Monsieur,

The grace of O[ur] L[ord] be with you forever!
Since the good girl you were kind enough to send us returned home three or four days ago with some of her relations who had come to see her, I could not then take the honor of writing to you—as I now do—to tell you, Monsieur, that in accordance with your good and wise advice, we took the opportunity of testing her in one of the works she found difficult. When, however, she realized that her repugnance was increasing instead of diminishing, she decided to leave. She did so after getting our consent, which we granted, presuming on yours, Monsieur, which you could not have refused when you saw that there was no hope of her overcoming her aversion.
She is too sincere to fail to tell you about this and is close enough to God to serve Him well in whatever state of life she may be, with the help of His grace, for He has given her good will and granted her that of behaving so well here that she has left us this hope, although she did not receive here all the good example or satisfaction that was to be desired.
I ask O[ur] L[ord] to preserve you, Monsieur, and to give me some good opportunity to obey you, Monsieur, for I am, in His love, your...
3146. - TO DENIS LAUDIN, SUPERIOR, IN LE MANS

Paris, June 23, 1660

Monsieur,

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

When I asked M. de Beaumont to come to Paris, he told me he would leave Richelieu on the twenty-second and stop by Le Mans, where he would arrive on the twenty-fifth or twenty-sixth of this month. Please welcome him with the cordiality due to a good servant of God like him.

I already recommended to you the soul of the late Abbé de Chandenier,1 but I did not tell you that he died as a member of the Company and that, as such, it is fitting to render him the assistance we usually give our deceased. I do not know, Monsieur, what this holy man saw in the poor Congregation of the Mission that could have inspired him with the great ardor he had to assume its name and to cover himself with its rags to present himself before God. On several occasions he had spoken to us of his intention, but I was unwilling to listen to him, since I saw that he was too far above us by his birth and virtue. Indeed, Monsieur, it is only our house in heaven that has deserved the grace of having him as a Missionary. Our houses on earth have merely inherited the examples of his holy life. This Friday, God willing, we will hold the fourth conference on them.

Messieurs Alméras and Cruoly 2 left here yesterday for Richelieu by the Tours coach.

Letter 3146. - Archives of the Mission, Turin, original signed letter.

1Louis de Chandenier.

2Donat Crowley (Saint Vincent spells his name Cruoly), born in Cork (Ireland) on July 24, 1623, entered the Congregation of the Mission on May 9, 1643, took his vows in November 1645, and was ordained a priest in 1650. He was among the group of Missionaries sent to Picardy in 1651 for the relief of the people reduced to destitution by the war. Later, he was named Director of Students and theology professor at Saint-Lazare (1653-54) and was sent after that to Le Mans as Superior, returning to Saint-Lazare in 1657 to teach moral theology. Crowley was also Superior in Richelieu (1660-61), at Saint-Charles (1662-64), Montauban (1664-65), Agen...
I send most affectionate greetings to your little company, and I am likewise, in the love of Our Lord, Monsieur, your most humble servant.

VINCENT DEPAUL, i.s.C.M.

At the bottom of the first page: Monsieur Laudin

3146a. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, June 25, 1660

Monsieur,

The grace of Our Lord be with you forever!

I received your letter and was overjoyed to hear that God is pleased to bless the mission M. Delespiney is giving. You did well not to go to it because of your sore eyes. I would have been very annoyed at that, and I ask you to do whatever you can to be healed—to say nothing of doing anything that might aggravate your ailment. Your health is too precious to the Company and too necessary to your duty for you not to take very good care of it.

We will welcome M. Bayn¹ as graciously as we can, if he takes the trouble to come here, and will express to him the greatest

¹Joseph Bayn, who, together with his brother Thomas, plays a small part in the Saint's correspondence at this time. Little is known of the brothers except their connection with Firmin Get and the house in Marseilles. When Joseph became ill while visiting Paris, Saint Vincent saw that he was taken care of, although he could not stay at Saint-Lazare because the infirmary was full. (cf. no. 3215).
possible gratitude for his goodness to your family and for the help
and support we have received from him.

We cannot get out of sending M. Parisy to Narbonne; for, we
are now being asked for him because I led the Archbishop\textsuperscript{2} to hope
for this. Still, do not be in any hurry to send him off.

Enclosed is a small bill of exchange for fifty écus which I ask
you to withdraw. They are for Nicolas Chocquart,\textsuperscript{3} a convict on the
Montolieu, who asked his mother for them. He said he had found
a way to obtain his freedom for that amount, but that was when he
was on another galley; now he writes that he is going to sea for
three months and is requesting only twenty livres for his living
expenses. His mother, however, had that money ready and wanted
it to be given to you in case it is all that is needed to extricate her
son from his wretched situation. Still, she asks you not to give him
that money, unless it is for his release, but to keep it as long as you
see some uncertainty about it—with the exception of the twenty
livres he is requesting for his own needs, which you will please give
him.

We received six écus for another convict in Toulon, named
Denis Dubois, on the galley Princesse. I am writing to tell
M. Huguier to give them to him.

Someone has written here that an Ambassador from Algiers has
arrived in Marseilles. Please let me know what the story is.

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

\textsc{Vincent de Paul,}
\textit{i.s.C.M.}

\textsuperscript{2}François Fouquet.
\textsuperscript{3}Nicolas Chocart.
Dear Sister,

The grace of Our Lord be with you forever!

I ask your pardon for having delayed so long in giving you a reply. It was due to the pressures of business and my infirmities, which cause me to miss many things I would really like to do, if I were not prevented from doing so.

I will tell you now, dear Sister, that I sympathize deeply with you in your difficulties, which are prolonged and diverse. This is a big cross, which encompasses your mind and body, but it also raises you above earth, and that is what consoles me.

You should also be greatly consoled at seeing yourself treated as Our Lord was treated, and honored by the same marks of love by which He has loved us. His sufferings were both interior and exterior, and the former were continual and incommensurably greater than the latter. Why do you think He tries you in this way, dear Sister? It is for the same purpose that He suffered, namely, to purge you of sins and to adorn you with His virtues in order that His Father’s name may be sanctified in you and His Kingdom may come to you.

In the name of God, dear Sister, remain at peace and have perfect confidence in His goodness. I know of no soul in the world who has greater reason to do so than you. Do not dwell on any thoughts to the contrary, mistrust your own sentiments, and believe rather in what I tell you and in the knowledge I have of you than in anything you might think or say. You have a thousand reasons to rejoice in God and to hope for everything from Him through Our Lord who dwells in you. Furthermore, after the recommendation He
gives you to renounce yourself; I see nothing that can give you any reason to be fearful—not even sin, which is the only evil we must fear—because you have done penance for the past and hate it too much for the future.

So, like David, say to God: "Restore unto me, Lord, the joy of your salvation, and strengthen me with a perfect spirit." Stir up this joy in yourself by considering the evil you have avoided in leaving the world and the graces He gives you in religion, as well as the blessing you enjoy of being numbered among the children of God and the spouses of His Son, which is the grace of graces, embraces all good things, and puts you, even in this world, in possession of eternal glory. Be very grateful to God for this, thank Him often, and ask Him for mercy for me, who fear my ingratitude and am, in the love of Jesus Christ our Liberator, dear Sister, your . . .

VINCENT DEPAUL,
i.s.C.M.

3148. - TO THE SUPERIORS

June [28] 1660

Vincent de Paul eulogizes Louis de Chandenier who, as a benefactor and a Missionary, has a right to the prayers of the members of the Congregation. He adds that four conferences on his virtues have been held at Saint-Lazare, where his body will be taken.

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2 Cf. Lk 14:33. (NAB)
4 Cf. Gal 3:26; 1 Jn 3:1. (NAB)

1 Collet has 28, but this date is contradicted by no. 3146. Saint Vincent probably wrote his circular on June 28.
2 These conferences were given on May 28, June 4, 18, and 25 (cf. vol. XII, Appendix 2, which lists the dates and gives a brief synopsis of each).
Monsieur,

The grace of Our Lord be with you forever!

I received your letter of June 22. I praise God that your eyes are improving and for the foresight you had for our confrères in Algiers when you asked M. Le Vacher in Tunis to help them, if he has the opportunity to do so.

I praise God also for the success of M. Delespiney’s mission, especially for the reconciliation of the inhabitants and the settlement of that important lawsuit. May it please His Goodness to strengthen and multiply all the good things that have been done there.

God willing, I will have a copy of the last will and testament of the late Mme de Vins drawn up in proper form to be sent to you. We have already drawn one up, but it is inadvisable for us to part with it.

I will have your account of the sums of money advanced to the convicts checked against our records. It would have been better to send a detailed account rather than a general one.

It is certain that the foundation for the hospital\(^1\) and the salaries for the chaplains have been put in this year’s statement. Payment must be sought there from the receveurs\(^2\) or the clerk of the salt tax collectors. As for next year, however, I do not know if the statement has already been drawn up; I will find out.

We received thirty sous for Jacques Gabat, a convict on the Saint-Louis, and three livres for Claude Lefebvre, called Lanal; the

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\(^{1}\)The Hospital for Galley Convicts in Marseilles.

\(^{2}\)Officers responsible for the initial receipt of the tax before transmitting it into the hands of those in charge.

latter is in Marseilles; the other is in Toulon. Please see that each is given his money; I am saying a word to M. Huguier about that for the first man.

We are very worried about a captive named Vital Bernusset, detained in Napolly de Romani\(^3\) or Scio;\(^4\) I think the Abbés de Chandenier sent twelve hundred livres to Marseilles for him through M. Le Vacher,\(^5\) who asked Mme de Valbelle\(^6\) to entrust the ransom of that poor man to a merchant she knew—at least the money was sent to him. He acknowledges receipt of 354 piastres, as I saw in the statement of account in one of his letters; neither his name nor his address is noted in it, nor even the date. He says that the Father Guardian, a Capuchin, has taken the trouble to write to his priests in Scio about it in order to negotiate it at the best possible price, thinking it quite right that the ransom be handled by the Superior of his convent. Nevertheless, in conformity with his order, this merchant says that he will not part with the money until Vital is here.

Please find out exactly from Mme de Valbelle, Monsieur, who this merchant is. Where is he? Has he written anything more about that captive? What do we have to do to ransom him? For what purpose has the rest of the money been used? In a word, try to get complete information on the present state of this affair, and see what remains to be done to implement matters and to move it forward as much as you can. In addition to what you will do for this poor captive so he can procure his freedom as soon as possible, you will give great pleasure to Abbé de Moutiers-Saint-Jean,\(^7\) the brother of the late Abbé de Chandenier.\(^8\) He is concerned about this

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\(^1\)Napoli di Romagna, in the Peloponnesus; today it is referred to in English as Navplion.
\(^2\)Chios, an island in the Aegean Sea, near Asia Minor.
\(^3\)Philippe Le Vacher.
\(^4\)A relative of the Lieutenant of the Admiralty of Marseilles.
\(^5\)Claude de Chandenier.
\(^6\)Louis de Chandenier.
affair because this captive is the brother of one of his good priests, and we have every duty imaginable to obey him.

While awaiting this from your usual vigilance, I am, in the love of Our Lord, Monsieur, your most humble servant.

VINCENT DEPAUL,

i.s.C.M.

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3149. - CHARLES DE LATRE TO SAINT VINCENT

Monsieur and Reverend Father,

As Deputy of the clergy of Artois, M. Lepruvost of our Chapter is going to Paris to pay His Majesty the homage and respects due to him. I have asked him to greet you for me in order to assure you of my modest services and to tell you that not a day passes that I do not think of Your Reverence because I am, Monsieur, your most humble and grateful servant.

CHARLES DE LATRE

From our house in Béthune,1 July 7, 1660

Addressed: Monsieur Vincent, Priest and General of the Community of the Mission, at Saint-Lazare, in the faubourg Saint-Denis, Paris

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Letter 3149. - Archives of the Mission, Turin, original signed letter.

1Principal town of Pas-de-Calais.
Paris, July 9, 1660

Dear Sister,

The grace of Our Lord be with you forever!

Because of my business affairs, I have delayed longer than I wished in replying to your letter. I thank God for all the things you told me, which deeply consoled me. It seems that God is with you and that He guided you while you were at work in the Alet diocese, since, on the one hand, He preserved you from the dangers that threatened you and, on the other, He has been glorified by your works.¹

All that demands deep humility and gratitude from you. Acknowledge before God that you have done only evil, which always arises from imperfections in good works, even were it only to prevent the good that God does from being greater and purer, through a lack of faith and fidelity in the instruments He uses. It would be even worse to attribute to oneself the honor due to His Divine Goodness.

I know, Sister, that you have committed no such fault, thank God. Continue to prefer embarrassment to praise, to mistrust yourself always, and to surrender yourself to God so that He may make use of you according to His good pleasure and not according to your own ideas. Be steadfast in the little practices of the Company, as far as your work will permit. Treat your Sisters with love and cordiality, and sympathize with their little weaknesses. I praise God for the satisfaction you have in this and for the edification your neighbor receives from it.

If the Bishop comes to Paris, we will try to arrange everything with him so that you may be free to live and act according to the

¹Françoise Fouquet, Archbishop of Narbonne, had sent Sister Françoise Carcireux to an institution in the Alet diocese to be prepared there to teach young people.
spirit and customs of your Company, which is getting on quite well everywhere, thank God. There is nothing new here except that we are preparing to elect a Sister as our Superior; pray for that and for all the other needs. I recommend myself to your prayers and to those of our Sisters, whom I greet. . . .

VINCENT DEPAUL,
i.s.C.M.

3151. - TO SISTER ANNE DENOUAL, IN NARBONNE

Paris, July 9, 1660

Dear Sister,

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

I was pleased to have news of you, and still more to hear of the graces God is giving you. I thank Him for them with my whole heart and ask Him to grant you the grace of being very faithful to Him. He allowed you to experience the aversion that caused you so much pain to let you see that, of yourself, you are incapable of anything else, and in the end He changed this antipathy into affection, to establish in you union and charity. These are so necessary that you should earnestly implore them of His Divine Goodness for yourself and your Company and do all in your power to acquire and preserve them.

Always humble yourself; consider yourself as the most imperfect; look at what is good in your Sisters and what is bad in yourself and, no matter what feeling to the contrary may arise, try to turn your thoughts from it and raise your heart to God so as to dispose yourself then to love what He loves in the way He wants you to love it.

2Cf. no. 3100, n. 3.

Letter 3151. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.
Bear separation with patience because it proceeds from Providence and not from your own choice. You and your Sisters have done your best to be reunited but have been unable to obtain this consolation from the Bishop. So then, you must submit to God's Will and remain at peace in the hope that all will go well; for, as a rule, where we do not find our own satisfaction, God finds it to His advantage.

Let Him act, Sister; rely strongly on His assistance; be exact at your morning prayer and in recommending yourself frequently to God during the rest of the day. In all your works, make your intention to honor and please Him; have as little contact as possible with persons on the outside; follow the advice of M. des Jardins and Sister Françoise, and you will see that Our Lord will bless your soul and your spiritual exercises. But even if you do not see this, Our Lord will still consider them pleasing to Himself, and will sanctify you imperceptibly, as long as you are faithful to Him. I implore Our Lord that this may be so always and in all things.

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

VINCENT DEPAUL,
i.s.C.M.

Addressed: Sister Anne Denoual, Daughter of Charity, in Narbonne.

1François Fouquet.
2Françoise Carcireux.
3152. - TO JEAN PARRE, IN REIMS

Paris, July 10, 1660

Dear Brother,

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

I was very worried about you when I received your letter of June 29, since I had not received one for two weeks.

God be praised that you are coming and going to do His work! That is a sign that your health is somewhat restored and that the charity of Jesus Christ still urges you on.¹

A week ago I wrote to you at Saint-Quentin,² since I had not then received your letter telling me that you had gone to Reims. I told you that we had some church linens and vestments for the poor churches of Champagne and Picardy and would send them by the first passenger coach or mail coach leaving for Saint-Quentin; however, we have not done so because we were informed that perhaps you would prefer to have them sent to you elsewhere.

Please let me know where you are supposed to distribute them. They will be sent to you in Amiens, Reims, or Saint-Quentin. The parcel is all ready. I sent you the list of its contents. True, we did remove a small candlestick and a silver cup to be made into a little chalice or converted into something that will be used for the altar, in accordance with the intention of the donor. The Ladies will give orders about that and about some cash we have for the same purpose; that will be for their next meeting.

I do not think the mail will find you still in Reims, so I am sending a duplicate letter to you in Saint-Quentin.

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Letter 3152. - Archives of the Mission, Paris, copy made from the original at the home of a Florentine lady. The present location of the original is unknown.

¹Cf. 2 Cor 5:14. (NAB)
²Principal town of the district of Aisne.
I ask Our Lord to continue to grant you His protection and His strength.

I am, in the love of Our Lord, your most affectionate brother and servant.

VINCENT DEPAUL,
I.s.C.M.

3153. - TO FRANÇOIS FOUQUET, ARCHBISHOP OF NARBONNE

I blush with shame, Monseigneur, every time I read the last letter you did me the honor of writing me, and even every time I think of it, seeing to what an extent you, Excellency, have humbled yourself before a poor swineherd by birth and a wretched old man full of sins. At the same time, I feel deeply troubled at having given you cause to do so. When I ventured to point out to Your Excellency that we were not in a position to give you the men you requested, you can be very sure that it was not due to any lack of respect or submission regarding whatever you desire, but to our sheer powerlessness to obey you on this occasion.

I ask you most humbly to grant us a six-month extension. We would be greatly consoled to give you this satisfaction sooner, but God has not chosen to enable us to do so.

In the name of God, Monseigneur, kindly excuse our poverty, and please put off your journey to Paris for a more important


1Abelly merely states that the letter is addressed to an Archbishop. Now, with the exception of Paris, Saint Vincent established his Congregation in only two archdioceses in France: Reims and Narbonne. The tone of the letter makes it clear that he is writing to François Fouquet.

2In August 1659 François Fouquet wrote to Saint Vincent requesting some priests for his archdiocese (cf. no. 2952). Shortly after obtaining three of them for his seminary (cf. no. 2979, dated September 12), he wrote again asking for others. The present reply can refer only to the second request. The Prelate insisted, and this resulted in no. 3281, dated September 17, 1660.
occasion. It would be a blessing of God for me to receive Your Excellency’s blessing once again, but you cannot imagine how much I would regret your fatiguing yourself by coming here for a matter that would be advanced no further by it. You are well aware, Monseigneur, that there is no one on this earth more disposed to receive your commands than we are, and I in particular, over whom God has given you sovereign power.

3154. - TO CARDINAL DURAZZO

1660

Vincent de Paul begs the Cardinal to take care of his health, so necessary for the welfare of the Church.

3155. - TO JEAN PARRE, IN REIMS

1

Paris, July 14, 1660

My very dear Brother,

The grace of Our Lord be with you forever!

I already wrote to you on Saturday both in Reims and in Saint-Quentin to find out where you want us to send you a parcel of cloth, vestments, and altar linens, of which I sent you a list; we will await your reply regarding this. Now I am writing to let you know that we have received 848 livres to restore some ruined churches in Champagne and Picardy. Withdraw this sum whenever you wish and put it on my account, etc.


Letter 3155. - This letter is known to us through its Italian translation, inserted into one of the documents of the collection for the process of beatification, Summulum Responsivum, p. 54.

1Cf. no. 3152.
Monsieur,

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

I just received your letter of the third, which consoled me all the more since it is the only one I have had for about six weeks. I thank God, Monsieur, that the family has returned to Turin in good health and for the blessings His Goodness was pleased to shower upon it and upon the peoples it evangelized. You could not give me more pleasing news nor any that inspires me with a more lively sense of gratitude to Our Lord for the graces He bestows on you. I thank Him for this with all my heart.

So, take a rest, Monsieur, and see that those priests who have worked so hard get some rest also. It is certainly right in this season to restore the strength that has been lost and to be renewed in Our Lord, the source of life and virtue of priests. This can be done by the practice of prayer and the grace of recollection, so as to continue subsequently the conquest of souls with new arms. Being taken from the arsenal of Holy Scripture, these arms will always be victorious, if they are used in the spirit of O[ur] L[ord].

With the full extent of my affection I embrace your little community, together with your own dear heart.

The Company here is in the same state as ever, and I think God continues to bless it everywhere. We have no one sick at present. True, I am suffering a little from my poor legs, which give me no rest at night nor allow me to walk by day nor even to stand upright; apart from that, I am very well. M. Alméras went to Richelieu...
because the King and the new Queen were passing through. He is now on his way back.

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 Martin, Superior of the Priests of the Mission, in Turin

3156a. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, July 16, 1660

Monsieur,

The grace of Our Lord be with you forever!

We have had the consolation of seeing M. Bayn, who did us the honor of coming here twice. I sent your brother and someone else to see him. We showed him all the respect and gratitude we owe him and his kindness and, if the opportunity presents itself to be of service to him, we will do so wholeheartedly. He certainly deserves it; for, in the short time I spoke with him, he seemed very honorable and virtuous to me.

I deeply sympathize with you in your trials and in the inconveniences with which God is pleased to try your little family. May His

--- 386 ---

1Louis XIV, his young bride Maria Teresa of Spain, and their retinue stopped in Richelieu on July 7. On that day René Alméras performed in their presence the ceremonies of the solemn baptism of Louis de Gallard de Béarn, a six-year-old child for whom the King and Queen were godparents.


1Cf. nos. 3146a, 3214a, 3215, and 3230.

2Nicolas Get.
Infinite Goodness be pleased to draw His glory and your sanctification from them! As for the rest, please do whatever is to be desired for you and for the others to keep well, and do not be in any hurry to send M. Parisy to Narbonne. Write to M. des Jardins and tell him I have asked you to wait until further notice, which I am postponing giving you because of the uncertainty of the Archbishop of Narbonne’s journey to Paris; if he were to come, things might change.

Since the Annecy house is satisfied with the Brothers it has, it is not advisable to send Brother Le Moyne there. I will write to the houses in Lorm and La Rose to find out if one or the other could use him, and I will let you know.

I asked Mme Fouquet to find out what you want to know about the hospital and the chaplains, and I am awaiting her reply. I received the packet from Algiers and am pleased about that; however, I have not yet been able to look at it.

I am writing to tell M. Huguier to give four livres ten sous to a captive named Jean Fanson and six livres to François Fremin.

I hope to send you by the first opportunity some money for the Comte d’Insiquin, who is in Algiers, and to reimburse you for the money you have lent to the captives.

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

VINCENT DEPAUL,
s.c.m.
3157. - MONSIEUR DESNOYERS TO SAINT VINCENT

The peace of Our Lord!

Monsieur,

I offered our humble services to that respectable lady, the sister of one of the older men at Saint-Lazare, whom you did me the honor of recommending to me. I am sorry that she did not accept anything. I would have been happy to witness to you on that occasion the esteem I have for anything that comes from you. Please continue your patronage and the assistance of your good prayers for the completion of our poor hospital.

I am, with all possible respect, Monsieur, your most humble, grateful, and obedient servant.

DESNOYERS

Sainte-Reine Hospital, July 17, 1660

That respectable lady was in a hurry to leave; I was not informed of this in time to send you an answer by her.

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

Letter 3157. - Archives of the Mission, Turin, original autograph letter.

1 A small commune in the district of Gray (Haute-Saône). M. des Noyers was the administrator of its hospital, which was greatly indebted to the generosity of the Ladies of Charity.
Dear Brother,

The grace of Our Lord be with you forever!

I just received your letter of the twelfth. It has been a week since I wrote to you in Reims, and since then I wrote to you also in Laon and Saint-Quentin because I was not sure if you were still in Champagne. As far as I can see, however, this letter will find you there still. I am sending it to you in Reims and am sending a duplicate to Rethel so that, wherever you are, you will receive news from us quickly.

I sent word to you in Laon that the assembly has earmarked 848 livres for you to restore a few of the most ruined and neglected churches in Champagne and Picardy. They are not for extensive repairs—for one alone would suffice to use up this sum—but to make the most needed repairs in several churches so that Holy Mass can be celebrated in them with some decency, and the altars sheltered from wind and rain. In addition, this does not apply to those churches for which the tithe-collecting seigneurs and the inhabitants can shoulder the expense because, if they can, they should do so and should be urged to do so. We have the 848 livres here; you can obtain and draw them on me whenever you wish, as also the 500 livres set aside to buy seed to be given to the poor people to sow next winter, as I wrote you previously. This is not a new alms; I mention it simply as a reminder.

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Letter 3158. - The original signed letter is the property of the Daughters of Charity, Grosseto, Italy.

Uncertain of the whereabouts of Jean Parre, Saint Vincent wrote to him both in Reims and in Rethel. Coste published the Reims letter as no. 3158; the one sent to Rethel was published in Mission et Charité, 19-20, no. 126, pp. 159-61. This edition published the latter as no. 3158a.

1Cf. no. 3152.
2Cf. no. 3158a.
3This sum, allotted at the meeting of the Ladies of Charity, is mentioned in no. 3155.
4Some local landowners collected the tithes that should normally have been given to the clergy serving there.
I am waiting for you to let me know where to send you a small bundle of vestments and church linens. I had written you that we would send them to you in Saint-Quentin, but this has not been done because we thought it better to await your reply.

We cannot tell you yet when you will be leaving Champagne.

I will inform the Ladies of what you tell me and will find out if they can do anything for those two girls who would like to enter some Community. I strongly doubt that they will want to get involved in that. As for the third one, who wants to be a Daughter of Charity, given her good qualities she may be accepted with time, if she perseveres, but it is advisable to delay her in order to test her. Meanwhile, you can observe her.

I repeat to you that you may take the 900 and as many livres as we have here whenever you wish. I mentioned them to you about two months ago; they are intended for the poor of Champagne and Picardy.

I am, in the love of Our Lord, dear Brother, your very affectionate brother and servant.

VINCENT DEPAUL,
i.s.C.M.

These were mentioned in both nos. 3152 and 3155.
Dear Brother,

The grace of Our Lord be with you forever!

I wrote to you a week ago in Reims; since then I also wrote to you in Laon and Saint-Quentin because I was not sure if you were still in Champagne. I am writing this letter to you in Rethel so that, wherever you are, you will receive news from us.

As I have already told you, the last assembly earmarked 848 livres for you to use to restore a few of the most ruined and neglected churches you will find in Champagne and Picardy. They are not to be used for extensive repairs—one alone would be enough to use up all the money—but to do what is most necessary in several of them so that Holy Mass can be celebrated in them with some decency, and the altar sheltered from rain and wind.

This does not include those churches for which the tithe-collecting seigneurs and the inhabitants can shoulder this expense; for, if they can, they should do so, and we have to be satisfied with urging them to this. We have the 848 livres here; you can obtain and draw them on me whenever you wish, as also the 500 livres set aside to buy seed to be given to the poor people to sow next winter, as I wrote you previously, for this is not a new alms. I mention it to you simply as a reminder.

I am waiting for you to let me know where you want us to send a small bundle of church linens and vestments. I had written you that we would send them to you in Saint-Quentin, but this was not done because we thought it better to await your reply.

We cannot tell you yet whether you will be leaving Champagne.
I am, in Our Lord, dear Brother. ..

I just received your letter of the twelfth. I will inform the Ladies of what you tell me. I strongly doubt that they will want to get involved with those two young women who want to enter some Community. As for the third one, who wants to become a Daughter of Charity, given her good qualities she could be accepted with time, if she perseveres, but it is advisable to delay her in order to test her. Meanwhile, you can observe her.

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

VINCENT DEPAUL,

i.s.C.M.

3159. - TO PIERRE PINGRÉ, BISHOP OF TOULON

1660

Vincent de Paul urges the Prelate to take care of his health for the good of the Church.

apparent, although certain variants can be detected. It is for this reason that the editors have published both letters.

1The editor of Mission et Charité states that the “bottom of the letter was cut off here,” but gives no explanation about the paragraph which follows. Could it be that Saint Vincent wrote this letter before he wrote no. 3158, that he received Parre’s letter of July 12 before he finished the former, and that he then added what followed? That might explain why no. 3158 begins with reference to the letter of July 12.

God has chosen to take from us one of our best Brothers, namely, Brother Sirven, who was the living Rule of the Company in Sedan. A wise, intelligent man, he did good to everyone and devoted himself willingly to the care of the sick and the consolation of the afflicted. The whole town looked upon and loved him as a saint and has expressed great regret at losing him—even heretics, who were edified by his unassuming behavior.

We have good reason to believe that God has crowned his soul in heaven, giving him the crown He has prepared for His beloved who practice works of mercy on earth, as did this servant of His. Still, we must not fail to pray for him, since we are not sure of God’s judgments. I recommend to your prayers this sinner who is writing to you.

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Letter 3160. - Lyons manuscript.

1This letter must have been written shortly after the death of Pierre Sirven on July 12.

2Pierre Sirven, coadjutor Brother, born in Verdun-sur-Garonne (Tarn-et-Garonne), entered the Congregation of the Mission on March 12, 1640, took his vows on January 1, 1643, and died in Sedan on July 12, 1660. His outstanding qualities had earned the confidence of the Bishop of Montauban. Saint Vincent’s high esteem for him is expressed in this letter, as also in nos. 3161, 3162, 3169, and 3181.

3Cf. Mt 7:9. (NAB)

4The secretary added the following note at the bottom of the Saint’s rough copy: “An older priest, who lived for a long time in Sedan with this dear deceased Brother, told me that, along with his other talents, he was very skilled in pharmacy and brought about some marvelous cures. He also stated that he had done his studies and that M. Vincent had accepted him to become a priest, but he had preferred to remain a poor Brother.”
Monsieur,

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

I received your dear letter of the twelfth, in which I see that it is now time to send you the promised help. I really want you to receive it for your encouragement, Monsieur, for God knows how much I have at heart your health and satisfaction. So, we are going to get three—or at least two—priests ready for you, along with a student Brother who teaches philosophy here.

Our difficulty is with the Daughters of Charity who are supposed to be sent at the same time; for, since Mademoiselle Le Gras has left us, and the others do not know the Sisters, we have had to take the ones the deceased had intended for Poland and to send them elsewhere; now we are in somewhat of a quandary regarding the choice that has to be made. We will, nevertheless, do the best we can. God, who sees the greatness of our obligation and our very earnest desire to satisfy the Queen, will help us if He so pleases.

We will most willingly pray, as we have already done, for the confirmation of the peace,¹ as well as for the success of Their Majesties’ projects and the affairs of the kingdom.

God has chosen to take from us one of our good—one of our best—Brothers; namely, Sirven, who was the living Rule of the Company in Sedan. A wise, intelligent man, he did good to everyone and devoted himself willingly to the care and relief of the sick poor and the consolation of the afflicted. The whole town loved him dearly; its inhabitants, from the most prominent to the lowliest—even heretics, who were edified by his unassuming behavior and charity—came to his funeral, expressing great regret at losing him.

¹The Treaty of Oliva, which was signed on May 3, 1660.
We have good reason to believe that God has crowned his soul in heaven, giving him the kingdom He has prepared for His beloved who practice works of mercy on earth, as did this servant of His. Nevertheless, Monsieur, we must still pray for him, since we are not sure of God's judgments; this prompts the entire Church to pray for the faithful departed.

We have three or four men here who are seriously ill with a constant fever. It seems that God wants to try us. May His Holy Name be blessed and His Will be done always!

I am in a special way, in His love, Monsieur, your most humble servant, and that of M. Duperroy as well, whom I embrace with all my affection.

VINCENT DEPAUL,  
i.s.C.M.

Addressed: Monsieur Desdames, Superior of the Priests of the Mission of Holy Cross, in Warsaw

3162. - MADAME DU BOULET-BRULAR TO SAINT VINCENT

Madame du Boulet-Brular asks M. Vincent not to sign anything for the aides of Melun because the agreement mentioned to him, and which is ready for him, took them by surprise, to the prejudice of many other offers more advantageous to the owners.

July 23, 1660

Addressed: Monsieur Vincent, at the Mission

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2Cf. Mt 7:9. (NAB)

Letter 3162. - Archives of the Mission, Turin, original autograph letter.

1Indirect taxes on consumer goods such as meat, fish, wood, and especially wine.
Monsieur,

The grace of Our Lord be with you forever!

I have had someone mention your income due from the heirs of the late Marquise de Vins. Before proceeding further, it is advisable for you to send us a list of the names of the estates where missions have been given, how long they lasted, and how successful they were. You should even join to this the attestations you received from the Pastors so you can show them to those who administer the inheritance.

God has chosen to take from us one of our good—one of our best—Brothers, namely, Sirven, who was the living Rule of the Sedan house. A wise, intelligent man, he did good to everyone and devoted himself willingly to the care and relief of the sick poor and to the consolation of the afflicted. The whole town loved him and came to his funeral, from the most prominent to the lowliest—even heretics, who were edified by his unassuming behavior and charity—and they expressed great regret at losing him.

We have good reason to believe that God has already rewarded his soul in heaven for the good services he rendered Him on earth. Nevertheless, Monsieur, we should still pray for his soul because we are not sure of God's judgments, and should conform ourselves to the custom of the Church and the practice of the Company.

I simply remind you to help our confreres in Algiers as soon as you can do so safely.

Abbé de Chandenier thanks you, as do I, for what you wrote me
about Vital Bernusset; ¹ we ask you to change the first order given to the Consul in Smyrna and to request of him once again that he transmit the money he has for the ransom of this slave, when that will be necessary, and even to furnish what will be needed, in the event that the 354 piastres do not suffice. You can stand surety for his reimbursement, which we will send you as soon as we receive notice. M. Le Vacher ² has not sent us the one he had someone give to the Consul.

I am still concerned about your gout, and we are asking Our Lord to be pleased to rid you of it.

We have three or four men here who are seriously ill with a constant fever. It seems as if God wants to try us. May His Holy Name be blessed and His Will be done always!

I am writing to ask M. Huguier to give three livres to Laisné, called La Montagne. We received 384 livres for the Comte d'Insiquin, ³ a captive in Algiers. We will send them at the first opportunity. Meanwhile, if you have an occasion to transmit them to our confreres to be given to him, please do so.

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

VINCENT DEPAUL,
L.S.C.M.

¹A captive in Náuplion, in whom the Abbé de Chandenier had taken an interest. Since Louis de Chandenier had died on May 6, 1660, Saint Vincent must be referring here to his brother Claude.

²Philippe Le Vacher (cf. no. 3148a).

³Cf. no. 31168, n. 3.
3163. - TO JEAN PARRE, IN REIMS

Paris, July 24, 1660

My very dear Brother,

The grace of Our Lord be with you forever!
I received your letter of the nineteenth and shared your preceding ones with the assembly, which does not think it advisable for you to leave just now because you have to work at restoring and repairing some of the ruined churches.
Let us know when you have spent the 848 livres I sent you, and we will do what we can to send you something else, etc.

3164. - MONSIEUR DUFRESNER ¹ TO SAINT VINCENT

Monsieur,

We will send you that good girl. We hope you will find in her at least part of what is necessary for the fulfillment of her wishes and that you in your goodness will supply what is lacking. I entreat you also to include me in your prayers, as a person upon whom you can count perfectly, Monsieur, to be your most humble and obedient servant.

DUFRESNER

Nantes, July 25, 1660

Addressed: Reverend Father Vincent, General of the Fathers of the Mission, at Saint-Lazare, in Paris

Letter 3163. - This letter is known to us through its Italian translation, inserted into one of the documents of the collection for the process of beatification, Summarium Responsionum, p. 54.

Letter 3164. - Archives of the Mission, Turin, original autograph letter.

¹Apparently M. Dufresner was one of the Fathers of the Poor, the title given to the Administrators of the Nantes Hospital (cf. no. 3165).
Nantes, July 25, 1660

My very dear and honored Father,

Your blessing, please!

I am taking the liberty of bothering you with this little note to entreat you to kindly send us some precious news of you, for which we are at a loss and troubled at being deprived of this consolation. We desire this so ardently that our dear Sisters and I ask it of you for the love of God.

That good girl, about whom the Fathers of the Poor wrote to you again and whom you have accepted, is due to leave tomorrow morning to come to enter our Company. I think she will be a good Sister. Since we had her with us to help us, we ask you, now that we are alone, to send us our Sister as soon as possible to relieve us; for we have a large number of patients and all of us are really unwell and tired out. Our Administrators are very dissatisfied because she is so long in coming.

We send our most respectful greetings to all our good Fathers at the house. We recommend ourselves to their prayers, especially I, who am and always will be, my very dear Father, your most obedient daughter.

SISTER NICOLE HARAN,
Unworthy Daughter of Charity

Addressed: Monsieur Vincent, Superior General of the Priests of the Mission, at Saint-Lazare, in Paris
3166. - TO MADEMOISELLE D'AUBRAI

July 26, 1660

Vincent de Paul gives some wise advice to Mademoiselle d'Aubrai, who had consulted him on her vocation, adding that "he has asked God for some great graces through the intercession of M. Olier."

3167. - TO JACQUES PESNELLE, SUPERIOR, IN GENOA

July 30, 1660

You should never expect to see your house without some failings; provided, however, that there are no grounds for complaint or nothing scandalous occurs, make up your mind to bear with others and, at the same time, do whatever you can to lessen them, both in quality and quantity.

After the conversion of sinners, however complete it may be, some imperfections always remain in order to test them. This is


1Niece of Jean-Jacques Olier, the celebrated founder of Saint-Sulpice Seminary. The latter was born in Paris on September 20, 1608. After a few hesitations, which Saint Vincent succeeded in dissipating, Olier decided to become a priest and was ordained on May 21, 1633. The first years of his priestly career were dedicated to the work of missions. He participated in the works of the priests of Saint-Lazare, whom he edified by his zeal and humility. Saint Vincent calls him "a man given over to the grace of God and completely apostolic." In 1635, for reasons still unexplained, Olier changed from the direction of Saint Vincent, his confessor for three years, to that of Father de Condren. This was not a desertion--far from it. In 1649 he wrote, "For extraordinary affairs, we do not fail to see Monsieur Vincent, and for ordinary matters, all our brothers assembled." He did not open the Vaugirard Seminary or accept the pastorate of Saint-Sulpice until he had consulted the Saint. "Monsieur Vincent is our father," he often used to say to his seminarians. Olier died on April 2, 1657, assisted by his holy friend. The latter consoled the priests of Saint-Sulpice in their sorrow; we still have an excerpt from the address to them on this occasion, which has been attributed to Saint Vincent (cf. vol. XIII, no. 51).

2In August, she entered the Congregation of the Daughters of the Blessed Virgin, also known as the Daughters of the Inner Life of Mary, which her uncle Jean-Jacques Olier had planned to found, but which did not materialize until after his death (cf. no. 3224).

apparent in the Apostles, who followed Jesus Christ and who nevertheless discussed among themselves several blameworthy topics.\(^1\) I see no other remedy for the general failings—which, by God’s grace, are not great—than public and private admonitions, joined to prayer and patience.

3168. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, July 30, 1660

Monsieur,

The grace of Our Lord be with you forever!

I have not received any letters from you by this regular mail. I am sending you a copy of the will of the late Marquise de Vins and its final codicil, to be kept in your house. I await the report I requested of you on the missions you have given, so that we can seek payment of your benefits.

I am sending you the bill of exchange for which I led you to hope; it is for 984 livres, namely, 600 livres for money you have advanced—and will advance—for the poor convicts, and 384 livres to be sent to the Comte d’Insiquin\(^1\) in Algiers. Please forward them at the first opportunity. If Providence sets him and his son free before this alms arrives, it can be used for other captives.

The Marquise de Nantouillet\(^2\) is anxious to know whether you forwarded the sum she sent you for her son, whether communication is open between Marseilles and Algiers, and what she should do to secure the liberty of that young nobleman. Please write her a

\(^1\)Cf. Mt 9:33-34. (NAB)

Letter 3168. - Archives of the Mission, Paris, copy made from the original in the Hains Family collection.

\(^2\)Louise d’Aguesseau, second wife of Henri du Prat, Marquis de Nantouillet and Commander of the cavalry regiment of Queen Anne of Austria.
few words by some hand other than your own, and let me know the state of your health. I am very worried about it; I pray and am having others pray that it will be restored to you.

I am writing to M. Huguier to give 6 livres, which we have received here, to Denis Beauvais, a convict on the Capitaine, and 30 sous to Jacques Fournier, known as Lariviére, on the Saint-Dominique.

Since I began writing this I received M. Delespiney’s letter of the twentieth, in which I see that, by God’s grace, you are better. I thank Him infinitely for this and ask Him to complete your cure. It is in His love that I am, Monsieur, your most humble servant.

VINCENT DEPAUL,

i.s.C.M.

3169. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, July 30, 1660

Monsieur,

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

I received your dear letter of the seventeenth. I praise God for the rest the members of your family are taking and for the good health they are enjoying after such hard work. It seems to me that you include yourself among them, since you say nothing of your quartan fever, which greatly increases my joy. I ask O[ur] L[ord] to be pleased to renew all of you in His Spirit so that all your operations may be His and the good results proceeding from them may be fruits of eternal life.

God has chosen to take from us one of our best Brothers, namely, Sirven, who was the living Rule of the Company in Sedan. A wise,

Letter 3169. - Archives of the Mission, Turin, original signed letter.
intelligent man, he did good to everyone and willingly devoted himself to the relief of the sick poor and the consolation of the afflicted. The whole town, which loved him dearly, expressed great regret at losing him—even heretics, who were edified by his unassuming behavior and charity.

We have good reason to believe that God has crowned his soul in heaven, giving him the kingdom He has prepared for His beloved who practice works of mercy on earth, as did this servant of His. Nevertheless, Monsieur, we must still pray for him, since we are not sure of God's judgments, and this prompts the whole Church to pray for the faithful departed.

You must not think of receiving Vaugin, who has left the Company, but you can give him up to fifty écus if you have them and he wants to get them there. We will repay them here, on your bill of exchange, to whomever you indicate to me. Meanwhile, I am, Monsieur, in the love of Our Lord, your most humble servant.

VINCENT DEPAUL, i.s.C.M.

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

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1Cf. Mt 7:9. (NAB)
2Jean Vaugin, born in Puzieux (Vosges), entered the Congregation of the Mission as a coadjutor Brother in November 1644, at nineteen years of age.
Monsieur,


Despite my infidelities, lack of confidence, and other hindrances, God in His Infinite Goodness has had mercy on me and calmed most of my interior turmoil. You prayed for this, for which I thank you as much as possible, begging you once again to thank Him with all your heart for this inestimable benefit conferred on my unworthy and wretched person. I ask you also to have your friends do the same and to continue to pray that He will grant me the grace to do His most holy Will in the way He wishes.

It has been judged advisable for me, such as I am, to write down some of the sentiments and lights God has been pleased to give me concerning the heresy of the Jansenists. This amounts to describing their present situation, the way to recognize them, the deceptions they use to corrupt the faithful, and, lastly, what Catholics must do to remain Catholics and to defend their Mother the Church in these circumstances.

On this point, mention should be made of a detail relating to St-Cyran, which became known through you. It is something I heard you say one day in church at Saint-Lazare during repetition of prayer, and you also said it to Father François Sevin, a Capuchin, who (I think) was Guardian of St-Jacques Convent in Paris at the time. He repeated it to me about twelve days or two weeks ago in this town. You said that you were a friend of St-Cyran, and, while you were praying together one day, he told you at its conclusion that he had made a very good meditation but was having great

Letter 3170. - Archives of the Mission, Turin, original autograph letter.

1Jean du Verger de Haurencq, Abbé de Saint-Cyran, was born in Bayonne in 1581. He had met Saint Vincent in Paris around 1622 and soon struck up a friendship with him. According to his nephew, Martin de Barcos (cf. Défense de feu M. Vincent de Paul), he had supposedly rendered important services to the Saint, and the Congregation of the Mission was in some measure indebted to him for the possession of the Collège des Bons-Enfants and for Saint-Lazare, as well as for the Bull of approbation obtained from the Roman Court. What is certain is that their meetings, rather frequent while Saint Vincent was living at the Bons-Enfants, became more rare after 1632 and almost ceased after 1634. In 1638 Saint-Cyran was arrested on the authority of Cardinal Richelieu and imprisoned in the Château de Vincennes. Shortly after the Cardinal died in 1642, Louis XIII allowed the prisoner to communicate with people outside. This measure of clemency was soon followed by a second: on February 16, 1643, Saint-Cyran was set free. He did not enjoy the royal favor for long, dying of a cerebral hemorrhage on October 11, 1643.
scruples about sharing it with you. After you had strongly urged him to do so (which was what he wanted), he told you he had made it on the words Tempus destruendi, tempus aedificandi; tempus evellendi, tempus dissipandi and that God had made him see clearly that, until now, God had wanted to make use of the Roman Church, but the time had come when He wanted to destroy it, and a few other details. On another occasion, stamping his foot, he said "Oh! what a coward Calvin was for not knowing how to defend himself!" And you replied that he was defending heretics; but he did not listen to you or yield in any way.

So, I am asking you now, Monsieur, whether you think it is a good idea for me to use that and to make these truths known to those who are still ignorant of them, which I think can be useful to Catholics. I ask this because the members of that party are trying to get others to think highly of their authors.

I also know other important details concerning Jansenius. In this regard it is said that the Abbot of St-Germain, who was with the late Queen Mother, was very close to him for twelve or fifteen years and that he was an out-and-out Calvinist. It is also said that he knows many important things about this, which he has even written down and is ready to have printed but is awaiting the Queen's instructions in that regard. I think that this is because he expressed his opinion of Cardinal Richelieu too freely one day and was forbidden to speak any more. I think also that you will be rendering an important service to God and to the Church if you oblige him to do this and get permission for him to do so.

Persons who are staunch Catholics and zealous in defending the Church in the present circumstances feel that one of the most important

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2A time to destroy, a time to build; a time to tear out, a time to scatter--thoughts from the third chapter of Ecclesiastes: "There is an appointed time for everything, . . . ." Eccl 3:1ff. (NAB)
3Henri de Bourbon, Bishop of Metz, Abbot of Saint-Germain since 1623.
4Marie de Médicis (1573-1642), mother of Louis XIII.
5Anne of Austria, wife of Louis XIII and Regent for their son, Louis XIV.
6Armand du Plessis, Cardinal Richelieu, was born in Paris on September 9, 1585, the youngest of five children of François du Plessis and Suzanne de la Porte. As Bishop of Luçon he acted as a spokesman for the clergy at the Estates-General of 1614. Raised to the Cardinalate in 1622, he entered the Council of the King (1624) and quickly became its head. His guidance of foreign affairs helped to raise France to the highest echelon among European powers. In the administration of French internal affairs Richelieu imposed useful reforms in finances, the army, and legislation (Code Michaux). He was the author of royal absolutism: he destroyed the privileges of the Huguenots and of the Provinces and reestablished the authority of the intendants throughout France. He died on December 4, 1642, attended by--among others--his niece, the Duchesse d'Aiguillon, and King Louis XIII, who followed the Cardinal's deathbed advice in appointing Mazarin as Chief Minister.
affairs in the Church of God right now is that of the Carmelites, especially since it is one of the holiest and most perfect Orders. They consider it the one that has best preserved the spirit of its Institute, and they think that those from the big convent are wrong.

(1) There is the influence of the holiest persons in the Order—among others, Sister Marguerite du Saint-Sacrement who has just died, and Mother Jeanne who is in Pontoise. They are on the other side. They have refused their requests and have thought and said that this will be the ruin of their Order. Now, you know how influential is the opinion of persons on intimate terms with God and who have His ear.

(2) There is no danger in maintaining this primitive discipline and line of conduct established by the Pope, since the Sisters felt that none among them had been led astray from the perfection of their Order and Institute and the spirit of Saint Teresa while being guided in this way. In addition, it can be reasonably presumed and hoped that the same will hold true for the future, since there is nothing clearer to the contrary, and they do not have the same assurance concerning the new style of direction because they have no experience with it.

By the same token, however, there appears to be some danger in that, and it is great; for, since the leadership is in the hands of those two Abbots who have the authority to perpetuate it by naming others of their own choice, I suppose that one of the two who remains will be Catholic (of which, however, not everyone is convinced, and several doubt it) but may unwittingly appoint someone who is a Jansenist, especially since he will not know him (because I am sure you are aware that such a person today does not appear to be one and, into strongly opposed, whereas he is so in reality; consequently, he is all the more dangerous). Even if he were not, there are those who will come after him. And if Jansenism enters that house, what a loss it will be for the Church and what an advantage for that heretical sect!

Now, we do not foresee this danger from the other side, for they are all Doctors of the Sorbonne, who belong to the sound Catholic party and are strongly opposed to that heresy. It is not only probable but certain that they will never appoint any men whom they have excluded from their membership because of their unworthiness and corruption and whom they consider open enemies of the Church and of themselves, unless those persons give such irrefutable proof of repentance and conversion that it

7But rather.
is judged that there will no longer be any danger. This must be the case not only for the present but for the future.

Another difficulty we see is that the Bishops will step into this dispute to take over the leadership and end the dissension. It is said that they have the right to do so and that the Sisters in the big convent seem to be willing to accept this—at least this is what is feared. Now, should this happen, just imagine the danger for this Order, given the state of several Bishops, such as those in Sens,9 Beauvais,9 and many others.

Another reason is that people see no problem with the small convent in this matter, no indication or cause for doubt, nor even a suspicion. The same cannot be said for the big convent, not to mention the others, for here in Rouen in the house of that Order, which sides with the big convent, we have a Superior who is upsetting the good Catholics in this place, and with good reason. There is much scheming with Madame de Longueville,10 the great defender of the Jansenists in our province and perhaps in the whole of France. The same holds for the Fathers of the Oratory and the appointment of someone about whom people were suspicious and had warned her about the danger—and with good reason. Recently, she had a sermon preached on the feast of Mount Carmel by a person who is suspect, and when efforts were made to alert her to those things, she went in hiding, refused to listen to the warnings, and lied about it, saying that the Rector of the Jesuits had ordered her to act as she did, which was false.

What is proving a stumbling block to respectable people in this affair, Monsieur, is the rumor that you are siding with the big convent. I would like to think that you have no idea of these difficulties or that you have noted even greater ones on the other side and some good things that we do not see. Nevertheless, having been informed of these things by upright persons, staunch Catholics to whom I think God has given the zeal and knowledge or the enlightenment to defend the affairs and interests of His

8Louis-Henri de Pardaillan de Gondrin (1646- September 19, 1674).
9Nicolas Choart de Buzenval.
10Anne-Geneviève de Bourbon, second wife of Henri II, Duc de Longueville, was a beautiful, learned, and witty woman with a passion for intrigue, who took an active part in the second Fronde. She was the sister of the Grand Condé and, like him, a resolute enemy of Mazarin. She had a profound veneration for Saint Vincent. After her husband's death (1663), she went to live close to the Carmelite nuns on rue Saint-Jacques, spent the rest of her days carrying out the penitential exercises and austerities practiced at Port-Royal, and died a Jansenist on April 15, 1679. Her life has been written by Joseph-François Bourgoign de Villefranche, La véritable vie d'Anne-Geneviève de Bourbon, duchesse de Longueville (2 vols., 2nd ed., Amsterdam: J.F. Jolly, 1739) and by Victor Cousin, Madame de Longueville. Nouvelles études sur les femmes illustres et la société du XVIIe siècle (Paris: Didier, 1853).
house the Church, and having followed their advice in this, trusting in the
goodness and virtue with which I have remarked God has endowed you, I
have taken the liberty, in all possible humility, respect, and simplicity, of
placing these scatterbrained arguments before you, just as they are, so
that you may examine them and see if they are in any way reasonable.

If you deem it appropriate, please ask God where the truth lies in this.
In any case, you might share with us the enlightenment God has given you
regarding this affair and which led you to support them with your approval
(if this is indeed the case, for I am not sure of this and say it only to you,
repeating what these persons have said and on their advice) so I can give
some satisfaction to those persons.

People think that the death of Abbé de Chandenier occurred by divine
permission so that you might see for yourself the danger in which that
Order was under that sort of leadership, as I have already explained
previously with two arguments.

Assuming that those arguments are considered reasonable, supported
by a few even better ones that God will give to those who are willing to
ask Him for enlightenment on this matter, the persons to whom God has
given those insights feel that the remedy would be to present them to His
Holiness and entreat him to study them and, if he thinks it appropriate, to
command that things remain as they were originally ordained by his
predecessors. They also think it advisable to send to him one or several
persons capable of carrying out this business well; for, as I have already
stated, this is considered one of the most important affairs in the Church
of God today.

Another solution would be to place the leadership in the hands of the
monks of the same Order, the Discalced Carmelites, rather than allow it
to fall to the Bishops.

Finally, Monsieur, it suffices for me to bring these matters to your
attention for the Order I have mentioned. Examine whether these modest
opinions come from God; in which case (if you think it appropriate), speak
to Him yourself and see what He has to say to you about it.

It is said that poets are allowed special poetic license. I hope that you
in your goodness will grant me, whom you know, an even greater one,
allowing me to send you my impertinences, just as they stand, so disor-
ganized and in disarray, with their crossing out, mistakes, etc., without my
writing them over.

--- Louis de Chandenier, Abbé de Tournus. ---
If you deem it appropriate to send me a note of reply, especially on the second point regarding St-Cyran, please address it to the Pastor of St-Nicolas in this town. I will be here only until next Friday; but, if you are unable to write so soon, he will forward my letters to me, wherever I am.

I am, with all my heart and with all due respect, in the love of Our Lord Jesus Christ, Monsieur, your most humble and obedient servant.

J. de Brevedent,
unworthy priest

Some upright persons have asked me to recommend to your prayers an affair they consider important, concerning the peace of a family and, consequently, the glory of God. Would you please be so kind as to do this?

3171. - TO JEAN PARRE, IN REIMS

Paris, July 31, 1660

Dear Brother,

The grace of Our Lord be with you forever!

I received your letter of the twenty-sixth of this month. On the order of M. Séraucourt, your bill of exchange for 848 livres, intended for the restoration of ruined churches, has been paid. I hope that at the first meeting they will say that something else should be sent for this purpose. I will have your letter presented at it, which will provide an additional reason to mention the missions to be given. Whenever you like, draw also on our account the sums about which you wrote us in a separate note, namely, 984 livres 10 sous on the one hand, and 85 livres on the other, as well as another 500 livres. This comes to a total of 1570 livres and not 1603 livres,

Letter 3171. - This letter is known to us through its Italian translation, inserted into one of the documents of the collection for the process of beatification, Summarium Responsivum, p. 54.
as you wrote me. Please remember that the 984 livres 10 sous are to assist and relieve the poorest and neediest people in Champagne and Picardy. As for the 500, I will let you know for what they are intended. The 85 livres 10 sous are for poor priests. I mentioned to you only 76 livres 10 sous, but now I am adding to that 9 livres which I received since then.

Today or tomorrow we will have a bundle of church vestments taken to the Saint-Quentin coach or mail coach; the other bundle is not ready yet; that will be for another time.

I remain, in Our Lord, dear Brother, your most affectionate brother and servant.

VINCENT DEPAUL,

i.s.C.M.

3172. - MONSIEUR BOURDET TO SAINT VINCENT

Melun, this last day of July, 1660

Monsieur and Venerable Father,

The honor Your Reverence paid me last Friday, in explaining your intention to me, has led me to believe that Your Reverence will allow me to inform you by the present letter that I have fulfilled my obligations toward good Mother de Maupeou¹ and the two other ladies accompanying

Letter 3172. - Archives of the Mission, Turin, original autograph letter.

¹Madeleine-Élisabeth de Maupeou, Assistant in the First Monastery of the Visitation in Paris, had gone to Melun (Seine-et-Marne), accompanied by Sister Élisabeth-Angélique Fouquet, at the request of Henri de Pardaillan de Gondrin, Archbishop of Sens, to reestablish order and union among the Ursulines there.

The daughter of Gilles de Maupeou, Intendant and Comptroller General of Finances under Henry IV, she entered the First Monastery of the Visitation in Paris in January 1628, at thirty-two years of age. On May 24, 1635, the nuns of the Caen convent elected her as their Superior and reelected her on May 20, 1638. In 1641 she went to Bayonne to found a monastery of her Order, at the request of her nephew, François Fouquet the Local Ordinary. Mother de Maupeou remained in Bayonne and was again elected Superior there on June 2, 1650. On her return to Paris, she became Superior of the First Monastery (1655-58), where she died on July 3, 1674, at the age of seventy-eight. (Cf. Année sainte, vol. VII, pp. 249-54.) Her niece Sister Élisabeth-Angélique was the sister of Bishop Fouquet.
her, with regard to the courteous attentions you instructed me to show them. They received them with joy and with great respect from me, seeing that I will have no hope in the future of rendering any service in this house, due to the suspicion in which I am held. Those good Sisters have been at variance for so long that some of them think I have espoused the cause of the Bishop of Sens too passionately, although throughout my entire proceedings I have taken no side but that of our good Jesus.

This obliges me to entreat Your Reverence to kindly do me the charity of giving me some small duty since they no longer want my services, although I have served them very faithfully. You have been able to remark this in the letters I showed Your Reverence, addressed to me by the Nuncio.\(^2\)

I hope for some help from Your Charity, considering the very great difficulties I am experiencing during this disunion of persecution with regard to my benefice, caused by M. Daisne, who is forcibly stealing my benefice from me, to put it bluntly. I hope from your goodness, for the love of our good Jesus, that you will assist me in my dire need and allow me to dare to consider myself respectfully, for the rest of my days, venerable Father, your most humble and obedient servant.

BOURDET,

unworthy confessor of the Ursulines of Melun

3173. - JEAN LARMURYE TO SAINT VINCENT

Saint-Léonard,\(^1\) August 2, 1660

Monsieur,

My confidence in Your Charity leads me to hope that you will listen to the most humble request I am addressing to you with regard to a good man

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\(^2\)Cefio Piccolomini.

\(^3\)Christien Daisne, born in Sedan, entered the Congregation of the Mission on September 21, 1644, at twenty years of age, took his vows in 1646, and was ordained a priest in March 1651. He left the Congregation twice; in April 1659 he wanted to work with the Pastor of Saint-Jean-en-Grive, but Saint Vincent wrote to Pierre Loisel that he did not know Daisne well enough to give him a letter of recommendation (cf. vol. VII, no. 2822). M. Bourdet’s benefice and the direction of the Ursulines seem to have attracted M. Daisne.

Letter 3173. - Archives of the Mission, Turin, original autograph letter.

\(^1\)Principal town of a canton in Haute-Vienne.
of the poorer class, the only cousin of the late M. Constantin, Canon of Luçon. On hearing a vague rumor that his cousin had died, he went to Luçon to learn that what he feared was true and was informed by the Missionaries that M. Chiroye, who is away, had inherited the estate of the poor deceased man but that he was not one to try to take advantage of this; when he had taken care of certain expenses, he would hand over to him what remained, when he gave proof of his relationship.

Monsieur, you are upright and charitable; I entreat you to kindly take the trouble to tell those priests that it is your wish that they be pleased to relieve his great need because he is responsible for his family. Those priests must have known that, since they let him stay in their house in Luçon, while awaiting M. Chiroye's return from the country. However, when he realized that he had no proof of his relationship with the deceased Canon and that these priests might not believe what he might tell them, he left. When he was leaving, they told him to have someone write to you about this matter and to ask you, as I am doing most earnestly for him, to be willing to continue your holy charities in his regard. I assure you, on my word of honor as a priest, that they are being put to good use and that I have no greater glory than to declare myself, Monsieur, your most humble and obedient servant.

JEAN LARMURYE,
priest

If you honor me with a reply, please address it to M. Philippe Michel, merchant in Limoges.

Addressed: Monsieur Vincent, General of the Missionaries, living in the faubourg Saint-Denis, at the Lazare, in Paris

2Jacques Chiroye.
I was deeply affected by the first news of your illness, fearing that the fever had followed your great weakness, but, as I see in your second letter that, instead of this, your weakness has greatly lessened, my concern is less as well. God be praised for that, Monsieur! It belongs to Him alone to put to death and to raise to life.\footnote{Cf. In 5:21. (NAB)}

I am greatly consoled to know that you are at the Oratory, where you find charity, as it were, on its royal throne, causing you to experience what it really is, through the kindness and help you receive from those good Fathers. I ask Our Lord to be their reward for this. You already had your life restored in their house in Bourbon,\footnote{Bourbon-L'Archambault (Allier), where René Alméras had gone for its mineral baths.} where they thought you were going to die, and I hope you will now receive good health in the house in Tours, where you have already found some relief.

At the first opportunity, I will take the honor of thanking Reverend Father Séguenot\footnote{Claude Séguenot, born in Avallon (Yonne) on May 6, 1596, left the law courts to enter the Oratory in 1624. He soon struck up a friendship with Abbé de Saint-Cyran. His translation into French of Saint Augustine’s book on virginity earned him about four years’ imprisonment in the Bastille (1638-43) and the censure of the Sorbonne. He was Superior in Nancy, Dijon, Rouen, Saumur, and Tours, and was appointed Assistant to the General in 1661, 1666, and 1669. He governed the Oratory of Paris (1667-73) and died in that city on March 7, 1676. Several of his works are still in manuscript form.} for this in a letter written expressly for that purpose. Meanwhile, do not be in any hurry to return; wait until you are strong enough for the journey. Get whatever money you will need. I will be more consoled by your return than I could be by anything else that might happen to me. I ask God that it may be as soon as possible and that you come back in perfect health. In the name of God, take care of your health in the meantime; spare nothing; hire a litter. I thought I was doing well when I sent you to

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Richelieu, 4 but I will never do so again, even if you and I should live for fifteen or twenty years in the same state.

3175. - TO MELCHIOR GAUDOIN, 1 IN LE MANS

Paris, August 4, 1660

Dear Brother,

I received your letter with joy, and it revived the warm feelings I have always had for you. I thank God for the offering you want to make Him by the vows that are customary in the Company, and I ask His Holy Spirit, who has inspired you to take them, to fulfill this desire in you. I am asking M. Laudin to admit you to this holy act, which is the one that will be most pleasing to God in your whole life, if you do it in a spirit of sacrifice through Our Lord Jesus Christ.

Happy will you be, dear Brother, to be crucified with Him 2 for the glory of His Father and the salvation of the people, for you will also reign with Him for all eternity! Amen.

I am sending you the receipt you requested for the sum of money you left with M. Maillard.

I recommend myself to your prayers. I am, in the love of Our Lord, your . . .

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4Rene Alméras had been sent by Saint Vincent to Richelieu on the occasion of the King's passing there en route to Paris with his young bride Maria Teresa.

Letter 3175. - Pémartin, op. cit., vol. IV, p. 584, L. 2058, from the original placed on sale by Laverdet in January 1854. The latter wrote: "The Saint tried to write five short lines as a postscript but crossed them out because they were illegible. His signature seems to have been written with the greatest difficulty."

1Melchior Gaudoin, coadjutor Brother, was born in Sercamps (Somme) on March 6, 1620. He entered the Congregation of the Mission in Paris on June 5, 1658, and took his vows on December 8, 1660, in the presence of M. Laudin.

2Cf. Phil 2:8-11. (NAB)
Monsieur and Most Honored Father,

Your holy blessing!

When M. Fleury told me he was taking the honor of writing to you, it made me wonder at the same time if it was appropriate for me to take the same liberty. At first I felt it was contrary to the respect I owe you; but, having reflected on the warm welcome and love you show to all sorts of persons, I thought that, being your son, I should have as much and even more confidence in your goodness than anyone else.

I must confess, Most Honored Father, that if I had sufficient mastery over myself always to consider my lowliness and nothingness, I would not have the temerity to take it into my head to write to such an exalted, holy person. But I would willingly pass for someone rash, provided I obtain what I am seeking, namely, the assistance of your prayers, an elevation of your heart toward God on my behalf, and a little remembrance of one of the most wretched children you have conceived in Jesus Christ and received into your Company. In it I hope to be all my life, by the grace of God, Monsieur and Most Honored Father, your most humble and obedient servant.

J. de Fricourt,
Seminarian of the Mission

Addressed: Monsieur Vincent, Superior General of the Congregation of the Mission, at the Bons-Enfants

Letter 3176. - Archives of the Mission, Turin, original autograph letter.
Monsieur,

Most humble and respectful greetings in Our Lord!

Since my father told me your opinion and sentiments concerning our departure, I thought you would want to hear my account of it. I can assure you, Monsieur, that we left without any intention of selling our house; that would have been pointless because my father has been responsible for it for more than a year. Our only grounds were the incessant humiliations we endured from the nuns because we were a burden to the house and, although my sister was well disposed toward her vocation, she was suffering more than I.

Since the Community did not want to keep her any longer, Monsieur, how could she not be allowed to leave in her religious dress, since she had no other? Even if she might have had one, she had no pension and nothing to live on. I felt that nature and charity obliged me, rather than someone else, to accompany her and to trust in Providence, which I found first, through the Duchesse de Noirmoutiers, without hoping for it, and then, through you, Monsieur, without deserving it, and this has overwhelmed me.

Right now we are with our father, who will look out for her. If, however, after we have made known to you our upright intentions, you decide that I should return to my religious house, I will not fail to do so, determined to endure as much as I can. I will leave my sister behind in her religious habit, glad not to fail in my vocation and to follow your wise instructions.

Letter 3177. - Archives of the Mission, Turin, original autograph letter.

1Renée-Julie Aubéry, wife of Louis de la Trémouille, Duc de Noirmoutiers; she died on March 20, 1679.
That is why, Monsieur, I await your orders in all humility, and am respectfully, Monsieur, your most humble and obedient servant.

Sister C. N. du Saint-Sacrement JOLLY,

I am sending you our obedience,² since my papa told us to return it to you.

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

3178. - CANON LE MARESCHAL TO SAINT VINCENT

[August 1660] ¹

Very Reverend Father,

The benefit gained by those you receive into your house to be instructed for the priesthood has seemed so great to us, when they have presented themselves for ordination, that it leads me to ask you to kindly assist this good young man by your wise instructions. He is anxious to make a few days' retreat before coming here for the Order of Subdiaconate.

Out of consideration for us, do him the kindness of accepting his direction. Although I do not have the honor of being well known by you, I am convinced that you will receive this petition favorably, since I am writing to ask it for reasons of charity, on behalf of the bearer. We are placing a great deal of hope in him because of his natural goodness.

In a short time I hope to join M. de Beausse, a Canon in this church in Évreux, to make a retreat. That will be a good opportunity for me to get

²A document authorizing monks or nuns to travel outside their monastery.

Letter 3178. - Archives of the Mission, Turin, original autograph letter.

¹Date added on the back of the original by Brother Ducournau.
to know you and to assure you in person, as I do now, that I am, Very 
Reverend Father, your most humble and obedient servant.

LE MARESCHAL,
Priest, Canon, and Promoter  of Évreux

Addressed: Monsieur Vincent, Superior General of the Mission, at 
Saint-Lazare, at the end of the faubourg St-Denis, in Paris

3179. - MADAME DE FLACOURT † TO SAINT VINCENT

[August 1660]

Monsieur,

Please be so kind as to write to the Duchesse d'Agouillon to ask her if 
she would be willing to lend me a room in her home, the ugliest and 
smallest in her house, provided it is over the garden. The reason is that I 
cannot sleep in the house we have rented. At present I am at Madame de 
Brimilliers' home, but her sister-in-law has recently arrived so I have to 
leave. I ask Madame d'Aiguillon for a room for only three weeks or a 
month.

If you do me the kindness of making this request of the Duchess, you 
will be performing the greatest act of charity in the world because I have 
not slept for the past six months. I will be at Madame d'Aiguillon's house 
only during the night and will not inconvenience her because I will stay at 
the rented house during the day. The carriage will come for me. I will do 
this for only one month because we are looking everywhere for something 
either for sale or for rent.

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1 The Promoter of Justice, an official in the diocesan Curia, dealt with contentious cases in 
which the public good was at stake (cf. Code of Canon Law [1983], canons 1430-1437).

Letter 3179. - Archives of the Mission, Turin, original autograph letter.

1 Marie Sublet, wife of Julien le Bret, Seigneur de Flacourt, Counselor at the Parlement of 
Paris; she died on July 29, 1686.
Please request this of her, and you will be doing a favor for me, who am, Monsieur, your most humble and obedient servant.

M. DE FLACOURT,
dughter of Madame de Romilly

I also recommend myself to your good prayers for our business affairs, which are not going very well.
Please let me know the reply as soon as possible because I am in a hurry.

3180. - CLAUDE DE POUILLY TO SAINT VINCENT

[August 1660]

The high esteem in which you are held, Monsieur, prompts the Marquis de Pransac and me to hope you will do us the favor of accepting into your house our eldest son, who is twenty years of age. While my husband and I were in the city, he acted on some bad advice and climbed up a ladder to our apartment, carrying off all the gold and silver he could find. At the same time, he also took all the silver plate in the pantry and left our house. Since his departure, several persons have warned us about his behavior and told us that he is completely dissipated, attracted to brothels and dissolute living, uses foul language, and is a renegade. In a word, he is in utter disgrace and has abandoned our gentle Savior and His august Mother, to whom I had offered and dedicated him for their greater glory and service, as I did with all our other children.

Please take into consideration, Monsieur, the representation I am making to you here of the state of the soul and conscience of this wretched young man and the danger he is in of being lost and damned for all eternity. Then, too, I most humbly entreat you to have compassion on us, who see him in this danger. We are trying to have him apprehended.

I entreat you to do me the honor of letting me know whether you will grant us and him the favor of taking him and, in which case, to let us know

Letter 3180. - Archives of the Mission, Turin, original autograph letter.
1Date added on the back of the original by Brother Ducournau.
2Alexandre de Redon, Marquis de Pransac. His wife, Claude de Pouilly, also had the title of Marquise d’Esne.
the conditions; namely, how much we should give you for his room and
board and everything else, and whether we should pay in advance,
quarterly, or otherwise.

If you are pleased to honor me with a reply, Monsieur, please seal it. I
am hoping from your perfect charity that you will undertake the conversion
of this sinner.

I am, with profound respect, Monsieur, your most humble and obedient
servant.

DE POUILLY D'ESNE

Addressed: Monsieur Vincent, at Saint-Lazare

3180a. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, August 6, 1660

Monsieur,

The grace of Our Lord be with you forever!

I received your letter of July 27. I just forwarded to M. Desda-
mes in Poland the one from M. Truillard. ¹ I have not yet been able
to look at the ones from Tunis.

Last week ² I sent you a bill of exchange for 984 livres from
Messieurs Simonnet on Messieurs Napollon. Six are to reimburse
you for the money you advanced to the captives and the rest is for
the Comte d'Insiquin, ³ a captive in Algiers.

When you send me the attestations of the missions you have
given, we will seek payment from the foundation of Madame de
Vins.

Letter 3180a. - Copy made from Recueil Nodet. The letter was published in Annates C.M.
uses the latter text.

¹ Captain of the Cavalry for the Prince of Maldonia.
² Cf. no. 3168.
³ Cf. no. 3116a, n. 3.
The Attorney General told his mother that not only is the foundation of the hospital on the books of the State, but it is to be paid; consequently, so are the stipends for the chaplains of the galleys. In which case, it will be a good idea for you to give each of them his share.

Thank God you are in better health and your little family is well. We had a few sick men here, but they are better, thank God, with the exception of Brother Le Gouz, who is in danger of death. It will be a great loss if he dies, for he is one of the best men in the seminary, in every sense.

M. Alméras had to stay in Tours on his way back from Richelieu because he became quite weak. This made us very apprehensive, but in his last letter—which he was unable to write in his own hand—he told me that he was gradually improving.

I embrace the priests who are with you, and especially your own dear heart. I am, in the love of Our Lord, Monsieur, your most humble servant.

VINCENT DEPAUL,

i.s.C.M.

3181. - TO DENIS LAUDIN, SUPERIOR, IN LE MANS

Paris, August 7, 1660

Monsieur,

The grace of O[ur] L[ord] be with you forever!
I received two letters from you, the last of which is dated the

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4Madame Fouquet, the mother of Nicolas Fouquet, Attorney General and Superintendent of Finances.
5The Hospital for Galley Convicts in Marseilles.
6René Legouz.

first of this month. In view of Brother de la Pesse’s infirmities, which prevent him from devoting himself to study and teaching, I approve of your proposal to give him a duty in the procurator’s office, but for M. Turpin to retain the title of Procurator for the time being, so he can sign the necessary documents.

I would like to consult M. Dehorgny about what decision to take regarding the keys of your treasury, which Brother Jean Proust has to use frequently. I have not yet been able to do so. I will send you the reply about this some other time, or I will have him do so.

I am writing to Brothers de la Pesse and Gaudoin about the vows which one has taken and the other is asking to take.

Please let me know how the nephew of M. François, who is a painter in Paris, is keeping and acting; whether he is well behaved, does well in his studies, and shows promise.

God has chosen to take from us one of our best Brothers, namely, Sirven, who was the living Rule of the Company in Sedan. A wise, intelligent man, he did good to everyone and devoted himself willingly to the relief of the sick poor and the consolation of the afflicted. The whole town and the environs deeply regret his passing—even the heretics, who were edified by his unassuming behavior and assisted by his charity.

We have good reason to believe that God has crowned his soul in heaven, after having given him the grace to practice the works of mercy on earth the way he did. Nevertheless, Monsieur, we must not neglect to pray for him, since we are not sure of God’s judgments; this prompts the whole Church to pray for the departed, even for the just.

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1Jean-Antoine Delapesse, born in Annecy on February 9, 1638, entered the Paris Seminary on September 19, 1656, and took his vows on September 22, 1658, in the presence of M. Delespiney. The date of his ordination is not indicated (cf. Notices, vol. V [Supplement], p. 176).

2Pierre Turpin, born in Roye (Somme) on April 9, 1629, entered the Congregation of the Mission on September 16, 1655, and took his vows in Le Mans on October 6, 1658. He had left the seminary for health reasons but was readmitted.

3Cf. Mt 7:9. (NAB)
We have had several sick men, but they are better, thank God, with the exception of young Brother Le Gouz, who is in danger of death. It will be a great loss if he dies, because he is one of the best men in the seminary, in every sense.

M. Alméras had to stay in Tours on his way back from Richelieu because he became quite weak. This made us very apprehensive, but in his last letter he told me that he was gradually improving, thank God, in whom I am, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

If I delay in answering you about the keys, remind me as soon as possible.

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

3182. - MOTHER DE MONLUC TO SAINT VINCENT

August 7 [1660] ¹

Reverend Father,

Your very great goodness, with which I am well acquainted, easily convinces me that you will not take amiss my boldness in requesting a favor of you for this holy priest. He asks your blessing and the honor of your patronage regarding his pious intention to go to Rome, where he will greatly need your powerful recommendations. When you get to know him, you will not regret having granted him your assistance there.

He has never been to Paris and is totally unfamiliar with it. He is a person of high social rank, although his humility causes him to make himself appear the lowliest, keep the fact quiet, and lead a very poor, apostolic life. He has preached and heard confessions in this town with good results. He will be very much indebted to your charity if you deign

Letter 3182. - Archives of the Mission, Turin, original autograph letter.
¹Year added on the back of the original by Brother Ducournau.
to assist him and to procure help for him in that city from those men and women who esteem the faithful servants of God, among whom he is included.

If I was not aware that you respect [those] who bear my name, I would not approach you with this very humble recommendation. It will not displease you because you are so zealous in the service of God, which you so worthily procure.

These reflections lead me to hope that you will hear and answer my plea and also that I have a prerogative which is quite precious to me, Reverend Father; namely, that of being your most humble and very obedient servant.

M. de Monluc,  
Abbess of St-Jacques

3183. - MONSIEUR MONTIGNY-SERUYENT TO SAINT VINCENT

Monday evening, [around August 1660] 1

Very Reverend Father,

This evening I saw Reverend Father Eudes. He asked me to tell you that, because of the great distance, he would urge you to have M. Desbordes come to visit you tomorrow afternoon, Tuesday, since you are a friend of his, to try to dissuade him from thwarting the establishment at the Quinze-Vingts. 2 He is vehemently opposing Father Eudes. I do not know what is causing him to act that way. It seems to me he could proceed differently.

We are hoping for this through your intervention. It will have to be done tomorrow afternoon because all those gentlemen will be meeting Wednesday to deliberate on this matter.

Letter 3183. - Archives of the Mission, Turin, original autograph letter.

1The context of the letter and the information about the mission at the Quinze-Vingts prompted Coste to assign this date.

2Following the mission given at the Quinze-Vingts by Father Eudes during May and June, the Administrator of the hospital had made up his mind to entrust the spiritual direction of the establishment to the followers of the renowned missionary. The plan did not materialize (cf. Boulay, op. cit., vol. III, p. 375).
I am, with all my heart, Very Reverend Father, your most humble and very obedient servant.

MONTIGNY-SERUYENT

M. Desbordes is one of the Administrators of the Quinze-Vingts Hospital. I will have your letter to M. Desbordes delivered early.

Addressed: Monsieur Vincent, at Saint-Lazare

3184. - THE SISTERS OF THE FIRST VISITATION MONASTERY OF PARIS TO SAINT VINCENT

Live Jesus!

Most Honored and Very Dear Father,

When we heard that our most worthy Abbé de Blampignon had received a Brief from His Holiness appointing him Visitor of the Reverend Carmelite Mothers of France, we were deeply affected—not that we are upset that he is contributing to God's greater glory by this good work, but we fear that such an important responsibility will prevent him from continuing his charitable assistance to us. This would be one of the greatest misfortunes that could befall our Community.

Prostrate at your feet, Most Honored Father, we come to implore you most humbly, and with all possible respectful affection, to grant us the favor of your paternal patronage so that someone who is so extremely helpful to us and so necessary for the good of this house and the salvation of our souls may be retained for us. We will be infinitely indebted to you, Most Honored Father, if you procure this happiness for us. Joined to all the others for which we will be eternally grateful to you, it will keep us in profound respect and most humble submission until our last sigh, Most Honored and very dear Father.

Letter 3184. - Archives of the Mission, Turin, original autograph letter.
Your most humble, most obedient and very grateful daughters and servants in Our Lord.

The Sisters of the Community of the Visitation Sainte-Marie

B[lessed] b[e] G[od]!

From our monastery in Paris, rue St-Antoine, August 8, 1660

Addressed: Monsieur Vincent de Paul, Superior General of the Reverend Fathers of the Mission, at Saint-Lazare

3185. - Louise-Eugénie de Fontaine’ to Saint Vincent

Live Jesus!

My One and Only Father,

We are deeply distressed because of our justifiable apprehension that the additional duties assigned to Abbé de Blampignon will deprive us of the grace that he in his goodness has so paternally bestowed upon us until now. This causes us to prostrate ourselves in all humility at your feet, my One and Only Father, there to implore your help and to entreat you most humbly, with all possible affection, to have pity on us and to arrange

Letter 3185. - Archives of the Mission, Turin, original autograph letter.

1Louise-Eugénie de Fontaine (Fontelines), born in Paris of Huguenot parents on March 13, 1608, entered the Visitation Monastery (rue Saint-Antoine) in 1630, seven years after her abjuration of heresy. She soon became Mistress of Novices; after her election as Superior in 1641, she was reelected so often that the convent had her at its head for thirty-three years. In 1644 she went to La Perrine Abbey near Le Mans to establish the renewal. On her return, the Archbishop of Paris asked her to work on the Rule of Port-Royal Abbey. Saint Vincent, who observed her behavior in certain difficult situations, stated that “an angel could not have comported herself with more virtue.” (Cf. Sainte-Jeanne-Françoise Frémot de Chantel. Sa vie et ses œuvres, [8 vols., Paris: Plon, 1874-80], vol. VIII, p. 446, note.) She died September 29, 1694, at the age of eighty-six, leaving the reputation of a holy religious. “God always blessed her leadership and her undertakings,” states the Book of Professions (Arch. Nat. LL 1718). Her biography has been written by Jacqueline-Marie du Plessis Bonneau, Vie de la Vénérable Mère Louise-Eugénie de Fontaine, religieuse et quatrième supérieure du premier monastère de la Visitation Sainte-Marie de Paris. (Paris: F. Muguet, 1696).
matters in such a way that the appointment of our truly good Abbé de Blampignon as Visitor General of the dear Carmelites will not require him to make visitations outside of this city. That would be more prejudicial to our Community than we could express because we have greater need than ever of the charitable ministrations of that Most Honored Father.

For this reason, in the name of God, my One and Only Father, use your paternal patronage on our behalf in this important matter. I implore it of you with all my heart, and I thank you with the same gratitude as for the great charity that you in your goodness bestowed on us in the affair of our dear Sister Marie-Euphrosine Renault, who is in Bayonne, for which, Most Honored Father, we could never be grateful enough.

I beg Our Lord to be Himself your reward and to preserve for us the only Most Honored Father He has granted us the grace of giving us. Bestow your holy blessing, my Only Father, to your most humble and very obedient daughter and servant in Our Lord.

LOUISE-EUGÈNIE DE FONTAINE,
of the V[isitation] Sainte-M[arie]!

B[lessed] b[e] G[od]!

August 8 [1660] ²

Addressed: Monsieur Vincent de Paul, General of the Missions of France

²Since this letter deals with the same matter as no. 3184, it is assumed that it was written in the same year.
Angers. August 8, 1660

Monsieur and Dear Father,

Your blessing!

I entreat you to forward the enclosed letter to the Superior of Troyes, and I also entreat your paternal goodness, in the name of Our Lord Jesus Christ and of the Blessed Virgin, to grant me the grace of reentering the Company. I am ready to receive your orders at any time. Meanwhile, our whole group, especially our poor little ones, about ninety in number, continue to pray every day for your health and for the dear Company of which I am, and will be all my life, in the love of Our Lord, my very dear and Most Honored Father, your most humble and very obedient servant and little son.

EDME

I beg M. Dehargny to take the trouble to answer the last letter I wrote to him. We are praying for him and we kiss his hands.

3187 - MADAME POTIER DE LAMOIGNON TO SAINT VINCENT

Monsieur Vincent is most humbly requested by the wife of the Chief

Letter 3186. - Archives of the Mission, Turin, original autograph letter.

1Edme Picardat, born in Rumiilly-lès-Vaudes (Aube) on April 23, 1613, entered the Congregation of the Mission as a coadjutor Brother on October 5, 1639, and took his vows on January 1, 1643. As indicated in this letter, he left the Company—perhaps sometime after April 1656, since Coste mentions him in a footnote in vol. V, no. 2030, and again in no. 2053, regarding an incident of disobedience when he was asked to move from Le Mans to Troyes. So serious was it that Saint Vincent believed that there were grounds for withholding absolution.

2François Dupuis.

Letter 3187. - Archives of the Mission, Turin, original autograph letter.

1Madeleine Potier, daughter of Nicolas Potier, Seigneur d'Oquerre and Secretary of State; niece of Augustin Potier, the former Bishop of Beauvais; wife of Guillaume de Lamoignon, Chief Justice of the Paris Parliament. A Lady of Charity of unusual liberality, foundress of a charitable assistance work for prisoners, the bashful poor, and the sick (cf. Bibl. Maz., Ms. 10694, documents 91 and 94), she died on October 17, 1705, at the age of eighty-two.
Justice to let her know whether she can hope for two Daughters of Charity to serve in the Charity of Auteuil. These Sisters must be able to teach young people to pray well, to learn their catechism and the truths of their faith, how to read, and other things, if possible, because many young people in Auteuil are wasting their time for lack of instruction. This work is worthy of the piety of M. Vincent, and the above-mentioned wife of the Chief Justice, who sends him greetings and recommends herself to his prayers, will be greatly indebted to him.

Monday morning, August 9, 1660

Addressed: Monsieur Vincent at Saint-Lazare

3188. - PIERRE BAUSSET, PROVOST OF MARSEILLES, TO SAINT VINCENT

Marseilles, August 10, 1660

Monsieur,

In extreme need one must have recourse to his best and most powerful friends, among whom I count you, Monsieur. You may have been informed that, because of the unrest in Marseilles, the King sent my brother and my nephew the lieutenant to Issoudun in Berry. They have been there for six months, after having previously been under house arrest in Marseilles for two months. Public opinion has it that, on the occasion of the King's marriage, all those in disgrace will receive clemency.

I beg you, Monsieur, for the love of Jesus Christ, to be willing to help us in this situation by speaking to the Queen and to the Cardinal for their return. I can assure you that their absence is greatly inconveniencing our family, which is not very wealthy. It also inconveniences the town
because of the absence of the chief officer of justice, against whom no complaint has been lodged and who has not committed the crime for which the state is punishing him.

DE BAUSSET,
Provost

Monsieur, since I do not know the address of the Bishop of Grand-Caire, to whom I am writing for the same reason, please have the enclosed letter delivered to him.

3189. - LOUISE-EUGÉNIE DE FONTAINE TO SAINT VINCENT

August 10 [1660]

Live Jesus!

My One and Only Father,

We could never sufficiently thank Your Goodness for the very paternal charity you have bestowed on us. It has filled our hearts with joy, along with our very humble and filial gratitude. I hope God will reward you abundantly, Most Honored Father, and will grant us the grace to profit more than ever from the favor Your Goodness has procured for us in our truly good Abbé de Blampignon.

Yesterday we had the honor of a visit from Abbé de Benjamin, who told us that he was no longer going to beg for mercy, since he was convinced that justice had to be done. He showed us a letter from our Most Honored Sister Assistant,¹ in which she told him that, since she had to return at the end of the month for the affairs of our Institute, if they did not hurry up with the election of a Superior in the community where she is,² she would leave them before it took place—or at least, immediately after the election—because the affairs of this dear community might suffer from that.

Letter 3189. - Archives of the Mission, Turin, original autograph letter.
¹Year added on the back of the original by Brother Ducournau.
²Madeleine-Elisabeth de Maupeou.
³The Ursuline Sisters in Melun.
Thereupon, M. de Benjamin assured us that he would leave today, together with our very dear Sister Assistant, to see what was needed to have that election held as soon as possible and to return that dear, honored Sister to us by the end of the month. He suggested that we leave our two Sisters there—or at least one—a little longer, but when we explained to him why we felt that this should not be done, he accepted our reasons. So, we hope to have the joy of having these three dear Sisters return by the end of the month, if it be the Will of the One whom I entreat to preserve for us your worthy and sacred person, for His greater glory. I entreat this also for the happiness of her who is prostrate in spirit at your feet, requesting there your holy blessing for this little community, which is so grateful to you, as is also, my One and Only Father, your most humble and very obedient daughter and servant in Our Lord.

LOUISE-EUGÈNE DE FONTAINE,

of the Visitation Sainte-Marie

B[lessed] b[e] G[od]!

Addressed: Monsieur Vincent de Paul, General of the Missions of France

3190. - ANNE-MARGUERITE GUÉRIN TO SAINT VINCENT

Live Jesus!

From our Third Monastery. August 10 [1660] ¹

My Only Most Honored Father,

This is just a note to inform Your Goodness that Sister Louise-Madeleine Gimat arrived here late last evening from Flanders. Since her route brought her right by our door, she knew you would not take it amiss, nor would our dear Mother in the faubourg,² if she stopped to see us. So we

Letter 3190. - Archives of the Mission, Turin, original autograph letter.

¹This date has been assigned because of the content of this letter and that of no. 3192.
²Marie-Agnès Le Roy.
took your permission for granted and asked our dear Mother to allow us to keep her with us until after the feast of Our Lady to help us chant our office on that day. She and our entire little band, together with me, offer Your Goodness our most humble regards and obedience. All of us, prostrate at your feet, ask for your holy blessing.

Abess Dupart is supposed to ask your permission to enter this house, as she did for our two other monasteries. I think you know that she is the daughter of Madame Fouquet, who is also planning to make you a certain proposal. These are persons of such outstanding virtue and example that whatever you grant them will always be received with the respect and submission due to you by her who is, with incomparable affection and great respect, my Only Most Honored Father, your most humble, very obedient, and unworthy daughter and servant in Our Lord.

SISTER ANNE-MARGUERITE GUÉRIN,
of the Visitation Sainte-Marie

Blessed be God!

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

3191. - TO JEAN DU HAUT DE SALIES, BISHOP OF LESCAR

August 11, 1660

I had heard that Your Excellency did not receive the letter I had the honor of writing to you last year,¹ in reply to the orders you gave me to send four of our priests to you for Bétharram, but it was only a few days ago that I learned it for a fact, when I was assured of it by the Chief Justice of Pau.² There was a letter for him in the same packet, which he did not receive either.

I am very sorry, Monseigneur, for the trouble caused you by the

Letter 3191. - Reg. 2, p. 89.
¹This letter is not extant.
²Thibaut de la Vie.
loss of this packet and for the reason you have had for doubting my obedience. I should certainly be ungrateful if I failed to express it to you on this occasion, when you in your kindness are doing us the favor of calling us, not only to your diocese, but to one of the most advantageous positions in the kingdom, to render some service to God in that place. We are, Monseigneur, infinitely indebted to Your Excellency for this.

It is true that you mentioned it to me in veiled terms which, if taken literally, would put us in no position to avail of your good will because, Monseigneur, after telling me you had obtained the consent of those priests in Bétharram, you added that our priests would be received among them as members of their body. That obliged me—and still obliges me—to represent most humbly to Your Excellency that the proposal to become members of that group is incompatible with what we are, a body of Missionaries, because the men we might send could not be at one and the same time members of the Mission and members of the Bétharram Community. They would have to leave one to join the other because they are two different bodies—unless one body be formed of the two, and the body of the Mission be united to the Bétharram Community, or the Bétharram group be united to the Company of the Mission.

If it could, Monseigneur, the latter would willingly unite with the former and give up the title of Congregation of the Mission to assume that of the Bétharram Community. However, as our little Institute has been approved under the title of The Mission by the Popes, the Kings of France, the Parlement of Paris, and by other sovereign courts, we cannot give up that name to take another, without the consent of all those authorities and of our benefactors who have had dealings with those of us who compose the body of the Mission. I also think that it is not your intention, Monseigneur, that this be done. Furthermore, we could not do so without the consent of the houses that make up our Company, and even of their members, which is very difficult.

To say now that only those four priests will detach themselves
from the Mission to be incorporated in the Bétharram Community is not possible. They cannot do so, Monseigneur, because they have given themselves to God to live and die as Missionaries in the same Congregation of the Mission.

To say also that the Bétharram Community—so worthy of consideration because of its institution, its approval by the Bishops of Lescar, the holiness of the place, and the grace of the miracles that occur there—will unite itself to our Congregation and adopt its name, Rules, and manner of acting is something those priests would find hard to do and Your Excellency to approve—and with good reason, given our insignificance.

The following, Monseigneur, is the procedure adopted for the union that was effected between the house of Saint-Lazare-lez-Paris and our Congregation: the Canons Regular of Saint-Augustin were there, and the Prior, with their consent, came to the Collège des Bons-Enfants, where we were living, to offer me their house. We accepted the offer and made arrangements with them, subject to the good pleasure of the Archbishop, who was the collator of the benefice. He himself effected the union and put us in possession of that house and all its dependencies, on condition of paying the Prior and each of the religious the pension we agreed on, of carrying out the divine service, and of fulfilling all the obligations. It was also agreed that it would be lawful for them to reside with us or to withdraw, as they saw fit. Although this union was opposed from the beginning by a monastery of the same Order, it was nevertheless confirmed by letters patent of the King, two decrees of the Parlement, and then by our Holy Father the Pope.

It seems then, Monseigneur, that the same procedure could be used for this union of Bétharram, if it is desired to establish us there on a sound basis.

Perhaps it will be said that, with the union of Bétharram to the

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3Saint-Victor Abbey.
4Cf. vol. XIII, nos. 77-84.
Mission, the devotional exercises will no longer be carried out as they are at present and that, in future, no other practices will be seen there except those of the other houses of the Mission. But we reply that the Priests of the Mission will commit themselves to carry out in Bétharram all the usual duties of piety: to recite the Divine Office, to maintain the chant, to welcome pilgrims, to fulfill the obligations of foundations, and to maintain the buildings; in short, to satisfy all the obligations, especially that of paying those priests whom we will replace whatever pension you, Monseigneur, ordain. In view of that, it would be advisable to let us see the accounts of the entire fixed revenue and perquisites and all the old and new obligations they will want to impose upon us.

It may also be objected that, once this union is effected, the Bétharram priests who do not want to become Missionaries will be forced to leave. That, however, will not be the case, for, if they want to remain in the house and work there with the same conditions and responsibilities they have had until now, they will be free to do so.

Lastly, it may be objected that the Bishop will no longer have the same authority over the chapel as he has had. To that I reply, Monseigneur, that you will always have the same power you have had in regard to the divine service and the administration of the holy Sacraments, and will have much more over the Priests of the Mission than you have over those Bétharram priests, or any others in your diocese, because the Missionaries have given themselves to God and to the Prelates to obey them as the servants in the Gospel obey their master. \(^5\) Therefore, when they are told: “Go and preach, catechize, and carry out the other functions of the Mission in such a place,” they are bound to go; when they are recalled, they are bound to return; and when they are told: “Do that,” they must do it, in accordance with our Institute.

However, for the internal governance of the families and persons of our Congregation, wherever they may be, that rests with

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\(^5\)Cf. Mt 8:9. (NAB)
their Superior General. It is up to him to change them, to send and to recall them from one house to another, to appoint local Superiors and other officers, and to send Visitors from time to time to each locality on his behalf in order to maintain charity and the observance of Rule and to examine the accounts of expenditure and receipts, etc.

That, then, was what my first letter contained, Monseigneur. I am ashamed to send you such a long, wearisome repetition. Our desire to have everything clarified and to obviate any difficulties that might arise from not doing so has obliged me to give such lengthy explanations. I very humbly ask Your Excellency not to be displeased at this and to believe that, however you choose to receive what is said above, I will always be...\(^6\)

3192. - MARIE-AGNÈS LE ROY TO SAINT VINCENT

Live Jesus!

Our monastery of the faubourg Saint-Jacques, August 11, 1660

Very Dear and Most Honored Father,

I received your letter for which I thank you most humbly. I was greatly consoled to see your heart softened in my regard. Furthermore, Most Honored Father, Sister Louise-Madeleine Gimat, who was in Mons, arrived Monday evening and went of her own accord to stay with our Sisters of rue Montorgueil,\(^1\) where she is now. I must admit that I was somewhat surprised that she took this liberty since, as you know, that is not in order.

The Superior is asking to keep her until after the feast of the Blessed Virgin so that she can help them chant the office; for, I must say that,

\(^6\)The proposed establishment in Bétharram never materialized.

Letter 3192. - Archives of the Mission, Turin, original autograph letter.

\(^1\)The Third Visitation Monastery in Paris, of which the Sisters took possession on July 25, 1660.
among all the Sisters they have chosen, only one can sing. If they wanted to keep that dear Sister permanently, would you have any objections? Our number is sufficient to enable us to manage easily without this extra person, and they perhaps would find it very advantageous. I think she would deserve this, since she acted as she did; the Community here is somewhat surprised at it.

I am writing only to apprise you of all this; I have nothing to ask of you, since I left it up to the Superior to make her own request. The idea I propose to you of leaving her there, since she went there to visit, is entirely my own because it seems to me she would deserve it—if not permanently, at least for a time.

I most humbly beg you, Most Honored Father, to keep these little thoughts to yourself. You can certainly see the importance of that. Be so good also as to burn this letter, to which I am not expecting any answer. My only intention was to tell you my humble thoughts; they would be better expressed in person, but God does not allow that.

I am, in His love, Most Honored Father, your most humble and very obedient daughter and servant in Our Lord.

SISTER MARIE-AGNÈS LE ROY

Blessed be God!

Addressed: Monsieur Vincent, Superior General of the Congregation of the Mission

3193. - MARIE-CATHERINE LE GAY TO SAINT VINCENT

Live Jesus!

Monsieur and Most Honored Father,

May it please our gentle, divine Savior to grant you a long life for the good and consolation of many and, above all, of our own hearts, who hope for this in the most holy and adorable Will of God! From what I have been told, the kind of illness you have leaves me no hope of seeing you again in

Letter 3193. - Archives of the Mission, Turin, original autograph letter.
this world. This has emboldened me to write you this little note to implore you most humbly to give me your holy blessing and a small share in your holy prayers to obtain mercy for me from our good Savior. My very great and longstanding indebtedness to you in your goodness lead me to hope for this grace, so that the short time remaining for me in this life may be put to better use than in the past. I beg this of you, Monsieur and Most Honored Father, and I thank you most humbly for all your support and kindness to me. May God in His infinite goodness be your reward for it!

Please continue to remember me before the Divine Majesty of Our Lord and His most august Mother, and allow me, Monsieur and Most Honored Father, to declare myself with all possible humility and respect, your most humble, most grateful and very obedient daughter and servant in Our Lord.

SISTER MARIE-CATHERINE LE GAY,

novice of the Visitation Sainte-Marie

Our First Monastery of Paris, August 12, 1660

Blessed be God!

Addressed: Monsieur Vincent de Paul, at Saint-Lazare

3194. - FATHER CLAUDE SÉGUENOT TO SAINT VINCENT

Tours, August 12 [1660] ¹

Monsieur,

I would consider myself happy to have rendered some service to one of your sons, especially to such a deserving and important person as M. d’Alméras. What we did for him on the occasion that presented itself, however, is so insignificant that I am no less ashamed than surprised that you should even mention it. It is not an expression of gratitude due to us but a mark and the effect of your affection for those under your guidance

Letter 3194. - Archives of the Mission, Turin, original autograph letter. ¹Since both nos. 3194 and 3195 deal with the stay of M. Alméras in Tours, they have been placed near each other, and the year 1660 assigned to no. 3194.
and of how you share in whatever concerns them. If he is pleased in any way by our simplicity, we are even more so by the edification we have received from his conversations and virtue. We are infinitely more indebted to him for the honor he so kindly bestowed on us than he can be to us for the very modest assistance he received from us.

You will see from the letter he is writing you that he has decided to return to Richelieu, while waiting until he is strong enough to go on to Paris. I will send him your letter; he will receive it on Saturday.

If there is anything else we can do here as a service to you or to him, you could not give orders to anyone over whom you have more authority than you have over me. I am, with all possible respect and sincerity, Monsieur, your most humble and obedient servant.

SÉQUENOT,

priest of the Oratory

Addressed: Monsieur Vincent, Superior General of the Congregation of the Mission, in Paris

3195. - MONSIEUR PINON TO SAINT VINCENT

Tours, August 12, 1660

Monsieur,

When God's Providence permitted that M. d'Alméras should remain in this town when he became ill on returning from Richelieu, it gave me an excellent opportunity to become acquainted with a person of such lofty virtue and holiness, established on the foundation of the greatest saints, which is deep humility. I have tried to express to him, by my most humble marks of respect, the very deep gratitude I owe him and you, Monsieur. I could never repay you, since my indebtedness continues to increase infinitely and because of the favor you grant me in allowing my son¹ to belong to your holy Company. I ask Our Lord with all my heart to continue to shower His blessings on it and its members, who are so necessary to His Church and do so much for the advancement of His glory.

Letter 3195. - Archives of the Mission, Turin, original autograph letter.

¹Pierre Pinon.
Still, the pleasure I experienced at the honor of meeting him was tempered by seeing him so ill and being unable to do anything for his relief—as I made a point of trying to do—because he never did me the honor of staying in my home. If God grants him the favor of coming back to Richelieu, I hope he will not deny me this honor, as he has promised.

He informed you that he has changed his plans and, instead of returning to Paris, has decided to go back to Richelieu because of his frequent attacks of weakness. He left today on a litter, and I hope, by the grace of God, that he has arrived there by now.

I had shared with him a plan I had for my son, your follower. It is as follows: if you deem it advisable, Monsieur, I would be glad to make some arrangement with you to assure him a lifetime revenue, so that after my death—which may be very near because I am in the critical year that puts many people in their graves—there would be no reason, because he would be so far away, to have an official seal affixed and to commission someone to divide up the property, which might cause strife within the family.

As long as Our Lord gives him the grace of remaining in your holy Company, I would like to assign to him from my entire estate the sum of two hundred livres, and three hundred livres in the event that he should withdraw because of illness or for some other reason. This is what I am able to do out of my slender means; if you think it feasible, Monsieur, please be so good as to have someone write to him about it to obtain his consent, as I am doing, with your permission. M. d’Alméras assured me that I could write to you about this and that he thought you would understand.

I will close this letter by paying my most humble respects to you, Monsieur, which I entreat you most humbly to accept, along with my very humble service, which is assured you from my whole family. With your permission, Monsieur, I implore you to give me a share in your most Holy Sacrifices. I recommend myself to them with all my heart and am, Monsieur, your most humble and very obedient servant.

PINON

Addressed: Monsieur Vincent, General of the Priests of the Mission, at Saint-Lazare
3196. - JOSEPH BAYN TO SAINT VINCENT

Monsieur,

Yesterday I paid a visit to the Duchesse d'Aiguillon to satisfy my curiosity about certain unusual things that I was told were in her house. I also went so that, when she would hear someone mention my name, it would remind her of the letter she had promised me. But, as luck would have it, she was busy with some people who were visiting her. That is why no one dared to ask for the keys, nor to mention me, so I have decided to go there next week to take my leave of her. This will help her to remember it, if she has not already taken care of it.

Meanwhile, allow me to tell you that in my latest letter from Marseilles my brother instructed me to send you his humble greetings and regards. I take the liberty of adding my own to them, Monsieur, as your most humble and very grateful servant.

JOSEPH BAYN

Paris, August 12, 1660

Addressed: Monsieur Vincent de Paul, General of the Priests of the Mission, in Paris

3197. - TO EDME JOLLY, SUPERIOR, IN ROME

August 13, 1660

I praise God that the plan formed in Rome to establish a seminary there for foreign missions has included you. If God wills it to be carried out, it looks as though He will make use of your family to work at it and will give it His blessing for that purpose. Humanly speaking, however, it will be difficult to find suitable men who are determined to devote themselves to this apostolic life.
True, some may willingly present themselves to enter this seminary, but few will be found with the necessary detachment and zeal to actually undertake to go to those distant missions.

3198. - TO JACQUES PESNELLE, SUPERIOR, IN GENOA

August 13, 1660

Our Rule prescribing one hour of mental prayer daily makes no exception for days of rest. Therefore, Monsieur, it should be made for an entire hour on those days, just as if they were not days of rest. It is not right that resting should supersede the most important action of the day. We still have to take care of necessary business affairs. Sometimes we have business matters that cannot be put off or do not fit in with the hour for prayer. Well and good, we respect such difficulties, after however having reflected on them before God and found them reasonable; for God does not ask anything unreasonable of us.

Since, however, this does not happen all the time, nor to everyone, it is advisable, generally speaking, to keep the Rule—and not just in what concerns prayer, for it is also expedient to consult the same Rule in whatever doubt or difficulty that may arise, so that we may conform ourselves to it as far as possible.

The Prince de Conti will one day be our judge—at least he will be mine. He is admirable in his fidelity to mental prayer, which he makes daily for two hours, one in the morning and the other in the evening. No matter how busy he is or what important people may be with him, he never fails to do so. Granted, he is not so attached to certain times that he does not advance or postpone them according to the demands of business. May God be pleased to give us this inclination to unite ourselves to Our Lord, in whom I am...
Live Jesus!

From our Third Monastery in Paris, August 13 [1660]

My Only Most Honored Father,

We had the honor of writing to you to inform Your Goodness of the arrival of dear Sister Louise-Madeleine Gimat. We asked you, Monsieur, if she might remain with us until after the feast of Our Lady to help us chant our office for the feast of the Assumption. Because there are so few of us, her voice will be a big help to us.

Now we most humbly entreat Your Goodness, Most Honored Father, to grant our dear Mother Dufaux permission to spend a day with us, along with two or three companions whom she would choose to accompany her on her trip. Her visit to this house is not only helpful to us but necessary, so that she can get a look at the buildings that are finished, for which she did the negotiating. We are having difficulties because the mason did not do as he promised her, and we would be glad if Her Charity would see these things with her own eyes.

We hope that you in your goodness will not refuse us this favor, Most Honored Father, as well as another which is an absolute necessity, namely, that of having one of our lay Sisters here for a time. When we came, we thought we could manage without one, but we find it quite impossible because we are unable to train others for the kitchen; we know neither the preparations nor the orders observed in religious Orders. Not one of us knows enough to teach them, and that is so necessary for us that, if our Sisters in the faubourg were unable to help us, we would ask your permission to turn to our dear Sisters in the city to see if they could lend us someone for a short time. If our dear Mother in the faubourg can give us one, she could send her to us right away or bring her with her when she comes to take Sister Louise-Madeleine Gimat home.

We will await the honor of a reply to all these little needs, but especially regarding a lay Sister. If Your Goodness sees our dire need of this, I think you in your very great goodness will have no objection to granting it. This

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Letter 3199. - Archives of the Mission, Turin, original autograph letter.

1Since this letter deals with the same material as nos. 3190 and 3192, the year 1660 has been assigned to it.

2Marie-Agnès Le Roy.
is the very humble petition we present to you from our little community, which joins me in asking for your holy blessing. I am, with all possible respect, Most Honored Father, your most humble, most obedient, and unworthy daughter and servant in Our Lord.

SISTER ANNE-MARGUERITE GUÉRIN,
of the Visitation Sainte-Marie

Blessed be God!

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

3199a. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, August 13, 1660

Monsieur,

The grace of Our Lord be with you forever!
I received your letter of the third along with the attestations for the four missions you gave on the estates of the late Marquise de Vins. We will use them to seek payment of her annuity.

Since Abbé de Chandenier\(^1\) sees that there is talk of 1,000 piastres for the ransom of Vital Bernusset, he is unwilling to stand surety for such a large sum of money but will do so only for up to 500.\(^2\) I mean that, in the event that he can be freed for 500 piastres, he is asking that someone supply what is needed to complete the amount that was sent, and he will reimburse what is over and above, all expenses included. Please guarantee this amount, but no more.

We are being strongly pressured by the mother of La Rue, a captive in Algiers living in the Consul’s house, for 600 livres she

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\(^1\)Claude de Chandenier.

\(^2\)The copy has 1500; this is doubtless a misreading because the context calls for 500.

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sent him and which you or M. Delespiney received eight or nine
months ago. If you have forwarded this aid to him, let me know, or
remember to send it by the first opportunity.

Please hold on to the 130 livres you still have for a convict who
is at sea, until his mother lets you know what to do with the money,
since it is not enough to ransom her son. We do not know where
she lives so we might notify her of this; we have to wait until she
comes or sends someone here.

I praise God that you are getting better and better. Our sick men
are also out of danger now, by the grace of God.

I am telling M. Huguier to give 30 livres to Pierre Laisné.

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

VINCENT DEPAUL,
I.S.C.M.

3200. - TO JEAN PARRE, IN SAINT-QUENTIN

Paris, August 14, 1660

Dear Brother,

Today, please God, we will have someone pack up whatever
vestments and altar linens we have so we can send them to you by
the first mail coach or by passenger coach; I will also send you a
list of them. There are six chasubles, two albs, six silver ciboria,
three or four altar cloths, and some veils, corporals, and purifica-
tors, of which I do not yet know the number. There are also a few
used cassocks for poor priests, etc. . . .

Letter 3200. - This letter is known to us through its Italian translation, inserted into one of the
documents of the collection for the process of beatification, Summarium Responsivum, p. 55.
Monsieur Vincent, I recommend myself to your kind favor and humbly kiss your hand. I am not recommending my son to you because I would like to think that, after God, you are his father; I do, however, recommend my two other sons, who ardently desire to come and cast themselves at your feet. If God is calling all three of them to His service, my every wish will be fulfilled.

When I was in Paris and realized from my son's conversation how content and consoled he was, I was quite satisfied. I have clearly seen that he has found the road to heaven. May it please God that his two brothers, by the grace of God and of Superiors ... and it is well for us to be able to do the same for them.

Please give my regards to M. Rose, his sister, and all your good friends.

Written by me,

JEAN HUDICOURT,
mason, in Hamelincourt

August 14, 1660

Addressed: To be given to P... the Paris house, at Saint-Lazare, for Monsieur Vincent

Letter 3201. - Archives of the Mission, Turin, original autograph letter.

1Charles-François Hudicourt, born in Bapaume (Pas-de-Calais) on July 14, 1637, entered the Congregation of the Mission in Paris on October 19, 1655, and took his vows on October 21, 1657, in the presence of M. Delespiney. He was ordained a priest, but no date of ordination is given. The personnel catalogue of Notices, vol. V (Supplement), contains no other listing for a Hudicourt.

2Word illegible in the original.

3Nicolas Roze, born in Transloy (Pas-de-Calais) in 1616, entered the Congregation of the Mission as a priest on December 7, 1641. He was Superior in Troyes (1653-57).
3202. - PIERRE DE BERTIER, BISHOP OF MONTAUBAN, TO SAINT VINCENT

Montauban, August 15 [1660]

Monsieur,

My ailment has prevented me this week from doing what remains for me to do for the seminary business. I hope God will grant me the strength to work in two or three days and to put the finishing touch to what I wish to do on this occasion.

I am sending you the letter and remain always, with all my heart, Monsieur, your most humble and very affectionate servant.

PIERRE,
Bishop of Montauban

Addressed: Monsieur Vincent Depaul, General of the Mission

3203. - MARTIN HUSSON TO SAINT VINCENT

Montmirail, August 15, 1660

Monsieur,

Since I was unable to say good-bye to you, I entreat you at least to accept the excuses I offer you in this letter and to allow me to pay my respects to you in spirit at the feet of [our] Lord, since I could not receive in person the consolation of being embraced by you before my departure.

As for the income of Saint-Lazare, the Duc de Noirmoutiers sent it to this town to M. de Souliers, his attorney for fiscal matters: before my

Letter 3202. - Archives of the Mission, Turin, original autograph letter.

Letter 3203. - Archives of the Mission, Turin, original autograph letter.

1Louis de Trémouille, Duc de Noirmoutiers, was born on December 25, 1612, and died on October 12, 1666. The Duc de Retz had sold him the Montmirail estate in 1655.
arrival the latter gave the aldermen the note good Brother Robineau² had shown me. They found the difficulty with it that I mentioned to Brother Robineau concerning the account being requested of them of the good use of the profits; besides, your declaration states very clearly how your men used them, and having accepted your document at face value without the slightest objection, they have recognized satisfactorily that you have spent the revenue in good faith and used the profits effectively. They say the same for the expenses, which do not even amount to thirty sous and for which they could never ask anything of you, since there are no claims against the mission. It is harvest time, and since there are two aldermen and a court appointed receiver holding office, it has been impossible until now to bring the three together.

A member of the Duc de Noirmoutiers' household asked me to find out about something important that has occurred in Lyons, and since you were so good, Monsieur, as to direct me to M. Delaforscadt, I would like to know if he is still residing in Lyons and if, through your favor, I could get a letter to him and receive the reply to it.

This is a liberty I dare to take, after the many favors you have showered upon me, and which have made me, in the love of Our Lord, Monsieur, your most humble and very affectionate servant.

HUSSON

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

²Louis Robineau, coadjutor Brother, born in Neuvy-en-Dunois (Eure-et-Loir), entered the Congregation of the Mission on November 8, 1642, at twenty-one years of age, and took his vows on November 1, 1650. He was Saint Vincent's secretary for thirteen years; the notes he wrote for the Saint's biographer are still in the Archives. (Cf. André Dodin, ed., Monsieur Vincent raconté par son secrétaire [Paris: O.E.L., 1991].)
Monsieur,

My father writes me that we will receive word by the next ordinary mail that everything is in the same state to be sold as last year, and all we will have to do is to hold our own for the price. He also writes me that perhaps he will address the letters to you.

Letter 3204. - Archives of the Mission, Turin, original autograph letter.

1Jacques-Bénigne Bossuet, Bishop, preacher, and author, was born in Dijon on September 27, 1627, into a family whose ancestors on both sides had occupied judicial posts in France for over half a century. He pursued a classical education at the Collège de Navarre, where he came under the influence of Vincent de Paul, whose guidance prepared him for the priesthood, which he received on March 18, 1652. He was a Canon of the Cathedral Chapter of Metz and for seven years was engaged in preaching, discussions with the Protestants, and study of the Bible and the Fathers of the Church. In 1659 he went to Paris on Chapter business and was induced by Saint Vincent and the Queen Mother, Anne of Austria, to remain there as a preacher. In 1670 he was consecrated Bishop of Condom but had to resign later that year when he was named tutor and guardian for the Dauphin. He wrote a number of works for the latter, of which he considered the most important his "philosophy of history": Discours sur l'histoire universelle. After the Dauphin's marriage in 1681, Bossuet was named Bishop of Meaux but continued to have great influence at Court, especially on Louis XIV's religio-political policy with regard to the Protestants (revocation of the Edict of Nantes in 1685). It was he who inspired the promulgation of the Gallican Principles in 1682, which he also wrote at the behest of the Assembly of the Clergy of France. He was involved in the disputes both with the Jansenists and the Quietists of Fénélon. Bossuet died on April 12, 1704.

2Proceedings for the establishment of a house for the Congregation of the Mission in Metz, which is the context of this letter, began in 1660.

3The idea of founding an establishment of the Priests of the Mission in Metz for the instruction of the clergy and the evangelization of poor peasants came from Queen Anne of Austria, who had given Saint Vincent sixty thousand livres, half of which were to be used for buying a house and half for the purchase of a piece of land. Jacques-Bénigne Bossuet's father was a Counselor in the Parlement of Metz, and he personally researched the matter.
I leave this evening for the country, where I will be staying for three or four days. As soon as I return, I will come to find out from you how matters stand so I can give an account of them to the Queen, who often asks me for news of them. If the letters are addressed to me, I will leave orders for them to be delivered to you.

I am, Monsieur, your most humble and very obedient servant.

BOSSUET

Feast of the Assumption

Addressed: Monsieur Vincent, Superior General of the Mission

3205. - FRANÇOISE-MARIE SIBOUR TO SAINT VINCENT

Live Jesus!

Our monastery in Compiègne, August 17, 1660

Most Honored and Very Dear Father,

Being what I am, that is, so insignificant, I have reason to believe that I no longer have any place in your worthy thoughts. Therefore, dear Father, please allow me to come to you as one of your daughters, taking advantage of the timely occasion of the return of M. Bertost, to repeat to you the assurance of my humble obedience as well as that of all our dear Sisters your daughters, who, along with us, have a very humble favor to ask of you. It is, dear Father, that, with your consent, they might put Sister Marie-Agnès Chevallier on their list of those whom our dear Sisters of rue Saint-Antoine could give us.

Letter 3205. - Archives of the Mission, Turin, original autograph letter.
From what we have written, especially to the dear Mother, those Sisters are well aware that, although this community is a good one, it has no one to fill the office of Superior and can receive help only from you in your goodness, through those good Sisters and Mothers in Paris. In our needs, then, we have recourse, with all confidence, to you and to the charity of the Mother who is there, asking that she provide for us what is within her power and with her usual kindness.

Most Honored Father, I had shared with her our thinking regarding our dear Sister G. M. de La Haye; namely, that, because of the virtue she has shown during her stay here, acting with very remarkable humility and submission and giving us every reason for satisfaction and edification to this community, she might have the consolation of knowing that you are pleased with her conduct and that, consequently, you were kind enough to dispense her from all special penances, since I think that being so far from the dear house in Paris for as long as you choose is a penance sufficiently great to cover all other penances.

I make this suggestion, Most Honored Father, with the submission which I know I owe your paternal goodness, and I respectfully request your blessing and the grace of being acknowledged by you, Most Honored and very dear Father, as your most obedient daughter and servant in Our Lord.

SISTER FRANÇOISE-MARIE SIBOUR,
of the Visitation Sainte-Marie

Blessed be God!

I feel obliged to add, dear Father, that our dear Sister G. M. de La Haye knows nothing about the request I address to Your Goodness and has never mentioned to us anything on this subject.

Addressed: Monsieur Vincent de Paul, Superior General of the Mission, in Paris
3206. - TO RENÉ ALMÉRAS, IN RICHELIEU

August 18, 1660

Your letters have not only deprived me of the consolation I felt at the prospect of your immediate arrival but have also profoundly grieved me by giving me the news of your latest bouts of weakness, which have kept you at a distance from us when we were hoping that you were quite near. God be praised, Monsieur, for all His dispositions in our regard! I would certainly find it hard to bear them if I considered them apart from the divine pleasure, which ordains all things for the best.

You did very well to return to Richelieu, where I ask you, Monsieur, to get all the rest and relief you can. This entire community feels your illness deeply; it is intensifying its earnest prayers to the Divine Goodness for your preservation, and I cannot tell you the share I take in them. However, praised be the Will of God!

As for myself, I am still tried by my infirmities, and our good God, who leaves me weakened, still sustains me in the wretched state in which I am living.

The Company is suffering from the loss of your presence.¹

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¹The author of the manuscript life of René Alméras quotes the second part of this letter. His version, which is rather different from the one in Register 2, inserts into this letter sentences that are found in the letter of August 4.
3207. - TO JEAN PARRE, IN SAINT-QUENTIN

Paris, August 18, 1660

Dear Brother,

By the Saint-Quentin mail coach, which left Paris last Monday, I had someone send you the bundle of church vestments, the main items of which I listed for you. You have not written to tell me whether you received the other bundle, which was sent to you by coach about three or four weeks ago. Let me know when both of them have arrived.

3208. - MONSIEUR PESNELLE TO SAINT VINCENT

Monsieur,

You will readily excuse me for having put off so long writing to you about the latest letters of my eldest brother, when I tell you what happened to me. The affair was so important that I was obliged to call my younger brother to help me and had him advance his return from Paris so that together we could see what legal action we might take to make amends for the insult done to us.

Our younger sister, who was living with us, allowed herself to become involved in an imprudent attachment. Fearing she would not be able to pit her passion against our will, she finally decided to get married secretly. With the complicity of those who took it upon themselves to encourage her in her folly, she acted with such absolute secrecy that I heard about her elopement and so-called marriage at the same time. This event has left me almost no time to think about anything else, with the result that, although I feel strongly obligated both to the kindness of my brother for having responded to my request and to your generosity for having urged him to do us this service, I have still put off for five days the acknowledgment of the gratitude I owe to both of you.

Letter 3207. - This letter is known to us through its Italian translation, inserted into one of the documents of the collection for the process of beatification, Summarius Responsivum, p. 55.

Letter 3208. - Archives of the Mission, Turin, original autograph letter.

Jacques Pesnelle, Superior in Genoa.
Now that I have calmed down a little, I could not refrain any longer from telling you that I will be very grateful to you all my life for your efforts on my behalf to persuade my brother to grant us what we asked of him. Carrying it out will maintain union and order in our family. It is to you principally that I want to acknowledge this great indebtedness and to beg you to support him even more in the willingness he is showing us in his letters. I am not answering them by this mail because we have been unable to give adequate consideration to the format of the document he intends to draw up in our favor, but I will delay only a week.

Meanwhile, I am anxious to send you the eight hundred livres he told me to send you; I am asking that, if you find some occasion to have someone collect them here, you will not neglect to do so. I assure you that I will pay the bill on sight, and my son, who is ready to return to Paris, will get from you the receipt that you can give us.

I am, as ever, Monsieur, your most humble and very obedient servant.

PESNELLE

Rouen, August 19, 1660

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

3209. - JACQUES-BÉNIGNE BOSSUET TO SAINT VINCENT

[August 19, 1660] ¹

Monsieur,

My father writes me that he has sent you a detailed report on the state of affairs, and he is referring me to you for it. If you could arrange for Abbé de Chandenier ² to send his carriage in the morning, I will go to your house to make my prayer and say Holy Mass; after which I will have the

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¹This letter seems to be from the Thursday following the one written on Sunday, August 15. ²Claude de Chandenier, Abbé de Moutiers-Saint-Jean.
honor of discussing with you how to work out what I have to tell the Queen, who often asks me how the matter stands.

I am, respectfully, Monsieur, your most humble and very obedient servant.

BOSSUET

Thursday morning

Addressed: Monsieur Vincent, Superior General of the Mission

3210. - JACQUES-BÉNIGNE BOSSUET TO SAINT VINCENT

[August 19, 1660] ¹

When M. Vincent's man came, I sent that note to ask him if tomorrow I might have Abbé de Chandenier's carriage to go to Saint-Lazare in the morning. This is still my plan, and I ask him to procure this favor for me so that I may have the honor of speaking with him.

I remain, wholeheartedly, his most obedient servant.

BOSSUET

Thursday, at two o'clock

Addressed: Monsieur Vincent, Superior General of the Mission

Letter 3210. - Archives of the Mission, Turin, original autograph letter.

¹This note is a follow-up to the preceding one, written that morning.
Monsieur,

The entreaties M. Dissez 1 is making to me to beg you to take him back into your Congregation, and his assurance that you will never be discontented with him, have obliged me to write you this note. He recognizes that he was at fault in the past, but the knowledge and detestation of his error convince him that he will not make the same mistake in future, if he has the honor of being readmitted into your Company. For my part, because of the good dispositions I see in him, I am sure you will be satisfied with him. Therefore, this compels me to join my prayers to his and to request for him the favor he is asking of you.

That is the whole reason for this letter, except to assure you that I am, Monsieur, your most humble and very grateful servant.

BALTHAZAR,
Bishop of Tréguier

August 19 [1660]

Addressed: Monsieur Vincent de Paul, Superior General of the Mission, at Saint-Lazare

Letter 3211. - Archives of the Mission, Turin, original autograph letter.

1Could this be the M. Dizes who made a retreat at Saint-Lazare in preparation for his entrance into the Congregation of the Mission (cf. vol. VI, no. 2458)? If Saint Vincent accepted him a second time, he did not persevere, since he is not listed in the personnel catalogue.
Monsieur, 

In reply to the letter you did me the honor of writing me on August 7, I will tell you that the heretics have obtained another court decision, giving them liberty to continue their preaching in the environs of the place they had started to build, but it does not, in fact, give them permission to continue their building. Furthermore, they have obtained a plea against the Lieutenant for Criminal Affairs of Saint-Quentin to keep him from learning any more about M. Ameline's business. The order states that claims made against the heretics will be sent immediately to the Court to be satisfied there, so now it is up to the Parlement to take action against those venomous tongues.

But M. Ameline, who is the opposing party, has been unable to get to Paris to apply to the judge about the affair. Unless the Ladies of Charity do it for him, I fear that the mischief will continue and the heretics will behave as they always did during the war in similar circumstances, since they have not yet found any adversaries powerful enough to push them against the wall in court cases. They often win them with money, which, in these unfortunate times, is often the arbitrator between life and death and determines part of the lawsuit when it is joined to the favor of powerful friends. This often makes me say that, if religion, the discipline of the Church, and law and order were restored in France, we would have everything to hope for from the goodness of God during this period of peace.

Today, Brother Jean Parre is going to visit Father Ameline at Notre-Dame-de-la-Paix and, if he is still of the same mind, we will do our utmost to help him in his mission. We would have liked to have had your opinion on this situation sooner, Monsieur, because harvest time is approaching.
I ask Our Lord to preserve your health, Monsieur, which is so necessary to us for the glory of Our Lord and the advancement of His service in the Church.

I am, very cordially and truthfully, with the respect that I owe you, Monsieur, your most humble and very obedient servant.

D'Abancour

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

3213. - TO JACQUES PESNELLE, SUPERIOR, IN GENOA

August 20, 1660

You point out to me the reasons you had for allowing M. Simon to dictate notes, and you question whether you have done the wrong thing. Yes, Monsieur, you have done the wrong thing, not in what concerns M. Simon, for, by God's grace, he is capable enough for that, but because that method of teaching is not the surest nor the most useful and has been judged unsuitable to the Company, and several of the most expert doctors [of theology], past and present, have judged it subject to various drawbacks.

This obliges me to tell you that it would be better not to teach philosophy at all than to present it in that way. However it may be done, I approve of your having it studied just this once by the two seminarians who are nearing the end of their seminary.

Letter 3213. - Extract quoted in the circular letter sent by Jean Bonnet, Superior General, on December 10, 1727, to the members of the Congregation of the Mission. Collet (op. cit., vol. II, p. 80) states that, in a letter dated August 20, 1660, Saint Vincent speaks of René Almèra's illness; this may be the present letter, of which we have only a fragment.
Monsieur and Most Honored Father,

Your blessing, please!

If I thought you had received the letter I had the boldness to write you when we arrived here, I would not dare to bother you with this one. Since, however, we have received no reply to it nor to the one we sent to M. Dehorgny, we do not know what the cause of this may be, except perhaps that we sent our first letters by way of the seigneur, and he may have held on to them, especially since I named the place from which we were writing, which is not done here.

This has upset us, since we have had no news of you, although I asked M. Dehorgny very earnestly for news and for his advice on a personal matter. Perhaps I am unreasonable to complain, Monsieur, and my questions do not deserve a reply. The fact still stands, however, that we are obliged for lack of advice to be uncertain about what we are doing and are perhaps not interpreting correctly your intention, which I would, nevertheless, like to be able to follow in everything.

Enclosed is a letter for Madame Fouquet, the President's wife, concerning the affairs of her poor people of this place.

We have not written to anyone since we have been here, although the seigneur has often recommended to the man who brought us here to take care of all our needs.

It will be difficult, Monsieur, for you to be able to read all the letters we need to send since, quite the contrary, those we address to you are in danger of being read before being given to you.

We have in this place the tax collector's wife, who is a close friend of the seigneur's intendant. She absolutely insists that we take her son, about seven years of age, into our school. I asked her to excuse us, giving her the reasons that prevent us from acceding to her wishes, but she is not satisfied. She got the Superintendent, the child's godfather, to use his influence, and he asked us to do this only on condition that it were possible. She is still not satisfied and says she will continue to send him to us, which she did three times in one day, boasting that she could obtain what the intendant was unable to do. I told her we could not do this, and to show her that it was not through disrespect, as she says, I said I would write to
you about it. If we take that boy, there are others who have already requested this for their children. So, Monsieur, please let us know what you want us to do. I am not asking permission in order to prove a point to them, but I simply want a word to let them see that this cannot be done.

You gave us no instructions, Most Honored Father, about the confessor we should have. Since coming here we have been going to a good, elderly priest with the title of Promoter. I think you are aware, Monsieur, that this place is not under any Bishop but under the Holy Father. The trouble is that the preceding seigneurs took such care to retain their temporal power that they neglected spiritual matters, for the older priests could not produce their titles, with the result that the young priests have had great difficulty being admitted to Holy Orders, even if they had a dimissorial letter from their Officialis.

I have been told that two of these priests—one of whom hears the confessions of our patients—have never received permission from any Bishop to hear confessions. It was a priest who informed me of this, apparently as a charity, saying that our patients are not secure in his hands. I mentioned that to a few of these priests, without saying who had told me, and it turned out that those good priests could not prove that they had this legitimate authority. That is why, Monsieur, most people here are assailed by scruples. As for ourselves, if we knew how to manage without going to confession rather than go to persons suspected of not having the power to give us absolution, we would await your advice on the subject.

This has upset me somewhat with regard to our poor, especially since I do not want to cause offense to the person administering the sacraments to them. I feel obliged, therefore, to remain silent, in addition to the fact that very few here do not give cause for gossip.

I did not listen to these things just for the sake of being informed, but you know, Monsieur, how quickly bad rumors spread. There is only one priest on the island who has a good reputation, and he lives two leagues from here.

Our two Sisters and I take the liberty to send you our most humble greetings and to recommend ourselves to your holy prayers. I entreat you to allow me to say respectfully that I am, in the love of Jesus crucified,
Monsieur and Most Honored Father, your most humble and very obedient daughter and servant.

SISTER MATHURINE GUÉRIN

B[elle]-Ile, August 20, 1660

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

3214a. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, August 20, 1660

Monsieur,

The grace of Our Lord be with you forever!

Here is a piece of news that will sadden you: good M. Bayn\(^1\) has been ill with stomach pains for four or five days now. I am very sorry about this, although there is nothing to fear in it, thank God.

What increases my sorrow is that we have not been able to lodge him here in this house, as he would like. This may disedify him because he could think that we lack gratitude and charity. Yet, Monsieur, I wanted to give him this satisfaction more than I ever wanted to do for anyone, not only because you recommended him to us, but also because of the great goodness I have seen in him. I even tried two or three times to have him taken into our house, and I made arrangements for this with Brother Alexandre\(^2\) and others,

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Letter 3214a. - Copy made from Recueil Nodet. The letter was published in Annales C.M. (1943-44), pp. 257-58, and reprinted in Mission et Charité, 19-20, no. 130, pp. 164-65. This edition uses the latter text.

1Joseph Bayn.
2Alexandre Véronne, coadjutor Brother, born in Avignon on May 15, 1610, entered the Congregation of the Mission on July 22, 1630. He was infirmarian at Saint-Lazare and was so dedicated and capable that he won the esteem of all, especially Saint Vincent. His death on November 18, 1686, was announced to the whole Company in a circular from Edme Jolly, Superior General (1673-97). Brother Chollier wrote his life, which was published in Miroir du frère coadjuteur de la Congrégation de la Mission (Paris, 1875), pp. 145ff. This work also served as the basis for his biography in Notices, vol. III, pp. 528-48.
but it has been impossible for us to find a suitable place anywhere in the house because our infirmaries are occupied by our own patients. We have only four rooms with fireplaces; one is being used by the Bishop of Oloron, another by Abbé de Chandenier, and the third by our benefactor M. Pignay, Doctor of the Sorbonne; all of them are staying here. The fourth has been promised to a person of rank who is supposed to come to make his retreat; the room will then be occupied by one of the preachers for the next ordination retreat, who is a priest from the outside. As for our little rooms, you know that they are absolutely unsuitable for the sick and that, instead of pleasing M. Bayn by giving him one of them, we would be offending him by lodging him so poorly. Moreover, most of our own priests do not have one, and, what is more, we usually have fifteen or twenty retreatants whom we are obliged to put up in the large halls because there are no more rooms.

So, only sheer helplessness has prevented us from lodging that good gentleman. Furthermore, we have offered to do anything we can for him, and have given him a Brother to look after him during his illness, in the place where he is staying.

I will discuss with the Duchesse d’Aiguillon whether the new tax farmers will be willing to see that the wages of the chaplains who are on the books of the state for this year are paid. I am really afraid that they will object to that.

We have been led to hope that an order regarding the collector of the property taxes for the estates of Mme de Vins will be in the next regular mail; it is needed to receive from him the revenue for the first year.

I am writing to tell M. Huguier to give the convict Jean de Bréquigny thirty sous, and I am asking God to complete your cure

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3Armand-François de Maytie.
4Claude de Chandenier.
5Nicolas Pignay, priest of the Rouen diocese and Doctor of the Sorbonne. In his will, dated August 10, 1671 (Arch. Nat., M 213, n. 8), he is mentioned as “Headmaster of the Collège de Justice . . . , living at the Bons-Enfants.”
6Collectors of the gabelles, or salt tax.
and to sanctify you through Our Lord Jesus Christ, in whom I am, Monsieur, your most humble servant.

VINCENT DEPAUL,
i.s.C.M.

3215. - THOMAS BAYN TO SAINT VINCENT

[August 1660]  

Monsieur,

I am deeply grateful for your charity in having my brother cared for during the few days he was ill in Paris by sending one of your men to look after him. Now it is my ardent desire to be so happy as to find some opportunity to be able to be of service to you.

Meanwhile, Monsieur, I ask Our Lord to be your reward and to give me the means of being able to let you know that I am, unconditionally, Monsieur, your most humble and very obedient servant.

THOMAS BAYN

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

3216. - TO RENÉ ALMÉRAS, IN RICHELIEU

August 22, 1660

Your letter and the one from Brother Gautier,¹ who wrote to me

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Letter 3215. - Archives of the Mission, Turin, original autograph letter.
¹Date added on the back by Brother Ducournau.

¹Christophe Gautier, born in Sablonnières (Seine-et-Marne), entered the Paris Seminary on April 16, 1655, at twenty years of age, and took his vows there in the presence of M. Berthe on June 29, 1657. He died in Sedan on October 11, 1671. Gautier was a very virtuous Brother, and the Superior General, René Alméras, praised him highly in his circular letter of October 23 (cf. Notices, vol. III, pp. 349-50).
about the state of your illness, have dispelled my great anxiety by
the hope they have given me that you will soon be restored to health.
This is based on several reasons, for which I thank God. When,
then, will we have the perfect consolation of knowing that you have
completely recovered? Oh, how I desire this! Oh, may God give us
that great grace! I often ask Him for it, not only for my personal
interest—which is not small, since, being filled with esteem and
tenderness for you, I am the first to suffer from your illness and
absence—but also for the welfare of the Company which, having
been greatly edified by you, by the grace of God, still needs your
help and example.

I tell you this, Monsieur, with sentiments of gratitude to God
and to you, and I will say no more about it because that suffices for
the purpose I have in view, which is to let you see that you will be
making a sacrifice to God by preserving yourself and by recover­
ing. I very humbly entreat you to do so.

You may say, however, “Does that depend on me?” Yes,
Monsieur, I think it does, in so far as it depends on rest and
remedies, which are in your power. Above all, it depends on the
good pleasure of God, who will not refuse you the strength of body
and mind necessary to His plans for you in the Company, if you
ask Him for them through His Son Our Lord. Having established
the same Company for His service, He has also called you to it in
such an efficacious manner by His grace.

Spare nothing, then, that can contribute to your good health and
your speedy return, for which we are longing. Do not, however, set
out on your journey without the consent of the doctors, especially
during the hot weather. We will be patient.
MADAME POTIER DE LAMOIGNON TO SAINT VINCENT

Monsieur,

Last evening I received a note from the Pastor of Saint-Nicolas-du-Chardonnet, who wrote me that you had had the kindness to grant me two Sisters of Charity for Auteuil, for which I am most grateful to you. If women were allowed to go to see you, I would have the honor of visiting you to thank you for this. The Pastor of Auteuil will have the honor of going to see you for this purpose and to get your instructions regarding what is necessary for those poor Sisters.

I am really distressed at not being able to get them settled myself, due to my trip to Bourbon, where I am going for a few ailments I have, but I will entrust them to some good Ladies, who will look after them, and to a certain Madame Guerrier, whom those Sisters know. She is in charge of the Charity of St-Barthélemy and of the prisoners. The Fathers of Sainte-Geneviève, seigneurs of Auteuil, have a share in this good work. Madame Chahu will visit them sometimes, and I will ask Madame Traversay to take them there.

I recommend my journey to your good prayers, and I ask you to do me the honor of believing that I am, Monsieur, your most humble servant.

M. POTIER

Paris, August 22, 1660

Addressed: Monsieur Vincent, General of the Missionaries, at Saint-Laurent

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Letter 3217. - Archives of the Mission, Turin, original autograph letter.

1Hippolyte Feret, born in Pontoise (Val-d’Oise), was a Doctor of Theology and later became Pastor of Saint-Nicolas-du-Chardonnet, Vicar-General of Alet, and then of Paris. Saint Vincent thought so highly of Feret that he proposed him as Coadjutor Bishop of Babylon.

2Probably Bourbon-l'Arachambault, a city in Allier still noted for its thermal baths. She may also have gone to the curative waters of Bourbon-Lancy nearby.

3Canons Regular of Sainte-Geneviève.

4Anne Petau was the widow of René Regnauld, Seigneur de Traversay and Counselor in the Paris Parlement. She was also the sister of President Méliand, and was one of the Ladies of Charity most devoted to Saint Vincent and his works. Madame de Traversay founded the Monastery of the Conception, rue Saint-Honoré, and was responsible for the Daughters of the Cross after the death of their foundress, Madame de Villeneuve.
3218. - THE MARQUIS DE LIONNE TO SAINT VINCENT

Berny, 2 August 22, 1660

I entreat M. Vincent to grant me the favor of sending me a short letter, in which he orders the Mother Superior of the Visitation of the faubourg St-Jacques to allow my daughters to leave when I send someone to call for them in my name, so that they may see the ceremony of the entrance of the Queen. I will be very grateful to him for this.

Your most humble servant.

DE LIONNE

3219. - NICOLAS SEVIN, BISHOP OF CAHORS, TO SAINT VINCENT

Mercues, 1 August 22 [1660]

Monsieur,

It really worries me not to hear a word about you; that is why I am writing this letter to ask how you are. I also want to remind you of the promise you made not to forget me before God, either on earth or in heaven.

Letter 3218. - Archives of the Mission, Turin, original autograph letter.

1Hughes de Lionne, a confidant of Mazarin, whom he had met in Rome. After serving as Secretary of the Orders of the Queen Regent, he became Grand Master of Ceremonies and Commandant of the King's Orders. He was sent to Italy (1654-56), where he contributed to the election of Pope Alexander VII (1655-67), and to Germany (1658) as extraordinary Ambassador; he negotiated the preliminaries for the Treaty of the Pyrenees for peace between France and Spain (1659) and was appointed Minister of State. He continued to hold this position after Mazarin's death and died in Paris on September 1, 1671, at sixty years of age.

2A locality incorporated today into the commune of Fresne (Seine).

3Marie-Agnès Le Roy.

4Elisabeth, who later became a Visitation nun, and Madeleine, who, on February 10, 1670, married François-Annibale d'Estrees, Marquis de Coeuvers, later a Duke and Peer of France.

5Paris was preparing with great pomp to welcome, on August 26, Louis XIV and the new Queen, Maria Teresa, the Infanta of Spain. They had been married in Saint-Jean-de-Luz (Pyrénées-Atlantiques) on June 9.

Letter 3219. - Archives of the Mission, Turin, original autograph letter.

1A small locality in the district of Cahors.

2First year of the episcopate of Nicolas Sevin in Cahors.
With God's help, I soon hope to make the rounds of my whole diocese to see all the priests in their deanery meetings. I thought that, having only about six more weeks of this year during which I could make visitations, if I started now, I could only visit a small area. This would not give me a very good idea of my diocese, and the rest of it would remain unknown to me. Instead, by going everywhere, as I can do during these six weeks, I will have at least a vague idea of it and, seeing all the priests who are to animate the rest of the diocese, the whole diocese will profit from it. You see how much I need prayers on this occasion. I entreat you, therefore, not to spare yours, nor those of all your good priests.

I am sending you two hundred little pills, and I hope God will bless them so that they will contribute to your health as much as I hope they will.

Thank you very much for having spared my purse, as you did in the case of M. Insigüin. You may use it for whatever occasions you judge appropriate, on the part of one who is totally, in Our Lord, Monsieur, your most humble servant.

NICOLAS,
Bishop of Cahors

I am sending the pills to M. Cuissot to be delivered to you by the mail coach.

Addressed: Monsieur Vincent, Superior General of the Mission, in Paris

3220. - TO THE SUPERIORS

1660

Monsieur,

In the future, please keep the letters written to you and to the members of your house, no matter from whom they may come,

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A captive in Algiers (cf. no. 3116a, n. 3).

whenever they contain any noteworthy details that may be important or may be instructive for the future.

(1) Simply make different files of them, according to subject matter or the year in which you receive them. When they have been arranged in these bundles, keep them in a place set apart for this purpose, where those who come after you can have recourse to them in their need. If there are any such letters in the house from the past, please sort them according to the aforesaid order.

(2) Make note throughout the year of the most important spiritual and temporal affairs that occur in your house and during the missions and other spiritual exercises that take place outside the house. Summarize them in a letter after the feast of Saint John the Baptist, at which time the missions are usually concluded, and send us the letter so we can make a circular letter of it, if it is judged advisable.

(3) If you have a priest, seminarian, or Brother who has not finished his second year of probation or seminary, let us know, two or three months before the end of the said year, the state or dispositions of the person, so we can tell you whether you may allow him to take his vows after he has completed the two years. When he has taken them, send us immediately his name, surname, etc., in the following manner:

François, born on the ... day of the month of ..., in the city, town, or village of ..., in the diocese of ..., entered the Congregation of the Mission in (Paris) on the ... day of the month of ..., in the year ..., and took his vows in (Paris) in the presence of M. ..., on the ... day of the month of ... in the year ...

If he has any Holy Order, it is advisable to specify when he received it. If anyone does not know the day, for instance, of his birth, have him give the month; if he does not know either one, have him give the time and season of the year when he was born; and so on for the others.

¹June 24.
(4) When you inform us of the death of any of our men, please state at the same time—or as soon as possible—the most important things that have been observed during the life and illness of the person. I ask you to inform us from now on of the men who have died in your house, with the day and year of their death, etc., and hereafter to keep a register of them, in which any information sent to the Superior General will also be recorded.

3221. - TO FRANÇOIS PÉAN

August 23, 1660

I am very annoyed that we did not take advantage of the favor you offered us. The reason is that the Company has been devoting itself to its usual exercises. Furthermore, everyone flatters himself that he knows the method of controversy. I hope, however, by the grace of God, that one day we will avail ourselves of the special lights you have and which you share with everyone through your writings. Meanwhile, I am returning to you your apologia and the order of the conferences, and I renew to you the offers. . . .


François Péan is the author of several works on controversy, among others: Le parfait controversiste ou manière invincible pour convaincre toutes les sorties d’hérétiques (Paris, 1650); Méthode facile pour convaincre les hérétiques, ensemble les nullités de la religion prétendue reformée (Paris, 1659). He had written to Saint Vincent to ask permission to give a series of lectures at Saint-Lazare on the subject of controversy.