Monsieur,

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

I received your letter of July 7, which I sent immediately to the Duchesse d’Aiguillon because of what you tell me about her chapel in Loreto, but she has not yet returned it to me. That is why I am not giving you any precise answer, since I cannot remember all of its contents.

You mention the dispute concerning the Carmelites; ¹ please
continue to tell the priest who spoke to you about it that I have not
given you any orders regarding that business.

I received the copy of the Brief you obtained,2 and I read it with
joy and gratitude, seeing the graces God has granted us through
you. I thank you very humbly for all the trouble you took, and I ask
Our Lord to draw more and more glory from your leadership and
your works.

I have nothing more to say to you just now, except that 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 Mis-
sion of Rome, in Rome

2930. - TO JEAN PARRE, IN SAINT-QUENTIN

Paris, August 2, 1659

Dear Brother,

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

I have not yet received your letter from the last regular mail. I
am hoping to find in it the answer to the request I made you to let
me know whether the Bishop of Noyon1 has sent a treasurer to his
[Notre-Dame-de-la-Paix chapel. Having previously written to ask
me to find him a good one for it, he has made no further mention
of it, which leads me to believe that he no longer needs one.

Both the Ladies and I are greatly consoled by the blessings God

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2The Brief Alias nos, of which Edme Jolly had managed to procure a copy before its dispatch
(cf. vol. XIII, no. 120).


1Henri de Baradat (1626-60). Cf. no. 2923 for Saint Vincent's previous letter to Jean Parre.
is bestowing on your works; they and I, along with our community, are praying that Our Lord will fill you more and more with the workings of His Spirit and will preserve you. Please do your part by the care you take in this.

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

VINCENT DEPAUL,
is.C.M.

Addressed: Brother Jean Parre, of the Mission, in Saint-Quentin

2931. - TO JACQUES THOLARD, IN TROYES

Paris, August 6, 1659

Monsieur,

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

I thank God for the submission He gives you to His good pleasure, as I see from your letter of July 31 and have experienced so often. I have not yet received an answer from the Bishop of Agde, Abbot of Vézelay.¹ As soon as I do, I will let you know whether or not you should go now or at some future time. Perhaps what I told him² about our custom of suspending missions during this period of time will oblige him to postpone his missions until later; we shall see. If he wants to have you there, I ask M. Dupuich³ to give you

¹Louis Fouquet.
²Cf. no. 2922.
³François Dupuich was born in Arras on July 3, 1616. After his ordination to the priesthood in September 1640, he entered the Congregation of the Mission in Paris on April 19, 1641, and took his vows in Troyes in November 1643, in the presence of M. Dehorgny. He was Superior in several houses: Troyes, Marseilles, Warsaw, Metz, Saint-Charles, and twice in Richelieu. In 1679 he was sent to Poland on a very delicate mission, of which he acquitted himself with competence and success. Dupuich had the title of Visitor in both Champagne and Poland; on January 2, 1683, he was asked to substitute for Thomas Berthe as Assistant General, when the latter was detained outside Paris. Dupuich was still alive in 1697.
M. Froment as a companion, for we cannot send you anyone from this house.

You are right, Monsieur, to act simply with regard to confessions, and it will be a good idea for you to continue to hear those who want to come to you, without having to go to the confessional for all sorts of people, unless it is to relieve the others when there is a large number to be heard. You might first inform that good Prelate that you will not be able to devote yourself to this work.

Your good sister is at the Nom-de-Jésus with M. Gorlidot's aunt. About three months ago, your niece brought her here because of her infirmity. Since that time I have tried to get her into a house in Paris intended for such persons, but I could make no headway.

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4Antoine Froment, born in Oeuf-en-Ternois (Pas-de-Calais), entered the Congregation of the Mission at the Paris Seminary on October 28, 1653, at twenty-six years of age. He took his vows there on November 25, 1655, and renewed them on January 25, 1656.

5For a long time Jacques Tholard had been assailed by scruples while hearing confessions (cf. vol. II, nos. 424, 477, 495).

6The Nom-de-Jésus [Name of Jesus] hospice. Its foundation was made by an anonymous rich merchant of Paris, who one day brought 100,000 livres to Saint Vincent for a good work of the latter's choice. After discussing his plan with the benefactor, the Saint decided to spend 11,000 livres for the purchase of the house called Nom-de-Jésus, which belonged to Saint-Lazare, and 20,000 livres for enlarging the living space, should it become too small. He also constituted an income of 60,000 livres, to which 20,000 were added from Saint-Lazare, which later retrieved them; he allocated 5400 livres for chapel furnishings, and 3600 livres for room and board for forty poor persons for one year. All this was on condition that the Superior General of the Priests of the Mission, together with the laymen from Paris whom he would employ, would have the spiritual and temporal direction of the hospital, and in this position would be authorized to receive and dismiss the poor. The contract was accepted on October 29, 1653, approved by the Vicar-General on March 15, 1654 (the Archbishop of Paris, Cardinal de Retz, was in exile in Rome), and ratified in the Parlement by letters patent in November. (Cf. Arch. Nat., M 53.) The work was already in operation in March 1653. Saint Vincent selected twenty male and twenty female artisans who, because of old age or infirmity, could no longer earn their living; to occupy their time, they were provided with looms and tools. Men and women were housed in separate wings; although they came together in the same chapel for Mass, they were not permitted to see or speak to one another. The Daughters of Charity served them; a Priest of the Mission, in conformity with the terms of the contract, acted as chaplain. Saint Vincent often used to come to visit and instruct them. (Cf. Abelly, op. cit., bk. I, chap. XLV, pp. 211-13.)

The Nom-de-Jésus later became the municipal health center (1802-16); its buildings were on the site now occupied by the offices of the Gare de l'Est.

7François Gorlidot, born in Charly (Aisne) on January 10, 1623, entered the Congregation of the Mission on March 3, 1647, took his vows on September 30, 1649, and was ordained a priest in 1650.
although I offered to take in exchange someone they might like to send us for the Nom-de-Jésus, where, because of this refusal, we have been obliged to place her. I did this because I felt she would be better off there than anywhere else. And, in fact, Monsieur, she is fine. Do not worry about her; her state is neither better nor worse, and she does have lucid moments but they do not last long. Rest assured that we will take care of her. Meanwhile, let us honor these words of the Gospel: *Et tuerunt eum, dicentes, quoniam in furorem versus est.*

I agree to your keeping all the books that are in your bag, until Providence brings you back to Paris.

You console me greatly by your distaste of everything that is not of God or does not lead to Him, and by the physical strength you still have after such hard work. I thank His Divine Goodness for it and ask Him to continue and to increase these same graces in you.

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

VINCENT DEPAUL,

i.s.C.M.

*Addressed: Monsieur Tholard, Priest of the Mission, in Troyes*
Monsieur,

The grace of Our Lord be with you forever!

Although we are obliged to thank you unceasingly for the foundation of the Tréguier Seminary, you still give us fresh reasons to render you this duty by your renewed efforts toward the completion of this good work. So, I thank you a thousand times for this, Monsieur, with all possible humility and gratitude. These benefits concern not only our poor, wretched Company but also the pure glory of God and the service of the Church, which you procure with so much care, expense, and favorable results. Because of this, I ask Our Lord Himself to be your thanks and reward.

O Monsieur! what great consolation you will one day have for having used such efficacious means to advance the sanctification of souls—who will recognize you in heaven as their second savior—and to draw down God’s special blessings on your noble, virtuous family! We shall have forever the greatest respect for you and your family, and would to God that we might be worthy of serving you! His Divine Goodness knows with what affection and joy we would do so, especially I, who renew to you my offers of
obedience. I am, in His love, Monsieur, your most humble and obedient servant.

VINCENT DEPAUL, 
i.s.C.M.

Addressed: Monsieur de Rumelin, Canon of Tréguier and founder of the seminary, in Tréguier

2933. - TO LOUIS DUPONT, SUPERIOR, IN TRÉGUIER

Paris, August 6, 1659

Monsieur,

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

I received your letter of July 17. I praise God for the satisfaction you gave M. de Rumelin by beginning to carry out the obligations of his foundation ahead of time. Enclosed is a letter I took the liberty of writing him in recognition of his past and present favors. I was glad you reminded me of this and informed me of the progress of the seminary. May God be pleased to perfect it in every way!

M. Dehorgny is about to leave for visitations. He will go to see you, God willing, and will tell you our little news items. I ask O[ur L[ord] to continue to bless your leadership and your family, according to His plan to draw glory from it.

Enclosed is a letter from M. Boussordec in reply to the one you sent me to have delivered to him.


1Louis Dupont, born in Nemours (Seine-et-Marne), entered the Congregation of the Mission on October 23, 1641, at twenty-two years of age, and took his vows in November 1644. He was Superior in Toul (1652-53), Tréguier (1654-61), Annecy (1662-63), and at Saint-Charles (1664-71).

2Charles Boussordec, born in Châteauren (Côtes-du-Nord), was a Pastor in the Tréguier diocese before entering the Congregation of the Mission on August 21, 1654, at forty-five years of age. He took his vows in Luçon, in the presence of M. Berthe, and was Director of the Annecy
I am, in the love of Our Lord, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

At the bottom of the first page: M. Dupont

2934. - TO EDMÉ JOLLY, SUPERIOR, IN ROME

Paris, August 8, 1659

Monsieur,

The grace of Our Lord be with you forever!

I received your letter of July 14. I had someone deliver the letters you sent me for the Agent of Genoa and M. Chastellain. The former is with the King, who is traveling to Bordeaux to conclude the peace with Spain and to marry the Infanta.

I have never seen a gentleman the age of the said Agent, who is young, better endowed than he is. He has a quick, wise mind and is clever and intelligent. I would have been greatly consoled to visit him at his home, but my infirmities have prevented me from going out for the past eight or ten months. From time to time, I have sent M. Almeras in my place, and he has always returned full of...
admiration for his good, fine mind. It is no surprise that God has granted him many gifts of grace and nature, since he has the honor of being connected with a saint of this century.

I am worried about your ailment—quite worried, in fact—although you barely mentioned it to me. I ask Our Lord to restore you to perfect health, Monsieur, for the welfare and consolation of the Company, in which His Divine Goodness grants you so many blessings. Please make every effort on your part to stay well and, when everything is suspended, go to take the fresh air in Frascati or at your house in [Palestrina]² and to get some rest there.

Since the fulmination of Saint-Lazare has been made, I took possession of it yesterday for the last time.⁶ We are going to send

father (who was to follow him later) to enter the Congregation of the Mission, into which he was received on December 24, 1637. He was ordained a priest at Easter in 1639. Saint Vincent entrusted to him important positions, such as Assistant of the Motherhouse and Seminary Director. He appointed him to his council and often relied on his prudence to deal with lay persons in delicate matters; he also gave him charge of the retreatants. So much work ruined Alméras’ health. The Saint, convinced by personal experience that a change of air could improve one’s health, sent him in 1646 to make the visitation of several houses in France and Italy. When he reached Rome, Alméras was notified that he had been appointed Superior of the house, where he remained until 1651. On his return to France he took over the direction of Saint-Charles Seminary. In 1654 he was involved in distributing relief to the poor of Picardy and Champagne. He made visitations of some houses of the Congregation and was again named Assistant of the Motherhouse, in which position he remained until the death of Saint Vincent. He was also Visitor of the Province of Poitou. Alméras was in Richelieu when the Saint, realizing that his own death was near, begged him to return to Paris immediately. Alméras was ill and was brought back on a stretcher but had the consolation of receiving a last blessing from the Saint. Appointed Vicar-General by Saint Vincent, then elected Superior General by the Assembly of 1661, he governed wisely the Congregation of the Mission and the Company of the Daughters of Charity until his death on September 2, 1672.

⁶This word was omitted in the original.

⁶In this context, *fulmination* (official proclamation) is an act by which an ecclesiastical court pronounces, without equivocation, a decree which finalizes, in perpetuity, a previously disputed judgment. On July 21, 1659, Nicolas Porcher, Officialis (ecclesiastical judge) of Paris, and Jean Roger, the apostolic notary, signed the judgment by which the Congregation of the Mission took final possession of Saint-Lazare and all its rights, revenues, and emoluments (cf. vol. XIII, no. 119).
M. Gicquel is to work on the one for Saint-Pourçain.

We will wait patiently for God to give a successor to the late Monsignor Galtieri so we might have the Brief you are awaiting.

Please show Abbé Brisacier great respect and trust. He is a fine man and is kind to us. Nevertheless, let your dealings with him always be seasoned with a grain of salt.

You are right in saying that, if M. Lejuge is dissatisfied, he should not be sent to Rome. According to what M. Pesnelle writes me, he is ailing at present. We will see what course his illness takes and what his disposition will be after the mission in his birthplace, which M. Pesnelle is going to give to please him.

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7Jean 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 5, 1647, and took his vows on May 6, 1651. He was Superior of the Le 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. 51), which is preserved in the Archives of the Mission, Paris. He died in 1672.

8The Officialis of Clermont made the official proclamation of the Bull of Union on March 2, 1660; on March 6, Jean Gicquel took possession of the priory in the name of the Congregation of the Mission.

9Laurent de Brisacier was born in Blois on August 2, 1609. His brother Jean, a Jesuit, made a name for himself by his controversies against the Jansenists. He was also the uncle of Jacques-Charles de Brisacier, future Superior of the Foreign Missions Society. In 1632 he became Dean of Saint-Sauveur in Blois and was tutor to Louis XIV around 1649, during M. Péréfixe's absence. The Court sent him to Rome to negotiate various affairs, and he was charged by the Queen to fulfill a vow she had taken, during her son's illness, of funding a solemn Office every year on the feast of Saint Louis in the church of Our Lady of Loreto, if he were cured. Laurent de Brisacier also became State Councillor. His quarrels with the Chapter of Blois caused him many a lawsuit. He took an active part in the foundation of the Foreign Missions Seminary and died in Blois on February 15, 1690. (Cf. André Rebsamen, "Une famille bâoise, les de Brisacier," in Mémoires de la Société des sciences et lettres de Loir-et-Cher [June 30, 1902].)

10The Saint added this sentence in his own handwriting.
Once again I ask O[ur] L[ord] to strengthen and sanctify you more and more.

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

VINCENT DEPAUL,
_i.s.C.M._

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

2935. - _TO JACQUES PESNELLE, SUPERIOR, IN GENOA_

Paris, August 8, 1659

Monsieur,

The grace of Our Lord be with you forever!

I received your letters of July 15 and 22. You tell me that, on the advice of M. Jolly, you are going to give a mission in M. [Lejuge’s] birthplace and are taking that good priest with you. Fine! I am very glad of this, and you saw in my previous letters that I asked you to do so. I only hoped that it would not be during this period set aside for your rest, but, given the reasons you tell me for not postponing it, _in nomine Domini_. Please let us know how your work is progressing and how you are tolerating the hot weather. We will ask God to give you the strength to support it, in proportion to the need, which will be great.

We must be content with the good will of M. Rodolphe-Maria Brignole,² since God is satisfied with it, and be submissive to

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¹Diano, in the Albenga diocese. Gossin misread this as: _au pays de notre juge_ (in our judge’s birthplace).

²Son of Maria Emmanuele Brignole.
Providence in the reduction his parents have made of most of his alms to you.

I was consoled to learn of the idea with which God inspired you of proposing one-day retreats to your little community, of their fondness for making them, and of the blessing God has given this. Since God is not dependent on time, He sometimes grants more graces in one day than in eight, and we profit more by short retreats than by long ones because they are more inviting and less wearisome.

We have not included in the Rules many minor practices which are observed—and should be observed—in the Company. It has always been the custom here not to go into the garden outside the time of recreation without permission. We often recommend this, and you should do the same.

I certainly hope that M. Lejuge’s fever has not lingered and that, if he was seriously ill, you did not fail to take good care of him, as we must always do for the consolation and relief of our sick men. We still have a few here in this house, but none of them is seriously ill just now.

Since M. Caron wants to leave, it is better for him to go during his [seminary] than after. Nevertheless, you must not pressure him.

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

VINCENT DEPAUL,
i.s.C.M.

This good M. Caron has not acted in an upright manner by entering the Company with the idea of leaving it. If you look only at the fact, [is it] just for him [to] leave? He is asking his parents to send him money to return home. What an injustice it would be to have put the Company to so much expense, with the intention of leaving it without any plausible reason! I ask God to forgive him.

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3Gossin read “semester.”
4Gossin read “he has just left.”
Dear Brother,

The grace of Our Lord be with you forever!

I received your letters of July 29 and the fifth of this month. I am sure you have a great deal to endure and that you are contradicted and harassed. I ask Our Lord to be your strength so that everything will redound to His honor.

I have nothing to say to you regarding the service you are rendering to God and the glorious Virgin in the work entrusted to you by the Bishop of Noyon, except that you may continue to do it, as long as your principal duty allows. With regard to this, I will tell you, as Mademoiselle Viole has already written you, that a small sum of money will be set aside to help a few poor persons to sow a little patch of land—I mean, the poorest, who would be unable to do so without such assistance. There is nothing for them just now, however, but an effort will be made to collect one hundred pistoles for that purpose, while awaiting the season for sowing. Meanwhile, you are asked to find out in what parts of Champagne and Picardy there are very poor people who may have need of such assistance—I mean, the greatest need. You could recommend to them in passing to prepare a small plot of land, to plough and fertilize it, and to ask God to send them some seed to plant in it. In addition, without making them any promises, give them the hope that God will provide.

They would also like to enable all the other poor people who have no land—men as well as women—to earn their own living, by giving the men some tools for working and the girls and women

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1 At Notre-Dame-de-la-Paix.
2 Henri de Baradat.
3 A pistole was worth about ten francs.
spinning wheels and flax or linen for spinning—but only the poorest. When peace is restored, everyone will have something to do and, since the soldiers will no longer seize their property, they will be able to put something by and gradually get back on their feet. With that in view, the assembly felt that they should be helped to get started and then told that they must no longer look for any relief from Paris.

So then, dear Brother, locate those poor persons who are in the greatest need of being aided for the last time. Find out approximately how much would be required for that, as well as for putting new roofs on exposed and ruined churches, but only over the altar so that Holy Mass may be said there with some decency. I am talking about places where the inhabitants are unable to restore the churches to such a state, and where they do not depend on any chapter, abbey, or nobleman obliged to support them out of the tithes because all such persons are bound to make these repairs. If you let us know who these patrons and communities are, together with the names of the parishes in which such ruined churches are standing, and which they are bound to keep in repair, we will have them requested to do so.

All that will oblige you to travel about in order to discover where there is a real need. Then you can send us reports on it so that some little fund may be set up to remedy that state of affairs. As I told you, they have almost nothing definite so far but will make some effort as soon as you tell us approximately how much will be absolutely necessary for these three things: seeds, implements, and repairs.

When will you be able to come for your retreat? Is it incompatible with your care of the chapel and the other things you have to do, which I have just mentioned? Will you drop everything there and come here to recollect yourself, or will you postpone your

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4The meeting of the Ladies of Charity of the Hôtel-Dieu.
5Notre-Dame-de-la-Paix.
retreat until all that has been done? Please let me know your
thoughts on this.

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

At the bottom of the first page: Brother Jean

2937. - TO JEAN MONVOISIN, IN MONTMIRAIL

Paris, August 11, 1659

Monsieur,

I received your letter of the fifth, answering the questions I asked
you in my previous one,¹ for which I thank you. I have nothing new
to tell you.

Enclosed is a letter for M. Berthe,² who will soon arrive at your
house, if he is not already there.

I embrace M. Comuel with all possible cordiality. I am still
awaiting the latest reply from Bétharram.

I am, in the love of Our Lord, your. . . .

Letter 2937. - Jean-Baptiste Pémartin, ed., Lettres de Saint Vincent de Paul (4 vols., Paris:
¹Probably no. 2919 of July 24, 1659.
²Montmirail was one of the houses of which Thomas Berthe was to make a canonical
visitation.
Monsieur,

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

I thank God, Monsieur, that you are not disheartened by the extra workload being given you and are unwilling to spare yourself when there is question of the salvation and relief of poor persons who need a dispensation from Rome.

Enclosed is a memo in answer to the questions you asked me regarding the use of milk. ²

I am worried about M. Le Gouz’s ailment but am still hoping that he will recover and will even relieve you in the works outside the house, despite the fact that he may seem somewhat shallow to you. In truth, he will perhaps never be other than he is now, but will still [be useful]ful to you, once he [has been formed] because [basically] he is good and wants to do what is right. We have his younger brother here, and he is a very wise and promising young man. ³

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²This letter is from the month of June, at the earliest, because it implies that the letters from April and May had arrived in Rome and the answer returned to Paris. Saint Vincent wrote to Edme Jolly only once a week, unless there was an urgent need; none of the letters written in June, July, and August 1659 are missing, except the one of August 15. Since the present letter is from 1659 and was written in the very hot season, we can conclude that it is most likely the letter of August 15.

³In his letter of April 25 (cf. vol. VII, no. 2823) Saint Vincent informs Jolly that remedies recently prescribed in Paris called for a diet consisting of bread and milk. According to the Saint, it had only good effects—never bad ones. It appears that M. Jolly had further inquiries about this in a letter to the Saint.

³Jacques Legouz (Legouts in Notices, vol. I and vol. V [Supplement]), born in Dollon (Sarthe) on April 6, 1633, entered the Congregation of the Mission on September 2, 1654, and took his vows on September 17, 1656, in the presence of M. Berthe. In 1659 Saint Vincent refers to his recent ordination (cf. vol. VII, no. 2811).

4Rene Legouz (Legoux in Notices, vol. I and vol. V [Supplement]), born on September 17, 1643, in Saint-Michel-de-Chavaigne (Sarthe), entered the Congregation of the Mission at the Paris Seminary on October 2, 1658, and took his vows there on November 1, 1660, in the presence of M. de Beaumont. Notices lists him as a priest but gives no date of ordination.
I will not fail to recommend Father Hilarion to God in my poor prayers and Holy Sacrifices. He honors me greatly by desiring this, and we are so indebted to him that we cannot fail to obey him in whatever he wishes.

Your cousin M. Jaillard sent us 450 livres and a letter he wrote you in reply to yours. If you are designating this sum for a special purpose, we will deliver it to whomsoever you please; if not, we thank you very humbly for it and ask Our Lord to be your reward; but please feel free, Monsieur, to use it as you wish.

I hope this letter will find you in Palestrina; if not, Monsieur, please go there as soon as possible, if the time for leaving Rome according to the usual custom allows you to do so. I think someone told me that people can leave safely by night, provided they do not return until after the rains. So, I entreat you to do so, Monsieur, and I am, in the love of Our Lord, your most humble servant.

VINCENT DEPAUL,
I.s.C.M.

Addressed: Monsieur Jolly

2939. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, August 15, 1659

Monsieur,

The grace of O[ur] L[ord] be with you forever!
I received your letter of the second of this month; it greatly
distressed me because of the news you gave me of the departure of M. Planchamp, and still more, of the conduct of the person who accompanied him to Fossano. 1 Jésus! Monsieur, what sort of behavior is that, and what can we expect in the future from that person? I see a great disadvantage in leaving him with you; I think it will be better to recall him. We will make our decision according to what you tell us. Please observe him, however, and have him make a retreat so that he may recognize his fault; meanwhile, we will have prayers said for him.

M. Planchamp was asking to be withdrawn from Turin, without giving me many reasons for this; I do not know what will become of him. We must console ourselves in the hope that nothing as bad as what happened in Our Lord's company will happen in yours.

I would really like to know, Monsieur, why the Archbishop of Turin 2 refused to give Holy Orders to M. Demortier. 3 Is it because he was unwilling to give any to anyone at that time, or is there some special reason why he refused this good gentleman?

All we can do, Monsieur, is to accept graciously the humiliation stemming from this incident and to do so for the love of God, who allows this to happen for fear lest the great blessings He bestows on your work may make you proud. Meanwhile, go your zealous way, Monsieur, and rest assured that God will be glorified in this and that it will all change for the better in every way. I ask this of His Divine Majesty and embrace you and your dear family with all 1

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1A town in Piedmont (Italy).
2Giulio Cesare Berga (1643-60).
3Raymond Demortier, born in Marquay (Dordogne) on November 15, 1634, entered the Congregation of the Mission on March 18, 1655, and took his vows on May 20, 1657, in the presence of M. Bertier. He was one of the witnesses at the process of inquiry with regard to the virtues of Saint Vincent.
the tenderness of my heart. Prostrate in spirit at your feet and theirs, I am, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

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

2940. - TO GUILLAUME DESDAMES, SUPERIOR, IN WARSAW

Paris, August 15, 1659

Monsieur,

The grace of Our Lord be with you forever!
I received your letter of July 18, in which you tell me of the favor Our Lord granted you through the incomparable goodness of the Queen, who gave you the benefice of the person who preceded you in Holy Cross parish, which Her Majesty had conferred on him. I thank God and Her Majesty for this; I ask His Divine Goodness to be the reward of the Queen and to attribute to her the merit of the services this Little Company can render God in that benefice and in all its works, in time and in eternity.

Her Majesty's idea seems to be in line with that of Our Lord: to use this benefice for the upkeep of a seminary, where those wishing

Letter 2940. - Archives of the Mission, Krakow, original signed letter.
1Guillaume Desdames, born in Rouen, entered the Congregation of the Mission on June 19, 1645, at twenty-three years of age, took his vows on March 10, 1648, and was ordained a priest on May 31, 1648. He was stationed in Toul shortly afterward, then sent to Poland where he arrived with Lambert aux Couteaux in November 1651. He worked there with praiseworthy dedication amid numerous difficulties; after the death of Charles Ozenne (August 14, 1658), he became Superior of the Mission. René Almers recalled him to France in 1669, but he returned to Poland a few years later and assumed the direction of the house in Chelmno. He returned to France for the General Assembly of 1685 and ended his days as Superior of the foundation in Krakow on June 1, 1692. (Cf. Notices, vol. III, p. 166, and Mémoires, vol. I, pp. 24-33.)
2Despite her attachment to the Jansenist party, Louise-Marie de Gonzague, a former Lady of
to be ordained, or to obtain benefices, or who need a retreat to correct some vice or other and make progress in virtue could be received free of charge in proportion to the revenue. O Monsieur, how this idea seems to have the marks of an inspiration from God! I hope it will do a great deal of good in Poland, if He is pleased to bless it.

Some time ago the Bishop of Cahors\(^3\) did me the honor of writing to tell me that his clergy had changed completely and that it was, thank God, [thank] to his seminary, composed of about fifty or sixty clerics. All those wishing to be ordained are required to spend a year to eighteen months there to be formed for their functions and in the priestly spirit. So we must tend toward that; for that purpose, you will be sent at least two priests, whom I have already chosen, in the hope that Our Lord will bless their modest work. I will have them leave at the first opportunity you indicate to me, along with the Daughters of Charity Her Majesty is requesting.

So, you will continue to work at what will be required to effect the union of the said benefice.

If those four or five priests depend *ad nutum*\(^4\) on the titular of that benefice, as I think you stated, those places could be filled by the first men to be formed in the above-mentioned seminary; the effect of it would be seen in a very short time.

We pray constantly for the King,\(^5\) the Queen, and the kingdom; we have a great obligation to do so, and I can tell you that we are

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\(^{3}\)Alain de Solminihac.

\(^{4}\)Ad nutum.

\(^{5}\)Few Princes had as much experience of the vicissitudes of fortune as Jan Casimir, King of Poland. Born in 1609, he went to France in his youth and was thrown into prison by Richelieu. He became a Jesuit and eventually received the Cardinal's hat. On the untimely death of his brother, Wladyslaw IV, he ascended the throne of Poland. Obtaining a dispensation from his vows, he married his brother's widow, Louise-Marie, and ruled Poland under the title of Jan Casimir V. His reign was unfortunate: attacked by the Cossacks, Sweden, Brandenburg, Russia,
praying fervently that God will sanctify Their Majesties and bless their kingdom.

At present we have a program aimed at making all the priests of the Company qualified to serve equally well in the missions or in seminaries, and it seems God is blessing this effort.\(^6\)

We are preparing to send Missionaries to Madagascar. I recommend them to your prayers, as well as M. Le Vacher\(^7\) in Tunis, who is surrounded by the plague and in great personal danger.

I planned to write to the Queen to thank her for her inestimable goodness to her poor Missionaries, but I will not be able to do so at the moment because of some business I am just completing. Furthermore, I would be failing in the respect I owe Her Majesty, which I will better express to her by my silence than by letter. I renew here the offers of my perpetual obedience to her, and I entreat you, Monsieur, to make this known to her.

Meanwhile, I greet M. Duperroy\(^8\) with all the tenderness of my

and Transylvania, and torn asunder by internal dissensions, Poland was forced to surrender a large part of its territory to its enemies. After losing his wife in 1667, he abdicated and withdrew to Flanders. From there he went to Saint-Germain-des-Prés Abbey in Paris and afterward to Saint-Martin Abbey in Nevers. He died in that city in 1672.

\(^6\)The Saint had recently introduced at Saint-Lazare practical seminars in moral theology, administration of the Sacraments, preaching, and catechizing.

\(^7\)Jean Le Vacher, born in Écouen (Val-d'Oise) on March 15, 1619, entered the Congregation of the Mission with his brother Philippe on October 5, 1643. He took his vows in 1646 and was ordained a priest in 1647. When Julien Guérin, a Missionary in Tunis, needed help, Saint Vincent decided to send him Jean Le Vacher. Le Vacher arrived in Tunis on November 22, 1647. Guérin's death on May 13, 1648, followed two months later by that of the Consul, Martin de Lange, placed on Le Vacher the double burden of Consul and head of the Mission. In 1650 he added Vicar Apostolic to these titles. Since the Holy See would not allow priests to be in charge of the consulate, Saint Vincent sent a layman, Martin Husson, a parliamentary lawyer, who arrived in Tunis in 1653 and left in April 1657, expelled by the Dey. For two years Jean Le Vacher acted as Consul. He returned to France in 1666 and was sent to Algiers in 1668 as Vicar-General of Carthage and Vicar Apostolic of Algiers and Tunis. His life in Algiers was that of an apostle, and his death that of a martyr. On July 16, 1683, Algiers was being bombarded by Duquesne. After the Turks had used every device to make Le Vacher apostatize, they finally tied him to the mouth of a cannon, which shot his body into the sea. (Cf. Raymond Gleizes, Jean Le Vacher, vicaire apostolique et consul de France à Tunis et à Alger (1619-83) [Paris: Gabalda, 1914].)

\(^8\)Nicolas Duperroy, born in Maulévrier (Seine-Maritime) on January 16, 1625, entered the Congregation of the Mission on September 13, 1651, was ordained a priest on April 4, 1654,
heart, and I embrace both of you, prostrate in spirit at your feet. I am, in the love of Our Lord, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

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

2941. - TO FIRMIN GET, SUPERIOR, IN MONTPELLIER

Paris, August 15, 1659

Monsieur,

The grace of Our Lord be with you forever! Although I have nothing—or very little—to tell you, I am writing, nevertheless, to give you our news and to ask for yours. Ours is that 1) our sick men are getting better, by the grace of God, and 2) we have begun a program here aimed at making all our Missionaries equally qualified for assignments in seminaries and on the missions because we have had difficulty until now finding men capable of doing both. If God is pleased to bless this modest beginning, there is reason to hope that the Company will be better able to serve His Church. Would to God, Monsieur, that all were as competent as you are!

Brother Get is still diligent in studying his philosophy; in fact,

and took his vows on December 13, 1663. After the capture of Warsaw, he was treated brutally by the Swedes and left for dead, caught the plague twice, and for a long period of time suffered from a painful physical condition. René Alméras appointed him Superior in 1670. His house sent him as delegate to the General Assembly of 1673. On his return to Poland, he continued as Superior until 1674, after which there is no further trace of him.

Letter 2941. - Archives of the Mission, Paris, original signed letter.

1The practicum or seminar of which the Saint spoke in the previous letter (see n. 6).

2Nicolas Get, Firmin's brother, was born in Chépy (Somme) in May 1635, entered the Congregation of the Mission on October 5, 1655, and took his vows on October 6, 1657, in the
they say he is first among the seventeen or eighteen philosophy students in the class. So we have reason to hope that _deficiente uno, non deficiet alter._

I embrace you and M. Parisy and offer you daily to Our Lord. I hope you are doing me the same charity, and I ask you to continue it. I am, in the love of Our Lord, Monsieur, your most humble servant.

**VINCENT DEPAUL,**

i.s.C.M.

**Addressed:** Monsieur Get, Priest of the Mission, at present in the Montpellier Seminary, in Montpellier

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**2942. - TO JACQUES PESNELLE, SUPERIOR, IN GENOA**

Paris, August 15, 1659

Monsieur,

The grace of Our Lord be with you forever!

I praise God that you have postponed the mission in M. Lejuge’s birthplace, and [I am] distressed by his illness. I am asking Our Lord to restore him to perfect health and am having the family here do likewise. I do not recommend that you take care of him; I am sure you do not fail to do so. Please greet him for me and tell him how worried I am. I hope you will soon be sending us news of his recovery.

Since the Jesuits are not teaching scholasticism,¹ and it is likely

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¹The term _scholasticism_ was first used in a derogatory sense by humanists and early historians.

²_If one fails, the other does not fail._

that you will have few students capable of learning it, I think that class should be deferred.

When I told you to give M. Caron one écu, I was thinking that he was an Italian and that this amount of money would suffice. I forgot that this M. Caron was one of those whom we sent you. I would have had more money given to him; but, since things turned out the way they did, well and good! ²

That is all I can tell you for now, Monsieur, except that we have begun a program to form all of us to be equally qualified for the missions and for seminaries. If God is pleased to bless it, we hope some good will result from it. Please recommend this to Our Lord, in whose love I am, Monsieur, your most humble servant.

VINCENT DEPAUL,  
i.s.C.M.

Addressed: Monsieur Pesnelle, Superior of the Mission of Genoa, in Genoa

2942a. - TO JEAN PARRE, IN SAINT-QUENTIN

Paris, August 16, 1659

Dear Brother,

The grace of Our Lord be with you forever!

I think you are right to put off your retreat until you have done what you were instructed to do by the Bishop of Noyon at Notre-Dame-de-la-Paix, regarding the distribution of seeds about which

²His parents paid his way home when he left the Congregation (cf. no. 2935).

Letter 2942a. - Original signed letter. In 1934, it belonged to Madame Whitney-Hoff; a catalogue of her collection was published in Paris in that year under the title *Lettres autographes*
I wrote you. You also have to see to the distribution of alms for the sick poor and visits to the Charities of the Ladies in Reims, Rethel, and the others.

I am very consoled by what you tell me of the comfort the sick are finding at the Sainte-Chapelle of Notre-Dame-de-la Paix.

The Ladies are planning to do something for the ruined churches, but since there are very few of them, and the number of churches and the devastation is very great, I strongly doubt that they can do much.

That fine man from Saint-Quentin you sent me, who wants to become a hermit, is making his retreat to discern his vocation. I greatly fear that he is not stable enough for a state of life so subject to various anxieties.

The Archdeacon of Noyon wrote me the story of the discovery of that holy statue of Our Lady.1

Please let me know if the devotion of the people continues and the results of their devotion.2

Please offer us to God through His holy Mother; pray for our dear Brother du Corneau,3 whom we have sent to get some fresh

1 Cf. no. 2902, n. 6, for the story of the statue.
2 The last three words are in the Saint's handwriting.
3 Bertrand Ducournau, born in Amou (Landes) in 1614, entered the Congregation of the Mission as a coadjutor Brother on July 28, 1644, and took his vows on October 9, 1646. He had fine penmanship and common sense and, from the various positions he had occupied in the world, including that of professional secretary, had learned to be shrewd, frank, and reliable in business affairs. Saint Vincent, therefore, made him his secretary in 1645. By his devotion, tact, and love of work, this good Brother rendered inestimable services to Saint Vincent and his Congregation. It can be said that, through his preparation of materials and his personal notes, he contributed more than Abelly himself to the first biography of Saint Vincent. Brother Ducournau remained as secretary to the Superiors General René Alméras and Edme Jolly, and was Archivist of Saint-Lazare. He died in Paris on January 3, 1677. Brother Pierre Chollier, his assistant in the secrétariat, wrote his biography, which is found in Notices, vol. I, pp. 377ff.
air for an ailment he has, and pray for me, who am the most wretched sinner in the world.  

Your brother and servant.

VINCENT DEPAUL,  
i.s.C.M.

Addressed: Brother Jean Parre, of the Congregation of the Mission, at present at Notre-Dame-de-la-Paix near Saint-Quentin, in Saint-Quentin

2943. - TO ÉTIENNE DE FLACOURT,¹ IN ROUEN

Paris, August 18, 1659

Monsieur,

The grace of Our Lord be with you forever!

My most humble thanks, Monsieur, for the honor you do me in remembering me. Your letter consoled² me greatly. I ask Our Lord to bless your undertaking.

Brother Étienne is preparing for ordination in order to go to

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¹The last three words are in the Saint's handwriting.

Letter 2943. - Archives of the Daughters of Charity, Emmitsburg, MD (USA), original autograph letter.

¹Étienne de Flacourt, born in Orléans in 1607, had many difficulties governing the colony of Madagascar in the name of the Company of the Indies (1648–55), due especially to the colonists, who tried several times to kill him. After his return to France, he worked in the administration of the Company. Besides a history of Madagascar, he also wrote a Dictionnaire de la langue de Madagascar, avec un petit recueil de noms et dicitons propres des choses qui sont d'une mesme espèce [Paris: G. Josse, 1658], which he dedicated to Saint Vincent.

²Coste has 'pleased', but the original, to which he did not have access, reads 'consoled.'
exercise his ministry in Madagascar, God willing. The Maréchal’s intendant says that this good lord’s ship will leave on October 24. I hope to have news of this soon, in the event that he might be willing to include some of our men on the voyage; if not, what shall we do? Do you think, Monsieur, that the Company is going to sail also? Are they getting their ship ready? Will you be going with them? If so, when? I am running ahead—too far ahead, perhaps. All you need to tell me is what can be said without infringing on secrecy—or nothing, if you so wish.

The rumor being spread by the English seems unlikely; those who returned with them would know something about it and would say so.

Brother Étienne is sending you a note and asks you. . . .

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3Charles de la Porte, Duc de la Meilleraye, born in 1602, owed his rapid advancement as much to the protection of Cardinal Richelieu as to his personal valor. He was appointed Grand Master of Artillery in 1634, Maréchal of France in 1637, Superintendent of Finance in 1648, and Duke and Peer in 1663. It was he who gave Saint Vincent the idea of sending Missionaries to Madagascar. He died in Paris on February 8, 1664.

4The Company of the Indies.

5The rest of the letter is missing.
Enclosed is a letter from Madame de Bouillon, which I received this morning. I thought I should answer her promptly. I am sending it to you to see if Your Charity thinks it will be well for me to proceed in this way.

The Sister Renée she mentions is the one figuring in the rumors being circulated by that good priest; we have already sent for her twice. She is the same Sister whom this lady wants to stay with her as long as she


1Saint Louise de Marillac, Foundress, with Saint Vincent, of the Daughters of Charity, was born in Paris on August 12, 1591. Her father was Louis de Marillac, brother of the devout Michel de Marillac, Keeper of the Seals (1616-30), and half-brother of another Louis, Maréchal de France, renowned for his misfortunes and tragic death. Louise married Antoine Le Gras, secretary of Queen Marie de Médicis, on February 5, 1613, and they had one son, Michel. Antoine Le Gras died on December 21, 1625. The devout widow had implicit confidence in her spiritual director, Vincent de Paul, who employed her in his charitable works, eventually making her his collaborator in the creation and organization of the Confraternities of Charity. The life of Saint Louise, whom the Church beatified on May 9, 1920, was written by Gobillon (1676), the Comtesse de Richemont (1883), Comte de Lambel (n.d.), Monsignor Baunard (1898), and Emmanuel de Broglie (1911). Her letters and other writings were copied and published in part in the work entitled: Louise de Marillac, veuve de M. Le Gras. Sa vie, ses vertus, son esprit (4 vols., Bruges, 1886). Saint Louise was canonized on March 11, 1934, and on February 10, 1960, was named the patroness of all who devote themselves to Christian social work. Therefore, in this English edition of the letters of Saint Vincent, “Saint” has been added to her name in titles of letters and in the footnotes. To the above bibliography should be added some of her more recent biographers: Alice, Lady Lovat, Life of the Venerable Louise de Marillac (Mademoiselle Le Gras) (New York: Longmans, Green & Co., 1917); Monsignor Jean Calvet, Louise de Marillac, a Portrait, translated by G. F. Pullen (1959); Joseph I. Dirvin, Louise de Marillac (1970); the compilation by Sister Anne Regnault, D.C., editor: Louise de Marillac, ses écrits (1961), of which the section containing the letters was translated by Sister Helen Marie Law, D.C.: Letters of St. Louise de Marillac (1972); and the revised edition of Sister Regnault’s work entitled: Sainte Louise de Marillac, Écrits spirituels (Tours: Mame, 1983), ed. Sister Élisabeth Charpy, D.C., trans. by Sister Louise Sullivan, D.C., Spiritual Writings of Louise de Marillac, Correspondence and Thoughts (Brooklyn: New City Press, 1991). Hereafter this work will be cited as Spiritual Writings followed by the appropriate letter and number, e.g., A. 2 or L. 350. Finally, Sister Élisabeth Charpy, D.C., ed., La Compagnie des Filles de la Charité aux Origines. Documents (Tours: Mame, 1989), which will be cited as Documents.

2Year added on the back of the original by Brother Ducournau.

3In Écrits spirituels, Sister Élisabeth Charpy refers to a Madame de Bouillon the younger. This is not Éléonore-Catherine Féronie de Bergh, the deceased widow of Frédéric-Maurice de la Tour d'Auvergne, Duc de Bouillon. The letter mentioned here is no longer extant, but for Saint Louise’s reply, see Spiritual Writings, p. 644, L. 625.
remains in the country. Will Your Charity please take all these circumstances into consideration, plus the fact that they are asking for another Sister, which may be so that she can be kept there permanently, as she wishes? I had been told more than a month ago that she never left the château and that Madame has a habit of delaying the Sisters there to engage in conversation with her, and the Sister consents to this.

We know nothing about M. Piètre, whose findings can either harm or benefit us considerably. Might we have the audacity, Most Honored Father, to entreat Your Charity to send someone to him in your name? We are supposed to meet at two o'clock today to discuss the business of the cisterns. I have been told that he might be staying near Saint-Jean. I will send for him there and for some of our Sisters at the Hôtel de Ville.

Will Your Charity please intercede for us with Our Lord to obtain what we need, and bless us for His holy love. Believe me, Most Honored Father, to be your most humble and obedient daughter and servant.

L. de Marillac

Addressed: Monsieur Vincent

2945. - TO GUILLAUME DESDAMES, SUPERIOR, IN WARSAW

Paris, August 22, 1659

Monsieur,

The grace of Our Lord be with you forever!

I received your letter of the twenty-fourth of last month, giving me an ever clearer picture of the Queen’s incomparable goodness to the poor Little Company and informing me that the benefice she

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4 On August 19 the Sisters received authorization from the Aldermen to have water piped from the town to their houses (cf. Arch. Nat., Q. 1200). The work went on until the end of the year (cf. Spiritual Writings, L. 634).


Letter 2945. - Archives of the Mission, Krakow, original signed letter. The postscript is in the Saint’s handwriting.

1 A benefice in Vitkiaki which the Queen, Louise-Marie de Gonzague, bestowed on the Priests of the Mission (cf. no. 2950).
so graciously gave you has a greater revenue than what you mentioned in your last letter. I thank God for all this. I am going to take the liberty of writing to thank Her Majesty for all she does for us and for the poor Daughters of Charity.

We cannot send you M. Berthe because he has just returned from a trip to Italy and has to leave here for Rome in twelve to fifteen days. We are, however, going to send you two very wise, capable young men, whom we consider suitable for what you are asking. One of them is a priest; as for the other, although he is not yet ordained, he is still a fine, capable young man, and I hope you will be happy with him as well as with the first-mentioned. We thought we should send you young persons rather than older ones because they can learn the language faster and more easily.

Since my last letter there is nothing new here worth writing to you, except that M. Boucher is seriously ill. I recommend him to your prayers and am, in the love of Our Lord, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

The young man about whom I am writing is pious, wise, discreet, and esteemed and loved by everyone. In addition, we have not noticed any imperfection in him. He is being asked for as a teacher by a good number of our houses. M. Duperroy may know him. His name is de Marthe, and he is a native of Arras. The priest

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2 Léonard Boucher, born on August 29, 1610, entered the Congregation of the Mission on November 12, 1632, and was ordained a priest on September 23, 1634. He took his vows on November 6, 1642, and renewed them on October 3, 1656, in the presence of Antoine Portail. When he was stationed in La Rose, he manifested an attachment to the person and questionable ideas of his Superior, François du Coudray. Among some of these ideas was the belief that Rome, the Councils, and the Fathers of the Church had not understood Holy Scripture very well.

3 Ignace-Joseph de Marthe.
is also from Arras and is a learned man; his name is Monvoisin.⁴

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

2946. - TO JACQUES PESNELLE, SUPERIOR, IN GENOA

Paris, August 22, 1659

Monsieur,

The grace of Our Lord be with you forever!

We must conform our will to God's Will in all things and, in particular, with regard to M. Caron's departure.

We have given ourselves to God so as not to participate in all those disputes existing today among so many holy persons and among such large groups in the Church. We have a policy of not having in this house—and not reading—the many works on these topics being printed and circulated in Paris and even in the provinces; we are satisfied with asking God to unite minds and hearts and to bring peace to His Church. Accordingly, you will most humbly entreat the Vicar to excuse us for not sending you all those pamphlets.

After M. Lejuge leaves, please tell M. Simon that I would like him to assume the duty of Assistant. Both he and M. Sappia can be your consultors, and M. Pinon will then take over the direction of the Internal Seminary.

As you desire, we will recommend you to the prayers of the Company; and, beginning right now, I am asking Our Lord to bless

⁴François Monvoisin, born in Arras (Pas-de-Calais) in December 1634, entered the Congregation of the Mission in Paris on October 15, 1654, took his vows there in 1656, in the presence of M. Berthe, and was ordained a priest in 1659. In 1671 he was a member of the Fontainebleau house.

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

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Pesnelle, Superior of the Priests of the Mission, in Genoa

2947. - TO EDME JOLLY, SUPERIOR, IN ROME

Paris, August 22, 1659

Monsieur,

The grace of Our Lord be with you forever!

I praise God that you are feeling a little better, and I ask Him to restore you to perfect health. I ask you, Monsieur, to do your part in this and to use the carriage whenever you feel the need of it.

I am most grateful for the usual kindnesses of Cardinal Durazzo to the Company, and especially for his latest one in honoring the poor Missionaries of Rome by visiting them in their little house. We will always continue our poor prayers for the prosperity and health of such a holy Prelate, in accordance with the great obligations we have toward him.

I thank God for the increase in number in your little Internal Seminary; I ask Him to bless it more and more and to give the two new arrivals the spirit of true Missionaries.

You will not have to worry about receiving the seminarian about whom M. Pesnelle wrote you; he has left the Company for good.

You gave the correct answer regarding the house of the Fathers of Sant'Antonio in Piedmont, for we are contributing nothing to that affair, which has been undertaken and conducted entirely by

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the Madame Royale. By the grace of God, we have never sought any establishment, this one included; and you can always assure the Reverend Fathers of this.

I recommend myself to your prayers and am, in the love of Our Lord, Monsieur, your most humble servant.

VINCENT DEPAUL,
I.s.C.M.

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

2948. - TO FRANÇOIS FEYDIN, IN RICHELIEU

Paris, August 24, 1659

Monsieur,

The grace of Our Lord be with you forever!

I received two letters from you, which touched me deeply, seeing the apostolic zeal God has given you to go to announce His Name in Madagascar. I thank His Divine Goodness for this and ask Him to be His own thanks for the part He has given you in the extension of His mission on earth.

Because Brother Ducournau is absent, I am not sure whether I have already told you the same thing. So, I repeat, Monsieur, that

Letter 2948. - Archives of the Mission, Paris, original. The secretary added the following words on the part of the letter left blank: "Copy of the letter written by M. Vincent to M. Feydin, Priest of the Mission, regarding the journey to Madagascar. This letter, which M. Vincent dictated to me, word for word, is in my handwriting. When M. Feydin later came to Saint-Lazare in obedience to a second letter M. Vincent had written to him in Richelieu, he told me, before leaving for Madagascar, that he treasured it dearly." This letter is no longer extant.

François Feydin, born in Alliance (Cantal), Clermont diocese, on May 23, 1620, was ordained a priest in September 1645, and entered the Congregation of the Mission on September 8, 1653. On several occasions he was designated for the Madagascar mission but each time was prevented from arriving there. Feydin left the Congregation of the Mission; in 1705 he was a Pastor in the Arras diocese, at which time he testified at the process of beatification for Saint Vincent.
most willingly I adore the enlightenment and zeal God is granting 
you for the salvation of those poor people, and especially for those 
whom His Divine Goodness has planned to save through you. Go, 
therefore, Monsieur, in nomine Domini. I ask O[ur] L[ord] to take 
you by the hand and to defend and preserve you amid the dangers 
to be encountered on land and sea so that you may reach that place 
in perfect health. May it please Him, in His infinite goodness, to 
fill you with His Spirit in order to make Him known and loved 
among these poor people, who are so disposed to embrace our holy 
faith.

Brother Étienne, whom Providence is calling to the priesthood 
and who received the subdiaconate today, will receive the diacono-

te tomorrow and be ordained a priest next Sunday. He is prepar-
ing himself for this great and blessed voyage. I hope M. Boussordec, who is very zealous for the salvation of those 
people, will also be with you. I realize how hard it will be for the 
Richelieu house to lose such a good servant of God, but I hope that 
He who makes children of Abraham from stones will send someone 
else in your place. I say this to M. de Beaumont rather than to 
you, and to his family, which will undoubtedly be very distressed 
by your departure—which I myself feel deeply.

So, once again I say go, Monsieur, with the assurance that He 
who is calling you will take the same care of you as of the apple of 
His eye. Watch out for your health, and do not jeopardize yourself 
by all kinds of privations and hard work, especially during the first 
year after your arrival. They say that, once you make it through 
that, you are fine. In fact, experience has shown us that those who

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2Cf. Mt 3:9. (NAB)
3Pierre de Beaumont, born in Puiseaux (Loiret) on February 24, 1617, entered the Congre-
gation of the Mission on February 23, 1641, took his vows on October 4, 1643, and was ordained 
a priest in March 1644. At one time, he was imprisoned as a result of the lawsuit over the 
establishment of the Saint-Méen house. De Beaumont became Director of the Internal Seminary 
in Richelieu, and was twice Superior of that house (1656-60, 1661-62).
4Cf. Deut 32:10; Ps 17:8. (NAB)
have gone to heaven most likely advanced the time of entering their new life by endangering their lives by too much hard work.

If you find good M. Bourdaise—whom you resemble somewhat—still alive, listen carefully to what he tells you with regard to this and everything else. He is a person of great gentleness, strength, and wisdom, and is one of the most zealous and amiable men I know. O Monsieur! how consoled you will be to embrace him, especially when you see in him your own facial expressions, your gentleness, etc.!

So, once again, go, Monsieur; I ask O[ur] L[ord] to bless you. Please remember in your prayers an old man of seventy-nine, burdened with sins, who is your most humble servant.

VINCENT DEPAUL,

i.s.C.M.

2949. - SAINT LOUISE TO SAINT VINCENT

August 24 [1639]

Our two Sisters who have asked your permission to take their vows, Most Honored Father, have been in the Company for five years. The one named Pétronille is well aware of the matter of the vows and the esteem she should have for them. The other one is more simple, has less instruction and even intelligence, but loves God and her vocation (as does the first

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5Toussaint Bourdaise, born in Blois (Loir-et-Cher) in 1618, entered the Internal Seminary of the Congregation of the Mission in Paris on October 6, 1645, and took his vows there on October 7, 1647. He was ordained a priest in 1651, even though his talent and knowledge had been questioned a number of times (cf. vol. XI, no. 177). In 1654 he was sent to Madagascar, where he died on June 25, 1657 (cf. Notices, vol. III, pp. 180-214).

Letter 2949. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

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

2Pétronille Gillot, who entered the Daughters of Charity in 1654, was sent to Nanteuil after her seminary (cf. Spiritual Writings, L. 626).
Sister), and they have never wavered in it. They have the approval of M. Portail. The second Sister is named Louise.

My patron saint is reproaching me for my infidelity. For this reason I beg Your Charity to ask God's forgiveness for me and new graces to carry out His holy Will. Tomorrow, if I am able, I will go to Holy Mass with our Sisters so that this little group may represent the whole Company for you, in order that Your Charity may obtain for it the blessing of Our Lord and the grace of stability.

L. DE M.

Addressed: Monsieur Vincent

2950. - TO LOUISE-MARIE DE GONZAGUE, QUEEN OF POLAND

August [26], 1659

Madame,

In his last letter M. Desdames informs me that Your Majesty has given to his mission in Warsaw the very important benefice of Vitkiski, in accordance with your most royal kindness, and he wanted me to take the honor of thanking Your Majesty for it. I do so now with all possible humility and affection, asking Our Lord

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3Antoine Portail, born in Beaucaire (Gard) on November 22, 1590, came to Paris to study at the Sorbonne. He met Saint Vincent there around 1612 and became devoted to him. From the time of his ordination (1622) until his death in 1660, he was the auxiliary of the Saint. The latter assigned him to the service of the galley convicts, received him as the first member of his new Congregation, initiated him into the ministry of the missions and the work of the ordinands, chose him as First Assistant in 1642, and entrusted to him the direction of the Daughters of Charity. In 1646 Portail left Paris to make visitations of the houses of the Congregation. He began in the west of France, then went south, crossed into Italy, and did not return to Saint-Lazare until September 1649. Except for a fairly long absence in 1655, he hardly ever left the Motherhouse again and died on February 14, 1660, after an illness of nine days. (Cf. Notices, vol. I, pp. 1-94.)

4Saint Louis, whose feast day is August 25.


1This letter closely followed no. 2945, dated August 22. The Saint says it was written two days after a conference to the Sisters, which can only be the one given on August 24 (cf. vol. X, no. 111).
to be Himself Your Majesty’s reward and thanks for the good which
there is reason to hope will result from it. He tells me that the
revenue accruing from this benefice will allow them to get started
and make some progress toward the establishment of an ecclesiastic-
tical seminary and that we should send him two priests for this
purpose. I will do so, Madame, at the first opportunity.

He also informed me that Your Majesty has purchased a large
residence in which to have poor girls educated by the Daughters of
Charity and that Your Majesty has already housed them there. Both
Mademoiselle Le Gras and I were deeply touched, as were most of
the Daughters of this Company, who were present at the conference
I gave them two days ago.

The gratitude of those poor Daughters was obvious to me. It was
so great that I confess I have never seen them so moved as when I
told them of Your Majesty’s kindness and support for them, and
especially when I said that Your Majesty was spinning and winding
the thread needed to sew linen for the poor and for their own—
something unprecedented in God’s Church. We are well aware that
history tells us of a Princess who each year spun the linen destined
for her own shroud, but I do not recall ever having read that the
devotion of any Princess led her, as it has led Your Majesty, to use
the work of her hands in the service of the poor.

I think, Madame, that Our Lord is pointing this out with admira-
tion to the angels and blessed spirits and that the Church will some
day regard it in this same spirit. God be blessed, Madame, that
military affairs, at which Your Majesty is working so successfully,
have not hindered you from applying yourself in this way to edify
the Church of God!

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1 In the conference of August 24 (On the Perfection Required for Sisters in Parishes) Saint
Vincent makes no specific mention of the Queen’s work on behalf of the Daughters of Charity,
but this news was doubtless given to the Sisters at that time.

2 Poland was engaged in two wars almost simultaneously: with Sweden, which was trying to
extend its possessions on the southern Baltic coast, and with Russia, which desired a port on
the Baltic coast.
Mademoiselle Le Gras is preparing to send two Daughters of Charity to Your Majesty at the first opportunity. She is deeply grieved. . . .

2951. - TO JEAN PARRE, IN SAINT-QUENTIN

Paris, August 27, 1659

Dear Brother,

The grace of Our Lord be with you forever!

I was very busy last Saturday, which is why, my very dear Brother, I was unable to write to tell you how consoled we were by the continued blessings God is pleased to bestow on your work. We thank His Divine Majesty for this and ask Him, in His infinite goodness, to continue to grant them to you.

Everything you have done, dear Brother, has been approved here, and you are asked to continue working to get the crops planted and to be very careful to distribute seed only to those who need it. Meanwhile, let us know all that is happening with regard to the chapel and all that is being done there.

As for your retreat, given the reasons you set forth, it will be well to postpone it until the time you mention, at which time, as for all eternity, I desire to be, in the love of Our Lord, dear Brother, your most humble servant.

VINCENT DEPAUL,

i.s.C.M.

Addressed: Our dear Brother Jean Parre, at present in Saint-Quentin to assist the poor

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4At the end of the draft the secretary wrote: "This letter was not finished by M. Vincent, who began another one. I do not know what the latter contained, since he wrote it himself."


1Notre-Dame-de-la-Paix.
Excellency,

Your letter caused me to admire the incomparable zeal God gives you and the great trouble you are taking for the sanctification of your diocese. It is to be hoped, Excellency, that this ardent zeal will inflame all the souls entrusted to you and, through their example, all the people in the surrounding localities. It is a consolation for me to tell you this because I hope for this good result from your holy leadership, but I feel I should also tell you, Excellency, that I fear you are taking too much upon your sacred person and that your body will not be able to bear much longer the fatigue your spirit is imposing on it.

That is why, Excellency, I venture to implore Your Excellency most humbly to use moderation. The evil spirit, who foresees the glory God will draw from your precious preservation, asks for nothing better than to see you take on too much in the beginning so he can soon see you collapse. Even if you, Excellency, should be strong enough to continue the work begun, he would be spiteful enough to use this same work to weary your spirit, knowing well that, once he discouraged it from your holy diligence, he would cause it to consider other more agreeable and less useful work. If, on the other hand, you agree to slow down a little, you will extend far and wide the results of your apostolic functions.

I most humbly entreat Your Excellency to forgive his faithful old servant the liberty he takes in speaking to him in this way.

As for the order you have given us, Excellency, to send you some workers, I received it with respect and submission. I had already been asked for a few priests for you, but I understood that you meant priests from our Tuesday Conferences. Since, however,
you want them from our Company, we will try to send you two,
Excellency, at the time you do me the honor of indicating.

May God make us worthy of obeying you and of corresponding
to your holy intentions! I desire this grace for myself in particular,
and am, in His love... .

2953. - TO EDMÉ JOLLY, SUPERIOR, IN ROME

Paris, August 29, 1659

Vincent de Paul informs Edmé Jolly that he has received his letter and
reminds him to take care of his health. He is very grateful to the Cardinal
of Genoa\(^1\) for his countless favors. This Prelate's desire to procure a house
in Rome for the Priests of the Mission and the trouble he takes to find one
will cause them to consider him doubly their founder and to revere him
both as a father and a great saint.

"... We are waiting for the plan of the building Cardinal Bagni\(^2\)
wants to sell and are awaiting from God the grace to be deserving
of the benefits with which he and all those other Cardinals who
deign to show an interest in your establishment, honor you. I sent
your letter to the Duchesse d'Aiguillon, so that she can see what
you have done for her Loreto foundation."

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\(^1\)Stefano Cardinal Durazzo.
\(^2\)Nicòlo di Bagnò (Saint Vincent refers to him as Nicolò Bagnì), Archbishop of Athens,
Nuncio in France from June 25, 1643 to 1657, was made a Cardinal with the titular church of
Sant'Eusebio, and Bishop of Senigallia on April 9, 1657. He died in Rome on August 23, 1663,
at the age of seventy-nine. Saint Vincent, with whom he had a close relationship, was very
pleased with his benevolence.
Monsieur,

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

From your letter of the sixteenth, I learned of M. Demortier's relapse, which puts him in danger. I am really worried about this and await patiently the outcome of the illness. May it please God to cure him! I hope this visit will help him.

It looks as though those good Fathers, who are thwarting the efforts being made in Rome for a seminary, will remain in their abbey.¹ May Divine Providence be pleased to ordain for the best whatever concerns it, including the palace near you, which is at the disposal of the Pope. The Marchese is supposed to speak to the Nuncio about it, so he can explain to His Holiness how much good he will do by turning it into a seminary to receive and instruct Pastors and other local priests there!

Since that is a work of God, we must pray fervently for it and also that He may be pleased to remove from us anything that makes us unworthy of contributing to His plans. If His Divine Goodness wills to make use of us for the above-mentioned seminary, we will try to send you the men who will be needed.

I am, with the heart that God alone knows, in His love, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Martin

Letter 2954. - Archives of the Mission, Turin, original signed letter.
¹Sant'Antonio Abbey.
Paris, August 29, 1659

Monsieur,

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

I am replying to your letter of the twelfth. I praise God for having sent you a Jewish man to make a Christian of him—and a good Christian, I hope.

Your judges should be given the time they are requesting to deliberate on your dispute, since it is only to be able to study the affair in greater depth and to render justice to you.

The detachment God gives you from the things of this world is more valuable than all its precious assets. You will have the merit before God of having chosen the better part among your brothers, taking Him alone as your inheritance, and this will not prevent you from receiving your share of your late father’s estate. We will try to persuade those good gentlemen to decide along these lines. May God bless and keep you!

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

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Pesnelle, Superior of the Priests of the Mission of Genoa, in Genoa
Monsieur,

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

Since Thierry is determined to leave, better that it be sooner than later, seeing that he is doing more harm than good. I have already asked M. Durand to dismiss him.¹

If Isaac Martin, that good young man you took in as a servant, perseveres in doing well and in wanting to enter the Company, I consent to M. Durand's accepting him as a Brother² and for him to come to your regular common exercises, as is customary with our Brothers.

Under no circumstances should Brother Lemoyne³ be allowed to go to confession outside of the house, because of the regrettable consequences that may result from this. Please tell M. Durand this when he returns from Narbonne so he can dissuade this Brother from that whim. If he is unable to do so, let me know; I will write to him about it.

It is quite true, Monsieur, that if we are faithful to God, we will lack nothing. If that good man who wishes to give 10,000 livres in property to your house persists in this intention, get some advice on how this gift will have to be made, in order to secure it well, for it might be contested.

Letter 2956. - Archives of the Mission, Paris, original signed letter, sent by Father John Moore, C.M., Saint John the Baptist Rectory, Brooklyn, NY (USA). The postscript is in the Saint's handwriting.

¹The secretary had added the following words, which were subsequently crossed out: “I do not know why he has not done so.”
²Isaac Martin is not listed in the catalogue of coadjutor Brothers.
³Jean Lemoyne, born in Saint-Cyr-en-Pail in 1611, entered the Congregation of the Mission in 1643 as a coadjutor Brother. He was stationed in Agde in 1655; Firmin Get sent him back there after a short sojourn in Marseilles (cf. no. 31444a). Notices, vol. I, does not list him at all; vol. V (Supplement) lists him as Jean Lemoine.
I am not writing to M. Durand at this time because I have nothing to say to him. I am writing to you in reply to your letter of August 11 and to recommend myself to your prayers and to those of the whole family, whom I embrace, prostrate in spirit at their feet.

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

VINCENT DEPAUL, i.s.C.M.

If that good Brother finds it difficult to go to someone else in the house, let him go to M. Durand.

_At the bottom of the first page:_ Monsieur Lebas

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2957. - TO ANTOINE DURAND, SUPERIOR, IN AGDE

Paris, August 29, 1659

Monsieur, 

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

You tell me in your letter of the eighteenth that M. Baillon has left; however, he has not yet arrived here. We will be happy to welcome him.

I sympathize with you in your troubles. You must not be surprised at difficulties and, still less, allow yourself to be discouraged by them; they are to be encountered everywhere, especially in a duty such as yours. Let two men live together and they will have difficulties with one another, and even if you were alone, you would be a burden to yourself and would need to practice patience, so true it is that our life is wretched and strewn with crosses. I praise

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4As is evident from no. 2957, Saint Vincent changed his mind, perhaps after having received a letter from Antoine Durand that same day.

God, Monsieur, for the good use you are making of yours, as I feel sure you are doing.

I have observed too much wisdom and gentleness in you to doubt that you will lack them in these trying circumstances. Besides, you are the only one who has written to me about what is going on. I can assure you that no one has made any complaints to me about your leadership, and the person you mention seems satisfied and not discontented with it. Continue to act toward him as you wrote me you are doing.

I think you did well to ask the Bishop of Narbonne¹ to issue a statement that, when he was Bishop and Count of Agde, he was the one who had the seminary building erected in its present form, so that you may make use of it, if necessary. It will also be a good idea for you to wait until his successor ² arrives, to discuss with the town authorities the clauses of their deliberation. He will act cautiously with them in the beginning, so you need not worry that their indignation will fall upon you.

It is very true that you need letters patent from the King to confirm your establishment and for the union of your chapels; otherwise, you have nothing. You will do well, then, to make every effort to obtain the consent of the patrons of those chapels, if there are any, and that of the members of the chapter, so that the Bishop can use them to effect the union of the above-mentioned chapels, and that, by this union we may obtain the letters patent from the King. To do this validly, the said Bishop of Agde has to agree to draw up a new act of erection of his seminary and give its perpetual direction to the Company because this perpetuity is not specified in the contract drawn up between the late M. du Chesne³ and the Bishop of Narbonne, who was Bishop of Agde at the time. I will

¹François Fouquet.
²Louis Fouquet.
³Pierre du Chesne entered the Congregation of the Mission in 1637 and became one of Saint Vincent's best Missionaries. The latter made him Superior in Crécy (1641-44), at the Bons-Enfants (1644), of the mission to Ireland and Scotland (1646-48), in Marseilles (1653-54), and in
send you a copy from one of our other establishments to serve as a model for the said Bishop, and you can consult M. Laur for the formalities to be observed for the union of the chapels.

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

VINCENT DEPAUL,

i.s.C.M.

Addressed: Monsieur Durand

2958. - TO CHARLES BOUSSORDEC, IN LA ROSE

Paris, September 3, 1659

Vincent de Paul approves the steps taken by Charles Boussordec to put his affairs in order, and he asks him to go to Nantes as soon as possible. There, M. Boussordec will receive a longer letter and will find other Missionaries who, like him, have been assigned to the Madagascar mission—or at least they should be arriving shortly after, God willing.

“...You will fit yourself out in Nantes, and we will ask O[ur] L[ord] to guide you safely there and to animate you with His grace and His Spirit.

I am, in His love, etc.”

Agde (1654). He also summoned him to the two General Assemblies convoked at Saint-Lazare during his lifetime. Du Chesne died in Agde on November 3, 1654.

Monsieur,

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

I am sending you a copy of the consent or approval you gave to the union effected between Saint-Pourçain Priory and our Company so that you may kindly draw up a new one before the same notary or some other you prefer. It should include the same terms, but not the same date, for the former was drawn up last year, and the one I am requesting of you should be dated this year. Please send it to me posthaste because we need it in a hurry.

I can tell you nothing more this time, except that I am, in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,  
i.s.C.M.

I received your letter of August 22. M. Fournier's cousin will be welcome, if he comes here.

At the bottom of the page: Monsieur Edme

2960. - TO EDME JOLLY, SUPERIOR, IN ROME

September 5, 1659

More and more, I admire God's infinite goodness in that of Cardinal Durazzo, which has no bounds as far as we are concerned;


1 Menestrier had received Saint-Pourçain Priory in commendam on October 3, 1655.

we are the object of all his acts of kindness. We should humble ourselves profoundly and abase ourselves at the sight of our eternal indebtedness to him. I admit that this is all we can do if we are not to be utterly ungrateful, and I ask Our Lord to make us less unworthy than we are of rendering God the modest services for which His Eminence honors us with the favor of his benevolence and benefits. I ask also that His Divine Majesty may, in the end, be Himself his reward.

We await the final decision to be taken on the contract for the building Cardinal Bagni is trying to sell.

2961. - TO FIRMIN GET, SUPERIOR, IN MONTPELLIER

Paris, September 5, 1659

I am sure the business puzzles you, as long as you still have no knowledge of it. All beginnings are a little strange, but be patient: the novelty will soon wear off, and you will gradually find easy those things which now seem difficult to you. In addition, Our Lord, who has given you charge of them, will give you also the knowledge required to do His Will in them. My only concern is your health; please do whatever you can to keep well.

Letter 2961. - Archives of the Mission, Paris, Marseilles manuscript.
Monsieur,

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

I received your letter of August 23 and will begin my reply to it where you left off, regarding the new workers you are requesting. We cannot send you any just now because we have to staff two new establishments.¹ We also have to send to Poland a few priests capable of teaching because the Queen recently donated a benefice of four or five thousand livres revenue for a seminary. This will prevent us from coming more promptly to your rescue. That is why I am asking you, Monsieur, to be patient and to do the best you can with the men you have—which I know you are doing, thank God. I am so consoled by this that I do not know how I let these words escape me. Continue to guide them according to your usual wisdom and graciousness.

There is reason to believe that M. Dem[ortier’s] anxiety arises from his physical infirmity and that, as the health of his body is restored, his mind will be peaceful and content, above all in the work the missions are going to give him. If, however, the contrary occurs, you can consult M. Jolly or M. Pesnelle about an exchange with one of their priests.

I ask Our Lord to strengthen you, Monsieur, in town and in the country, in body and in spirit, since God chooses to give you cause for concern everywhere and in every way. This is how His Providence treats those whom He loves, especially those in charge of others, who bear the whole burden.

We have had several sick men here—some in danger of death—

¹Narbonne and Notre-Dame-de-Bétharram.
but all are getting better, thank God. I am, in Him, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

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

2963. - TO JACQUES PESNELLE, SUPERIOR, IN GENOA

Paris, September 5, 1659

Monsieur,

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

I received your letter of August 19. The holidays you suggest raise a very delicate point. If they are given to some—as it is sometimes right to do—others may think they have the right to ask for them; and if they are granted on one occasion, they will continue to ask for them, with the result that this will open the door to complaints instead of closing it to this custom. Still, we were obliged to do it here; in the beginning, we used to give the seminarians permission once a year for an excursion of several days. We had to reduce that, however, to one day a week, on which they went off to enjoy themselves in places one, two, or three leagues away. But the inconveniences that arose from both of these customs have forced us to do away with these outings, particularly since we have had some eighty arpents\(^1\) of land enclosed, providing ample space for recreation. Nevertheless, we allowed the students to go to spend several days on one of our farms,\(^2\) but they behaved

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\(^1\)An old French term for land measurement; because of regional variations, an arpent can be estimated only as the equivalent of one acre or a little more.

\(^2\)Either Orsigny or Rougemont. Orsigny was a hamlet near Saclay (Essonne), where Saint Vincent had accepted the gift of a
so badly there that I was no longer willing to allow them to go back. Even when I was pressured to do so just recently, I did not give in, by the grace of God.

I am not trying to say that what we do here, you should do there. You are in too close quarters not to send your students out a little for some suitable amusement. However, before settling this question, I ask you to let me know if the Jesuits, the Oratorian Fathers, and the Theatines in Genoa give their students holidays, and where they go. We are on a very slippery slope here. One liberty has no sooner been granted than another is requested, as you see from the fact that, when you gave your students two weeks relaxation, some of them wanted to go to Our Lady of Savona; another year they will want to go to Milan or somewhere else. They will make this a custom and go from one abuse to another, and it will end in disorder. That is where things lead.

As for your difficulty in how to help M. Simon, I think it will be a good idea for you to relieve him of the Internal Seminary and give him just one class to teach; that will be enough, along with the duty of Assistant he has to fulfill. As for the other class, ask M. Philippe to take it, and tell both of them that I asked you to tell them not to dictate any notes. I am well aware that it is good to do so occasionally and that they will find it hard not to give some notes, but the consequences are to be feared, namely, that gradually people end by dictating entire treatises, which, no matter how good

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farm from Jacques and Élisabeth Norais (cf. contract signed on December 22, 1644, Arch. Nat., S 6687). The farm provided the Congregation of the Mission with agricultural products and served as a place of rest and relaxation. According to vol. IV, no. 1467, the farms that supplied Saint Lazare did not provide for one-sixth of the needs of the Motherhouse. As long as Jacques and Élisabeth Norais were alive, the Community possessed the farm in all tranquility; after their death, however, some cousins claimed it in a successful lawsuit (1658). It was later purchased by the Congregation of the Mission at a court-ordered auction in 1684.

The Rougemont farm, situated in the Bondy forest in the commune of Sevran (Seine-Saint-Denis), covered a vast expanse of woods and cultivated land. Adrien Le Bon donated it to Saint Vincent on February 11, 1645, "on account of the great friendship and affection" he bore the priests and Brothers of Saint-Lazare. (Cf. Arch. Nat., S 6698, pièces 1 and 2.)
they are, are never better [than what] is found\textsuperscript{3} in books. So, it is better that they refrain from this completely.

As for the Internal Seminary, I persist in asking you to put M. Pinon in charge, if M. Simon agrees to this.\textsuperscript{4} This duty will oblige M. Pinon to be more watchful over himself so that he can truly edify the whole house. The reasons you give me against this should not prevent an attempt being made, for we cannot send you anyone who is better suited—or who speaks Italian, which is essential.

I will let you know at the first opportunity whether you should divide the property with your brothers or be satisfied with a pension.

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

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Pesnelle, Superior of the Priests of the Mission, in Genoa

2964. - TO THE OFFICIALIS \textsuperscript{1} OF ARRAS

Paris, September 6, 1659

Monsieur,

I renew here the offers of my obedience and my most humble thanks for the favor you do us of thinking of us when the occasions

\textsuperscript{3}First redaction: "are never as good as the ones found." The Saint added the word \textit{better} in his own handwriting.

\textsuperscript{4}First redaction: "if M. Simon does not find it too difficult to give it up." The correction is in the Saint's handwriting.


\textsuperscript{1}The \textit{Officialis, or Judicial Vicar}, is appointed by the Bishop and is given the ordinary power to judge, which is distinct from that of the Vicar-General. The Officialis constitutes one tribunal
arise. The present one, Monsieur, concerns François Monvoisin and Ignace Boucher, two members of your diocese and of our Company, who are of an age and condition to receive Holy Orders. Both have done well in philosophy and theology. Monvoisin has received only tonsure so far, but he is wise and virtuous; we have not observed any faults in him since he has been with us. I very humbly entreat you to grant him a dimissorial ad omnes, and Brother Boucher another for Holy Orders. He too is striving after virtue. He did manifest some youthful thoughtlessness but, for the past few years, has behaved in such a way that there is reason to hope that he will be a good priest, and Monvoisin as well.

If it pleases you to grant them the favor I am requesting, I ask you most humbly to do so as soon as possible because an opportunity is presenting itself to put them to work for God’s service and the salvation of souls.

I am writing to ask Sister Marguerite, who will give you this letter, to get them from your secretary and to pay the usual fees.

If we here can be of service to you, Monsieur, in gratitude for the proofs we receive of your goodness, we will be so wholeheartedly, for I am, Monsieur...
Dear Brother,

The grace of Our Lord be with you forever!

The Ladies have not given any new orders for you; they are waiting for you to find out which places are in the greatest need and are the best ones in which to have some seeds distributed.

M. Delahaye, the Dean of Noyon, has recommended a poor gentleman named M. Sablonnière, saying that he has been ruined by the mobile camp at Mirémont, which seized his cattle and furniture and destroyed his grain crop. The Ladies would like to find out from you if this is true, if this poor gentleman has no means of getting back on his feet and maintaining himself and, if he has children, how many. Please let us know anything you can learn about this.

I am sending you a note that was written to me about a ruined chapel they want you to have restored. If you can do anything about it, fine.

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

VINCENT DEPAUL,
i.s.C.M.

Addressed: Brother Jean Parre, of the Congregation of the Mission, in Saint-Quentin

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2965. - TO JEAN PARRE, IN SAINT-QUENTIN

Paris, September 6, 1659

conferences given after her death are preserved in Circulaires des supérieurs 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. 470-78).

Letter 2965. - Archives of the Mission, Paris, copy made from the original signed letter, put up for sale by M. Charavay in 1880.

1Perhaps Miramont, a small locality in the district of Péronne (Somme).
2966. - TO MADEMOISELLE DE CHANDENIER

September 6, 1659

Mademoiselle de Chandenier is assured by her servant Vincent that she is sovereign and absolute in the Saint-Lazare house and that the good priest of whom she has written will be most welcome there to make an eight-day retreat. He can spend the rest of the time in the Bons-Enfants Seminary because, as a rule, we do not receive anyone here in this house for longer than those eight days.

It is also to be desired that he wait until after the ordination [retreat], which will begin next Wednesday and will keep all our beds filled and our men busy for ten or eleven days. If, however, he wants to come to the retreat exercises for the ordinands, we will receive him most willingly. Then he can make his retreat and, in that case, can stay here for eighteen days.

2967. - TO SAINT LOUISE

[September 1659]

I ask Mademoiselle Le Gras to let me know on whom, in particular, she has cast her eyes for Vaux, which is the Attorney

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1Marie de Chandenier, who never married, was the sister of the two Chandenier brothers, who figure so prominently in Saint Vincent's correspondence. She died in Paris in 1701, at the age of eighty-seven, and left her estate to Guillaume de Lamoignon, Chief Justice of the Parlement.

1Reference to the Sisters' departure for Narbonne enables us to assign this date, since they went there in September 1659.

2Vaux-le-Vicomte, near Melun (Seine-et-Marne), where Nicolas Fouquet built a magnificent chateau. Its luxury and ostentation angered King Louis XIV and brought about the arrest of Fouquet in 1663. (Cf. Documents, Doc. 765.)
General's house, and when they will be ready to leave. Madame Fouquet is really anxious about this.

I will find out where the King's attorney is staying in the town and will send him to Mademoiselle Le Gras; I will also send the petitions she is requesting. M. Maillard is not here; I will give him the petitions tomorrow.

There is no rush for an immediate departure for Narbonne; I think it will be in a week or so.

2968. - TO JEAN DE FRICOURT, SEMINARIAN OF THE MISSION, IN SAINTES

Paris, September 7, 1659

Dear Brother,

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

You tell me in your last letter that you are troubled, that you have no love for either the Rules or the exercises, and that you hope I will offer some remedy for this. I would like very much to do so,

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3Nicolas Fouquet, born in Paris on January 27, 1615, became Attorney General of the Parlement of Paris in 1650 and Superintendent of Finances in 1653. Accused of embezzlement and arrested in Nantes on September 5, 1663, he was judged, condemned to life imprisonment, and incarcerated in the Château de Pignerol where he died in March 1680. He became reconciled with God in his last years and even composed some books of devotion. (Cf. Jules Lair, Nicolas Fouquet, procureur général, surintendant des finances, ministre d'État de Louis XIV [2 vols., Paris: Plon et Nourrit, 1890].)

4Antoine Maillard, born in Veney (Meurthe), entered the Congregation of the Mission on May 21, 1644, at twenty-six years of age. He took his vows in 1646 and renewed them on January 25, 1656. Maillard was Procurator of Saint-Lazare for a long time and Procurator General (1679-86).

5For several years François Fouquet, Archbishop of Narbonne, had been asking for the Daughters of Charity. The first three Sisters sent to Narbonne left Paris on September 12.


1Jean de Fricourt, born in Nibas (Somme) on March 7, 1635, entered the Congregation of the Mission on June 20, 1656, and took his vows in Saintes on October 20, 1658, in the presence of M. Louis Rivet. He was still there in September 1660. Notices, vols. I and V (Supplement), lists him as Defricourt.
dear Brother, and all the more so since I sympathize very deeply with your trouble because of the esteem and affection I have always had for you. In order to cure your ailment, however, we have to know what it is. As for me, I think it is a weakness of the will and a weariness of mind regarding the things God is asking of you.

This is no surprise to me because all persons are naturally in that state. And if you ask me why there is this difference between them, since some are fervent and others lax, I reply that the former surmount the repugnances of nature, and the latter do not make enough effort to overcome them. The former are at peace, since their heart is not divided because they have given it totally to God, but the latter are uneasy because, while wishing to love God, they still love other things apart from God—those bodily comforts that make the soul sluggish in the practice of virtue. This engenders and nourishes idleness, which is the vice of the clergy. It is the state of which God has the greatest horror. Yes, tepidity is a state of damnation.

O my dear Brother, what great reason you and I have to tremble, knowing as we do that cursed is he who does the work of God negligently.² Mon Dieu! what a lesson is taught us by farm workers in the fields, artisans in the cities, and soldiers who go to war! They work unceasingly and suffer greatly for things that perish with them, and we, that we may be saved, that God may be honored and served on earth, and that the Passion of J[esus] C[hrist] may be applied efficaciously to the souls He has created for heaven, are unwilling to take any trouble or master our evil inclinations!

I call evil all those inclinations that turn us aside from the obligations of our vocation. Yet, since this vocation binds us to follow O[ur] L[ord], it obliges us also to renounce ourselves, that is, our will, our judgment, our pleasures, property, relatives, etc., and this is done by the observance of our Rules and by our works.

²Cf. Jer 48:10. (NAB)
The fidelity we bring to this will give us the desired peace of mind and perfection, but it takes courage to work through the difficulties. So then, dear Brother, resolve, once and for all, to overcome the things that displease you, and ask God frequently for the grace to submit the inferior part to Him.

We are now in the period of retreats. I hope yours will serve to detach you completely from the pleasures of this life and animate you with zeal to attain eternity. Heaven suffers violence; we must fight to bear it away and fight feelings of flesh and blood to the very end. If you do so, dear Brother, it will no longer be you who live, but Jesus Christ will live in you, as I ask Him to do with all my heart.

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

VINCENT DEPAUL,
I.S.C.M.

2969. - SAINT LOUISE TO SAINT VINCENT

Wednesday, [September 1659] ¹

Most Honored Father,

I think Sister Marie-Marthe² should be sent for no later than today. One of our Sisters reminded me that, except for Sister Carcireux, the other

³Cf. Mt 11:12. (NAB)
⁴Cf. Gal 2:20. (NAB)

Letter 2969. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.
⁵Date added on the back of the original by Brother Ducournau.
²Marie-Marthe Trumeau, a native of Poissy (Yvelines), had been sent to Angers in March 1640; she returned to Paris in June 1647 after becoming seriously 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 Cahors in September 1658.
³Françoise Carcireux, born in Beauvais, entered the Company of the Daughters of Charity around 1640-41. Stationed first at Saint-Germain-l'Auxerrois, then with the foundlings in
Sisters named are not good workers. It is true that the others are extremely slow, and I would be afraid there would be talk if the work did not get done. Furthermore, as matters now stand in Cahors, I think we will have to send Sister Carcireux there to satisfy the Bishop.

Most Honored Father, we will need one of your servants or someone else to go to Vaux on horseback and for our Sister to leave there at daybreak tomorrow. The need for this causes me to inconvenience you so I can make up for the fault I committed in thinking only of what I felt was the greater need, namely, compatible temperaments. I will have to know your decision so the horse can be readied.

Please forgive all my acts of imprudence, since I am, Most Honored Father, your most obedient and humble servant.

L. de Marillac

2970. - TO LOUIS RIVET, SUPERIOR, IN SAINTES

Paris, September 9, 1659

Monsieur,

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

I received your letters of August 6 and 20. They need no other reply than that given you by M. de la Noue concerning M. Martin's benefice, except that I thank you for having taken possession of it and all the other trouble you have taken about it.

Bicêtre, she was sent to Richelieu in June or July 1649 but left there in September 1659 for the Narbonne hospital. From 1672 to 1675 she filled the important role of Assistant of the Company.

4Alain de Solminihac.


1This Jean Martin, born in Surgères (Charente-Maritime), entered the Congregation of the Mission as a priest on May 20, 1643, at the age of twenty-five. He is mentioned in Saint Vincent's correspondence only three times: in a letter of February 23, 1643 (vol. II, no. 646), this letter in vol. VIII, and no. 2985 later in this volume. He should not be confused with the other Jean Martin, who was Superior of the Turin house for many years.
You tell me that the physician is urging you to go to take the waters. If you have not, I beg you to do so because M. Dehorgny will go to Brittany before going to your house; he is still in Le Mans and may be in Richelieu when you receive this letter. Please do all you can to keep well. God will be honored by your good health, and the Company greatly consoled.

We have a few sick men here. Messieurs Boucher and Perraud were at death's door, but all of them are better, thank God.

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

VINCENT DEPAUL,
L.C.M.

2971. - TO DENIS LAUDIN, SUPERIOR, IN LE MANS

Paris, September 10, 1659

Monsieur,

The grace of Our Lord be with you forever!

M. d'Eu's proposal, which you mention in your letter of the

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2Jean Dehorgny was making a visitation of a number of houses.
3Léonard Boucher.
4Hugues Perraud, born in Arguel (Doubs) on October 3, 1615, entered the Congregation of the Mission on January 5, 1640, took his vows on March 23, 1644, and was ordained a priest in 1646. He was placed in Saintes (1646) and Richelieu (1651), and died in Paris on December 26, 1659.

Letter 2971 - Archives of the Mission, Turin, original signed letter.

1Denis Laudin was born in Provins (Seine-et-Marne) on January 15, 1622. He entered the Congregation of the Mission on April 21, 1647, took his vows in September 1649, and was ordained a priest on December 25, 1649. After ordination he asked and obtained permission to remake a little of his Internal Seminary. He was next sent to Montauban, then to Richelieu as Procurator (1651-57). He was Superior in Le Mans (1657-68), Troyes (1668-75), Angers (1675-79), and Fontainebleau (1679-90), and Visitor of the Champagne Province (1682-86). In 1690 he was changed to Saint-Cyr, becoming Superior there the following year. Serious illness and poor eyesight prompted his return to Saint-Lazare, where he was put in charge of the coadjutor Brothers and where he died on April 12, 1693. His brother Gabriel was also a Priest of the Mission. (Cf. Notices, vol. II, pp. 365-88.)

2Louis d'Eu, born in Fresnay-sur-Sarthe (Sarthe) on April 8, 1624, entered the Congregation
third, troubles me because I see several difficulties in carrying it out. The main ones are: (1) the inhabitants of Champfleur would lose a great deal if that good servant of God were to leave them; and, since we have given ourselves to God to serve His Church, those souls should be as dear to us as any others, and we should make sure that good Pastors stay in their parishes; (2) it would be wrong to give this parish to M. Brochard, since we know he does not want to keep it; furthermore, we do not know to what kind of priest he would hand it over; (3) M. d’Eu would commit the same fault if he accepted the parish of Notre-Dame-des-Champs with the intention of resigning it, especially if this were in favor of M. Pangois, since we do not know if it would be for the uncle or the nephew.

That, Monsieur, is all I can say about the matter just now. I will think it over again and, if any other ideas occur to me, I will let you know.

I gladly consent to your accepting M. Guy’s offer to help you in your missions, at least temporarily, and, depending on how he conducts himself at that time, you can use him in the future, in case of need.

M. Dehorgny has written to ask me to recall Brother Taillié and the Mission on May 20, 1651, left it, and reentered on March 6, 1655, taking his vows in Rome on March 7, 1657. After Saint Vincent’s death, he again left the Congregation for some important business, by order of the Archbishop of Paris, but returned as soon as he was able after the Archbishop died. The Bibliothèque Nationale has acquired one of his manuscript works, L’homme accompli (fr. 9625).

3A small commune in the district of Mamers (Sarthe).
4Notre-Dame-des-Champs is today part of the municipality of Saint-Jean-d’Assé (Sarthe).
5Patrick Taylor (Patrice Taillie), born in Dublin around September 29, 1631, entered the Congregation of the Mission on July 9, 1657. As happens often enough, there are variations in the spelling of his name: Notices, vol. I, p. 487, has Taillier; vol. V (Supplement), p. 584, lists him as Taillier.
to send you another seminarian in his place. It will be difficult for us to find someone such as he indicates; however, we will do what we can.

Your most humble servant.

VINCENT DEPAUL,

i.s.C.M.

At the bottom of the first page: Monsieur Laudin

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2972. TO LOUIS DUPONT, SUPERIOR, IN TRÉGUIER

Paris, September 10, 1659

Monsieur,

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

I received your letter of August 22. I will send M. Caset,1 Superior of our house in Toul, the letter you wrote him, and will forward his reply to you as soon as I receive it.

Enclosed is a letter for you from Abbé Brisacier; I received it in the last regular mail from Rome, where he now is.

I think M. Dehorgny is in Richelieu right now—or at least on the point of leaving Le Mans to go there. After that he plans to go to Saint-Méen and then on to Tréguier.

I hope you will prepare the way for his visitation and that O[ur] L[ord] will bless it as, by His grace, He is blessing your leadership.

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1Michel Caset, born in Vautortes (Mayenne), entered the Congregation of the Mission on October 31, 1649, at twenty-four years of age, took his vows in November 1651, and was ordained a priest in 1653. He was Superior in Toul (1659-60), then in Crécy (1662-70), after having spent some time in Fontainebleau. He later became a diocesan priest and died as Pastor of Crouy-sur-Ourcq (Seine-et-Marne).
I ask Him to give you the necessary strength of mind and body to continue for a long time your good services to Him.

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

VINCENT DEPAUL,

i.s.C.M.

At the bottom of the first page: Monsieur Dupont

2973. - LOUIS AND CLAUDE CHANDENIER ¹ TO SAINT VINCENT

Moutiers-Saint-Jean, September 10, 1659

Monsieur and Most Honored Father,

The affection we know you have for us leads us to think that you will be consoled to know that we arrived safely in this place last Sunday, with the good, pleasant company you provided for us. Tomorrow, God willing, we will leave for Tournus and then continue our pilgrimage. This good beginning leads us to hope it will go well for us, with the help of your holy prayers, which we are very sure will not be lacking to us.

We also think, Monsieur and Most Honored Father, that you will be pleased to have news of Father de Gondi. For several reasons, we wanted


¹Louis de Rochechouart de Chandenier, Abbé de Tournus, was as remarkable for his virtue as for his noble birth. (Cf. Abelly, op. cit., bk. I, chap. XLIX, p. 240.) One of the most assiduous members of the Tuesday Conferences, he took great pleasure in giving missions, especially to the poor. He declined several dioceses out of humility but accepted more modest but no less exacting functions, such as that of Visitor of the Carmelite nuns of France. To conform himself to the laws of the Church, he resigned all his benefices except Tournus. He died in Chambéry on May 6, 1660, after having been received on the previous evening into the Congregation of the Mission. Several conferences on his virtues were held at Saint-Lazare; the remarks made there are recorded in Notices, vol. II, pp. 511-39.

Like his brother Louis, Claude-Charles de Rochechouart de Chandenier, Abbé de Moutiers-Saint-Jean, was remarkable for his virtue, especially his humility. After the death of his uncle, François Cardinal de La Rochefoucauld (1645), he and his brother went to live at the Saint-Sulpice Seminary, which they left in 1653 to stay at Saint-Lazare. Claude-Charles died on May 17, 1710. François Watel, Superior General at the time, announced his death to his priests and recommended the deceased to their prayers. A long, beautiful epitaph placed on Claude de Chandenier’s tomb is found in Collet, op. cit., vol. I, pp. 584-88.
to be sure to pay our most humble respects to him, mainly because of the affection we know you have for his family and especially for him. His good health and energy are extraordinary for a man seventy-eight years old—just one year younger than you, he tells us. He did us the honor of receiving us and our dear confreres very cordially, expressing his joy at our modest tokens of respect, which it was our duty to render him, but particularly at what we told him about your health and the continuation of your usual exercises.

We implore the Divine Goodness—but with a fondness of heart we cannot put into words—to keep you well for the length of time Divine Wisdom has destined you to be of service to His Church. These are the wishes, Monsieur and Most Honored Father, of your most humble and obedient servants and sons.

L. de Chandenier,

unworthy priest

CL. de Rochechouart

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

2974. - TO EDMÉ JOLLY, SUPERIOR, IN ROME

Paris, September 12, 1659

Monsieur,

The grace of Our Lord be with you forever!

I am sending you the letter the Duchesse d’Aiguillon wrote me about her foundation in Loreto, in which you will see her intention.

I received, with your letter of August 18, the Brief concerning the latest favors obtained from the Holy See.¹ God be praised, and

Letter 2974. - Original signed letter made available by Mademoiselle Reine Dousinelle of Caestre (Nord).

¹Cf. vol. XIII, no. 120, Alias nos, the Brief of August 12, 1659, on the vow of poverty taken in the Congregation of the Mission.
may He Himself be your thanks for the trouble you have taken for it! I am taking the honor of writing to thank Cardinal Brancaccio\textsuperscript{2} and Reverend Father Hilarion,\textsuperscript{3} to whom, after God, we are most indebted for it.

As you suggested, I am also writing to Cardinals Durazzo and Bagni, with deep gratitude for the favors they are doing us in regard to the house.\textsuperscript{4} We are waiting until the contract is signed before advancing the necessary sums.

We will have an apostolic notary verify copies of the Brief that deals with the conditions of the vow of poverty and will send one to each house, either by the Visitor or through the mail, together with a circular letter I will write to prepare them to receive it. If, however, you want to inform your family about it, do so; that will be better. It just occurred to me that, according to the regulations, the matter has to go before the Parlement\textsuperscript{5} before we distribute the copies here in this house.\textsuperscript{6}

I did not forget to write to Poitou for information regarding certain faults heretics may commit in the administration of Baptism,\textsuperscript{7} but I did forget to send you the reply. They wrote me from Saintes and Richelieu that, after a diligent enquiry to learn the truth, they found that nothing essential is being omitted and they are baptizing validly.

\textsuperscript{2}Francesco Maria Brancaccio, Bishop of Viterbo, Porto, and Capaccio, was created Cardinal in 1634 and died on January 9, 1675. He is also the author of a collection of Latin essays.
\textsuperscript{3}Hilarion Rancati.
\textsuperscript{4}Cardinal di Bagno's residence, Montecitorio (Rome).
\textsuperscript{5}Parlement refers to the French judicial system. At the time of Saint Vincent, France had eight Parlements, each with its own legal jurisdiction, chief of which was the Parlement of Paris. They registered or gave sanction to the King's edicts, ordinances, and declarations, and supervised their implementation.
\textsuperscript{6}The Saint did not inform his Community of the Brief until November 7.
\textsuperscript{7}Cf. no. 2905.
I will write to Cahors what you tell me about the union of Gignac. Meanwhile, I have enclosed a letter from M. Cuissot and a resignation of the parish in Chavagnac.

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

VINCENT DEPAUL, 
i.s.C.M.

**2974a. - TO GABRIEL DELESPINEY, IN MARSEILLES**

Paris, September 12, 1659

Monsieur,

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

I am still very upset about your illness. I ask O[ur] L[ord] to relieve you of it, and I ask you to do whatever you can, through rest and remedies, for this purpose. Perhaps the cool weather of this month here will help to cure you; otherwise, we will have to see what we will do.

Both you and M. Le Vacher, in your letters of September 2, inform me that he was supposed to be leaving for Algiers four days later; that is why I am not writing to him. I am content to ask Our Lord to guide him safely to port and to bless his journey.

I am glad you have a report on the lands of Madame de Vins.¹

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¹Negotiations had been taking place since November 1657 to transfer to Messieurs Cuissot and Grimal the title to a benefice in Gignac, a village in Lot (cf. vol. VI, no. 2453).

Letter 2974a. - Archives of the Mission, Paris, original signed letter. This letter was part of Coste's First Supplement of vol. VIII, no. 3315, pp. 543-45. Its date dictates its placement here. The postscript is in the Saint's handwriting, except for the last sentence.

¹Dame Laurence Veyrac de Paulian, Baronne de Castelnau, was the widow of Melchior Dagouz de Montauban, Marquis de Vins, Maréchal of the King's troops. She died in Paris on February 20, 1659. By her will, drawn up on May 29, 1655, she left eighteen thousand livres to the Marseilles house for the maintenance of two Missionaries. There is an excerpt of this act in the Archives Nationales (S 6707).
See if you can visit M. Le Bègue,2 who is one of those Missionary Priests of Provence and lives in their Marseilles house;3 he is one of the executors of that lady's will—a very wise man and a good servant of God. He will clear up the doubts you have. Tell him I asked you to see him about that, and renew to him the offers of my obedience.

As for the income of that foundation, you cannot request it until one year after the death of the deceased; in addition, you have to have begun to give missions beforehand. So try to give at least one or two at the Château de Vins or elsewhere. True, you tell me that it is inadvisable for Messieurs Cornier and Beaure4 to go there alone. That is why we will send you someone to work there as soon as possible, God willing.

God be praised, Monsieur, for the proof of benevolence you received from the Bishop of Marseilles5 and for having several priests of the Conference6 speak each time they come together, as

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2A priest of the Congregation of the Blessed Sacrament founded by Authier de Siagau.
3First redaction: "one of those missionaries people call Missionaries of Provence, who lives in Marseilles." The correction is in the Saint's handwriting.
4Jacques Beaure, born in Saint-Léonard-de-Noblat (Haute-Vienne) on March 22, 1627, entered the Congregation of the Mission for the second time on September 2, 1656.
5Étienne du Puget.
6This appears to be a group similar to the Tuesday Conferences in Paris.

The meetings known as the Tuesday Conferences began on June 13, 1633, as an outgrowth of the retreats for ordinands. They were to serve the clerical and spiritual development of priests selected for their proven holiness and learning. By the rules devised at the initial organizational meetings (cf. vol. XIII. no. 35), the members committed themselves to meet every Tuesday at Saint-Lazare or the Bons-Enfants "to honor the life of Christ, the Eternal Priest"; to celebrate daily Mass and confess once a week to a regular confessor; to make a spiritual retreat annually; to spend some time each day in mental prayer and the Divine Office; to read the New Testament; to make an examination of conscience; to attend the funerals of members; and to offer three Masses for the souls of the deceased.

They came together at three o'clock in the afternoon from All Saints' Day to Easter, and at three-thirty from Easter to All Saints', beginning with the Veni Creator, followed by discussion on the topic proposed at the previous meeting. In his letters and conferences, Saint Vincent mentions some of these topics proper to priests, such as the Beatitudes, the sanctification of Lent, modesty, humility, the spirit of poverty in the use of ecclesiastical goods, and censures. Members also gave reports on the works undertaken: confession for the sick at the Hôtel-Dieu, exhortations for prisoners, missions, etc.

The Superior of the Congregation of the Mission or his delegate directed the Conferences at Saint-Lazare, which were attended by more than 250 priests during Saint Vincent's lifetime. Of
is the custom here. You have done very well. I never knew that they did otherwise.

I do not agree to your making M. Cornier procurator while he is in the seminary. You can give him one of the keys of the strongbox in which the Barbary money is kept, but not the care of the storeroom. It will be better for you to take care of it yourself while awaiting the man we will send you.

We will reimburse the two pistoles you received from M. Bausset the Prior. I will send them to his brother at Saint-Sulpice, if he does not send someone to get them within the next two days.

We are sending to Agde two priests from our seminary: Messieurs Lemerer and Tanguy, and M. des Jardins is accompanying them en route to Narbonne, where he will pick up Messieurs Lebas and Dolivet in passing.

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

VINCENT DEPAUL,
i.s.C.M.

By the same way we have sent three Sisters of Charity—one of whom is M. Cornier's niece—to the Archbishop of Narbonne, who has been asking for them for a long time. Mademoiselle Le

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these priests, twenty-two became Bishops. Similar conferences, modeled on those of Saint-Lazare, were organized in dioceses throughout France and Italy.

Gilles Lemerer, born in the Tréguier diocese on September 22, 1633, entered the Congregation of the Mission on October 23, 1658, and took his vows in Agde on November 14, 1660, in the presence of M. Durand.

No information is available for M. Tanguy. Notices, vols. I and V (Supplement), does not list him; Coste's index (vol. XIV) provides no information other than what Saint Vincent has here.

Georges des Jardins, born in Alençon (Orne) on January 6, 1625, was ordained a priest in September 1649, entered the Congregation of the Mission on August 15, 1651, and took his vows on August 17, 1653. Later, he was Superior in Toul (1655-57) and Narbonne (1659).

François Fouquet.
Gras speaks very well of M. Cornier's niece; I greet him with all the tenderness of my heart.

M. Le Vacher told me he was leaving in four or five days. I am not writing to him.

I am writing to tell M. Huguier to give three livres to a man named Ballagny and thirty sous to a convict named du Rosier.

2975. - TO CARDINAL DURAZZO

Paris, September 12, 1659

Monseigneur,

When the Superior of the Rome house wrote me that Your Eminence continues to confer on us everywhere the benefits of your incomparable kindness, I let him know that I had no words convincing enough to express my gratitude for this. In fact, Monseigneur, I felt that it was better to maintain a holy silence toward Your Eminence than to thank you unworthily. I also felt that I should be satisfied to open my poor heart to God to ask that He Himself give the praise that is due to His infinite goodness for all the favors your own goodness bestows on us and, by the same token, to be Himself your reward for this.

But having learned since then, Monseigneur, of the trouble Your Eminence has taken to find a house for us, and the large contribution you have given and are obtaining for us to help us pay for it, I must happily express myself in writing, with sentiments of joy and admiration for such a benefit, and can say only: O Monseigneur, how good Your Eminence is to us, how resourceful in assisting us, how generous in showering us with blessings! Never has a Prelate made us more aware of the supreme charity of God than by your
charity, Monseigneur, which is one of the greatest and most far-reaching that God has ever granted on this earth to our Little Company.

All we can do, Monseigneur, is to humble ourselves before God and before Your Eminence at the sight of our unworthiness and to proclaim the lavishness of your generosity and assistance. In addition we must ask O[ur] L[ord] unceasingly to preserve Your Eminence for a long time for the good of the entire Church, and to be, in the end, your infinite glory through all eternity.

With this desire and in His love, I am . . .

2976. - TO CARDINAL DI BAGNO

Paris, September 12, 1659

Monseigneur,

I am asking Our Lord to help me to thank Your Eminence worthily for the favor you have done us by finding a place for us to stay in Rome, and in your own house,¹ and for having reduced the amount of its just worth that we should pay. For my part, I have no words to express my gratitude adequately for this, but I hope, Monseigneur, that God, for whom Your Eminence has done this act of charity, will be your great eternal reward.

Our entire Little Company will consider it a duty to pray constantly for you, as it is doing already. On its behalf and on my own, Monseigneur, I renew to Your Eminence the offers of our perpetual obedience, asking God, if He is pleased to derive some modest result from the Missionaries by the blessings they will receive in this blessed house, to attribute their merit to Your

¹The Priests of the Mission lived in this house, called Montecitorio, until 1913. It was situated close to the House of Representatives, of which it became an annex.
Eminence. I ask Him also to preserve you for a long time in this world for the good of the entire Church and the special consolation, Monseigneur, of your most humble and obedient servant.

2977. - TO CARDINAL BRANCACCIO

Paris, September 12, 1659

Monseigneur,

Of all the benefits God has conferred on our Little Company, I think that the one we appreciate most is to have had the honor of your benevolence, from which we receive so many outstanding favors. I thank Your Eminence a thousand times, Monseigneur, especially for the various Briefs the Holy See has granted us through the sage advice and powerful recommendation of Your Eminence, who is pleased to lavish your incomparable kindness on persons as unworthy as we are. Still, we will strive, Monseigneur, never to be ungrateful for them, although we are powerless to acknowledge the many special favors we have received from you.

May God, for whose love Your Eminence has done them for us, be pleased, Monseigneur, to be your eternal reward! We—and I in particular—will always be mindful of them, with an unfailing desire to obey you. I am, by God's grace, as much as anyone in this world can be, the most humble and most obedient servant of Your Eminence.
Most Reverend Father,

After learning, from letters sent to me from Rome, of the zeal and affection with which you, Most Reverend Father, had deigned to assist us in the affair of the confirmation of our Constitutions, I asked myself in my ignorance of this why you, Most Reverend Father, were so benevolent toward us, who are unworthy and incapable of rendering you service and who were, until then, absolutely unknown to you.

Since I see no reason on our part for this benevolence, I am obliged to attribute it to your charity, which had only God in view in this affair. That is why, feeling absolutely incapable of returning this favor, I fervently ask Almighty God to be Himself your abundant reward, Most Reverend Father. I have given orders to have many prayers and sacrifices offered in our Paris house; I have also written to our confrères living in other houses of our Congregation to do the same for your salvation and prosperity, Most Reverend Father. Our Congregation will always number you among its principal benefactors. Our entire Congregation, although still few in number, will proclaim publicly its joy at being always at your service.

We offer you with all due humility, Most Reverend Father, our best wishes, joined sincerely to the wishes of all good people. May you be showered with heavenly gifts and divine grace! This, Most Reverend Father, is the desire of your most humble and very obedient servant.

VINCENT DEPAUL,
Superior General of the Congregation of the Mission
Reverend Father,

From most of the letters that the Superior of the Mission in Rome\(^1\) writes to me, I learn that we have new reasons daily to be indebted to Your Reverence. These include the extraordinary favors you are constantly doing for us and the fact that the Holy See has recently granted us, through you, two important Briefs.\(^2\) I thank Your Reverence for this, Reverend Father, with all possible respect and affection.

Since, however, I am unworthy of thanking you in proportion to so many benefits, I ask Our Lord to be Himself your reward in heaven. May He preserve Your Reverence for a long time on earth, and may the great good you are doing continue to increase for the glory of God and the edification of the whole Church, according to what you, in your incomparable zeal, desire.

We—and I in particular—will also ask God, Reverend Father, to grant us the favor of rendering you some small service. I renew
to you the offers of my obedience with all possible humility and 
gratitude, and am, in the love of Our Lord, Reverend Father, your 
most humble and very obedient servant.

VINCENT DEPAUL, 
i.s.C.M.

At the bottom of the first page: Father Hilarion

ROUGH DRAFT

Paris, September 12, 1659

Very Reverend Father,

In almost every letter from M. Jolly I learn that we have new 
reasons daily for being indebted to Your Reverence because of the 
extraordinary favors you are constantly doing for us, and the fact 
that the Holy See has recently granted us, through you, two impor­tant Briefs. I thank you for this, Reverend Father, with all possible 
respect and gratitude.

Since, however, I am unworthy of thanking you in proportion 
to so many benefits, I ask O[ur] L[ord] to be Himself your reward 
in heaven. May He preserve Your Reverence for a long time on 
earth, and may the great good you are doing continue to increase 
for the glory of God and the edification of the whole Church.

We—and I in particular—will also ask God, Reverend Father, 
that, if He is pleased to receive some modest service from the 
Company because of the constant help it receives from your charity, 
His Divine Goodness will apply the merit to you and will grant us 
the favor of rendering you some small service. I renew to you the 
offers of my obedience with all possible humility and gratitude, and 
am, in the love of O[ur] L[ord], Reverend Father, your most . . . .
Monseigneur,

In accordance with your orders, we are sending off today three priests and three Daughters of Charity to be of service in your holy plans. They will have the honor of accompanying your sister,¹ the Mother Superior of Sainte-Marie of Toulouse. The first of these priests, Monseigneur, named M. des Jardins, has already been Superior of one of our houses in Lorraine² and is proficient in all our works. The other two are not yet adequately trained in them, so I have asked M. Durand to put them to work in the seminary and in the parish in Agde and to send you in their place Messieurs Lebas and Dolivet, who are better qualified for the missions and who understand the dialect of the region.

We have done our best, Monseigneur, to try to give you complete satisfaction, as we are bound to do, regarding both the men and the Sisters; still, both will need the favor of your forbearance. We have reason to hope, however, that with your blessing, Monseigneur, they will all work effectively. I ask it for them and for myself, humbly prostrate in spirit at your feet. There is a fourth Sister, whom we are sending to Cahors.

I ask God in His infinite goodness, Monseigneur, to preserve you for a long time for His glory. I am, in His love, with the respect and gratitude I owe you, Monseigneur, your most humble and very obedient servant.

VINCENT DE PAUL,

i.s.C.M.

Letter 2979. - Archives of the Mission, Paris, copy made in 1854 from the original, in the possession of M. Laverdet.

¹Mother Marie-Thérèse Fouquet, a professed nun of the First Monastery of Paris and the eldest of the Archbishop of Narbonne's five sisters who were in the Visitation Order.

²The house in Toul.
Monsieur,

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

I am writing simply to give you news of us, since I have nothing to add to my last letters, although I received one from you by the last regular mail, in which you mention the continued kindness of the King and Queen. God be praised for their great piety and their holy intentions with regard to the salvation of their subjects. We have a serious obligation to ask God for their preservation and to make us worthy of rendering to God and the people the services they expect from us.

We no longer have any patients who are dangerously ill, as we have had; they are better, thank God—I mean Messieurs Boucher, Le Soudier, and Perraud. We have just sent three priests and three Daughters of Charity to Narbonne, two hundred leagues from here; we need even more of them for a few new establishments that are still to be made. Some men are preparing for the voyage to Madagascar, which will take place at the end of this month. We are being asked for workers on all sides. The harvest is abundant; we must pray that God will raise up apostolic men to gather it in. For this
purpose, I ask you and good M. Duperroy to take care of yourselves. I greet him cordially, and I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,
Ls.C.M.

One of the Queen’s gentlemen is supposed to be leaving at the end of the month to rejoin Her Majesty. He told us that Mademoiselle . . ., the wife of M. . . .,\(^5\) Her Majesty’s physician, is not returning to Warsaw before Easter, and that a ship from Hamburg will be leaving at that time. We will have two or three young Missionaries ready to sail with him. The problem will be with the Daughters of Charity because people say that Pomerania is full of soldiers and that perhaps they will have to go to Vienna and, from there, to Krakow. This gentleman was taken prisoner by the Tartars, when the King himself led an army against the Cossacks.

At the bottom of the first page: Monsieur Desdames

**2981. - TO PROPAGANDA FIDE**

[September 1659] \(^1\)

Most Eminent and Very Reverend Lords,

Vincent de Paul, Superior General of the Congregation of the Mission, has learned that, after several delays, a ship is finally supposed to leave this autumn for Saint-Laurent Island, commonly

\(^5\)These names were left blank in the original.


\(^1\)Below the summary on the back of the petition are the words *Die 23 septembris 1659 S.C. annuit*. [On September 23, 1659, the Sacred Congregation approved.]
known as Madagascar. He therefore presents once again to Y[our] E[minences], in addition to those subjects already presented to the Sacred Congregation, Nicolas Étienne, priest of the Congregation of the Mission, in order that Y[our] E[minences] may be pleased to appoint him as Apostolic Missionary so that he may be able to work at the cultivation of this immense vineyard, which requires many laborers. And he will regard this grace as a special favor from Y[our] E[minences].

Whom God, etc.

_Addressed:_ To the Sacred Congregation of Propaganda Fide, for Vincent de Paul, Superior General of the Congregation of the Mission

2982. - TO EDME JOLLY, SUPERIOR, IN ROME

Paris, September 19, 1659

Monsieur,

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

I received your letter of August 25 and greatly rejoiced at your fine report of the missions in Leonessa.¹ God be praised for the graces He has granted to the workers and the poor people!

I cannot thank Him enough for the fact that you have taken possession of Cardinal Bagni's house. There is reason to hope that God will bless those who will live there, through the merit of the good nobleman who has handed it over to you and of the person who procured it for you—I mean the Cardinal of Genoa,² whose

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¹A small town in the Province of Aquila (Italy). Only the first two, the fifth, and the sixth letters of this word remain in the original letter. Various clues and the letter of July 18, 1659, help to complete it (cf. no. 2969).
²Stefano Cardinal Durazzo.
goodness and confidence in the goodness of God is admirable. We must admire him for all his virtues and be ashamed at seeing ourselves so far from them and, consequently, so unworthy of his benefits. May Our Lord be pleased to crown his apostolic life with immortal glory and to be Himself the strength we need to correspond with the expectations of this holy Cardinal!

We are awaiting the final decision of Cardinal Antoine\(^3\) regarding the completion of the foundation he accepted for Loreto, since he did not want to abide by his last opinion.

I am sending you a letter and memorandum addressed to me by M. Regnoust, a Doctor [of Theology] in charge of the priests of the General Hospital. It concerns the rehabilitation of an apostate who has returned to the Church. Please take care of it.

We have M. Le Soudier with us here; he has been ill for the past two months; M. Perraud, who was also at death’s door, has been better for a few days now, but dropsy has followed on fever, so that we have reason to fear that death may snatch him from us.

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

VINCENT DEPAUL,

i.s.C.M.

Addressed: Monsieur Jolly

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\(^3\)Antonio Barberini, nephew of Pope Urban VIII, was only twenty when he entered the Sacred College of Cardinals in 1627. He was placed in charge of several legations. Since the steps he took to prevent the election of Innocent X (1644-55) were unsuccessful, he went to France, was named Bishop of Poitiers in 1652, and became Archbishop of Reims in 1657. He died in Nemi, near Rome, on August 3, 1671.
2983. - TO GABRIEL DELESPINEY, SUPERIOR, IN MARSEILLES

September 19, 1659

May God, by His grace, will to guide M. Le Vacher \(^1\) back to Algiers and free him of his worries, which have no other foundation than his own imagination!

2984. - TO JEAN PARRE, IN SAINT-QUENTIN

Paris, September 20, 1659

Dear Brother,

The grace of Our Lord be with you forever!

Thank you for the Masses you have had celebrated for our sick men and for the shirt you sent me, which I received. M. Perraud has taken it. God grant that he may make good use of it!

God be blessed for the blessings He is giving to the devotions at Notre-Dame-de-la-Paix and for the care you take in this!

Go to the area of Laon and Rethel whenever you like.

I had your letter delivered to Mlle Viole. The Ladies \(^1\) have not authorized anything.

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

VINCENT DEPAUL,

i.s.C.M.

Addressed: Brother Jean Parre, of the Mission, in Saint-Quentin

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\(^{1}\) Philippe Le Vacher.

Letter 2983. - Archives of the Mission, Paris, Marseilles manuscript.

Letter 2984. - The original signed letter is in the Vatican Library. Coste published a summary and an extract taken from an 1855 Laverdet catalogue. The original was subsequently published in *Annales C.M.* (1934), pp. 649-52, and reprinted in *Mission etCharité*, 19-20, no. 100, pp. 126-27. This edition uses the latter text.

\(^{1}\) Ladies of Charity of the Hôtel-Dieu.
Monsieur,

The grace of Our Lord be with you forever!

I received your letter of the tenth. I also received one from M. Boussordec, who has arrived in Nantes. M. de la Noue is supposed to reimburse the expenses you incurred for M. Martin, so please send him the account of them.

Recently I received a letter from M. Daveroult, in which his state of mind seems to be as it was described to you.

I think I told you that M. Dehorgny is going to Brittany from Richelieu, where he is now, and that, consequently, you will not see him in Saintes for some time.

I thank God that your health has improved somewhat; I pray that He will restore it fully to you for the service of His glory.

We will try to give you a priest instead of a seminarian, but we cannot do so just now because we need those we have for other places—I mean that we need them badly. The harvest is abundant and the laborers are few.

You will soon have a good Doctor [of Theology] there who wants to work with you on the missions. He is M. Boust, a member of the Duc de Roche foulcauld’s household. He wanted me to ask
you—as I do now—to let him share your company and your work for as long as his affairs will allow.

M. Le Soudier has been sick for two months, and M. Perraud as well; right now the latter is seriously ill of dropsy, which followed on his unremitting fever. The rest of this family is very well.

I embrace your family very affectionately in spirit, and I am, in the love of Our Lord, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

2986. - TO JEAN DEHORGNY, SUPERIOR, IN RICHELIEU

Paris, September 21, 1659

Monsieur,

The grace of Our Lord be with you forever!

You know that it is a Rule in our Little Company, as in all well-regulated Communities in the Church, that an individual may write to the General without showing his letter to the local Superior of the place from which he writes, nor should the Superior read the letters which the General sends to the members of his house. Nevertheless, I have been informed that some Superiors—only a small number—are a little annoyed at this because they want to see and know everything. In addition, because they deprive those under them of the liberty of pouring out their hearts and placing their doubts before the person from whom alone, after God, they may expect some consolation and advice, troubles and inconveniences have arisen from such a constraint.

That is why I ask you, Monsieur, to recommend the observance of this Rule to all our families in the places where you make the visitation—even during Chapter—and to tell the subjects that they

may write freely to the General whenever they need to do so and to seal their letters with the Community seal. Tell each Superior that he is to give them seals, to send their letters to us without reading them, and, by the same token, to give them, unopened, the letters that bear the seal of the General. Make strict enquiries in each place to find out if this is being done, and please ask each Missionary privately if he is free to act in this way, so that you can let me know about it.

I ask God to bless you and your visitations. I am, in Him, Monsieur, your most humble servant.

VINCENT DEPAUL,
I.S.C.M.

Addressed: Monsieur Dehorgny, Superior of the Priests of the Mission of the Bons-Enfants, in Richelieu

2987. - TO DOMINIQUE LHUILLIER,1 IN CRÉCY

Paris, September 23, 1659 2

Monsieur,

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

I received your letter of the fourteenth. I hope God will not permit you to give grounds for discontent to any of the persons you mention, and, if they are unreasonably discontented with your proceedings, that you will profit before God from this humiliation.


1Dominique Lhuillier, born in Barizey-au-Plain (Meurthe), entered the Congregation of the Mission as a priest in Paris on July 11, 1651, at the age of thirty-two. He took his vows there on May 5, 1659, in the presence of M. Alméras. Lhuillier was a Missionary in Crécy (1654-60) and in Toulon, where he died.

2The Marseilles manuscript quotes a sentence from this letter, which it dates as September 24. Could it be that the letter was written the day after the rough draft had been drawn up?
You did well to speak about it to M. de Lorthon,³ and it will be a good idea for you to do what he told you, namely, to continue to say Mass at the hour to which you have been accustomed for the convenience of Madame de Laval,⁴ in the hope he has given you that Madame de Lorthon and he will find this time acceptable. They have too much respect and deference for Madame de Laval, who is the Lady of the place, to act differently.

If, however, the misunderstanding that you fear should arise, Monsieur, you would act wisely by speaking to Madame de Laval, and once again to M. de Lorthon to try to get them to agree on the time. Since the latter is your founder, and the other person is who she is, you must obey both, and consequently act in such a way as not to displease one by giving preference to the other.

2988. - TO MONSIEUR DESBORDES ¹

Saint-Lazare, September 24, 1659

Monsieur,

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

There is no command of yours that I should not obey. I know you want nothing unreasonable; therefore I venture to tell you, Monsieur, that the matter you propose raises a difficulty. The Council of Trent has forbidden Bishops and other Superiors of religious Communities to allow persons who are not members to

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³Pierre de Lorthon, the King's secretary and founder of the Missionaries' house in Crécy.
⁴Marie Séguière, daughter of Chancellor Pierre Séguière, widow of the Marquis de Coislin; she later married Guy de Laval of the family of Laval-Boisdauphin.

¹Vicomte de Souqué and Auditor of the Treasury.
enter their convents, except in case of necessity. Now, Madame Collin’s entrance at Sainte-Marie is not of this nature.

I do violence to myself in my desire to serve her and to please you. But in this matter you see, Monsieur, that discipline is at stake as well as dangerous consequences because several ladies, on various pretexts, have often made the same request to us, and I have given them the same reply even to Princesses, including one of royal blood. So, if I granted it to one I could not refuse the others. I entreat you, Monsieur, to excuse me in this and to make my excuses to Monsieur and Madame Collin, for whom I have great respect and a great desire to be of service to them. As for yourself, Monsieur, you know to what an extent I am, in the love of O[ur] L[ord]...

2989. - TO EDME JOLLY, SUPERIOR, IN ROME

Paris, September 26, 1659

Monsieur,

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

I received your dear letter of September 1. We owe three great acts of thanksgiving for the recent alms that were given you to help to pay for the house that has been acquired: the first is to God, the second to Cardinal Durazzo, and the third to Signor Emmanuele Brignole, to whom I will take the honor of writing for this purpose.

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2Sess. XXV, chap. V, De Regularibus: “Dare... tantum episcopus vel superior licentiam debet in casibus necessariae” [But only the bishop or Superior ought to grant permission in cases of necessity].

3The daughter of Charles de Bourbon and wife of Thomas-François, Prince de Carignan, who became Grand Master of France (cf. vol. VI, no. 2237).

Letter 2989. - Archives of the Mission, Paris, original unsigned letter. The postscript is in the Saint’s handwriting.
I am glad that you had M. Abelly's book 1 presented to the Pope and for what you tell me about it. I shared your letter with M. Abelly and we thought that, since there is no doubt in Rome regarding the opinions he has defended, and they are more interested in reading about laws and canons than about other matters—especially the material in this book—it would be of little use to have it translated into Latin. So, Monsieur, it will suffice for you to have the copies you have in our language distributed to those who understand it and whom you think most competent to approve and support the doctrine it contains. If you want more, we will send them to you.

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

VINCENT DEPAUL,
i.s.C.M.

Please give us some news, Monsieur, concerning the health of our Holy Father, who is so precious to us and for whom we are praying constantly.

Addressed: Monsieur Jolly

2990. - TO JACQUES PESNELLE, SUPERIOR, IN GENOA

Paris, September 26, 1659

Monsieur,

The grace of O[ur] L[ord] be with you forever!
I received your letter of September 9. God be praised that the

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1Défense de la hiérarchie de l'Église et de l'autorité légitime de N.S.P. le Pape et de nos seigneurs les évêques contre la doctrine pernicieuse d'un libelle anonyme (Paris: G. Josse, 1659). This work is a rebuttal of an anonymous author whose work was entitled: Lettres de l'auteur des Règles très importantes au sieur de Marca, archevesque de Thoulouse. (Cf. no. 2900.)

Corsica proposal is on the way to fulfillment and that it is proceeding peacefully, without giving offense to the Company you mentioned. If you are being pressured, let me know, and, if you are not, do not push it,¹ but keep things as they are because we are having a hard time just now sending the men required for that mission, since the ones we have are involved elsewhere and are needed for two new establishments we must staff.

I say the same with regard to your request for a priest in place of M. Lejuge, who is going to Rome. Please try to manage until we are in a position to help you.

If M. Philippe, who is supposed to be the professor of your external seminarians, can also be their prefect, it would be better to entrust him with this office than to give it to Brother de Lagrange.²

You propose putting M. Carlo Francisco³ in charge of the bursar's office during the missions. I find it very hard to agree to that, since he is still a seminarian, for it would be better—much better—to give that duty to someone else until he completes his two years [novitiate]. If, however, you have no one suitable for this work, do as you judge best.

Your brothers have done me the honor of coming to see me. They are writing to you almost the same things they told me and are offering to give you your share of the inheritance. Accordingly, you can tell them that it is your intention to...⁴

At the bottom of the first page: Monsieur Pesnelle

¹First redaction: "do not make a request..." The correction is in the Saint's handwriting.
²Robert de Lagrange, born in Lille (Nord) on November 1, 1636, entered the Paris Seminary of the Congregation of the Mission on October 19, 1655, and took his vows on October 19, 1657, in the presence of M. Delespiney. At the time of this letter he was still a seminarian.
³In vol. XIV, p. 221, Coste states that he is a Priest of the Mission, but no biographical data is available. This is the only reference to him in the letters and conferences of Saint Vincent.
⁴The sentence continued on a second sheet, which is no longer extant.

At the bottom of the second page, Saint Vincent wrote in his own hand: "Reply that, since his residence in Italy and his work do not allow him to go there, he will be satisfied with such a pension."
2991. - TO JEAN PARRE, IN SAINT-QUENTIN

September 27, 1659

Vincent de Paul tells Brother Jean Parre that he has nothing to say to him.

"... We have M. Soudier critically ill, and M. Perraud as well. I recommend both of them to your prayers."

2991a. - TO JEAN GICQUEL

Paris, September 27, 1659

Monsieur,

The grace of Our Lord be with you forever!

Our sick men are still very unwell: M. Perraud is seriously ill; M. Le Soudier, not so much; M. Berthe and M. Martin1 have quartan fever in Turin; M. Alméras is not feeling well, nor is Brother Ducournau. Your brother is rather well, thank God. M. Étienne is in Nantes with Messieurs Daveroulx, Feydin, and Brother Patte,2

Letter 2991. - This one-page summary of the text comes from the catalogue of M. Laverdet, who put the original up for sale.

Letter 2991a. - Archives of the Mission, Paris, photograph of the original autograph letter. The photograph seems to have been taken from an unknown facsimile. The editors of Mission et Charité, who reprinted it in 19-20, no. 102, pp. 128-29, state that "there is no reason to doubt the authenticity of this letter." This edition uses the Mission et Charité text.

1Jean Martin the elder.

2Philippe Patte, born at Vigny, Rouen diocese, in 1620, entered the Paris Seminary of the Congregation of the Mission as a coadjutor Brother on April 5, 1656, and took his vows there on April 16, 1658, in the presence of M. Delespiney. In 1659 he went to Madagascar, where he proved himself an excellent surgeon. Along with M. Nicolas Étienne, he was massacred on March 4, 1664. (Cf. Notices, vol. III, pp. 369-71.)
while waiting for the ship to be ready to set sail. And I, Monsieur, send [you] my most humble greetings, with all the tenderness of my heart. I am your most humble servant.

VINCENT DEPAUL,
is.C.M.

Addressed: Monsieur Gicquel

2992. - TO JEAN DEHORGNY, IN RICHELIEU

Paris, September 28, 1659

Monsieur,

The grace of OuL[ord] be with you forever!

God be praised for your safe arrival in Richelieu, along with M. Le Blanc, as I learned from your letter of the twentieth. I also praise God that His Divine Goodness has been pleased to improve the Archdeacon’s health and that His Providence brought him to our house when he became ill. That gave us an opportunity to render him some little service. I hope that the house will spare nothing for his relief and consolation.

We are expecting M. Férot here and he will be most welcome. M. de Beaumont should take the trouble to let me know what things

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1 It is difficult to determine in some letters whether “M. Le Blanc” is the Frenchman (Charles) or one of the three Irish confreres named White. After consultation of various biographical sources, the editors believe that the man in question here is Charles Le Blanc, who was born in Roye (Somme) on July 15, 1625, entered the Congregation of the Mission on November 20, 1649, took his vows on November 21, 1653, and was ordained a priest the following month. In 1658 he set sail for Madagascar but had to return to Paris, after a violent storm snapped the ship’s masts and rudder and imperiled the lives of the passengers, forcing the ship to drop anchor at Lisbon. He went back to Le Mans, where he had been stationed before leaving for Madagascar.

2 Claude Férot, born in Saint-Quentin (Aisne) on July 6, 1630, entered the Congregation of the Mission on October 3, 1647, took his vows on October 15, 1649, and was ordained a priest in Agen in March 1656. He was Superior in Montmirail (1662–66).
I should tell him. We will try to send one man to preach during the missions and another to Le Mans, where you worked with him. God be praised for it!

It seems to me that I see and touch what you have written to me about each one in particular. May God be pleased to grant all of them the grace to go from good to better, and to grant the whole Company the grace to grow in numbers and virtue! We see more clearly than ever its great need for good workers and for God’s grace to correspond with His plans. Please pray and have prayers said for that intention.

I will write to M. Laudin to prepare for the ordination.

Our sick men—I mean Messieurs Le Soudier and Perraud—are seriously ill. I recommend them and myself to your prayers. I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

Addressed: Monsieur Dehorgny, Priest of the Mission, in Richelieu

2993. - TO A YOUNG MAN FROM DAX

September 29, 1659

To this young man, who had asked for his patronage on the grounds of relationship, Vincent de Paul declares that he will do for him what he would do for his own brother. He says he is unworthy to consider himself one of his family, seeing that he was “born of a poor farmworker” and that his “first calling was to tend his father’s livestock.”

2994. - TO EDME JOLLY, SUPERIOR, IN ROME

[End of September-beginning of October 1659] ¹

I will send you the Rules of the Daughters of Charity with the approval that Cardinal de Retz gave them in Rome,² and a copy of the letters patent and their registration in the Parlement,³ so you can see how the approval⁴ should be drawn up. We just sent off four of them, some for Narbonne, some for Cahors, and in a few days some will go to Poland. The only way we can direct all this is by the stamp of the authority of His Holiness.

I am awaiting the extra tempora for Brother Arthur.⁶

M. Étienne is preparing to go to Madagascar, [along with] Messieurs Boussordec and Feydin.

On the back: Monsieur Jolly

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Letter 2994. - In 1945 the original autograph letter belonged to Abbé Auzou, a priest of the Paris diocese. The text was published with its original format and spelling in Annales C.M. (1945-46), p. 199, and reprinted in Mission et Charité, 19-20, no. 101, pp. 127-28. Coste provided only a summary taken from the Laverdet catalogue of January 1854. The editors of this edition have used the complete text of Mission et Charité.

¹Coste gives the following reasons for placing in brackets what he considered the probable date of this letter: "It was written shortly after September 12, 1659, the date the Sisters left for Narbonne, and before the Saint had decided to postpone until spring the departure of the Daughters of Charity missioned to Poland; consequently before no. 2996 (October 3, 1659)."

²After his escape from prison in the Château de Nantes (August 8, 1654), Cardinal de Retz fled to Rome where, by order of Pope Alexander VII, he was given hospitality by the Priests of the Mission at Montecitorio. Since he was still Archbishop of Paris, it was from Rome that Saint Vincent had obtained from him the approval for the Company of the Daughters of Charity and its general Rule (January 18, 1655, cf. vol. XIII, no. 149).

³Cf. vol. XIII, no. 152, for the letters patent of the King, issued in November 1657, and no. 153 for their registration with the Parlement on December 16, 1657.

⁴Saint Vincent was trying to obtain the approval of the Holy See because the approval given by the Archbishop of Paris was subject to change, since a new Archbishop could abolish what his predecessor had established and approved.

⁵He is referring to the Daughters of Charity.

⁶Nicholas Arthur (cf. no. 2921, n. 3).
Monsieur,

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

I heard that, even though you are not feeling well at all, you took the trouble of going to Grignan\(^1\) to establish the Confraternity of Charity there. I would really be very upset if this effort had made you worse, God forbid! How have you been since that journey, and how is M. Cornier's diarrhea? I hope by the goodness of God that he is over it; otherwise, some remedy has to be considered. The distance between places and the nature of the complaint do not allow sending him back here. Furthermore, that ailment is prevalent here; M. Le Soudier is so exhausted by it that we have reason to fear he will not recover. They say that many people in the rural areas have been attacked by it. M. Durand tells me that the same is true of Agde, and that he himself has had his share of it, so we must not think of sending him there. Since it is a common complaint, I think the best remedy is patience and diet.

Nevertheless, Monsieur, see if the country air will be better for him than that of the city; send him to some neighboring parish to spend a few days there and to see if his condition of loose bowels will cease. I saw in the past that the relatives of the late M. Tratebas\(^2\) welcomed M. Portail and some others into their home while the plague was raging in Marseilles; perhaps they will be kind enough

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\(^1\)Canton of La Drôme.

\(^2\)Antoine Tratebas was born in Allauz (Bouches-du-Rhône), near Marseilles, in October 1632. He entered the Congregation of the Mission in Paris on October 7, 1651, took his vows on October 20, 1653, and died of the plague in Genoa in August 1657. His family gave hospitality to Antoine Portail and other Priest of the Mission in 1649 during the plague that was ravaging the city of Marseilles.
now to extend the same hospitality to M. Cornier, if you ask them, in consideration of the dear deceased.

The Bishop of Pamiers\(^1\) wrote to me on behalf of a poor captive of his diocese, named Jean Castres, from Saurat,\(^4\) twenty-five years of age, who is in Tripoli. He tells me he is detained in the castle of the Governor of Tripoli. Please arrange for some Marseilles merchant to write to the Consul there for news of him, Monsieur, and to find out exactly what must be paid to set him free. When you hear, please let me know, as well as how to forward the money to him safely.

In the name of God, Monsieur, do all in your power to keep well. I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL,

i.s.C.M.

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

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\(^{1}\)François-Etienne de Caulet, born in Toulouse on May 19, 1610, was endowed in 1627 with Saint-Volusien Abbey in Foix. Attracted by the spirit of Jean-Jacques Olier, he accompanied him on his missions in Auvergne, in the Chartres diocese, and in other places in the kingdom. He supported him in his parish ministry and, together with him and M. du Ferrier, founded the Vaugirard Seminary. Saint Vincent, who knew the Abbot of Saint-Volusien, thought he would make a good Bishop. Thanks to him, de Caulet was consecrated Bishop of Pamiers on March 5, 1645. In 1638 he had testified against Saint-Cyr; as Bishop, he continued for a long time to combat Jansenism, forbade in his diocese the reading of books by adherents of the movement, and made every effort to bring back those who had strayed from the truth. However, his association with Nicolas Pavillon, Bishop of Alet, won him over to Jansenism. The Bishop of Pamiers died on August 7, 1680, without having made an act of submission to the Church. (Cf. Jérôme Besogne, *Vies des quatre évêques engagés dans la cause de Port-Royal, M. d'Alet, M. d'Angers, M. de Beaunois et M. de Pamiers* [2 vols., Cologne: n. p., 1756]; Georges Doublet, *Un prélât janséniste, P. de Caulet, réformateur des châtriers de Foix et de Pamiers* [Paris: A. Picard et fils, 1895].) M. Gazier, an authority on Jansenism, had among the rare manuscripts in his extensive library one entitled: *Histoire abrégée de la vie de M. François de Caulet, évêque de Pamiers*, by Father Gabaret.

\(^{4}\)A locality in the district of Foix (Ariège).
2996. - TO NICOLAS DUPERROY, IN WARSAW

Paris, October 3, 1659

Monsieur,

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

I am writing you a few lines in haste to tell you that your dear letter of August 15 arrived; it consoled me greatly because of the candor of your lovable heart, so vividly represented in the few lines it contains. I thank God, Monsieur, for the sentiments He gives you and for the benefice which the Queen has entrusted to you to enable the Company to serve the people. That will oblige us to send more Missionaries there than we had intended, but it is difficult to send them before spring, as I am writing to M. Desdames.

Please be patient in the meantime, even though you may not be doing in this public office the good you would like, and reflect that God is content with the good you do elsewhere, while awaiting something better. Remember that you have been entrusted with this benefice only to correspond with the plans His Divine Goodness has for the Company for the advancement of His glory, and that, if it had fallen into other hands, it might perhaps have served to do the contrary.

God has prepared you by too many graces for you to fear the temptation you mention. You are God’s and God is yours. Oh! what happiness! He encompasses all happiness, so anything that does not tend to God is only sorrow and desolation. By His infinite grace, Our Lord will fill you with His Spirit in order to assist souls efficaciously to be detached from creatures and united to their Sovereign Good.

Oh! Monsieur, what a joy it is for me to know that you have distanced yourself from the world and from all perishable earthly things to live only by the life of Jesus Christ, who has drawn you

Letter 2996. - Archives of the Mission, Krakow, original signed letter.
to His service and called you to Poland for this purpose, where I hope He will make it even clearer that it is to show His divine virtues and proclaim His infinite goodness in that place! With all my heart I ask Him to do so and am, in His love, Monsieur, your most humble servant.

VINCENT DEPAUL.

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

2997. - JEAN DEHORGNY TO SAINT VINCENT

Monsieur,

I think Mademoiselle Le Gras would be doing a great charity for the sick of this town of Richelieu and for our two Sisters living here, if she sent two other Sisters—or at least one—to attend to the patients as well as to the Sisters, because both of the latter have been in bed with a fever for more than six weeks. Even though Sister Perrine has been feeling a little better the last five or six days, nevertheless, for the entire fourteen months she has been in Angers, she has hardly ever been in good health. That is why, if she could improve a little, I think she should be withdrawn from here, seeing that the sick are receiving no help, except that the Ladies

Letter 2997. - Archives of the Mission, Paris, original autograph letter. This letter is also in Documents, (cf. Doc. 770, p. 884), and it is from the editor’s notes that we know the names of the three Sisters mentioned.

1Jean Dehorgny was making a visitation in Richelieu.

2Perrine de Bouhery and Charlotte Royer. Perrine, also called Perrette, entered the Company of the Daughters of Charity early in 1648. At the end of the year she went to Angers; in 1658 she was sent to Richelieu. A native of Liancourt, Charlotte Royer went to Richelieu in June or July 1649, after having served the poor in Saint-Jean parish. She was still there when Saint Louise died in 1660.

3Étienne Dupuis. One of the elders in the Company, she went to Angers in 1658 as Sister Servant, remaining there for a year before going to Richelieu. In 1665 she returned to the Motherhouse and in 1667 was in Maisons as Sister Servant.
give them a little money or some raw meat—both of which are against the regulations.

I have been informed by several persons that the Sisters who come here will have to be able to persuade the Ladies to visit the sick in person, so that, when they see them, they may feel urged to contribute to the expenses, given the fact that the sick receive very little alms from the collections.

Since I started this letter, Sister Perrine has come down with a fever again.

Monsieur, your most humble and obedient servant.

DEHORGNY,
I.S.C.M.

October 3, 1659

Addressed: Monsieur Vincent

2998. - TO JEAN DEHORGNY, IN RICHELIEU

October 5, 1659

You sent me word that the Le Mans house needs a preacher for the missions, another priest to act as bursar, and a seminarian for the classes, and that the Richelieu house also needs a good preacher. M. Berthe, for his part, told us that we should also send two priests to Sedan; and it may be that you will find even other houses asking for new workers. Now, how are we to meet all these demands? It cannot be done. We have very few well-trained men; yet, we have a great amount of work to do, places to fill, and even a few new establishments.

I am telling you all this, Monsieur, so that you will spare us as much as you can. During visitations your main concern should be to correct those who go astray, encourage the weakhearted and despondent, and quicken the fervor of the lax and apathetic. It is

Letter 2998. - Reg. 2, p. 98.
for this purpose especially that you have been sent, since everyone should do his utmost, not only to maintain good order but also to carry out our functions in each place.

Please offer to Our Lord a little retreat I am making to prepare me for the great one, in the event that God is pleased to call me soon.

2999. - TO SAINT LOUISE

Saint-Lazare, Monday evening [October 1659] 1

Vincent de Paul tells Louise de Marillac of the arrival in Narbonne of the first Daughters of Charity: Françoise Carcireux, 2 Anne Denoual, and Marie Chesse. 3


1 We can give an approximate date for this letter because of what Saint Vincent wrote to François Fouquet, the Bishop of Narbonne, on September 12, 1659 (cf. no. 2979).

2 Cf. no. 2999, n. 3.

3 Anne Denoual, who became a Daughter of Charity around 1656, was sent to Narbonne in September 1659. In August 1660 she asked Saint Vincent for permission to take her vows (cf. no. 3222). In 1668 she was at the Montpellier Hospital, and in August 1672 she became Sister Servant at Saint-Jean-en-Grève in Paris.

Born in Laudujan (Ille-et-Vilaine) on October 28, 1637, Marie Chesse was received as a Daughter of Charity on September 30, 1657, and took her vows on March 25, 1662. She was first placed at Saint-Paul parish in Paris, then went in September 1659 to Narbonne, where she remained for seventeen years. Her next appointment was as Sister Servant at the Gex Hospital, followed by the same assignment at the hospice of the Nom-de-Jésus in Paris. For three years (1680-83) she served the Community as Treasurer General, after which she returned to Gex, where she died on April 19, 1699.
Most Honored Father,

Sister Mathurine has not left yet and will not be leaving until the beginning of next week. She has expressed the desire to make a short retreat and to go to confession; it would make her very happy if you could hear her, provided that the time she takes to explain her great difficulties will not inconvenience you too much. Will Your Charity please send us your answer regarding this?

I am forwarding to you the letter I received yesterday from the Queen of Poland, along with my reply to it, which Your Charity may retain, if you think it should not be sent. Otherwise, please return it to me so I can make a good copy.

Enclosed also is a letter from Sister Carcireux; it will give you news of your priests who left for Narbonne.

I am sending you, Most Honored Father, the document I mentioned to Your Charity concerning the spiritual means for consolidating the establishment of the Company of the Daughters of Charity. Please do not show it to anyone else for fear lest they ridicule it.

Your Charity really should have seen the weakness of my poor heart concerning a letter similar to this one which was mislaid immediately after

Letter 3000. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

1Date added on the back of the original by Brother Ducournau.
2Mathurine Guérin was born in Montcontour (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-en-Grève parish and then to Liencourt. Recalled to the Motherhouse in 1652, she became Seminary Directress and Saint Louise’s secretary. In 1655 she was made Treasurer but was sent to the hospital in La Fère (Aisne) in 1659 to replace Sister Marie-Marthe Trumeau as Sister Servant. In July 1660 Saint Vincent sent her and two other Sisters to serve the prisoners and to teach poor girls on Belle-Île-en-Mer (Morbihan), off the Breton coast (cf. Documents, Doc. 795). Since 1650 the island had belonged to Nicolas Fouquet, Minister of Finance, who had a fortress built there. She served a first six-year term as Superiress 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 supérieurs généraux, pp. 556-68.
3Neither of these letters is extant.
4Messieurs des Jardins, Lebas, and Dolivet.
it had been written. You would see clearly the need I have, more than ever, of advice and correction, in order to be more truly called, Most Honored Father, your most humble and obedient daughter and servant.

LOUISE DE MARILLAC

Our two Sisters from Hennebont have arrived, thank God.

3001. - TO LOUIS DUPONT, SUPERIOR, IN TRÉGUIER

Paris, October 8, 1659

Monsieur,

I received two letters from you dated September 7 and 27. I praise God for the steps the Bishop has taken to unite the chapels and to consolidate your establishment. These are the result of his great kindness to the Company and his admirable zeal for the perfection of his clergy. May God give you and those working with you, Monsieur, the grace to keep yourselves closely united to Our Lord so as to work with him in that holy and important undertaking, on which depends the sanctification of the whole diocese! You can do nothing in that without this adorable Savior; but, animated by His strength, you will succeed very well.

One thing to which you should pay close attention is to destroy that evil spirit of drinking, which is a source of disorder among the clergy. To do so, you must strive to make them interior, prayerful persons, who will prefer to converse with God rather than to seek out the company of others, and to carry out their duties rather than remain idle.

Because of the ill effects that may result, it is very much to be desired that the seminary not become involved in any lawsuits with


1Balthazar Grangier de Liverdi.
the members of the Chapter. The expedient proposed by the Bishop is excellent and feasible if Abbé Brisacier were here, but he is in Rome.

I have forwarded to M. Boussordec the letter you sent me. He is in Nantes now and is planning to sail for Madagascar; but, since they are not ready to embark, I have written him to go to Richelieu in the meantime. There is another ship at Dieppe which might sail on the same voyage toward the end of the month; with God's help, we will send two other priests on it, one of whom is M. Étienne.

I am really sorry about the trouble M. L. is causing you. I admit that he is a little difficult to guide; but it is also true that he is kindhearted and fundamentally good; therefore, his timidity and what he may lack in prompt and gentle submission merit our excusing him. We should look upon it as an established fact that no man is without faults—I, more than anyone else. Even if we were to send you all the priests here, one after another, there would not be a single one in whom you would not find a great deal to tolerate.

So, Monsieur, you should act in such a way as to win him over by gentleness and patience. Our Lord has strongly recommended forbearance to us, knowing that, without it, union can neither come about nor subsist among men, so wretched are they—I mean fraternal union, which makes us pleasing to God and strong in attracting others to His love. By the grace of God, you have always maintained and fostered that of your little family until now, and I hope it will continue to grow in the future through your gentle spirit and wise government. I am asking Our Lord for this.

Some of our men have made their retreat and are now out giving missions; others—including me—have now entered the desert. Ask God to give us the grace to produce fruits worthy of penance that may be useful to the neighbor.

Messieurs Le Soudier and Perraud are very ill, the latter danger-

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2Cf. Jn 13:35; Gal 6:2. (NAB)
ously so. M. des Jardins has gone to Narbonne and has taken Messieurs Lemerer and Tanguy, who are Bretons, to Agde.

I think M. Dehorgny has now left Richelieu for Brittany, where God, in His infinite goodness, continues to bless you and all your men, whom I cordially embrace.

I will send Brother Butler’s letters to Rome the day after tomorrow.

I am, in Our Lord . . .

3002. - JEAN DEHORGNY TO SAINT VINCENT

Richelieu, October 8, 1659

Monsieur,

Our Sisters of Charity are still sick. Sometimes Sister Perrine has periods of time that lead us to believe she is on the mend, but this does not last. As for Sister Charlotte, six years ago at Christmas she was seriously ill; since then, her health has never been good. Perhaps a change of air might put them both back on their feet.

I think Mlle Le Gras would be doing a great charity for this place if she made an effort to send two other Sisters here because, if she sends only one, all her time will be taken up with nursing the two Sisters, and the patients will be left alone. No one visits the Sisters and they are not very well-liked. People say that they did not take proper care of the sick and

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1Gilles Lemerer (cf. no. 2974a, n. 7); no information is available for M. Tanguy.

2Dimissorial letters for Peter Butler (Pierre Buthleer in Notices, vol. 1, p. 482, and vol. V [Supplement], p. 102). Born in Drom, Cashel diocese (Ireland) in April 1632, he entered the Congregation of the Mission in Richelieu on August 22, 1654, and took his vows there on August 15, 1656 (cf. vol. VII, no. 2694). This same letter (no. 2694) and others speak of Saint Vincent’s attempt in 1658-59 to obtain dimissorial letters for his ordination. The title for ordination in the Congregation of the Mission and the authority of the Superior General were at variance with the attempts of Propaganda Fide to have all Irish seminarians ordained on the continent take an oath to return as missionaries to Ireland.


1Perrine Bouhery.

2Charlotte Royer.