of God requires it, and then God does not fail to redouble
our courage and strength as well. That, Monsieur, is what I hope He will do in your regard.

I continue to thank God that M. Dolivet is recovering and for the foresight of M. Get, the Superior in Marseilles, in offering you his house so you could send him there for a while to recover the rest of the strength he lost during his serious illness. I was so consoled to see M. Get's charity in this that I have expressed my gratitude for it in the letter I am writing him. Oh! how I hope that God will give this spirit to the Company so that all its houses will be one single house and all the members will have but one heart and one soul! ²

2610. - TO SISTER MARGUERITE CHÉTIF, SISTER SERVANT,
IN ARRAS

Paris, June 22, 1658

Dear Sister,

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

I received the letter of annuity you sent me, compiled by the Bridgettines. Thank you for this and for the watch you obtained.

²Cf. Acts 4:32. (NAB)

Letter 2610. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

¹Marguerite Chétif, born in Paris, was baptized at Saint-Sulpice on September 8, 1621, and entered the company of the Daughters of Charity on May 1, 1649. She was first sent to Chena and in May 1651 went to Serqueux. Chosen for the mission in Poland, the war between that country and Sweden prevented her departure. She took perpetual vows in Paris on April 4, 1655. When the Company was officially erected on August 8, 1655, she signed the Act of Establishment. In 1656 she went to Arras as Sister Servant and was there when Saint Louise died. Saint Vincent appointed Sister Marguerite Superiors General (1660-67); in 1667 she became Seminary Directress, and in 1670 Sister Servant in Angers. In 1674 she was named Treasurer General under Sister Nicole Haran; upon completion of her term of office (1677), she went as Sister Servant to the Nom-de-Jésus (Name of Jesus) hospice. She died at the Motherhouse on January 9, 1694. Two conferences given after her death are preserved in Circulaires des supérieurs généraux et des soeurs supérieures, pp. 470-78.
Please send it to us with some trustworthy person who will be coming here. I think you can entrust it to that good priest who wants to enter our Company, if by chance he is leaving soon to come here.

I have not seen Madame Fouquet for a long time because she has gone to the country.

I do not have enough influence to get that poor mentally ill man, about whom you wrote to me, into the Petites-Maisons. There is never an opening because the places are reserved long before they are vacant. Please tell his children that I am very sorry I cannot procure this consolation for them and that they should be careful not to send him.

How are you, Sister, and how is Sister Radegonde? I ask Our Lord to bless and unite you more and more.

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2Marie de Maupeou, wife of François Fouquet, Vicomte de Vaux, Master of Requests, and then Councillor of State. Among her eight children were Nicolas, the celebrated Superintendent of Finance; François, Bishop of Narbonne; Louis, Bishop of Agde; and several daughters who entered the Visitation Order, one of whom, Marie-Thérèse, became Superior of the Visitation in Toulouse. Marie de Maupeou was a woman of exceptional piety and immense charity, of whom Saint Vincent said that “if through some mischance the Gospels were lost, their spirit and maxims would be found in the conduct and sentiments of Madame Fouquet.” “She makes devotion so attractive,” he added, “that she encourages everyone to be devout.” (Cf. *Annales sacrées des religieuses de la Visitation Sainte-Marie* [12 vols., Annecy: Ch. Burdet, 1867-71], vol. 1, p. 627.) When she heard that her son, Nicolas, had fallen into disgrace, she exclaimed: “I thank You, O my God. I asked You for the salvation of my son, and this is the way to obtain it.” She died in 1681, at the age of ninety-one, mourned by everyone, but especially by the poor, who called her their mother. In the catalogue of the Ladies of Charity, she is listed under the title of Madame Fouquet, the President’s wife.

3This hospice, composed of cottages for the patients, housed nearly four hundred elderly and infirm persons of both sexes, afflicted with skin disorders, dementia, or social diseases. It was located near the intersection of rue de Sèvres and Boulevard Raspail, mainly on the site of Boucicaut Square, next to the present-day Bon Marché department store. Saint Vincent himself had preached a mission there before the establishment of the Congregation of the Mission (cf. Abelly, *op. cit.*, bk. II, chap. I, sect. II, p. 20). He later sent members of the Tuesday Conferences there, where they did considerable good (ibid., bk. II, chap. III, sect. III, p. 257).

4Radegonde Lejebant was sent to Arras on August 30, 1656. Born around 1637, she entered the Company of the Daughters of Charity in 1653. In September 1660, after the departure of Sister Marguerite Chatif, who had been named Superior General, she went through a period of discouragement and left Arras. She returned, however, and would die as a Daughter of Charity (cf. Coste, vol. VIII, no. 3288, n. 1). In 1705 and 1713, she testified at the beatification process of Saint Vincent (cf. *Documents D.C.*, Doc. 663, n. 2).
Mademoiselle Le Gras was not feeling well, but she is better now, thank God.

The Queen sent for six of your Sisters to nurse the sick and wounded of the army who are being brought to a hospital in Calais. Only four could be sent because another four have to be sent to Metz for the establishment there.

I recommend myself to your prayers, and I am, in the love of O[ur] L[ord], Sister, your most affectionate servant.

VINCENT DEPAUL, i.s.C.M.

*Addressed: Sister Marguerite Chétif, Daughter of Charity, Servant of the Sick Poor, in Arras*

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5 The hospitals in Calais were filled to overflowing with soldiers who were wounded at the battle of the Dunes or were victims of a serious epidemic.

6 Françoise Manseau, Marguerite Ménage, Marie Poulet, and Claude Muset. The disease they were coming to combat struck all four, and the first two died of it. The Queen had a memorial erected to the two victims.

Marguerite Ménage entered the Daughters of Charity at the end of 1650. Three of her sisters, Françoise, Madeleine, and Catherine, were also members of the Company.

Marie Poulet entered the Daughters of Charity around 1649. She went to Châlons-sur-Marne in October 1653, returning to Paris the following year. In 1657 she was in Char and was chosen in June 1658 to nurse the wounded soldiers in Calais.

Claude Muset, born in 1637, entered the Daughters of Charity late in 1655 and was chosen in 1658 for the mission in Calais. On August 3 she wrote a beautiful letter to Saint Louise, telling her of the deaths of Sisters Françoise Manseau and Marguerite Ménage, her own illness, and that of Sister Marie Poulet (cf. Documents D.C., Doc. 723, pp. 828-29). In 1705 and 1713, she testified at the process of canonization for Saint Vincent.
2611. - TO MADEMOISELLE CHAMPAGNE

June 25, 1658

Madeleine,

The grace of O[ur] L[ord] be with you forever!
Thank you for the confidence with which you have honored me.
I received your letter with a desire to be of service to you, and I
read it with joy, seeing the sentiments of your heart.

(1) I am not surprised at the distaste you feel for the exercises
of religious life; on the contrary, I would have been surprised if you
had none. Sooner or later God tests by similar trials the souls He
calls to His service, and it is better for you to have experienced
them from the beginning of your vocation than in the course of it
or at the end because you will learn early to know and humble
yourself, to be mistrustful of self, and to rely on God—in a word,
to lay a foundation of patience, strength, and mortification, which
are virtues you will need to practice throughout your life.

(2) I am sure you would be satisfied to remain free as you are,
but this satisfaction would be natural and would not last. We cannot
serve two masters,² and if you want to enjoy the freedom of the
children of God,³ you must follow J[esus] C[hris]t on the narrow
path of subjection that leads to salvation.⁴ For, regardless of how
disposed you may be to do good by walking on the broad way of
your own freedom, you might fall by the wayside. That is where
those usually fall who are attached to God only by silk threads, so
great is the inconstancy of human nature.

(3) Madeleine, please reflect a little on the Son of God, who
came into the world not only to save us by His death but to submit

Letter 2611. - Reg. 1, fol. 55.
¹Niece of Madeleine du Fresne and a novice in Notre-Dame-de-Sézanne Abbey.
²Cf. Mt 6:24. (NAB)
³Cf. Rom 8:13. (NAB)
⁴Cf. Lk 13:24. (NAB)
to all His Father willed and to draw us to Him by the example of His life. He was still in His mother’s womb when He was obliged to obey the Emperor’s edict. He was born outside of His own native place in a harsh season and in dire poverty. Shortly after that, we see Herod persecuting Him, causing Him to flee and to suffer in exile His own hardships and, out of compassion, those of the Blessed Virgin and Saint Joseph, who had to endure much because of Him. When He returned to Nazareth and grew up, He was subject to His parents and the rules of a hidden life. He did so to serve as a model to religious souls who, having embraced a similar life, must submit to their Superiors and the observances of their state.

Doubtless, He had you in mind at that time, in His eternal plan to save you by the life of complete withdrawal you have begun. Now, if you, in your turn, look to this Divine Savior, Mademoiselle, you will see how He suffers constantly, how He prays, how He works, and how He obeys. “If you live according to the flesh,” says Saint Paul, “you will die”; and to live according to the Spirit that gives life we must live as Our Lord lived: renounce ourselves, do the will of others rather than our own, make good use of contradictions, and believe that sufferings are better for us than gratification. “Was it not fitting that the Christ should suffer these things?” said He to the disciples, who were speaking of His Passion. This is to make us realize that, as He entered into His glory only by afflictions, we must not expect to attain it without suffering.

(4) People suffer in different ways. The Apostles and the first Christians suffered the persecutions of tyrants and all sorts of trials, and it is said that all those who wish to follow Jesus will undergo temptation. If you reflect on your past life, you will see

\[\text{Cf. In 6:38. (NAB)}\]
\[\text{Cf. Rom 8:13. (NAB)}\]
\[\text{Cf. Lk 24:26. (NAB)}\]
\[\text{Cf. Mt 16:24. (NAB)}\]
that you have not been exempt from this; in whatever state you are—even were you married, and well married—you will find crosses and bitterness. There are few persons in the world who do not complain of their situation, even though it seems pleasant. The best one is certainly the one that makes us more like O[ur L[ord] tempted, praying, acting, and suffering. That is the path by which He leads souls He wants to raise to higher perfection.

(5) Do not, then, become discouraged, Mademoiselle, if you have no taste for the practice of virtue: virtue is virtue only in so far as we make the effort to practice it. “Man’s life is but a warfare,” says Job.9 We must, then, struggle so as not to be overcome. Since the devil is a roaring lion, always prowling around seeking to devour us,10 he will not fail to attack you and your good resolution to belong entirely to God. He wants to discourage and dishearten you in this endeavor, if possible, foreseeing that he will be disconcerted if you persevere.

It is to your advantage, then, to resist him strongly by prayer and by fidelity to Community practices, doing so above all with a completely filial and admirable confidence in God. His grace will never fail you; on the contrary, it will abound in your soul in proportion to the adversities you encounter and your determination to overcome them with His same grace. God never allows us to be tempted beyond our strength.11

(6) For all these reasons, Mademoiselle, I think it will be well for you to brace yourself against difficulties. The more you give to O[ur L[ord], the greater blessings you will receive. His yoke is easy to those who welcome it willingly, and your burden will be light12 if you compare it with that of J[esus] C[hrist], who suffered so much for you, or if you consider the consolation and reward He

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9Cf. Jb 7:1. (DR-B)
10Cf. 1 Pt 5:8. (NAB)
11Cf. 1 Cor 10:13. (NAB)
12Cf. Mt 11:30. NAB
promises to those who serve Him constantly, with no regret, in the place and in the manner he wills, as I hope you will do.

These then are my humble thoughts, Mademoiselle, which I submit to your better ones. I would be wary of sharing them with you if you had not desired this and if I did not see at the end of your letter that you are seeking to know God's Will in order to carry it out. I pray that He will grant you this grace.

I am, in His love, Mademoiselle.

2612. - TO DENIS LAUDIN, SUPERIOR, IN LE MANS

[Saint-Denis] June 26, 1658

[Monsieur,]

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

... and I am at Saint-Denis and, [consequently], not in a position to [write] to you [at] length. I thank God for having given you sufficient strength and help to open the mission in Pressigny ¹ and to bring it to a successful close. May His Divine Goodness be pleased to preserve the good results of it!

Send us M. Gorlidot along with M. Rivet,² since he needs remedies and rest for his recovery. We will try to have him take them in order to preserve him for the Company, particularly for your house.

Since you have M. Grainville with you, it will be well for you to treat him graciously; he is a good gentleman, whose son³ is in the Internal Seminary in Richelieu, and he deserves that you look

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¹ Probably one of the two localities in Indre-et-Loire that bear this name.
² François Gorlidot and François Rivet.
³ Jean Baptist-Michel de Grainville, born in the Paris diocese on May 18, 1633, entered the Congregation of the Mission in Richelieu on November 10, 1657, and took his vows in the
after him, treating him as one of the family, for as long as his business affairs keep him in Le Mans.

You must obey the Bishop ⁴ and be of service to him during his visitations, since this is his wish. If you are in a situation to do so, it will be well for you to go with him.

As for the priest who [indicated to you] a desire to enter the [Company], we [will have him begin] retreat at the time he told you, and he [will talk things over with] us; then [we] will see.

I will give you an answer some [other time] about opening letters [that] come from Saint-Lazare. We have no news here just now.

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

VINCENT DEPAUL.
i.s.C.M.

At the bottom of the first page: Monsieur Laudin

2613. - TO FRANÇOIS CAULET, BISHOP OF PAMIERS

June 26, 1658

Excellency,

I took the honor of writing you within the past few days and to forward to you a letter from Rome. Enclosed is another I received since then.

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⁴Philibert de Beaumanoir de Lavardin. Although Saint Vincent did not recommend him for the episcopacy, he took up residence in Le Mans even before receiving his Bull. He was not a model Bishop; in fact, after his death, a rumor spread that, on his own admission, he never had the intention of ordaining anyone. Several persons believed this and had themselves reordained. The rumor, however, was false. (Cf. Collet, op. cit., vol. I, p. 473.)

My most humble thanks, Excellency, for the marks of kindness you have shown to our poor Cahors house. M. Cuissot wrote me about them with a deep sense of gratitude, and I will add this obligation to all the others we have toward you.

The Bishop of Sarlat is very worried about his affair. He is anxiously and patiently waiting to hear what you and the Bishop of Cahors have decided.

The other day your sister sent someone to ask me for a time when she could talk to me. I excused myself because of my ailment, which was keeping me in my room at the time and which I had since you left. Now that I am better, by the grace of God, I will take the honor of going to see her at her home.

I ask the Divine Goodness, Excellency, to keep you always in good health and that your works may abound in blessings. Prostrate in spirit at your feet, I ask for your blessing, since I am, in the love of O[ur] L[ord], Excellency, your most humble servant and very obedient servant.

VINCENT DEPAUL,
i.s.C.M.

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1 Nicolas Sevin.
2 Alain de Solminihac.
3 Catherine Caulet, Baronne de Mirapoix. As will be seen in no. 2802, she asked to be admitted to the Ladies of Charity of the Hôtel-Dieu in March 1659. Perhaps she is seeking Saint Vincent's advice about that here.
Monsieur,

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

God be praised that the bill of exchange for thirty thousand livres has been accepted and at the good rate of exchange for which you are hoping! I have no doubt of your discretion in being very sure of the persons to whom you will consign it; the large amount of money and its destination demand that you be very careful to do so. You will have to do it again for some other money we will be sending you shortly.

M. Le Vacher will be leaving in a few days and will remain in Marseilles until M. Huguier sends word from Algiers that it is safe for him to go there with those sums of money. M. Huguier writes me that he is ready to make that journey, and I ask him to do so at the first opportunity, leaving Toulon as soon as you send him someone to do what he has been doing. I have not yet been able to make the report I promised him; I will get to work on it one of these mornings. Meanwhile, if there were a boat preparing to leave, as you told me, it would be a good idea for you to summon him to Marseilles and to send M. Parisy to replace him. You can manage without the latter because you have M. Dolivet with you, who is supposed to be spending some time there, and M. Le Vacher, who is making haste to leave. In addition, we will send you someone from here, if need be.

I am glad you did not go to Toulon to take the letters to Commander Paul but sent M. Parisy instead, since you were not well. Do nothing to aggravate the inflammation in your eyes but
make good use of all the appropriate remedies to clear it up and to avoid a recurrence.

If M. Dolivet is with you, I embrace him very warmly in spirit. I am writing him a note in reply to the letter he wrote me, but I am sending it to Agde because I am not sure that he has left there.

In the last regular mail I sent you four bills of exchange: the first for 1200 livres to ransom Jacques Varles; the second for 250 livres for Guillaume Legrand from Le Havre; the third for 500 livres to be used by M. Le Vacher when he is in Algiers, in line with the special instructions he received from the Pastor in Le Havre; and the fourth for 350 livres for Jacques Jobe—or Jove—from Honfleur.

Because M. Le Vacher knows all these slaves, and people have gone to him to have these sums of money delivered, it will be a good idea for you to keep them until he gets to Marseilles and not send them to Algiers with M. Roman or M. Huguier ahead of time, as I had asked you to do. Perhaps he will arrive before they leave, and you will then be able to discuss when and how to send these sums, along with the others you have and the ones you will soon be receiving for other slaves, whose names you already have and will have.

I am writing to ask M. Huguier to give André de Brie six livres, which we received here; he is a convict on the galley Reine.

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

VINCENT DEPAUL,
C.M.

I will send the reports for M. Huguier by the first mail.
Monsieur,

The grace of O[ur] L[ord] be with you forever! I received your letter with all due respect for the grace God has given you. It has always seemed very great to me and has given me sentiments of special veneration for you that will last me a lifetime. I have thought of this many times since I have had the honor of knowing you. I thank you most humbly, Monsieur, for the honor you did me of writing to me in such a gracious, cordial style and about so worthy a subject as that of the Prior of La Pérouse. I was very consoled to see him and to offer him my services because you recommended him to me and because of his personal merit. I did not have the pleasure of speaking very long with him because I had to leave in a hurry on some important business, but he led me to hope for the favor of seeing him here again soon. In that case, I will offer him once again our modest services and

Letter 2615. - Innocent Le Mamon, La vie de messire Jean d'Aranthon d'Alex (2nd ed., Clermont-Ferrand: Tribaud-Landriot, 1834), p. 46.

1Saint Vincent’s relationship with Jean d'Aranthon d'Alex dated back to the time when the latter was studying in Paris. One day, after the Saint had heard him speak at a priests’ meeting, he introduced himself to d’Aranthon and asked him to come to Saint-Lazare from time to time, which he did. Shortly after ordination to the priesthood on December 17, 1644, he was appointed Canon of Geneva and Pastor in Coury. The services he rendered the diocese and the Court of Savoy, his great learning, and his indefatigable zeal in combating heresy made him a likely candidate to succeed Charles-Auguste de Sales, who died on February 3, 1660. Some time before, Saint Vincent had foretold that he would be appointed to this position and had recently repeated his prediction to the Prelate’s nephew, the Prior of La Pérouse. Jean d’Aranthon enjoyed one of the longest and most fruitful episcopates ever known to the Geneva diocese. He died on July 4, 1695, at seventy-six years of age. The Priests of the Mission, directors of the Annecy seminary—who had nothing but praise for his benevolence— inherited his library, his chapel in the country, a precious chalice, and all of his paintings.

2The information about d’Aranthon’s nephew coming to study in Paris enables us to assign this date for the letter.

3The Prior of La Pérouse came to Paris in 1658 to prepare for the priesthood under the direction of the Priests of Saint-Sulpice. He later became Doctor of the Sorbonne and Dean of the Sainte-Chapelle in Chambéry.
whatever we have, as I have already done with regard to our house and the Collège des Bons-Enfants. It would be a blessing for us if he agreed to take a room there.

I will welcome in the same way, Monsieur, the opportunities God will give me to obey you. I am obligated to do so by your precious remembrance of me, who am so unworthy of this, and by the special esteem God has given me for you who, by your fine leadership, have merited the latest dignities and holy duties you have at the Court of Savoy.

I ask the Divine Goodness to preserve you, Monsieur, for a long time for His glory, to fulfill your desires, and to make you realize how much I am, in His love, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.a.C.M.

2616. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, July 5, 1658

Monsieur,

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

It has been a long time since I wrote to you and even longer since I received any letters from you. I do not know to what I can attribute this except to your absence from Turin and your heavy duties in the rural areas. Still, I find it hard to convince myself that you could not find an hour to let me know the state of your health and the outcome of your work since Lent. You can well imagine how worried I am. Please be more exact, Monsieur, in giving me news of you.

In my last letter I asked you to send Messieurs Stelle and Beaure to Genoa. I thought you had done so, but M. Lejuge writes me that

Letter 2616. - Archives of the Mission, Turin, original signed letter.

1Cf. no. 2577.
they are still in Turin. Please have them leave as soon as possible, Monsieur, and keep M. Laurence\(^2\) with you. Having spent two years in the seminary, he is ready to take vows. If he is disposed to do so, please allow him to take them.

Please let me know if you paid M. Delaforcade any postage for the letters since you have been in Piedmont, for it is only just that he be reimbursed for what he advanced.

Our news is that, by the grace of God, all of us are now in very good health, after most of us had been bothered by a cold that was going around. We have two or three bands of Missionaries out at work; and, from what I hear from the other houses, all is going very well with them, thank God.

The boat that sailed for Madagascar last March, with four of our priests \(^3\) on it, was caught in such a terrible storm the day after its departure and the entire week that followed that they were on the point of being submerged during that time. The masts and the rudder were smashed, and those poor people were at the mercy of wind and waves. Finally, however, God brought them ashore at Lisbon, Portugal; and once the boat was repaired, they put out to sea again. Very soon after that, they were attacked by a Spanish man-of-war, which captured them and took them to Spain. We are waiting for God to be pleased to bring them back here. This is a strong motive for adoring the guidance of Providence and submitting to it our poor way of thinking.

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

VINCENT DEPAUL,
I.s.C.M.

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

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\(^2\) Yves Laurence, born in La Roche-Derrien (Côtes-du-Nord) on March 1, 1632, entered the Congregation of the Mission as a deacon on June 28, 1656, and took his vows in Turin on July 25, 1658, in the presence of M. Martin. He was Superior in Marseilles (1686-92) and Vicar Apostolic for the Regencies of Algiers and Tunis (1693-1705). Laurence died in Algiers on March 11, 1705. (Cf. Notices, vol. IV, pp. 39-46.)

\(^3\) Fathers Pasquier de Fontaines, Marand-Ignace Arnoul, Charles Le Blanc, and Pierre Daverollet. Brother Christophe Delaunay was also with them.
Monsieur,

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

I received your letter of June 25 and was overjoyed to hear of your second journey to Toulon and to learn that Commander Paul is so well disposed toward the Algiers project. I am distressed, however, to see no way of our being able to supply him with what he requests nor what you suggest. I told you clearly that we would give him twenty thousand livres from the money you have, but that is understood to mean after he has ransomed the slaves, extricated Brother Barreau, and installed another Consul; for, if he cannot do that by armed means, the money must be used to obtain those results by the ordinary channels, which is to secure that Brother’s release and return to the poor Christians what they gave him so they can use it for their ransom. I am waiting to hear what he has to say to you about this proposal, which is being made on condition of a successful outcome and with no money being given in advance.

The question you ask me about whether it is advisable for M. Huguier to go to Algiers, seeing that the Consul has obtained a release from Rappiot’s debts, makes me wonder about the need for this voyage now. I will reflect on this between now and the first regular mail and will tell you the decision at that time.

It is true that we owe M. Delaforcade almost three hundred livres, as he made clear to us in his accounts. He will receive in payment the two hundred livres you will send to Tunis for Dominique de Lajus, and we will pay them here on your bill of exchange.
I wrote you a letter two or three days ago, which I entrusted to M. de Lafargue. He gave you the money for the Basque slaves, asking you to give M. Roman the remaining 2205 livres you have, allocated for the ransom of Joannès de Hirigoyen and Adamé de Lissardy from Saint-Jean-de-Luz. I ask you once again to do so and to have M. Roman write the receipt for them on the back of my last letter.

The boat that sailed for Madagascar last March with our four priests on it was caught in such a terrible storm the day after its departure and the entire week that followed that they were on the point of perishing the whole time. The masts and the rudder were smashed, and those poor people were at the mercy of wind and waves, but God brought them to the shores of Portugal; and once their boat was repaired in Lisbon they put out to sea again. Soon after that they were attacked by a Spanish man-of-war, which captured them and took them to Spain. We are now waiting for God to be pleased to bring them back here. This is a good motive to adore the guidance of Providence and to submit our poor way of thinking to it.

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

VINCENT DEPAUL,
i.s.C.M.

2618. - JEAN MARTIN TO SAINT VINCENT

July 6, 1658

We are leaving Fossano, a small, thickly-settled town, where we gave the mission. God was pleased to bestow on it great blessings in proportion to its great needs. The crowd was so large that, although the church was quite spacious, there was not enough room for the people who came to

take advantage of the sermons and the other activities of the mission. Not only the laity came but the clergy and religious also participated.

Besides the bad secret and public practices that were abolished, the enmities that were done away with, and the other usual good results of a mission, some good works were established there for the future:

(1) the public evening prayers we had begun are being continued in the church of the Oratorian Fathers of Saint Philip Neri, and many people attend every evening;

(2) to maintain the people in their present sentiments of piety, the Canons have decided to have a general Communion every three months in their church;

(3) these Canons and all the clergy are resolved to continue the weekly spiritual conferences we gave them during the mission. This can be very effective, please God, in reestablishing and preserving a true ecclesiastical spirit among themselves. Several of those priests, who are intelligent, virtuous persons, seem to be strongly attracted to it.

In a word, this place now seems completely renewed in a truly Christian life. May God in His goodness keep the people in this good state by continuing and increasing His graces to them!

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TO LOUIS RIVET, SUPERIOR, IN SAINTES

July 7, 1658

You did well to represent to the Bishop of Saintes your reasons for being dispensed from the service of nuns. There are so many other priests in the town, and the Bishop has so many other means of meeting the needs of the nuns of Notre-Dame, that I cannot imagine that he would want to make your family, which has always been at the service of the diocese, responsible for this, especially if you represent to him humbly and sincerely that we have a Rule

Letter 2619. - Reg. 2, p. 78.
1Louis de Bassompierre, Bishop of Saintes (1649-70).
2These nuns had just come to Saintes, where they undertook the education of young women and girls of the nobility and upper middle class.
of not being involved in any way with nuns, and that our experience has even been that the men who devote their time to them can scarcely work at anything else.

It was for this reason that, foreseeing from the very beginning the things that might divert the Company from its functions, we felt it necessary to be wary of any kind of communication with such women, and we have been very exact about this. It is true that, in my particular case, I have done the contrary, since I have the care of the Sisters of Sainte-Marie; but it must be known that I had it before the Mission existed because it was imposed upon me by the blessed Bishop of Geneva, or rather, by the Providence of God, to punish me; for, it is a cross—the heaviest one I have—that I am obliged to carry, after having tried several times to be freed of it. So I hope that, when your good Bishop has been informed of our custom, our reasons for refraining from the service of nuns, and the inconveniences to be feared from the contrary, he will not oblige you to work with them. This is what I ask of O[ur L]ord.  

3The Visitation nuns.

4Saint Francis de Sales was born in Thorens, near Annecy, on August 21, 1567, and died in Lyon on December 28, 1622. Saint Vincent was honored with his friendship. “Many times I have had the honor of enjoying the close friendship of Francis de Sales,” he said at the beatification process of his illustrious friend on April 17, 1628. He always spoke of the Bishop of Geneva with great admiration, considering him worthy of the honors reserved to the saints. According to Coqueret, a Doctor of the Sorbonne, Saint Francis de Sales, on his part, used to say that “he did not know a more worthy or more saintly priest than M. Vincent.” (Postulatory letter from the Bishop of Tulle, March 21, 1706.) When it came to appointing a Superior for the Visitation convent in Paris, he chose Vincent de Paul.  

5For some eighteen months, beginning in October 1646, Saint Vincent did not fulfill the functions of Director of the Visitation nuns. Jean-François-Paul de Gondi, Cardinal de Retz, at the insistence of Marguerite de Gondi, Marquise de Maignelay, obliged him to resume them. Whenever Saint Vincent counseled members of his Community against assuming the direction of nuns, he referred to the Rules of the Congregation of the Mission and the obligation forced on him by Cardinal de Retz.  

6Collet (op. cit., vol. II, p. 39) mentions two letters, one dated July 6, the other July 7, in which Saint Vincent spoke of the adventures of the Missionaries who had embarked for Madagascar. One of these is probably this letter to Louis Rivet, of which we only have a fragment.
Monsieur,

The grace of O[ur] L[ord] be with you forever! We have accepted your bill of exchange and will try to pay it. You must know clearly the reasons supporting your rights with regard to the new tithes and the roofing for the choir, for which you say you are going to be at odds with the inhabitants. You have to be able to give the Governor full information on this so he can give you his opinion on it.

I praise God that your little family is going along as usual. If the person who is the exception in it is trying the patience of the others, he is still useful, since he gives you the means of practicing humility, forbearance, gentleness, and charity toward him, as well as providing an opportunity to make progress in these virtues. If, however, his behavior were to become scandalous, a remedy would have to be applied.

The ship that left for Madagascar last March, with our four priests aboard, was caught in such an extraordinary storm the day of its departure and the entire week that followed that everyone on it was on the point of being engulfed by the water—I do not mean fully alive because they were all half-dead. The masts and the rudder were smashed, and those poor people were at the mercy of wind and waves. In the end, however, God brought them ashore at Lisbon, Portugal; and once their ship was repaired, they put out to sea again. Soon after that, they were attacked by a Spanish ship,

Letter 2628. - Archives of the Mission, Paris, original signed letter. The postscript is in the Saint's handwriting.

1A very old note written on the back of the original mistakenly dates the letter 1657. The details of the departure for Madagascar—the same as in no. 1617—leave no doubt about the year.

2Abraham de Fabert.
which captured them and took them to Spain. We are now waiting for God to be pleased to bring them back here. This is a good motive for adoring the guidance of Providence and of subjecting our poor way of thinking to it.

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

VINCENT DEPAUL,
i.s.C.M.

Consult a good lawyer; then tell the Governor what he thinks and submit yourself to his will. He is a just man and will not order you to do anything unreasonable.

At the bottom of the first page: Monsieur Cabel

2621. - TO MONSIEUR MOISET, IN LA FÈRE

July 10, 1658

I thank God, Monsieur, for the sacrifice you wish to make to Him of yourself, and I thank you most humbly for choosing our Company in which to consume yourself in the service of His Majesty. It would be an honor and a consolation for us to see you practice your piety and patience in it, but I must tell you, Monsieur, that one of our maxims is to accept only young people to work in it. Since you are beyond the age of being able to devote yourself to the work we assign them, we have reason to believe that God is not calling you to it.

True, in the past we did receive two upper-class persons who were quite elderly, but that is because one was the brother-in-law

Letter 2621. - Reg. 2, p. 43.

Charles d'Angennes, Seigneur de Fergis, was a member of a family distinguished in military and diplomatic circles. By his marriage to Madeleine de Silly, Madame de Gondi's sister, he
of our founder, and the other 2 bestowed important benefits on us before and after being among us. We were then obligated in their regard to make an exception to the general rule. Furthermore, they were not married, as you are, Monsieur, and you have your wife with you; consequently, you have a two-fold impediment. If you say that she will go to live with the Daughters of Charity, this cannot be expected of them, as it could not be expected of us because we have never received anyone in either Community except persons who are free and in a position to do what the others do in them. I entreat you most humbly to hold us excused.

I ask Our Lord to make known to you the place and manner in which He wants you to serve Him to assure your salvation. Have no fear that He will not take care of you and what concerns you if you truly seek His glory—which I am convinced you do. Put your trust in His great goodness and offer yourself frequently to Him that He may accomplish His good pleasure in and through you. If some other opportunity presents itself in which I may be in a position to be of service to you, I will do so with the same affection with which I am....

became Comte de la Rochepot; he was also Ambassador in Spain (1620-26). The Queen Mother, dissatisfied with the politics and influence of Richelieu, wanted to oust the powerful minister. Madame de Fargis, her lady-in-waiting, who belonged to the opposition, was involved in the intrigues. In 1631 she was condemned to death but fled abroad, dying in Louvain in 1639. Her husband was imprisoned in the Bastille for the same reason on February 14, 1633. On June 2, 1640, his twenty-seven-year-old son was killed in the siege of Arras. For many years, his daughter, Henriette, was Abbess at Port-Royal, where she died on June 3, 1691. On December 21, 1647, M. de Fargis entered the Congregation of the Mission. His conduct in the seminary was so exemplary that Saint Vincent stated that "he never saw him commit a single venial sin." He died on December 29, 1648. (Cf. Notices, vol. I, pp. 425-30.)

2Rene Almeiras the elder.
Monsieur,

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

I received, with the respect God has given me for you, the letter you did me the honor of writing me. In reply to what you proposed to me, Monsieur, it is not up to a poor priest like me to become involved in something God has placed over my head. I will tell you nevertheless that the ordinance drawn up at the synod is in conformity with the decree of the Congregation of Rites and that the Bishop may dispense from it for a just reason.

My most humble thanks for thinking of us for Orbais Abbey. We are greatly indebted to you for desiring such a benefit for us, even though it is beyond our hopes. The union of abbeys is very difficult in France; for the ten years I worked with ecclesiastical affairs I saw only one that was granted. It is no less so for the union of conventual revenues. The late Bishop of Saint-Malo had united the one in his Saint-Méen Abbey to his seminary and had established the Company there, but we have had a great deal to suffer from the monks, until now that our Holy Father the Pope has been pleased to confirm this union.

You do me the honor of telling me that the inhabitants of Montmirail are complaining, but I do not know the reason why they are complaining. If it is about the hospital, that is groundless; first of all, because it belongs to the local lord and not to them. He is the one who founded it and gave its direction to the Priests of the
Mission—I went two years from the time Father de Goodi first mentioned it to me before I was willing to accept it—in the second place, because it is run better than it was when the nuns or the district tax collector were in charge. We placed two Daughters of Charity there and things are now going very well. If it is the leper hospital, that is another story; we will discuss that the first time I have the honor of seeing you.

Teaching the youth of Condé is not our line of work, and neither is it our place to seek out any establishment. The ones we have came to us without asking, thank God; furthermore, of all people alive, I am perhaps the one most unworthy of obtaining some favor from the Princesse de Carignan.

As for Madame de Bécherelle’s foundation, it is true that we were not paid for it, Monsieur, but that is not why the mission has not been given in Beuvardes for a long time. It is, rather, because the late Bishop of Soissons gave us a hard time with it, and since his death I have not thought about it. Besides, our little house in Fontaine-Essart, to which we transferred that foundation, suffered so many losses that it could only support one or two priests, and they also contracted debts that we had to pay.

I hope that one of the first missions we give, Monsieur, will be that one, God willing. Do us the favor of always reminding us of

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4Philippe-Emmanuel de Gondi entered the Oratorian Fathers after becoming a widower (June 23, 1625) and spent the rest of his life in the practice of Christian and religious virtues. He died in Joigny on June 29, 1662. The Congregation of the Mission, the Oratory, and Carmel honor him as one of their greatest benefactors.

5There were several places with this name in the Soissons diocese.

6Daughter of Charles de Bourbon, Comte de Soissons. In 1624 she had married Thomas-François, Prince de Carignan, who became Grand Master of France. In an earlier letter (cf. vol. VI, no. 2237, dated March 31, 1657) Saint Vincent claimed that she would never forgive him for refusing her entrance to the Visitation monastery to visit one of the nuns.

7Madame de la Bécherelle had funded a mission for Beuvardes on July 3, 1643; it was supposed to be given every five years (cf. vol. II, no. 733, n. 8).

8Simon Le Gras, born in Paris in 1598, was appointed Bishop of Soissons in 1623 and died at the Château de Sept-Mons, near Soissons, in 1656.
our duty and of praying that God will do us that of carrying it out for His glory and the service of souls.

I am, in His love, with all the affection of mine, Monsieur, your...
Napollon. You can see from my report where the money is to go, namely, 3000 livres for the ransom of three French priests or religious who are slaves, or of three other men who are in the greatest danger of apostatizing, and 300 livres for M. Huguier's expenses.

Thank you for the explanation you gave me about the business of the slaves from Le Havre and for following through on it with the captain. If you cannot be paid from the expenses and the unexpended balance, you must leave that to Providence and use the 270 livres you have to help ransom some of those slaves.

We have received 150 livres here for one of them named Louis Lefebvre. At the first opportunity, we will send them to you along with some other money, I hope. Meanwhile, if you have occasion to forward those 50 piastres to Lefebvre, please take them from the money you have and do not let the boat leave without them because the Duchesse d'Aiguillon, who is in Le Havre, has urged us to hurry.

Please tell Brother Louis ¹ that M. Berthe has gone to give a mission and will be able to answer his letter when he gets back. In the meantime, I ask him to make to God the sacrifice of his desire to read the New Testament in French, so he will be in conformity with our Brothers here, who do not read it—except perhaps Brother Alexandre² and a few of the older ones.

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¹Louis Stouard.
²Alexandre Véronne, coadjutor Brother, born in Avignon on May 15, 1610, entered the Congregation of the Mission on July 22, 1630. He was infirmarian at Saint-Lazare and was so dedicated and capable that he won the esteem of all, especially Saint Vincent. His death on November 18, 1686, was announced to the whole Company in a circular from Edme Joly, Superior General (1673–97). Brother Chollier wrote his life, which was published in Miroir du frère coadjuteur de la Congrégation de la Mission (Paris, 1875), pp. 145ff. This work also served as the basis for his biography in Notices, vol. III, pp. 328–48.
I embrace good M. Dolivet; please take good care of him. Enclosed is a letter written to him from his native place.

Your most humble servant.

VINCENT DEPAUL,
I... C.M.

Please share this letter with M. Huguier.
The money we have sent and will send you from now on is to remain in your hands to be sent or retained in the time and manner I will write you, for the specific purpose I will tell you, and not otherwise.

Addressed: Monsieur Get

2624. - TO EDME JOLLY, SUPERIOR, IN ROME

July 12, 1658

I attach no importance to those projected establishments that are made, not by persons having the authority to do so, but by those who have only desires and are unwilling to meet the expense for them. You do well to make it clear to them that it is not enough for the Missionaries to be housed; they must also have the wherewithal to work, since it is neither permissible nor suitable for them to beg. We lack neither work nor foundations, thank God, but we do lack men; for few can be found who have—or are willing to acquire—the apostolic spirit we should have.

Monsieur,

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

It does not suffice for the Sisters of Charity in your town to think that the two postulants are suitable for their Company, unless you yourself share their opinion. So, if you think they have the strength for this state of life, that it is the desire to serve God and the poor that prompts them to embrace it and not the thought of being more comfortable than they now are, and, in a word, if you see that they intend to persevere, as far as that can morally be foreseen; in that case you can send them, although they may have no money, even to return home—because, God willing, they will not have to do so—or for their clothing, since what they will be wearing will do.

We do not look too closely at those things when the subjects are good; on the contrary, we would have them come from a great distance at considerable expense if we could be assured of this, since the people need those young women so much and they are being requested from all sides. Four Bishops and several towns have asked us for some but could not have them. Still, Monsieur, let me tell you that, if their parents are so poor that they need their presence and service to survive, it is better for them to assist them until they die or can manage without them.
I fear that the liberty being taken by the Brother cleric about whom you write me and the Company’s tolerance in his regard may give others cause to behave as he is doing. Be that as it may, his unruliness can produce only bad results. That is why I ask you to see that he is kept in line and to give him a penance at Chapter so he will mend his ways. You could, for example, deprive him of wine at meals or give him some other punishment of the senses. If that does not work, and you have a room where you could lock him in—as we have in this house—it will be a good idea to use it; for there has to be a good reason to dispense him from his vows, and there is none. His faults are only flightiness and the ardor of youth that we should curb and not tolerate and, still less, encourage, as would happen if we let him continue.

Once you have tried to remedy this by gentleness, forbearance, and long-suffering, it is time to apply to his misconduct both oil and wine together. Perhaps when he sees that pressure is being put on him, he will break with us completely. In that case I will be very sorry, on the one hand, because of the good he could do in the Company and the danger he will be in if he leaves contrary to his vow; on the other, however, it will be a relief for it to be rid of such an incorrigible person.

Since the two Brothers who have been with you for the past eighteen months do not wish to be Brothers, it is unwise for them to remain with you as servants, so please send them away. If the third one wants to stay even if you do not admit his father, well and good. You must not, however, saddle yourself with an elderly man because of the consequences. There are many men in the Company with poor relatives, and they might demand the same thing; if we

had to be subjected to that, it would be too great a burden. Tell that good lad that it is enough that his father has another son a priest to help him. If you see that he is determined to leave in order to assist him, let him go, and get some servants in the place of those three Brothers; or we will send you some other Brothers.

2627. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, July 19, 1658

Monsieur,

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

Thank God you are still trying to convince the city of Marseilles to contribute to Chevalier Paul’s undertaking and to encourage the other maritime towns in the kingdom to do likewise. We have to await the decision and results of this from God. If you offer the Chevalier the sum of money I mentioned to you, do not tell him you have it, or where it comes from, or—still less—promise it to him, except on condition that he will ransom not just a few slaves but all the French ones in Algiers and will receive nothing until that is done.

I had already raised here to some intelligent persons, who highly approve this undertaking, the objection that was raised to you there, namely, that the Grand Lord ¹ might be angry about this and have all the French merchants in the Levant arrested. They replied, however, that we should not fear this nor that the Grand Lord will disapprove of the King’s seeking justice for the insults he has received from the town of Algiers and for the harassments his

¹Sultan Mahemet IV.

Letter 2627. - Archives of the Mission, Paris, copy made from the original in the Haines Family Collection, Marseilles. This is one of the letters sold at auction by Xavier Charmoy (cf. no. 2505).
subjects are receiving there. He will not do so once he hears how the city mistreated His Majesty’s Consul and the continual unjust seizures it makes on the French. He has already sent a dispatch to M. de la Haye, Ambassador in Constantinople, telling him to register his complaints with the Grand Lord and the Porte.

You tell me that M. Monstier is willing to grant you passage through his land to bring water from the city aqueducts to both your garden and his, provided you alone pay the expenses of this conduit, which could amount to three hundred écus. You say that your friends advise you to do so because it is advantageous for your house. My reply, Monsieur, is that I agree with them and consent to your using the money for that purpose, if you can borrow that amount; but do not expect it from us because we are too short of cash to provide you with it and put ourselves further in debt.

Let me go back to affairs in Algiers. Even if it were true that the Consul had a declaration from the Pasha and the customs office stating that he was no longer being held responsible for others’ debts for which he has no written obligation, M. Huguier must still be sent there, as I told you. We are not sending him simply to negotiate this settlement but to see with his own eyes and put his finger on the affairs of the Consul and the true state of his commitments; for, whatever he may write us about them and whatever people may tell me about them here, I have reason to doubt and mistrust the proceedings of both. I am even obliged by the rules of good government to be apprised of everything by a Visitor in order to judge whether or not so many avanias and expenses could have been avoided, and whether the Brother behaved in such a way that he alone went too far and the other could not restrain him. It is hard to believe that, if both of them had been unwilling to make a show of things, the priest would not have tried to control the other one

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2Jean Barreau.

3M. de la Haye-Vantelay.
and to urge him to be faithful in not giving or promising what he did not have.

Be that as it may, we have to find out if similar inconveniences can be avoided in the future, whether we leave those persons there or send others. That is why a third person has to go there before M. Le Vacher⁴ returns. I hope he will be able to leave Tuesday by the Lyons coach to go to Marseilles. You can put him in M. Parisy's place when you send the latter to replace M. Huguier in Toulon. Please have him [M. Huguier] leave on the first boat that sails for Algiers, where he will be able to see things differently from the way we see them—or at least assure us that they are such as we are being led to understand. He can observe what orders have to be established there for the future and explain to us exactly what has to be done to remedy the past. He will be able to prepare the Consul to return—in the event that he is changed—and give us information in more ways than one that will enable us to know whether God wants to make further use of the Company there.

I sent you a bill of exchange for 3300 livres to be obtained from Messieurs Napolon and given to M. Huguier when he leaves. If by chance you have not received the first one, the second is enclosed. Enclosed also are two bills of exchange drawn by M. Simonnet on Messieurs Napolon. One is for 350 livres, payable eight days after sight to M. Le Vacher, or on his order, which he has given you on the back of the bill. This sum is to be used by him to ransom Jean Senson, alias Bruslotte, from Le Havre, who is a slave in Algiers. He asks you not to send it until he is with you. The other bill of exchange is for 420 livres. Please send them as soon as possible to Roch-Sébastien Hardy from Nancy, who is also a slave in Algiers, together with the 180 livres you received for the same

⁴Philippe Le Vacher.
slave last August. I ask you to have these bills of exchange accepted, Monsieur, and to withdraw the payment.

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

VINCENT DEPAUL,
I.S.C.M.

2628. - TO EDMEE JOLLY, SUPERIOR, IN ROME

July 19, 1658

There is reason to praise God that the Pope was willing to be informed about our Institute and the good results of our works by a holy Cardinal who has full knowledge of them. He gave an account of them to His Holiness with such simplicity, clarity, exactness, sound judgment, and kindness toward our Company that Our Holy Father has finally given instructions to the Congregation of Apostolic Visitation to set in motion the means of having us exercise our functions in Rome as we do in Genoa and elsewhere. What consoles me more, however, is that we had nothing to do with all that; it was done by the guidance of God alone, and the less we are involved in it, the better the Will of God will be made known to us. The favorable testimony Cardinal Durazzo gave of us should certainly prompt us to become such as he describes us and to do all the good he attributes to us. Please help us to ask this grace of God.


1Stefano Durazzo, Legate in Ferraro, then in Bologna, was created a Cardinal in 1633 and was Archbishop of Genoa (1635-64). He died in Rome on July 22, 1667. Cardinal Durazzo was always most gracious and very devoted to Saint Vincent and his priests.
Monsieur,

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

Your dear letter of July 6 has removed our anxiety and filled us with joy. I thank God both for having brought you back to Turin in good health after so much work and for the good results of your big mission, which was greatly blessed by God, from what I can see.

I will have a copy made of the regulations for our Tuesday Conferences and will have it sent to you.

Since the town of Fossano made you the same proposals as Savigliano, and under the same conditions, I think you must have also given it the same reply expressing to it, first of all, profound gratitude for the favor being offered you and, second, our disappointment at not being able to give it the satisfaction it desires because we are forbidden to preach and hear confessions in the towns in which we are established.

You were right to wonder if your brother would be steadfast in his desire to enter our Company, for M. Jolly informs me that he has not seen him for three weeks—which gives us reason to think he has changed his mind. Nevertheless, I am telling him to welcome him if he presents himself for that purpose.

If you have not sent Messieurs Stelle and Beaure to Genoa, please keep the latter and send M. de Martinis with M. Stelle.
What you tell me about M. Beaure will oblige us to recall him here, and at that time we will send you another priest in his place. We have not yet sent off M. Cruoly and the others named for Italy; I have been told that it will be time enough if they reach there by September.

I can imagine that, instead of encouraging your men to make an attempt to preach, the grace God has given you for preaching discourages them because they are afraid that there is too great a distance between their conventional style and your too lofty one. I hope, however, that you will help them to determine to do so and to present their topics simply, in the manner with which Our Lord and the Apostles formerly instructed the people and inculcated in them the love of virtue and the hatred of vice.

I praise God for the incomparable acts of kindness of the Marchese, your founder, and for the new house he has procured for you. If it is not large enough, remember that good establishments are not made all at once but gradually. Perhaps God is reserving something better than that for you; you must await His time. Meanwhile, serve Him faithfully in small things so that He will set you over important ones. If you give the missions in the Spirit of O[ur] L[ord], perhaps He will see that you get a seminary and the ordinands.

I highly approve of your sending to Genoa for their seminary the postulants who want to enter the Company and whom you judge suitable, healthy, and having the right intention. Since Brother Pronetti has not finished his, he will not take Holy Orders beforehand.

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*Cf. Mt 25:21. (NAB)*
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I am, in the love of 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

2630. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, July 26, 1658

Monsieur,

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

I am sending you a bill of exchange for twelve hundred livres, drawn by M. Jamen on Messieurs Giraudon and Rimbaud, merchants in Marseilles. This money is for Amable Coquery, a slave in Tunis; it was given me by the Superior of the Oratorian Fathers of Dijon, who sent me the letter the slave wrote him, which I am also sending on to you. Please forward it, along with the money, to M. Le Vacher 1 to help him to know better the person he is supposed to ransom.

M. Le Vacher 2 left for Marseilles Tuesday, traveling there by coach and by water to await M. Huguier's return from Algiers. I ask you to send the latter there on the first available boat, for the reasons I wrote you. I ask you also to change nothing in the

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Letter 2630. - Archives of the Mission, Paris, copy made from the original in the Hains Family Collection, Marseilles. This is one of the letters sold at auction by Xavier Charmoy (cf. no. 2505).

1Jean Le Vacher.
2Philippe Le Vacher.
instructions I have given or will give from now on, without first having written me and received my reply, regardless of any proposal M. Le Vacher may make to you about them.

We still have some hope that M. Paul will take on the much-desired project. I think you replied to his secretary as you should have done. If the approval of the Duc de Vendôme is needed, the King's order will have to be deferred.

At the first opportunity, we will send you the two hundred livres we owe M. Delaforcade, which you sent Dominique de Lajus for him, and will add to that another two or three hundred livres to help with your living expenses.

If you gave M. de la Fosse fifty écus for his journey, I do not think there was any reason to get another three pistoles from M. Delaforcade. We have to reimburse him for them; for M. Du-puich, the Superior of the Troyes house is asking me to do so.

I praise God that you are no longer responsible for the three thousand or so livres you had on deposit for three Basque slaves and that you obtained the receipt for them from M. Roman.

On the nineteenth of this month M. Billain\(^3\) went to God. He was a priest of the Company who was in charge of the Troyes Seminary and taught there with exceptional assiduousness and zeal. His soul had a sovereign influence over his body, which it mortified in all its senses in order to subject it to the service of His Divine Majesty. His dedication to that Majesty was such that, if a person could have too much, his would have been excessive. He had a special gift for speaking about God and holy matters, and he expressed his thoughts so clearly that no one could hear him without being moved. Since men of this caliber are rare, we lost a

\(^3\)This is obviously a misprint and should read Villain. Françoise Villain was born in Paris on April 10, 1605, and possibly baptized on the same day (cf. Notices, vols. I and V [Supplement]). He entered the Congregation of the Mission on December 24, 1649, three months after ordination, and took his vows on August 11, 1653. Villain died at the Troyes Seminary on July 19, 1658. (Cf. Notices, vol. III, p. 165.)
great deal when we lost him. He was our benefactor, and for that reason we have a double obligation to pray for him. Please have your family offer at least the customary prayers due him.

I had led M. Huguier to hope for a passport from the King, but I have been told that objections would be raised to one being given us because His Majesty has not yet registered his displeasure with the city of Algiers for mistreating the Consul. It seems, furthermore, that this passport would be of no use to him, since the Turks would not honor it. It will suffice for him to get one from the City Magistrates of Marseilles, stating that he is going to Algiers to ransom some slaves—so that no one will think he is going there for some other purpose.

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

VINCENT DEPAUL,
I.S.C.M.

2631. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, July 26, 1658

Monsieur,

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

Even though the letter I wrote you last week may serve as a reply to the one dated July 12, which I have received from you since then, I still thought I should let you know that I received yours. I also want to ask you once again to send Messieurs Stelle and de Martinis to Genoa, if you have not already sent M. Beaure there with M. Stelle, in accord with the first order.

I consent to your sending to the Genoa Seminary those persons whom you will find truly suitable for the Company, after testing
their desire and their vocation for a certain time. To judge from appearances, Brother Pronetti, whom we have here, will not last long.

Enclosed at last is a dimissorial letter for Brother Demortier. If you need priests, just write to M. Jolly to send you an extra tempora to make a good priest of this good Brother soon.

Since progress on your establishment is slow, you must be patient. In this world, things that of their nature must last longer are the ones that take the longest to develop. If your family is very faithful to God, His rules, and His works, nothing will be wanting to it, God willing.

I will take the honor of writing to the Marchese di Pianezza at another time to thank him for all the care he deigns to take of his Missionaries and for the affection he certainly shows you.

On the nineteenth of this month M. Villain went to God; he was a priest of the Company, who was in charge of the Troyes Seminary and taught there with exceptional assiduousness and zeal. His soul had a sovereign influence over his body, which it mortified in all its senses to subject it to the service of God. He had so much dedication to it that, if one could have too much, his would have been excessive. He had a special gift for speaking about God and holy matters, and he expressed his thoughts so clearly that no one could listen to him without being moved. Since such men of great prayer and action are rare, we have lost a great deal in losing him. He was our benefactor, and for that reason we have a double obligation to pray for him. Please have your family pay him the

1Statement giving a subject permission to be ordained by a Bishop other than his own Ordinary. Exempt religious cannot be ordained by any Bishop without dimissorial letters from their own Major Superior.

2Raymond Demortier, born in Marquay (Dordogne) on November 15, 1634, entered the Congregation of the Mission on March 18, 1655, and took his vows on May 20, 1657, in the presence of M. Bertier. He was one of the witnesses at the process of inquiry with regard to the virtues of Saint Vincent.

3The words "good priest" are in the Saint's handwriting.
customary respects due him. I embrace it, and you in particular, with all the tenderness of my heart, and I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

If both Messieurs Stelle and Beaure have not left, please send them as soon as you have received this letter.

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

2632. - TO LOUIS RIVET, SUPERIOR, IN SAINTES

July 28, 1658

It is true, Monsieur, that it is not advisable to speak about our vows to persons outside the Company. If it is necessary to let them know that we are bound to practice the virtues we have vowed, we can do so in terms of the virtues and not that of the vows because people of the world may take them as vows of religion—although they are simple and can be dispensed—and may take us for religious, which we are not.
Monsieur,

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

You did well to send M. Parisy to Toulon; he will get some experience and, when M. Huguier is in Marseilles, he can submit his difficulties to him, if he has any.

I am not of the opinion that M. Huguier should go to Leghorn to look for an opportunity to get into Algiers, but rather that he—and we along with him—should wait in Marseilles, and wait patiently if it is long in coming. Apparently, there is no urgency regarding the Consul, who seems to be at peace.

And what is to be done regarding the slaves? You cannot send them their money if no boat is leaving from your port, but you can have it forwarded to them by the first one that goes—I mean the money you have received or may receive for specific slaves whose names you have—but I am afraid that, if you make M. Huguier responsible for it, he will be considered a ransomer there, and that may be prejudicial to him. If the captain of the boat could be relied on to hand over the money to the slaves or to use it for their ransom, it would be better to give it to him, with the instructions and list for its use, while still making M. Huguier responsible for seeing that it is done. Do whatever God inspires you to do.

I will write to Le Havre to find out if the one hundred livres you received for Nicolas Renouard the father, who has returned to his own country, will be given to the son, who is still a slave; it seems that this is what the relatives want. I will be glad to know if the bill of exchange for 3300 livres has been paid punctually. I fully
approve of your having had seized from M. Fabre² the 1800 livres he owes the Jews, as insurance for the 950 piastres paid by the Consul in Algiers because of the avania they committed against him. To prove that they are the ones, Brother Barreau will have to send you a well-authenticated attestation and the other documents that can serve to have his reimbursement awarded him in Marseilles for that amount, which you will decide.

We will pray most willingly that God will restore calm amid the troubles that have arisen there. I would have been very pleased to know the cause of them and how many men were killed.³

We received eight livres for a convict in Toulon named Alexis Deleau, who is on the Reine; please have someone give them to him.

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

VINCENT DEPAUL,
i.s.C.M.

2634. - TO EDME JOLLY, SUPERIOR, IN ROME

Paris, August 2, 1658

Monsieur,

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

²This Marseilles merchant absconded from Algiers and returned to France to avoid paying a debt of twelve thousand écus, which resulted in another jail term for the Consul.

³The people of Marseilles had been against their Consul from the time when the King reserved to himself the right to choose these public servants. They revolted on July 13, 1658, after hearing that one of them had stated that he was accountable for his actions only to the King and the Governor of the province and would assert his authority by force, if need be. Fifteen persons died that day, and many were wounded. On July 19, a riot broke out again, more violent than ever, leaving in its wake a greater number of victims. (Cf. Augustin Fabre, Histoire de Marseille [Marseille: M. Olive, 1829], pp. 269ff.)

Letter 2634. - Archives of the Mission, Turin, original signed letter.
I did not get any letters from you this time. They say that the mail from Italy was intercepted by the Spanish and taken to Milan. I fear that your packet may be lost. I think it contained the Bulls for Bussière. If we hear any other news about it, I will let you know.

M. Le Blanc is here with us; he left Messieurs de Fontaines and Arnoul sick in the hospital of Santiago in Galicia, but they are beginning to recover. M. Daverout has stayed in Portugal, and Brother Christophe in Saintes, where he fell ill. That is how God has been pleased to disperse our Madagascar Missionaries.

I ask you once again to see about the dispensation for M. Geoffroy, a priest in our seminary.

Your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

There is reason to fear some troublesome consequence if we spell out in detail the value of the Saint-Lazare property in the way the Bull for the union with Saint-Pourçain seems to be dictating. We make a distinction between two kinds of goods: the first, those belonging to the Saint-Lazare Priory, and the second, from the foundations made since our establishment at Saint-Lazare. These foundations state that they are given to the Mission of Saint-Lazare. If we declare everything, the total is very high because of gifts granted to the house in the city of Paris and from the aides of

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1In 1656 Claude de Blamponn had resigned Bussière-Basil Priory in favor of Gilbert Coussot, who resigned it in his turn in favor of Denis Laudin. The Bulls substituting Laudin for Coussot, for which Saint Vincent was waiting, were signed in Rome on June 4, 1658. (Cf. Arch. Nat., S 6703.)
2Charles Le Blanc.
3Santiago de Compostela in Spain.
4Yves Geoffroy, born in Quimper-Corentin (Finistère) in July 1624, was admitted to Saint-Lazare as a priest on August 1, 1657.
5The Bull of Union of Saint-Pourçain Priory to Saint-Lazare.
6The Collège des Bons-Enfants, Saint-Lazare was outside the city of Paris.
7Indirect taxes on consumer goods such as meat, fish, wood, and especially wine.
which a stroke of the pen can deprive us, and which happens only too often. If we declare only that of the Saint-Lazare Priory, we fear that the union will be null and void. Here are the terms of the Bull: *Quique dudum inter alia voluimus et ordinavimus quod petentes beneficia ecclesiastica aliis uniri tenerentur exprimere verum annuum valorem secundum communem aestationem, etiam beneficio cui alius unire petetur, alloquin unio non valeret.*

Please seek some advice, Monsieur, and let me know as soon as possible if it suffices for us to show the revenue of the priory alone; please consider the meaning of the word “benefices.”

I ask you not to work on that yourself but to get someone else to do it, and for you to go off to Frascati or Tivoli to take a very good rest until after the rains.

*At the bottom of the first page: Monsieur Jolly*

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2635. - TO LOUIS RIVET, SUPERIOR, IN SAINTES

August 4, 1658

Please indicate to me the particular cases of usury for which you desire a solution. I will give a reply for each one. In the meantime, follow the maxims of the Sorbonne, never speaking disparagingly of those who have contrary opinions. In this way, you will honor and cherish them as our Fathers. Do not tell anyone what I am writing to you, unless you do so confidentially to our confreres, and never to others.

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*Some time ago we had already decided and ordained, among other things, that those who ask that ecclesiastical benefices be united to other benefices must declare their true annual income according to common estimation, as well as the income from the benefice to which they ask that another benefice be united; otherwise the union would be invalid.*

*The entire postscript is in Saint Vincent's handwriting.*

2636. - TO DENIS LAUDIN, SUPERIOR, IN LE MANS

August 7, 1658

I am consoled to hear that you intend to put up a little longer with the Brother I had advised you to dismiss rather than to retain him as a servant. Bear with him, Monsieur, but see that he keeps the Rules as much as possible, according to the Spirit of Our Lord, which is both gentle and firm at the same time. If a man cannot be won over by gentleness and patience, it will be difficult to do so otherwise; but neither is it advisable to let him do and say whatever he pleases, which is not proper to his situation.

Brother . . . has a brother who is studying in Le Mans and is thinking about entering the Company. You know that; please inform me of his age, studies, intellectual abilities, health—in a word, anything that can give us sufficient knowledge to judge whether we should admit him now or put him off to a later time, and whether to have him come here or send him to Richelieu.

I am afraid he may be attracted by regard for his brother or curiosity to see Paris—or both of these together—rather than by the desire to renounce the world entirely. Will you please let me know your opinion on this?

2637. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, August 9, 1658

Monsieur,

The grace of O[ur] L[ord] be with you forever!
I received your letter of July 20, which consoled me by inform-

Letter 2637. - Archives of the Mission, Turin, original signed letter.
ing me of your dear news and the departure of the three priests you sent to Genoa. But what you tell me about M. B[eaure] filled me with a sadness more intense than anything I have heard in a long time. It is absolutely imperative to remove him from where he is. All that is needed to ruin the reputation of the Company and hinder the good results it can produce there is a Missionary who takes the liberty he does. Please try, Monsieur, to send M. Martinis to Genoa so you can recall the other man. M. Berthe is supposed to go there soon and will stop and see you in Turin on his way.

What increases my anxiety is the failure you have noticed in Brother Dum . . . in such a risky matter. Please let me know the specific things he has done that have given you reason to inform me of it. In the meantime, do your utmost by corrections, penances, kind and gentle admonitions, and other ways with which God will inspire you, and above all by keeping an eye on him, to see that he corrects those faults and breaks off completely, now and for always, useless conversations with persons of the other sex. Otherwise, he should not be allowed to take Holy Orders.

I praise God for the total offering M. Laurence has made to Him, for his progress in the language, and for the satisfaction you hope to receive from him.

M. Delafoncads has been paid his postage for the letters. Until now we have given him almost sixty francs for you; but, for the future, it is to be desired that you take care of paying him either every six months or annually, according to what he wishes. He keeps an exact account of the money. Poor Saint-Lazare is too overburdened to be able to help other houses with that, when they can do so themselves.

We have no news.

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

VINCENT DEPAUL,  
i.s.C.M.

I am not sure that M. Berthe will be stopping in Turin. Do not
send M. Martinis to Genoa until I tell you. I want him to be there at the same time as the Visitor, and not sooner. Meanwhile, prepare him to go, without mentioning the reason. If he were unable to go, I would ask you for M. Mugnier \(^1\) or someone else. We will send in his place M. Chardon,\(^2\) who is a good priest from Savoy. I am taking the honor of writing a word of thanks to your founder, as you wish—I have not yet written but will do so as soon as possible.

At the bottom of the first page: Monsieur Martin

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2638. - TO THE MARCHESE DI PIANEZZA

August 9, 1658

My Lord,

I can no longer refrain from intruding on you; your continued benefits demand that I write you this little note of thanks. From what I hear, My Lord, your charity is unparalleled, and I do not know how to thank you for the favors you shower upon your poor Missionaries. I pray that the ones O[ur] L[ord] bestows on you may increase infinitely and serve as an eternal thanks to you for all the services you render and have others render Him, especially those poor priests. You have once again housed them, you maintain them with your resources, you tolerate their shortcomings, and you protect them as your own children.

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\(^1\)Jean-Jacques Mugnier, born in Envière, Geneva diocese, on November 30, 1608, was ordained a priest on December 18, 1632, entered the Congregation of the Mission on December 15, 1642, and took his vows on March 16, 1645. He was Superior of Agde (1654-56).

\(^2\)Philbert Chardon, born in Annecy in November 1629, entered the Congregation of the Mission on October 3, 1647, took his vows in October 1649, and was ordained a priest during Lent of 1654. That same year he left the Company but was readmitted in Rome; from there he was sent to Genoa (cf. no. 1771).

Letter 2638. - Reg. 1, fol. 36.
Mon Dieu! My Lord, how indebted we are to you! My realization of this makes me hope that the Divine Majesty will either destroy us or make us worthy of honoring Him according to your holy intentions. Since His intention is that we obey you perfectly, I assure you, My Lord, that I, personally, will strive to do so all my life, and I venture to promise that all of us will do the same, such as we are. We will pray especially for the preservation of your dear self and that God may be pleased to sanctify your beautiful soul more and more and to bless your illustrious family.

I entreat you most humbly, My Lord, to accept these tender affections of my heart, which is filled with respect and reverence for yours.

I am, in the love of O[ur] L[ord], My Lord, your.

VINCENT DEPAUL,
i.s.C.M.

2639. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, August 9, 1658

Monsieur,

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

I am very concerned about M. Le Vacher in Tunis because I have received no news of him since he has been ill. Let me know if you have heard anything. As for his brother, I think he is now with you in Marseilles.

Letter 2639. - Archives of the Mission, Paris, copy made from the original in the Hains Family Collection, Marseilles. This is one of the letters sold at auction by Xavier Charmoy (cf. no. 2505).
We have not yet sent you the balance of the money for the poor slaves. This is due to the bankruptcies that have occurred—causing us to fear the worst—and the disturbances that have arisen in the city of Marseilles, which have made us decide to wait awhile. I hope we will send you some money for your living expenses next week without fail, but we cannot give you any for your water conduit.

Since the Duchesse d'Aiguillon is not here, I could not discuss with her the sale of the Tunis consulate so I am unable to settle that for you until she returns from Le Havre. Still, let me tell you in advance that, if it is sold, it is to be feared that the Consul may be unwilling to have a priest with him and may find a way to get rid of him so as to have greater freedom to do what he wants. If we lease it out, the tax farmer may instigate some avanias against that priest or have him expelled to safeguard the cost of the lease. In which case, the poor slaves could no longer be assisted. Now, the deprivation of that benefit would be disastrous for them.

If Messieurs Le Vacher and Huguenot are with you, I embrace them most cordially.

I am really distressed by the blockade of Marseilles, and I ask O[ur] L[ord] not to allow this incipient disturbance to go any further, for it can have only disastrous results.

I am writing to M. Huguenot in Toulon and, if he is not there, to M. Parisy, to give Vincent Traverse five sous a day for three months, beginning September 1. We received seven écus from his mother for that purpose, and the money M. Huguenot received should last until the end of this month. Please send us the account of what you have given him for the poor convicts so I can reimburse you for it.

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

VINCENT DEPAUL,  
i.s.C.M.
I praise God, Monsieur, for the decree given by the Congregation of Apostolic Visitation, stating that we will be provided with a house in Rome. This is the result of your efforts, and we owe this favor—as well as many others we have received—to your good leadership. If the opportunity to put this decree into effect does not present itself now, it will do so some day. We must await it patiently and expect it from God rather than from men.

Dear Sister,

The grace of Our Lord be with you forever!

I have had several letters from you and a great deal of sorrow because of what you are suffering. Yes, I pity you, when I see your poor heart groaning, oppressed by that terrible aversion you are experiencing there. May God in His merciful gentleness lessen your suffering and make you see that you are happier than you think! Yes, Sister, our happiness lies in the Cross, and Our Lord willed to enter His glory only through the difficult things He endured. He is leading you along the path of the saints; please do not be surprised at this, but be patient, allow Him to act, and tell Him that you want His Will and not yours to be done. I am well aware that you observe this practice and offer yourself to Him to do and to suffer whatever He pleases, but you must continue to do


so with confidence and not allow yourself to be overwhelmed by discouragement. If you are steadfast in remaining in the place where you now are and to rise above yourself in the service of the poor, you will deserve that His Divine Goodness will change your sorrow into joy and your aversion into pleasure—which is what I hope He will do. You will also edify your Sister and encourage her in the practice of virtue.

You thought that Mademoiselle Le Gras sent you to that area to get rid of you. O Dieu! Sister, how far from the truth that statement is! For I know that she appreciates and loves you and has tried to do what is good for you by sending you with a very devout Lady for the service of Our Lord and the relief of His poor members. You must indeed thank God for the choice Providence has made in selecting you to go to Ussel; for, if you had been here, you would have been sent to Calais, where the Queen ordered us to send four Sisters to nurse the wounded soldiers. All of them became ill, and two of them died there. I do not know if the others will recover, which has obliged us to send another four, who left here with great determination, despite the danger. When Sister Henriette, the oldest member of the Company, heard about the illness and death

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1At the request of the Duchesse de Ventadour, Saint Louise had sent Sisters Anne Hardemont and Avise Vigneron to Ussel in May 1658 for the purpose of founding a hospital. They were overwhelmed by the difficulties of starting a work and allowed themselves to yield to discouragement.

2Cf. no. 2610, n. 6.

3Henriette Gesesseume, a highly intelligent, resourceful, but very independent Daughter of Charity. She was one of the first members of the Company, which she entered in 1634 at the age of twenty-six. Her early years in Community were spent in and around Paris: Saint-Germain-en-Laye (1638), Fontenay-aux-Roses (1643), and Saint-Germain parish (1644). A skilled pharmacist, she was of great assistance at the Nantes Hospital (1646-55). Assigned once again to Paris, she served the poor in Saint-Séverin parish. As mentioned here, she left to nurse the wounded soldiers in Calais. Upon her return, she served the galley slaves. Two of her nieces, Françoise Gesesseume and Perrette Chefdeville, also became Daughters of Charity. Her brother Claude and a nephew, Nicolas Chefdeville, were coadjutor Brothers in the Congregation of the Mission.

Of those being sent to Calais, Saint Vincent mentions only Sister Henriette here and in his conference of August 4, 1658 (cf. vol. X, no. 100). We know from Saint Louise's Spiritual Writings (L. 595, p. 615) and from Documents (Doc. 725, p. 831) that Sister Marie Cuny, a Sister Françoise, and a Sister Jeanne accompanied Sister Henriette. In a letter of September 10
of her Sisters, she was inspired by God to risk her life for the neighbor by asking to take their place—an act of love of God that is most pleasing to His Majesty.

Blessed are those souls who have died in the practice of charity, whose name they bear! And you, Sister, who also bear it, are likewise fortunate to be in a place and in a situation where you can give your care, your work, and even your life for charity, so as to win the same crown—and perhaps an even greater one. So, I ask you, Sister, to make up your mind to remain at peace where you are, not allowing yourself to think about returning here or being sent to Cahors. The first suggestion is not advisable and the other is not timely. I ask O[ur] L[ord] once again to strengthen and bless you.

I am, in His love, Sister, your most affectionate brother and servant.

VINCENT DEPAUL,
i.s.C.M.

Addressed: Sister Anne Hardemont, Daughter of Charity, Servant of the Sick Poor, in Usse!
Monsieur,

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

In your letter of the sixth you tell me you are sending back the bill of exchange for twelve hundred livres drawn by M. Jamen on Messieurs Giraudon and Rimbaud because they refused to accept it; however, I did not find it in your packet. No doubt you left it on your desk; I am very sorry about that because the delay may be prejudicial to the person to whom we have to give it to obtain the money for M. Jamen’s reimbursement. You also say that, since the bill of exchange was protested, he can be obliged to make restitution. You do not say, however, if you are the one who had it protested, as should have been done, or whether you are assuming that the protest will be made here to M. Jamen. I would like to think that, when you noticed that you left the bill of exchange out of the last packet I received from you, you put it in the one I hope to receive next week. Therefore, I am not asking you to have it protested there, if it has not already been done, nor to send it to me in haste because you know that is necessary.

I just sent four hundred livres to M. Simonnet so you can obtain them in Marseilles for what you need, until I can send you something else by some members of our Company whom we have to send to Italy shortly.

We no longer dare to entrust large sums of money to the merchants because of the inconveniences that have arisen recently.

I do not think M. Huguier should go to Algiers either by way of the Bastion ¹ or by way of Leghorn but rather that he should wait

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Letter 2642. - Archives of the Mission, Paris, copy made from the original in the Hains Family Collection, Marseilles. This is one of the letters sold at auction by Xavier Charmoy (cf. no. 2503).

¹The Bastion of France.
in Marseilles for the first boat leaving for Algiers. M. Le Vacher of Tunis has informed me that, in his opinion, no one should go until the King has registered his displeasure—not even M. Le Vacher his brother 2 nor M. Huguier. However, I do not think there will be any problem for the latter, since he is going there to ransom three slaves. Please let me know your opinion on this.

I praise God for the settlement between Marseilles and the Governor. 3

We received ten livres ten sous for Renaud Le Page, three livres for Jacques Mauge, and thirty sous for a priest named M. Esbran; all three are convicts. I ask M. Parisy to give each one his share, and I ask you to credit him for it.

Send us M. Huguier’s account of what he advanced to the convicts by our order since the last account we paid; I will forward to you what we have for that.

Madame de Romilly just sent us fifty livres for her son, a slave in Tunis. Please send them to M. Le Vacher to be given to him. We will credit you for this. Enclosed is a packet from that good lady.

We have just been told that Messieurs Giraudon and Rimbaud will give you the twelve hundred livres allocated for the ransom of Amable Coquery, a slave in Tunis—not by virtue of M. Jamen’s bill of exchange, which they refused, but on another order to be sent to them today. When you receive this letter, I ask you to find out if they will accept delivering that amount to you.

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

VINCENT DEPAUL,

i:e:C.M.

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2Philippe Le Vacher, who was still in Europe.

3Following the troubles of July 13 and 19, the Duc de Mercoeur, Governor of Provence, agreed to negotiate with the rebels. The agreement was based on the following conditions: a full and complete amnesty to be granted to the rebels; a promise to withdraw the royal troops and send the ships away, provided that the Consuls and the Assessor be reinstated in their positions and the citizens lay down their arms (Fabre, op. cit., pp. 279ff.).
You do very well to be attentive to the physical health and intellectual abilities of the postulants so as not to burden yourself, if possible, with any who are unlikely to succeed. It suffices, however, for them to have good health, intelligence, and the right intention, although they may have no extraordinary gifts or even no talent for preaching. We have so many other things to do that no one who wants to work with us remains idle, thank God. On the contrary, the simple, most ordinary workers are, as a rule, the ones best suited for us and most useful for the poor people. God knows how to raise up children of Abraham from stones; and Our Lord chose rough persons for His disciples and made apostolic men of them. Without any formal learning, lofty minds, or commanding presence, they still served as instruments of their Divine Master to convert everyone. Provided Missionaries are truly humble, very obedient, mortified, zealous, and filled with confidence in God, His Divine Goodness will use them effectively everywhere and will supply for other qualities they might lack.
Monsieur,

The grace of Our Lord be with you forever!

I received your letter of July 22. We sent M. Gicquel to Clermont for the fulmination of the Bull for Saint-Pourçain and are going to send to Dol the Bulls and reports concerning Saint-Méen. We obtained the new written consent of the Abbot—but not without difficulty. We are now going to set to work in good earnest on these two important affairs.

We made no mention to the Officialis of Paris of the Saint Lazare affair because I think he is only the vicegerent, and also because he is very wary of getting involved in the official proclamation of the Bull, or of saying what he will or might do, before he has the documents in his hands. If he becomes too difficult, we will have recourse to higher authority, who will give us letters to have the Bulls registered in the Parlement, where we have nothing to fear.

I had made up my mind yesterday to write to you today in my

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2644. TO EDMÉ JOLLY, SUPERIOR, IN ROME

Paris, August 23, 1658


1Jean Gicquel, born in Miniac (Ille-et-Vilaine) on December 24, 1617, was ordained a priest during Lent of 1642, entered the Congregation of the Mission on August 3, 1647, and took his vows on May 6, 1651. He was Superior of the La Mans Seminary (1651-54) and at Saint-Lazare (1655-60) (cf. vol. V, nos. 1908 and 1912; vol. VI, no. 2157), and was Director of the Company of the Daughters of Charity (1668-72). Gicquel wrote an interesting diary of Saint Vincent's final days (cf. vol. XIII, no. 57), which is preserved in the Archives of the Mission, Paris. He died in 1672.

2As noted earlier (cf. no. 2494, n. 4), Abbé Louis de Chandonier had offered Saint-Pourçain Priory to Saint-Lazare. The Bishop of Clermont-Ferrand, Louis d'Estaing, demanded that as the price of his approval Saint Vincent engage the Congregation of the Mission to preach a "continual and perpetual mission" in his diocese; Saint Vincent proposed that a mission be given every five years at Saint-Pourçain. Jean Gicquel was sent to Clermont to make the official proclamation (fulmination) of the Papal decree of union. As will be seen in this volume, Saint Vincent feared that the formalities of this were not fulfilled. Finally, on March 2, 1660, the Officialis of Clermont proclaimed publicly the Bull of Union, and on March 6 Gicquel took possession of the priory in the name of the Congregation of the Mission (cf. vol. VIII, no. 2934).

3A locality near Saint-Malo (Ille-et-Vilaine). A problem similar to that of Saint-Pourçain existed with regard to Saint-Méen (cf. no. 2583).
own hand the notes on the regular meetings held in Paris for various good works and the good the members are doing. I do not know if I will have the time; if not, I will make time between this letter and the next regular mail. So much for my reply to your dear letter.

Enclosed is a memorandum signed by M. Portail. Please send us the books and replies he is requesting.

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

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Jolly

2645. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, August 23, 1658

Monsieur,

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

I received M. Jamen's bill of exchange, together with the act of protest made to Messieurs Giraudon and Rimbaud, who refused it.

I also think that M. Huguier should leave on the first boat sailing to Algiers, and not to the Bastion. What has made me a little hesitant about that is the letter from M. Le Vacher in Tunis urging us not to send his brother or anyone else to Algiers until the King first registers his displeasure to the Turks over what has taken place. He is right in saying that with regard to M. Le Vacher ¹ and anyone else we might send there to replace him or the Consul. I think,

¹Philippe Le Vacher.
however, that, if he knew that M. Huguier was going there only to ransom three slaves and, incidentally, to get the lay of the land, with no intention of staying, he would have felt the same as we do. Therefore, please do not allow M. Huguier to lose the first opportunity. I have no other reply to your letter of August 13.

We just received two écus, one for Martin de Lane de Lancre on the galley *Mercure* and the other for Jean Meglat on the galley *Manse*. Please give—or have someone give—them this little aid. Enclosed is a letter for the former, and I am sending another to M. Parisy for the latter.

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

VINCENT DEPAUL,
i.s.C.M.

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2646. - TO SISTER AVOIE VIGNERON, IN USSEL

Paris, August 24, 1658

Dear Sister,

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

I have written two letters to good Sister Anne; I wanted to write to you as well at the time but was unable to do so because I was so busy. Now I am replying to your letters, including the one you wrote to M. Portail.

You say that God is testing you to try your patience. That is a good thing, Sister, for it is a sign that His Divine Goodness wants you to make progress in that virtue so that, through its practice, all the trials and tribulations of this world will turn to your honor and benefit.

Letter 2646. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

1 Anne Hardemoest. One of these is no. 2641 (August 10); the other is not extant.
It is a general rule that only through sufferings do we attain heaven; yet, not all those who suffer will be saved, but only those who suffer willingly for love of Jesus Christ, who first suffered for us. When you consider this, you should rejoice instead of becoming discouraged; and instead of becoming depressed, trust in God, who will never allow you to be tempted beyond your strength.\(^2\) You add that you have already shed many tears, prayed, and made novenas. All that is good. "Blessed are those who weep," \(^3\) said Our Lord, and "those who ask will receive," \(^4\) but He did not say that we would be answered as soon as we have prayed; this is so that we will not stop praying.

That is why, Sister, you should not have said what you allowed to slip out: that the more you pray, the less you obtain; for that shows that you are not really resigned to God's Will and do not trust enough in His promises. Often, by refusing what we ask, He grants us a greater grace than by giving it to us, and we should realize that, since He knows what is good for us better than we do, what He sends us is best, even if it is disagreeable to nature and contrary to our wishes.

_Mon Dieu!_ Sister, how I pity you in your trials and how I sympathize with poor Sister Anne, weighed down by her repugnances! _Mais quoi!_ this is a trial God is permitting to test you, as you say, so welcome it as a favor from His paternal hand and try to make good use of it. Help your Sister to carry her cross, since yours is not as heavy as hers; remind her that she is a Daughter of Charity and must be crucified with Our Lord, submitting to His good pleasure so as not to be totally unworthy of such a worthy Father. Alas! if she does not surmount these petty repugnances of spirit, how could she put up with greater afflictions? I am afraid we may be too sensitive to little difficulties and not sufficiently

\(^2\)Cf. 1 Cor 10:13. (NAB)
\(^3\)Cf. Mt 5:5. (NAB)
\(^4\)Cf. Lk 11:10. (NAB)
determined to overcome the ones to be encountered in the service of God and the poor. We would like to find consolations in it and for everything to go our way; we are unwilling to serve God when it costs us something, but we want to receive, even in this world, peace of mind as a reward for bodily labor. That, however, is not how you will make yourself pleasing to God, Sister, but by suffering patiently interior as well as exterior trials.

You are wrong to blame Mademoiselle for these troubles or to be determined not to write to her any more because you are not happy with her letters. Nor should you attribute to others, as you do, the choice made of you by Divine Providence, who alone has called both of you to the place where you now are. You will acknowledge this when you obey your Superiors for the love of God, and you will consider Him alone in the orders you receive.

I have replied to Sister Anne regarding her desire to go to Cahors. If this desire came from God, as you think, she would not be upset by it, as she is, and would leave that to the persons who are guiding her. If she strives to do God’s Will in Ussel, there is reason to hope that she will also do it elsewhere. Lastly, if she does not, in fact, feel at peace there, and a house is opened in Cahors or Montpellier, we could send her to one or the other, but those matters are not yet settled, and she must be patient in the place where she now is, since this is God’s Will.

Neither she nor you should worry so much whether the hospital is well established, or well constituted, or sufficiently funded. Serve the poor to the best of your ability and entrust the rest to the goodness of God. All His works have their beginnings and development, and if the Duchess is unable just now to put everything in the state that is to be desired, it can be done with time. As for you, do whatever God asks of you and remain at peace; above all, love and support one another in Our Lord.

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5Saint Louise.
6The Duchesse de Ventadour.
I send my most affectionate greetings to you, and I ask God to give you His holy strength and many blessings. Mademoiselle is very well. Four of your Sisters are going off to open a house in Metz.

I am, in O[ur] L[ord], Sister, your brother and servant.

VINCENT DEPAUL, i.e.C.M.

At the bottom of the first page: Sister Avoie Vigneron

2647. - TO MARAND-IGNACE ARNOUL AND PASQUIER DE FONTAINES

August 25, 1658

God alone can make you realize how worried we are about you—more worried than I can tell you because, since M. Le Blanc arrived here a month ago and Brother Christophe arrived in Saintes, I know neither the place nor the state in which you are. They told us you remained in Compostela because you were sick but out of danger. I am taking a chance on sending this letter, addressing it to the Bishop of Ferns in San Sebastian, to ask you, if you pass through there, to console us as soon as possible with a letter from you, while we await your much-desired presence here. And so that you will not lack money for clothing and the journey, I am asking the Bishop of Ferns to lend you enough to get you to Bayonne, and

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7Françoise Manceau, Marguerite Ménage, Marie Poulet, and Claude Muset.

Letter 2647. - Reg. 2, p. 121.
1Captured on the high seas by the Spanish during their voyage to Madagascar, they were taken to Santiago de Compostela.
2Charles Le Blanc.
3Nicholas French, Bishop of Ferns (Ireland), who was exiled in Spain at the time; he died in Louvain on August 23, 1678.
the Bishop of Bayonne\textsuperscript{4} to see that you get four hundred livres, if you need that much. I also wrote to M. Fonteneil,\textsuperscript{5} the Archdeacon and Vicar-General of Bordeaux, to advance you whatever you will need. Even the coach master has orders to give you a place in the carriage and have your expenses defrayed as far as Paris, if need be.

Above all, Messieurs, please get a good rest and recuperate after the many hardships you have endured, and spare nothing for this. Then take your time getting back here. I cannot tell you how happy I will be to see and embrace you once again.

\textbf{2648. - TO LOUIS RIVET, SUPERIOR, IN SAINTES}

August 25, 1658

Please see that Brother Christophe gets some new clothes. \textit{Mon Dieu!} Monsieur, what have you done since he arrived! You saw his need; you knew he was our Brother and that you would give us pleasure; yet, you left him in his rags!

\textsuperscript{4}Jean Dolce, Bishop of Bayonne (1643-81).

\textsuperscript{5}Jean de Fonteneil, born in Bordeaux around 1605, was a friend and admirer of Saint Vincent. His outstanding qualities earned him the highest positions in the diocese. He was appointed Canon of Saint-Seurin in July 1623, special archiepiscopal Vicar-General on November 1, 1639, Vicar in perpetuity of the parish church of Saints-Colombe, then of Saint-Siméon in Bordeaux, Grand Archdeacon, Chancellor of the University of Bordeaux in 1650, and Vicar-General of the diocese on September 10, 1655. Like his friend Saint Vincent, he was convinced of the great good that could result from seminaries, missions, retreats, and weekly meetings of priests to discuss questions of theology, discipline, or piety. For this purpose, he founded the Congregation of the Missionaries of the Clergy, who directed the seminary for ordinands in Bordeaux and the seminaries in Aire and Sarlat. They were given the chapels of Notre-Dame-de-Montuzet and the parishes of Saint-Louis-du-Maraire and Saint-Simon-Cardonnet (Gironde). This Congregation was short-lived, surviving its founder by only three years. He died in Bordeaux on March 2, 1679. In 1682 the \textit{Frères du Clergé} (the title under which they were then known) transferred their works to the Priests of the Mission of Saint-Lazare. (Cf. Louis Bertrand, \textit{Histoire des Séminaires de Bordeaux et de Bazas} [3 vols., Bordeaux: Péret, 1894], vol. I, pp. 207ff.)

Furthermore, you let go—or rather, you sent away—those two young black men who stopped at your house, without welcoming them or having them take a rest, except for one night, after all the fatigue and hardships they endured. We have had no news of them since, and I am very much afraid that Louis,1 who is a very fine lad, is offended at having found so little consolation and help in one of our houses. Here in this house he was treated like one of our Brothers, and he worked like one of them, too. I fear that, having been rebuffed in that way, he has made up his mind to leave us. It is to be wished, Monsieur, that you might have a little more charity for members of the Company passing through—or those who have some connection with the Company—when they are as destitute as those men.

2649. - TO JACQUES PESNELLE, SUPERIOR, IN GENOA

August 30, 1658

I am sure that holy humility is inspiring you with the sentiments you express to me concerning your office of Superior. Since, however, God is the one who governs all things in His adorable wisdom, we have to believe that He is also guiding the Company in general and each house in particular and that they will be very well guided if we, on our part, are faithful to the practice of the maxims of the Gospel and the observances of our Institute. Doubtless, this was your disposition when you resolved to maintain in the family union and exactness, the two principal ends of good government.

You even ask me for the means of doing so, but it would take me too long to write them to you. Just let me tell you that, to preserve peace and charity among your men, you must accustom

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1Louis Voureq.

them to ask pardon of one another on their knees whenever they happen to say or do anything that might affect this charity ever so little. One day the Superior of some nuns told me that there was great union in her community. I asked her to what she attributed the cause of this. She replied that, after God, it was to the Sisters' practice of asking pardon of one another for any harsh or disrespectful words. I have noted that this remedy is, indeed, very useful among us, for I have tried to introduce the custom and to practice it myself, whenever I fall into these failings. You will see, Monseur, that if you put this practice into use, it will be like a precious balm in your house that will soften sharp tongues and resentment of hearts.

By being exact to the Rules and practices, in addition to the good means you are planning to use, which is to give the example yourself, you will find it very helpful not to tolerate their transgression in others without calling it to their attention, even giving them some penances at times for this, especially the backsliders.

You are acting according to the Spirit and Will of God in expressing deep gratitude to the Cardinal for his incomparable benefits and in renewing often to him our most humble thanks. Do not fear being excessive in his regard, although his humility may find it difficult to endure, since his paternal goodness to us seems unbounded.

While awaiting the Visitor, you must not leave things just as they are, as you say you want to do, but you should try, rather, to set crooked things straight, put a stop to bad ones—if there are any—and make the good ones better. Perhaps you are referring to the conduct of the person who has a tendency to be independent. In that case, since you have trouble managing him, you will do well to bear with him until the Visitor has spoken to him.

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1Stefano Cardinal Durazzo.
2Probably Girolamo Giudice (Jérôme Lejuge).
I ask Our Lord, Monsieur, to help you to profit by the reasons for self-contempt you recognize in yourself, as well as by the praiseworthy actions you see in others. I ask Him also to enlighten you in doubts, encourage you in difficulties, and animate you with His Spirit of strength, graciousness, and forbearance.

2650. - TO EDME JOLLY, SUPERIOR, IN ROME

Paris, August 30, 1658

Monsieur,

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

You tell me of the progress being made there to get a house for you and to engage you in the service of the clergy. We must thank God for this and pray that He will make use of us and of this plan according to His good pleasure. If His Divine Goodness chooses to see that it goes into effect, I will attribute it, after God, to your good leadership, as I already do for the good dispositions of the Pope and the Prelates. May Our Lord be pleased, Monsieur, to be ever more glorified in and through you, to enlighten you in your doubts, and to strengthen you in your heavy labors!

We will soon be thinking about sending you some help for the conferences of the ordination retreats, if God allows them to take place in Rome as in Paris. I will say nothing to you just now regarding the other business about which you write me, except for what concerns Saint-Lazare. I ask you as earnestly as I can to get the Bulls for it, regardless of the cost, and in the best possible form. I see clearly that one day this house will need all official documents to maintain its possession. A religious of Sainte-Geneviève told a member of the Company who is related to him that their Congregation plans to investigate ours about this and is waiting only for

my death in order to begin. They hope they will have a better chance then than they do now, while I am in a position to assert our rights. They must be basing theirs on some grounds—true or false—that we do not see. That is why we have to provide ourselves soon with whatever can serve for our defense. I hope we will have the Prelate’s consent, if necessary, and that of the three religious who are still alive.¹

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

VINCENT DEPAUL,

i.s.C.M.

_Addressed:_ Monsieur Jolly, Superior of the Priests of the Mission, in Rome

2651. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, August 30, 1658

Monsieur,

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

The Duchesse d’Aiguillon, to whom I previously made the suggestion about turning the Tunis consulate over to one of the persons who asked for it, does not agree to this. Since these are persons who have a vested interest in this, she fears that, to rid himself of the Priest of the Mission and to have more elbow room,

¹The Bulls Saint Vincent desired were received the following October, but he was clearly very concerned about this question.

Letter 2651. - Archives of the Mission, Paris, copy made from the original in the Hains Family Collection, Marseilles. This is one of the letters sold at auction by Xavier Charmoy (cf. no. 2505).
such a Consul might instigate some avanias against him. I will discuss it with her again to see if she has changed her mind.

In the present state of affairs, it is not at all advisable for M. Le Vacher to go to Algiers nor for any money to be sent there. I am writing the reasons for this to Brother Barreau so that he will please be patient, and I will tell you, Monsieur, that we have to wait and see if Chevalier Paul will pride himself on making an effort, or if the charity of Jesus Christ will urge him to go to set the slaves free. For, if he undertakes this and succeeds, things will change; if not, we will see what M. Huguier will do. In both cases, we will take other measures that are surer than the ones we can take right now.

I have nothing to say about the journey you are going to make to Toulon.

When I have received the accounts of the hospital that have been settled, I will show them to the Duchesse d'Aiguillon to let her see at the same time that the hospital can no longer survive.

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

VINCENT DEPAUL,

d.c.M.

2652. - TO CHARLES OZENNE, SUPERIOR, IN WARSAW

Paris, August 30, 1658

Monsieur,

The grace of Our Lord be with you forever!

Nothing has been lost: I received four of your letters at the same time; they were dated June 23, July 7 and 21, and August 4.¹ If I

¹ None of these is extant.
suffered from their delay, I have been well paid for my trouble, for I received a double and triple consolation from them. God be praised for your safe return from Krakow and the good dispositions there for your establishment!

The Bishop has done only what he had to do in taking the time to be informed about the obligations of Saint-Roch Church. If the proposal meets with success, we will have to thank God for it; if not, we must adore His guidance, which perhaps has something better in store for you. Above all, Monsieur, do not commit yourself in any place where there will not be enough to live on. You do not tell me if Saint-Roch has any income, separate from that of the hospital, of which you write me that the town magistrates want to reserve the administration to themselves. You are acting wisely in this by resolving to follow the Queen’s advice; for, since I perceive these things only from a distance, I can give you no other opinion on it.

I approve of your having refused the parish you were offered, since it was of so little advantage to you. As for the house M. Falibowski bought, it is up to you to judge whether it is suitable for you and if it is worth the burdens he wants to impose on you. Do nothing in that regard—nor, moreover, in anything else of importance—without discussing it with Messieurs Desdames and Duperroy and with the advice of your friends, especially M. Fleury. ²

God be praised that M. Falibowski has given you the garden without any obligation, and may He in His infinite goodness be pleased to reward him eternally for it!

Since a priest will most likely have to be sent you soon from

²François de Fleury, chaplain to the Queen of Poland. Born in the Langres diocese (Haute-Marne), he secured for himself a canonry in the Verdun diocese. He approved the book *De la fréquente communion* and was presented by the Jansenists to Queen Louise-Marie de Gonzague on her departure for Poland to act as her chaplain. His relationship with Saint Vincent and the Missionaries sent to that country was always excellent—even cordial—as is evident from the letters of the Saint, who esteemed him highly. De Fleury died in France early in November 1658. Part of his correspondence with Mother Marie-Énélîque Arnauld is extant.
here, we will wait until then to send you the Brother you request because there is no possibility of sending him alone to you.

I am really worried about the trouble you are having with your legs. Mon Dieu! what can that be? Whatever it is, I know from experience that cauterization will do you good, along with frequent purges and some bloodlettings. Even if you are purged every month, it would not be too much. Please take care of your health.

M. Jolly is still in Rome, and I must confess that his presence is so necessary and useful to us that we cannot bring ourselves to remove him from there.

We have no news here. We are very worried about Messieurs Arnol and de Fontaines; they stayed behind in Galicia because they were ill, and we have heard nothing from them. Pray for them and for us, as we do almost constantly for you and our dear confreres, whom I embrace tenderly. We do the same for Their Majesties and their armies so that the Divine Goodness may be pleased to bless them.

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

VINCENT DEPAUL,
i.s.C.M.

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

2653. - TO THE COMMUNITY OF SAINT-LAZARE

[September 1658] ¹

Whatever God does, He does for the best; therefore, we must

¹The information on the loss of Orainy allows us to assign this date. Saint Vincent accepted this farm in the commune of Saclay (Bassene) from Jacques Nairis, notary and Secretary of the King, by a contract dated December 22, 1644. According to the Saint (cf. vol. IV, no. 1467),
hope that this loss ² will be to our advantage, since it comes from God. All things work together for the good of the just; ³ and we have the assurance that when adversities are received from the hand of God, they are converted into joy and blessings. So then, Fathers and Brothers, please thank God for the outcome of this affair, the deprivation of this property, and the disposition with which He has prepared us to accept this loss for love of Him. It is great, but His adorable wisdom will certainly know how to make it turn to our advantage by ways unknown to us now, but which you will see some day. ⁴ Yes, you will see it, and I hope that the proper way in which you have all conducted yourselves in this unexpected event will serve as a basis for the grace God will grant you in the future of making perfect use of all the trials He will be pleased to send you.

² The loss of the Oreigny farm, as is clear from no. 2752, which Abelly noted after this letter and which he gives as pertaining to the same business. Saint Vincent was absent from Saint-Lazare when he heard this painful news from Brother Louis Robineau, his second secretary, on September 3. He had just dined and was on his way to church. "God be praised!" he exclaimed several times, and he remained kneeling before the Blessed Sacrament for a longer time than usual. The Saint lost his lawsuit by three or four votes because, among the twenty or twenty-one judges who were to vote on this affair, several could not forgive him his opposition to Jansenism (cf. Robineau manuscript, p. 97, and published in Dodin, op. cit., p. 89).

³ Cf. Rom 8:28. (NAB)

⁴ Saint Vincent was not mistaken: shortly after this, a Counselor of the Grand’Chambre left him an estate that was worth as much as the Oreigny farm (cf. no. 2752).
2654. - TO MONSIEUR DESBORDES

[September 5, 1658]

Monsieur,

Good friends share the good things and bad things that happen to them and, since you are one of the best friends we have in this world, I cannot refrain from letting you know of the loss we have suffered in the affair of which you are aware. I do so, not as if it were an evil that has befallen us, but as a grace that God has granted us, and so that you may join us in thanking Him for it.

I call a grace of God the trials He sends us, especially those that are well received. Now, since God in His infinite goodness prepared us for this deprivation before it was ordained, He has also led us to acquiesce in this misfortune with total resignation and, I venture to say, with as much joy as if it had been favorable to us. To one not as versed in heavenly matters as you, Monsieur, and who might not realize that conformity to the good pleasure of God in adversities is a greater benefit than any temporal advantage, this might seem paradoxical. I most humbly entreat you to accept my pouring into your heart in this way the sentiments of my own heart.

2655. - TO EDME JOLLY, SUPERIOR, IN ROME

September 6, 1658

God be praised that the latest proposals for a residence and for

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1Vicomte de Scudé and Auditor of Accounts. He had been executor of the will of Commander de Sillery and Administrator of the Quinze-Vingts Hospital.

2This refers to the loss of the lawsuit concerning the Orsiny farm.

the ordinations seem to be reaching the desired point! Our senior members who saw the Saint-Nicolas house say that it is situated in a very advantageous location, but I have to tell you two or three things on this subject.

The first is that perhaps it will be better to leave the parish as it is rather than separate the house from it. True, we have objected to taking responsibility for parishes, especially in episcopal towns and in places where there is a Parlement or Presidial Court, but experience has taught us that wherever there is a seminary, it is good for us to have a parish to train the seminarians, who learn parish functions better by practice than by theory. We have the example of this in Saint-Nicolas-du-Chardonnet, where all the priests who leave there are ready to serve in a parish because they have had practice in that one. For lack of similar experience, those at the Bons-Enfants Seminary are not so ready, although we have tried to train them for this.

That has made me think, Monsieur, that you will do well to represent what I am telling you to Father Spada and the other good Prelates involved in the spiritual advancement of the clergy—not to ask them for a parish, but so that they may see whether it is advisable for His Holiness to designate one for that purpose, in the event that he plans to open a seminary in Rome and to ask us to run it. The Will of God will be made known to us by the decision that will be given on this by His Holiness, and you will know by this means that you will be doing nothing contrary to our intention in accepting a parish for such a reason. We must, however, neither seek nor desire one otherwise.

The second thing is that, assuming you are lodged at Saint-Nicolas or elsewhere, we are not in a position to pay anything, or to compensate the suppressed monks, or to satisfy any other interested parties.

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1Commander of the Spirito Santo Hospital in Rome; he was the brother of Cardinal Bernadino Spada.
The third thing concerns expenses for the ordinands; for, even though we provide room and board for them gratis in Paris, we cannot do so in Rome, since we have only what is needed for the living expenses of the family. You will do well to represent early on our powerlessness in this matter and in everything else and to offer the solution, practiced in several dioceses in France, of obliging each ordinand to pay his own retreat expenses, if the Pope is unwilling to pay for all of them himself. Likewise, each seminarian who enters the seminary should pay his own room and board, everything according to the rate that will be fixed.

2656. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, September 6, 1658

Monsieur,

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

I received your letter of August 24. Since you hope to obtain some money in Marseilles, please get 3795 livres 10 sous, which we will pay here on your bill of exchange to whomever you indicate, but get the money before giving the bill of exchange, if possible. It is to be distributed to seven or eight slaves, in accord with the memo I am sending you. In addition, please get 129 livres 2 sous for the money you advanced to the poor convicts up until August 19, in accord with the account you sent me for them, which we will also pay, God willing.

I am very pleased with the charity you are showing to Martin, who accompanied M. Le Vacher, by keeping him in your house in an effort to get him well again.

Letter 2656. - Archives of the Mission, Paris, copy made from the original in the Hains Family Collection, Marseilles. This is one of the letters sold at auction by Xavier Charmoy (cf. no. 2505).

Philippe Le Vacher.
I saw M. Pastour's letter. If you reply to him, thank him for his advice and tell him we are sending another Superior to Annecy, who will leave next week, God willing. I am, in Him, Monsieur, your most humble servant.

VINCENT DEPAUL, 
i.s.C.M.

Along with your letter, I received all the others enclosed in the packet; we will deliver the ones that are not for us.

2657. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, September 6, 1658

Monsieur,

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

I failed to write you in the last two regular mails because I had too many other letters to do. I am writing one to Brother Demotier—not to tell him when he will take Holy Orders but so he will continue to be disposed to do so. Meanwhile, please let me know if you think he is sufficiently prepared, if he is inclined to virtue, and if he gives you promise of becoming a good Priest of the Mission.

2Mark Cogley (Saint Vincent spells his name Marc Coglié), who went there to replace Achille Le Vazeux. Born in Carrick-on-Suir, Lismore diocese (Ireland), on April 25, 1614, Cogley was ordained a priest on May 30, 1643, and entered the Congregation of the Mission the following July 24. In a period of stress and discouragement, he had the good fortune to meet Gerard Brin, a fellow countryman, who induced him to remain in the Congregation. After giving him time to make up his mind definitely by spending some time in the novitiate, Saint Vincent sent him to Sedan (1646), where he took his vows on December 13, 1649; the following year he was named Pastor of the parish and Superior of the house. Replaced in 1654 by Jean Martin, he resumed these same functions in 1655 and kept them for another year. For a few months in 1659 he was Superior of the Annecy Seminary; from there he returned to Saint-Lazare.

Letter 2657. - Archives of the Mission, Turin, original signed letter.
In your last letters of August 3 and 10, you ask us for a copy of the book containing sermons and catechetical instructions. We cannot send them to you because someone has taken that book. We are well aware who did it, but I do not know if it has been returned to us. Even if we did get it back, it is not an easy matter to have it copied, nor is it really necessary to send it so far off for one or two persons who might use it or not. As for the Rules, we will send them to you with the first Missionaries who leave here for Italy—which will be soon, God willing. And if we get our book of sermons back, we will send them to you.¹

If you have the instructions for the establishment of the Charity, you will see at the end what is done during the visitation. We have not drawn up any special notes for that; we will do so, God willing.²

It is difficult for a new house like yours to be able to take on so many different works all at once. It can do so with time, but you must await that time patiently. Meanwhile, try to be faithful in doing small things so that God may be pleased to set you over big ones, according to His word.³

I send greetings to your dear little family with all the tenderness of my heart. I had intended recently to take the honor of writing to the Marchese, your founder, to renew to him the gratitude of my poor heart and the offers of my humble and perpetual obedience, but I have not yet been able to carry out this duty. When you have the opportunity, I hope you will make up for my shortcoming. I ask Our Lord to be the Spirit of your spirit and the strength of your arm in order to destroy ignorance and sin, two monsters in God’s Church.

If you are urged to give a mission in Saluzzo,⁴ do not object to doing so, even though it is an episcopal town, since in Piedmont those towns are small and numerous, and although there are many

¹This sentence is in the Saint’s handwriting.
²The clause “we will do so, God willing” is in the Saint’s handwriting.
³Cf. Mt 25:21. (NAB)
⁴Town in the province of Cuneo, in Piedmont.
priests in them, the needs are still great. Nevertheless, Monsieur, always remember to prefer the poor country folk, as far as you can.

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

VINCENT DEPAUL,
i.a.C.M.

Addressed: Monsieur Martin

2658. - SAINT LOUISE TO SAINT VINCENT

[September 1658] ¹

I must seek Your Charity’s consolation, Most Honored Father, for the loss of our poor Sister Jeanne-Baptiste. ² That was my fault because I did not have the courage to speak to her frankly about the bad behavior that went on at the Nom-de-Jésus, from which she suffered intensely because of her timidity. She left at seven o’clock in the morning, and I did not know it until four in the afternoon.

What are we to do, Most Honored Father? I feel very sorry for her because I think she was innocent of those latest suspicions. Shall I send someone to look for her at the Magdalens’ house, where she has a sister, or at the home of some of her relatives whom we know? Shall I send to the Nom-de-Jésus for the woman who always accompanied her when she went out so that, without telling her she has left us, I can find out how she behaved when she was out? Shall we see if we can get further information from the Sisters at the Nom-de-Jésus to try to learn what has become of her?

¹Date added on the back of the original by Brother Ducournau.
²Jeanne-Baptiste the younger entered the Company of the Daughters of Charity at the end of 1648. Her first mission was apparently the Saint-Jean-de-Grèves parish (cf. vol. IV, nos. 1369-70), after which she was sent to Montmirail in October 1650. She signed the Act of Establishment of the Daughters of Charity on August 8, 1655 (cf. vol. XIII, no. 150). In 1658 she went to the hospice of the Nom-de-Jésus, from which she abruptly left the Company, as this letter indicates.