2091. - TO JEAN MARTIN,[1] SUPERIOR, IN TURIN
Paris, July 7, 1656
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letter of June 24.[2] You have taken the right approach to the complaints lodged against you in the Parlement,[3] accepting this calumny as a counterweight God has willed to give to the success of your missions. In fact, Monsieur, His Wisdom has so well ordered things in this world that night follows day, sadness joy, and contradiction applause, so that our mind may dwell on God alone, who is above all these changes. You have done well to explain the truth to those gentlemen who were told that the Missionaries were dissuading the people from paying taxes; you will do even better if you never speak of these matters.
Our Lord did not find fault with paying tribute money; on the contrary, He Himself submitted to it.[4] We, such as we are, must be prepared to suffer, now in one way, now in another; otherwise, we would not be the disciples of this Divine Master, who was calumniated by an accusation similar to yours and has willed to begin to try you in this way. Consider it a blessing to be treated as He was, and try to follow His example in the virtues He practiced when He was maltreated.
I thank His Divine Goodness, Monsieur, for the blessing He has given all your missions, especially the last. This should be attributed to the good dispositions of the people--not to say the novelty of the work--rather than to the merit of the workmen, although I know that your prayer, zeal, and purity of intention played an important part in it. What consoles me immensely is the significant reconciliation you brought about in a place where division had reigned for so long, causing so many murders; it was like a polluted spring, pouring its poison into the hearts of most of the inhabitants. May God be pleased to preserve this harmony and to perpetuate the peace and union you left there!
I ask Our Lord to give you His Spirit in abundance for the mission you are supposed to give in the little town of Lucerne, and that He may be pleased to inspire heretics with the desire to be instructed and converted. O Monsieur, what a great blessing it would be if His Divine Goodness chose to make use of you for that; we shall willingly offer our prayers to Him for this intention!
You ask us for two capable, exemplary men: one for the new foundation of the Marchese,[5] who is giving you an income of four hundred livres [6] for the maintenance of one priest on condition of two Masses daily, and the other in place of M. Deh[eaume].[7] We will try, with God's help, to send them to you as soon as possible.
We have been told that God continues to bless the armies of the King of Poland [8] against the enemies of the Church and of his Diet [9] and that he has laid siege to Warsaw, where Messieurs Desdames [10] and Duperroy [11] are living. We are quite

concerned about them because, surrounded as they are by the troubles and hazards of war, they are suffering and are in danger. What distresses us more, however, is that Monsieur Duperroy told us that at the beginning of the siege M. Desdames became seriously ill (his letter is dated May 15),[12] but we have been unable to learn anything about the outcome of that illness nor about the siege. I recommend these good Missionaries and that poor kingdom to your prayers, Monsieur, and also your most humble servant.
VINCENT DEPAUL, i.s.C.M.[13]
Addressed: Monsieur Martin
2092. - TO CHARLES OZENNE,[1] SUPERIOR, IN WARSAW
Paris, July 7, 1656
Monsieur,
The grace of Our Lord be with you forever!
I received your letter of June 8 the day before yesterday, and three or four days previously I had received one from M. Duperroy, which greatly distressed us by informing us of the serious illness of M. Desdames. We were somewhat relieved, however, by your last letter, in which you say that M. de Saint-Martin, the King's chaplain, who stayed in your Holy Cross house until the end of May and who has written to M. de Fleury,[2] makes no mention of M. Desdames--a sign that he is better or at least no worse. May God be pleased to preserve this servant of His for the Company! I have recommended him to the prayers of the Company, and we will continue to offer him to God and to be concerned about his illness, until we are assured that he is over it. If you have an opportunity to write to him or to M. Duperroy, tell them so. To my great regret, I am unable to write to them because of the heavy pressure of business.
Thank you for having provided for their needs. I also thank God and that worthy mother [3]--who has given orders that they should lack nothing--for her exceptional kindness to you. I ask His Divine Majesty to be her reward. Please assure her of my services and gratitude, and also of our punctuality in repaying her the money she will have provided for you and the confreres in Warsaw, whenever and to whomever she will indicate to us.
I come back to those poor Missionaries, who are very much on my mind because of the siege of Warsaw. Surrounded by the troubles and hazards of war, they are greatly to be pitied and are in danger. I also hope, however, that God and the King will protect them so that none of the things we fear will happen to them. I ask this of His Divine Goodness.
I wanted to speak first of all of the reasons for our sorrow so that I can concentrate in the rest of this letter on the consolation we have in learning of the progress of the King's armies against the enemies of the Church and his Diet. Indeed, I cannot express my personal sentiments of joy and gratitude, which cause me to bless and to have God thanked almost unceasingly for all the success you mention. I am praying and having others pray that He Himself may be pleased to take up arms and fight for this kingdom, preserve

Their Majesties, and fulfill their just desires. I am so much aware of our obligations to them and have my heart so set on this that I would like to be a powerful king so that I could express my gratitude to them, or be a sufficiently good priest to deserve them. May Our Lord be pleased, Monsieur, to be our All!

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

VINCENT DEPAUL, i.s.C.M.

What you were told about the disorder in Paris is not true; this city has enjoyed the blessing of peace for four years.[4]

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

2093. - TO JEAN BARREAU,[1] CONSUL, IN ALGIERS

Paris, July 7, 1656

Dear Brother,[2]

The grace of Our Lord be with you forever!

If this letter reaches you as quickly as yours, dated June 6 and 12, reached us, you will soon receive the reply to them. I sympathize deeply with you in your troubles and commitments, and my greatest desire is to see you relieved of them. I am doing my best to try to bring this about and will continue to do so until it happens. Please be patient.

I received the receipts of the payments you made for the release of Guillaume Le Loup, Jean Gallienne, and Nicolas Savary and have notified those who acted on their behalf here.

I will forward Ribot's [3] letter to Tours. His brother, to whom it is addressed, no longer lives in Paris but has returned to his native place.

I am glad you found a way to pass on, under names other than your own, the money that will be sent to you since people think mistakenly that the releases you procure are paid from alms. I think this is the first that has been given you for that purpose--I mean the thousand livres I have sent to Marseilles to be held and used by you for the ransom of whatever French slave you and M. Le Vacher[4] judge to be in the greatest and most proximate danger of abjuring the faith. That is the intention of the benefactor. Please do not use this sum for any other purpose, unless you have some money left over after this ransom, because it could be used for a slave who will not cost you more than five or six hundred livres. In that case, you could use the balance for other pressing needs, such as the relief of the sick, etc., as you and M. Le Vacher may think advisable.

If, in line with the wish of the Duchess,[5] the hospital had been built with the money she sent, it would have been welcomed by all the sick who are now there. Mais quoi! the avania [6] Father Sérapion[7] brought upon you has hindered this good work. Speaking of this Father, we here and M. Get [8] in Marseilles are doing our best to persuade the Mercedarians to indemnify you. I spoke to the Provincial and some others about it; they were not totally against it but, at the same time, did not give me much hope. M. Get tells me he has

found people there more favorable to it. May God Himself be pleased to dispose them soon to do you justice!
I ask Him also to see fit to remedy the needs of your poor suffering Church now being tried by sickness and poverty. I will mention that here, if need be, but I fear that my sins may make me unworthy of procuring any relief for it.
The reinstatement of the former Pasha makes you fearful, and rightly so, that he will treat you with the same severity as in the past and that the various presents he will force you to give him will end by overwhelming you. I confess that I am really distressed about so many onerous pressures weighing you down, for I see no means of relieving you unless Providence sends you some extraordinary help. My consolation is that God will do so, if it is expedient. We would do so also, if we could; but, as we cannot, we must remain at peace and adore the power of God by our weakness.[9]
I do not know what to say to you about the eight hundred écus you are taking from your own money to bring in a profit from it, except that, had you written to me about it before doing so, I would have advised you not to do it nor to purchase the boat you bought a few years ago and lost near Majorca because: (1) that is not in conformity with our calling; (2) it cannot be done without scandalizing the public; and (3) even if that were not the case, the great risks to be run at sea are such that we scarcely see any Frenchmen--or very few--who do not succumb sooner or later.
We are working continually to do all we can to come to your rescue. You can be sure, Monsieur, that we will not rest until that is done. Meanwhile, I hope you will soon see the results of this--some, at least.
I have been asked to recommend to you some eighty Basques, taken captive in Algiers. Please let me know what has become of them, Monsieur, especially the ones in the letter that is with this packet, and console them as best you can.
Your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Barreau, Consul for the King, in Algiers

2094. - TO A PRIEST OF THE MISSION [1]

Those benefits are even greater favors because we least expected and least deserved them. You have acted according to the good pleasure of God and our own maxim in letting God's Providence act, without contributing anything to it but your own acquiescence. That is how all our houses have been established and is what the Company should observe inviolably.

2095. - CLAUDE DUFOUR [1] TO SAINT VINCENT

Fort Dauphin, July 1656
Monsieur and Most Honored Father,
To fulfill my obligation of rendering an account to you of the outcome of our voyage and of our stay in Madagascar, I am going to tell you a little about the great favors we have received from God, recounting to you the important things we

have seen, done, and suffered since we left France until now.

We raised anchor at the Saint-Martin roadstead, near La Rochelle, on October 29, 1655. A few hours after our departure eighteen or twenty persons became seasick. Because I was one of them and because of the bad weather, I could not celebrate Mass on All Saints' Day, nor on the eve, nor on All Souls' Day, and this distressed me greatly. This trial was soon followed by a second one because right after that a good priest named M. Couderon, a native of Dieppe, who had embarked on the Duchesse, fell overboard from the prow of the ship. Although everything possible was done to save someone in such a situation, it was useless, and we were unable to rescue him. He was mourned by all, and everyone prayed for his soul. He was one of the greatest scholars in marine affairs, devoting all his time to that. While I was conversing with him a few days before his death, I told him quite simply that I was amazed that a priest like him would dedicate his whole life to a pursuit so little suited to his calling. He replied that he was doing it to give glory to God by serving the public and that his spiritual director gave his consent to his continuing in this career. Actually, he told me that he was upset about having undertaken this long journey without his Bishop's permission. He felt quite remorseful about it and wanted to deprive himself of saying Mass and administering the Sacraments until he returned to his diocese--except in case of necessity--and to live a good, holy life. This leads us to believe that God must have had mercy on him.

Of all of our sick, only one died, after receiving the Holy Sacraments and bearing patiently much pain. All the others soon recovered, by the grace of God, although some others became ill after these were cured, so we always had two or three sick persons--a very small number for the two hundred persons passing Guinea, where often at least a third and sometimes even half of the crew have died. As for myself, I was never so sick that I had to stay in bed more than three days, nor was I prevented any longer than that from carrying out my chaplain's duties or my other exercises.

I tried to be faithful to every point of what was decided before my departure in a conference I had with my dear confreres, Messieurs Prévost[2] and de Belleville,[3] concerning public prayers, catechism, exhortations, spiritual reading, and the means of promoting the glory of God and of procuring the salvation of everyone. Experience has shown us, however, that we have to conform ourselves to the various moods of the Captains, to whom we must condescend in everything that is not wrong, even though it may seem less good to us.

Seamen like short prayers; that is why we contented ourselves with chanting the Veni Creator[4] and the ItinerariumI[5] each morning, followed by the acts of adoration, thanksgiving, contrition, and petition, as indicated in the booklet in use in Sedan. In the evening we chanted an antiphon of the Blessed Virgin and the prayer for

the King; on Thursdays, the Pange Lingua; on Fridays, the Vexilla; on Saturdays, the Stabat;[6] and on Sundays and feast days, Vespers.
I celebrated Holy Mass only on feast days and Sundays; in Lent, three times a week. My ardent desire was to celebrate it daily but, since not everyone liked this idea, I felt that God would accept my good will as a sacrifice.
Almost every Sunday and feast day there was a number of communicants. At the end of Mass I always gave an exhortation of about seven minutes--fifteen at the most. Sometimes we gave a short homily after evening prayers but, because there was always some maneuver to be done at that time, I confined myself to preaching at Mass.
During Advent and Lent I taught catechism three times a week. At another time, most of those who were not then keeping watch managed to come. On days when there was no catechism, I had spiritual reading, either from the lives of the saints, the Pédagogue, or some other good book, pausing from time to time at the salient points, which I repeated in simpler words to point out the moral to them. I cannot tell you what good effects the spiritual reading had on the majority of our sailors and soldiers; several of them, not satisfied with the hour I read to them, went to do some reading on their own.
Three times a week--Wednesday, Friday, and Saturday--we said the rosary together, each one bowing his head profoundly at the name of Jesus. During Advent, we sang hymns in the evening; during Lent and after Easter, we would have pious conversations, each one telling some beautiful story, and I would say a few words at the end to derive as much fruit as possible from it.
On the Feast of the Purification,[7] twelve boys received their First Communion, and they had been well prepared for this holy action. A good soldier was most helpful to me in instructing them and teaching them to pray. I think God has chosen him to be a catechist of the poor uncivilized people of Madagascar. He is devoted to us and, if we are willing to receive him, I am sure he will be delighted to become a member of the Company. The good example of this soldier and of many others gave me great joy, but the blasphemies of some others really offended me. If any sailor or soldier was found guilty of this, he was put in chains, or I made him ask forgiveness of God and of everyone and kiss the ground. We noticed a marked improvement in that, thank God, but when an officer, such as a Lieutenant or a Captain, committed the same fault, I never knew how to remedy it.
A good sailor on our ship, who never swore, was killed by the black people in Sierra Leone because some of our men had taken some of their men prisoners. Because of this murder, the French burned down all the huts of those poor people in two villages. A few days before, two of our longboats went out to board a small Portuguese vessel; two of our men were killed and others were wounded, notably M. Lamran,

Lieutenant of the Amirale, who lost an eye that had been pierced by an arrow.
At that time, good M. Belleville was still alive, but he is dead now. I tell you, Monsieur, how distressed I was at the loss of such a good Missionary, of whose company I was unworthy. I fear that God took him away from me because of my sins. This faithful servant of God fell ill the very day we left the Saint-Martin roadstead. On October 30 he contracted a slight fever that stayed with him until he died. I was informed of his illness only two weeks later, when the Armand approached us. I went to see him and heard his confession; since the surgeon felt he was better than usual, I said good-bye to him, asking Captain Régimont to give me news of him from time to time, which he promised to do. God, however, allowed his ship to drift so far from the others that we did not catch sight of it for another two weeks. It was given up for lost until we saw it at Sierra Leone, where I learned that he was worse.
Immediately I got into the longboat to go and visit him. Seeing him disposed to go on land, we had him carried into the woods to a cabin we built expressly for him, with a boy to take care of him, near some men who were cutting wood for us. He remained there five or six days but, far from finding relief, he grew worse. This made him anxious to receive the Most Blessed Sacrament, which is why M. Prévost and I went to celebrate Mass there. He received Holy Communion on January 13; two days later he was carried back to his ship. The next day, I went to see him, and he begged me to help him to die well, so I administered Extreme Unction to him. That was on January 17; that same day he seemed better, and M. Prévost and I did not think it was necessary to stay with him.
When I returned to his ship on the following day, January 18, he said he felt weaker. I asked the surgeon if there was any danger for that day, and he replied that there was nothing to fear. That same evening, however, he died between eight and nine o'clock, being able to speak until the time of his death. The next day, a cannon was fired once, which made us suspect that he had died. At the same time, someone came to tell us that he had already been buried--meaning thrown into the sea, according to the custom observed on ships. I was very sad, but my joy is great when I reflect on his good life and beautiful virtues, which earned for him the crown of martyrdom--as we can call the death of a Missionary who, before entering the Company,(as he himself told me) had vowed to go beyond the seas to sacrifice himself for the salvation of souls and to procure the glory of God.
I really feel quite guilty, Monsieur, for not having been more exact in noting his heroic virtues. My hope that he would recover from his illness was the reason I did not pay as close attention to them as I should have done. Nevertheless, I saw enough for my consolation and for the edification of the entire Company.

I noticed, first of all, that he was most zealous for his salvation--more than any other sick man I have seen, for it was his sole preoccupation. That is why, when I took him a present, such as wild game, he said to me with great affection: "Monsieur, in the name of God, I want only one thing of you--that you help me to die well." He often asked me to stay with him to talk about God, and he went to confession quite often.

He was also very concerned about the salvation of others and very zealous for souls, as he proved before his illness, taking charge of the daily public spiritual reading on deck. He gave exhortations, taught catechism, and heard confessions; he spoke, now with one sailor, now with another, to dispose them to lead a better life. That is why during our stay near La Rochelle, when we were walking around town, he wanted to return promptly to his ship to minister both to the healthy and to the sick, whom he loved dearly.

His piety was apparent not only in the way he recited his breviary, as long as he had the strength to do so, but in his strong will to celebrate Mass. The surgeon thinks he was so anxious to say Mass that it threw him into a delirium that lasted about three weeks. He prayed his rosary daily in honor of the Blessed Virgin and was convinced that no man in the world owed more to that holy woman than he.

What can I say about his gentleness, which was so great that the sight of his beautiful face was a joy! That is why the boatswain's mate of the ship on which he died said to me: "I have traveled in Italy, Spain, and France, but I have never seen a man as gentle as the late M. de Belleville. I can also assert that I have never met a man more highly esteemed for such holy condescension, and who knew better how to put it into practice." This virtue made him affable with everyone and respected by all.

He was so humble that he never ceased to be amazed at having been chosen for such an important mission as Madagascar, and also at being allowed to remain in the Company, for he considered himself the most unworthy of everyone in it.

But this humility in no way diminished the generosity with which he undertook and accomplished difficult works for the glory of God, as was evident on two separate occasions at La Rochelle. One of these occurred when several sailors of his ship boarded a small English vessel that was in the roadstead and took a part of what they had found there. M. de Belleville spoke so convincingly to the Captain and made the episode appear so serious that he ordered his officers to return everything. This was a great consolation to all the English, who had four or five cannons fired in thanksgiving.

The other proof M. de Belleville gave of his generosity was to remedy a great disorder that had arisen on his ship. There was a misunderstanding between two Lieutenants, who had each drawn part of the crew to his side--the Normans for one and the Bretons for the other--and the Captain was

nearly deprived of his authority. When he saw this, our generous deceased went to the Admiral and explained matters so sincerely that one of the Lieutenants was immediately put on another ship, and part of the crew was also exchanged. By this means a solid peace was established.

I am now going to speak of the generosity of this servant of God. It caused him to keep nothing for himself, to the point that I was told that he had the preserves that were brought to him during his illness distributed to the other patients on board.

He was truly a peaceful man. Since he knew so well how to keep himself at peace with God and his neighbor, I think God gave him heroic resignation to His Will. Although he had an ardent desire to go to work and sacrifice himself for the conversion of the poor uncivilized people of Madagascar, it was, however, always on condition that this be the good pleasure of God.

His love of purity was so great that he assured me that the greatest suffering he underwent in his illness was seeing that his paralysis made him unable to cover himself properly when he was lifted out of bed. He told me that this was one of the great trials Our Lord had to endure on the wood of the Cross.

An extremely mortified man, he was perfectly content to be served sailor-fashion with a piece of pork fat, as if he were dining lavishly. On the very day of his death, I saw that they gave him a piece of salt pork for his dinner, and nothing else.

He was so obedient that he never refused what the surgeon ordered and showed no repugnance for what was offered him. Never, throughout his illness, did he mention his father, mother, brothers, sisters, or native land, being completely detached from his relatives and his country.

His conversations--not only during his illness but also when he was in good health--were always of God and for God. Those on board his ship told me they had never heard him talk about worldly things; that is why, even when he was delirious, his heart was fixed on God, and he spoke only of God.

I do not want to forget to mention the upright and pure intention he had for promoting the glory of God, everywhere and in all things, as he revealed to me when I asked him if he was content to die. He answered that his greatest desire was to do the good pleasure of God and he promised that, if Divine Providence were to take him from this life, he would not forget the poor primitive people of Madagascar and would be careful to pray for them.

I will also say a word about his constant patience during his very long illness that caused him such exquisite pain.

I pass over the fact that he was deprived of the basic foods not usually found at sea; yet, he invariably had a serene expression, always seemed content, and praised highly those who looked after him, of which he was ashamed. Lastly, his perseverance in doing good and suffering patiently until

death put the final touch on a perfect picture of all kinds of virtues.

May God be forever blessed for all the graces He gave him on earth and for the glory with which He has crowned him in heaven! I believe he is a saint; I have no difficulty praying to him to obtain for me from the Goodness of God the grace to imitate him so that I may have the happiness of being near him one day in heaven. Since, however, we have no revelation of blessedness, each of us has not failed to celebrate our three Masses for his intention; and I am sure that the entire Company will perform its duty toward him.

Everyone on board the Armand was deeply saddened by the death of their good Pastor; their sorrow was increased by the fact that five or six of their crew who followed him were obliged to die, not without contrition, but without confession because there were no priests. When we reached the Cape of Good Hope, however, the Admiral and all the Captains decided to send only the ship, Armand, to Fort Dauphin, while the other three would sail for Sainte-Marie, which is quite close to the part of Madagascar where they want to make a new settlement. They decided that one of us should go on the Armand, which I did with the approval of M. Prévost, although it was somewhat painful for us to be separated. Scarcely had I set foot on the ship when I was asked to go see a poor sick man, whose confession I heard and who died immediately afterward, although they did not think he was so near death.

I began by saying Mass on Passion Sunday, at which I preached on repentance, presenting themes from the missions so successfully that those who had allowed as many as ten Easters to pass--and some even fifteen or sixteen--confessed that God had so touched their heart while they listened to His word that they had been gently constrained to obey Him and to put off their confession no longer. Most of them wanted to make a general confession of their whole life, especially a Huguenot, who told me on Holy Saturday that he wanted to speak to me. This caused me to believe that the prayers said by the whole Church on Good Friday for heretics had obtained his conversion from the Goodness of God. It was already an accomplished fact because he had no doubts about it. First of all, I found him disposed to make a good general confession, which he did, and he received Holy Communion on Quasimodo Sunday.[8]

Since that same Good Friday, I have felt more zealous for the salvation of the poor primitive people of Madagascar. This has obliged me to start a small Confraternity to procure their conversion; the regulations are written at the end of this letter. If you think it appropriate, please have it approved by His Holiness and request some indulgences for the members, not only for the day of their annual Communion, but for every time they say the rosary or the short morning and evening prayer. Please have these published in all the dioceses of France and, if possible, throughout the

Christian world. I hope you will procure this great benefit for us.[9]

2096. - TO DOMINIQUE LHUILLIER,[1] IN CRÉCY

Paris, July 11 [1656] [2]

Monsieur,

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

I received your letters of June 1 and 26. I do not think you should ask M. de Lorthon [3] nor any of his family for feather beds, nor should you ask anyone for the boat that is at the bottom of the water, nor sell the wood from your bridge. I think rather that you should leave these things as they are, until we see the outcome of the affair you have pending.

If a priest presents himself to make a retreat, you will do well to receive him; no one can find fault with that.

Let M. de Lorthon the younger, who is complaining about us, do and say whatever he wishes.

If Madame [4] mentions your going to a meeting of the Ladies of Charity, you could tell her you are bound to obey her and will do what she orders but that, to avoid the Canons taking any offense--because of the absence of the Pastor--it would be desirable for her to speak to them about it herself. Meanwhile, please let me know whether you have helped to establish a Charity during the missions or whether you have visited any of them, where you may have learned what should be done at these meetings; otherwise, you might go about it in another way that is not suitable.

If it is the King's Procurator who commissioned M. Grimal [5] to have the annual Mass said for his deceased wife, and you are quite sure about it, you may tell him, when the opportunity arises, that by God's grace you have taken care of it, without mentioning any remuneration.

That, Monsieur, is what I can reply to you. The rest of your letters contain the information you gave me, for which I thank you. I thank God also for your leadership, which seems better and better to me, and for your patience in your present situation and with the person whom you know.[6] May Our Lord be pleased to draw His glory from this and to continue to grant you His blessings!

A ship from Madagascar arrived at Nantes, bringing us news, not from M. Dufour nor the others who went there in October and who had not yet arrived in January when the ship sailed, but only from M. Bourdaise,[7] whose letters have both consoled and distressed us. I will say nothing to you just now about the reasons for consolation but will wait to share that with you when I can send you a copy of his report. However, our duty to our departed men, including M. Mousnier,[8] prompts me to tell you in advance how grieved we are, so as to procure for his soul the assistance of your prayers, though we have reason to believe he does not need them. He died from excessive zeal and an austere life; this, together with the good life he always led, makes us think that he now enjoys the glory with which God crowns His servants, especially evangelical workers who die as he did, arms in hand.

We are all very well here, and things are going along as usual, thank God. I am, in Him, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Lhuillier, Priest of the Mission, in Crécy
2097. - TO NICOLÒ DI BAGNO,[1] NUNCIO IN FRANCE
Most Illustrious and Very Reverend Lord and My Most Venerated Protector,
It is with a sentiment of profound confusion that I most humbly thank the Sacred Congregation of Propaganda Fide for the honor it has been pleased to confer on us by using [2] one of our members for such an important undertaking as the one about which your Most Illustrious Lordship has deigned to write to me.[3] I would indeed be very pleased to have available a capable subject, endowed with all the qualities indicated in the letter of your Most Illustrious Lordship. Among the priests now in our houses in Paris, there is one who (I hope) is capable of fulfilling the obligations of such an undertaking, not so much by his own merits as by the grace of Almighty God and hope of the Divine Assistance. His name is Thomas Berthe,[4] and he has the honor of being known by some of the Most Eminent Cardinals of that Sacred Congregation because he was Superior of our house in Rome immediately before the present Superior, M. Edme.[5] He was the one who, for having given hospitality to the Most Eminent Cardinal de Retz [6] by order of His Holiness, was recalled to France by the King.
If he meets with the approval of those Most Eminent Lords of the Sacred Congregation, I will always be quite ready to receive the honor of their commands and to send him without delay, at the slightest indication.
To conclude, I make a profound reverence to your Most Illustrious Lordship and am the most humble and very devoted servant of your Most Illustrious and Most Reverend Lordship.
VINCENT DEPAUL,[9]unworthy Superior General of the Congregation of the Mission
Saint-Lazare, July 12, 1656
At the bottom of the first page: The Nuncio in France
2098. - TO ÉTIENNE BLATIRON,[1] SUPERIOR, IN GENOA
Paris, July 14, 1656
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your dear letter of June 27. I praise God for your return to Genoa and for the holy success of your missions. Please take a good rest to recover the strength you have lost. I ask Our Lord to continue to give it to you, to increase it in mind and body, and to grant those people the grace of persevering in the good dispositions in which you have put them.
I would be very sorry, Monsieur, if the packet I addressed to you--which you tell me you have not received--has gone astray, because of the letter I wrote to M. Richard,[2] telling him my thoughts about his change. If by chance it has not

yet been delivered to you, let me know, so I can write him another. I did not keep a copy of either the letter I wrote to you or of his.
I have already told M. Duport [3] that he should show great respect and profound gratitude to that venerable priest who wants to give us a house but that his gift must not be accepted unless it is the wish of the Cardinal.[4] Since the latter has the Spirit of God, he will not give you any advice except what is according to the lights of this same Spirit and the Christian maxims by which we must be guided. He has already foreseen that this donation could not be made without prejudice to a Community of poor Sisters. If it is true that the house was built, in whole or in part, with alms received by this good priest for those Sisters, we must be on our guard against such an injustice. I am well aware, however, that you are far from doing this but will act in such a way that either those Sisters keep the house or be given the money that belongs to them for it. You lead me to hope that you will give me fuller details on this affair and will let me know the Cardinal's opinion. This is what I expect.
Like you, Monsieur, I fear that the stay of that priest may be more of an inconvenience than a benefit to your house.
I praise God that you find it easy to establish the Confraternity of Charity in most of the parishes and also for the charity of the inhabitants in contributing to its support. I should like to know, Monsieur, if the ones [5] you have established are getting along well.
We have no news here except the arrival of M. Berthe.
I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Blatiron, Superior of the Priests of the Mission, in Genoa
2099. - TO EDME JOLLY, SUPERIOR, IN ROME
July 14, 1656
I would not want to accept Brother . . . for vows until he has given as many proofs of his sincere conversion as he has given reasons to doubt it. We here are prolonging the seminary of a cleric[1] for something he did at the end of his two years. He asked his director [2] for permission to go and listen to one of the ordination conferences; the director replied that he would find out whether this was appropriate. Carried away by this desire, however, the young man paid no attention to that and went to the conference. This led us to determine that, since he did not have the strength to master himself in that, he was not ready to move on to the rank of a student. Therefore, we are making him do another six months in the seminary to learn to overcome himself. So, it is a good idea for you to defer admission to Brother . . . for the act he wants to make.[3]
The Nuncio gave me a copy of the letter he received from the Sacred Congregation, in which he is asked to find out from me whether we can provide a man who has the requisite

seriousness, goodness, and learning for the commission [4] of Mount Lebanon about which you wrote to me. We have deliberated on two points: first, whether we should undertake it; second, whom we could choose who might possess the requisite qualities.

Regarding the first point, we saw that, since the proposal has come from the Sacred Congregation, it is probably a call from God that we should try to answer. As for the other, we were thinking of you, Monsieur, and M. Berthe. But, considering that the intense heat of Mount Lebanon might be too much for you, that you already have something wrong with your legs or are prone to this, and that the blessings God is giving to your administration in Rome are signs that He wants you to remain there, we thought we should leave you where you are and have settled on M. Berthe.

True, he is not as serious by nature but, if he is attentive to this--as he is--and shows he is serious enough, and joins to this his gentleness, it will be hard to find fault with his external conduct. As for virtue, God, by His grace, has given him a great deal, as well as great prudence and piety. In addition, it certainly seems to all of us who have seen how he has managed the very important affairs entrusted to him that he has been successful, so apparently the grace of Our Lord is with him. The Ladies of Charity have always said the same about him in those matters he has handled concerning the frontiers of Picardy and Champagne. We can say the same about the visitations he just made of all our houses, in which everything has gone so well that there is reason to recognize that it is a work of God. As for knowledge, he is sufficiently learned, thank God, having studied philosophy and theology.

I have just come from seeing the Nuncio, to whom I spoke of this Missionary. I gave him a letter [5] I had written him for the same purpose, to be left for him in the event that I did not see him. In it I mention his qualifications merely in a general way; but, in speaking with him, I went into detail. He is supposed to write about him today to the Sacred Congregation. While awaiting its orders, we will pray that God will settle this matter as He in His wisdom will find suitable.[6]

I was deeply distressed to learn that Rome is threatened by an outbreak of the plague. I announced this to the Company to motivate it to pray that God may be pleased to arrest its course and, above all, to preserve our Holy Father.[7] I do not think there is anyone here who does not take an interest in it and is not doing his utmost to obtain this mercy from God. I have already written you what you should do if the plague continues. I thank God for the disposition He has given all of you to risk your lives, if necessary. The Will of God will be made known to you by that of His Holiness; act according to that same Will by making use of all reasonable precautions to avoid the disease and to honor in your house the solitude of Our Lord. If you receive orders to leave it to assist the plague-stricken, so be it. That

will be serving Our Lord, who will keep you safe; and we will pray unceasingly that He will protect both you and your family.[8]

2100. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, July 14, 1656

Monsieur,

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

Now that you are in Turin, I receive your letters more frequently than when you are out giving missions. Your letter of the first of this month informed me that there was a debate in the Senate to expel you as disturbers of the public peace, but because it was based on false reports God has averted that storm. We must never say or do anything contrary to the laws and taxes of Princes, for they think--and rightly so--that they rule by divine right.[1] Our Lord did not go against that; on the contrary, when suspected of doing so, in order to prove that this was false He asked His accusers to show Him a coin, and, seeing on it Caesar's image, He told them to render to Caesar the things that are Caesar's.[2] He also preferred to work a miracle rather than fail to pay the tribute asked of Him,[3] although He had the right to be exempt from it.

Please explain this truth clearly to everyone working with you so that they will say or do nothing contrary to royal commands. Provided you have no obligation to conceal it from me, I would really like to know who went so far as to be unwilling to fall in with the views of the rest of the Company. If you tell me the name, I assure you that it will be kept confidential.

The new proposal made to you by the Marchese di Pianezza goes beyond all obligation, not only because of his incomparable kindness in being attentive to the advancement of the Little Company, but also because of the great benefit he intends to procure for it. May God make us worthy of the great honor he does us!

The reply you gave him concerning those good Fathers is very wise and very much in line with the spirit by which we should conduct ourselves. Even if you had reflected on it for a long time, you could not have given a better answer. God preserve us from ever aspiring to establish ourselves on the ruins of others! If, however, they give grounds for being expelled from a place, and the temporal and spiritual authorities see fit that we replace them--without our having sought this--then it is a call from God to which we must submit. If this matter goes any further, please let me know.

Our advice is to accept the foundation for two daily Masses for the four hundred livres income that this good nobleman is offering you. I think I already told you that; so far, however, we have been unable to send you either the priest needed to add to your number, in consideration of this foundation, or the one you are requesting to replace M. Deheaume. We are awaiting the return of our men who have been working in Burgundy and Normandy for the past three

months [4] because we have to take from among them those two workers you are requesting. We will try to send a coadjutor Brother with them and will continue to offer you, your family, and your leadership to God, that His Divine Goodness may be glorified by them.
We have no other news except M. Berthe's return.
I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Does His Lordship intend that we send you two priests for those four hundred livres for the two Masses, or should another priest be sent and the Community take responsibility for having the two Masses said daily, but by no one in particular? As for sending two priests and making each responsible for saying Mass daily for this same intention, it would be difficult for us to find anyone willing to assume such an obligation. Everyone has special devotions for himself, his relatives, and his friends, both living and dead, and would find it hard to deprive himself of the right to say some Masses for his own intentions and for his relatives.
For the reason I have given, the Jesuits are very cautious about giving their Fathers Masses to say, and we have been unwilling to undertake this for the same reason--except in the case of foundations that are made--nor go to certain places to give a mission every five years, as we did in the beginning, because those foundations would keep the Company so occupied that in a short time we would be unable to go to places where a greater need would urge us to go. I do not remember the number of Masses to which you are bound by your foundation; before you make any commitment, please let me know, as well as His Lordship's intention and your own opinion. This good nobleman is so reasonable that he would not wish to bind you to something that could not be carried out.[5]
Addressed: Monsieur Martin
2101. - TO JEAN-JACQUES PLANCHAMP,[1] IN TURIN
Paris, July 14, 1656
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letter and with it great consolation, seeing in it many signs of the spirit that animates you with goodness,[2] cordiality, gentleness, and humility. I thank God for this, asking Him also to grant you the grace of growing more and more in the practice of these virtues and of all the others that make a good Missionary. Continue, Monsieur, to be united with Him and your Superior and to abandon yourself to Our Lord to live in great dependence on His commands and on the guidance of those who represent Him for you. This is the means of preserving and increasing the peace you enjoy and of becoming an ever more fitting instrument for the almighty hand of God, who will then carry out His plans for you for His own glory and the salvation of souls.

I embrace your soul with all the tenderness of my heart and recommend mine to your prayers. I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Planchamp, Priest of the Mission, in Turin
2102. - TO CHARLES OZENNE, SUPERIOR, IN WARSAW
Paris, July 14, 1656
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I sent someone to ask for your letters at the home of Madame des Essarts,[1] who informed me that she had sent them with a Daughter of Charity. I have not yet received them, although I sent someone to find out if they had been taken to the home of Mademoiselle Le Gras.[2] I am most anxious to get them to see if there is any good news concerning the state of affairs in Poland [3] and the illness of M. Desdames. We continue to pray for both, and for you as well.
We have no news here. Everyone is very well, and everything is also going well, thank God. I am, in Him, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
In the name of Our Lord, Monsieur, let us hear from you. I am very anxious to have news of the state of the sacred persons of the King and Queen; please give me some news also about M. Desdames and yourself.[4]
Addressed: Monsieur Ozenne, Superior of the Priests of the Mission of Warsaw, with the Queen of Poland
2103. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES
July 14, 1656
I could easily send you a copy of M. Bourdaise's report, if it were printed, as people wish; but I cannot consent to having it or the others printed, for fear lest there be either some vanity in doing so or some complacency in publicizing God's favors.
2104. - TO DONAT CROWLEY,[1] SUPERIOR, IN LE MANS
July 15, 1656
I received the writ for the twentieth denier requested of you on the property that depends on the King. I will consult a lawyer about it. Obtaining prohibitions from the Council is not as easy as you think. First we need to know if you owe what is being asked of you or if you owe only part or nothing at all and, on the basis of this knowledge, refute it or demand justice.
You say that the Administrators are asking you for seven hundred livres for a repurchase. If they can show that this is due them, you must not go to law; ask a friend to get them to explain to him the why and the how.
Please suspend all claims for alienated or usurped goods; lawsuits are much too onerous to be undertaken without good reason and too far removed from the spirit of the Company not to be avoided as much as we can.
I praise God that your Alençon affairs [2] are in good order, thanks to your gentleness and moderation in handling them.

Please act in like manner with M. Huguier's [3] sister. I think that the reasons you gave me for requiring of her a pension of sixty écus for each of her children are not very weighty, compared with our obligation to have some consideration for M. Huguier, who is their uncle and our brother. He is serving God and the poor well, and we had led him to hope that you would be satisfied with fifty. If you cannot manage with that, what did we do when we were getting only forty? And even if you were to lose something in continuing with that, do you make no account of the request I made you?

2105. - TO LOUIS DE CHANDENIER [1]

Paris, July 21, 1656

Monsieur,

Abbé de Lavieuville [2] sent here the enclosed letter to be forwarded to you; this gives me the opportunity to thank God, as I do, for the blessings He bestows on all you do.

The Chief Justice of Dijon [3] did me the honor of speaking to me about the generosity and true wisdom with which you acted at that assembly,[4] so much so that he thinks that, if all Prelates were to act as graciously, firmly, and straightforwardly as you do, Monsieur, things would go better than they do. I do not know how you conducted yourself, but he was so deeply edified that he believes that the greatest servants of God and the fathers of nations could not have behaved better than you did. God knows how consoled I was to hear that, and how heartily I have thanked His Divine Goodness for all the graces He has given you.

We have finally carried out all your orders. Possession was taken of Saint-Pourçain in the presence of M. Guérin, your secretary; and the respect in which you, Monsieur, and your brother the Abbé [5] are held facilitated the realization of the affair. This is a new obligation we have toward you; joined with all the others, it establishes such a solid, firm foundation of gratitude in my soul that, even if I were constantly occupied in telling you so, I would be unable to express it; only God alone can make it known to you. I hope He will do so sooner or later, since words are so powerless and I fear I would annoy you by using mine to no avail on this subject.

Mademoiselle de Chandenier [6] seems to feel a similar sentiment of gratitude. She is filled with affection for you, Monsieur, and the Abbé de Moutiers-Saint-Jean, because of the affection both you and he have shown her; this confirms me in the hope that she will be a bond of union in the family.

We still do not know the outcome of the siege of Warsaw; you are aware that two priests of our beggary [7] have remained in that city, one of whom has been gravely ill.[8] We have just learned from a letter from his companion that, at the sound of the cannons, God restored him to health.

It seems to me, Monsieur, that I myself had the honor of informing you of the death of M. Mousnier, who was in Madagascar. Enclosed is a little report from M. Bourdaise that is not worth the trouble of your reading; it savors too

much of the simplicity of a poor Missionary. He is a good priest who is more adept at action than with words.
We had sent M. Brin [9] to visit our confreres in Scotland and the Hebrides, but he was forced to return from London because the Protestant Lord refused him a passport, and the French Ambassador, to whom he had been recommended, discouraged him from going any further, although he was dressed as a gentleman.
The plague is in Rome and in many parts of Italy, with the result that we received no letters in the last regular mail.
The father [10] of M. Alméras is with us. He has retired here at the age of eighty-one to serve God for the rest of his days. During the last ten years or so he had asked us several times to receive him, but I always tried to dissuade him.
I ask Our Lord, Monsieur, to preserve you for the good of His Church. I am, in His love, Monsieur, your most humble and obedient servant.
VINCENT DEPAUL, i.s.C.M.
I ask your pardon, Monsieur, for not writing to you in my own hand; an unusual press of business has deprived me of the means of doing so. I renew here my offers of perpetual obedience to the Abbé de Saint-Jean. M. Maillard [11] is awaiting instructions as to the use of the five hundred livres that you, Monsieur, sent him.[12]
At the bottom of the first page: Abbé de Chandenier
2106. - TO JEAN MARTIN, SUPERIOR, IN TURIN
Paris, July 21, 1656
Monsieur,
The grace of O[ur] L[ord] be with you forever!
Since you are in Turin, I am sure that you wrote to me by the last regular mail; however, I did not receive the letter because the regular mail has not arrived, perhaps on account of the plague in Italy, which is closing the passes. If we had to go a long time without any news of you and our confreres in Rome and Genoa, I would be more worried about that than I can tell you. We are praying especially for you and your family, Monsieur, and for all those places that are afflicted or in danger, and will continue to do so until the disease has disappeared. Do your best to take care of yourself, and continue to write to us, if freedom of circulation is not entirely prohibited.
I wrote to you in detail in my last letters. We have no news here.
I am always, in the love of O[ur] L[ord] and with renewed sentiments of affection, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Martin, Superior of the Priests of the Mission, in Turin
2107. - TO NICOLAS DUPERROY, IN WARSAW
Paris, July 21, 1656
Monsieur,
The grace of O[ur] L[ord] be with you forever!

I received two letters from you; the first was like a sword of sorrow to us because of the news of M. Desdames' illness, but it has pleased God that the same hand that wounded us has healed us by the second letter, assuring us that the dear invalid is getting better. All of us in general and each in particular have thanked His Divine Goodness most heartily for this, for we greatly feared that God wanted to afflict the Company with the loss of such a good worker.
Because you have done so much to restore him to health by your prayers and your care, you too have merited the remembrance and gratitude of the Company and its consideration of you as a good servant of God. We will continue to offer you to Him that He may be pleased to preserve you and M. Desdames, especially amid the dangers of war in which you are living. You had our deepest sympathy when we learned that you were threatened by dangers from the outside, while inside the house you were fighting the assaults of death on the patient. We still do not know the outcome of this siege, and, until the first news arrives, we will always fear for you. We await it anxiously and patiently, asking Our Lord that the news be good and that, in accordance with your desire, those who have been separated may soon be reunited. When the strength of the family has been reinforced in this way, it can use it for the service of God and the people, in line with the original plan.
You heard that we have admitted your brother [1] to the seminary; he seems to us to be a very good priest and loves you dearly. He suffers a little from headaches, and we are afraid that this may lead him to think he is not fit for the works of the Company. We sent him to a mission, where he did well; I have also shown him the letters you wrote to me, and this has encouraged him a little. I recommend him and his vocation to your prayers. He will succeed very well if he takes our exercises to heart, and his health remains good; we will do our utmost to help him in this. We will also do our best not to give him any cause for becoming bored with us and leaving, so that, if he does reach that point (God forbid!) it will be his own doing and not ours, even if he becomes very ill; for he is dear to us because of you and because of his own goodness. I ask Our Lord to fill you more and more with His.
If M. Desdames has not yet fully recovered, for the love of God please spare nothing to get him back on his feet, and please take care of your own health as well. I am, in Him, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Duperroy, Priest of the Mission, in Warsaw
2108. - 7M TO EDME JOLLY, SUPERIOR, IN ROME
July 23, 1656
Vincent de Paul tells his correspondent that he spent a few days at Orsigny [1] in the company of Étienne Caulet,[2] Bishop of Pamiers, and Hippolyte Féret,[3] Pastor of Saint-Nicolas-du-

Chardonnet, and that Étienne Caulet had left for Senlis to encourage M. Deslyons,[4] one of the principal supporters of Jansenism, to make his submission.

2109. - TO SISTER JEANNE LEPEINTRE,[1] SISTER SERVANT, IN CHÂTEAUDUN

FIRST DRAFT

Paris, July 23, 1656

Dear Sister,

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

I received two or three of your letters [2] but have not answered them because the pressure of business has prevented me from doing so. Now that I have a little more leisure I will tell you, Sister, that I still regard you with the same sentiment with which I have regarded you in O[ur] L[ord] since you have been a Daughter of Charity--I mean with esteem and affection because of the graces God has placed in you and because of the good use you make of them. I thank His Divine Goodness for this and ask Him to continue and increase them in you. For your part, Sister, persevere in practicing the virtues well in order to go on growing in the love and imitation of O[ur] L[ord]. Be very faithful to Him in your spiritual exercises, acting in such a way as to make yourself ever more pleasing in His eyes and loving in the eyes of the poor, since you are, as it were, their mother. I hope for this from His Infinite Goodness. I hope also that you will take in the right way the advice I am about to give you.

I have been told--and I think you informed me--that you made one journey to Orléans for the good of the poor and another to the place where M. de Franqueville died, to nurse him during his illness. That is good and praiseworthy in itself, but it should not have been done by a person consecrated to God, under a Rule and government, without the advice of her Superiors. If you examine yourself carefully, my Daughter, perhaps you will discover either some curiosity or some self-love in these journeys--at least, humility should cause you to think that there was some. The pretext was, however, to buy linen or furnishings for the hospital, or drugs for the sick, or all of that together. But could not someone else have done that? Do you not think that the Administrators are just as knowledgeable as you in those matters? Or, if the person who might have been given charge of getting those provisions needed assistance, could he not have found a friend in the place--since those Administrators do not lack them--to make a careful choice and appraisal of those goods? Have no doubt about this. How did they manage before you were there?

As for the other journey, which was taken to nurse and serve that good deceased man during his illness, I would like to think that you did this in gratitude for the kindnesses you received from him. But, apart from the fact that he performed them out of pure love of God, without expecting any thanks from you, he was such a lover of good order that he would not have allowed you to disrupt it for his sake.

If you say that someone obliged you to take these journeys, I reply that I have a hard time believing M. de Franqueville would have done so. Perhaps, when he saw you, he even asked you to return home and not stay with him. As for the Administrators, I have been told that it was you, Sister, who went to them and volunteered to go to Orléans. However, even if they first made the proposal to you, you could have explained to them that it was contrary to your practices and that you could not leave the hospital without Mademoiselle's consent or mine.

Be that as it may, you took those two journeys on your own initiative and acted contrary to the custom of your Company, in which nothing of the sort is done. We are often urged in Paris to allow Sisters to go to visit sick persons other than the poor, but we cannot consent to their serving them--not even their confessors--both because they are intended only for those who have no one to help them and because of the disadvantages that might arise from this.

You see from all that, Sister, the fault you have committed in going here and there without permission, even against the intention of your Superiors. Then, too, you abandoned your flock--I mean the Sisters and the patients whom Providence has entrusted to your care. Humble yourself profoundly for that, Sister, and ask God for the grace never to leave your post except on the advice of those who are guiding you. I hope you will never again act otherwise; I ask this of His Divine Goodness.

You informed me that you are having a hard time finding a confessor. Let me know which priests in the town are the most upright, give good example, enjoy a good reputation, and who you think are the most suitable for rendering you this service.

I gave the Duchesse d'Aiguillon the letter you wrote, but she has said nothing to me about it since then. I am not surprised, since she gives so many other alms within the kingdom and outside of it that she cannot spread them around everywhere.

Sister, please recommend me to our good Sisters, and all of them together to O[ur] L[ord], to whom I will continue also to offer all of you in general and you in particular. I am, in His love, Sister, your most affectionate servant.

SECOND DRAFT

Paris, July 25, 1656

Dear Sister,

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

I received two or three letters from you but have not answered them because the pressure of business has prevented me from doing so. Now that I have a little more leisure, I will tell you, Sister, that I still regard you with the same sentiment with which I have regarded you in Our Lord since you have been a Daughter of Charity and even since I have known you--I mean with esteem and affection because of the graces God has placed in you and because of the good use you make of them. I thank His Divine Goodness for this and ask

Him to continue and increase them in you. For your part, Sister, persevere in practicing well the virtues proper to you in order to go on growing from one day to the next in the love and imitation of Our Lord. Be very faithful to Him in your spiritual exercises, acting in such a way as to make yourself ever more loving in His eyes and in the eyes of the poor, since you are, as it were, their mother. I hope for this from His Infinite Goodness. I hope also that, out of reverence for this same Goodness, who watches over your own advancement, you will take in the right way the advice I am about to give you in His sight.

I have been told--and I think you informed me--that you made one journey to Orléans for the good of the poor and another to the place where M. de Franqueville died, to nurse him during his illness. I admit that these things are good and praiseworthy in themselves, but they should not have been done by a person consecrated to God under a Rule and government, without the advice of her Superiors. You were aware of that, my Daughter, and if you examine yourself carefully you will discover either some curiosity or some self-love in these undertakings--at least, humility should cause you to think that there was some. The pretext was, however, to buy linen or furnishings for the hospital, or drugs for the sick, or all of that together. But could not someone else have done that? If one of the Administrators had taken the trouble to do so, do you think he would not have handled it well? They are just as knowledgeable as you in those matters. Or, if the person they might have been able to send needed assistance, could he not have found a friend in the place--since they do not lack any--to make a careful choice and appraisal of them? Have no doubt about this. How did they manage before you were there?

As for the other journey, which was taken to nurse and serve that good deceased man during his illness, I would like to think you did it in gratitude for the kindnesses you received from him. But, apart from the fact that he performed them out of pure love of God, without expecting any thanks from you, he was such a lover of good order that, had you suggested to him the idea of disrupting it for his sake, he would have undoubtedly dissuaded you from such a plan.

If, then, you say that someone obliged you to take these journeys, I reply that I have a hard time believing M. de Franqueville would have done so. Perhaps, when he saw you, he even asked you to return home and not stay with him. As for the Administrators, I have been told that it was you, Sister, who went to them and volunteered to go to Orléans. However, even if they first made the proposal to you, you could have replied that it was contrary to your practices and that you could not leave the hospital without Mademoiselle’s consent or mine.

Be that as it may, you took those two journeys on your own initiative and acted contrary to the custom of your Company, in which nothing of the sort is done. We are often urged in

Paris to allow Sisters to go to visit sick persons other than the poor, but we cannot consent to their serving them--not even their confessors--both because they are intended only for those who are deprived of all assistance and because of the disadvantages that might arise if they committed themselves to care for those who have other means of being served.
O my Daughter, how wrong you were to go here and there like that, not only without permission, but also against the intention of your Superiors! Even if there were nothing else involved but your having abandoned your flock--I mean the Sisters and the patients whom Providence has entrusted to your care--this is a fault for which you should humble yourself profoundly. Do so, then, Sister, so that God may grant you the grace of never leaving your post nor of doing anything contrary to your Rules, except on the advice of those who are guiding you. I hope for this from His Divine Goodness.
You informed me that you are having a hard time finding a confessor. Let me know which priests in Châteaudun are the most upright, give good example, enjoy a good reputation, and who you think are the most suitable for rendering you this service. Then we will see about getting one appointed for you.
I gave the Duchesse d'Aiguillon the letter you wrote her, but she has said nothing to me about it since then. I am not surprised, since she gives so many other alms within the kingdom and outside of it that she cannot spread them around everywhere.
Please recommend me to our good Sisters, and all of them together to Our Lord, to whom I will continue also to offer you and all your work so that through His blessing He may be honored in you and through you. I am, in His love, Sister, your most humble and affectionate servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Sister Jeanne Lepeintre, Daughter of Charity, Servant of the Sick Poor, in Châteaudun

2110. - TO SISTER CHARLOTTE ROYER, SISTER SERVANT, IN RICHELIEU [1]

July 26, 1656

Dear Sister,
The grace of O[ur] L[ord] be with you forever!
I received two letters from you, which consoled me because they are your letters, but distressed me when I saw, on the one hand, that your Sister [2] is not well, and on the other, that there is some slight misunderstanding between you. I ask His Divine Goodness to remedy both of these. The latter situation distresses me more because it seems to disrupt charity, of which forbearance is one of its principal acts; it is difficult for two persons to get along without it. Forbearance, on the contrary, is the bond of friendship that unites hearts in sentiment and action, not only among themselves but in O[ur] L[ord], in such a way that they enjoy great peace. I realize that there are natural

aversions one cannot throw off, but, whereas people of the world may give in to them, good Christians--especially Daughters of Charity--must combat and overcome them, with the grace of God, which is never lacking to humble persons. Therefore, the virtue of humility is a good remedy for such antipathies because it makes those who practice it lovable and causes people to have greater esteem for their neighbor than for themselves. I ask you, Sister, to give yourself to God in order to be attentive to that.

I am really sorry that M. de Beaumont [3] does not meet your expectations. Still, he does not lack good will; but either he does not have sufficient time to give you as much time as you need or he thinks you want too much of it. Whichever the case, I will ask him to listen to you and to help you as much as possible, but I also ask you to spare him, except for essential matters, and not act like certain persons who always want to talk and who, under pretext of good, like to speak about their virtues and practices to be praised for them, which is pride; or to satisfy self-love, they recount all their sufferings to make people feel sorry for them; or they have themselves instructed for the sake of learning and not to live better lives. So, then, when you need the advice of your director for your consolation or progress, turn to him with confidence, open your heart to him simply and sincerely, but briefly, with the desire to profit by this and the resolution to do what he says. Daughters of Charity should say little and do much.[4]

Furthermore, Sister, M. de Beaumont is well qualified for that duty; he is very learned and prudent. Rest assured that he is also one of the most experienced members of the Company in spiritual matters whom I know.

It will be well for you to go to a place about one league from Richelieu to nurse the sick because your presence is requested there, although it is not part of the parish. Even set aside the observance of your Rules if that prevents you from going because the duty of charity is above all rules and because you have received this order from Mademoiselle. You could ask the persons who request your services to send a donkey for your coming and going, or else borrow one.

I ask O[ur] L[ord] to bless you, your work, your companion, and her work more and more. I greet her cordially and recommend myself to her prayers and to yours, Sister. . . .

2111. - TO ÉTIENNE BLATIRON, SUPERIOR, IN GENOA

July 28, 1656

I am sure there are complaints at seeing your house rather shorthanded because of the men out giving missions, but have patience; we will gradually replace the workers who have been taken from it. What pains me more is that you are being blamed for this, as if you were the cause of not having them any longer. But this slight embarrassment must be endured, and God, who knows the contrary, will justify you in His own time. Are people not aware that changes are made in all Communities and that persons who have the general government make use of those under their charge, wherever they may be,

when the common good demands it--even to the prejudice of the individual good of a house? [1]
O Monsieur, what a generous and most perfect resolution you have taken to go to assist the plague-stricken, along with Messieurs Lejuge [2] and Lucas! [3] An action as heroic as that is all that is needed to perfect you in your state because there is no greater charity than to give one's life for one's neighbor.[4] Now, to risk it is to give it, and to sacrifice it to God is to risk it for such a purpose, as you are doing. Still, this is such an important matter, and I see so many reasons against it--at least as far as you are concerned--that I dare neither to consent to nor oppose your decision. I trust that God will make His Holy Will on this subject known to you through the Cardinal [5] or directly.
2112. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES
July 28, 1656
Please send Brother Barreau in Algiers fifteen hundred livres, the annual revenue the Missionaries in Algiers receive from the coaches.[1] Please send M. Le Vacher [2] in Tunis fifteen hundred livres, the revenue for a whole year, which the Missionaries in Tunis also receive from the same coaches.
2113. - TO CHARLES OZENNE, SUPERIOR, IN WARSAW
Paris, July 28, 1656
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letters of June 22 and 27 and two others from M. Desdames, one to you and the other to me. They require no answer other than thanks to God for the health He has restored to the patient and for the good news you send me, especially the Queen's return to Poland. I ask Our Lord that her presence there may draw down new blessings on her armies and the leadership of the King in order to drive out the enemy and to reestablish the peace so ardently desired for the solace of the poor people. We await with some impatience news of the subjugation of Warsaw. God grant that this has already happened and that we may be assured of it soon so that we may redouble our thanksgiving, as we do our prayers!
I thank God that the cloth we sent you, which had been held up at Hamburg, has reached you and that you have sent part of it to M. Desdames, who needed it. You do not say whether the other personal belongings, sent from here at the same time, have been given to you. There were, among other things, some expensive hats. M. Berthe is here just now; it was he who left them packed up in Rouen. He had intended to sail from there to go to visit you, but we had him return here because of the difficulties that arose; it was after this that the packages were sent to Hamburg. I will try to send you a list of the contents and what belonged to us.
I send greetings to our dear Daughters of Charity, and I praise God that the Queen is satisfied with Sister Marguerite.[1] May the Divine Goodness grant her the grace to continue to please her!

I am deeply grateful to the Prior, the nuns' confessor, for doing me the honor of remembering me, without my having the honor of being known by him. Please thank him for us and offer him my services; do the same for Mademoiselle de Villers,[2] to whom I send my most humble greetings.
We are all very well here, thank God. We have no news. The health our good God continues to give you consoles me greatly; I ask Him to continue to give you His blessings along with it.
I am in His love, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Ozenne, Superior of the Priests of the Mission of Warsaw, with the Queen of Poland
2114. - TO JEAN MARTIN, SUPERIOR, IN TURIN
Paris, July 28, 1656
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letter of July 15. I thank God that you have M. Richard with you; I hope he will be a consolation and solace to you. I recommend him to you and ask you to embrace him for me. Assure him of my esteem and affection; tell him I am asking God to bless him more and more and that I have great confidence in his prayers.
As for M. Ennery,[1] I cannot tell you just now if you will be able to keep him. I hope so because you wish it; but if M. Blatiron asks for him to teach philosophy in Genoa, he will have to go there. Please send him at the first indication from M. Blatiron, which he will not give you unless it is absolutely necessary. He is trying to persuade M. Patrice Valois [2] to teach those classes; if he succeeds, he will let you have M. Ennery. I will try to send you a good priest from Savoy [3] when this heat lets up; I dare not put him at risk by having him set out in this weather. This will be to fulfill the obligation of the new foundation of the Marchese di Pianezza who, in addition to the obligation of two Masses he is imposing on your family, wants to increase it by one priest, who will make the fifth. Please have him replace M. Deheaume, whom I ask you to send to Annecy; give him the money he will need for the journey, together with the letter I have written him explaining this.
There are two sorts of Ladies in Paris who have joined together to assist the poor. The first are those in the parishes, who take care of the sick and have some kind of regulations for doing this in a useful and orderly manner. I enclose a printed copy of their rule.[4] The others,[5] forty or fifty in number, have no written rules,[6] and their charity is not so limited but is extended to different places and in several ways, according to public needs. For some years they have been helping the poor folk on the frontiers and have even assisted those in the environs of Paris during the wars. They maintain, first of all, poor Pastors or other priests so that these can assist the people spiritually while they [the Ladies] provide the wherewithal to assist them corporally. They enlisted the aid--as they still do--of

a few priests and Brothers of the Company, who visit ruined localities and obtain information concerning the number and needs of the poor, both the sick and those who cannot earn a living. In each place they distribute the clothing, grain, and money that has been sent them. Since they keep a written account of both the spiritual and temporal miseries they encounter, reports of them have been drawn up and printed.[7] The Ladies distribute these reports to good homes, then go there to ask for alms; adding these to what they collect and what they themselves give, they strive to remedy those needs. M. Ennery was very successful in this work. At that time and for a few years, often up to sixteen thousand livres a month were spent; but it comes to much less right now because it is harder to get money and also because wheat is cheap. At the meeting held every week, the alms are given to the treasurer; after the members have been told of the most urgent needs, they discuss how they can remedy them.

That, Monsieur, is what I can tell you on this subject. I am, Monsieur, in the love of O[ur] L[ord], your most humble servant.

VINCENT DEPAUL, i.s.C.M.

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

2115. - I A BISHOP TO SAINT VINCENT

Except for the Canon Theologian of my church, I know of none of my diocesan priests who can assume any ecclesiastical responsibility. That will give you an idea of our urgent need for workers. I entreat you to leave me your Missionary to help us with our ordination.

2115a. - TO JEAN DES LIONS, DEAN OF SENLIS

Paris, Sunday, July 30, 1656, between one and two o'clock

Monsieur,

It is impossible for me to express the sorrow that this latest cross with which Our Lord has tried you distresses me, nor the consolation your order to be of service to you has brought me. I thank you most humbly for this and ask you not to spare me on any occasion.

When I first saw your letter, I was not sure I could obtain from the Bishop of Meaux [1] what I would be asking of him, and I thought about what I said to that good gentleman, M. Leschassier,[2] the bearer of this letter, who came this morning and to whom I explained my difficulty. He went along with my opinion, but the wording of the letter you wrote to M. Grandin [3] dissuaded us from this decision, and I went to M. Grandin's to talk over this affair with him. When I did not find him there, I went to see the Bishop of Meaux and told him the gist and circumstances of the affair, but not what was confidential. I found that he had great respect for you; he believed I was telling the truth and would have put in a good word for me were it not that he told me he wanted to discuss it with those Doctors so as to do everything in the proper way. He esteems and loves you. He then told me that he believed I was telling him the truth, that he would

discuss it with those Doctors, and would inform me of what he had decided.
On my way down from his room, I met the Canon Theologian.[4] To make a long story short, I will tell you that I told him what I had reported to the Bishop of Meaux, but he seemed a little firmer and said that that was going against the decision taken of not allowing those who refuse to sign the censure [5] to preach from his pulpits. He added that the Bishop of Meaux might still say that he was unaware of this conclusion and that he would see him. I think he had dinner with him.
On returning home, I had various thoughts about M . . . ,[6] the bearer of this letter, and about his return. The first one was not to send it, but after thinking it over, I felt it advisable to thank you today so that you might send me between now and eight o'clock tomorrow a letter to the Bishop of Meaux, in which you ask him to excuse you from preaching on Thursday--even though he has requested it--because some slight difficulty is preventing you. I will have someone deliver it to him. If he refuses, I will even send it to Meaux, if he has left.
That, Monsieur, is my little thought on this subject. I renew here my obedience to you and am, in the love of Our Lord, Monsieur, your most humble and very obedient servant.
VINCENT DEPAUL, i.s.C.M.
2115b. - I SÉGUIER TO SAINT VINCENT
July 30, 1656
Monsieur,
As a follow-up to the promise the Bishop of Meaux gave you this morning to let you know his decision regarding the affair you took the trouble to mention to him, he recommended that I write to tell you that he consented to what M. des Lions and you desire of him on this occasion. He does so on the promise you give him regarding the disposition of that gentleman. Since, until now, the Bishop did not know what his disposition was, he was unable to act otherwise with M. des Lions. Not only is it very painful for him to make a breach in the discipline he intends to maintain in his diocese, but he has so much consideration for that gentleman that he hopes that the benefit you lead him to expect will be ample reward for the harm that good cause might now suffer.
It seems to me, however--unless you think better--that it would be advisable to inform M. des Lions that he has no grounds for taking offense at what he was asked, blaming those who wrote to him and the Council of the Bishop of Meaux--as if a trap had been laid for him--since, except for some circumstances and particular exceptions that were confidential and kept secret from both, he was asked only what was just and necessary. If you do not think it advisable to mention this point to him, M. Grandin could do it in his reply. That could serve to put his mind more at rest. I send you my respectful regards and remain, Monsieur, your most humble and very obedient servant.

SÉGUIER,[9]Canon Theologian of Paris

2116. - TO FRANÇOIS LIÈBE,[1] SUPERIOR, IN NOTRE-DAME DE LORM

August 2, 1656

So there you are, Monsieur, in that holy chapel [2] to see that God is served and the glorious Virgin honored there, and so to preserve the ancient devotion which I hope will go on increasing through your fine leadership and the good edification your little family will give. I pray to the Mother for this for the glory of her Son, and to the Son through the merits of the Mother. I pray also for blessings on the seminary you have transferred there, in accord with the desire of the Bishop of Montauban, that it may grow in numbers and increase in virtue for the sanctification of the diocese.

I do not know if you have observed any legal formality to establish yourself there, or if it is advisable to do so. Please get some advice on this.

2117. - TO LOUIS DUPONT,[1] SUPERIOR, IN TRÉGUIER

August 2, 1656

You should not be surprised at finding yourself a little downhearted occasionally; the strongest characters are subject to this. Man is never in the same state. The remedy is to raise your heart to God and then to redouble your confidence in His Goodness--I mean the practice of the confidence that I think is already total in your heart.

You ask that a copy of the Bull of approbation of the Company[2] be shown to some persons outside, so that they may see the approval of the Confraternity of Charity. This is not something that is to be shown to all sorts of persons outside the Company. If you tell them we have authority to establish the said Confraternity, they should believe this, and you should excuse yourself for not showing them the proof.

Even though the Bishop [3] has told you he does not want anyone in his diocese to have greater authority than he in cases reserved to the Pope, you should still present the Brief to him. Perhaps he will allow you to publish and use it, at least with regard to indulgences; if not, you will have done your part.

Monsieur Lapostre [4] was wrong to give some writings to those priests in the seminary without telling you; I will write to tell him not to give out any more of them.

2118. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

August 4, 1656

On your advice, I am writing to Brother Barreau about his being too quick to provide and commit himself for others. God grant that he may be more cautious about this in the future!

2119. - TO DONAT CROWLEY, SUPERIOR, IN LE MANS

August 5, 1656

I doubt very much that you can get any definite clarification from the persons to whom you have written regarding the compensation being asked of you, unless perhaps they will admit that it was not paid in their time--

which I believe is the case; M. Duval[1] is of the same opinion. Even, however, if payment had been made, what use would it be for you to appeal the verdict sentencing you to do so, if you cannot substantiate it? You would do well, therefore, to find out the truth and look for some proof of it, before proceeding any further in this lawsuit.
It is true, Monsieur, that we should try to recover church property that is now in the possession of seculars, and I am glad you are clarifying these matters, but we must act with the utmost moderation just now because the Administrators are greatly annoyed by the various demands that have been made on them regarding the running of the hospital, even against my advice. This annoyance has made persons there upset with the Company. As matters now stand, it would spoil everything if we showed the slightest harshness in trying to recover those alienated possessions, which should be done only gradually.
If Brother . . . tells you he is growing weary in the Company and would like to leave, please tell him you will write to me about it; or, without waiting for that, since he is keeping money, contrary to the vow of poverty, urge him to hand it over to you. If he refuses, make him understand gently that it is better for him to leave than to give this scandal.
2120. - SAINT LOUISE DE MARILLAC TO SAINT VINCENT
August 8 [1656] [1]
Most Honored Father,
Monsieur de Marillac [2] is laid up with a very bad cold; his mother[3] would like me to go to see her about it. Since her daughter-in-law is not in Paris either, she is a little worried. If Your Charity allows me to go to visit them, she will send a carriage for me, but I do not know when.
Madame de Herse[4] expects you to take the trouble to visit Saint-Martin[5] and has asked me to go there a few days later. I think it is to do something about the way Sister Jeanne is acting. I am very glad about this since I have been wanting it for a long time. That should convince me of the advantage of waiting for Divine Providence to act.
We have no news of the good young woman from Arras. I am afraid the sluggishness of my unenlightened mind has caused me to do little to provide for that place as well as for Chars.
God be praised, Most Honored Father, for the safe journey of our Sisters to La Fère![6] Since Monsieur de Saint-Jean[7] is pleased about this, there is reason to believe that he in his charity will take care of them.
I do not know if I am mistaken, but I think Our Lord will always desire more confidence than prudence to maintain the Company and that this very confidence will imperceptibly actuate prudence when the need arises. I think that experience has often shown this on various occasions when my spirit needed it. If I am wrong, I hope Your Charity will correct me, since I am, Most Honored Father, your very poor daughter and most obedient servant.

L. DE MARILLAC
Addressed: Monsieur Vincent
2121. - TO ÉTIENNE BLATIRON, SUPERIOR, IN GENOA
August 11, 1656
On the advice of our Assistants, I am writing to Monsieur Jolly, Superior of the house in Rome, asking him not to expose himself to danger and asking his family not to allow him to do so because of the serious consequences that would ensue from losing him. I ask the same of you and your family, Monsieur, and if I dared, I would also ask the Cardinal [1] not only to refuse you permission but to forbid you to do so. If your priests go to help the plague-stricken in your place, fine. It is only just that the members should expose themselves for the preservation of the head; that is what nature does. But it is not true to say that it is up to the head to be the first to begin, except in certain circumstances that are not of the nature and importance of this one. When there is question of a great calamity in which Superiors--like generals of an army in combat and battles--must give the orders, they are, and must be, the last to put themselves in danger. Some member of your family will volunteer to go first and others will follow. Please call them together, Monsieur, and tell them what I am writing to you, although I am writing very briefly because I am so busy right now.
2122. - TO EDME JOLLY, SUPERIOR, IN ROME
August 11, 1656
I am greatly consoled that every one in your family has willingly offered to help the plague-stricken. M. Blatiron tells me the same about the men in Genoa, and I have just read in M. Martin's letter that the Turin house is of the same mind. I cannot express the consolation Our Lord gives me to see our Little Company composed of persons whom He has made worthy of such a grace; only God alone could do so. I humbly and affectionately ask you, personally, Monsieur, not to risk your life, and I ask your family not to allow this because it needs your leadership. I am writing the same to those other priests.
2123. - TO BROTHER PIERRE LECLERC,[1] IN AGEN
[1656] [2]
God be praised that you write me as frankly about the good as about the bad you tell me is in you. That, dear Brother, is how souls as simple and candid as yours are accustomed to act; in this way, one sees plainly that Our Lord bestows many graces and blessings on them. Moreover, this is the spirit the enemy of our salvation hates and fears so much because these are the weapons that ruin all the pernicious plans he has always had to destroy us. He is never more resentful than when he sees that his artifices and wickedness have been discovered. So it is that we have seen so many persons, tempted by him to do evil, freed from this or who at least have received from God the grace not to consent to it, as soon as they mentioned it either to their Superiors or their directors. This, dear Brother, is what

our Lord will do for you, if you are faithful to Him and persevere in your vocation. That is where His Divine Goodness has placed you, and of which He will demand an account of you at the hour of your death, if you do not keep the promise you made Him to live and die in it.
This being the case, dear Brother, as you can have no doubt, consider whether you do not have good reason to turn a deaf ear to the temptations you are experiencing in that area. If you say that a change of residence will free you from all your troubles, believe me, Brother, it is a mistake to think so and a snare the devil sets for you. Wherever we go, we always take ourselves and our imperfections with us, and the devil does not bother us less often in one place than in another; sometimes he even bothers us more, especially when we have been too eager to procure a change or one less in conformity with the will of those whom God has established to guide us and our souls.
I am not telling you this, dear Brother, to blame you for what you have done, because you acted only on the order and advice of your director. I do it simply to warn you to be careful about this in the future, to allow yourself to be guided and, above all, to have great respect for priests, of whom God in Holy Scripture says that they are, as it were, His mouth.[3] Remember also, dear Brother, that Saint Catherine of Siena, great saint that she was, nevertheless considered herself most happy to kiss the ground on which they had walked.
That, dear Brother, is all I will say to you on this subject for now because I have urgent business elsewhere.
I am, in the love of Our Lord, your most humble servant.
VINCENT DEPAUL, i.s.C.M.

2124. - SAINT LOUISE TO SAINT VINCENT

Eve of the Assumption [August 14, 1656] [1]

Most Honored Father,
Your holy blessing, please, for all your poor Daughters of Charity, three of whom ask Your Charity to offer the renewal of their vows to Our Lord tomorrow, Feast of the Assumption of the Blessed Virgin. There is a fourth Sister making this request; she has become hunchbacked in the service of the poor soldiers. Only a life of great pain remains for her but she is bearing her affliction well, thank God. I think Monsieur Portail [2] must have spoken to you about them, since they are presenting themselves with his approval.
I long for an hour of Your Charity's time for all my needs because I am too negligent about knowing them well. I hope to obtain from your assistance all that our good God wills to grant me, since it is through His goodness that I am, Most Honored Father, your very poor and most obedient daughter.
L. DE M.
Addressed: I To be given to Monsieur Vincent before he says Holy Mass

2125. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

August 18, 1656
One of the things required most in a seminary, as experience shows, is to have spiritual persons of deep piety to inspire the seminarians with this spirit, for no one can give what he does not have.
Thank you for the great news you gave me of the naval victory of the Venetians and the Order of Malta over the Turks.[1] O Mon Dieu! Monsieur, what a motive for praising God for such a prodigious victory, surpassing even that of Lepanto! [2]
2126. - TO JEAN MARTIN, SUPERIOR, IN TURIN
Paris, August 18, 1656
Monsieur,
The grace of Our Lord be with you forever!
I cannot tell you, Monsieur, the consolation I received from seeing in your letter the dispositions God is giving you and the other members of your family to risk your own lives for the assistance of the sick, if God were to afflict the city of Turin. O Monsieur, what more could we desire after that! Is there any state superior to that and any virtue that takes precedence over that of risking one's life for the salvation of the neighbor? Oh! what reason you have to humble yourself and to thank God for the grace He is giving you and those who are similarly disposed! I ask Our Lord to be Himself His own thanks for the abundance of this grace. I have consoled the family here with the news, and they are praying very fervently for you and your men.
We are worried about the affliction of the city of Rome, and we fear the same for Genoa because we are receiving no news about it. If you hear anything, please share it with us. M. Blatiron wrote me in his last letter about five or six weeks ago that he was going to send you M. Richard. I think I asked you in that case to send M. Deheaume to Annecy. As soon as the hot weather is over, I will send you M. de Musy, who is a Savoyard, to carry out the foundation of His Lordship of Pianezza.
I cannot but express to you once again the gratitude I have toward God for the grace that He in His goodness has granted you in all your missions. The Marchese also expressed his deep sentiments about this in his last letter. I am not answering it because it is the reply to another I had the honor of writing to him. I fear also that I would be failing in the respect I owe him by writing personally too often to one who is responsible for the affairs of that state.
I embrace the Company and, prostrate in spirit at its feet and yours, send my greetings. I am, in the love of Our Lord, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Martin, Superior, in Turin
2127. - TO MADAME LEGOUZ
August 22, 1656
Madame,
The grace of O[ur] L[ord] be with you forever!

Since we have the benefit of having among us your son, Brother Legouz,[1] I thought I should let you know that our satisfaction with him seems to want only your approval of his intention, which is to serve God for the rest of his days in our Company. He has begun to do this so well that it seems that God Himself has called him and that you are performing an action most pleasing to His Divine Goodness in voluntarily depriving yourself, for love of Him, of the presence of one who is so dear to you. I know you do this by consenting to his being a Missionary, for which I thank O[ur] L[ord].

As far as it is in my power, I also thank you, Madame, because this oblation you are making to God, as the mother of your son, encourages him to do likewise. It is also the means of drawing down the blessings of heaven on yourself and on him. I consider you happy for having given God a fruit whose goodness reveals to us the goodness of the tree that bore it.

Furthermore, Madame, you need not fear that our Company will ever ask anything of you for room and board for this fine young man, either for the past or the future, even if he were to leave it. It considers him one of its members and, with this in view, provides for all his needs, expecting no reimbursement. It would not do so without the hope that he would serve God and his neighbor all his life in our Institute. Please obtain this grace from God by your prayers; his prayers will, in return, be most useful to you before His Divine Majesty. If ours can be of any worth, we will frequently offer them for the sanctification of your dear soul and the fulfillment of all your desires. If I personally can be of service to you, I will do so with all my heart. I am, Madame, in the love of O[ur] L[ord], your most humble and obedient servant.

VINCENT DEPAUL, i.s.C.M.

If unfortunately it were to happen that he should leave the Company, neither he nor his relatives will be bound to repay the expenses he has incurred in it. No one who has left us has ever had to pay a single sou for this.

2128. - TO A PRIEST OF THE MISSION, IN RENNES

August 26, 1656

Monsieur,

To our great regret we are unable to commit ourselves to give you two Daughters of Charity for the Saint-Malo Hospital in a month or two because Mademoiselle Le Gras has none ready, and it takes a long time to form them well. For two years now, the Bishop of Angers [1] has been expecting two of them for a new hospital, and we are still unable to send them to him. Many others are also waiting and we have to satisfy them before committing ourselves elsewhere. I admit that, if there were some of these Daughters in Saint-Malo, it would be the means of attracting others to the Company, but our inability to supply them for some time outweighs that consideration.

The Regulations you are requesting for the Daughters of Charity are not yet ready to be shown; however, I will have an extract made of the main points in them, to be sent to you.
Whenever you wish, send us the three girls who are asking to come; Mademoiselle Le Gras will gladly receive them. Based on her experience of the first ones who came, she has a high opinion of young women from Brittany.
2128a. - JEAN GARRON [1] TO SAINT VINCENT
August 27, 1656
This is one of your children in Jesus Christ, who has recourse to your paternal goodness. He felt the effects of it in the past, when your charity brought him to birth in the Church by absolving him from heresy publicly in the church of Châtillon-les-Dombes in the year 1617. You taught him the principles and the most beautiful maxims of the Catholic, apostolic, and Roman Church in which, by the mercy of God, I have persevered, and hope to continue to do so for the rest of my life.
I am that little Jean Garron, the nephew of Sieur Beynier of Châtillon, in whose house you stayed during your sojourn in Châtillon.[2] am asking you to give me the help I need to prevent me from doing anything contrary to God's plan. I have an only son who, when he completed his studies, decided he wanted to become a Jesuit. Of all the young men in this entire province, he is the one who enjoys the greatest material advantages. What should I do? My doubt stems from two things. . . .
I fear making a mistake, and I felt that you would do me the favor of giving your advice on this to one of your children, who asks it of you most humbly.
Allow me to tell you that the association of the Charity of the servants of the poor is still very active in Châtillon.I[3]
2129. - TO ANTOINE DURAND,[1] SUPERIOR, IN AGDE
[1656] [2]
Live with your confreres so cordially and simply that no one, on seeing you together, may guess who is the Superior. Do not settle any business matters, however unimportant they may be, until you have first sought their advice, especially that of your Assistant. As for myself, I call my men together whenever some difficult point of governance, either in spiritual or ecclesiastical questions or in temporal matters, has to be decided. When there is question of the latter, I also consult those responsible for them; I even ask the advice of the Brothers in whatever concerns their duties because of the knowledge they have regarding them. The result is that God blesses resolutions taken this way through consultation. To perform your duty well, please use this means.
If someone tries to oblige you to do things that are not in line with either the end or the custom of our Institute, respectfully give your reasons to those who are superior to you.[3] If they do not listen, ask at least for some time to reflect and to be free to get some advice from us, so as not

to do any harm. If you are pressured and cannot do otherwise, in nomine Domini, go ahead; in that case, it will likely be the Will of God, unless your salvation or that of others is in jeopardy. This is usually not to be feared, as long as we do not take it upon ourselves to become involved in matters in which there is any danger.

2130. - TO GUILLAUME DELVILLE,[1] IN ARRAS

Paris, August 28, 1656

Monsieur,

I am greatly consoled by all you told me about the success of your missions, the tendency to good that you find in Arras, and, above all, the favor Our Lord has given you in the warm welcome you have received from the Bishop-elect [2] and the Governor. I ask Our Lord to grant you the grace to meet their expectations, as I hope from His Goodness that He will.

Mademoiselle Le Gras will send the Daughters of Charity [3] for Arras on the next Amiens coach. She was unable to do so today because all the places had been reserved.[4] Those Daughters are good servants of God; I hope He will bless their work. The young woman from Arras [5] is not very robust, but she hopes the country air will make her stronger.

If those who present themselves from there for entrance into the Little Company of Charity have a true vocation and the qualities required, Mademoiselle Le Gras will accept them. You know, Monsieur, that those two elements are necessary to leave the world and give oneself to God in any work like that of these Daughters.

I say the same about those who present themselves to enter our Company. We can accept them only on those conditions, and cannot keep them if they do not conduct themselves well in the seminary.

Brother Ignace [6] is here, regardless of what you may have been told to the contrary. What gave rise to that rumor is that his seminary has been prolonged for a certain reason. I hope he will profit from it.

There is no cause for alarm when we see that a person is not accepted into a Company or is sent away during the seminary. The Brother shoemaker from Arras who returned there a few days ago must have told you what we did to keep him. From this example it can be concluded that everything possible is done to keep those who seem to have the requisite qualities and that it is with sorrow that we consent to the withdrawal of those who ask to leave or whom we are constrained to send away because they do not make good use of the grace they have received from God.

What Community does not refuse applicants who do not have the requisite qualities or does not send away those who do not behave properly? A while ago, I was with a great Prelate who knew all about Communities. Someone mentioned one and praised it because it never sent away any of those it had once received. At this, the Prelate exclaimed, "O poor Community, you are not much inclined to your own perfection, since you find any kind of subject good! " Not every tree

that is planted thrives, and not all the crops sown by the farmer produce. The kingdom of God is compared to a net cast into the sea, which catches good and bad fish, some of which the fisherman keeps and the others he throws back into the sea.[7] The Son of God did not accept into His Company all those who presented themselves, nor did He use His authority to keep those who wished to go away; rather, he invited those who remained either to take it or leave it, saying to them: "Numquid et vos vultis abire cum illis?" [8] And if He did not send Judas away, it was because he was to be the principal instrument of His Passion.

I tell you this, Monsieur, so that you can explain it to those having the contrary opinions you mentioned to me and to those who you tell me are thinking about entering the Company, as well as to their relatives. The Son of God informed the Apostles of all the risks they were taking; I think Missionaries will do well to act likewise and to honor the simplicity and candor of Our Lord in this as in all else.

Yes, but many will be scandalized by that--if we can call scandal what is practiced by all well-regulated Communities in the Church of God. If it is Our Lord who calls them, they will not on that account refrain from coming; if it is not He, we should not wish to have them in our Company, which must want only those whom God will send it. If there are any persons who might take offense at this, they would never do anything worthwhile in the Company.

I add to what I have just told you about those who want to join the Company that you can remain at peace about the ones who are here. Rest assured that, since we are obliged to see to their preservation as we do to our own, we will do so; assure their relatives of this, so that no one will worry about their guidance.[9]

The Bishop-elect of Arras tells me he will be taking you to his abbey in Saint-Josse [10] to work for the salvation of his subjects; please do whatever he orders.

We are sending you an authentic copy of the indulgences for your little missions. I say little, which means that you cannot undertake big ones, nor can we send you any help because we have many of them on our hands and are obliged to send men to other houses.

I have asked M. Alméras [11] to reply to you and to send you the things you request--or some of them.

For the past six weeks, we have not received any letters from either Rome or Genoa except one, on account of the plague which prevents the mail from going out. M. Blatiron informs me from Genoa that he went to their Cardinal-Archbishop and asked his permission to go and assist one of their benefactors,[12] who was stricken with the plague. His Eminence did not want him to go but to send his companion instead. When he knocked on the door of the sick man, the patient had someone thank him but was unwilling for him to risk his life; he [the sick man] died the same night.

By the grace of God, things in Poland are improving and are now such that they can come to grips with the King of Sweden. The French and Dutch Ambassadors are doing what they can to thwart him.
A sermon is preached in the refectory here morning and evening with good results, by the grace of God. In His love I am, Monsieur, your most humble and very obedient servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Monsieur Delville
2131. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES
September 1, 1656
Oh! how fervently we ask God to bless the plan of the Republic of Genoa, if it is true that it has taken up arms against those wretched towns that do so much harm to all Christendom, and whose inhabitants, slaves of the demon, are trying to draw into their destruction the souls of so many faithful whom they hold under their tyranny! There is reason to hope that Our Lord will soon remedy this in one way or another.
2132. - TO ÉTIENNE BLATIRON, SUPERIOR, IN GENOA
September 1, 1656
We have learned with sorrow of the death of good M. Christophe Monchia,[1] your benefactor, and this sorrow is all the greater since the Company was unable to express its gratitude to him in his agony. If, however, it could not do this while he was alive, at least it should certainly do so after his death, by offering its prayers and sacrifices to God for his intention. We have begun to do so here in this house.
I have shared with the family the very great consolation I experienced from the way you are all prepared to risk your lives for the salvation of your neighbor in the event of plague, and because you yourself and M. Lejuge [2] went to offer to nurse your benefactor. That was a holy inspiration, worthy of your vocation, due to the affection and merit of this good deceased man. But I do not know who--you or he--excelled in charity: you, by being willing to risk your life for him, or he, by preferring to deprive himself of your assistance in his extreme need rather than see you in danger on his account.
I must confess that these heroic acts of virtue equally delight me. Yours is one of those to which Our Lord has assigned the highest place, when He said there is no greater love than to give one’s life for one’s friend; [3] and in that man’s case I see something great and extraordinary because, at the approach of death and its terrors, there is nothing more desirable than the presence and help of good persons. Did not Our Lord Himself complain through one of His prophets that, when he was led out to die and looked around Him, He did not see anyone come to console Him? [4]
I am sure that this good servant of God now knows by experience the value of good works, and that the Divine Goodness has abundantly rewarded him for all the good he did

for you. I am sure also that He will multiply in your hands the last alms that this man gave you.
I send cordial greetings to your family, especially M. Lejuge, who was prepared to make a holocaust of himself.

2133. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, September 1, 1656

Monsieur,

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

I have received three letters from you, the last dated August 19. I praise God that you have signed the contract for the foundation of two Masses and for another priest. I hope God will give the Company the grace to fulfil these obligations and to comply with the holy intentions of the founder [1] in all respects, considering his merits rather than our unworthiness.

I also praise God, Monsieur, for disposing many persons to do good to you. This is doubtless with the intention that the whole region benefit from your work and example. For this reason, the family should give itself to God not only to give grounds for this expectation, but by your good works to go beyond anything that can be desired. Help from heaven will not be lacking if each of you truly seeks his own contempt and procures the honor of God, which is what I am hoping.

I am consoled to learn that M. Deheaume left willingly for Annecy; his zeal in going there shows that he also has enough to work there effectively. Since he has the will to do so, he will lack none of the qualities he needs.

You also told me that M. Ennery was going to leave for Genoa and that it was advisable to send you as soon as possible two priests and a Brother. We will send with the Brother at least one priest, M. de Musy, who is a very good subject. The extremely hot weather has delayed their departure, and the danger of plague, which you tell me is threatening Turin, will oblige us to put it off again for a few more days, until you can assure me there is no risk; for, in case of the contrary, they must not be sent until the plague has ceased. I do not think we will add another priest because I told M. Jolly to send you one from Rome. Even if he gives you M. de Martinis,[2] the latter is not so ill that he cannot work well--or you can at least try him out, while waiting for us to be able to give you another one.

Do not be surprised if people no longer speak to you about houses where they intended to establish you; if it is God who intends one for you, you will get it in His own time (God's works are done only gradually). If it is not He, you must not wish for them but remain patiently in the place where you are. Its poverty is suitable to our condition and will doubtless be beneficial to you, if you love it for the love of O[ur] L[ord], who was so poor that He did not have even a stone on which to lay his head.[3]

God be praised, Monsieur, for the willingness He gives all of you to offer your lives for the service of God and your neighbor! May His Divine Goodness continue to grant you His

favors until the end! We will ask Him above all to preserve you amid the dangers of the disease--if it is in Turin, God forbid!
We are receiving no news from Rome; that really worries us. All in Saint-Lazare are well, thank God. M. Berthe has taken over the direction of our seminary for a while. Our priests continue to practice preaching and our students to defend theses, while awaiting the retreat, for which the time is approaching. Please offer us to God for all our needs.
I am, in His love, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
I wrote asking Marseilles to send you M. Mugnier, a Savoyard priest, and for him to be in Lyons when M. de Musy arrives. They will set out together from there for Turin.[4]
Addressed: Monsieur Martin
2134. - TO THE DUC DE NOIRMOUTIERS [1]
September 1656
My Lord,
. . . . But I assure you, My Lord, that I would prefer to die rather than do anything that would seem to be a lack of respect. If you wish, My Lord, to make inquiries about my ways of acting, I hope that few persons will accuse me of failing in respect toward my good lords and masters.
If this opposition hampers in the least your decree, and if you choose to have our counsel meet with yours, as I had the honor of writing to you about the chapel of Saint-Jean Baptiste, we will very willingly do whatever is thought reasonable. I ask you very humbly, My Lord, to consent to this and to believe that, if the Duc de Retz [2] should order us to return to him not only this foundation but even all the property he has given us, we would do so most willingly.
No, My Lord, we will never engage in a lawsuit with our benefactors nor with the noblemen on whose estates we are established, and I know of none in the Company except the one in La Mortat, of which this house is the defendant. I had the honor of writing to you that we were going to send priests to Montmirail or, be that as it may, to Fontaine-Essarts. We have not yet done so because one of them has fallen ill; we will do so as soon as he has recovered, God willing.
Meanwhile, I renew to you the offers of my perpetual obedience, and with all possible humility and affection, I most humbly entreat you, My Lord, to allow me always to consider myself. . . .
2135. - TO JEAN MARTIN, SUPERIOR, IN TURIN
Paris, September 8, 1656
Monsieur,
The grace of O[ur] L[ord] be with you forever!
Since writing my last letter to you, I have not received any of yours. Enclosed are a few for Brother Aubin.[1]
I think I told you we would send you M. Mugnier, who is in Marseilles. Since then, however, I have learned that it is absolutely necessary for him to stay there; therefore, we

will try to designate someone else for you and have him and M. de Musy leave around the month of October.
I do not yet know whether God has chosen to spare Turin from the plague; I will be worried about this until you have given me some reassurance. I hope that His Goodness will preserve you and your family for the service of the entire diocese. I ask this of Him with all my heart.
There is very bad news circulating about the state of affairs in Poland, but, as there are diverse accounts of this, I will not say anything to you until we are sure of the truth. I continue, however, to recommend to your prayers that poor kingdom and our good confreres, about whom we are worried because we are receiving no letters from them. The rest of the Company is going along very well, thank God, in whose love, I am, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Martin
2136. - TO EDME JOLLY, SUPERIOR, IN ROME
September 8, 1656
What you tell me about the sick monks merits tears of lamentation. Do not be surprised if the Church is afflicted on all sides and in various ways. May God have pity on them and grant those who provoke His justice the grace to amend their lives!
2137. - TO CHARLES OZENNE, SUPERIOR, IN WARSAW
Paris, September 15, 1656
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I write to you, not knowing where you are nor what I should tell you. The last letters we received from you were written in June. Madame des Essarts says she is not getting any from the Queen either, and we do not know what to say or think about the rumors circulating that the affairs of Poland are going badly.[1] God knows what the truth is, and we know that, even if they are deteriorating, He will restore them to their original state when He pleases. We here pray continually for that, and I do not see a single good Catholic who is not doing the same and who, for the sake of religion and of Their Majesties, is not distressed by the affliction of that kingdom.
If you can write to us, do so by various channels, and give us news of Messieurs Desdames and Duperroy, if you have any. Console them with your letters and help them financially, if you can. I wrote to them last week and have nothing new to tell them. We are very worried about them and about you also, but God be praised! He will console us when He pleases, for it is He who puts to death and restores to life.[2] At present we here have no other cause of affliction but that. Things are going very well, thank God, and I am always, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Ozenne, Superior of the Priests of the Mission of Warsaw, at the court of the Queen of Poland

2138. - TO JEAN MARTIN, SUPERIOR, IN TURIN
Paris, September 15, 1656
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I praise God that Turin has been saved from the plague and you are out of danger. Genoa has also been preserved, except for a house in the suburbs, so I would like to think that Monsieur Ennery has been able to go from one to the other. I wrote to Troyes asking them to send him his philosophy notes and to address them to M. Turmeau, a merchant in Lyons, to be forwarded to M. Blatiron.
I think M. de Musy is so firmly established in virtue that there is nothing to fear for him or for his cousin,[1] if they are in the same house. Still, what you say gives me cause for reflection; we will think it over these three or four days before he leaves.
I wrote to Annecy to have them tell M. Planchamp's brother that we will gladly receive him into the Company at Saint-Lazare whenever he wants to come, if he still wants to enter here.[2] This is what I ask you to tell that good priest, in case I cannot answer his letter.
I send cordial greetings to your little family; may God bless it and your own dear soul more and more. I recommend mine to your prayers, along with our retreats and all our needs.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Martin, Superior of the Priests of the Mission of Turin, in Turin
2138a. - TO LOUIS DE CHANDENIER [1]
Paris, September 15, 1656
Monsieur,
Two matters prompt me to turn to you to know how we should act with regard to them. I entreat you, Monsieur, to approve of this.
The first is that M. Collier, the bailiff of Neulhy,[2] a minor law court dependent on Saint-Pourçain, who was appointed by the late Cardinal, your uncle,[3] wants to resign this office in favor of a lawyer named Tridon. He gives a favorable testimony of him and says that not only is he capable of carrying out this office, but has already done so in his absence.
The other concerns the Judge of Saint-Pourçain, who insists on having a key to the treasury. Since we do not know the reasons why [it] was taken away from him in the past, neither do we know what reply to give him. In the name of Our Lord, Monsieur, add this favor to all the others by giving us your advice on these questions and excusing my persistence. I hope for this from your great goodness, which seems to have been given you by God to be exercised constantly toward his most unworthy creatures so that they may also be yours, as we are.

With this sentiment and with all possible gratitude, I am, for you and your brother, the Abbé,[4] for time and for eternity, in the love of our Lord, Monsieur. . . .[5]
According to the news, which is so often true, affairs in Poland are going very badly. What causes me to fear that this is the truth is that three messengers have arrived from that area and have not brought any letters for us or for Madame des Essarts, who looks after the affairs of the Queen.
Your most humble and very obedient servant.
VINCENT DEPAUL, i.s.C.M.

2139. - TO MONSIEUR AUBERT [1]

September 17, 1656

Monsieur,
The grace of O[ur] L[ord] be with you forever!
The person who spoke to me about the matter in question [2] is out in the country and will be back on Wednesday. I will try to see her then; I want to find out from her if what she told me, and what I reported to you, is something that just came to her mind concerning that good Prince's [3] extraordinary care to be informed of the present state of Poland, or whether it is premeditated and prearranged.[4].
If she tells me it was an idea that just occurred to her in the course of that conversation, I will say nothing to her; but if it is something premeditated I will give her an account of what has taken place and ask her what should be done to settle it. I will also ask her if she approves of a meeting with you, Monsieur, and will tell her how O[ur] L[ord] has given you the grace needed to negotiate an affair of this importance, and the confidence His Lordship [5] has in you and in your discretion.
I began my retreat today, intending to ask the person in question to come here the day or the day after she arrives in this city, and to send you an account of what happens. You may perhaps object to my going on retreat at a time when there is question of a matter of such importance for the Church and important in every sense. Let me tell you, however, that it will not prevent my doing everything in my power for this purpose. God knows how fervently I will offer the matter to O[ur] L[ord], in whose love I am, Monsieur, your. . . .

2140. - TO LOUIS RIVET,[1] SUPERIOR, IN SAINTES

September 17, 1656

I am deeply distressed that your family is disturbed by those repeated underground noises it hears every night. The first thought that occurred to me is that someone is making that noise as a joke to have a laugh at your bewilderment or perhaps to try to deprive you of peace and quiet and, in the end, to force you to leave the house. This is also the opinion of the Penitentiary,[2] with whom I shared your letter. I myself am all the more convinced of this because something similar happened in the past at Saint-Lazare. To amuse themselves, certain individuals made strange, lugubrious sounds with their voices in order to frighten others. Now,

if, as you say, this noise sounds like a small girder falling to the ground from the top of a house, when it is heard from a distance it also sounds like the noise of the clapper used to summon people to Church services on Good Friday. This noise echoes all through the house and, if someone was doing this in a cellar, that would cause it to echo. So then, Monsieur, what you are hearing may be something similar to that--loud blows made on wood in some low place, either in your own house or in the neighborhood. If this is being done as a joke, they will keep it up as long as they know you are frightened by it; but if it is being done for an evil purpose or by persons working at some forbidden occupation--such as coining money, as someone has thought--they might stop when they hear people talking about the strange noise being heard at night because they will be afraid of immediate discovery and will go somewhere else.

So, please take care that this is not some kind of human trickery. If, however, you cannot give any other explanation, but you think that the noise is probably being caused by some mischievous or evil spirit to annoy you, the Penitentiary says that you should then have recourse to the blessings the Church allows for such disturbances, sprinkling holy water and reciting some appropriate psalms from the Ritual. Do not be satisfied with doing so once, but do it on three different days. It would be even more effective if the Bishop [3] would perform these ceremonies himself. See if he is ready and willing to go to this trouble, Monsieur. If so, entreat him earnestly to do so, for these prayers will have greater force when performed by a Bishop than if carried out by a simple priest. However, make certain beforehand, as I told you, that this extra-ordinary noise is not being produced by men.

As for the rest, Monsieur, regardless of its source, and no matter what may happen, do not allow yourself to be upset but, disregarding all that, remain at peace. You will suffer no harm from it, if God does not will it; and if He does, it will be for the good, for to those who serve Him all things work together for good.[4]

If you can pay your servant's wages for the four months during which he was ill, as well as the expenses of his doctor and medicines, I think that will be a good idea, since he is a poor man and a good servant.[5]

2141. - TO MONSIEUR AUBERT

Saint-Lazare, September 20 [1656] [1]

Monsieur,

I am sending the bearer of this letter to get news of you, which I pray is good. I saw the person in question, who returned from the country this morning. She has to go back this evening, unless you want to call on her or allow her to call on you--which she will gladly do--to discuss the proposed affair with you. The person is Madame des Essarts, who acts here on behalf of the Queen of Poland. The suggestion was made by chance on the spur of the moment. Still, there is reason to hope that God permitted it for a

good purpose, since nothing happens by chance with Him. She lives on rue de l'Éperon, which abuts on rue Saint-André-des-Arts. She is supposed to write to the Queen about this matter today, and I will tell you confidentially that she has probably already spoken about it here.
I am, in the love of O[ur] L[ord], Monsieur, your most humble and very obedient servant.
VINCENT DEPAUL, i.s.C.M.
I await your reply so I can let the said Lady know.[2]
Addressed: Monsieur Aubert, Chaplain of the Duchesse de Longueville, at the Hôtel de Longueville
2142. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES
Paris, September 22, 1656
Our Brothers Admirault [1] and Asseline [2] have not yet left, but we will send them after their retreat, God willing--or perhaps before, because they will be able to make it at your house.
I think I told you that, although the Superintendents decided to draw the income of the hospital and the salaries of the chaplains from the returns of the Languedoc salt tax, as they told the Duchess,[3] that has still not yet been done. I do not think she has neglected anything to get this matter settled.
I asked you what you thought should be done to stop the chaplains who are threatening to discontinue their services, if they are not given some money; I await your reply. The Lady does not think they should get any advance until you have first received something.
Messieurs Blatiron and Jolly usually write to us every week, although their letters are not delivered to us by each ordinary mail but three or four at a time. The latest ones informed me that the plague is spreading in Rome and has entered Genoa. May God be pleased to halt its progress and to spare Marseilles!
Our Brothers Admirault and Asseline will do what you wish, which is to see M. Delaforcade [4] in Lyons and, on their way through Valence, pick up the two Saint-Victor novices and take them with them.[5] I gave them a copy of the part of your letter that mentions them, and consented to their bringing you the discourses of M. Godeau on the Pontifical,[6] but not the other book you request from the Port-Royal printing house because it is said that there is always something objectionable in all the books that come from that shop. Since God has been pleased to keep the Company truly untainted by that doctrine, we should not only strive to maintain ourselves unsullied, but also, as far as possible, keep others from being seduced by their fine discourses and from falling into their errors, especially now, when there is no longer any room to doubt that they are convinced of them. You heard of the solemn condemnation of their five propositions by the late Pope [7] and the declaration made to him subsequently by the Bishops of France, assembled in Paris, against those propositions that are in the book by Jansenius, and in the same way His Holiness condemned them.[8]

You have also been able to learn that the Sorbonne censured some letters written by M. Arnauld [9] since then,[10] but perhaps you do not know, Monsieur, that everything is starting up again. Our Holy Father the Pope not only censured these same letters, but all the writings M. Arnauld sent to the Sorbonne, when it had met to oppose him. M. Jolly sent me the decree on it, issued on the advice of a Congregation of Cardinals--not the Inquisition, but another established for this purpose.

Lastly, you should know that quite recently [11] the General Assembly of the Clergy of France again approved and confirmed all that was decided against these new opinions, not only in Rome but also by the Bishops of France and the Sorbonne.[12] I tell you all this, Monsieur, so that, in the future, you will no longer take responsibility for getting books from such a source for anyone whomsoever. Because it is not pure, it gives reason to fear that it may be dangerous to drink from the streams that flow from it.

I am now on retreat. When I finish it, I will see some Doctors of Theology for the consultation you want to be held on the Bull and the case you addressed to me. I will send you their opinions when that is done.

Please have forty-six livres nineteen sous given to M. Huguier, to be delivered to Jean des Anglois, a convict on the Mazarine, as I am writing to tell him. We will credit it to you.

I humbly recommend my soul and my retreat to your prayers, and I ask Our Lord to continue to bless you and your leadership.

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

VINCENT DEPAUL, i.s.C.M.

2143. - TO GUILLAUME DELVILLE, IN ARRAS

September 23, 1656

Monsieur,

The grace of Our Lord be with you forever!

I praise God for the arrival of the Daughters of Charity. They have good reason to regret the loss of the young woman who died in Amiens,[1] for she was an excellent girl. I hope they will have the gentleness and zeal she had for the poor.

2144. - TO DONAT CROWLEY, SUPERIOR, IN LE MANS

September 23, 1656

When the Brother who left your house presented himself here, I had someone tell him that he could simply leave. God has given us the grace to dismiss him, another Brother, and a student who has just left. We will send you another Brother, with God’s help, and will try to see that he is a good one, but there is no way he will be as good as you desire. The ones we have here are absolutely necessary for the example and good order of this house; you know how important that is. This Brother will be new and will have to be formed and trained in your house.

2145. - TO JEAN BAGOT [1]

September 24, 1656

Most Reverend Father,

I most humbly entreat you to accept the renewed offers of my obedience, with all the respect and submission I owe you. I ask you to excuse me for not having gone long ago to discharge this duty to you in person, due to the pressure of my business affairs and the retreat I began and am still making.
I entreat you also, Most Reverend Father, to do me the favor of letting me know if your Fathers in the Indies sometimes send young Indians to Europe, either to Italy or to Portugal, to study and to be formed for the ecclesiastical state. If they do not, would you kindly tell me the reasons why? This will be one more thing for which we will be indebted to you.
Meanwhile, I am, with God knows what sentiments, in His love, most Reverend Father, your. . . .
VINCENT DEPAUL, i.s.C.M.
2146. - TO EDME JOLLY, SUPERIOR, IN ROME
September 24, 1656
You should not be at all surprised that an individual may lose the trust he owes his Superior or that he have less of it than is required. Given the diversity of persons, there is always someone who is out of harmony with others, as much in important matters as in minor things. Since patience and forbearance are a universal remedy, make use of them especially with such persons to try to win them over, as you are doing.
2147. - TO JACQUES DESCLAUX, BISHOP OF DAX
September 24, 1656
Excellency,
I have never doubted your incomparable kindness toward me nor the honor of your dear remembrance, of which I have received such great and frequent proofs that they have surpassed my expectation as well as my merit. I can, therefore, fully assure you, Excellency, that there is no Prelate alive toward whom my heart turns more often nor with such great consolation than toward your sacred person, and there is none to whom I owe so much respect and obedience. However, despite the ardent desire God has always given me to render these to you, I have until now been so wretched as to do so only very imperfectly.
At the time when the Superior of the Mission in Rome had instituted the proceedings that you, Excellency, ordered us to pursue in that Court to obtain the annat,[1] the plague broke out there and suspended all business matters because the Pope forbade all sorts of meetings--even High Masses--to avoid the danger of contagion. As a result, Excellency, no progress has yet been made in this, nor is there any likelihood of anything being done before the month of November because I have been informed that the danger is even greater there during these months of September and October than at any other time.
Meanwhile, the said Superior has written to me to say that they want to know the income of your diocese, Excellency, and whether, without the annat, you could not gradually

rebuild your church. He asks you, therefore, kindly to send him a statement, along with authenticated copies of similar favors granted to other Bishops, especially the latest one to the Bishop of Cahors,[2] mentioned in your petition. I greatly fear, Excellency, that it might be too bold to cite this last example without ascertaining that it is true, for I never heard that the Bishop of Cahors ever requested anything like that in Rome.

The person of whom you ask news, Excellency, is still in the Bons-Enfants Seminary, where he observes the little regulations very well. That shows that he wants to reform his ways, and he has, in fact, done so to a certain extent. His greatest difficulty is with the studies, both because he is older and because of the little Latin he had. It is also because he engaged a tutor, who did a poor job, even though he came every day to give him private lessons. Besides, this method of learning is never so good as that of attending classes. We wish he had done this from the beginning, as others his age have done in a minor seminary we have for students. It is to be hoped that he will gradually make progress, provided he is not discouraged by the difficulties.

As for myself, Excellency, I trust that nothing will ever hinder me from obeying you, when you honor me with your commands, because it is O[ur] L[ord] Himself who has made me, in His love, your most humble and very obedient servant.

VINCENT DEPAUL, i.s.C.M.

2148. - TO SISTER NICOLE HARAN,[1] SISTER SERVANT, IN NANTES

Paris, September 27, 1656

Dear Sister,

The grace of Our Lord be with you forever!

One or two of our priests are supposed to go to Nantes with two Brothers, who have left different houses. I told them to get in touch with you so that, when the first one arrives and gives you the address of his lodging, you can give this information to the others, and they can meet up with one another. I am sending you a packet of letters for one of them, M. Herbron.[2] Please place it in his hands; he will pay you the postage.

How are you, Sister, and how are our Sisters? Do you have many patients? Are you happy to serve them well for the love of God? Are you at peace in the house and with people outside; above all, are you closely united among yourselves? Do you love one another? Do you support one another? Is the little Rule observed? In a word, my dear Daughter, are you all good Daughters of Charity, pleasing in the eyes of God and edifying to everyone? If that is so, as I would like to hope, oh! what a source of consolation that is, and how I thank His Divine Goodness for it because it is one of the greatest joys one can have on earth! If, however, that were not the case, it would give cause for great sadness.

Let me know what you think about this; in the meantime, continue, for your part, Sister, to take good care of the others so as to draw them to God and be faithful to their

exercises; treat them with respect, gentleness, and affection. Lastly, give them the example of the virtues you want them to practice. I ask Our Lord, who is their source and who practiced them first in order to teach us, to grant them to you and to them.
Mademoiselle Le Gras is sick in bed with a slight fever caused by a pain in her side. She hurt herself ten or twelve days ago as she was trying to get up; she fell out of bed to the floor and is not better yet. Still, we hope this will not amount to anything. Pray for her and for your Little Company, which is doing better and better. God is blessing it everywhere, by His mercy, which I ask you to beg for me.
I am, in the love of Our Lord, Sister, your most affectionate servant.
VINCENT DEPAUL, i.s.C.M.

2149. - TO CHARLES OZENNE, SUPERIOR, IN POLAND

Paris, September 29, 1656
Monsieur,
I write to you without knowing what to say to you! Your last letters are from the month of June. You can well imagine how worried we have been at not having news of you or Messieurs Desdames and Duperroy, while hearing the unhappy rumors circulating here about matters in Poland and in Warsaw itself, which people assure us is once again in enemy hands. All we can do in these trying circumstances is to bless God and to await our consolation from Him alone.
Meanwhile, we will continue to pray for Their Catholic Majesties, their states, and our holy religion, which are likewise at stake in this war. We pray also for your preservation, Monsieur, and that of those two good Missionaries. Let them know, if you can, how worried we are about them, and how often I think of them, as I do of you. I am not asking for news of you or of them, for I am well aware that it is not your fault that we are getting none. God will give it to us when He pleases. Our own news is good, thank God; I will not go into detail with you.
I am sending you a letter for M. Truillard, who is highly recommended to us by his father in Marseilles. You will do them a great charity by forwarding it to him safely, if possible, which I ask you to do, and by letting me know by what means the father could forward money to this son. It is said that the latter is a cavalry captain of the Prince of Maldonia.[1]
Please take care of your health. I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Monsieur Ozenne

2150. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, September 29, 1656
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letter of the fifteenth and am greatly consoled by your assurance that Turin enjoys good health.

May God preserve it from the plague that its neighbors are suffering!
M. Musy is making his retreat and intends to leave immediately afterward. I mention only him because I already spoke to you about M. Vincenzo Greco,[1] who is in Genoa. He is an older priest who came from Rome but is still robust and could be helpful to you in the house. See if you can use him, and let me know.
We will send you the pictures of "Charity"[2] that you requested.
You have done well to be firm until now about not hearing confessions in the city of either the French or of the citizens in the town.[3] Please continue; otherwise, you would be acting contrary to our Bull, which forbids us to do so, and the family might gradually become involved in the service of the Court. Then it would be good-bye to the poor.
What I say to you about confessions, I say also about teaching catechism. Reserve yourself entirely for the rural areas for these two functions; if possible, try to get approval for this from H[is] R[oyal] H[ighness], from the Archbishop [4] and from the Marchese, your founder, so that they will not oblige you to do either one or the other in Turin or in the suburbs.
I imagine this letter will find you back from the mission the Nuncio ordered you to give. It would have been given inopportunely if it had been undertaken without that obedience. In consideration of that, I hope God has blessed your work. I am waiting for you to let me know how it turned out.
I began this letter a week ago, for it is now October 6. I could not finish it then because I was busy. I have nothing else to add just now, except that everything here is in the same state. Some of our men have finished retreat; others are beginning today. We sent Messieurs Boussordec [5] and Herbron to Nantes with young Brother Christophe [6] to board a ship for Madagascar.[7] We have no news from Poland and do not know what has become of Messieurs Desdames and Duperroy since Warsaw was recaptured by the enemy. We are also greatly worried about our Missionaries in Scotland and the Hebrides, not having heard anything about them. We made a second attempt to send M. Brin there to visit and console them but could not get him an English passport, and it would be very dangerous to make that journey without one.
Please pray for them and for me. I am, Monsieur, in the love of O[ur] L[ord] , your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Martin, Superior of the Priests of the Mission, in Turin
2151. - TO ÉTIENNE BLATIRON, SUPERIOR, IN GENOA
September 29, 1656
I repeat the advice I already gave you several times about being careful to preserve your own health and that of the family, in so far as prudent charity will allow. If the Cardinal [1] orders one of you to risk his life for the

salvation of the sick, fine; the Will of God will be made known to you in this way. Apart from that, however, be satisfied with offering yourself in spirit to His Divine Goodness for whatever may please Him, without asking anyone else to perform this dangerous service; I think enough other priests and monks will be found for it. Whatever the case, I am fully confident that God will preserve you and that you will do your utmost for this. If God chooses to afflict us with some adverse happening and to turn your house into a hospital, as is proposed, we will bless His Holy Name for it and strive to remain in peace by humble submission to His guidance. Since He is all good and all wise, He will turn everything to a greater good.

2152. - TO SISTER MARGUERITE CHÉTIF, SISTER SERVANT, IN ARRAS

Paris, September 30, 1656

Dear Sister,

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

I have received two letters from you since you have been in Arras, and they consoled me greatly. I thank God for bringing you there safely, and I ask Him to give you the strength to overcome the difficulties you are encountering. These usually arise for persons beginning a good work, especially when the evil spirit foresees that much service and honor to God will result from it; he does his best to prevent it by stirring up repugnance and setbacks for those persons. When, however, God wants the undertaking to succeed, He causes all these obstacles gradually to disappear. It is said that, when Saint Teresa became a nun, she had such a revulsion to fulfilling this plan that it caused her to have convulsions throughout her body. I myself have seen several young women with the same aversions and agitation, when they were about to consecrate themselves to God; since then they have greatly distinguished themselves in their Order and in virtue.

I hope, then, that God will make use of you, Sister, to do much good in the place where you are, despite the little attraction you feel for it right now. Let Him act; be patient and wait for the return of His consolations. Resign yourself to His good pleasure and even declare to Him that you will continue to serve the poor in Arras for as long as He pleases, despite all the dryness of your heart and the opposition of other persons, trusting that He will help you with His grace and protection. I pray for this with all my heart.

I will ask M. Delville to hear your confession when he is in Arras,[1] but since he has to come and go for the duties of his profession, you may not always be able to go to confession to him. In that case, please ask M. Canisius,[2] who will be good enough to hear you and give you his advice.

As for what you say about M. Delville being the only one who can negotiate your establishment and get the consent of those trying to prevent it, I will tell you, Sister, that, while his mediation could be very helpful, he does not

always have to be in Arras for that. He informed me that he was going to Douai; I think he is there right now. When I hear that he is back, I will write and request that he give two weeks to this good work.
You ask me whether the bread the King gives for the poor of Arras is for the sick soldiers or for the poor of the town. I think it is just for the poor of the town and not for the soldiers.
Mademoiselle Le Gras is still ailing from her fall; she has a pain in her side and a slight fever. We are hoping, however, that it is nothing to fear. Pray for her, as I do for you and Sister Radegonde,[3] to whom I send greetings, that God may unite you more and more and bless your work.
I am, in His love, Sister, your most affectionate servant.
VINCENT DEPAUL, i.s.C.M.

2152a. - TO EDME JOLLY, SUPERIOR, IN ROME

[1656] [1]

I thank God for the introduction of spiritual conferences at the College of Propaganda [Fide] and for having inspired you with such a means of instilling the spirit of piety into its students. Certainly they will have greater confidence in the Superior of the house than in their confessor, and his presence will lend even more strength and weight to those meetings, especially if the confessor is new to those kinds of conferences. That is why, Monsieur, the more often you can go to them, the better. I see this clearly at our Tuesday Conferences, which I attend as often as I can, although I am only a nitwit. Sometimes, however, business prevents me from going. You, too, can dispense yourself, when something prevents you, and send the confessor in your place.

2153. - TO DONAT CROWLEY, SUPERIOR, IN LE MANS

October 4, 1656

Here is Brother . . . , whom we are sending you for your minor seminary. At first glance, you may think he is unsuitable but, with his competence and good will, you will easily be able to form him. You must try to do so, Monsieur, giving him from the beginning appropriate advice and directions to carry out this duty well. I recommend him to you, both for his own progress in virtue and that of his students. Doubtless, you will succeed better in this by gentleness and humility than by acting otherwise.

2153a. - TO MOTHER MARIE-ANTOINETTE BRIDOUL,ABBESS OF THE BRIDGETTINES OF ARRAS

[Early October 1656] [2]

. . . as I have done with our Community, that the Divine Goodness may be pleased to relieve you of your sufferings. They are so tangible to me that I pity you. I am speaking according to the flesh, for, according to the spirit, I consider you happy to be tried in this way, since this harsh treatment is given only to souls whom God loves and for whom He has very special plans. I have never seen loose-living persons tried by these afflictions because O[ur] L[ord] permits them only in those He wishes to sanctify.

After encouraging her with beautiful examples from Our Savior, he concludes his letter by saying:
If you die on this cross, it will be a superabundant happiness for you, which you can experience only in heaven; your patience will be crowned and your pains changed into eternal delights. Live in this hope, and remain humbly submissive to the loving guidance of your Divine Spouse, in whom I am. . . .

2154. - TO THE SUPERIOR OF THE FIRST MONASTERY OF THE VISITATION, IN PARIS

Saint-Lazare, Monday, at three o'clock

My very dear Mother,

The grace of Our Lord be with you forever!

I ask you most humbly to send me by the bearer of this letter two or three of your conferences that you have compiled. I need them as a model for a certain family of Our Lord to whom I have suggested this practice and have had them begin it. They will not know, however, where they came from. You now see, dear Mother, how pleased Our Lord is with the work of your dear Community and your own work, and you will see before God how indescribably I am, in His love, my dear Mother, your most humble servant.

VINCENT DEPAUL, i.s.C.M.

Have you taken the trouble to write to Melun, dear Mother?

Addressed: Reverend Mother Superior of the Visitation Sainte-Marie in the city

2155. - TO ÉTIENNE BLATIRON, SUPERIOR, IN GENOA [1]

October 13, 1656

You did well to get a man from outside--I mean a wise, faithful priest, of course--to take care of your business, provided you made a good choice. I approve this all the more because you did it on the advice of the oracle, the Cardinal, whose inspirations and sentiments come from God and always tend toward Him. I am also glad because of the relief this will give you; for, [having] [2] so many other things to do that are more important than temporal matters, it is good for you to devote yourself entirely to spiritual ones, without dividing your attention between both. Still, have that bursar give you an account of things often and even urge him not to settle anything important without your advice.

2156. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, October 13, 1656

Monsieur,

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

I received your letter of the third, with the statement of the advances you made, amounting to 335 livres 9 sous. You can draw a bill of exchange on us for them; with God's help we will try to meet it, along with the one for the three hundred livres to be distributed among the chaplains. By this means we can retain them in the service of the galleys. Please remember, however, to take our reimbursement from the first wages that will be received for them.

M. de la Fosse [1] and Brother Parisy [2] set out on Tuesday, the eleventh, in the Lyons coach to go to work with you, under your leadership. M. Simon [3] and Brother Pinon [4] also left with them to go to Genoa by way of Marseilles. I told them to wait there until the passes to Italy are open and they hear from M. Blatiron. They are not to leave until he assures them that there will be no dangerin Genoa.[5]. Please welcome them, Monsieur, to the full extent of the grace and kindness that God has imparted to you.

I informed M. de la Fosse that he should ask M. Delaforcade in Lyons for the order to pick up, on their way through Valence, the two Saint-Victor novices who are supposed to travel with them. There is a package in their luggage for M. Durand, which I ask you to forward to him. It contains two meditation books: a Busée [6] and a Caignet.[7]

I have also entrusted them with an important packet addressed to you. It contains the decree of the Privy Council, which we have obtained for the Consul in Tunis,[8] whereby he is confirmed and authorized in the rights and privileges of his office.[9] The Duchesse d'Aiguillon, who used her influence in this matter, wants you to have it published and posted in public places in Marseilles and Toulon, for the information of all merchants.

Have this done by a bailiff or constable, who will issue the official statement to you, which is to be attached to the original of the said decree. The lady thinks it should be kept by you for reference, if need be, and that just a few collated copies should be sent to Tunis, six of which I have sent you. I think, however, that M. Husson would like to have the original and that it will, in fact, be more advantageous for him than the copies. That is why, Monsieur, you could let him have it if he asks for it, but not otherwise. Meanwhile, send him three or four copies and keep the rest with you.

I praise God for the sentiments you expressed to me regarding what I told you about those gentlemen from Port-Royal.[10] Please see that no one in your family has any others, and if anyone were to hold opinions contrary to the common teaching of the Church or were to say anything in favor of the recently condemned doctrine, let me know at once, for I am bound to keep the Company free from these disagreements. In addition to the decisions of the Sorbonne, the Bishops, and the Holy See, I have express orders from Rome to that effect. So please see that this is done, for the love of O[ur] L[ord], in whom I am, Monsieur, your most humble servant.

VINCENT DEPAUL, i.s.C.M.

You know M. de la Fosse. He is very learned in the classics and has a keen intellect; deep down he is good and loves his vocation, but he is a little too free in his conversations with persons outside. He left here with the resolution of being more reserved; I hope you will help him in this.

I hope also that O[ur] L[ord] will give you the grace to guide in His ways the little flock He has entrusted to you.

This will make it more pleasing in His sight, so that it will be more useful to the neighbor, especially now that you will have several diocesan priests in your house, to be formed there in this holy, sublime state. When those Saint-Victor novices in particular see the family practicing the virtues and observing the little Rule carefully, they will be able by this example and your instruction to be drawn to religious perfection and one day introduce the reform into their own abbey. How was this done at Sainte-Geneviève? Through a wise and virtuous Pastor, who had charge of the novices and instilled in them piety and love of the Rule, whose Latin text he used to explain to them.
What I am about to tell you concerning M. de la F[osse] is confidential, and I ask you never to mention it to anyone whomsoever. It is that he dissented slightly from some truths that were disputed and settled but, by God's grace, he has come around again. I thought I should tell you this so that you may watch over his conduct a little, without appearing to do so. As soon as he arrives, he wants to make a little retreat under your guidance, in order to submit more perfectly to your direction; this has greatly consoled me.[11]
I gave your consultation on Saint-Victor to a Doctor to get his signed opinion and that of a few others. Since then he has gone to the country for a few days, preventing us from getting it back. I have already sent for it and will do so again.
Addressed: Monsieur Get
2157. - TO DONAT CROWLEY, SUPERIOR, IN LE MANS
Paris, October 14, 1656
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letters of September 20 and of the first of this month. I ask Our Lord to bless your retreats and to strengthen the resolutions that each man has taken during them, so that they may produce their fruit in due season. As it is not the custom of the Company for Superiors of houses to go to other houses for their retreats, please make yours at home, so as to give this good example to your family. God will be more glorified by this, and you, I hope, more satisfied.
I thank His Divine Goodness for the service you are going to render Him during the mission at Montfort [1] and for the preparations your house is now making to go there to make itself more pleasing in His sight and more worthy of working for the sanctification of souls. God grant that such may be the case!
I willingly approve of your having Orders conferred on Br[other] Bienvenu [2] as soon as you can, if he is ready.
While M. Duval was here, we forgot to have letters drawn up asking for the King's permission to cut timber in your La Guerche woods. Please have them drawn up there and send the draft to me.

When M. Gicquel [3] has finished his retreat, we will work on reducing your requests to the Administrators to a smaller number of grievances. Once that is done, I will send them on to let you see them.
Most of our men are getting ready to go here and there in various directions to try to render some service to God and to the poor. Three left yesterday for the Rouen diocese, and others are preparing to go elsewhere. Three have gone to Italy and two to Marseilles. Some are going to Gascony tomorrow, and Messieurs Boussordec and Herbron have boarded ship at Nantes for Madagascar, with young Brother Christophe.[4] M. Brin would have gone to Scotland and the Hebrides to visit our poor confreres there--of whom we have had no news--if he had not twice been refused an English passport. It would have been very dangerous to attempt that journey without one. I recommend all of them to your prayers, along with Messieurs Desdames and Duperroy, who are in great danger in Warsaw; we are very anxious about them.
Has Brother Descroizilles [5] arrived? I have heard nothing of him since his departure a week ago.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Monsieur Cruoly
2158. - I THE DUCHESSE D'AIGUILLON TO SAINT VINCENT
October 17 [1656] I[1]
Your messenger arrived as I was about to send you this packet. I do not think it would be advisable just now to present M. Pepin's decision. I have kept it to show it to the proprietors, who claim they have been exempted from this as they were for the last taxes. They pointed out the great losses they have incurred and that they have earned almost no profit. You see also how they have been asked to lower their rates. Nothing worse could befall them than what is stated in this decision, for M. Pepin's fear is groundless, since no one is considered his equal.
Your report is good, but you forgot the Carmelite nuns and yourself in the Orléans route; so please allot one-half instead of one-third to the Communities and state that since the war we have received very little of this revenue, which has greatly diminished, for you know the present state of Rouen.
For the business of the Englishman, kindly have a statement drawn up for the amount Orléans is supposed to pay, to see how much the Ladies' share will be, so I can get them to come to a decision. Find out also how much more the tax will be increased on the traverse coaches they will be purchasing. I will let you know afterward what they think because Blavet is trying to use this opportunity to get an even greater reduction. I do not know if you are aware that the Bordeaux coach is not even assessed at six hundred livres in the cost estimate. There is no mention of this in the contract, but it is in the estimate given for each revenue, before the total sum is given. So he is not bothering to ask them for anything approaching what it is

worth. Before doing anything with Blavet, please wait until I have spoken to the Ladies, and they have had the above clearly explained to them.
As for the hospital,[2] respect your ideas, but allow me to tell you mine before you come to a decision. The Ladies will gladly leave whenever you desire, but they have obligations regarding money and the house. It is only right to see beforehand what the work will become, for they will be held accountable perhaps before God--and certainly before men--for having ruined the affair by leaving. They have no intention of interfering in this matter once it is in operation; they only want to see that the establishment is made properly, with the necessary leadership and an administration that will last; otherwise, it will be like the Pitié.I[3] Both they and I believe that you would prevent that, with God's grace.
As for the work in Ireland, I highly approve of that. Please be thoroughly informed of the truth of the situation, and of the manner, effectiveness, and amounts involved.
2159. - TO JEAN MARTIN, SUPERIOR, IN TURIN
Paris, October 20, 1656
Monsieur,
The grace of O[ur] L[ord] be with you forever!
Your letter of September 30, which I received only two days ago, has slightly lessened the anxiety I was beginning to feel at not receiving any. God be praised for having saved Turin from the plague!
I heard from Genoa that it is spreading there but not to any great extent. I do not know if M. Ennery turned back because of the danger. You say he left to go there on September 27, and M. Blatiron informs me that he had not arrived by October 4.
I told you that M. de Musy had left on the tenth of this month to go to you. He is in Lyons today and may be in Turin by the time you receive this letter. He is a true Missionary, who needs only the language of the country to be a big help to you. I hope he will learn it soon and that--as regards the other priest you request--you will be satisfied with M. Vincenzo Greco, who is in Genoa and of whom I have already spoken to you several times. If so, you have only to ask M. Blatiron to send him to you.
I thank God for the lowly sentiments you have of yourself and your leadership. I hope He will use them to build the edifice of His work on this foundation and that you, on your part, will strive for this, notwithstanding the view you take of your own weakness. Our Lord has sufficient strength for both you and Him, provided you have sufficient confidence in Him.
Kindly give the enclosed letter to M. de Cauly; [1] it is a reply to the one with which he honored me through his brother, who has been at the Bons-Enfants Seminary [2] for four or five days.
I ask Our Lord to bless the work you are going to undertake for His glory and the salvation of the people. We have no

news here except that our men are about to disperse, going here and there to try to render some little service to God. Twelve or so have already gone, and the others are preparing to do so. Apart from them, two good Missionaries have left for Madagascar, namely Messieurs Boussordec and Herbron, with young Brother Christophe. The men in Poland have been mistreated; when the Swedes recaptured Warsaw, they pillaged it and left nothing whatever to Messieurs Desdames and Duperroy but the freedom to leave. I hear, however, that they stayed where they were because the enemy abandoned that place to fight the Muscovite,[3] who has attacked Sweden.
I send most cordial greetings to your family, and am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
M. de Musy is a man of God; he preached to us here three or four times, as did the other priests, students, and some seminarians. He did this so graciously and modestly, in his simple, devout style of preaching, that everyone recognized that it was Our Lord who preached to us through him and that God seems to bless in a special way those who preach simply and devoutly as he does. Please do not tell him nor anyone else what I am telling you.[4]
Addressed: Monsieur Martin
2160. - TO SISTER MARGUERITE CHÉTIF, SISTER SERVANT, IN ARRAS
Paris, October 21, 1656
Dear Sister,
The grace of O[ur] L[ord] be with you forever!
After Mademoiselle Le Gras shared with me the letter you wrote to her, we discussed your proposal of wearing a serge headdress, as is the local custom. My reply to this, Sister, is that the reason you put forth for doing so should not give you this desire. You say you are ashamed of appearing different from others in church and that everyone stares at you. I am afraid it is pride that causes you such shame--if not actively, at least passively--leading you to think there is some contempt in these looks; to hold fast to that would be to hold fast to an imperfection.
Furthermore, you would cause division in your Company, which should be uniform everywhere; for, if in Arras the women wear one sort of headdress, in Poland--or even in France itself-- they will wear another. If, then, you follow these fashions, diversity will be the result. Do not the Capuchins and Recollects go everywhere dressed in the same way? Does the difference of their habits from the ordinary dress of the people where they live, or the shame of wearing such coarse fabric, or of going barefoot, as they do, cause them to change what they wear? The Church itself is so exact in wanting priests to be dressed suitably at all times that, if a priest lays aside his cassock, she declares him an apostate of the habit.[1]
Our Lord did not change His attire when He went into Egypt, although He was well aware that He would be despised on that account. When He was sent from Herod to Pilate, He allowed

Himself to be clothed in a robe of ignominy. After this example of Our Savior, I do not think, Sister, that you would want to avoid a little embarrassment, since we cannot be His children unless we love what He loved. And if the prophet has said of Him that, when they slapped Him on one cheek, He turned the other,[2] how far we would be from following Him if, instead of seeking opportunities to extend our suffering, we were to spurn the smallest ones that come our way! That is why I entreat you, Sister, by the desire you have to make yourself pleasing to God, to bear peacefully the humiliation you endure from having people notice you. Perhaps it is not as you imagine; even if it were, it is only because of the novelty, to which they will gradually become accustomed.

But I want them to continue to look at you. Is it not better to edify those persons by your modesty than by hiding under a piece of fabric for want of humility? Holy recollection, so suitable in churches, will be a far better protection against this inconvenience, especially since you will not see whether you are being observed. Your recollection will be, at the same time, a lesson to them on how to behave in holy places. Even if you are ridiculed for being different from ordinary people, bless God for giving you the means of bringing down pride and trampling it underfoot.

Besides all these benefits, Sister, you will bring about another very important one, that of preserving uniformity in your Company--not to mention the inestimable happiness you will find in making yourself like Our Lord. You should have this very much at heart, since your vocation makes you His daughter in a very special way and, as such, you should strive to resemble Him in the practice of virtue.

I am sure some persons will offer you many reasons contrary to what I am saying, but these will be human motives, the product of natural feelings, and not salutary, Christian motives like those I have presented to you.

I ask Our Lord to grant you the grace to accomplish His Holy Will in all things, as He has done until now, and to unite you more and more closely with Sister Radegonde,[3] to whom I send greetings. I recommend myself to your prayers and to hers and am for you both, in the love of O[ur] L[ord], Sister, your most affectionate servant.

VINCENT DEPAUL, i.s.C.M.

We await the opportunity of some messenger to send Messieurs Canisius and Delville the . . .[4] they requested.

Addressed: Sister Marguerite Chétif, Daughter of Charity, Servant of the Sick Poor, at the home of Mademoiselle Le Flond, across from the Capuchin Monastery, in Arras

2160a. - TO JEAN DES LIONS, DEAN OF SENLIS

Paris, October 22, 1656

Monsieur,

The grace of Our Lord be with you forever!

Here is what the Superior of the house of the Congregation of the Mission in Rome [1] has written me on the subject [2] of which you are aware. The delay is due to the plague

afflicting that city, which has caused meetings to be suspended and has made access to His Holiness more difficult. I have had an extract made of all the letters that good Superior has written me since receiving your letter and am sending them to you, along with the decree of the Congregation of Cardinals established for the approval of books. It is not that of the Inquisition, so I am told, but another one set up for that purpose because of the objections people are raising about accepting what is ordered by the Inquisition in countries where it has not been introduced.

The priest to whom M. Jolly entrusted your letter is the Pope's private chaplain and an excellent servant of God. He is very good to us because he is from Ireland, where he worked with the Priests of the Mission we had sent to those areas; he is also highly esteemed by the Pope. I hope he will get a reply for us from the Pope or his Secretary of State.[3]

Since writing the above, I have received the answer from the Secretary of State, sent us by order of His Holiness.[4] I cannot tell you how much consolation this has given me. I hope yours will be no less; please let me know, Monsieur. The time has come when I hope Our Lord will fill you with new graces, especially that of removing from the danger of the road of perdition souls who seem to be on the brink of their damnation. I await this from the Goodness of God. He seems to be the Prime Mover in guiding this work, considering the course that Divine Providence has taken to bring it to its present situation and the esteem that those with whom your letter had to be shared have conceived of you, Monsieur. They also hope that you are capable of returning to indissoluble union with their head those persons--or a large part of them--committed to the opposing party. I ask this of the Infinite Goodness of Our Lord, in whose love I am, Monsieur, your. . . .

VINCENT DEPAUL, i.s.C.M.

Please return the decree of censure to me; I promised an important person I would let him see it.

2161. - TO EDME JOLLY, SUPERIOR, IN ROME

October 27, 1656

As the contagion spreads among the people, my sorrow also increases. I feel it all the more deeply now that the College of Propaganda [Fide] is closed for fear of the danger, and your family is affected because M. Martinis [1] is there. I do not think, however, that there is any risk in this closed house, since that dead boy's disease, which was responsible for its closing, was not contracted inside it.

We will pray that God will preserve all of them, especially Bishop Massari [2] and our good confrere who had the courage both to be confined inside and to risk his own life. This is the result of a grace of God, who has willed by this action, replete with charity, to have him merit further blessings for himself and the Company. We will also continue to pray constantly for all of Italy--afflicted both with plague and

apprehension--that God may soon be pleased to deliver it from both, as there is reason to hope, now that the cold weather will be purifying the air.

Those distinguished members of the Oratory you mention, who risked danger of death for the salvation of the plague-stricken, did well to act as they did, but His Holiness also did well in removing them from that danger. We should praise such heroic deeds but not presume that we can do similar ones. Young children should not attempt to undertake what strong men do. Our Company is still too small and too weak to imitate other groups in the Church, which are like giants and are able to furnish many workers, without inconveniencing themselves. We, however, could not do the same without destroying ourselves. We must be content with offering our good will to God, considering ourselves unworthy to move into action until we are actually ordered to risk our lives. We must then sacrifice ourselves through obedience and die like Our Lord, who, for the salvation of mankind, was obedient even to death on the Cross.[3]

You say you are anxious to know my intention because I had asked you in one letter not to act before such an order was given but to wait for it and not request it; then I wrote to you in another letter not to risk your own life, and you are not sure whether I am willing that others should do so. No, Monsieur, I did not mean that anyone should risk his life, except in the first situation, which presupposes an express order given on behalf of Our Holy Father the Pope or of the Congregation established for this purpose. In that case, I wanted you to exempt yourself so that, if you are told to send priests to administer the sacraments to the sick, you will not take this order for yourself personally. You must reserve yourself for leadership and for a greater good.

When, however, I tell you that none of your men should go so far as to risk his life without an express order, I am assuming something else, namely, that there is no need to do so, for I cannot imagine that in Rome--where there are so many other priests and monks and such good order for the assistance of the sick of the city and countryside as well--there are not enough workers for all the contaminated areas.

I do not know whether what M. . . wrote to you about those priests of Saint-Sulpice is true or not, but may God preserve us from hindering them from joining with others to form a Congregation! Our only wish should be that they take a name that will distinguish them from us and cause them to be distinguished from everyone else, so that the faults we commit may not be imputed to them and vice-versa. Still, we must not think they are commiting any, being such as they now are, but Christian prudence and the practice of the Church, which has given different names to all Companies, require that this good custom be continued so that multiplicity may not result in confusion, nor the similarity of the parts of this great body of the Church be a cause of division among them. It is enough for me to tell you this;

furthermore, I leave the matter entirely to your prudence to act in these circumstances as you think it advisable.

2162. - SAINT LOUISE TO SAINT VINCENT

[October 31, 1656] I[1]

Most Honored Father,

Three of our sisters most humbly entreat Your Charity to allow them to renew their vows tomorrow; namely, Sister Jeanne Henault,I[2] for the third time; Sister Mathurine from Richelieu, for the second time; and Sister Avoie,I[3] for the third or fourth time. Monsieur Portail has given his approval, and they are good Sisters.

I am retiring this evening, uncertain of what will be pleasing to God. I went to Mass Sunday and will try to receive Holy Communion if I can, provided I am helped before God by Your Charity. I ask for your holy blessing since I am, Most Honored Father, your most humble and very grateful daughter and servant.

L. DE M.

Without inconveniencing you, can we not hope for your conference on one of these feast days?

Addressed: I Monsieur Vincent

2163. - TO A PRIEST OF THE MISSION

You were right to tell your Bishop that the . . . give missions better than we do because they are, in fact, our teachers.

2164. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, November 3, 1656

Monsieur,

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

I received two of your dear letters, the latest one dated October 20. M. de Musy is now with you, if his journey went as well from Lyons to Turin as it did as far as Lyons, which he left on the twenty-third. I would like to think that you will also have M. Vincenzo Greco with you shortly. M. Blatiron awaits only an indication of your will for him to send him, and I am writing to him today to do so as soon as the roads are open. This good M. Vin[cenzo] Greco is an older man, very capable in business matters, and an active person. I do not know if he could hear confessions during missions, but he will be most useful in domestic matters and will be able to say Mass every day and look after the house.[1]

You say you are going to open a mission of seven thousand communicants. We ask Our Lord to strengthen you in proportion to the importance of the undertaking and to bless your work according to the needs of the people.

I was greatly consoled to learn that, at the same time, the Marchese is thinking of establishing you in a manner more suitable for rendering service to the ecclesiastical state and that God is disposing some persons to place themselves in your hands so that a seminary can be opened. May His Divine Goodness be pleased, Monsieur, to grant you the grace to correspond with all His plans!

We have no news here. Enclosed is a letter for M. Cauly; it got lost a week ago among our papers and could not be sent until today.
I am, for time and for eternity, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Martin
2165. - TO BALTHAZAR GRANGIER DE LIVERDI, BISHOP OF TRÉGUIER
Paris, November 8, 1656
Excellency,
I thank God for the retreat you had some of your Rectors make. I ask Him to grant them the grace to keep the good resolutions you had them take and to help your poor Missionaries to contribute in some small way to your holy plans.
I hope, Excellency, that you will be as satisfied with Brother Menand [1] as you say you have been with Brother Bréant,[2] for he made his seminary very well and went off full of good will. Your blessing will merit for him the grace of putting this into effect. God grant, Excellency, that we may place no obstacle in the way of those graces you strive to draw down on your seminary by the incomparable attention you give to its spiritual and material edification. Thank you most humbly for this, since it concerns both the particular welfare of our little family and the general welfare of your own dear diocese!
Regarding both the number of Daughters of Charity and the time you indicate, I greatly fear that we will be unable to obey you by sending them because Mademoiselle Le Gras has none who are not already promised, including those she will be able to form up to that time. Their work is so hard that many die from it. For a long time we have been pressured by five or six Bishops--and by several other persons of rank as well--to send them some, and we have been unable to satisfy them. For the past three years the Bishop of Angers [3] has been asking for two for his new hospital,[4] and we have not been able to give them.
We will do our utmost, Excellency, to send you a few--I do not say eight at the same time, but two or three--to open the hospital that needs them most. I ask O[ur] L[ord] to give us the means of providing you with all the others and to carry out your orders in this and on every other occasion. I ask this grace of Him above all for myself, for there is no one who is, more than anyone else in the world, in the love of O[ur] L[ord], Excellency, your most humble and very obedient servant.
VINCENT DEPAUL, i.s.C.M.
2166. - TO CHARLES OZENNE, SUPERIOR, IN WARSAW
Paris, November 10, 1656
Monsieur,
The grace of Our Lord be with you forever!
I have received no letters from you since writing to you a week ago but, just as I cannot help being afraid for you, neither can I help expressing this to you. I feel this way

because of you and Messieurs Desdames and Duperroy, who I know are exposed to war, plague, and even famine--or at least to many discomforts. Who would not be distressed at knowing that our brothers were in such danger? In truth, you are safeguarded a little more than they; but, as their head, you suffer what they suffer and perhaps more intensely. May God be pleased, Monsieur, to be your strength and protection in your situation and in the one in which they are!

I am certainly anxious to know the state of things and to hear definite news about affairs in Poland. We are told that all is well there, and I still hope that things will get even better. After the storm comes the calm, and God, who puts to death and raises to life, makes joy follow affliction, and the effects of His power fulfill hopes based on His goodness. The prosperity of the wicked terminates in shame, and the adversity of the just is turned into glory. As Their Majesties of Poland have had a share in the sufferings of Our Lord for royalty, He will give them also a peaceful reign after so many troubles. This is the grace we constantly ask of Him, along with that of keeping you safe.

We have no news here except the departure of two priests for Madagascar and of most of the members of our community for missions in various dioceses.

We are all very well; so is Mademoiselle Le Gras. Assure her Daughters of this and greet them for me. I sympathize with their troubles and ask Our Lord to encourage and console them.

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

VINCENT DEPAUL, i.s.C.M.

Addressed: Monsieur Ozenne, Superior of the Priests of the Mission of Warsaw, at the court of the Queen of Poland

2166a. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, November 10, 1656

Monsieur,

The grace of Our Lord be with you forever!

Since commerce with Genoa is forbidden in Piedmont, with the result that it would be difficult for you to welcome M. Vincenzo Greco for a long time yet, we will try to provide for your needs by another means by sending you a priest from here. We are thinking of giving you another Savoyard; God willing, we will have him--or someone else who can help you--leave this coming week without fail.

The Marchese was right in wanting some help for you, and I have been hoping for this for a long time, for fear lest your big missions overwhelm you. In the name of Our Lord, please do not overtax yourself but moderate your work, no matter how great the crowds are. M. de Musy is now with you unless something happened to him. The others who left here with him have arrived safely in Marseilles.

I ask God to shower you with the consolations my heart desires for you, shedding His abundant blessings on you, your family, your leadership, and your work. I am, in Him, your most humble servant.

VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Martin, Superior of the Priests of the Mission of Turin, in Turin

2167. - TO EDME JOLLY, SUPERIOR, IN ROME

(Now 2152a.)

2168. - TO BROTHER PIERRE LECLERC, IN AGEN [1]

November 12, 1656

Although your letters give me some cause for distress, when I see how you are suffering, they also give me the opportunity to console myself at the sight of the graces God has given you. Because of this I have a special affection for you and an equal desire to contribute to your spiritual advancement.

On the basis of this I will now tell you my thoughts regarding your recall. I feel that your desire does not come from God because it is too vehement. Those given by God are gentle and peaceful; they in no way trouble the mind as yours does, causing you anxiety. I asked you several times to have patience, but it was then that you had the least, so I was not sure whether I should answer your letter because, instead of obtaining what I requested of you, mine [2] incite you all the more to pursue what you are seeking.

I have thought it my duty, however, to warn you that I hesitate to give you what you wish, for fear of your harming yourself by clinging to an ill-regulated passion. I call it that, especially because it compromises your vocation, for you say that if I do not find your reasons sound, I should see whether you ought to leave. O my dear Brother, what a thoughtless remark! If you had really understood God's gifts, you would not prefer a change of residence to the happiness of serving Our Lord in the circumstances into which He has called you, which is such a precious grace that it should be dearer to you than life.

When I compare your present disposition with the one in which I saw you previously, it does not seem to me that it is Pierre [Leclerc] who spoke to me that way. Yet, it is true that it is you yourself, but it is also true that you seem to me to be an entirely different person. Where now is that gratitude that caused you so often to bless God for having withdrawn you from the world, prompting you to find in the Company so many easy means of becoming perfect and so many exercises of charity to help others to save their souls? Where is that holy indifference to places and duties that made you say so frequently that you were ready to go and ready to remain in order to follow Our Lord? Where is that great fervor you once had to do the Will of God everywhere and in all things, as would be indicated to you by holy obedience?

You are well aware that you left here filled with this desire, and you have always been a good example to the other Brothers there and a consolation to the families, thank God. How is it that you now say that, if you had to do it over, you do not know what you would do? I think you used such language, dear Brother, to exaggerate the sentiment of your

misery rather than to deny the good you have done. God is always the same and deserves to be served now as formerly, and you should be no more discouraged with suffering some aversion than travelers are with difficulties or sailors with storms. Each strives calmly to weather them so as to arrive at the place he plans to reach.

We have two Missionaries in Warsaw. They have suffered much ill treatment there, especially during two cruel sieges, which exposed them to the danger of death a hundred times and in which they were stripped of everything, even their clothes. When the Swedes withdrew, the plague arrived. M. Desdames caught it, but God was pleased to heal him of it. Do you think, dear Brother, that in the midst of all those dangers of war and pestilence they fled, as they might easily have done? Oh! far from it! The thought never even occurred to them. And why? Because they have no yearnings. They are content to remain in the place and in the state in which God has placed them, knowing that they could not be better off. They also realize that the happiness of a Missionary lies in being steadfast in his mission and duty, until he is removed from them, after the example of Our Lord who, coming into this world to accomplish the Will of His Father, was obedient even unto death.[3]

If you were in one of the dangers in which these priests were--and still are--you would have some excuse. You want, however, to abandon your post because, so you say, you do not understand the language and are unable to observe the Rules in a house that does not resemble a community; these are pretexts to satisfy yourself and are not good reasons for your recall. If, for the ten years you have been in Gascony, the language has not prevented you from serving the Company effectively, it should prevent you even less in the future, since you understand it better than you did in the beginning.

Finding fault with the family, which is small, is irrelevant. The very fact that it is small, with as many Brothers in it as priests,[4] enables you to observe the Rule better than if you were the only Brother, as is the case in Saintes, Crécy, and other places where there is only one, and he, consequently, does not always have time to fulfill equally the duty of Mary and that of Martha.[5]

If you say that what bores you is having too little to keep you busy, that is very easily remedied by doing on your own the work of two. If you can do this, then we will send somewhere else the Brother who is with you. "But," you will say to me, "why not remove me from Agen rather than him? " It is because he is not equal to the work of the house, as you may be, so if he remains, another will be needed along with him, and this other man might become as bored as you and have the same trouble with the language and the regulations. So you should try to overcome these difficulties and not saddle someone else with them, since it is more just for God to continue to be served by you in this family than to inconvenience it by your recall.

I certainly am surprised that this whim of yours should urge you so strongly to leave the family, since it gets on so well with you, and you are content with those who comprise it. This is truly one of the most unmistakable temptations that can befall a servant of God; yet, you do not believe it is one. How is that? It is because you have listened too closely to the tempter, who has persuaded you that you would do better if you were in Paris and would do other things there that you are not doing now. If you were not so totally preoccupied with this thought, you would easily discover the ruse of the evil spirit who, to divert you from the practices of solid virtue for which you have opportunities, causes you to look to others that are only imaginary.

Dear Brother, please consider carefully before God what you would wish to have done at the hour of death. You did not give yourself to Him to follow your own inclinations but to submit to His guidance. Ask Him for this grace, then, and renew your initial resolutions to serve Him according to His wishes and not your own, in the place where you are and not in others where your inclination draws you and where He does not call you. That is what I hope from His mercy and your patience.

I am. . . .

Since writing this, I received another letter from you [6] in which you persist in your request, and I persist in telling you that you will find the spirit of your vocation in the practice of obedience and charity. Please read Chapter XV of the third book of the Imitation of Christ. [7] You will see there that not every desire, however good, is always from the Holy Spirit and that you are far from the indifference or resignation that it teaches.

2169. - TO THE MARQUIS DE FABERT [1]

Paris, November 15, 1656

Monsieur,

I have no words to express my gratitude for your kindnesses toward this poor, miserable Company and for the alms you have just given them, which are so generous that they would be considered lavish if they came from a King. O Monsieur, how can we thank you adequately for this incomparable charity? I certainly acknowledge that I am most unworthy of it; that is why I ask Our Lord to be Himself your reward and to sanctify more and more your dear soul and that of the Marquise and to bless your dear family.

M. Coglée [2] informed me of the relapse into heresy of that girl who had been converted while the King was in Sedan and who made her profession of faith in the presence of the Queen. He told me also how zealously you proceeded in this important action and the immediate effect that resulted, for which I have thanked God. When I had the honor of paying a visit to the Queen, as I do each year when she returns from the country, I told her about the fickleness of that young woman and what you did in that regard. She told me she had said that it was advisable to remove her from Sedan and to place her elsewhere. She said as well that she was sure you

had done what was necessary and that you are a true servant of God and of the King. I also mentioned to her that I thought you, Monsieur, would write Her Majesty about what happened on this occasion.
Since that time, M. Coglée has informed me that the young woman had changed her mind as a result of your judicious zeal. Because of this, I asked M. de Saint-Jean,[3] Her Majesty's chaplain, who just left here after making a retreat, to inform the Queen of the blessing God was pleased to give on what you, Monsieur, did to strengthen this young woman. I told him of the difficulties here to provide for young women of this social status--so that Her Majesty may deign to reflect on it--and that I will not fail to mention it to the Ladies of Charity.
That, Monsieur, is what I have to say to you at present. I renew to you my gratitude and perpetual obedience and am, in the love of Our Lord, Monsieur, your most humble and very obedient servant.
VINCENT DEPAUL, i.s.C.M.
2170. - TO LOUIS SERRE,[1] SUPERIOR, IN SAINT-MÉEN
November 18, 1656
The Bishop of Saint-Malo [2] had the authority to allow those ladies whom you mentioned to enter your house. In his absence, however, you should have refused them. We must never grant this to women, regardless of their social class.
2171. - TO DONAT CROWLEY, SUPERIOR, IN LE MANS
Paris, November 18, 1656
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I am writing this letter to give you our news and to answer your letters. We are very well here, thank God. Part of our community is out giving missions, and the others are preparing for the upcoming ordination.
It has pleased God to grant a very special favor to the Company in the persons of Messieurs Boussordec and Herbron and Brother Christophe, who had left Nantes for Madagascar but almost went down with their ship. It had set sail on October 30 but was forced back by an adverse wind and was obliged to return to the roadstead and to drop anchor opposite Saint-Nazaire.
On All Saints' Day the priests said Holy Mass on board, but the next day, because the ship's movement bothered them, they went ashore to say Mass in a church, leaving the Brother on the ship. When they had finished, they tried to return to the ship but, although they prepared several times to set out, they found no one who would dare to take them there in a longboat because the sea was so rough. On November 3, between nine and ten o'clock at night, the storm was so violent that it smashed the poor ship against a sand bar in the middle of the river, three-fourths of a league wide, and more than 120 persons lost their lives. Some of the others made a raft to escape, and our young Brother managed to get a place on it. Unruffled, and holding a crucifix in his hand, spreading his cloak out like a sail,

he floated the two long leagues from Saint-Nazaire to Paimboeuf, along with fifteen or sixteen other persons, assuring them they would not perish if they really placed their trust in God (please note the faith of that boy). What he promised them did, in fact, happen: all were saved except one who perished from cold and fear.
Was not that, Monsieur, a very special protection of God for those three Missionaries, especially that good Brother who, quite timid by nature, yet had sufficient courage for himself and encouragement for the others in the midst of that extreme danger? Please thank His Divine Goodness fervently for this. Conditions on that ship were so abominable that M. Boussordec wrote me that he had declared more than twenty times that he thought they would never reach port safely. May Our Lord be pleased to be our [port]!
You will profit from this shipwreck because I told that Brother to go to your house and serve Our Lord there for a time, under your gentle guidance. Please give him a warm welcome and make the best use of him. He could train your servants to cook and to look after the storeroom according to Community custom so that, if we have to remove him from your house in a while, they can take his place.
I praise God for the inspirations of your retreat and the holy dispositions in which they have put you.
We are making every effort to have ratified the request drawn up by M. Duval concerning your wood. We will lose no time in this nor the other matters that concern you.
I am glad you are having Brother Bienvenu instruct the more advanced students, since Brother Descroizilles is too weak.
Because the Bishop of Le Mans [1] thinks it inadvisable for you to give missions during Lent and Advent, you must comply with this.
The nun who wrote to you is at the point of no return, unless God works a miracle. The Bishop of Troyes [2] wrote to me about her as though she were a fallen woman; she is in his diocese, and he is about to expel her from it.
I will get whatever help I can for the Bishop of Cork.[3] I have a hundred francs for him here that I will send him by the first opportunity.
We will reflect on the proposal of M. Bisuel, Vicar-General of Champfleur,[4] and I will get further information concerning his dispositions of body and mind. They will have to be very good for us to be assured of this, after the times he left the Capuchins and our own seminary.
I ask Our Lord to bless your family more and more. I send it very affectionate greetings and am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Monsieur Cruoly
2171a. - TO JEAN DES LIONS, DEAN OF SENLIS
Paris, November 22, 1656
Monsieur,
The grace of Our Lord be with you forever!

I am very much embarrassed at finding myself in arrears toward you since All Saints' Day because I have not written to you. Whatever excuse I might offer you, I prefer to have recourse to your pardon, which I ask. This is accompanied by regret and a firm purpose of amendment, with God's help, and of being on time in the future in carrying out whatever order you give me.

The following, Monsieur, is the opinion of the Pastor of Saint-Nicolas [1] on the affair in question: he thinks you will do well to use this occasion for the greater glory of God and for the edification of His Church, according as your zeal and wisdom find it advisable.

In addition, if you approve, he thinks it will be advisable to write to that nobleman [2] and encourage him to declare by letter, either to His Holiness [3] or--what would seem sufficient--to one of his friends in that city, that he submits sincerely and absolutely to the Constitution of the deceased Pope [4] and to the Brief [5] issued since that Constitution, by which His Holiness declared that he condemned the teaching of Jansenius in the five propositions and in the way Jansenius interpreted them, and that, in general, he submits unreservedly to everything the deceased Pope has enacted and which the present Pope will enact, including the decrees that the Congregation of the Index has issued.

That, Monsieur, is the opinion of that good servant of God, to which he who is unworthy of that title signs his name, and whom you allow to be, Monsieur, your. . . .

VINCENT DEPAUL, i.s.C.M.

2172. - TO JEAN BARREAU, CONSUL, IN ALGIERS

Paris, November 24, 1656

Dear Brother,

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

I received your letters of July 13 and September 20. The first came by way of Tunis; it recounts only the difficulties you are in because of your liabilities and the danger in which you now are of getting in deeper than ever, either because of the bill of exchange for the sums you borrowed or some new avanias with which you are threatened. You can be sure that all this distresses me greatly; if you have any doubt about it, I can assure you that no business matters ever weighed more heavily on me than yours do.

You must have received some relief in the meantime with the 3100 livres we sent you in August. As for me, however, I see nothing to console me in my anxiety; on the contrary, your letters daily give me renewed fears that, instead of our seeing the end of those mishaps that plague you, they may finish by overwhelming you.

What shall we do about that, dear Brother? You see the effort we have made to come to your assistance; it is impossible for us to give you any more help just now because we are in straitened circumstances; I am not exaggerating in the least. You, on your part, have to cut down your expenses and charitable donations in order to pay your debts; above

all, make up your mind once and for all to give no advances nor answer for anyone whomsoever and to use every precaution imaginable lest you give the Turks any reason to tyrannize you. If they try to do so without cause, do not be surprised at the threats or harsh treatment, for you will then be blessed, as Our Lord Himself declared, because you will be suffering for justice' sake on His account.[1] On the other hand, if you think you can escape from their clutches by means of money, that will make you wretched because, when they see that you are willing to pay them off, they will provoke groundless quarrels frequently to intimidate you.
I ask Our Lord to give you the requisite firmness and the perfect confidence you should have in His protection so that you will never yield except in what is reasonable. That is all I can say to you.
I am writing all our little news items to M. Le Vacher, who will share them with you.[2]
Well now, Monsieur, do not be discouraged; M. Blatiron is working constantly at your affairs. Please let me know if the amounts the men in Genoa give you are included in what you tell me you owe. Furthermore, I still hope that Our Lord will help you to meet your needs. I am, as always, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
I send greetings to M. Le Vacher, prostrate in spirit at his feet and yours.
Addressed: Monsieur Barreau, French Consul, in Algiers
2173. - TO LOUISE DE MARILLAC
Saint-Lazare, November 25, 1656
I thank Mademoiselle Le Gras most humbly for her concern about my health and I ask Our Lord to restore hers.
My little cold is better, thank God, and I am taking good care of myself. I do not leave my room, I take extra rest every morning, I eat whatever is given me, and every night I have taken a kind of julep [1] that Brother Alexandre [2] gives me. As for my cold, it is only half as bad as what I was suffering and is gradually disappearing, so there is no need to think about the tea. If, by chance, my slight illness should get worse, I would use it. I ask Mademoiselle in her charity to be at peace in this regard, and I thank her for this.
I think it would be a good idea for you to send whatever Daughter is most suitable to observe and discern that young woman's state of mind, especially with regard to the one her mistress has left with that young woman. She can report the matter to you more accurately.
The letter written to La Fère on behalf of the nurse [3] seems good enough to me, on condition that action is taken on it. True, if the hospital does not have sufficient funds of its own on which to subsist, that could not last nor could the Sisters live there.
If our Brother [4] has not sent the letter M. Delville wrote to me concerning the Charity of Arras, I will tell him to do so. I sent it to the Ladies yesterday; they do not think

that a third Daughter should be sent to that place but that it is better for them to use one of the ones who is there.

2174. - TO ÉTIENNE BLATIRON, SUPERIOR, IN GENOA

December 1, 1656

The only thing I recommend most earnestly and ardently to you is to take all reasonable precautions to preserve your health. Moreover, I cannot thank God enough for the disposition He is giving each of you to offer Him the sacrifice of your life, by risking it to help the plague-stricken, if need be. Since this can only be the result of a sovereign charity that regards God unreservedly in the salvation of souls, there is nothing more consoling nor more worthy of gratitude than this determination. Nor is there anything more capable of drawing down the blessings of heaven on the Company, even though results may not follow, since this depends only on holy obedience, to which you are attentive. This same obedience that has already caused M. Lucas [1] to carry out this divine inspiration is a sign of the grace God has given your community. You can proclaim with him, before the Church militant and triumphant, that love is as strong as death [2] and that God alone deserves to be loved and served. Whoever loses his life in this way will save it, and whoever wants to save it in another way will lose it. I thank Our Lord Jesus Christ who said these words,[3] for having placed M. Lucas in a state of consuming himself for Him.

We have another priest in Rome exposed to the same danger for the same charity, and our priests in Warsaw, after suffering the ordeals of two or three sieges, were stripped of everything, even their clothing. This was followed by the plague; M. Desdames caught it, but I have been informed that he is now cured.

2175. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, December 1, 1656

Monsieur,

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

I was greatly consoled to receive your precious news in your letter of November 13. Here is some of our news. We are all in very good health, thank God. Some of our men are giving missions in various dioceses, and the others are preparing for the ordination [retreat]. Our seminary is well populated; M. Berthe is its director. We also have a good number of students, some studying theology with M. Watebled,[1] and the others studying philosophy with M. Éveillard.[2] The Collège des Bons-Enfants is full under M. Dehorgny,[3] and Saint-Charles Seminary [4] is growing through the care of M. Talec.[5]

Our poor Missionaries in Poland suffered the rigors of two or three sieges and in the end were stripped of everything, even their clothes. Then came the plague, and M. Desdames caught it; but God in His goodness preserved their lives in the midst of those great dangers of war, famine, and contagion. I think they are now safe, thanks to the solicitude of the Queen.

It has pleased God to grant another very special favor to the Company in the persons of Messieurs Boussordec and Herbron and Brother Christophe, who had left Nantes for Madagascar and were preserved from the fatal wreck of their ship. It had raised anchor on October 30 but was soon forced back by an adverse wind and was obliged to return to the roadstead and to come to rest opposite Saint-Nazaire.
On All Saints' Day the priests said Holy Mass on board, but the next day, leaving the Brother on board, they went ashore to celebrate it in a church because the ship's movement bothered them. When they had finished, they tried to return to the ship but, because the sea was so rough, they found no one who would dare to take them there in a longboat, although they prepared several times to set out. On November 3, between ten and eleven o'clock at night, the storm was so violent that it smashed the poor ship against a sand bank in the middle of the river, three-fourths of a league wide; more than 120 persons lost their lives. Some of the others made a raft to escape, and our Brother managed to get a place on it. Unruffled, holding a crucifix in his hand and spreading his cloak out like a sail, he floated the two long leagues from Saint-Nazaire to Paimboeuf, along with fifteen or sixteen other persons, assuring them they would not perish if they really placed their trust in God. (Please note the faith of that boy.) What he promised them did, in fact, happen: all were saved except one who perished from cold and fear.
Was not that, Monsieur, a very special protection for those three Missionaries, especially that good Brother who, quite timid by nature, still had sufficient courage for himself and encouragement for the others in the midst of that extreme danger? Please thank His Divine Goodness fervently for this. Conditions on that ship were so abominable that M. Boussordec wrote me that he had declared more than twenty times that he thought they would never reach port safely.
I ask Our Lord to be our [port] and your strength so that you may bring to a successful close the big mission you have undertaken. We can assist you with it only by our prayers--and we do pray for you often. We are, however, preparing a good worker for you, who will be a help to you later on. He will leave after our ordination--or sooner, if possible. We would like a Brother to go with him, but it is difficult for us to send you the kind you need. That is why, if you find a good young man there, I would advise you to make use of him.
I praise God for M. de Musy's safe arrival. His zeal for learning the language and for work will soon make him apt for your functions. The only thing I fear is that you may collapse under the weight of the duty, and the only thing I recommend is that you moderate your activities and take care of your health. Our men in Rome and Genoa are still in good health, from what they tell me; but they are certainly in great danger. I hope God will remove them from it.

I send greetings to your little community. I am for it and especially for you, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Martin, Superior of the Priests of the Mission of Turin, in Turin

2176. - TO A PRIEST OF THE MISSION

Thank you for your letter and for your dear present. Your heart is too good to be placed in such bad hands as mine. I am also aware that you have given it to me only to commend it to Our Lord, to whom it belongs and toward whose love you want it to tend constantly. From this time on, may that loving heart belong only to Jesus Christ, fully and always, in time and in eternity! Please ask Him to give me a share of the candor and simplicity of your heart because I have very great need of these virtues, whose excellence is unfathomable.

2177. - TO DONAT CROWLEY, SUPERIOR, IN LE MANS

December 2, 1656

Since you want to take the withholders of the alienated property to court only to prevent the time limitation they are about to obtain, I willingly consent to this to avoid losing the legitimate right to collect it. Nevertheless, I think you will do well to take on only two persons in the beginning so as not to raise too many complaints, in addition to the fact that the ruling against them will be a precedent for the others.

2178. - TO GUILLAUME DELVILLE, IN ARRAS

December 2, 1656

We had the two young men you sent us to enter the Congregation begin their retreat. One [1] has adjusted very well, but not the other, who gave cause to the whole house to judge that he was not meant for us. Before sending him, it would have been a good idea for you to inform us that he was lame; we would have taken this into consideration and spared him the trouble of coming and returning home. Usually there is something to be said about the mental outlook of such persons, as was evident to us in his. If you raise the objection that there are others in the Company who limp, I can tell you that there are now no more than one or two, and that it is barely noticeable in them in comparison with that man. This prompts me to ask you not to send us anyone in the future until I have promised you I will accept him. To this end, you will inform me of their intention, situation, age, studies, and dispositions of mind and body.

Our seminary has grown considerably; we cannot go beyond a reasonable number without overburdening ourselves.

I praise God for the state in which you have put the Charity of Arras, which is beginning so well, and for the fact that the two Sisters are acting in a tactful and edifying manner.

Do not change anything regarding the food of the Daughters of Charity. Mademoiselle Le Gras says they have the advantage of knowing how to make fresh water, which improves all the other water and keeps it potable. That is why the

Sisters in Arras will refrain from drinking weak beer, as you suggest, so as to be in uniformity with the other Sisters and to eliminate the pretext of a few of them who, not content with the usual beverage, might want to drink a little wine.

2179. - TO MOTHER JEANNE-FRANÇOISE LE TORT [1]

December 6, 1656

Dear Mother,

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

I was very consoled to receive your letter and would be even more so to do what you suggest, if such were the good pleasure of God. I was still waiting to go to Sainte-Marie in the faubourg to consult Mother [2] as to how I might satisfy you but was unable to do so because I have been ill since then. I will do so, God willing, as soon as I can leave the house.

Meanwhile, dear Mother, let me tell you that I am really afraid we cannot give you the three Sisters you mention. You know the reasons for the two who are in the faubourg: they cannot be taken away without the permission of the Community, which cannot make up its mind to this. It has already refused this to several houses, and it would be too upsetting to take one of its Sisters. As for the Superior in Abbeville,[3] she is needed in Picardy because only she and Mother Alméras, the Superior in Amiens,[4] are capable of sustaining the establishments they began in those places.

I tell you this, however, only while awaiting the time when I can come to a final decision with Mother and her Councillors. If you say I can oblige them to give you one of those three, I do not see how I can do that; you know they have to give their consent and that this consent must be free and not forced. I will resort to prayers and persuasion for this purpose, but since I have done so to no avail in other circumstances, I foresee that my efforts will still be useless. In that case, dear Mother, I hope O[ur] L[ord] will supply your need in some other way and that, instead of the risk you fear for your Community in the election of an incompetent person, it will advance unerringly under the guidance of the one who succeeds you. His Divine Goodness will not allow the choice to be other than good, even if it should fall on a Sister who has not yet been a Superior.[5]

I pray for this with all my heart, and I thank God, dear Mother, for the blessing He has given to your leadership and, through it, to your house, not only by an increase in numbers but by progress in virtue. May O[ur] L[ord] continue to grant it the same graces and to sanctify your dear soul more and more!

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

2180. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, December 8, 1656

Thank you for seeing that the decree of the Council for the Consul in Tunis was registered at the clerk’s office of the Admiralty.[1]

2181. - TO A COADJUTOR BROTHER
December 10, 1656
I praise God for the graces you say you have received from Him, and I ask Him to grant you that of making good use of them. If it is true that you know yourself so well, you should consider yourself unworthy of living, and be amazed at how God bears with you. The humility that must be born of this knowledge should cause you to keep yourself in the background rather than to put yourself forward. The graces God has granted you are for you alone, to make you better suited for the place and state in which He has placed you. It is not His plan that you communicate them to others; only priests can administer the Word of God and the sacraments, and you have not been designated for this.
Those who truly love God do not boast about it; on the contrary, they fear not loving Him; for, since He seems infinitely lovable to them, they see that their love is nothing compared to what He deserves. For all that, you extol your own so highly that, instead of appearing as great to me as it does to you, it seems quite insignificant.
When Our Lord asked Saint Peter if he loved Him, that poor Apostle hardly dared to say "yes"; all he replied was: "You know it, Lord." [1] And you, without waiting to be asked, state that your love is so great that it is capable of setting the whole world on fire. This is an exaggeration bordering on a lie and stemming from outrageous presumption.
Jesus Christ loved His Father more than all creatures put together could ever love Him; yet, His love never had the effect you promise yourself from yours, for it set very few persons afire. Although He spoke to the Jews, who were the people of God--and His words were the words of life--and He worked great miracles before them to enlighten their minds and excite their wills, they still remained--at least most of them--as cold and hardened as they were before.
Moreover, it took twelve Apostles and a great number of disciples, all animated by the Spirit of God, to go and make Jesus Christ known and loved on earth, and you have the audacity to say that your love is capable of doing all this on its own! Do you not see, dear Brother, that this is a suggestion of the evil spirit who, in order to damn you, makes you imagine that you would work wonders for the salvation of others? What could you say to people except that God is worthy of being supremely loved and served, and that the crimes they commit are so horrible in His eyes that He will punish them with an eternity of torment? You would be telling them nothing new in this because there are very few people who do not know it better than you, who are uneducated and who even have good reason to mistrust your own virtue. This is evident in the fact that you do not know how to differentiate between the good and the evil prompting you.
That is a dangerous temptation, intended to draw you away from your present state, although it is the surest state for your salvation. You perceive it as zeal for the salvation

for souls, without realizing that it is indiscreet and foolhardy because God has not called you to the holy ministries, which the laity cannot approach without making themselves guilty of the same punishment as those who touched the Ark of the Covenant and were struck dead.[2]
If you want to live a life pleasing to God, dear Brother, humble yourself and perform your little material tasks in peace. Offer them to God, if you wish, together with your prayers and penances, for the conversion of sinners, the spread of the faith, and the practice of Christian virtues. Do not go beyond this, however, because you are incapable of preaching or of contributing to this in a way different from that of the other Brothers.
Until now, you have always given good example in the house where you are--and will continue to do so, with the help of God, as long as you are satisfied with the office of Martha and the exercises of piety indicated to you by the Rule. God asks no other services of you. He finds enough workers for spectacular works, and He wills to have some persons in the modest ones as well as in the most exalted ones. You will please Him by loving yours as the one most suited to the plan He has for you.
In conclusion, I pray that He will grant you the grace of acquitting yourself well of this. Please ask Him to have mercy on me.

2181a. - TO JEAN DES LIONS, DEAN OF SENLIS

Paris, December 11, 1656

Monsieur,

Your letter of November 26 reminded me to have someone look among mine for the latest ones from Rome, which mention the one you wrote there. I am sending you excerpts from them. Not only had I forgotten to have someone look for them, as you first requested, but I had even lost the notes that had been sent to me on that subject. I thought they contained nothing that merited your attention, but the reading of them that I have just finished has convinced me of the contrary, and I am very sorry, Monsieur, that what M. Jolly put in the last one may have seemed ambiguous. He is a man so candid and discreet in everything he writes, and so God-fearing besides, that he says things as he sees and knows them and always in the truest sense. Therefore, Monsieur, you can believe his words about those things, without the slightest doubt, as if they were present before you.
Now, these excerpts have been taken word for word, syllable for syllable. The more I think about this matter, the more I see in it the hand of God and the great likelihood that He wills its success for His glory and the edification of His Church. If you think my intervention may be of any use with the nobleman you know,[1] I will use my influence at the time and in the way you order me, desiring to obey you in everything.

I am your. . . .

VINCENT DEPAUL, i.s.C.M.

2182. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, December 22, 1656
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I cannot sufficiently admire God's goodness in the blessings He is bestowing on your work, which are evident in the crowds of people and the fruits He gathers from it. I thank Him for it with all my heart and especially for the strength He has given you to sustain such an overwhelming burden. May His Omnipotence fortify you more and more, both in body and in mind, together with all your workers. I embrace them and you with renewed sentiments of esteem and tenderness because of the disposition He has placed in each of you to be consumed for love of Him in the work that the salvation of souls demands of us. For this may His Holy Name be forever blessed!
The language of the country is still too new to M. de Musy for him not to encounter difficulties in it. I hope that a little time and application will make it familiar to him so that he can use it effectively in his work. Still, I am afraid he might work too hard at it and become ill. Please watch over his efforts so that he will moderate them. I am writing him a note.
In your letter of November 24--the last one I received--you mention the spread of the contagion in Rome and Genoa. I am hearing the same thing in letters from M. Blatiron and M. Jolly. We are very distressed indeed about this, Monsieur, especially since neither the change of season nor the prayers that the whole Church has offered during the Jubilee have yet been able to stem the tide of that disease nor cause it to subside. The sins of the Christian state must be very great, since they oblige God to exercise His justice in this way. May it please His mercy to come in its turn to visit those poor towns soon and to console the many persons afflicted everywhere in one way or another! We must thank God fervently for having spared our houses until now and ask Him to continue to protect them to the end.
You are waiting for me to mention the long-awaited promised help. I wrote you that the Jubilee and the ordination [retreat] were keeping all our men busy, both here and in the country. We are now nearing the end of the retreat for the ordinands and are fast approaching the feast days. After that, God willing, we will send those we have designated for you, namely, a priest and a Brother. I hope they will be able to leave by the end of next week.
We have no news except that of the coming Mystery, which will show us the Savior of the world annihilated, as it were, under the form of a child. I hope we will be together at the foot of His crib to ask Him to draw us with Him into His lowly state. With this wish and in His love I am, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Martin, Superior of the Priests of the Mission, in Turin
2183. - TO DONAT CROWLEY, SUPERIOR, IN LE MANS

December 23, 1656
For the explanation you request, hold as a maxim that we must never accept any remuneration for our work, although we may accept the alms that people in their piety send us. So, if Madame . . . should send you some money because you have worked on her estates and have incurred expenses there, you must not accept it. If, however, apart from this consideration, she were to offer you something through simple charity, you may accept it as an alms.
2184. - TO JEAN MARTIN, SUPERIOR, IN TURIN
Paris, December 29, 1656
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your dear letter of the fifteenth. You are the first person to tell me about the death of M. Lucas.[1] This is a considerable loss for us, which we feel very deeply, but it is a great grace for him to have died as an apostolic man and to have given his life for his neighbor. This is the greatest possible act of charity that can be performed, as O[ur] L[ord] Himself has stated.[2] You know how this servant of His, inspired to risk his life for the plague-stricken, asked permission to do so; having obtained it, he showed great courage in putting it into effect, after preparing himself by a retreat. God, who gave him to us, has taken him away from us; may His Holy Name be blessed!
Please thank God, Monsieur, as we have done here, for having honored the Company with such a Missionary, who preferred the salvation of souls to his own safety, for the glory of his Master. Like you, we have prayed for the repose of his soul, in the event that he still has some satisfaction to make, since Divine Providence and Holy Church have ordered prayers to be offered for just persons who have died.
All the priests of that house, and of the Rome house as well, are disposed to follow the example of that dear departed man by risking their lives as he did; they await only the Cardinal's order, without which I have asked them not to do so. This gives us another good reason to thank God for having placed among us souls entirely detached from the world and as ready to leave it as to remain in it, when there is question of His service or good pleasure.
The news you gave me that the plague is subsiding in Rome and Genoa has consoled me greatly. I have received no letters from M. Jolly for two weeks. M. Blatiron's letter, dated the eighth of this month, says the same thing about Genoa. He said nothing to me about M. Lucas--an indication that he was still alive at the time.
We have thanked God--and I am still thanking Him--not only for the special blessings He has bestowed on your big mission in Villafranca,[3] but for helping you to get through work so hard that it could have overwhelmed you. May His Holy Name, therefore, be ever glorified for all the graces He gave the people and the workers! May His Divine Goodness preserve the fruits of it and strengthen you more and more so that you may produce similar ones for years to come!

I am concerned that you took only a short rest and went back to work so soon. In the name of O[ur] L[ord], please moderate what you do and get all the help you can. We ask God to bless and keep you. The Jubilee we are celebrating in this diocese has given many persons cause to take from us all our workers and to go and prepare the people to gain it. This has prevented us from sending the man you are expecting. Please excuse me for this and for making you practice a little patience. We will definitely have him leave next week, God willing. In the meantime, I embrace you and your dear family with all the tenderness of my heart. I am, in that of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Martin, Superior of the Priests of the Mission of Turin, in Turin
2185. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES
Paris, January 5, 1657
Monsieur,
I ask Our Lord to make this New Year a year of grace for you, to fill your heart and your family with the fruits of His blessings, and to preserve these fruits even to eternity.
We have paid two bills of exchange from M. Bonnaud and his associate, one for one hundred livres and the other for two hundred. When their bill for the two hundred fifty livres that remain is presented to us, we will try to pay it.
I received no letters from you in the last regular mail, and I have nothing more to tell you, except that I embrace in spirit all your men, and am, in the love of Our Lord, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the page: Monsieur Get
2186. - TO EDME JOLLY, SUPERIOR, IN ROME
January 5, 1657
If Brother [Oderico's] [1] inspiration to go to assist the plague-stricken moves him strongly and for a long time, or there is a dire need for this, or you are ordered to send someone there, you can let him make this sacrifice, provided he is prompted by supernatural motives. If he is seeking death for fear of a long period of suffering the discomforts of the dropsy with which he is threatened or for some other unworthy intention, you should dissuade him from it.
I strongly approve the satisfaction you gave M. J[ean]-B[aptiste].[2] I hope God will always grant the Company the grace of showing His kindness to everyone, especially to those who separate themselves from us, not only so that they will have no reason to complain of anything, but that, by heaping burning coals on their head,[3] they will acknowledge to the end the charity of their good mother.
2187. - TO GUILLAUME DELVILLE, IN ARRAS
January 6, 1657
The three postulants you sent us have arrived. We gave them a warm welcome, since it was you who sent them.[1] You informed

me of the reason why you had sent us the lame man who recently returned to Arras. I had indeed thought, Monsieur, that you had been pressured into it, and that, not being strong enough to resist the coercion of those speaking to you on his behalf, you were obliged to condescend.

I am inclined to think that the same thing happened to you again with regard to one of these three, named . . . . You did not see in him the qualities necessary for the Company, but you sent him anyway to satisfy those who asked you to do so, since you did not have the heart to refuse them and you saw good will in him. I am really sorry about that because of the displeasure you will have at our not accepting him into the seminary. We found that he was too poor in Latin. I am sending you a composition he wrote to show you that he is far below the level of studies he should have attained. All the men I have had examine him for the signs of a true vocation have concluded that he does not have them and have advised him to return home.

This obliges me to ask you once again not to have anyone else make the journey unless you think they are called by God. Not all those who present themselves are called, at least not those who lack the requisite qualities of body and mind suitable for our Institute and works. The two years of probation are not for discerning whether they have the requisite dispositions--this should have been done beforehand--but to strengthen them in them, and to build on this foundation the virtues that make a good Missionary. Consequently, Monsieur, we must have such freedom in making our choices that it is above any human consideration. "It was not you who chose me"; says the Lord, "it was I who chose and appointed you." [2] This is so that we may know that He alone has the right to call persons to evangelical functions. It means that there is as much a difference between one vocation and another as between the sun and the moon or between day and night because the vocation that does not come from God is only the shadow of a true vocation, although it may be covered with fine pretexts and the same clothing.

Still, Monsieur, I do not doubt your good discernment. but, when there is question of admitting candidates among us, I do not depend on my own discernment; after testing them in various ways, I ask the advice of several members of the Company. So I think that you also, to avoid being deceived, should take strong precautions, especially the following: always have them write in your presence, send us their compositions and, before sending them here to us, inform us exactly about their morals, age, health, qualities, etc., so we can decide whether they are suitable for us.

You ask if we will accept priests as postulants, even though they do not pay the one hundred livres for their clothes. Yes, Monsieur, we will accept them if that is all, provided they are otherwise satisfactory, because being dressed as priests, we assume that each will have his own cassock and cloak.

We also assume that the others who are not priests will bring their titles in proper form. Before sending them, please inform them about our most difficult practices and the submission required, so that they do not find them strange when they get here.

2188. - TO JACQUES CHIROYE,[1] SUPERIOR, IN LUÇON

Paris, January 7, 1657

Monsieur,

I ask O[ur] L[ord] to make this New Year a year of grace for you, to fill your heart and your family with the fruits of His blessings, and to preserve these fruits even to eternity.

We have just lost a priest in Genoa who gave proof of being an apostolic man by giving his life for his neighbor, which is the greatest act of charity that can be performed, as O[ur] L[ord] Himself has stated.[2] This servant of His, an Italian named M. Lucas,[3] was inspired to risk his life to serve the plague-stricken. He asked this permission and, having obtained it, showed great courage by putting it into effect, after preparing himself well for it by a retreat. So, he served the sick very zealously for thirteen days; then he was stricken by the same illness. God, who had given him to us, took him away on the third day, fortified by all the sacraments. Please thank God, Monsieur, for the grace He granted him and for having honored the Company with such a Missionary who preferred the salvation of souls to his own safety, for the glory of his Master. Next, please pray and have others pray for the salvation of his soul, in case he still has some satisfaction to make. It is not in vain that Divine Providence and Holy Church have ordered this assistance for just persons who have died.

All the priests in that house are ready to follow the example of that dear departed one by risking their lives as he did; they await only an order from the Cardinal of Genoa. They would even have gone before receiving it, had I not asked them not to do so. This gives us another good reason to thank God for having placed among us souls entirely detached from this world and as ready to leave it as to remain in it, when there is question of His service or good pleasure.

I received two letters from you. I have nothing to say about your ordination [retreat].

As for the parish, make another effort to persuade His Excellency [4] to bring about this union himself. If he still refuses, I consent to your resigning it--providing he approves--to M. Redoys, his chaplain, with the conditions you say you have agreed upon with him, namely, that he will give the house a simple benefice of 150 livres and a pension for an equal amount taken from the above-mentioned parish. The main condition, however, is that there be a resident priest who has the necessary qualities for the guidance of souls; you must be very careful about this.

As you wished, we have paid three hundred livres for you to M. Dehorgny. We will also give M. Cramoisy what we still owe

you up to the last day of last year, and will take it from the first sum of money that comes to us, God willing.
Please give the enclosed to M. Bajoue [5] as soon as possible.
I remain, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Monsieur Chiroye
2189. - 7M TO N
January 11, 1657
Vincent de Paul writes about the expenditure in manpower and money involved in the Madagascar mission.
2190. - TO DONAT CROWLEY, SUPERIOR, IN LE MANS
January 13, 1657
I have been in touch with the salt tax officials. They think they were cheated by buying false salt and seem determined to get to the bottom of this, especially one person among them, [even though] he is one of our good friends. We will do our utmost to get them to exempt you from the past; in the future, however, please get your salt from the King's silos and have this recorded in your ledger. Never buy it from any other, as you perhaps have done until now, in which case you acted contrary to our intention.
I praise God for the fifteen fine young students you have, and I am sorry about your two clerics' lack of skill in guiding them. We have no men prepared for this. You must work at forming your own, as we try to train those who come to us. Take care to see them from time to time, show them by your own example how they should act and what sort of men they should be, stimulating the bile of one and the phlegm of the other, and by this means make them suitable for your purposes.
I am surprised at your request to me about whether you will allow M. de Liancourt's Intendant to defray the costs of the Mission in Montfort.[1] Are you not aware, Monsieur, that a Missionary who works out of someone else's purse is no less guilty than a Capuchin who is paid a salary? I ask you, once and for all, never to give missions except at the expense of your own house.
2191. - TO JEAN CHRÉTIEN,[1] SUPERIOR, IN LA ROSE
January 17, 1657
I asked you to send Brother Claude [2] to Notre-Dame de Lorm, and you say that your need of him excuses you from doing so. I am sure he is very useful to your house, Monsieur, and that it will be inconvenienced by his loss, but when there is question of carrying out a decision of the Company, we must be very exact; otherwise we are opening the door to disobedience. I do not recall that any Superior has yet reached the point of substituting excuses for submission to such a specific order. You can be sure that we do not make changes without reflecting more than once on the matter and that the interests of your family concern us as much as those of another one. In taking your needs into consideration, however, we have also been attentive to those

of the Montauban Seminary, which are very urgent, although you do not know what they are.
It is only right to return this Brother to the place from which you took him and give him back to the Blessed Virgin, the patroness of Lorm. It was she who drew him to that place, where she offered him to her Son, Our Lord. When you say that he is opposed to returning there, that does not mean he will not go back when you tell him that this is our intention. The difficulty he had before was only with a person who is no longer there, so I hope he will live there contentedly and that you will let him go. I ask you to do this and to get a good servant in his place, as is done in some other houses.
You were misinformed when someone told you that your foundation was for four thousand livres; it is not even three thousand. Please God that six years from now it will not be reduced to half that amount! Those who preceded you, Monsieur, did not go so far or so fast as you have done. Perhaps you would have been as careful as they had you realized how difficult it is for us here to get the money you take from there and to preserve what little capital you still have. Since it comes from a domain of the King, it is founded on quicksand and subject to frequent taxes, cuts, and surcharges, in addition to the rebates that have to be given to the farmers every now and again because they are prevented from getting their dividends.
Several of us are often occupied, sometimes with trying to avoid seizures and sometimes with preventing these coaches from being resold--which is endless because every three years new contracts are made. Let us suppose, however, that you do not spend all your income; is it not just, Monsieur, that daughters should help their poor mother, especially when it is through consideration for their father and common Superior? Should not Saint-Lazare, which prepares men for other houses when they need them, be helped with this expense?
2192. - TO CHARLES OZENNE, IN GLOGAU
Paris, January 19, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letter of November 27. I thank you for the good news you gave me,[1] and I thank God for the state of affairs, especially that the plague has come to a halt in Warsaw and our dear confreres have been assisted there by M. Fleury and you. May His Divine Goodness preserve and bless them, and you along with them!
The condition and place in which you now are doubtless try your patience; that is why you need strength to remain at peace. I sympathize deeply with you and often commend you to O[ur] L[ord] in a special way so that, if you conform your will to His in all the events of life, He will carry out His plans for you and grant you an ever greater share of His Spirit and His works.

We continue to pray for the King and the Queen and for the fulfillment of their just wishes.
When M. Sergent, who is now in Poland, was here, he asked me to write to Rome to find out what the late M. Quarré, who died of the plague there, left as an inheritance and what orders he had given regarding it. M. Jolly has sent me the reply, and I am enclosing an excerpt from his letter for you to show him, please, or to forward to M. Sergent. If I get any more news, I will send it on to you, and you can do the same with it.
I think I wrote you that one of our Italian priests, named M. Lucas, who risked his life through obedience to serve the plague-stricken, went to God three days after being stricken with the same disease. He had most zealously and courageously assisted the other patients for thirteen days before that. Please thank God for the grace He granted him and for honoring the Company with such a Missionary, who gave his life for his neighbor; by so doing, he performed the greatest possible act of charity.
All the other members of our houses in Rome and Genoa wanted to do the same thing, but I asked them to wait until they were needed or ordered to do so. The fact that God has placed among us souls totally detached from this world and ready to consume themselves for their Master is another reason to bless Him. I commend the soul of the deceased and my own soul to your prayers.
We have no news here.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Ozenne, Priest of the Mission, in Glogau

2193. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, January 19, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I did not receive any letters from you in the last regular mail, nor in the preceding one either, nor from any of your men. I have, however, received one from the Consul in Algiers,[1] and the elder M. Alméras had another from M. de la Fosse, under separate cover. I have not even received any from M. Le Vacher,[2] although Brother Barreau tells me he wrote by the same way, and I heard that several persons in the city have had letters from slaves, delivered through mail that had, however, been addressed to me. They say this happened because the Provence mail coach was robbed and all the packets opened. That is why the letters in them have gone astray, and those without an address will be lost. If you have written to me about any special or important matter, try to remember it so you can let me know.
As for me, I have no news to tell you. M. Alméras [3] is better. Our men are working in various places. There is a rumor circulating that M. Le Blanc [4] has been imprisoned by the English, but that piece of news is dubious. In whatever state he may be, as also Messieurs Duiguin [5] and Lumsden,[6] I

recommend them to your prayers, together with all the needs of the Company.
I send greetings, with all the affection of my heart, to your own heart and to your family. I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Get, Superior of the Mission, in Marseilles
2194. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES
Paris, January 26, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received with your letter of January 9 a packet from M. Le Vacher, dated December 20. This makes me think that no letter--either from you or from him--was lost, as I had feared.
You consoled me greatly by telling me of the good results of your mission. I thank God for blessing your exercises in that way and for the desire He has given other parishes to share in the same benefit. Had you been able to continue, I think God would have been very pleased, but I hope He will give you the means of beginning that work again at a later date, since you were obliged to interrupt it.
You say that the great disorder in the house caused by M. . . [2] forced you to return and is even preventing you from leaving. Please inform me of the cause and the kind of these disorders because it is advisable for me to know.[3]
I am really chagrined about what happened with Brother Parisy.[4] We will do what we can with His Holiness [5] to have him absolved from his disobedience, since he committed it thoughtlessly.
I am sure M. Bonnaud urged you to take 350 livres from him and to give him a bill on us and that the other reasons obliging you to do this are quite weighty. However, the awkward position in which you placed us was even more difficult because that bill took us by surprise; we were unable to honor it and almost had a lawsuit on our hands. In the end, we paid it with borrowed money. If you had only known how strapped we are for funds, you would have been careful not to take that money without explicit orders. Please, Monsieur, let this be the last time you do so.
I would like to think that the rumor that is afoot, stating that the plague is in Toulon, is groundless because M. Huguier has said nothing to me about it. Still, if the galleys should return to Marseilles, you could leave M. Mugnier on duty at the hospital--where you say he is already, with the sick from the galley that is in port--and call M. Huguier back with you to work at something else.
I have written to tell him to give three livres to a convict named Jacques Moger on the Richelieu, and thirty sous to Renaud Le Page on the galley Reine. Please give him four livres ten sous, and we will credit the money to you.
Enclosed is a bill of exchange from Messieurs Simonnet, by which you will receive from Messieurs Napollon 525 livres.

Please send the money to Algiers for the ransom of Emme Guillaume, a surgeon from Vaucouleurs in Champagne, who is a slave in that town.
I send greetings to your little community and am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
M. Huguier is pleading for help; he says the Administrators are leaving him without money but burdened with the patients of his hospital. If you can have money sent to him, you will relieve him of anxiety.
Addressed: Monsieur Get
2195. - TO JEAN BARREAU, CONSUL, IN ALGIERS
Paris, January 26, 1657
Dear Brother,
The grace of O[ur] L[ord] be with you forever!
About two weeks ago I received your letter of December 20. It arrived very quickly and consoled me greatly by assuring me of the good health and tranquillity you now enjoy, for which I thank God. According to the world, peace and health are the treasures of life; according to the state in which you are, they are also two sources of good, since they give you the means of serving God and the people better.
I praise God also that you received the temporal assistance we sent you, by which you have paid your debts to the Turks and, as I would like to think, to your other creditors. I await your accounts, for which you lead me to hope, to see the present state of your affairs. I do not know, however, from where or from whom I can expect the means of extricating you from your other commitments, if you yourself do not find the secret to this in another [1] way, as I am asking O[ur] L[ord]. I have already asked you to be attentive to this, and I would have finished this letter without mentioning it, were it not for the hope you give me of no longer committing yourself for anyone whomsoever in future and of avoiding avanias and expenses that are beyond your capacity. This obliges me to express my joy to you for it.
I praise God that M. Raggio [2] relieved your anxiety by paying what he owed. The same does not hold true of the other man from Genoa whom you ransomed. Because he was unable to pay, M. Blatiron had to take his father to court; after much trouble and expense, the latter was sentenced to pay the money. But do not expect anything from that because he has neither the money nor the will, so M. Blatiron thinks that, if you could get half the sum on friendly terms, it would be better to be satisfied with that than to jeopardize everything by using force and constraint. I have told him, however, not to make any settlement without your advice.
Since Jacques Lambert has received the two sums intended for his ransom, and they are enough for him, in nomine Domini, he can pay his own ransom whenever he wishes.
If you have ransomed Pierre Ribot with the alms I sent you, please have him return to France as soon as possible, without keeping him in your house, unless it is to await the

first opportunity to leave. The person who donated the money will be very glad to see him; if he did not see him, he might wonder how this alms was spent. Besides, since he is weak in the faith, he would always be in danger while he remained among the Turks.
I ask O[ur] L[ord] to give you new graces in your new residence and to forgive M. Constans [3] the wrong he is doing the poor widow of Le Creux. I do not know why you wanted to risk your money with him, knowing as you did the bad state of his affairs.
I am sending M. Get 525 livres to be forwarded to you for the ransom of Emme Guillaume, a slave in Algiers, mentioned in the note I am sending you, and who wrote the enclosed letter. Let me know when you get them, and get a receipt from that young man.
I ask Our Lord to be the life of your life and the sole aspiration of our hearts. I am with all my heart, in His love, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Please explain to me, Monsieur, the story of that Flemish man for whom you committed yourself, and let me know what you have received from here through the last two captains.[4]
Addressed: Monsieur Barreau, French Consul, in Algiers
2196. - TO NICOLAS PAVILLON,[1] BISHOP OF ALET
January 30, 1657
Excellency,
I have just learned that God in His Providence has appointed you, through the Estates of Languedoc, deputy to the King, and that by this means Paris, which has heard so much about you and of the incomparable blessing O[ur] L[ord] has given your leadership, has begun to tremble with joy at the hope of seeing your sacred person. God knows, Excellency, what great joy this happy news has brought me. I thank that same Providence for giving me reason to hope that I may receive your holy blessing once more in my lifetime before appearing before the judgment seat of God--if the gravity of my sins and the abominations of my life do not overflow the measure both of the patience and justice of God in awaiting my conversion before your arrival. I will live, however, in the hope that O[ur] L[ord] will grant me this grace before I die and that you will do us the favor of coming to take up again your poor former lodgings at Saint-Lazare. We have enough room to house your household and attendants as well.
I am sure, Excellency, that there are many Communities and other persons of rank who will ask you for the same favor as I am doing on behalf of the poor insignificant Company of the Mission, but I can well assure you, Excellency, that there is none that ask this favor more zealously than we do nor with such just reason and that I am hoping O[ur] L[ord] will grant us the grace of enjoying it. It is said that some saints, on returning to their native place, preferred to stay in a hospice. You, Excellency, will not find one in any of the residences offered you, and it is this, Excellency, that leads me to hope that your incomparable kindness and

humility will enable us to obtain what this poor Mission and I request of you, prostrate in spirit at your feet.[2]
I am, meanwhile, in the love of O[ur] L[ord]. . . .

2197. - SAINT LOUISE TO SAINT VINCENT

[January 31, 1657] I[1]

Most Honored Father,

Upon my arrival, I saw Sister Louise Ganset, whom you know through Monsieur du Fresne.I[2] She knows how to bleed and is an excellent schoolteacher. I immediately thought of suggesting her to Your Charity for Maule. She could leave as early as tomorrow, Thursday, eve of the feast of the Blessed Virgin. We had thought of not sending her outside the house again, both because of her age and for other minor reasons that are not important for Maule. However, I spoke with her this evening and realized that she can still easily undertake this service. If we have to withdraw her at the end of the summer because of her health, God will provide us with someone else.

I must confess, Most Honored Father, that I am deeply affected when I see our Sisters straying from the path of fidelity. Now, if I have failed because of inefficiency or something else, I hope that Sister Louise will make up for my fault. I most humbly ask pardon of Your Charity for this and hope for your forgiveness, since I am, Most Honored Father, your most humble and very obedient daughter and servant.

L. DE MARILLAC

Would Your Charity please [give me] a reply so that our Sister may leave by the Saint-Germain coach?

Addressed: I Monsieur Vincent

2197a. - TO A PRIEST OF THE MISSION

[1657]

I sympathize deeply with your worry; yet, I am glad you have disclosed it to me. For those whom God destines for something great or very special in His service, His guidance is such that He tries them first by repugnances, contradictions, aversions, and feelings of inconstancy,[1] at one time to test them, at another to have them experience their own weakness, at another to detach them further from creatures,[2] on other occasions, to dissipate the idle dreams of vain self-satisfaction; but always to make them more pleasing in His eyes. If you resist the temptation from which you are suffering, Monsieur, you can be sure that it will contribute to your spiritual advancement.

Perhaps, however, you do not think it is a temptation, concealing itself, as it does, under the appearance of something good, for you say you no longer want to give scandal to the Company. Please believe that you could give it no greater scandal than to leave in order to go off and do your own will.

You say also that you love the Rule, but then you give proof of the contrary, stating that you do not want to be obliged to observe it. It is true that genuine charity makes us love good things, but it is also true that nature rejects those

things that hold its freedom captive. It is to be feared that you would rather adhere to this rejection of the flesh than to the attraction of this virtue, since you say you no longer fulfill the Rule through pure love of God. Instead of correcting this fault, you want to ignore and even counteract this love by shaking off the yoke of Jesus Christ completely and taking yourself back after leaving self for Him. I ask His Divine Goodness not to permit this.

You really need to recognize the spirit motivating you and to consider at the same time that there is no man, however perfect and firmly established in his vocation, who does not sometimes suffer painful assaults. The enemy was so foolhardy as to attack even the Son of God to make Him adore him--the most horrible temptation that malice could have invented.[3] Was there any one of the Apostles or any one of all the saints who did not need to do violence to himself in order to resist the attacks of the flesh and the world? You yourself told us what a great effort you had to make to enter our Congregation, coming here several times asking to be admitted, despite human nature which desired a refusal on our part. You said this, grateful that God's inspiration prevailed, and we listened to it with consolation, as an indication of your future victories over your passions. By His grace, you have, in fact, greatly mortified them since then, and if you compare your life as a Missionary to the one you led before, you will see a great difference.

Courage, then, Monsieur, let us be steadfast, for now that we are priests, we are obliged to greater perfection and to be of greater assistance to souls. Could it really be possible that, with the beautiful opportunities God gives you of doing so, a slight repugnance would make you abandon everything? God forbid, since the Apostle says that it is impossible for those who have been enlightened and have withdrawn from the light to return to the state from which they have fallen.[4]

In line with this, we see several who, whatever their good intentions and however fine their resolutions, nevertheless fall short when they have to put them into practice or when there is question of overcoming difficulties. Because they have failed grace, grace is wanting to them. Then scruples gnaw at them, their self-love fashions a conscience that aligns itself with sensuality, and nature takes the upper hand again. What I say is no exaggeration; experience proves this daily.

But I am saying too much about this to you, my dear Monsieur, because at the moment I am writing to you, you are perhaps free of the suggestion that was tormenting you. If this is so, I praise God; if not, I ask Him to deliver you from it.

Ask Him for this grace yourself; that is the first means I give you. The second is that, if the place where you now are or the persons who are with you are causing you any trouble, you may go to. . . . I am writing to the Superior to welcome you with all possible cordiality; he will gladly do so

because of the esteem and affection he tells me he has for you.

2198. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, February 2, 1657

Monsieur,

The grace of Our Lord be with you forever!

I received your letter of January 16, and I sent the note from the Administrators to the Duchesse d'Aiguillon, who told me she was going to set to work on their behalf. The first time I see her I will find out what she has done about it. Her absence has delayed this business.

We received twenty livres for a poor convict named Vincent Traverse in the last chain gang. I am writing to Monsieur Huguier to deliver them there, and I ask you to give him the money.

I praise God for the good results the Jubilee has produced in your family. God grant that each man may persevere in his present good dispositions!

With great difficulty, we paid your bill of exchange for six hundred livres; remember the request I made to you not to withdraw any unless you have received an order from us to do so.

Since writing this, I received your note of January 23, which does not contain anything needing a reply, and we have no news here worth writing to you.

I recommend myself to your prayers and to those of your little community, asking Our Lord to bless more and more both its head and members. It is in His love, Monsieur, that I am your most humble servant.

VINCENT DEPAUL, i.s.C.M.

The enclosed is for M. de la Fosse.

2199. - TO EDME JOLLY, SUPERIOR, IN ROME

February 2, 1657

What remedies for dropsy can there be in Genoa and Turin that cannot be found in Rome? Even if there were, however, it is not a good thing for one house to unburden its sick persons on another, but it is reasonable for the house that has profited from their services to support and nurse them when they are ill. That is what I ask you to do with regard to Brother Oderico.

2200. - I JEAN MARTIN TO SAINT VINCENT

February 3, 1657

By the mercy of God we have returned from the mission in Raconi,I[1] where His Goodness was pleased to keep us in very good health during the six weeks of continuous work. This followed on the close of another mission that had already fatigued us considerably. We would never have dared to undertake this second one in one of the most densely populated places in Piedmont, had we not been ordered to do so specifically by the Archbishop of Turin,I[2] at the insistence of the clergy and the people.

Although we were helped with confessions by four good priests of the town and several virtuous monks who worked with us, we were still unable to satisfy fully the devotion

of all those people, who pressured us so much that they did not leave us a moment of rest. A steady stream of them came to the sermons and catechism sessions, and the desire for confessions was so great that they got us up at midnight to render them this service. Some remained several days and nights in the cold of winter, without returning home, so they could get to confession.

By the grace of God, the good results and fruits of the mission corresponded to all those good dispositions by the large number of restitutions and reconciliations that took place. The clergy themselves, consisting of about forty priests and clerics, gave the example to the people. We had weekly conferences for them, and they have taken the resolution to continue these. We established the Confraternity of Charity for the sick poor there, and its members have begun very zealously to work at rendering them service.

2201. - TO A LADY

If you use the money in this way, Madame, you can rest assured that it will be spent in the way those noblemen desired, for the advancement of the ecclesiastical state. In view of this, if you would please familiarize yourself with the good being done at Saint-Sulpice, you might hope for something similar when that Community is established in that place, since it is animated everywhere with the same spirit and has no other desire than the glory of God.[1]

2202. - TO LOUIS DUPONT, SUPERIOR, IN TRÉGUIER

February 7, 1657

I have considered your reasons for not teaching the class in moral theology, and they are weighty enough to dispense you from doing so, but I see no reason that could have prompted you to withhold the letter I wrote to M. . . . That is a fault unheard of in the Company, and one that has greatly displeased me because it leads to a great disorder--that of depriving the Superior of the means of replying to someone who has written to him, of enlightening and encouraging him in difficulties that may arise and, lastly, of explaining his intentions to him in a variety of circumstances. Does not your keeping his letters prevent him from doing so?

You will tell me you did not intend to withhold mine but to delay it, while awaiting my decision on your objection. However, you have given M. . . reason to complain about this delay and to think that no effort is being made to help him in the work that is overwhelming him. In addition, you have failed in simplicity by acting that way; you have also failed against God Himself, who is simple and who was obliging you, by your giving M. . . my letter, to ask him to continue to teach the two classes until you had explained to me the reasons why you could not teach one. Then you would have satisfied the Will of God in every way, and I would have added my request to yours--as I have done in the enclosed letter--to exhort M. . . to be patient with his overload of work until Easter, at which time we hope to send you a priest to relieve both of you.

Please accept this advice, Monsieur, and in the future deliver all my letters without opening or withholding them, unless I tell you to do so. Meanwhile, please send me back the one you kept.

2203. - TO GUILLAUME DELVILLE, IN ARRAS

February 7, 1657

If I am consoled, on the one hand, by the news that it is not true that you have been dangerously ill, I am very upset, on the other, to see that a Précis of the Rules of our Institute has been printed in your area.[1] I am so deeply distressed by this that I cannot find words to express it to you because publicizing what we are and do is very much opposed to humility. . . .[2] If there is any good in us and in our manner of living, it comes from God, and it is up to Him to manifest it, if He thinks it advisable. As for us, however, we are poor, ignorant, sinful men, who should keep ourselves hidden, as being useless for any good and unworthy of consideration.

That, Monsieur, is the reason why God has given me the grace until now to hold fast in not allowing anything to be printed that might lead to the Company's being known or esteemed, although I have been urged very strongly to do so, especially with regard to certain reports that have reached us from Madagascar, Barbary, and the Hebrides. Still less would I have permitted the publication of something concerning the essence and spirit, the origin and progress, and the works and end of our Institute. Would to God, Monsieur, that this were yet to be done! Since there is no longer any remedy, however, I will stop at that. I ask you simply never to do anything concerning the Company, without informing me about it beforehand.

2204. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, February 9, 1657

Monsieur,

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

What you tell me about the steps you have taken so that our letters from Barbary do not get lost en route consoles me; please be vigilant about this. I do not know if I informed you that I received a packet from M. Le Vacher [1] a week after getting Brother Barreau's letter. I have already answered both of them.

I will have someone go to see the Provincial of the Mercedarians to urge him to keep his word to us about releasing the Consul in Algiers from the avania he suffered on their account.

I was unaware of the amount the said Consul advanced to M. Bègue [2] for his ransom. I do not know what that good man [3] is thinking about. Every day he gets himself deeper and deeper into debt, from which it will be difficult--if not impossible--to extricate him. He cannot say no to anyone, nor is he tactful enough to avoid avanias, so he takes on commitments and, in ruining himself, he ruins the office and consequently the means of helping the poor slaves. His

manner of acting is too lenient,[4] and what distresses me is that it is difficult to remedy the situation.
As for the 375 piastres M. Bègue owes him--which were offered to you by the merchants who bought his farm on condition of dispossession and priority of mortgage--I will consult our council to find out what you should do and will let you know. Meanwhile, if you see any danger of this money being diverted elsewhere or seized by other creditors, it will be a good idea for you to take it and commit yourself to return it if it falls due. It is better to keep it than to see it left for the use of others.
I cannot express my joy at the mission the Oratorians are giving in Marseilles and the great blessings God is pouring out on it. I thank His Divine Goodness for this with all the affection of my heart.
The Jubilee in Toulon is a preparation for M. Huguier's retreat and an opportunity for you to go there or to send him someone to help prepare the convicts to gain it, as he has asked you to do.
I am, with all my heart, in that of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Get
2205. - SAINT LOUISE TO SAINT VINCENT
Feast of Saint Apolline [February 9, 1657] I[1]
Most Honored Father,
I never recall seeing anyone more worthy of compassion than a young woman who went to see you two days in a row last week. She is the daughter of a certain Madame du Lorier and brought Your Charity a letter in her husband's writing asking you to employ her or to find some work for her. This good young woman is in such dire need that she wonders if, in conscience, she may not take advantage of an opportunity that is presenting itself. Surprisingly enough, this comes from someone you know, who promises to put her at her ease, saying that there is no other inducement in this but need.
To prevent such a sinful offense against God, I thought, Most Honored Father, that it would be well to apprise the Ladies of Charity of this opportunity to practice corporal and spiritual charity. She says she has sometimes gone three or four days without bread. She claims she has been in these extreme straits for only five months, during which time she has tried to settle with her creditors because she was obliged to leave a large ironware shop at one end of the Pont-Neuf, but she says that it was not her fault. She was very well-mannered and asked me to check on the truth of all she was telling me.
If the Ladies are willing to help her, I will see that they are not misinformed. Although I do not know her, I recommend her to you with all my heart, for the love of God, through whom I have the honor to be, Most Honored Father, your most humble daughter and very grateful servant.
L. DE M.

I most humbly entreat you to do me the charity of allowing me to speak with you before Lent.
Addressed: I Monsieur Vincent

2206. - TO MADAME DE HERSE

February 15, 1657

Madame,

At the last meeting, I had a proposal made to the Ladies to change the place for a while and to hold it either at your house, Madame, if you were willing, or at Madame Fouquet's.[1] I did so because of the Duchesse d'Aiguillon, who fears smallpox, but since this proposal was left unresolved, and because I remembered that you had wanted the meeting to be held somewhere other than your house, I have asked Madame Fouquet to agree to their beginning tomorrow to go to her home, and in a few weeks a more convenient place might be chosen. I informed the Duchess of this and am off to tell Mesdames Barrillon and Traversay.[2] I ask you most humbly, Madame, to notify Mademoiselle Viole.[3] I hope to attend the meeting tomorrow and to assure you, if I have the honor of seeing you there, that I am, in the love of O[ur] L[ord], Madame, your. . . .

VINCENT DEPAUL, i.s.C.M.

2207. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, February 16, 1657

Monsieur,

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

After a long wait for your precious letters, one dated the third of this month finally reached us. It consoled us greatly, both for the health God gives you and the good you have just accomplished. I thank His Divine Goodness for this with all my heart, and will have the Company do likewise. We have great reason indeed to do so, since He sustained you under the weight of such a large, long mission, capable of overwhelming you, and blessed your work with a success so pleasing in His eyes and so useful to the poor people. May His Infinite Majesty be pleased to strengthen you more and more and to be glorified by your leadership and your works!

What I most admire in your letter, however, is the immense goodness of God in that which your founder, the Marchese, constantly shows us, who are most unworthy of it. It seems so vast to us that it leaves us with no hope of ever being able to acknowledge it--and still less to merit it. O mon Dieu! Monsieur, how clearly that servant of God makes us see, by the charitable care he takes of your foundation, the great love of God that is in his heart and the greatness of the Divine Mercy toward us. May Our Lord be pleased to be Himself his thanks and to bestow on this good nobleman the fullness of His Spirit, together with enduring and perfect health, for the advancement of His glory and the welfare of His Church!

That is all we can do in gratitude for our indebtedness to him and for the establishment he is procuring for you. I do not know what to say about the latter except that we must be submissive to whatever God and our Holy Father the Pope

ordain through that nobleman's mediation, so paternal in our regard. Along with that, Monsieur, we must try to obtain from God the grace to meet his expectations by the practice of the virtues and fidelity to our spiritual exercises. Convey to him the sentiments of respect, gratitude, and obedience of our Little Company, and of my own in particular, which cannot be expressed.

It is true that we have not yet sent you anyone from here to help you out, but I wrote to Rome more than a month ago to let you have an Italian priest, who will be ready to relieve you as soon as he arrives, instead of a Frenchman who would be useless for a long time because he would not be fluent in the language. M. Jolly has spoken well of his piety and ability and, since the plague has now ceased in Rome--or almost--he tells me he can send him via Milan, so I hope he will reach you soon. His name is M. de Martinis; perhaps you know him.

We have no news here, except the present ordination [retreat] and a few missions that are being given. I recommend all this to your prayers, and I embrace in spirit your little family; may God bless it.

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

VINCENT DEPAUL, i.s.C.M.

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

2208. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, February 16, 1657

Monsieur,

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

We have sought advice to find out if you can take the 375 piastres M. Bègue owes, which were offered to you by the merchants who bought his land, on condition of your binding yourself to return this money in case of dispossession and priority of mortgage. Our council does not think you should accept this condition because thirty years from now the Company could be called to account for this money, although M. Bègue has sufficient assets right now to pay his debts. For the very reason that he has the wherewithal to pay, you should not allow his property to be sold, if you are not paid unconditionally, but rather have it seized to get what is your due.

If those merchants who have acquired the said farm still have in their possession the price of this purchase, or part of it, as they make clear by the payment they offer you, it will be a good idea for you to have them divested of the money belonging to M. Bègue that they may have because, in the case of chattel, the distraining party is the first to be paid, especially when he can indicate to other creditors other property of the debtor to which they can lay claim.

As to your saying that, by receiving this money with an obligation to return it, the worst that can happen to you is actually to return it, the answer is that the money might be entirely lost to you. The debtor in question would no longer have the means of making a return to you, and you would have

allowed his property to be sold or a writ issued for its sale without any opposition on your part, thinking it could be used as collateral; whereas, at present, you can look for some guarantee on your payment. You have your council there; consult it about this and follow its advice.
I just received your letter of the sixth. God be praised that there is no plague in Toulon and that, in place of that affliction, His Providence has sent it the Jubilee to avert it from other evils! I am pleased that you sent M. Mugnier there to work with M. Huguier in such favorable circumstances. I heard that he has arrived there.
What you tell me happened in the house during your absence was a great disorder and of such a nature that you should have subsequently informed me fully about it. God be praised that you have remedied it and that all is now going well!
I will send the Duc de Richelieu [1] the letter from the Administrators on the nomination of four persons, so he can select two of them to replace the two who are leaving office. I will also inform him that the first ones named are thought to be the most suitable.
The Duchesse d'Aiguillon has spoken to the Superintendent [2] about the maintenance of the hospital and its chaplains, in line with the report sent by those gentlemen, and she has his word that it will be paid by the State.
Please give one écu to M. Huguier; he is to give it to Jacques Frange, who is on the galley Ternes. We received it here to be forwarded to him.
I was worried about not receiving any news from Tunis, when I received the packet from M. Le Vacher that you sent me. Enclosed is a letter for his brother in Algiers and another for M. de Vias.[3]
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Get, Superior of the Mission, in Marseilles
2209. - TO EDME JOLLY, SUPERIOR, IN ROME
February 16, 1657
I think that good priest who came to see you about entering our Company has good will. His merits will not lie in the fact that he is not much to look at, for the most handsome features are of no use to men in working out their salvation and are sometimes even a hindrance in doing God's work.
2210. - TO CHARLES OZENNE, SUPERIOR, IN GLOGAU
Paris, February 16, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letters of December 17 and 24. I thank God for the state of affairs, especially for your good health and that of our dear confreres in Warsaw. You will console me greatly by giving me news of them and you and of all that happens in general. Thank you for being attentive to this.
We pray constantly for you, for them, and for the whole kingdom--particularly for Their Majesties--and will continue

to do so until God is pleased to restore things to their pristine state.
We have no news here. We are very well and so is the Company everywhere, thanks to Our Lord. I am, in Him, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Ozenne, Superior of the Priests of the Mission of Warsaw, in Glogau
2211. - SAINT LOUISE TO SAINT VINCENT
February 16 [1657] I[1]
Most Honored Father,
Enclosed is the document that has caused me such concern. It was lent to me again for a week. I am sending it sealed to Your Charity, so that it will be seen only by those whom you judge appropriate.
For the love of God, I entreat you to allow me to continue the diet of eggs and barley broth with which I began Lent. I have reason to believe that it tempers the heat of my blood because I feel some relief in the throbbing of my arteries. I ask this favor simply of you until I see another need, since I feel obliged to do so, although I fear that it is more from attachment to my health than from concern about observing the precept, so wretched am I. Nevertheless, I believe that I am, Most Honored Father, your most humble daughter and very grateful servant.
L. DE MARILLAC
2212. - TO PROPAGANDA FIDE
[February 1657] [1]
Most Eminent and Most Reverend Lords,
Vincent de Paul, Superior General of the Congregation of the Mission, humbly represents to Your Eminences that two ships are preparing to sail this spring for Saint Laurent Island, commonly known as Madagascar,[2] and that Gabriel Laudin [3] from the Sens diocese and Marand-Ignace Arnoul from the Amiens diocese,[4] two good members of the same Congregation, ask to be sent there to help those souls. He petitions Your Eminences to deign to appoint them Apostolic Missionaries for that island and to grant them the usual faculties. He will consider all this a special favor from Your Eminences.
Whom God, etc.
Addressed: The Sacred Congregation of Propaganda Fide, for Vincent de Paul, Superior General of the Congregation of the Mission
2213. - TO GUILLAUME DELVILLE, IN ARRAS
February 18, 1657
I bless God for the good condition of the Charity in Arras, for the fine way in which those in charge are governing it, and for their loving care in assisting the poor. We are all the more consoled to hear that the whole town is edified and pleased with the good Daughters of Charity, who take such great care of the sick and observe faithfully the customs of their Little Company, drawing down in this way the blessing of God on their work. I thank His Divine Goodness for this

and ask Him to give them the strength of mind and body needed for their way of life.
I am very worried about Sister Marguerite Chétif's illness. Perhaps she is working too hard; if this is the case, she should moderate her activities in proportion to her strength, which I advise her to do.
If you find any strong, healthy young women suitable for the Charity, who are of irreproachable life, determined to humble themselves, to work at acquiring virtue, and to serve the poor for the love of God, you could give them the hope of being accepted. Meanwhile, inform us of their number, situation, age, and qualities. They must be at least eighteen or twenty years of age and should bring the clothing they need for now, their linen and modest belongings, and money for their return, in case they cannot adapt to the way of life of this Little Company or are judged unsuitable for it.
2214. - TO SISTER MARGUERITE CHÉTIF, SISTER SERVANT, IN ARRAS
Paris, February 18, 1657
Dear Sister,
The grace of O[ur] L[ord] be with you forever!
I received your letter of January 29. It was a consolation to read it, but I am really concerned about your physical indisposition, of which M. Delville has written me, and still more by your spiritual indisposition with regard to your vocation and your Rules. On this I will tell you, Sister, that it is a pure temptation of the evil spirit who, seeing all the good you do, strives to turn you away from it. He would like nothing better than to snatch you from the hands of Our Lord by tearing you away from your work so he can get the better of you by such a shameful abduction.
To judge whether God has called you to the state of life in which you now are, do not dwell on your present dispositions but on those you had when you entered it. At that time, you frequently felt the inspiration for it, had prayed to know God's Will, had sought the advice of your directors, and had not only made a retreat but tested your vocation with Mademoiselle Le Gras. Then, once you had freely decided on this way of life--before God and in answer to His call--He showed you that this resolution was very pleasing to Him. He has blessed you and your actions so much ever since then that you have edified those at home and abroad.
What reason do you now have for doubting whether you are in the state where He wants you to be? For it is evident from all these things that your vocation is from God, since you arrived at it through these surest of ways. It is also through them that He is accustomed to draw souls from the world to make use of them in that same world. The difficulties you encounter in living it out should not, therefore, cause you to doubt this truth, which was so well known to you from the beginning. Moreover, you should not be surprised that you are tempted, since today's Gospel assures us that even O[ur] L[ord] Himself was tempted. Nor should

you be distressed by the dislike you feel for your exercises because, since they are painful and repugnant to nature, it grows weary of them and balks at them.
That is why it is to be hoped that you will moderate your work. I ask you to do so, Sister, so that it will be at least in proportion to your strength. If, however, the number of patients you have to nurse makes that impossible, you must let me know, and we will see about removing you from Arras or sending you some help.
I ask Our Lord, whom you serve so effectively, to be Himself your strength so that you may sustain with vigor and merit the exterior and interior trials you are undergoing and receive the reward promised to those who persevere. This reward is so precious that, in comparison, the sufferings of this life seemed to the saints to be only diversions.
I am replying to M. Delville about the letters written to our Ladies.
M. Portail is here and in good health, thank God; he thanks you for remembering him and asks you to heed the letter he wrote you. Mademoiselle Le Gras is also very well, as is your Little Company here, by the mercy of God; in Him I send greetings to Sister Radegonde.[1] I recommend myself to her prayers and to yours and am, Sister, in the love of O[ur] L[ord] and His glorious Mother, your most affectionate servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Sister Marguerite Chétif, Daughter of Charity, Servant of the Sick Poor, in Arras

2215. - I TOUSSAINT BOURDAISE TO SAINT VINCENT

Fort-Dauphin, February 19, 1657
Monsieur,
Your blessing, please!
I am that miserable servant who was saved from shipwreck to break the sad news to you about my masters, your true children. All three of them are dead. M. de Belleville died at sea from vomiting, for lack of applying promptly from the beginning the usual simple remedy for that: all he had to do was to take a short rest after meals to allow for proper digestion. M. Dufour was here for one week, but he would not believe either me or the inhabitants, who told him to stay here and what he had to do to preserve his health. He is considered a saint by everyone, even those who betrayed him. In a short time he earned great glory both by his sufferings and by his work. Those ships were hard hit: five priests and more than two hundred persons died on them; they could not have had any more sick people.
M. Prévost died a month after M. Dufour; they are buried, side by side, at the foot of the cross they had raised. He, too, worked very hard.
While I esteem the virtue, motivation, and love of God that caused them to act as they did, I will tell you frankly that they went to extremes, for they waded through water fully dressed and never changed their clothes after a soaking rain. They practiced great austerity and sometimes ate only

once a day. Had they moderated their zeal a little, they would still be fully alive, working for the conversion of our poor Indians. May God provide for this as He chooses! I say nothing to you of my own sorrow. I firmly believe they are doing more by their prayers in heaven than when they were on earth.

For lack of time, I am not going to write you about M. Prévost's life, which is very similar to that of M. Dufour; when the ships are leaving I am very busy, with no one to help me in any way. All I ask of God is to keep me free of material concerns. I have some livestock to help the poor; I had an enclosure made in a certain place for the animals and also for a garden. I have had a church and a house built; the latter is now being used as a hospital for the sick because it is near the village of the black natives. I will instruct them much better and will prevent many disorders. I had to go to a little trouble for all that, but it is done, thank God.

M. de la Roche-Saint-André, Commandant of the fleet, did me unparalleled favors: he gave me a cask of Spanish wine, a keg of brandy, a large barrel of flour and one each of vinegar, rice, and hard tack--in a word, everything I needed. I entreat you, Monsieur, to be so kind as to give him some simple gift.

I am also infinitely indebted to M. de la Roche's brother-in-law, the Chevalier de Sourdis. They rendered every possible service and honor to our priests, especially M. Prévost, who was on their ship. They are virtuous, praiseworthy persons. They left with me two very well-behaved young noblemen, who are related to them.

In the first letter I wrote you, I had asked that one hundred francs be sent to the wife of the elder M. Langlois. If you have not already done so, dear Father, please have them paid to her, together with another hundred francs, which he lent me when I needed money for livestock. I apologize, but this will be the last time I make this request. I owe two hundred livres to my man, which I will pay him here.

I ask you once again, dear Father, kindly to send some priests and Brothers; they must come straight here and stay for a year to learn the language, get acclimatized, and build a solid house. Give them only exactly what is on my list. If anything on it is too expensive or too difficult to get, forget it, and tell them they should at least follow the advice of the inhabitants and not do too much at first. The latter could all tell you that, if those men had taken care of their health, they would now be fully alive, especially M. Dufour.

As for me, I am well, thank God. I would be happy to see laborers working in the Lord's vineyard, which is so vast in this country. Had M. Mousnier and our priests taken my word, all would be well now. As for me, the puniest of all men, I am well, thank God. I am proud, abrupt, ignorant, and

sinful. I do not have enough time to pray or to think about myself. Were it not for your prayers, I would now be lost.
Kindly greet all our priests, dear Father, and ask them to offer me to God. I gladly prostrate myself at their feet and especially at yours, Monsieur and my very dear Father.
Your most obedient and very unworthy son and servant.
T. BOURDAISE i.s.C.M.

2216. - I TOUSSAINT BOURDAISE TO SAINT VINCENT

Fort-Dauphin, February 19, 1657

Monsieur and Most Honored Father,

Your blessing!

I am at a complete loss for words to express the bitterness of sorrow of my poor soul. God knows our regrets and tears when we landed on this island for the first time to find only the ashes of M. Nacquart,I[1] the one who was supposed to be a Joseph to receive us with honor as his brothers and a Moses to guide us in the terrible deserts of this solitude.
When M. Mousnier died, consumed by zeal in less than six months, I felt his loss all the more because I was left all alone to bear the burden of it. This has been an open wound bleeding in my heart ever since. Although the hope of receiving some help through a fresh arrival of Missionaries has alleviated my sorrow at times, the extremely long delay of this hope has, nevertheless, often caused me renewed sorrow. What is even more deplorable is that, at almost the same time as I enjoyed this great benefit, so long desired and awaited, it was snatched away from me and I lost it irretrievably. As a result, dear Father, here I am in extreme distress and truly in a position of having nothing more to fear, since I have nothing more to lose nor perhaps anything for which to hope because this stony ground devours so cruelly not its inhabitants but its very liberators.
You understand sufficiently, Monsieur, what I have to tell you and what I would like to be able to omit telling you in order to spare your tears and my sighs. M. de Belleville, whom I never knew except by name and virtue, died on his way here; M. Prévost died after surviving the strain of the journey; M. Dufour, whom I came to know here just enough to appreciate the value of what I was to lose, also died. In a word, all the sons you sent to Madagascar are dead, and I, this miserable servant, am left alone to break this news to you. Although it is very sad and very distressing, it will still give you joy and consolation, when you learn of the holy life they led on land and sea, and the great blessings God bestowed on all their efforts from the time they left France.
I am going to give you, Monsieur, a brief account of this, after I have told you of the important events that took place on this island before the arrival of the ships. I will do it in this way to respect chronological order and, by the same token, to make my report clearer. In addition, the little news this first chapter will give you first about our nascent Church, will be able, in my opinion, to stop your

tears somewhat and temper the sorrow that the rest of this account will possibly renew.

CHAPTER ONE

Concerning what took place in Madagascar between the last report and the arrival of M. Dufour.

Immediately after the departure of the French ship that brought you my last letter, dated January 15, 1656, I continued my modest work for these poor people and began to prepare the neophytes for Candlemas,I[2] which was the next big feast. I explained in detail the mysteries the Church presents to us on that day. When it arrived, they needed no other exhortation to persuade them to come because their holy curiosity to see the things I had explained to them had whetted their appetite, and they all arrived very early in the chapel, where we blessed the candles and then had the usual procession. This beautiful ceremony and their participation in it gave them a joy that was more apparent on their faces than I can express on this paper. To see themselves treated on this occasion as equals with the French was for them an overflowing measure of happiness and honor. This joy was accompanied by a modesty and devotion capable of touching the most hardened hearts. What struck me most forcibly, however, was the beautiful disposition I remarked in those--about fifty in number--who had the happiness of receiving Communion that day. This was due not only to the fervor, respect, and humility they manifested at Communion, but also to the magnanimity, openness, and contrition with which they told me their sins in confession. Even some of the children who were too young for Communion insisted on going to confession, which they did so simply and fervently that they softened my heart.

The little I perceived from their exterior led me to conclude that God, whose greatest delight is to be with the children of men, especially the simple, was operating still other marvels in their hearts. This led me to spend some time talking with them after dinner and to ask some of them what they had thought or felt during and after their Communion. The bravest among them replied that he said to God, Izaho mino anao, Zanahary fa nivolana (God, I believe You are there because You have said so). Another said, Tiak anao ampo (I love You in my heart). Another said that he "did not want to offend God any more": (Tsy hanota instony). One woman assured me that she was "delighted and felt warmhearted": (ravo sy mafana fonay tokoa). Ah! Monsieur, how very pleasing to God were these few, poorly arranged words, and how ashamed I felt when I compared my cold and cowardly prayers with their fervor!

Before ending our little conference, I decided to tell them that I planned to give instructions throughout Lent, especially on how to make a good confession and Communion. I added that I was asking all of them to be there to learn how to prepare themselves better and better for their Easter Communion. They were very attentive and persevering in this;

moreover, they reaped much fruit from it, by the mercy of God.
Shortly after Easter, I had the happiness of performing a marriage ceremony for three of our Indian women at the same time, one with a recently-converted Englishman, and the others with two Frenchmen who had caused us quite a bit of trouble but are now doing very well, serving God faithfully, as their wives are also doing.
I cannot refrain from telling you about the modesty, zeal, and wisdom [of the daughter] of one of the local chiefs, who is married to M. Balar from Paris. It is marvelous how well she instructs her family and is interested in the conversion of other people. She hardly ever comes here without bringing someone new to be baptized. Her devotion to the sacraments of Penance and the Eucharist seems no less admirable to me because, when she was just a new convert to our religion, she begged me to administer them to her.
Once, when she had heard that many recently-baptized persons were going to confession and Communion for the feasts at Pentecost, she came and asked for the same favor. When I told her, however, that she did not yet have sufficient knowledge to receive Communion, she said, "Then teach me now!" When I told her she would have to wait for a big feast day, she replied, Moraina loatra (That is too long, but I will wait because you wish it). On the appointed day, she and her husband did not fail to come to receive the Body of Our Lord, to the edification of everyone.
I was again deeply edified and even amazed to see here three married women, whom we had baptized. They told me first of all that they were coming for the sole purpose of going to confession and Communion. I asked them what was prompting them to this extraordinary devotion. They replied that it was to rid their fields of the valala (locusts) that were ruining everything. I said that this was a fine idea, but first they had to rid their own hearts of the sin that was more damaging than those valala in their fields. They told me in all simplicity that their hearts would no longer be bad. So, the next day I heard the confessions of all three and gave them Communion, and all three then returned home quite content. I have not as yet heard, however, what result their pilgrimage produced.
That same day another woman also came asking to receive Communion and said that it was so that God might give us peace. Oh! how gladly I administered Holy Communion to her! How willingly I joined my prayers to hers to obtain that peace from His Infinite Goodness, both for Europe and for these poor islands, where the war men wage against one another is no small obstacle to the true peace with God I am trying to obtain for them!
Since I am praising women, I can say that we have one here who is the strong woman God has allowed me to find at this end of the world. Her husband was French by birth, but his morals were more vulgar and uncouth than those of our islanders. He was always involved in drunkenness and

debauchery and, as is usually the case, when he began to sober up, he would beat this poor Indian woman and often even used to tear out her hair. I used my influence with the local chiefs to put a stop to these disorders. What I was able to do was to exhort this afflicted woman to be patient; it did not take much for her to resolve to do so. Content with unburdening the bitter sorrow of her heart with her abundant tears, she showed a most unusual resignation, to the point that, when that wicked husband fell ill of a painful malady, she cared for him as if he were the most amiable of all men. So God rewarded her longsuffering: touching the heart of this crude Frenchman, He turned it happily toward this worthy woman. The result is that he now loves her tenderly and has followed so well the good advice she gave him that he has abandoned his disorderly life. And that is how the unfaithful husband was sanctified by the faithful wife.

Some time ago, four or five neighboring villages retreated before the enemy, which made us fear some great disorder because of the constant nightly raids they were making. Once, they entered a village and killed a good twenty of those who were subject to the French, in addition to ten others who were badly wounded in this, including a woman who was stabbed fifteen times with an assegai. She was brought to me ten days later with a raging fever. Her wounds were so infected that the stench from the rotted parts was unbearable. This happened because the poor of this area cannot afford to have their wounds dressed by the Ombiasses (these are like the marabouts in Turkey; you might say they are doctors, sacrificers, or magicians, although their skill is nothing but superstition and trickery). So the poor leave their wounds as they are and put nothing on them. I gave her a little ointment and she soon recovered, with the help of God, although a nerve and a large blood vessel in her arm had been severed. When she was up and around, she brought her two children for me to baptize. She also wanted to give them to me as my slaves, but I would not receive them as such, explaining to her that there were no slaves in our religion.

Here is another little piece of news about our wars. A notorious thief, accompanied by about two hundred men, was holding the countryside and really giving trouble to our Frenchmen. This obliged the Governor to mobilize twelve hundred black natives, led by forty Frenchmen, to confront this barbarian and reconquer their old enemies of the Valley of Amboule. This succeeded very well because, fortunately, our army returned victorious.

One remarkable incident, among others, in this war was that one of our Frenchman, named Grand-champ, made the big mistake of going to attack an enemy village single-handed. He was punished for his rashness because the natives swiftly massacred him, then let out horrible shouts of joy, saying that this was a great happiness for them and a sign of victory. Lastly, they cut off his head and hands and carried

them to Dian Theron, the present leader of the white natives and our cruelest enemy. He is the father of the little boy who is at boarding school in the faubourg Saint-Jacques in Paris, and I think it would be a good idea to send him back to this country so that this Dian Theron might be more open to making peace.

Once, Dian Mananghe and a large number of his followers came here with four other Roandries (these are powerful lords but are vassals to the King of the region from which they come) to pay their respects at the fort. He is chief of the region of Mandrare, in the Machicores, and a descendent of Dian Bahouache, who was formerly chief of the entire region of the Machicores, Mahafalles, Manamboules, and half the island of Madagascar, and who, at his death left behind some sons and grandnephews who destroyed one another in internecine conflicts. This Dian Mananghe is a very intelligent, wise, discreet, and courteous man of average height, with very long, black, wavy hair. He has a wide beard, Arabic style, and is considered one of the most valiant men in the region.

His guardian angel took advantage of the occasion of this act of homage to bring him to our house to see and talk with me about four of his children, who had been baptized earlier. I spoke to him about his own salvation, and he listened quite willingly. The following day he came to the High Mass and said that it was beautiful: Soa misakabir Zanahary "It is good to pray to God," he said. I asked him for news of his nephew, named Dian Masse, about whom I wrote you before, telling you how intelligent he was. He told me he was sick and that he did not think he would see him alive. This poor uncle wept when he told me that, for they love their relatives very much. I asked him about the nature of his illness, and he answered that he ached all over, had stopped eating, prayed constantly, and talked about me very often. One of the Frenchmen who came from that area assured me of the same things and also that he was asking for my prayers.

I sent him some medicines, which were very helpful to him but not enough to heal him completely of his illness, which was too serious and incurable; he had sores all over his body and had lost the use of his limbs. Nevertheless, I asked the uncle to have him brought here as soon as possible, and I would have his wounds dressed. He agreed to this, but I have had no news of him since then. He has probably died, and God will have mercy on him because of the good disposition of his soul, since all during his illness he manifested a lively faith, great patience, almost constant application to prayer, and an ardent desire to be assisted spiritually by me.

At the time this good uncle was talking to me about his nephew, he had three of his children with him. These were Pierre Sandrois, fourteen years of age; Louis Besambo, his third oldest; and the youngest, named Pierre Lambo, who was ten or twelve years old. The father asked me if his sons could marry several women. I told him no because God forbade

it, that when they were old enough, they could take a baptized woman for a wife and be married in the church, like the French, and if that wife were to die, they could take another, but never before then. After listening to all that, the father then said, To, to (you are so right, you are so right). And to his son, Besambo, he said, Anao tia mivady roa; zaho tsy tia. Zaho venena anao mivady roa; moa tsy baptisé (You want to have two wives, but I forbid this. Are you not baptized)? The second said to his younger brother, Anao melopo; aka tia ratsy intsony (You have a tortuous heart; seek evil no longer).

All those persons asked me several questions about our faith and all were delighted, to the point that one of them presented one of his nephews to stay with me and be baptized. It would be very easy to convert these poor uncivilized people; this will happen when God chooses to send us a good number of workers animated with the apostolic spirit.

I was informed that the village chief of Imoro, four leagues from Fort-Dauphin, was seriously ill. (He was a good, rich old man of seventy, who was so loved by his subjects that for six months they had been offering a large number of sacrificial bulls for his health.) Knowing on good authority that he loved the Christians, I felt obliged to go and see him. I found him lying on the ground, leaning against a slave. He was so weak that he was scarcely able to speak any longer. There, in the presence of the whole village, which, upon my arrival, had come running, I spoke to him of the things of the other world and of the grandeur of the Catholic faith. I told him that, if he were willing to be baptized like the Christians, he would be placed in the ranks of the children of God and, when he left this life, would be in a state to go and enjoy all the happiness and contentment that people taste in heaven.

That good fellow, mustering the little strength remaining to him, told me forcibly that he really wanted to be a Christian. That is why, since his illness was getting worse, I baptized him in the sight of the whole assembled group. Afterward, I gave an exhortation, which was very well received by most of them, judging from some of them who told me in their simplicity that their spirits were soaring while I was speaking to them.

Then I said a few more words to the poor patient and gave him some cloves, which seemed to strengthen him a little. He asked me for some strong wine from France, which I promised to get for him. He wanted to give me a present, but I just thanked him for this, telling him that Baptism is so precious that nothing in the world could pay for it.

Seeing him so well disposed, I started back home with his brother, who accompanied me across the river. On leaving him, I gave him a little treacle and a mixture of hyacinth, and I learned that he recovered his health with this in three days' time. I feel particularly indebted to the Divine Goodness for this because, by means of the little remedies

to which God gives His blessing for bodily ills, I am finding such ease in curing the souls of these good people.
I close this chapter with a little piece of news I heard a while ago, which is both happy and sad. The mother of Dian Machicore, one of the great chiefs of the area, who was more than one hundred years old, died after asking insistently for Baptism. She had not been able to receive it because she was at a distance from the place where I was. I was truly very distressed at not having been called early enough to help her in this final passage. Still, because it is possible that her desire in the face of this helplessness had caused her to receive the Baptism of the Holy Spirit, my heart was consoled, and I have felt obliged to give her a place among our neophytes.
There are probably many others of both sexes who are saved here by this kind of baptism, but we also have to admit that the number of those who are damned [for want] of having someone to help them wash themselves in this mystical pool, is much larger. This is the greatest cause of affliction to me here, especially when I imagine their guardian angels saying to me, Domine, si fuisses hic, frater meus non fuisset mortuus. I[3] "O Missionary, if you had helped this man and woman, they would not have died this everlasting death." Ah! dear Father, how often I wish that so many capable priests, who are doing nothing in France and who are aware of this great need of workers, would sometimes make a similar reflection and be strongly convinced that Our Lord Himself makes this reproach to them, and says to each one: Sacerdos, si fuisses hic, frater meus non fuisset mortuus. "O priest, if you had been on this island, many of my brothers, redeemed by my blood, would not have died damned!" Doubtless, this thought would stir up their compassion--and even dread--especially if they were to consider attentively that, because they have neglected this spiritual assistance, the same Jesus Christ will one day say to them these terrible words: Ipse (impius) in peccato suo morietur, quia non annuntiasti ei, etc. Sanguinem vero ejus de manu tua requiram. I[4]
Oh! if only priests, Doctors, preachers, catechists, and others who have the aptitude for these far-off missions would heed all this, especially since they are accountable for the damnation of these souls, they would be much more careful about going in search of the lost sheep in order to bring them back into the fold of the Church! I ask God to give all of them the light and zeal they need to devote themselves effectively to the conversion of sinners, particularly of these poor islanders.
These, Monsieur, are the most notable things that took place from the year 1655 until the arrival of M. Dufour. Since he is no longer in a position to give you an account of his journey, I felt it would be more appropriate, before speaking to you of other things, to do this myself, as I heard it from his own mouth or from the notes he had prepared so he could write to you about it.

CHAPTER TWO

Concerning the journey of M. Dufour and his confreres of the Mission from France to the island of Madagascar.

I think you must have heard, Monsieur, how very mortified those three apostolic men were from the time they embarked because, instead of all three going on one ship so they could help one another and talk things over, as they were hoping, they were separated. There were four ships; one man was placed on the Maréchale, another on the Armand, and the other on the Duchesse. One other priest, who was not a member of our Congregation, was put on the Amirale. That, however, did not discourage them, rather it caused them to make a virtue of necessity and to submit to this order as a manifestation of Providence.

All four ships raised anchor from the Saint-Martin roadstead near La Rochelle on October 29, 1655. At the same time our Missionaries, each on his own ship, had appropriate prayers recited or sung to commend the voyage to God. Oh! who could express the contentment and joy they experienced at seeing themselves en route to go to win for Our Lord the many souls awaiting their help! Their joy, however, was soon mingled with sadness because of two incidents which occurred two or three hours after their departure.

The first is that the weather turned very bad, and many persons suddenly became seasick in the choppy waters, especially those on M. Dufour's ship. He himself fell victim to this, along with about eighteen others. As a result, he could not celebrate Holy Mass either on the eve of All Saints' or on the day itself, or even on All Souls' Day. He told me that he felt very bad about that.

The second thing that happened was that a priest named M. Cauderon, a native of Dieppe, who had set sail on the Duchesse, fell from the ship's prow into the sea. Although they immediately did everything they could to rescue a man in such a situation, it was useless; they could not save him. He was mourned by all, and everyone prayed for his soul. He was one of the greatest scholars of France in marine affairs, and devoted all his time to that. One day, when M. Dufour was talking with him, as he himself told me, he asked him in all simplicity how a person of his calling could devote himself to such unimportant matters, telling him how surprised he was that a priest like him was involved in a pursuit so little suited to his vocation. He replied that he was doing it with the intention of giving glory to God by serving the public and that his spiritual director consented to his continuing in this career. He also said he was really upset about having undertaken this long journey without his Bishop's permission and felt so remorseful about it that he wanted to deprive himself of saying Mass and administering the sacraments, except in case of necessity, until he returned to his own diocese. Meanwhile, he intended to live a good, holy life, with the desire of persevering in

it until death. This caused everyone to think that God must have had mercy on him.
Of all the sick only one died, after having the happiness of receiving all the sacraments. Everyone else recovered soon afterward, by the grace of Our Lord, although still others became ill after those were cured, so that there were three or four who were sick--a very small number for the two hundred persons who passed Guinea, where often at least a third, and sometimes even half, of the persons died.
As for M. Dufour, he stayed in bed only about three days. His virtue was so great that none of his ailments prevented him very long from carrying out the duties of a true chaplain and attending to his usual exercises. He told me he had tried to observe every point of what had been decided during a conference he had with his dear confreres shortly before being separated from them. The topics they covered there were: public prayers, catechism, exhortations, spiritual reading, and other means of advancing the glory of God and procuring the salvation of everyone during their voyage. They spoke especially of the best way to do all that without spoiling anything, which is very difficult--experience showed us every day at sea that people have to conform themselves to the various moods of the Captains, to whom it is often necessary to condescend in everything that is not wrong, although it may seem less good in the eyes of virtuous persons. In a word, great prudence is required to get anywhere with these sorts of persons.
Because M. Dufour was well aware that seamen like short prayers, he contented himself with chanting the Veni Creator Spiritus and having others chant it every morning, and reciting the Itinerarium, followed by the acts of adoration, thanksgiving, and contrition, as indicated in those books containing the spiritual exercises for the day. In the evening, they chanted an antiphon of the Blessed Virgin and the prayer for the King and read the five points of the general examination of conscience. In addition, they chanted the Pange Lingua on Thursdays, the Vexilla on Fridays, the Stabat on Saturdays, and Vespers on Sundays and feast days. No Sunday or feast day went by that M. Dufour did not celebrate Holy Mass. He would have wanted to--and had hoped he could--say it every day, as I heard from his own mouth. However, seeing that not everyone liked this idea, he was satisfied with that, believing that God would accept his good will as a sacrifice in this case.
Almost no feast day or Sunday went by that he did not have some Communions at the end of Mass. He gave an exhortation, but only for about a quarter of an hour, for fear of putting them off. Sometimes he also preached after evening prayers, but because there was always some incompatible occupation at that time, he had to content himself with preaching only after Mass.
On the feast of the Purification, twelve boys received their First Communion, after he had prepared them well beforehand for this holy action. Someone told me that he was helped in

this by a good, pious soldier, who had a gift for instructing youth and for showing them how to pray. He added that he believed Our Lord had chosen him to be a catechist of the poor, uncivilized people of Madagascar and that he would have been delighted to become a member of our Company, if we had been willing to accept him.

M. Dufour also taught catechism three times a week during Advent and Lent. The very persons who almost never came to a spiritual exercise at another time came to these without fail. On days when there was no catechism, there was spiritual reading, either from the Lives of the Saints, the Pédagogue chrétien, or some other good book. From time to time, he would pause at the salient points, which he repeated briefly, the better to point out the moral to those present, pondering them and applying them most effectively. This reading had a good effect on the minds of most of the sailors and soldiers. Not content with an hour of reading to which they listened together, several did another hour on their own.

Three times a week--Wednesday, Friday, and Saturday--he had the rosary said with two sides alternating, and all bowed their heads profoundly whenever the name of Jesus was mentioned. During Advent, hymns were sung in the evening; during Lent and after Easter, there were pious conversations, each one telling a good story, at the end of which M. Dufour would draw some moral so as to derive greater profit from it. All that, together with the good example of that faithful soldier and of many others, gave him great joy, since he saw that God was being served in that way. The only thing that bothered him was the blasphemies and bad language of the most insolent men. He restored such good order in this that, when any sailor or soldier was found guilty of it, he was put in chains or was made to ask forgiveness of God and of everyone and to kiss the floor. When, however, an officer fell into this fault, he could not remedy it, which greatly disturbed him. Still, he accomplished so much by his own words and example that, in the end, those men were a little more restrained and showed great esteem and respect for him.

Those two dear confreres tried to introduce the same exercises of piety on their respective ships. They succeeded very well in this, thank God, especially M. Prévost. If M. Belleville did not accomplish as much as the others because he was almost constantly ill, he made up for it by suffering and by edifying others with his virtues. Since the life and death of this Missionary can provide matter for consoling and edifying Your Charity and even the Company, I am going to give you a few brief details of it, especially what I learned from M. Dufour and even from the sailors who were on the same ship as he. Before that, however, you will be glad to know, Monsieur, the particulars of his illness and death.

So then, Monsieur, I can tell you that on the very day of his departure he contracted a slight fever that gradually weakened him. M. Dufour was not informed of this until two

weeks later, when the Armand approached them. He went to see him immediately. After he had heard his confession, and the surgeon had assured him that it was nothing serious and that he would get better, he left him, asking Captain Régimont to look after him and to be sure to give him news of him from time to time, which he promised to do. But God allowed the patient's ship to drift so far from the others that it was given up for lost until, at the end of two weeks, the four ships met at the cape of Sierra Leone to take on a store of wood and water.

M. Dufour visited him on his ship and, learning that the illness was worse, he went a second time; finding the patient disposed to go on land, he had him transported there. Since there was nothing to shelter him, he was placed in a cabin that was put up in haste in the nearest woods, with a boy to look after him. He remained there five or six days but, far from finding relief, he grew worse. This made him anxious to receive the Blessed Sacrament; that is why Messieurs Dufour and Prévost went to celebrate Holy Mass there, at which he received Communion. Two days after this Communion, which was on January 13, he was carried back to his ship. The next day, M. Dufour went to see him and he asked him to help him to die well. As many times as those priests in their charity tried to render him some service, that was the only request he made of them. Above all, he asked for Extreme Unction, which was administered to him soon afterward.

That was on January 17. The next day, when M. Dufour came back to see him, he noticed that he was much weaker than before, but the surgeon told him there was nothing to fear that day so he went away with M. Prévost. That same evening, however, he died between eight and nine o'clock, being able to speak right up until his last sigh. Oh! if only someone had recorded the words he spoke during that final passage! There is reason to believe that they were very holy and divine, since we are well aware that his heart was full of and afire with the love of God and zeal for the salvation of souls.

The next day, a cannon was fired on his ship, which made us think he had died. Soon after, someone came to tell us that he had already been buried, meaning that, after some prayers were said for the deceased, he had been cast into the sea, according to the custom observed on ships when they are far from land.

We suffered this loss a little below the equator, off the Guinea coast; it was January 18, 1656. I leave you to imagine, Monsieur, how sad those good priests felt then--and how I feel now, having lost the support that was coming to me. Still, I continue to be consoled, confident that our poor black natives now have in him an intercessor in heaven, since before he even entered our Company, he had offered himself to God by a specific vow to dedicate his life to the salvation of their souls on earth. So it was a great joy for him, in the brief respites his illness gave him on the ship,

to think of the blessed lot that had fallen to him of being destined by Providence and obedience for this work. Truly, the virtues he manifested in the short time he was at sea make it very clear that his vocation came from heaven.

From what I have heard, he was accustomed to holy mortification of the senses; forgetful of himself, he took what he needed so he could share it with others, even to the point of giving the other patients the preserves and other sweets offered him during his illness. At mealtime, he was satisfied with a piece of salt pork, the last food he took on the day he died. His purity was extraordinary and, when he was attacked with a paralysis, the greatest suffering he underwent was to see himself obliged to let some of his naked body be exposed. The boatswain's mate on his ship assured me that, on all the journeys he had made in almost every kingdom of Europe and Africa, he had never in any place seen a gentler or more charitable man than M. de Belleville. His gentleness was accompanied by generosity, and he was as noble by virtue as he was by lineage. This was apparent mainly on two occasions.

One was that, when several men from his ship boarded a small English vessel that was in the roadstead and took part of what they had found there, M. de Belleville spoke so convincingly to the Captain and made the episode appear so serious that, then and there, he ordered his officers to return everything. This was a great consolation to the English, who had four or five cannons fired in thanksgiving.

The other proof M. de Belleville gave of his generosity was to remedy a great disorder that was arising on his ship. There was a misunderstanding between two Lieutenants, who had already divided everyone on the ship into two factions--the Normans on one side and the Bretons on the other. In this disagreement, the Captain was nearly deprived of his authority. This generous servant of God had no sooner seen that than off he went to speak to the Admiral, explaining the adverse consequences of this disorder so effectively that one of those two Lieutenants was immediately put on another ship, and part of the crew was also exchanged. By this means a solid peace was established.

This generosity was even more apparent in the patience with which he endured the long and very great sufferings of his illness, and especially in his steadfast resignation to the great passage of death, which frightens even the most determined persons. When M. Dufour asked him if he was happy to die, he replied that he desired nothing more than to do the Will of God everywhere and in everything, particularly in dying for love of Him and for His service and, if Divine Providence chose to take him from this life at that time, he would not forget the poor primitive people of Madagascar, hoping that he could help them as much in heaven as he had done on earth, if God had mercy on him. May His Infinite Goodness be pleased to hear and answer his prayers and to send us many, many workers, filled with the spirit that

animated this good priest! May He grant me, wretch that I am, the grace of imitating his virtues!

Everyone on board the Armand was deeply saddened by the death of their good priest, and their sorrow was increased when, shortly afterward, five or six of them also died--not, in truth, without contrition but without confession because there was no priest. What overwhelmed them with sorrow was the fear that they would die like that without confession, since they foresaw clearly that they would be obliged to continue their voyage all the way to Madagascar without a priest.

I almost forgot to tell you, Monsieur, about some other disasters that preceded this last one, and which, in a certain sense, seem more deplorable to me than all the rest. I mean the death, without confession, of several persons on our ship and of those we encountered both on land and sea. When two longboats of our Frenchmen had boarded a small Portuguese vessel, two of our men were killed and several others were wounded there, notably M. Lamran, a Lieutenant on the Amirale, who lost an eye that was pierced by an arrow. What arouses greater compassion in me, however, is that in another incident a good sailor, who never swore, was killed by the natives in Sierra Leone because men from our ships had taken some of their men prisoners--for what reason I do not know. Because of this murder, our Frenchmen burned all the huts that made up the villages of those poor unbelievers. Oh! how much better it would be to go and give spiritual life to those poor people than to take away physical life in that way and to procure for them eternal benefits rather than deprive them of temporal ones in that way! Oh! how happy I would consider myself if I were to die in order to remove them from the shadow of death! But it is time now to continue our story of the outcome of our Missionaries' journey.

When the four ships arrived at the Cape of Good Hope, the Admiral and all the Captains resolved to send only the Armand to Fort-Dauphin, while the other three would sail to Fort Sainte-Marie, which is quite close to Madagascar, and where they want to make a new settlement. They decided that one of our priests who remained should be put on the Armand; M. Dufour volunteered and was accepted, after getting M. Prévost's approval. Those two Missionaries were perfectly united in heart by the love with which Jesus Christ had bound them and were closely united physically as well, in the hope of never again being separated, so as to live and to die together in Madagascar. So you can imagine their surprise, Monsieur, at this second separation, a mortification felt much more keenly than the first, since it meant being two hundred leagues apart from one another on different islands.

M. Dufour had no sooner boarded the Armand than he was asked to go to see a poor sick man. God knows how zealously he accepted this duty. He went immediately and heard his

confession; right after the confession God called the man to Himself, although they had not thought he was so near death. This first work of mercy he had just performed spurred him on to repeat the same exercises he followed on the other ship and to attend to them with greater fervor than before. Among others, he began to say Mass on Passion Sunday and to preach penance during it. He was so successful in this that those who had allowed ten Easters to pass--and some even fifteen or sixteen--were so moved by the word of God he was proclaiming to them that, unable to resist the divine inspiration, they resolved to put off their confession no longer. Most of them made a general one of their whole life, specifically a Huguenot who, touched by the truth of what he had heard, went to find him on Holy Saturday to abjure his heresy. A short time later, he made his confession to him and then received Communion from his hand. That was on Quasimodo Sunday.

M. Dufour's zeal for the conversion of the poor black natives of this country was so great that during his voyage he started a confraternity to procure their conversion. For this purpose he designated for the members certain prayers and good works to be accomplished on certain days. He was planning to send you the regulations for it, but did not have the time to put them in good order, preferring above anything else to be very exact in drawing up in writing what he had to do for the conversion of these poor islanders. He was especially careful in making a list of even the slightest faults he thought he had committed on that voyage and, with an exemplary humility that put me to shame, he was planning to send a copy of it to the Company to dull, if he could, the luster of those beautiful things God had already done and seemed to intend to do again through him.

Finally, after sailing along so safely for such a long time, he came ashore on our land on May 29. I will tell you about that in detail, Monsieur, in the following chapter.

CHAPTER THREE

Concerning M. Dufour's arrival in Tolagnaro, a village on the island of Madagascar; what he did, and his departure from that place to go to the island of Sainte-Marie.

Two days before Corpus Christi of the same year 1656, everyone was most anxious to see some ships from France because it had been so long since any had come there. To tell the truth, I myself was hoping for this more than anyone else because of the great need I had for some companions to be brought to me to give greater solemnity to the ceremony on that important day. Suddenly, a little child who was at our house spotted a ship. I cannot tell you how overjoyed this made us. We ran to the church to chant the Te Deum. Meanwhile, the ship entered the roadstead and left it at the same time. This soon put a damper on our joy and suddenly made our hearts fail. Finally, it returned to reposition itself near our shore and dropped anchor there. Oh! no longer was there any doubt about our happiness! Our

hearts skipped with gladness, especially when we heard the cannon fire in greeting and saw the Chevalier de Sourdis and M. Guelton I[5] disembark. They first assured us that it was the Governor-General's ship and, to reassure us, that M. Dufour was on board.

O Lord, what a joy! I went on board to see him; we fell to our knees and embraced one another with God knows what rejoicing. He told me that the others were on Sainte-Marie and that M. Prévost was in good health on the Duchesse. However, when he told me that a man named M. de Belleville had died, I suddenly experienced great sadness in my heart. Because he confirmed to me that his death was caused by vomiting from seasickness--which is often followed by fever and sometimes death when it goes on for too long--and that the fear of falling victim to it might hinder our Missionaries from coming here, I can only tell you right now, Monsieur, that to cure this type of seasickness--from which I, too, suffered on the way here--there is no better remedy than to rest for a quarter of an hour after eating. The stomach still has to be allowed to empty out the first and second day. Those who have done that have not become ill, and without this remedy I would be dead. Oh! how much better it would have been for God to take me from this world, and not that apostolic man who would have worked so much better than I! But we must adore His Providence in that as in all else and resign ourselves to His Holy Will. This made me put to rest the sorrow I felt at that sad news so my heart could rejoice at M. Dufour's safe arrival.

I was, nevertheless, obliged to mortify a little longer my great desire to speak with him because the French from here were swarming around him, and the men from the ship were asking me questions. Among other things, they asked if all was going well at the settlement, especially since they had heard bad news about us at the Cape of Good Hope, namely, that our islanders had killed almost all the French. I assured them of the contrary and that all was going well, thank God. I asked them the same question about their ship. They told me they had been at sea for almost eight months, had thought they were all going to die, and that there were still fifty sick persons on their ship. They said they had been away from the other ships for two months because of the storm that had separated them.

I finally broke off the conversation to try to meet with M. Dufour again. For this purpose, I asked permission of the Captain to take him on land, which he granted, begging both of us to look after the sick. Ah! mon Dieu! how sweet it is to be with one's brothers, after having been separated and kept apart from one another for so long! I thought I was seeing an angel from heaven. He was as red as a rose, but that came only from the interior fire of his zeal, for at that time he was desperately anxious to be on land again. His legs were very swollen and black; yet, he was hiding this and seemed from his serene expression to be in good health.

That very evening, we planned what we had to do the next morning. Our first concern was to hear one another's confession, then to go off--he to the ship to get the sick transported to land, and I to give orders to have them housed and their needs supplied--using the rest of the time to decorate the church for the feast day procession. For this purpose, I put up several little arches decorated with garlands of white paper and little rosettes of red ribbon. Our whole chapel was draped with very white linen. For lack of any other floor covering, palm leaves and tree branches were used to adorn the path where the procession was to pass. I even had straw matting laid on the ground in all the same places.

I asked M. Dufour to be the celebrant of this solemnity and to carry the Blessed Sacrament, which he did in a very reverent, edifying way. The Chevalier held the chasuble, the Governor and his Lieutenant carried the canopy, and four musketeers walked at the corners, together with four others who were carrying torches. Four little Indians, dressed in their best clothes, went ahead, each carrying a basketful of flowers, which they strewed along the way. Two others did the incensing, with genuflections, according to the French custom. I, wearing a surplice, stayed near M. Dufour to act as his deacon and to keep order. The rest of the people carried lighted candles. We processed in this way as far as the fort, where there was a repository as beautiful as our poverty would allow.

Those good neophytes, who numbered three hundred or more, were delighted and very devout. Their faith was strengthened more and more, seeing that such honors could be rendered only to a God. As we left the fort, all the cannons were fired, and the soldiers fired a salvo of musket shots. Then we went back to the church, where High Mass was chanted. M. Dufour gave a sermon, which touched many.

After Mass, the French took turns before the Blessed Sacrament. Our neophytes did not lose their places, for there were some of them there the whole time Our Lord was exposed. M. Dufour and I were kept busy looking after the sick.

His charity was so great that he did everything, even to getting the linen washed, including that of the heretics who were in good health. In short, if I wanted to speak with him, I had to do it during our rest period, which I hesitated to do because he needed it so much. He was never willing to act as a Superior, and did not sleep in a bed but on his mattress, stretched out on the ground. He used to go to visit all the patients before saying Holy Mass. I begged him to say it early in the morning and to take something to eat before going to see them. He did so for two days through condescension, but afterward, to excuse himself from this, he said he could not eat so early and was feeding himself too much. He was so busy with the sick that we scarcely had a moment to take our meals together.

He remained here only a week, during which we reflected on the things most important for the glory of God: first, to have a church built; to have a light burning continually before the Blessed Sacrament; not to allow women in the courtyard any more but to have a house near the door where they could pray; to have reading at table, and to eat outside the house only rarely.

Several times he told me how delighted he was to be out of the tumult and that he was in his element here. Still, after staying one week on this island, he began to discuss with me his departure for the island of Sainte-Marie. I begged him not to go but rather to tell M. Prévost to come here so that all three of us could learn the language together, become acclimated, and establish something solid. I said that the air on Sainte-Marie was unhealthy, causing many of our Frenchmen to die, and that I thought we would never see M. Prévost again. All the inhabitants told him the same thing. He refused to listen to us, which obliged me to ask the Chevalier not to allow him to make the journey because at that time he had scurvy, a nasty sea disease that affects the gums and legs. He managed so well, however, that he won over the Chevalier.

As soon as I had heard this, I asked in my rather abrupt way, with a little edge to it, what he was trying to do. I reminded him that he had been sent to help me out, that this was your intention, Monsieur, and that it was better for me to go there, since I was accustomed to the country. He gave me so many reasons, based mainly on charity for the neighbor, especially the sick poor, and on the urgency of doing good for other persons who were on the island, that I was forced to leave everything to his judgment.

Seeing that it was inevitable, I let him go in God's care. Beforehand, however, I supplied his modest needs: I gave him linen, some rasades (cloth that is made locally), and everything else necessary for Sainte-Marie. I made him take some little foodstuffs, although I had my doubts that he would ever taste them, no more than he had done with those he had brought from France, for he had already distributed them to the sick, keeping only about two jugs of Spanish wine for saying Mass. I told him how to take care of his health and how to act in the region, trying to make him see the importance of this. The better to make him commit himself to do this, I gave him a letter I was writing for the same purpose to M. Prévost. In it, I told the latter, among other things, of my joy at their arrival, together with the sadness this separation was causing me. I also begged him to try to preserve his health, not to work too hard in the beginning, and to urge M. Dufour to do the same. I gave him three upright Frenchmen to help him on the way and when he got there, assuring him that he could trust them and take their advice because they knew the language and the country very well and were fine men, greatly loved by the black natives.

I earnestly entreated him to return on the first boat and to bring M. Prévost with him to live with us and, as I have said, to learn the language. He promised that he would, assuring me that this was his plan as well, for the same reason. Finally, after we had embraced one another, with tears in our eyes, he set sail, to my great regret and that of all the French and even of all the black natives of this settlement, who already loved him very much.

No doubt you are expecting me to tell you now the outcome of his journey and what happened on Sainte-Marie and here during his absence. That is what I will explain to you briefly in the next chapter.

CHAPTER FOUR

Concerning what happened in Madagascar from the time M. Dufour left until the news of his death, and what happened on Sainte-Marie during his short stay there with M. Prévost.

M. Guelton, who had remained as Governor in this settlement, had moved Fort-Dauphin back, out of musket shot range. He thought it was too close to the native village, from which there was fear of being surprised by fire because all the buildings in this section of the country are constructed of wood. When I learned this, it made me resolve to work on our own housing and gave me the chance to do so, since I was obliged to do it for the same reasons. So, to adjust to this change, I moved, placing myself between the French and the natives, to make it more convenient for both to come to prayers and instructions. At the same time, I had a little hut built to house the French who are spread out over the countryside, when they come to Tolagnaro. By this same means, I would have the opportunity to speak to them of their salvation and find out how they were behaving in their settlements.

I began also to put into practice what M. Dufour and I had planned, namely, to build a church in this same place. We are still working on it and, unless I am mistaken, it will be very beautiful and large enough to hold at least two hundred persons. May the Divine Goodness be pleased to shower His blessings in abundance on the first one He ordains to be built for Him in this place through our efforts! May He fill with His Spirit those who come here to see or hear the holy mysteries, and increase their number to such an extent that we will be obliged to build an even larger one!

I took with me also three little French boys, along with two sons of the King of Manamboule. All five were about two years old, the age at which we can be sure of finding and preserving innocence in them, mainly with regard to chastity, which is rarer here than you can imagine. Do not be surprised at this, since, as you have been able to see from our preceding report, fathers and mothers do not wait for their children of both sexes to reach the age of reason to teach them how purity can be lost; what is worse, they themselves prompt them to do so. This is really deplorable

and shows the great need of these poor people for instruction.
I have already had four other little boys for a long time, who are now seven or eight years of age. They give me great satisfaction and the hope of seeing them cooperate one day in the conversion of others, especially two of them who already know how to read fluently at Mass.
I was thinking that all this might capture the zeal of M. Dufour and keep him in Tolagnaro. I was expecting him to be busy teaching catechism, after the daily noon distribution of alms to the black men and women, and also that he would take over the guidance of the French and the administration of the sacraments.
The better to oblige him to do that, I firmly intended to leave him some money as alms for the poor, particularly in the villages and for children abandoned by their mother during the hard times when they find almost nothing to eat. As for myself, I was planning to go to the neighboring territories to teach the people how to pray. So as not to be a burden to anyone, I had intended to leave a small supply of provisions in one of the main settlements in the center of the area. In that way I could stay a week or ten days in one place, until someone in the village learned how to pray, so that later on he or she could teach the others in the same place and have them say morning and evening prayers. This is what is done in our settlement at Tolagnaro. I would take care to go there for all the major feast days of the year to facilitate having the divine service offered there.
I was quite pleased with these plans and often assured those poor black natives that I would soon teach them how to pray because one of my brothers had come to help me with that. This made them very, very happy. That is why I let up a little on spiritual matters to prepare and put the temporal ones in order so that, when M. Dufour came, we could really concentrate our efforts on the salvation of those poor people, giving complete charge of temporal affairs to a good layman he was supposed to bring me.
I was entertaining these thoughts and offering the daily Sacrifice of our Redemption, together with the prayers of our good Christians, for the safe return of M. Dufour. I had even reserved for him the administration of several baptisms, to rejoice and console him on his arrival, when, on September 27, people began to shout: "A ship! A ship!" Suddenly the Armand appeared and anchored here for the second time. We looked to see if M. du Rivaux I[6] was on it and if we could see M. Dufour. At the same time, the longboat arrived to put ashore our Governor-General M. du Rivaux, who was making his entrance with a fine entourage. Everyone had the honor of greeting him. Immediately afterward, I asked him how M. Dufour was; he told me calmly that he had remained on Sainte-Marie and was well, but M. Prévost was really quite ill. As you can see, Monsieur, my joy was still mingled with sadness. Soon after, however, sadness remained as my only lot when I was told outright

that M. Dufour had died. I felt as if I had been struck by lightning; it was the worst blow I have ever received on this earth. Everyone began to weep with me, even the black natives, who seemed already to be disheartened, seeing themselves deprived of the help they were expecting from Missionaries like him.

One of the little boys with me said in all simplicity: "What will you do now? You will soon die, too, because you are suffering too much." I told him that God would give me strength and that there was still another priest, who would come to be with me. I said that he was, in fact, sick but could recover, as many others had done. At the same time, I read the letter M. Prévost had written me. In it he simply told me in general about M. Dufour's death, giving me almost no other news. He offered as an excuse that his already flagging strength did not allow him to write anything else and that I should take care to say some Masses for him, dead or alive. What consternation for me, dear Father! One was dead and the other already had one foot in the grave!

What increased my sorrow was my inability to learn with any certainty, either from M. Prévost's letter or from another source, the particular circumstances of M. Dufour's death or what he had done on that island of Sainte-Marie. I can tell you only what the Frenchmen who came back from there have reported to me since then; namely, that this good Missionary finally arrived on the island after much suffering and work along the way. His first concern was to visit the sick--of whom he found many--who were getting almost no help from anyone. That prompted him to set up a kind of hospital, where he did his utmost to help them, either personally or through others, to the point that he did not hesitate to go here and there asking for alms for them. Seeing that those who were with him were suffering, and he along with them, because of a food shortage, and wanting to share in their suffering, he sometimes ate nothing--or very little--until evening.

With all that, he continued to preach, teach catechism, and even to write and compile a dictionary of the local language. Meanwhile, he got the idea of making twelve crosses in honor of the Twelve Apostles and to go and set them up in the principal villages of the island. He asked and obtained permission of the Governor for this. When he was setting out on this short journey, he said good-bye to everyone, as if he was going to his death, and, although it is not very safe for us in those parts, he did not bother to take either weapons or an escort to defend himself. His only companion was a little black boy, from whom he tried to learned the local language.

He had a very hard time all along the way, suffering partly because he could not find enough food to eat, since the natives in those parts are unwilling to sell any to strangers, and partly because of the rain that is almost continuous there and the waterways that often have to be crossed without bridges or boats. If one's drenched clothing

is allowed to dry or to grow cold on the body, serious illness usually follows; even some of the natives die in this way. Nevertheless, the zeal of this apostolic man prevented him from reflecting on all that, with the result that he did not take the trouble to get dry or to change his clothes, convincing himself that a Missionary would be pampering himself if he did so.

The fact remains that, after good M. Dufour had raised eleven of his crosses, which he called "stations" and before which he prayed, he tried to drive the twelfth one into the ground, but he drove it into his own heart, for he was stricken with the illness from which he died. He was suddenly taken with a high fever; by the third day it had weakened him considerably, although, in the short periods of respite it gave him, he continued to hear the confessions of the other patients. In the end, all that hard work, together with the high fever, left him so feeble that when he was lifted up ever so little he immediately fainted. This bodily weakness did not hinder the strength of his soul. The heroic virtues he practiced, even at the height of his illness, made this truth quite evident, especially his patience in such acute pain, his resignation to the good pleasure of God and to the reception of the last sacraments, and his ardent, boundless charity. All that won the admiration of everyone who saw him.

Finally, on the eighteenth day of his illness, God willed to reward his labors and sufferings, calling him to Himself by a holy death to begin a blessed life in heaven. We have good reason to speak in this way when we consider the holy life he led, both before entering the Company and after being admitted into it, from what I have learned on good authority. In a word, he was always regarded as a true model and mirror of innocence and a constant doer of good works. I never noticed any fault in him except--if this can be called a fault--the excessive practice of virtue and mortification apparent in him, especially on Sainte-Marie.

But you know, Monsieur, that those kinds of actions are not for imitation, and our other Missionaries really must be told not to follow his example in that, so as to avoid placing themselves in danger of tempting God. Still, we cannot deny that they are admirable and holy in him in the eyes of God, who perhaps inspired him so strongly to practice them that he could not resist. His Divine Wisdom formerly acted in this way with several saints whose feasts we celebrate, and is even now doing the same with regard to many persons who live in well-regulated Communities.

Why does God act in this way, if not to show that He is admirable in His saints, or to let them die an early martyrdom in this way or another, before their zeal begins to taper off and perhaps disappear, or to increase by their death the number of Christians, since sanguis martyrum est semen christianorum? I[7] Lastly, it may be to shame and excite to virtue by their example those like myself who are sensual and unmortified, and who, blinded by self-love and

human prudence, idolize their own health, under pretext of not wanting to kill themselves. Still, as I said before, no one should be counseled to go to the other extreme--which is indiscretion to a fault--especially when it is contrary to obedience. Furthermore, I cannot refrain from adding two little marvelous things which, in my opinion, could contribute to demonstrating the sanctity of this servant of God.

The first is that, in the letter I already mentioned, which he had begun to write to the Company to give an account of his voyage and to disclose all the faults he thought he had committed during it, he noted his ingratitude to God. "I fear," he said (these are his own words), "that I have not thanked God enough for the immense favors I have received from His bounty, especially in six or seven instances, such as granting me the favor of being able to speak different languages, etc." These words are really somewhat ambiguous, and I prefer to await your opinion about them to comply with it, rather than give my own too hastily. It would have been desirable for him to have written down the other graces received from heaven, for they are most likely great and unusual; to my great regret, however, he did not have time to continue his letter. Perhaps he was waiting to put down the two favors God had granted him during his voyage, one of which was that of having received into the bosom of the Church two heretics, including the one we mentioned above, as some sailors have told me.

The other is that, by his patience and long-suffering, he so completely won the hearts of everyone on the ship that was bringing him that they submitted entirely to him to avoid evil and to work at doing the good he advised them to do, as we mentioned above. In the beginning, however, this seemed impossible because he was thwarted and persecuted by most of them whenever he tried to introduce any Christian practice. In my opinion, the change that took place is, in a certain sense, one of the greatest feats he ever accomplished. Those who know from experience what soldiers and sailors are like on such voyages will appreciate this.

The second, clearer wonder this man of God worked is that, when he was coming here on the Armand for the first time, the sailors could not locate our coastline--although they were near it--and spent two months in this uncertain situation, in dire need of drinking water. This made everyone prepare for death, particularly the eighty persons who were sick.

In the midst of this universal consternation, M. Dufour said that, if they would do what he asked of them, they would definitely sight land in two weeks. Unanimously, they said they would. Not satisfied with simply taking their word that they would do what he had to tell them, he made them swear to it. After that, he declared that what God wanted of them was for everyone to commit himself by vow to go to confession and Communion within two weeks. Only two

scoundrels failed to do so and, by a just judgment of God, they died shortly afterward without the sacraments.
When the two weeks were up--it was a Sunday--they came to him and said that his prophecy was not true because no land was in sight. Unruffled, he told them, "Pray, children," and then went off to say Mass, but they still saw no land after that. Then he went to dinner--still no land. The Chevalier de Sourdis and his Lieutenant went to him once again and said, "Monsieur, we are lost; you promised we would sight land at least by today and, although it is already very late, we do not see any." "Gentlemen," he said, "I promise that you will sight land today." Vespers began, and as they reached the Magnificat a sailor began to shout: "Land ho! Land ho!" He had them go on with Vespers; afterward, everyone began to rejoice and to bless God for the favor they had received through the intercession of His servant. This made them more aware of his holiness. He died on August 8, 1656.
Meanwhile, I was still unsure about what might have happened to good M. Prévost. I prayed constantly for him, but to no avail: on January 26, the ship named the Duchesse returned here, and I learned that I need not wait any longer for M. Prévost. M. de la Roche, who was always very kind in helping him in his needs, and to whom we were indebted for other reasons, told us first that several men on his ship had died, including M. Prévost, and that the latter had worked so hard with the sick that he had succumbed. Seeing himself deprived of such a chaplain grieved him more than all the other losses he had sustained. He told me several other things in general about the zeal and charity of this good Missionary, to which you yourself can attest from the good example of virtue he gave the whole Company for ten or twelve years.
This ship, which brought us such bad news, was inspected shortly after and, not being found seaworthy, was degraded, that is, stripped and dismantled to be completely rebuilt. Everyone was heartbroken, since it was very beautiful. They deplored this destruction, as did I in particular, seeing it such a loss for those who were so zealous for the advancement of God's glory. He who is the Master of all, however, will know well how to reward them in a way more excellent than in gold or silver, particularly if they continue to put into practice the fine lessons our poor deceased confreres had the happiness of giving them during the entire voyage, especially if my sins place no obstacle in the way of this.
O Monsieur! would that all priests commiserated as much over the loss of souls as people do for the loss of temporal goods! Ah! how many more Missionaries would be seen risking their lives for the conversion of unbelievers than we now see! I ask God to give them the necessary light and efficacious grace to come here to work for the salvation of these poor, uncivilized persons and to make up for my deficiencies. I, in my unworthiness, hold the place of an

Apostle, whereas I am really only a festering sore of sin and ignorance, having merely the good will to please God and to obey my Superiors. I ask His Divine Goodness please to grant me the grace to do so. But it is time now to return to our poor neophytes.

CHAPTER FIVE

Concerning what happened in Madagascar since those priests died, and the present state of affairs.

I will tell you, then, Monsieur, that last All Saints' Day most of the new Christians went to confession and Communion, simply because I had told them it was a big feast day. This shows how eager they are to do their duty and is a reproach to the tepidity of many of the French and even my own.

One of the French had fallen ill at Avaratra Malemy, less than two days away from here. I had to go there, not so much because of his bodily illness as for that of his soul, since he had not been to confession for a year and a half. As I was preparing to leave, I heard that the French army was ready to march and was taking the road to that same area. I volunteered to say Mass for them on the way, and they gladly accepted. So I left with the army, and it was a beautiful sight to see. Good order reigned everywhere, but especially for prayers, which were said daily, morning and evening, according to the custom that had been introduced. What edified me the most, however, was that, when we reached the province of Anossi, several of the French--even the high-ranking officers of our army, who were preparing to go on expeditions to Manamboule--would not leave without making their confession to me and receiving Holy Communion from my hand. When we were at Imoro, the review took place, and after supper they beat the drums in a large square. When everyone had assembled there, I said the prayers before my crucifix. Nearly two thousand black natives were all around us.

The next morning, I set up an altar in the middle of the square; at the same time several persons presented themselves for confessions, which I heard. Then I celebrated Holy Mass in the presence of the whole army. I could not preach at that time because of the urgent business I had elsewhere. I had to be satisfied simply with seeing the soldiers in their huts, saying a cordial, encouraging word to each. When that was done, everyone embraced, and we separated; they going in one direction, as they were ordered, and I in another to go visit my patient. Since it was a long way, and I had eaten only some bad fruit, by the time I reached Avaratra Malemy I was not feeling well at all and had to lie down.

When evening came, I heard the confession of my patient and of the other Frenchmen who were there. I spoke also to the black natives from the villages, who came to see me. I told them of the grandeur of God and explained His commandments to them, saying that these were not the same as the commands of Kings, since they were not meant to demand their

possessions but, on the contrary, to give them others that were more precious, such as a good spirit and eternal life in heaven. Afterward, they told me several times that what I told them was true. Next, I had the prayers said in the center of the village. Then, since I was feeling worse, I went back to bed. Along with the fever I had had all day, I had a very bad case of diarrhea that lasted all night long. The next day, for fear that something would happen, I tried to get back on the road--or rather to drag myself along. The truth is that my black natives carried me a good part of the time.

When I reached Tolagnaro, God restored me to health the very next day, and I felt that it had been merely a purging for me. However, M. du Rivaux was afraid that this illness might have dangerous consequences, so he forbade me to go away again and said that the French would have to be brought to our settlement. Moreover, I have good reason to thank God for permitting this illness because it caused me to return here sooner than I had planned, and thereby to be here in enough time to help a poor man who had been shot in the knee a few days previously and was dying. So, at midnight, after I had rested, I went to hear his confession and give him Extreme Unction. He died immediately afterward.

For some time now, I have had in our house a little boy named Jean. He is very handsome and virtuous, and everyone loves and envies him. The thought occurred to me to persuade him to stay with me permanently. He is the son of a Frenchman named Adrien Deschamps, who returned to France in 1650. Since it is the custom of the Moors here to give away their children in return for something else, I wanted to do likewise for his mother, all the more willingly because I felt she was needy. Rice is very expensive here and famine is great; furthermore, her husband, who was still in France, could not help her, especially since she had so many children to feed. After seeking the advice of the elders among the natives, I sent for her and, knowing she was hungry, told her I wanted to give her a present of rice. The woman immediately saw through my plan and the fact that I was only making the offer because of her son, which I admitted quite frankly. Suddenly she said: "Is he not yours? Did I not give him to you? What! when you feed him, do you not feed me also? Do you not see that he is baptized?" And she said several other similar things that embarrassed me and made me wish I had never brought up the subject. The fact remains that she would never take anything whatsoever from me.

I admired the generosity, spirit, and prudence of that woman, and I have reason to hope that some day, God willing, she will be commendable for greater things by contributing to the conversion of others. There is another native woman here, who is eighty-nine years old and just as generous as the preceding one, for she works very hard to become virtuous. She goes out of her way to bring everyone to prayer and baptism. She has eight baptized slaves, whom she

gathers together every evening to pray, and has already introduced several other families to this custom.

[This] woman was baptized almost forty years ago, by a happy coincidence whose details Your Charity would doubtless be pleased to hear. In the year 1615, on its way to the Indies, the Spanish fleet dropped anchor at Madagascar, where it remained for a short time for some reason or other. Meanwhile, a Spanish Captain captured a young noble named Dian Ramach, the son of Dian Ramassy, one of the great chiefs of the area. He brought him on board and took him to Goa, where he was instructed in the Christian faith, baptized, and renamed Dom Andrea da Souza da Saraureda by the Viceroy of the same name, who had him taken to Madagascar a short time later to be returned to his father. He had two Jesuits accompany him on the voyage, with some beautiful presents to be given to him: a gilded silver cup, a plate and saucer of the same material, several Spanish outfits of clothing, some arquebuses, whose barrels are still in good working order, a gold chain, two ducats, and a cross of the Order of Christ of Portugal, of which the Viceroy had made him a knight.

This young lord spoke Portuguese very well, knew by heart the whole Creed, the commandments of God, and all our little prayers. Yet, after having been in the country for one month, he left his venerable spiritual Fathers and went off with his bad natural father whose false religion he took up again. Since then, he has always continued to practice it--except for bigamy, for he was never willing to break our law of having only one wife at a time. Those good Fathers remained on the island for eleven months and baptized several children and adults there, including this good elderly woman--already married at the time--and her daughter, who is still living. The late Dian Machicore and several other chiefs were also instructed and baptized on that occasion. The black natives still remember those good Fathers; they say that one was named Dom Mariana and the other Patrebé. These two apostolic men had six Spanish servants with them and doubtless would have stayed longer here and won over the whole island for Our Lord, if Dian Ramassy, angry with them and not daring to kill them openly, had not forbidden his subjects to furnish them with provisions. That is what made them return so quickly to Goa.

There is a soothsayer here named Ratsihomankena, which means "he who eats no meat." He is a small man about sixty-nine years old, simple in appearance, and a person of few words. This man is renowned for his prophecies, which most often turn out to be correct, so many people--even the French--believe what he says. In 1654 he predicted that in less than six weeks ships from France would be seen here. This turned out to be true because soon afterward the ones sent by the Duc de la Meilleraye I[8] arrived. Another time, when some Frenchmen asked him if M. de Flacourt,I[9] who was returning to France, would arrive there safely, he replied yes but that, when he was nearing France, he would encounter three enemy

warships. That is exactly what happened, as he himself must have told you. Many other predictions of his have turned out to be correct, and I myself have been a witness to them. This caused me to wonder if this were not a real gift of prophecy that God might be giving to that man--as happened in former times with the Sibyls--to reward him for some outstanding virtue he possesses, for he seems to be a fine, simple, straightforward man.

Since he used to come very often to see me, I tried one day to get an explanation. I asked him if he spoke to the Kotolambo, which are goblins and sprites. He answered me in all simplicity that he did speak to them, and very often. I asked about the place where these demons dwelt and of what they were made. He told me they lived on the high mountains and appeared to have nothing but bellies, although they did not eat, and that some persons heard them talk and others heard nothing at all. I asked him if he dreamed about his predictions for the future while he was sleeping; he told me they came into his mind spontaneously, and I believe it because he gave answers for which he could not have had time to consult the demon. For example, when a person asked him whether his [the person's] father was alive (something he could not know) and how many brothers and sisters he had, he replied clearly and unhesitatingly, and what he said about all that was true. I asked him if that inclined him toward what is good, telling him it was good to pray. He gave me a vague answer, either because he was not sure about this, or because he dared not say no, or for some other reason. So, I did not press him any more on that point. I asked him if this spirit liked priests, and he replied that it feared them instead. This made me think that they were evil spirits.

He predicted several other things, the truth of which is still unknown; among others he said that the entire island would be converted and baptized. Now, whether this prophecy is from the good or the bad spirit I cannot say. God grant that the result of it may be seen as soon as possible! There is good reason to hope for this--unless my sins place some obstacles in its way--because we are very close to seeing the truth of another similar prediction, which is that his wife and children will be baptized some day. In fact, only their poverty prevents them, and he promised me that he would be baptized as soon as possible, provided I would help him to make a living. I am doing this as best I can, so he comes to prayer every day and tells me that, when he learns how to pray well, he will go through the villages to teach others, as I do. Even now, he is no longer willing to give a reply to those who ask him something about their superstitions. As an excuse, he tells them he is afraid of me.

This man can do a great deal to set the others straight concerning the olis, for he is one of the greatest masters of that. An oli is just a certain superstitious remedy, of which there are several varieties: some are made of herbs,

roots, and concoctions of herbs; others are made of paper, with Arabic characters written on them, and are worn around the neck or sewn into the folds of their clothing. Others are made of little bits of wood, grains of sand, or other rubbish, which they wrap in pieces of cotton cloth or in fabric from France. It is to the latter ones that they attribute greater power. The most common ones are little bits of wood cut up and attached to certain small boxes in which they pour fat, honey, the juice of herbs, and other similar things. To these also they attribute great power. These poor deluded people believe that a familiar spirit animates these olis; they ask them for everything they need, and imagine that even while they are sleeping they give them advice on all the difficulties they lay before them.

Recently, this good soothsayer came asking me to go to visit a man in his village. This person had not slept for a good three months and was suffering intensely from an abscess on his thigh that had become very swollen and as thick as a man's body. It was filled with pus, and the skin was so hard that it could not open on its own. When I saw this abscess, I took a surgical knife and lanced it myself; more than a pail of pus was drained from it. Those poor people were in admiration at this. In three days he was healed. He had another one on his shoulder, to which I did the same thing, and shortly afterward he was completely cured.

The natives of the area are subject to a certain type of dysentery or grayish discharge called lora. It comes only from the bad food they eat for three months of the year. This sickness causes them to die within a week. They have no remedy to protect themselves against it. I gave them a little treacle, which cured them all. I have cured more than a hundred persons of it, by the mercy of God. Everyone comes to me for that purpose. There is reason to hope that the physical cures we procure for these poor people may dispose them for spiritual ones, as usually happened with the Apostles and with Our Lord Himself, seeing that they miraculously cured the body before converting the soul. Since we do not have this gift of miracles, we have to resort to natural remedies. You can judge from all this, Monsieur, the need to send us a good provision of drugs and medicines appropriate for these illnesses.

Last October, someone came and cast a fady near the fort. This is a sort of spell the inhabitants of this area use. The word means "interdiction, prohibition, or obstacle." These fadys consist of certain letters written on eggs, jugs, clay pots that have not yet been fired, wood, paper, and leaves. They think that this can cause us to die or become ill. This fady frightened the whole village, which thought it was already lost, but no one was harmed by it in any way.

A week later an old Ombiasse went to the village to have an animal sacrificed for a baptized black native who was recovering from an illness--as if by this superstition he would put flesh back on his bones and prevent the illness

from returning. Be that as it may, he began by circling the animal three times and putting his foot in a hole. He had a red cord on his headpiece, filled with the hair of pigs, cats, cattle, and other animals, together with some herbs, bark, powdered wood, and roots. Then he slit the animal's throat, took some blood, which he sprinkled on the olis he had in this cord, and with the same blood traced some figures on the sick man's forehead.

I notified the Governor of this and he sent him off well chastened and banished from the village. The example of this punishment will prevent many evils in this region, especially because, in addition to the fact that these superstitions are partly responsible for delaying the conversion of the people, they also provide greater opportunity for stealing or extorting the property of others. The animal that the sorcerer demands must be supplied by the sick person, or else he has to give the money to buy one--or he steals one, which most often happens.

When one of our Frenchmen who was living in the settlement of Ikombo, a full day's journey from Tolagnaro, fell ill and was dying, he sent for me. I went to hear his confession and administer the other sacraments to him. All the heads of the village--of whom there were many because of a meeting that had just been held--came to me, asking me to drive the valala from their lands. This is a sort of locust or grasshopper, which constituted one of the plagues in ancient Egypt in the time of Moses and still continues to afflict all those regions and even others, particularly Ethiopia, Palestine, and even the island of Cyprus. These insects fly through the air like thick clouds or like the snow that falls in large flakes in winter. They fly low, swooping down on the grass, which they devour right down to the roots; in half an hour's time, they strip a field as if a fire had swept over it. It is very sad to see the cattle start to grow thin immediately from this. One good thing, however, is that they do not eat grass that is in the shade or in the woods, so part of the herd is saved in this way.

These good people, then, were earnestly entreating me to protect them from this infestation. I told them that, if all of them were baptized and would forsake their sins, I was quite sure that God would drive them out but would not do so as long as they were His enemies and continued to offend Him. They told me immediately that they were willing to be baptized; but I was in no hurry, not only because they showed no great desire to forsake their vices, but also because experience has taught me to recognize that it takes a long time to prepare adults for Baptism; otherwise, at the first temptation, they apostatize, causing great scandal in the Church. Still, when I see them in danger of death, I have no problem baptizing them, if they wish.

Neither did I go to the trouble of instructing them at that time, but simply prayed for the French who were with the sick man. All these poor, uncivilized people stayed around

the hut to listen; as soon as I had finished, several of them said to me: "You have taken care of the French, but are you going to leave us in the lurch?" That touched me. I had them enter another hut, which suddenly was so packed with people that we could hardly breathe, and there I had them say aloud the usual prayers.

One of the black natives of the French, still quite young, fell seriously ill and sent for me to baptize him. I rushed over there and spoke to him about God and paradise. He told me to baptize him as soon as possible, which I did. Then I gave him some medicine, which brought him a little relief. We were, however, unable to cure him. Since his illness was going from bad to worse, he kept sending for me day and night, saying he could not live without me and wanting me to pray for him. I pitied this poor boy, for he was having violent convulsions in all his members. He finally died, saying over and over, Zanahary, izaho tia tokoa anao (My God, I love you entirely).

These past few days, M. Barre, an inhabitant of Andranahary, a village just two leagues from the port, had been very sick and sent for me. After I had spoken with him and administered the sacraments, Dian Ramouse, who belongs to the white race but has always favored the French, asked me to go to see his wife, who was paralyzed, which I did. She begged me to cure her. I told her that the sickness of her soul was greater than that of her body and that the former should be cured first. I meant that to be a friend of God, who could do anything, one must be baptized. She said she was willing, provided her husband would have only her as his wife because he had two wives. The worst thing, the one that cuts me to the heart, is that the main lesson he and his wife teach their children while they are still very little is the one I mentioned above--training them and giving them practice in indecency. I dare not mention what else. Oh! what a diabolical means! Those heinous crimes, however, did not prevent the Divine Goodness from granting one of their daughters the grace of being baptized and then of marrying a Frenchman, M. Boré, a very upright young man and, above all, a good Catholic. That gives us reason to hope that, through their example and zeal, they will both one day procure the glory of God by the conversion of several of our Indians.

I spoke to you before of a black native named Maro, who speaks French well. He is now baptized and married; M. du Rivaux, our Governor, was the godfather. His little family is leading a truly Christian life. There have now been twelve marriages between black natives and twenty-three between French. This number is gradually increasing. Each inhabitant goes back to his settlement; on big feasts they come to church. I entreat you, Monsieur, to help us to thank God for all that and to ask Him to bless it more and more.

The Mahafalles nation sent ambassadors here to deal with the fort. They all came to pray and urged me to lend them religious objects, which I did, taking advantage of the opportunity to speak to them about God; I do not know if

they will profit from it. They all took holy water on entering the church, and when the leader saw one of his slaves talking during prayers, he reproved him, telling him that he was not very intelligent if he talked in God's house.

Shortly before All Saints' Day, we were all delighted and consoled to see M. de Chamargou and M. Guelton return with the entire army in good health. We were also glad to hear that they had been successful in battle, since they brought back two thousand animals captured from the enemy and even some hostages taken from those who had made peace with them. What increased my joy and consolation, however, was the assurance given me that they did not fail to have morning and evening prayers said publicly. Furthermore, the black natives from those regions knelt down at the same time as they did, made the Sign of the Cross, and indicated that they ardently desired to be baptized.

I must add that those two sons of chiefs, whom I have in our house, also want to receive Baptism, together with their slaves. God willing, that will be done after the departure of the ships, when we will administer it to them with the greatest possible solemnity so that God may be more glorified by this, and the black natives, particularly the leaders, will be more edified and prompted to follow the good example those two will give them. We must confess that our religion is promoted more by the baptism of one noble chief than if we had converted a hundred common people. Experience shows this rather well.

That leads me to hope that the three who were baptized these last few years shortly before dying will, with time, cause Christianity to spread here, for they were the most powerful chiefs in the whole region and the ones most feared by everyone. I was informed that they did not have much time to live and would certainly die within a few days. This upset me greatly, since I knew that they were persons attached to their superstitions and false religion. Yet, God granted me the grace of opening their eyes; for after I had spoken to them of the truths of our faith, especially of heaven and hell, and had assured them that neither they nor anyone else could be happy after their death nor avoid the eternal pains of hell unless they were baptized, they immediately begged me to baptize them at that very hour and to bury them in our cemetery.

I cannot refrain from mentioning here the joy and edification the black natives gave me at the moment of burial, for suddenly a very large number of them came flocking to see lowered into the ground those they had formerly considered gods. They praised us and the Catholic faith a thousand times for having taken care to bury in this way even those very persons who wished us only ill. You see, Monsieur, how well disposed these poor Indians are toward their conversion and how much the example of the chiefs contribute to this. This is confirmed again with regard to our Frenchmen of high standing or in prominent positions,

especially the Governors. Everyone patterns himself after them, and their words are always effective. May God in His grace preserve them for us! I think it would be well for you, Monsieur, to take the trouble to write to them, at least some of the more important ones, to thank them for all the kindnesses they have shown us. You might even recommend them in a very special way to the prayers of the Company, that God may bless them more and more and give them the zeal necessary to establish His empire here, making this whole island truly Christian and entirely submissive to God and to the King.

CONCLUSION

That, Monsieur, is the state of the affairs of God and of His nascent Church. You see, on the one hand, the beautiful, rich dispositions for extending this new kingdom of Jesus Christ. Already at least six hundred of these uncivilized persons have received the light of the Gospel, and sedentibus in umbra mortis lux exorta est. I[10] The number of those who desire and await it is even much greater. If we judge the others by the facility and lack of resistance of these, we may hope for the same from the rest of the inhabitants; that is, of the four hundred thousand souls who are on this land at the time I am writing and of a countless multitude of others who, in the course of time, will receive from their ancestors this rich inheritance. Meanwhile, although I am only a poor, humble, useless servant, if I should happen to falter, as I am on the verge of doing every day, and if no one were substituted in my place, alas! we would soon see that our neophytes, and the others as well, would be shrouded in their primitive darkness for time and perhaps also for eternity.

That, dear Father, is why God, who makes me see the dire need of these poor people without instruction, without leadership, and without the sacraments, urges me to prostrate myself in spirit at your feet as I do here in body, and to say to you in their name, with all possible humility and respect, mitte quos missurus es I[11]--send us some Missionaries, at least three priests, according to your original intention. Those who came only to die at our door were not sent for Madagascar; they were sent simply to go by this route to heaven, where you have no less need of establishing your Congregation than on earth.

I entreat you, then, dear Monsieur, to send us some others, and if these painful events cause you to doubt even in the slightest the vocation of our Company to this work, think of the plans of Saint Bernard, when he advised a crusade for the conquest of the holy places, and that story of the campaign of the Israelites against the town of Gabaa.I[12] If you consider, Monsieur, that the outcome of both deeds was rather unsuccessful, although God sanctioned the first one by a miracle and the second by revelation, you will readily admit that the sad consequence of the voyage of our priests should not mean that their calling does not come from the

same God, who, furthermore, has given sufficiently clear signs of this. In addition, Monsieur, you know that ordinarily Deus mortificat et vivificat, I[13] so there is reason to hope that the other men Your Charity will send will be more fortunate than the preceding ones, as happened with the Israelites who, after being beaten on two separate occasions and repulsed by the Gabaonites, were victorious and took the town on the third assault.

True, dear Father, you are losing many sons and fine subjects, but I beg you, for the love of and by the compassion of Jesus Christ, not to be discouraged by that. Do not abandon so many souls who have been redeemed by the Son of God. Assure my confreres that the cause of the death of so many good Missionaries is not the climate of the country but rather overwork--there will always be so much of that here as long as there are so few workers--or excessive mortification, or the fatigues of the journey. I think you can alleviate the latter greatly by seeing that our priests are placed on the same ship, as the Jesuits have always done. For my part, the truth is that I am as well here as I ever was in France. Everyone is well, once they have been here a while and have become accustomed to the climate, as I have already said; the experience of our Frenchmen who are here makes this clear enough.

Furthermore, Monsieur, if I am so anxious to see Missionaries arrive here, I am just as anxious to see the Huguenots leave. M. Dufour converted two of them; God has used me to touch the heart of another, and there is yet another who is ready to abjure. Alas! however, there are still about fifteen of them, who are giving us a hard time. In the name of God, dear Father, capite nobis vulpeculas istas, quae demoliuntur vineas. I[14] They are ruining all the young plants in the Lord's vineyard; they have been so bold as to schedule their service at the same time as our Frenchmen have prayers. By giving our poor neophytes the hope of greater freedom by permitting polygamy, they discourage them from being married in the Church. They speak disparagingly of the Blessed Sacrament of the altar and in this way are the reason that nomen Dei blasphematur inter gentes. I[15]

In the name of God, I ask you once more to deliver us from this bad yeast, capable of spoiling the good dough we have here. Speak out; shout into the ears of the person who you know can remedy this evil, and do not stop until he is pleased to give the order to recall those people to France. After that, I have nothing else to ask of you except the continuation of your charitable advice and holy prayers, for I am convinced that, through you, God will always show me how I should act to bring those souls under His sovereignty and will grant me, through your prayers, the grace and strength to carry out faithfully His Holy Will that is made known.

I ask the same favor of our whole Company, and I hope God has made known to it my great need of the assistance of its

prayers, even though the limited knowledge our confreres already have in this matter can suffice to spur all of them on, not only to pray for me but even to offer themselves to you, Monsieur, to come promptly to my aid, especially if they consider carefully that messis quidem multa, operarii autem pauci. I[16] To put it more precisely, there is only one worker here--and a very insignificant one at that--for an entire country that is larger than France. Moreover, if they deign to reflect on my particular need, they will see that I am now--and will be for a long time, perhaps--the only priest here; that is, in a worse situation than the laymen here for whom I am responsible. They receive from me, in sickness and in health, the necessary sacraments whenever they wish, and I--poor, miserable sinner--have no one to give me absolution; if I should fall dangerously ill, I will have to resign myself to dying without confession, without Holy Viaticum, and without Extreme Unction. This happened to our dear predecessor, the late M. Nacquart, who was, as you know, Monsieur, the only priest on this island for several years. His holiness could supply for the lack of the sacraments when he was in good health as well as at the hour of his death--a happiness I have no reason to hope for because of my sins, unless God has mercy on me.

If, I repeat, they reflect a little on this circumstance of my deplorable state, I am sure they will have compassion on it, several will doubtless take a lively interest in helping me in whatever way they can, and some will soon even say to you, Ecce ego, mitte me. I[17] Lastly, I am sure that Your Charity, urged by that of Jesus Christ, will send us the long-desired help.

While awaiting this happiness, allow me, prostrate again in spirit and body at your feet, to ask for your holy blessing and a large share in your Holy Sacrifices. I ask you, seeing the great need your poor child has of this favor, to grant it to me, my very dear Father. I am, Most Honored Father, in the love of Our Lord and of His most holy Mother, your most humble and very obedient servant.

T. BOURDAISE i.s.C.M.

2217. - TO JEAN-JACQUES PLANCHAMP, IN TURIN

Paris, February 23, 1657

Monsieur,

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

I ask Him also to give you the consolation your letter has brought me and to be His own eternal praise for the dispositions He gives you, especially your desire to attach yourself naked to His cross so that you may be more closely united to Him by the vows you intend to take.[1] Go ahead and take them, then, Monsieur, once the two years of your seminary have been completed. You could make a little retreat immediately beforehand to prepare yourself even better for this. Beginning right now, I join my intention to yours to offer such a holy oblation to God, asking Him to receive it graciously. I do so, full of hope that He will be greatly glorified as a result of this action, and the

Company deeply edified. It is already greatly edified by the attachment you manifest for it and by your fidelity to the practice of the Rules and the virtues. M. Martin informs me that you are making progress in this, for which I thank God. As for the total renunciation you plan to make of your chapel and your patrimony, I leave that up to you. Although it is more perfect to divest oneself of such things than to retain them, I still cannot advise you to do one thing rather than the other because our Rule permits those who take vows in the Company to retain the capital of their possessions and to will it to whomsoever they please at the end of their days or sooner.[2] True, they may not have the use of the revenues, which must remain in the Company if they remain in it, or be I[3] given to their relatives, if they are poor. Therefore, if yours need to be assisted, you may let them have the use of your property and reserve to yourself the disposition of the capital; if you wish to give up the said capital right now in order to make yourself more and more like O[ur] L[ord], who willed not to possess anything, I can only strongly approve of such detachment. But I place the entire matter in your hands, to do whatever God inspires you.

I recommend myself to your prayers and to those of good M. de Musy. I embrace him and you with all the affection of my heart and am, in the love of O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL, i.s.C.M.

Addressed: Monsieur Planchamp, Priest of the Mission, in Turin

2218. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, February 23, 1657

Monsieur,

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

I have just received your letter of February 9. I thank God for the dispositions He is giving M. Planchamp and for the good things you tell me about him. In line with that, I am writing to tell him he may take vows as soon as the two years of his seminary are up, and to do so in your presence, according to the custom of the Company.

I am also consoled that Brother Aubin [1] has given himself to God in the manner he has done and for the way he prepared for this. Tell him I embrace him in spirit and gladly ask Our Lord to confirm in heaven the action he has just performed on earth, so that he may remain eternally united to this Divine Majesty, to whom he has bound himself by his vows.[2]

To my great regret, the help you await from here--and which I so often promised to send you as soon as possible--has not yet set out. Please excuse me for this and convey my apologies to the Marchese. This delay is due to various unforeseen events that have occurred and to some new business that has arisen for a good priest from Savoy whom we have designated for you, which is still keeping him in the house where he is. We have already sent a priest there

to take his place, but he needs a little training before he can fill it and before the other man, who is, as it were, the heart of the family, can leave. We will expedite his return here and his departure for Turin and will try to send a Brother with him, as you desire.
Meanwhile, because I see that you are overwhelmed by the heavy burden of your missions, I have asked M. Jolly to send you M. de Martinis, either by way of Marseilles, where he will go through quarantine, or by way of Milan, if the plague has subsided in Rome, as we have reason to hope. He is a very fine, obedient, and exemplary priest, and his Superior has written me many good things about him.
You are no sooner at home, where I was hoping you would take some rest, than you speak of getting back to work, where I expect you are now. May God be pleased to strengthen you with His grace so that, by sanctifying your soul more and more, He will also sanctify, through it, the souls of the people!
I see no objection to your working in towns where there is no episcopal See or supreme court of justice, provided your work is in proportion to your strength.
I send greetings to your little community, and I ask O[ur] L[ord] to bless it and all that it does.
We here are all very well, thank God. We have sixty ordinands and about forty novices in the Internal Seminary. There are more ecclesiastics at the Collège des Bons-Enfants than it can accommodate; there are a good sixty-five from the outside. We no longer know what to do about accepting others who are applying for admission; beds are being placed where they never were before, and new means are being devised for putting them up. Saint-Charles Seminary is also very full. God has been pleased to bless the work of the Little Company almost everywhere. I say almost to exclude our poor confreres in the Hebrides and in Poland. Surrounded by the afflictions of war, they can let us know neither what they are enduring nor what they are doing. The only news we receive of them is old and unreliable. I recommend them and all our needs in general to your prayers.
In Paris they are trying to establish a large hospice, where all the poor beggars will be fed, instructed, and given something to do and will no longer be seen around the city nor in the churches. This is a highly approved plan that is well under way. They even want the poor Company to take over the spiritual direction there. The King and the Parlement gave us charge of it, with the approval of the Archbishop, and they did all this without ever mentioning it to us.[3] They have also given orders that the Daughters of Charity will take care of those poor people. May God be pleased to grant us the grace for this new work--if it is His will that we undertake it, which we have not yet quite decided to do!
I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.

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

2219. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, February 23, 1657

Monsieur,

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

When M. Delaforcade, the merchant in Lyons, was leaving for Bayonne, where he has now gone, he informed me that he had twelve hundred livres to be transmitted to us for the ransom of Dominique de Lajus, a slave in Tunis and a native of the town of Bayonne. I wrote to his partner, M. Garbuzat, to have them paid to you in Marseilles, and you would send them to M. Le Vacher.[1] I ask you to do so, using all possible diligence and precaution to keep the money safe and to expedite this ransom. Please let me know what you have done about this. Enclosed are letters for M. Le Vacher, for the Consul,[2] and for the slave himself concerning this matter.

The said Consul informs me that he needs the original of his commission from the Council, which I sent to you.[3] Please forward it to him. If this does not work, we can have a copy made in the registry and correct an omission that occurred in the commission, which states that collated copies are not recognized as authentic.

I have just received your letter of February 13. Enclosed is one from the Duc de Richelieu for the appointment of two new Administrators. I am also sending the letter written to me by M. Desmarets,[4] because of a caution it contains that you could use.

That is all I can reply to your letter. I am, in the love of Our Lord, Monsieur, your most humble servant.

VINCENT DEPAUL, i.s.C.M.

Addressed: Monsieur Get

2220. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, March 2, 1657

Monsieur,

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

I just received your letter. I had someone notify you that the Superintendent of Finances [1] promised the Duchesse d'Aiguillon to have the alms for the hospital and the salaries of the chaplains taken from the salt taxes of Provence. A few days ago, however, when I asked the said lady if this had been done, she told me it had not but that she would try to have it carried out. I hope that she, on her part, will do her utmost for this; I, on mine, will see that she is reminded of it.

What troubles me is that the cha[plains] are asking for remuneration for past services. I am not well acquainted with what is due to them, for how many years they demand payment, the stipends of each, how many they are now, if they have served continuously, and what they have received. When you have informed me about these things, we will try to satisfy them, as far as justice and our present means will allow. Meanwhile, I will discuss this with the Duchess, for we can do very little without her. On your part, Monsieur,

try to mollify these gentlemen. Go to see them for that purpose, on your way to or from the mission you are supposed to give near Sainte-Beaume,[2] and assure them that, if they are patient, we will try to procure what is their due--if not all, at least part of it.
As for your earnest request to be relieved of your office as Superior, consider how you began and how God has blessed you in it. This should help you to judge that, since you have a vocation from God for the office of Superior that you exercise, you should bear it courageously and put your trust in Him in your difficulties. Please do so, while waiting for His Divine Goodness to arrange things otherwise.
Last week I sent you the appointment of two new Administrators, made by the Duc de Richelieu, and also a packet for Tunis. Please put this one with it--or send it separately if the first one has gone.
I ask O[ur] L[ord] to bless your mission. I imagine that the place where it is to be given is in the great plain close to Sainte-Beaume.
Please take care of your health.
I am, in the love of this same Lord, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Please send one écu to M. Huguier to be given to M. Martin de Lancre, a convict on the galley Prince de Morgue. I have just received another écu for Jean Meglat on the Manse; please give that also to M. Huguier.
The Duchesse d'Aiguillon just told me that the Superintendent has written to M. Foulé,[3] Superintendent of Finances in Provence, that the alms for the hospital and the chaplains' stipends for this year and the next are to be taken from the salt taxes.
Addressed: Monsieur Get
2221. - TO JEAN MARTIN, SUPERIOR, IN TURIN
Paris, March 2, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I answered your last two letters. Since then I have received a third, the earliest one; it is dated January 5 but did not arrive until almost two months later. It speaks of the priests you have found disposed to enter the Company and your concern about where to receive and form them.
If your establishment consisted of two houses--one in the town and the other in the country, about which you wrote me, in line with the proposal that was made--an Internal Seminary could be set up in either one or the other. If this cannot be done or if there would be too long a delay, they should be sent either to Genoa or to Paris. Regarding Genoa, I do not know if the antipathy that I have been told exists between that State and the one where you are might have a bad effect on those transplanted seedlings. In that case, assuming they have the courage to come here or to Richelieu, you could send them to either. They could come through Lyons and take the river from Roanne as far as Orléans. From there

they could travel by coach or by the Paris mail coach, or go as far as Tours and from there go a day's journey by horseback to the Richelieu Seminary. They will be warmly welcomed there, but poor Saint-Lazare will have to pay all their expenses.
Wherever they go, we will take special care to give them a solid formation, but it is up to you to choose them carefully. In this way we could soon supply their country with good Missionaries, as the French find it difficult to adapt themselves to it.[1] In any event, it will be well for you to consult the Marchese about it.
For the rest, I am very worried about you. In addition to the office of Superior, you bear the whole brunt of the work because you have no one to help you with the preaching. In the name of Our Lord, Monsieur, please do not take too much upon yourself; reserve the time between missions for the purpose of catching your breath a little. We, on our part, will continue to ask God to strengthen you in proportion to your need and to continue to be glorified by your works, which up to the present have borne much fruit by His blessing, for which we frequently thank him.
Abbé Broille took the trouble to come here twice but, unfortunately, I was not at home. I am told that he goes through the city publicizing the graces God gives you, and, through you, to the poor people. You should refer all of this to the glory of His Divine Goodness and attribute nothing to yourself but the shame of the unworthiness of the workers.
I am, in His love, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Martin, Superior of the Priests of the Mission of Turin, in Turin
2222. - TO N
March 1657
They are going to put a stop to begging in Paris and gather all the poor in places suitable for maintaining and instructing them and giving them something to do. It is a vast, very difficult plan, but it is well underway, thank God, and approved by everyone. Many persons are contributing generously to it, and others are giving voluntary assistance. They already have ten thousand shirts and other things in proportion. The King and the Parlement have strongly supported this and, without mentioning it to me, have designated our Congregation and the Daughters of Charity to serve the poor, with the approval of the Archbishop of Paris. However, we have not yet decided to commit ourselves to this work because we are still not sure that it is the Will of God. If we do undertake it, it will first be on an experimental basis.
2223. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES
Paris, March 9, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!

I praise God for the hope you have of getting M. Bègue's money unconditionally and without a lawsuit.
It is to be hoped that your dispute with the Abbot of Sainte-Colombe [1] will also end without going to court. If it depended only on paying him to have your cellar supported by his wall, I would agree to this, although it is not his due. However, the important thing is that he remove the privy opposite your entrance, or at least put farther away the pig he feeds near it, whose stench bothers you; for, if your legal advisor decides that you have a right to put a stop to this, it must not be tolerated. God be praised that you have made use of mutual friends, upright men, to come to an agreement! You have chosen the most commendable way, and this has greatly consoled me.
The difficulties you experience in your governance are not signs that it is not good; on the contrary, O[ur] L[ord] wants to show that it is good because He is putting it to the test. There is nothing wonderful about a good ship staying afloat when things are calm because even a bad one would not sink at that time; but its merit is gauged when it is exposed to storms and withstands the tempest. You would be very fortunate if you had nothing to suffer as Superior, but you will be even more so if you remain firm in the midst of turmoil, for love of O[ur] L[ord] who has bound you to it. If your humility leads you to think that another man would stand up against this better than you, your charity should persuade you that it is up to you to put up with the trouble rather than shift it on to someone else. I have asked you to be patient, and I do so again.
I thank God that your seminary is flourishing in grace and numbers. I ask His Divine Goodness to make it grow more and more in both. The seminary here was never so full as it is at present. The father of M. Alméras has willed to honor us by his presence, after deciding to take the habit and title of seminarian in order to participate in the exercises. He has been doing so for a few days now, as far his eighty-two years allow! [2] This is very humbling for a Master of Accounts, the head of a very honorable family and a venerable old man. Having been great in this life, however, he has in this way found the secret of being so in the next, which is to make himself like a little child for the love of O[ur] L[ord], in whom I am, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
It would be a good idea for the Administrators to see M. Foulé, the Superintendent, to ask him to levy on the state, for this year and the next, the alms for the hospital and the stipends of the chaplains, in accordance with the note that the Attorney General [3] wrote to him concerning this.
Addressed: Monsieur Get
2224. - TO CHARLES OZENNE, SUPERIOR, IN GLOGAU
Paris, March 9, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!

I received seven or eight of your letters in less than two weeks. The mere address fills me with joy, and the contents fill me with it to overflowing. I pour it out on the Company by sharing with it the news of your health and the good things you tell me, especially about the steadfastness God is giving you while you await His plans, which cannot yet be known. Please remain very joyful, Monsieur, so that you may have this joy in abundance for yourself and enough as well for the Mothers at Sainte-Marie,[1] whose humble servant I am, and for the Daughters of Charity, to whom I send greetings. I ask Our Lord to be the peace and strength of them both, that they may make a holy use of their present state, until His Providence brings about a change for the better. We often beseech His Divine Goodness to make this happen soon. Recommend me warmly to them and to their prayers.

It is true, Monsieur, that the news you write us is, for the most part, different from what is given out here, but do not stop sending it. I am consoled by your exactitude to giving me your letters directly, and I thank you for it.

I told you I had some difficulty reading and understanding what you wrote to me in two letters about your interior state, and I asked you to let me know in less ambiguous terms what is going on within you. I will keep all that to myself, and I await this consolation to tell you my thoughts on it.

We paid the Scottish lady the one hundred écus you received there, and we got a receipt for them before we received the packet you sent me for the Nuncio.[2] We still have the latter because he had already left to return to Italy. I will send it back to you, if you wish.

As for news, I can tell you we have no one who is seriously ill, thank God, but many are troubled with bad colds, which are going around here and which most of the men have caught.

We have nearly forty seminarians here, including the father of M. Alméras, since he decided a few days ago to take the habit in order to participate in the exercises, as far as his eighty-two years allow. This is a great abasement for a Master of Accounts, the head of a very honorable family and a venerable old man. Having been great in this life, however, he has in this way found the secret of being so in the next, which is to make himself like a little child for the love of Our Lord, in whom I am entirely, Monsieur, your most humble servant.

VINCENT DEPAUL, i.s.C.M.

I am writing to M. Desdames about the good reputation God has been pleased to give them and of the desire of some of the Bishops to use them in their dioceses. We must thank God for this favor, and those good Bishops for the honor they show them, but they must also be excused from these employments, both because of their small number--which does not allow them to separate nor go too far away--and their lack of ability regarding the affairs they want to entrust to them.

Your last letter is dated January 15.

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

2225. - TO LOUIS RIVET, SUPERIOR, IN SAINTES

March 11, 1657

If, after what you told the Members of the Chapter, they still want you to obey their instructions concerning missions in parishes that depend on them, you must continue to point out to them that you can go only to places where the Bishop sends you because you depend absolutely on his jurisdiction. Say, however, that you are prepared to do what they wish, if they agree to make arrangements with this good Prelate and to delegate someone to obtain his consent.

2226. - TO THE DUCHESSE D'AIGUILLON [1]

[March 1657] [2]

Madame,

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

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

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

Paris, March 14, 1657

Sister,

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

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

I thank His Divine Goodness that you are indeed striving to carry out your little duties and, above all, to maintain yourself in peace, both at home and abroad. Because you contribute so much to union among the Sisters, you will also be the cause of the many graces God will give them, as long

as they are closely united with you and one another and are very faithful to their exercises. I greet you all in this desire, asking Our Lord to strengthen you in your hard work.
You told me that the iron salvaged from the shipwreck is rusting. Thank you for taking care of it. I am sure you have also aired the other articles that needed airing. Please have the iron objects cleaned, and I will send you the money to pay the workman for his trouble. They say that the more fragile pieces should be soaked in oil, and the rougher ones in tripoli.[1]
Please also find out from M. de Lamotte-Couplier, or someone from Maréchal de la Meilleraye's household, whether he is sending a ship to Madagascar this spring or is going to wait until autumn, as I was told he wanted to do.
Enclosed is a letter I am sending you for the Bishop of Cork,[2] in which there is a bill of exchange for one hundred écus, the gift of some devout persons to help him with living expenses. Please give it to him yourself and, when you reply to me about the rest, let me know about this.
These three business matters I just mentioned may seem out of harmony with your state in life, but I hope God will give you the grace needed to handle them, without distracting you too much from your ordinary occupations. I ask Him this with all my heart.
Mademoiselle Le Gras is slightly indisposed, but it is only a cold, which nearly everyone else also has. God is causing your Little Company to increase in numbers and blessings.
I am, in the love of O[ur] L[ord], Sister, your most affectionate servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Sister Haran
2228. - TO CHARLES OZENNE, SUPERIOR, IN GLOGAU
Paris, March 15, 1657
Monsieur,
The grace of Our Lord be with you forever!
I greet you with all the tenderness of my heart and renew the gift I have already made you of that same heart. So, you are still attached to Our Lord's cross; His Divine Goodness will detach you from it whenever He chooses, and I am sure you do not desire it before then. I say the same of our dear Sisters of Sainte-Marie, whom I greet with all possible affection and humility. I do likewise with regard to our dear Daughters of Charity, to whom I am writing.
We are still awaiting good news of peace in Poland.
I think I replied to Messieurs Desdames and Duperroy, or at least to the first-mentioned.
The Company is going along as usual everywhere. We are preparing to send priests to Madagascar. I have just sent money to the men in the Hebrides, who are working successfully in some miraculous way. Messieurs Alméras [1] and Admirault [2] are ill. Your dear nephew Ozenne,[3] is still going along as usual but finds repetition of prayer [4] difficult; I hope he will overcome this. I am your most humble servant.
VINCENT DEPAUL, i.s.C.M.

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

2229. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, March 16, 1657

Monsieur,

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

In your dear letter of March 6 I saw that your friends have dissuaded the Abbot of Sainte-Colombe from his intention to take you to court. This consoles me greatly, and I thank God for it, as also for the mission you are going to give in Nans,[1] where M. Mugnier is to join you. I ask Our Lord to bless the work and the workers there.

I thank God also that you have received and sent to Tunis the twelve hundred livres earmarked for the ransom of Dominique de Lajus from Bayonne and that you have also received the 375 piastres M. Bègue owed the Consul in Algiers.[2] I approve your having received them on condition of replacing them in case of priority of mortgage, since that was the thinking of your council. If you have not already sent this money to Brother Barreau, please forward it to him as soon as possible so he can pay off what he owes in that amount.

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

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

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

VINCENT DEPAUL, i.s.C.M.

I recommend to your prayers and to those of your community M. Admirault and Brother Jourdain.[3] The first-mentioned is suffering from lung disease, and the other is old and worn out, so they cannot last very long.

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

Addressed: Monsieur Get

2230. - TO MONSIEUR DE MAUROY [1]

March 23, 1657

I have discussed the affair of the General Hospital with the Little Company for the last time. Now, all the members have unanimously concluded that it cannot possibly undertake this work. They strongly insisted that I entreat you, as I now do most humbly, Monsieur--and through you, the Administrators--

to excuse their inability to render you this act of obedience, as they would wish to do in everything else because of the great obligations they have toward you and the Administrators. For the latter and for you, Monsieur, we are the most humble. . . .

2231. - TO THE DUCHESSE D'AIGUILLON

March 23, 1657

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

2232. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, March 23, 1657

Monsieur,

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

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

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

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

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

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

VINCENT DEPAUL, i.s.C.M.

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

Addressed: Monsieur Get

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

Paris, March 24, 1657

Monsieur,

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

Since receiving your letter of March 15, I have had one from Brother Turpin [1] concerning his mother's affairs. I have not yet given sufficient thought to the matter to solve the problem of his journey but will do so as soon as possible and will write to him about it by the next regular mail or the following one. Meanwhile, I praise God for his indifference.
You ask us for someone to teach chant in place of M. Olivier. I would like very much to be able to send him, and we will try to do so, but it will be difficult to give you a good cantor--unless it is later. Furthermore, I have been told that you have two or three, in addition to Brother Turpin, so there is no urgency in this for you.
Some time back, the Jubilee was in Le Mans, and our priests did not hear confessions in your church. Please do not introduce this custom, Monsieur, and do not add anything new to our practices unless I tell you to do so because of the inconveniences that would arise in acting otherwise.
I praise God that Brother Bienvenu is better and for the care you took of him.
We were refused permission to cut the wood at La Guerche [2] and to sell it in the presence of your bailiff; it has to be done with the Lieutenant-General of Le Maine and the head of the Forestry Commission. We are trying to have other letters drawn up, so as to proceed in another way.
The ordinands are here with us, and two small bands of workers are out giving missions. I ask your prayers for their work.
Our seminary has never been so full, thank God. M. Alméras' father has been honoring it with his presence for a month now. He has taken the habit and name of seminarist and follows their exercises as far as his eighty-two years will allow. This is a great mortification for a Master of Accounts, the head of an honorable family and a venerable old man. He has discovered, however, the secret of attaining greatness in the next life, after having enjoyed it in this--the art of becoming like a little child for the love of O[ur] L[ord], in whom I am, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Twelve or fifteen days ago, I sent one hundred écus to the Bishop of Cork [3] in Nantes.
At the bottom of the first page: Monsieur Cruoly
2234. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES
Paris, March 29, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
We have received two écus for Marc Mansart, a convict on the Capitaine. Please give the money to M. Huguier, to whom I am writing, asking him to deliver it to him there.
By the mail coach, I am sending a packet of letters for the poor slaves to M. Garbuzat in Lyons so he can forward it to you by some means.

There is a slave named Vital Bernusset in Nauplia de Roumania,[1] who was recommended to me by the Abbés de Chandenier, to whom we are especially indebted. He is a surgeon and the brother of a good priest under the jurisdiction of the above-mentioned Abbés. They would like to know if this slave can be freed, what must be done to ransom him, if boats from Marseilles often go there, and if money could be sent safely to the Consul, M. Bellefont, as the prisoner has told them. Please find out if he is from Marseilles, and if so, have some relative write to him to get news of the slave through him and to find out how much it would cost to set him free. If you find a safer and easier way to get this information, use it. Every time you write to me about this, remind me that you are talking about the slave recommended by the Abbés.

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

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

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

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

absolutely essential that they do not know about this last suggestion.[3]
Your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Get, Superior of the Priests of the Mission of Marseilles, in Marseilles
2235. - SAINT LOUISE TO SAINT VINCENT
Thursday evening [March 29, 1657] I[1]
For the love of Our Lord, Most Honored Father, I ask your permission to fast the last two days of this Lent, which I have spent so poorly. For this same love, I also ask you to give me your blessing and to reflect before God on the answer we are to give Mademoiselle,I[2] who wants two of our Sisters for her hospital in Saint-Fargeau.I[3] She first made this request a long time ago; people say that that area is in dire need of spiritual and corporal assistance, and the desire of the person for the glory of God is equally great. Madame de Brienne I[4] awaits the reply. I thought I could send it to her at Saint-Denis--she is supposed to be returning from there on Sunday--but I think it will suffice to give it to her on one of the coming feast days.
Allow me, Most Honored Father, to entreat Your Charity to intercede with Our Lord for all our needs, including those of your most humble daughter and obedient servant.
L. DE M.
I almost forgot to ask Your Charity if I should allow the Duchesse de Ventadour I[5] to treat our Sisters to a roast on Easter Sunday.
Addressed: I Monsieur Vincent
2236. - TO JEAN MARTIN, SUPERIOR, IN TURIN
Paris, March 30, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letter from Castelnuovo.[1] I thank God for the blessings He is giving your work there and for those you are expecting from the presence of your founder.[2] God grant that he will be satisfied with your work so he will feel that the money he gives you is being put to good use! May God grant as well, Monsieur, to continue to bestow His graces on you for the salvation of the people you evangelize and to give them the grace of profiting from your instructions! Above all, I ask Him to fortify you in your exhausting work and to help you to moderate your efforts in proportion to your strength.
I continue to urge M. Jolly to send you M. de Martinis, who will give you a little relief, and I ask you to do your utmost to keep M. Richard and M. de Musy with you, despite their desire to return to their own country. The reason or pretext they allege cannot be compared to your need of them nor to the good they can do. I am not surprised about the first-named because he has been struggling with this temptation for a long time, but I am more worried about the latter, who is not resisting his. I am writing to him to try to persuade him not to make that journey.

I hope that God in His goodness, together with your wise guidance, will make them both change their minds and that Our Lord will give you a share of the patience He practiced, not only in the midst of His painful work, but also when He saw Himself abandoned by the majority of those who had set out to follow Him--even some of His own Apostles. This was not due to Him but to their fickleness. I ask His Divine Mercy once again to make His Will known and done by those priests and to animate you with His Spirit so that you will be able to bear your responsibility, which you are finding so burdensome.

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

VINCENT DEPAUL, i.s.C.M.

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

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

2237. - TO A NOBLEMAN

Saint-Lazare, March 31, 1657

Excellency,

Your authority, My Lord, and the reasons you do me the honor of giving me in favor of allowing Mademoiselle Bouillon to enter Sainte-Marie [1] are so convincing that I would not venture to raise any objections were I not certain that you, My Lord, would not take it amiss. The Council of Trent forbids Bishops and Superiors of religious houses to give permission to enter the monastery of the said nuns, except in case of necessity. The problem here is that the entry in question is not in that category, and I do not think I can grant this permission without offending God. This is likewise the opinion of a Doctor in whom I have great confidence; it also made me resolve a few years ago not to grant permissions of this sort except in cases of necessity, and I have refused many Ladies and even Princesses--among others, the Princesse de Carignan,[2] who will never forgive me for it.

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

VINCENT DEPAUL, i.s.C.M.

2237a. - I HENRI DE BOURBON,[1] ABBOT OF SAINT-GERMAIN-DES-PRÉS, TO SAINT VINCENT

[Between April 2 and 13, 1657] I[2]

I have been informed of the loss of M. Olier, Superior of the seminary in the faubourg Saint-Germain. Those priests did not want to proceed with a new election without notifying me; they also suggested that I ask you to consent

to help them on this occasion and to sanction by your presence an action whose sole purpose is the greater glory of God. I implore you, then, for love of me, not to refuse them this assistance, hoping that God will favor their plan and that you will be the means He uses to make it a success.

2238. - TO JEAN DES LIONS, DEAN OF SENLIS

(Now 2242a.)

2239. - SAINT LOUISE TO SAINT VINCENT

April 2, 1657

Most Honored Father,

Although I doubt that the idea I am going to present to Your Charity is feasible, I would not dare to fail to tell you that I think it would be most advantageous to the Company if, in the authenticated copies under seal or in the approval of the Parlement,I[1] it were stated that, in view of the public usefulness of the Company, the fragility of the sex of its members, and their works in different places, the King or the Parlement should assume special protection of the Company in general and of each member in particular, strictly forbidding anyone to leave the Company without the consent of the Superior, and even not to leave in the simple dress they wear. If this should occur, authorization should henceforth be granted to proceed juridically against such persons for insubordination to the ordinances of the King or of the Parlement.I[2]

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

L. DE MARILLAC

Most Honored Father, would Your Charity please inform me of anything that is missing from this letter for the Chancellor's wife? [3]f it is all right, should I not recopy it because of the crossing out? If I had ventured to mention your approval, I think that would carry more weight.

Addressed: I Monsieur Vincent

2240. - SAINT LOUISE TO SAINT VINCENT

April 3 [1657] I[1]

Most Honored Father,

The work the Bishop of Cahors I[2] wishes to confide to our Sisters prompts me to change the suggestion I made to Your Charity for the second Sister. I think she has to know how to read, write, and do some kind of handwork. For that, we will have to take a Sister from the children. The choice of two Sisters such as these will be for us the equivalent of losing more than four, but we must make this effort for several reasons, the principal one being your holy intentions.

Most Honored Father, in view of my knowledge of the poverty of the Company, allow me to tell Your Charity in all simplicity that, since the Bishop does not intend that we pay the expenses of the journey--which, moreover, we are unable to do--it would be convenient for us and facilitate a prompt departure if his charity had what is necessary given

to us in Paris. Apart from the fact that all of them have to be furnished with new things, there is also the expense of transportation and food for the journey. Perhaps this is that good Bishop's intention, but my desire to obey him promptly causes me to anticipate him. If this was unnecessary, I most humbly ask your pardon and blessing, believing that I am, Most Honored Father, your most humble and very obedient daughter and servant.

L. DE MARILLAC

I do not know if I am acting contrary to simplicity by practicing what I believe is prudence in sending you this letter, Most Honored Father, in the event that Your Charity may consider it advisable to forward it. I think I decided to do so because of a certain need and to prevent Your Charity from making a suggestion to us that I will discuss with you, if Our Lord so chooses.I[3]

Addressed: I Monsieur Vincent

2241. - TO LOUIS SERRE, SUPERIOR, IN SAINT-MÉEN

April 4, 1657

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

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

2242. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, April 6, 1657

Monsieur,

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

Enclosed are some letters for Tunis and Algiers. In the ones for Algiers I make no mention of the fourteen hundred livres allocated for the ransom of a few slaves on the brink of perdition. I now have a special reason not to send any money there but to send it all to Tunis. So please forward the entire amount to the elder M. Le Vacher [1] so he may apply it according to the intention of the benefactor, as I am explaining to him. Send me back the letter I wrote you two weeks ago for his brother [2] because it mentions this money, and it is not advisable for him to know about it.

Last July I sent you 3100 livres for the needs of our Missionaries in Algiers; however, in his report the Consul [3] accounts for only 1885 livres. Moreover, in your letter of March 20, you state that you sent them 200 or so piastres on a boat that had recently left and that you still have 250 to send them. I would like to think that these are the 1215 livres missing from the sum they have received. If, as I am asking you to do, you add to that the 375 piastres you received from M. Bègue, that would give them 700 or 800 piastres, which would reach them in time, while waiting until we can send them something else.

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

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

VINCENT DEPAUL, i.s.C.M.

Addressed: Monsieur Get

2242a. - TO JEAN DES LIONS, DEAN OF SENLIS

Paris, April 6, 1657

Monsieur,

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

Enclosed is a letter that the Bishop of Pamiers [1] sent me to have forwarded to you. Because of my wretchedness, you have not received it until now. I most humbly ask your pardon for this.

Enclosed also is the Bull of our Holy Father the Pope, confirming those of Innocent X and the other Popes who have condemned the opinions of the times.[2] I think you will find, Monsieur, that it leaves you no room for doubt, after the acceptance and publication made by our Prelates, who have met so often on this subject, and recently, by the Assembly of the Clergy,[3] who had a report printed,[4]--which I would have sent you, except that I think you have already seen it--and, finally, after the censure by the Sorbonne [5] and the letter written to you as ordered by our Holy Father.[6]

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

If you say, Monsieur, that the miracles worked through the Holy Thorn at Port-Royal seem to give approval to the doctrine preached there,[7] you know the teaching of Saint Thomas, stating that God has never worked any miracles to

confirm errors. This is based on the fact that truth cannot confirm a lie.
Now, it is clear that the propositions in question, sustained by that party, are of this kind, since they have been condemned by the Sovereign Pontiff, and Saint Augustine says on this same subject, Locutus est Petrus sufficit. [8]
I am sending you a pamphlet that has been printed about those miracles; it makes it clear that miracles are not infallible signs of the sanctity of the persons who perform them nor of the places where they are performed. I add to this a proof from Jansenius, Bishop of Ypres, in his Commentary on the Gospels, [9] whose testimony cannot be reproached by those who seem disposed to forfeit everything--even their own salvation--to sustain it. Regarding Saint Matthew 7:22, on the words Multi dicent mihi in illa die, [10] he says, "By driving out demons and working many wonders, that is, many signs of divine power and might that are nothing else but so many miracles (for what he had said in part he concludes in a general way), must be understood true prophecies, true expulsions of demons, true wonders and miracles. For it is not necessary to accuse of lying those who will say this or think that way, since all those things can be done by evil men: Balaam,[11] for example, Caiaphas,[12] the sons of Sceva,[13] and other fathers. And so, Basil, in his work Moralibus, Reg. 7, calls those works spiritual gifts, with which God in His mysterious judgment endows the wicked, but Christ declares that their confidence is vain if their faith is not accompanied by a good life." [14]
If you expect God to send an angel to enlighten you more fully, He will not do so. He refers you to the Church, and the Church assembled in Trent refers you to the Holy See for the subject in question, as is apparent from the last chapter of this Council.[15]
If you expect Saint Augustine himself to return to explain himself, Our Lord has told us that if we do not believe the Scriptures, we will not believe what those returned from the dead will tell us.[16] And even if it were possible for this great saint to return, he would submit to the Sovereign Pontiff, as he did before.
If you expect some famous faculty of theology to settle this question, where is such a one? There is no wiser faculty in all of Christendom than that of the Sorbonne, of which you are a very worthy member.
On the other hand, if you expect a great Doctor and upright man to tell you what you have to do, where will you find one in whom these two qualities are better joined than in the man to whom I am speaking?
I think I understand, Monsieur, that you are telling me you do not think you should declare yourself so soon so you can bring some persons of rank with you.[17] That is good, but it is to be feared that, whereas you are thinking about saving these persons from shipwreck, they may drag you down and drown you with them. I tell you this with sorrow, especially since their salvation is as dear to me as my own; had I a

thousand lives, I would willingly lay them down for them. I think your example will be more effective in bringing them back than anything you could say to them.
Given all these circumstances, Monsieur, for the love of God do not put off any longer this action which should be so pleasing to His Divine Goodness. Your salvation is at stake, and you have more reason to fear this than most of those who are steeped in these errors because you--and not they--have received special enlightenment from our Holy Father. What displeasure you would have, Monsieur, if, by delaying your declaration further, you should be forced to make it or be declared opposed to it, according to the resolution that has been taken by the Bishops. That is why I entreat you, in the name of Our Lord, to make haste and not be offended that the most ignorant, most abominable of men speaks to you in this way. If animals have talked and wicked persons have prophesied, I can tell you the truth, especially by saying to you what our Holy Father and all the Prelates of the kingdom would say to you, if they spoke to you on this subject. O Monsieur! what a great source of consolation this will be for you at the time God judges you on this matter, when you reflect that you have preferred the judgment of the Sovereign Pontiff and the Prelates to the opinion of a handful of men.
May God Himself speak to you efficaciously, Monsieur, and show you the good you will do by hastening to give Him glory on this occasion.
Besides placing yourself in the state God asks of you, there is reason to hope that, following your example, a good number of those persons will see the error of their ways. On the contrary, you could be the reason why they will remain as they are. If you delay this plan--and I strongly fear you will never put it into execution--it would be a mortal affliction for me because, holding you in the high esteem and affection I do, and having had the honor of serving you in the manner I have had, it would be a very great sorrow for me to see you leave the Church. I hope and often pray that Our Lord will not permit this misfortune.[18] I am, in His love, Monsieur, your. . . .
VINCENT DEPAUL, i.s.C.M.
If you do not need this Bull, please send it back to me along with the pamphlet. If you have not seen the report of the members of the Assembly regarding some of the opinions, I will send it to you.
2243. - TO EDME JOLLY, SUPERIOR, IN ROME
April 6, 1657
God has been pleased to take to Himself M. Olier, who established the Saint-Sulpice Seminary and whom Our Lord used for many good works.[1] I had the happiness of being with him when he gave up his spirit on Easter Monday.[2]
2244. - TO MONSIEUR AUBERT [1]
April 7, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!

I deserve neither praise nor thanks for a good deed I have not done; my sins have made me unworthy of working effectively at it. I will continue, however, to make use of every opportunity to ensure its success, and will do so in the ways you suggest.
The news we have of Pol[and] is most distressing. The matter we discussed has not been settled there and will not be settled. The Lady has postponed it because she wants the person to be one of her own relatives.[2] The alliance with the first aggressor of those realms [3] will never take place, although they are on good terms. The person in whom justice abounds [4] lacks power and funds and may succumb if he does not get some help. The one who shares his great grief has written to the Major Assembly [5] to present their needs to it. As I write this, my heart is numb with sorrow at seeing the Church in such great danger in a kingdom twice the size of France. It would be the deed of a truly great Christian Prince, such as the relative of this distressed Lady,[6] to come to her aid in this persecution. I have learned that at the present moment thirty thousand livres would be very timely for them to procure officers; that is their most urgent need. I see nothing in the world more worthy of the generosity and munificence of this Prince than to offer such a useful and opportune aid. However, Monsieur, I say all this to you with no definite purpose in mind, for you to use it as you judge advisable. If you come to Paris, we will discuss it more fully.
Since writing the above, I have received a letter from Glogau in Silesia, where the King has gone; part of his family is there, too. In it, someone [7] informed me that negotiations are under way with the first person who attacked that kingdom,[8] concerning the future succession in favor of his four-year-old son. However, because this place is very distant from the Court, most of the news turns out to be false. I am all the more doubtful about this item, since the Lady[9] you know--to whom everything is written--has assured me of the contrary. I profess to say things as I know them or to keep silence about them if there is some disadvantage in saying them.
I say all this to you at random and renew to you the offers of my perpetual obedience.
Your. . . .
2245. - TO CHARLES OZENNE, SUPERIOR, IN GLOGAU
Paris, April 13, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letters of February 26 and March 5, and Mademoiselle Le Gras has received the power of attorney for Sister Madeleine Drugeon.[1]
God be praised for your health and for the good state of our confreres in Warsaw, as well as for the fact that the danger is not so great for them as had been said! I trust that God will preserve them, since they abandon themselves to His Providence and service with such faith and firmness. I also

hope that the Bishop of Poznan [2] will not condemn M. Desdames without giving him a hearing and that, having listened to him, he will realize that the complaints about him are false. Even if things turn out otherwise, God in His mercy will see that he is cleared of the calumny and justified before men, without either you or he taking any more trouble about it.

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

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

VINCENT DEPAUL, i.s.C.M.

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

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

2246. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, April 13, 1657

Monsieur,

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

This letter is to inform you that I have written to ask M. Jolly to send you, as soon as possible, not M. de Martinis, but M. Pesnelle [1] or M. Baliano,[2] who are both excellent workers. I hope he will not fail to do so because, besides representing the importance of your establishment and the need to help you, I have strongly urged him to do this.

In addition, Monsieur, we have assigned you Brother Demortier; [3] perhaps you remember having seen him in the seminary here. He is a kind, intelligent young man of twenty-three, who should succeed in all our works. He will learn Italian easily, which is why we have chosen him rather than someone older. I hope that in a short time he will be a big help to you; until he becomes a priest and can preach, he will do a good job teaching catechism. He has already done it here during a few missions, with good results and blessings. He left here two days ago on the coach for Troyes, where he has gone to meet M. Dupuich,[4] whom we are sending to Annecy, so they can travel together as far as Lyons. I am sure you will welcome this Brother cordially and will take good care of him, as I ask you to do.

I have not received any letters from you since I gave you some of mine, so I have nothing in particular to say to you. I continue to ask O[ur] L[ord] to preserve and strengthen you and to bless your family and your work more and more.

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

VINCENT DEPAUL, i.s.C.M.

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

2247. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, April 13, 1657

Monsieur,

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

I received your letter of April 3. The last time I saw the Duchesse d'Aiguillon, she led me to hope that she would see M. Foulé [1] and would continue to urge him to see that the hospital receive its alms and you would get the chaplains' stipends. I cannot tell you today what she has done, but will be able to do so next week, God willing.

I am very glad that a favorable opportunity has presented itself for M. Simon and his companion [2] to go to Genoa. May God lead them there safely and soon banish any traces of disease that may still be found in that place!

God be praised for the success of your missions, Monsieur, especially for the fruits harvested on the galley Garde-Côte and for the good work M. de la Fosse has accomplished there!

I intend to present a request to the Mercedarians when they are assembled in Chapter; we will see what comes of it.[3]

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

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

VINCENT DEPAUL, i.s.C.M.

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

Addressed: Monsieur Get

2248. - 7M LOUIS SERRE, SUPERIOR, IN SAINT-MÉEN, TO SAINT VINCENT

1657

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

2249. - TO CHARLES OZENNE, SUPERIOR, IN GLOGAU

Paris, April 20, 1657

Monsieur,

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

I am writing simply to let you know that I received your dear letter of March 12 and to tell you that the greatest affliction I have ever known is the one I now suffer because of the state of affairs where you are. You can imagine how fervently I recommend the kingdom and religion to God, as

well as the persons of the King and Queen. May God in His goodness preserve and fortify them in the midst of such an extraordinary persecution. I trust that His Divine Majesty will finally deliver them from it, since justice is completely on their side, as well as the welfare of the Church.
Since we must pray hard for this intention, our Company does so almost incessantly--as do many others.
We have no news here. I am, as always, Monsieur, in the love of O[ur] L[ord], your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Ozenne, Priest of the Mission, in Glogau

2250. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, April 20, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
If the boat on which you sent the money for Algiers has left, in nomine Domini; in that case, you can send all my letters there--even the most recent ones--although I made no mention in the latter of the seven hundred livres intended for the ransom of a slave in danger of apostatizing. It suffices that the previous ones speak of this. You can also send to Tunis the last letters I wrote for there, together with the other seven hundred livres, although I am writing to inform M. Le Vacher that I am sending him fourteen hundred. You can tell him that, before you received the last order from me, you had already carried out the first one, which was to divide the money between him and his brother. If, by any chance, you are still able to carry out the other--I mean to send the entire amount of fourteen hundred livres to the older Le Vacher and nothing to Philippe--please do so.
I praise God that the Administrators were satisfied with M. Huguier's accounts. I think God is pleased with his work, too, since from His glory He is blessing it abundantly.
Just two days ago, the Duchesse d'Aiguillon had still not seen M. Foulé about the hospital business, but she sent me word that she would try to see him as soon as possible. Do what God inspires you to do with regard to the chaplains, and find out whether fifty livres each will satisfy them.
We will try to send you a Brother.
I praise God for the opportunity He gave M. Simon and Brother Pinon to cross over into Italy. I would like to think that they are in Genoa by now.
I had your note given to M. Despréaux.
Please see that thirty sous are given to M. Huguier for Jean Rigaut, a convict on the Saint-Dominique. We received them here from his wife, as I am telling M. Huguier.
There is no news here, where I remain always, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Get

2251. - TO EDME JOLLY, SUPERIOR, IN ROME

April 22, 1657
Generally speaking, persons who have left some Order do not do well in our Congregation, and we should be very cautious in accepting them; still, there may be exceptions to this rule. We need to know why the Spanish gentleman who is seeking admission left the Jesuits, how old he is, where he is from, and whether he is upright and open-minded. Then, based on this information, we can give him a trial because we need suitable men for that kingdom.

2252. - TO A PRIEST OF THE MISSION
[April or May 1657] [1]
We have no news here, except that God has taken to Himself good Brother Jourdain, the oldest in vocation of all our Brothers. He finished his course well, after a long and painful illness. By the good use he made of it, he merited the grace of a happy death and--we hope--of a better life. I recommend his soul to your prayers and to those of your family, according to the holy custom of the Company.

2253. - TO CHARLES OZENNE, SUPERIOR, IN GLOGAU
Paris, April 27, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I am sending you a letter that came from your native place and two from Mademoiselle Le Gras; one is for you and the other is for her Daughters.
God has called good Brother Jourdain to Himself, after a long and painful illness that prepared him for a happy death by the good use he made of it, so he finished his course well. There is reason to hope that he is now with God. I recommend him to your prayers, as we are accustomed to do for all our deceased members.
I just received your letter of . . .[1] that has nothing in it requiring an answer. I praise God for your good health. We continue to pray for your preservation and for our priests in Warsaw. Mon Dieu! Monsieur, what is their present state? We constantly pray for the King, the Queen, and their affairs.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Ozenne, Priest of the Mission, in Glogau

2254. - TO GUILLAUME DELVILLE, IN ARRAS
April 28, 1657
We are giving serious thought to the weak stomachs of the Daughters of Charity. I have not yet been able to talk to Mademoiselle Le Gras about this but will do so as soon as possible to see what remedies can be proposed. Thank you for what you are doing to console them and to look after their health. Please take good care of your own.

2255. - TO JEAN MARTIN, SUPERIOR, IN TURIN
Paris, April 28, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!

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

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

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

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

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

Lastly, Monsieur, I hope that O[ur] L[ord], who has special plans for you and your establishment, will provide for all your needs. We must await His time patiently and pray that He will make His holy Will known to our Holy Father the Pope concerning the proceedings of the case in Rome, so that it may be concluded to His greater glory.

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

M. Alméras left today for Bourbon,[3] where he is going to take the waters.

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

VINCENT DEPAUL, i.s.C.M.

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

2256. - TO MONSIEUR HORCHOLLE, IN NEUFCHÂTEL

Paris, April 30, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I would send you the presentation for the Bruquedalle [1] parish, in the Rouen diocese, of the Ry deanery in Bray, if I knew that you were a graduate of Saint-Ouen Abbey, on which it depends. Since it became vacant this month, which is a month of grace, the nominee must, of necessity, be a graduate of the said abbey.[2] Please let me know as soon as possible if you are one of these. In that case, if you wish me to confer this benefice on you--which is worth only about four hundred livres--I will send you the title as soon as I receive your letter. I wish it were a more important one because of my desire to serve you. I am, in the love of O[ur] L[ord], Monsieur, your most humble and obedient servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Horcholle, Pastor of Saint-Jacques de Neufchâtel, in Neufchâtel
2257. - TO MADEMOISELLE DE VERVIN
May 1657
Mademoiselle de Vervin can rest assured that the Mother Superior at Sainte-Marie has replied to her according to her conscience, that she would have refused anyone whomsoever the thing she was unable to grant her, and that she was right in not leaving her daughter with her permanently, since she was not called by God to that new state.
I have made inquiries about that good priest. He distinguished himself as one of the most exemplary and learned ordinands. In a word, I think O[ur] L[ord] has favored [you] by directing this good, virtuous priest to you.
2258. - TO NICOLAS GUILLOT,[1] SUPERIOR, IN MONTMIRAIL
Paris, May 3, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
We are sending you Brother Arthur [2] to see if the Montmirail air can help him recover from a condition he has. Please welcome him and take care of him. He is a good young man; you might give him something to do to distract him. If he becomes ill, let me know and we will take him back.
Moreau's widow came here to say you are pressuring her and her sons-in-law to pay what she owes and that they are not in a position to satisfy you just now, unless you are willing to accept a few acres of land as payment. Now, since there is reason to doubt that they can sell it--and, even if they could, it is doubtful that this acquisition would be safe and practical for your house--it is better to give them three or four [3] months' time to find the money rather than to take that land. So please allow them that length of time; in addition, reduce what they owe on the total sum by fifty livres, for which you will give them a receipt right now. This is what I have led this poor woman to hope for, so as not to send her away without some consolation.[4]

Regarding what you wrote me about the farmers of Le Vieil-Moulin and La Chaussée, that they are asking for a reduction but that you will see, nevertheless, that they continue to work the farms at the same cost, I think you should have told me what that cost now is and how much the rent was that preceded the present rate. If Brother Nicolas [5] were here he could tell me, but he is in the country. If you could find some other financially solvent farmers and upright people, and some advantage in changing, I would agree; but I doubt very much that you will come across such persons right now, so do your best to retain those who pretend they want to quit, and who perhaps are asking for a reduction only to remove from you the hope that they may raise the cost of previous years.
We will use the ten écus M. Duperroy [6] brought here for whatever you indicate for the use of your house, since you say he is satisfied with this.
As for the Brother you are requesting to work the farm, we have no such person. I wish you had found a good farmer.
I embrace you in spirit. I send greetings to our Brothers and am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
God has taken to Himself Brother Jourdain and has granted him the grace of finishing his course well, after granting him that of making good use of a long and painful illness. I recommend him to your prayers.
That poor woman is ill and cannot return today.[7]
At the bottom of the first page: Monsieur Guillot

2259. - SAINT LOUISE TO SAINT VINCENT
May 3 [1657] I[1]
Allow me, Most Honored Father, to remind Your Charity that tomorrow is the feast of Saint Monica--a special day for me because of the grace that you know God bestowed upon me then,I[2] which I have not used well. That is why I need mercy, which I entreat Your Charity to ask of Our Lord for me, offering me to Him without reserve at the Holy Sacrifice of the Mass. I also ask for a good share of your blessing, for the love of [God], since I am by this same love, Most Honored Father, your most humble and very unworthy daughter.
L. DE M.
Addressed: I Monsieur Vincent

2260. - TO ANTOINE DURAND, SUPERIOR, IN AGDE
May 4, 1657
When a Prelate comes to your house, it is quite proper to receive him at the door, Monsieur, without putting on your cloak, even though you knew he was coming. It is quite proper also for you to accompany him to his residence, if he wishes, even wearing your cassock and cap. The town is not so large that it would be inappropriate to appear in it like that.

2261. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES
Paris, May 4, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!

We must adore the guidance of God in the order M. Husson has received to return to France. Perhaps His same guidance will prevent its being carried out, since it was instigated by the evil spirit in hatred of the good O[ur] L[ord] does through him.[1] If he comes to Marseilles, however, it is advisable for him to stay there until I send him word to leave. Meanwhile, the Duchesse d'Aiguillon and I will see what can be done here to reinstate him in his office. I am writing to tell him this. You can forward my letter to him in Tunis if he is still there and share this letter with him if he arrives at your house after the former one is mailed.
As for the complaints of the merchants, do not stop at that because the Consul is far too upright to do them any wrong, and even if he lowered his duties, they would still feel that he was collecting too much.
The Mercedarians have discussed in their Chapter the damages they owe the Consul of Algiers. The Duchess spoke to the Provincial about this, and I sent him a report on it. They lead us to hope for some satisfaction, but as yet I see no guarantee of this.
Do not draw on us the five hundred livres you need, since it will be more convenient for you if we send you a bill of exchange. We will do it as soon as we get the money so we can take it to M. Simonnet, who will instruct Messieurs Napollon to deliver it to you.
The Pastor in Le Havre is asking you to account for the twenty-one hundred livres that were sent to you previously for Algiers. He says that only fourteen hundred were used for the slaves recommended by him, and he would like to know what has become of the remaining seven hundred. If you know, please tell me as soon as possible.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Get

2262. - TO LOUIS RIVET, SUPERIOR, IN SAINTES

May 9, 1657

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

2263. - TO PHILIPPE-EMMANUEL DE GONDI [1]

May 11, 1657

Excellency,

I received the letter you did me the honor of writing, concerning the child abandoned in Villepreux. The Pastor and the husband of the Treasurer of the Charity did me the honor of coming to see me about this affair; the former to advise me on the situation and to ask my advice on it, and the latter to complain that they were trying to make his wife pay for that child's food. I told the Pastor that, if the child was left in this town and they sent him to La Couche, as the district commissioners usually do when they are required to gather up abandoned children, then we would take care of it, but that the persons responsible for those children are forbidden by the decrees of the court to take them in without orders from the commissioners, and we scruple doing otherwise. I told him also that if he would see that he was brought to this city, in agreement with the Provost, and left him for adoption, then he would have no further worry. He did not do this; meanwhile, the child has been placed with a wet nurse at nine francs a month, which the Treasurer of the Charity is being obliged to pay. That is what her husband came here to complain about.

Now, I have asked the Pastor to make a short trip here to settle this affair. He has not yet come, perhaps because of the processions[2] that have kept him busy. When he does come we will decide how to proceed. That will be a little difficult because the wet nurse will be unwilling to release the child except on a court order, and the courts of Villepreux will not order him to be put up for adoption in Paris because, according to law, the Lords are obliged to feed foundlings. If that is made known in this city, the child will be sent back to Villepreux at the expense of the Lord,[3] unless they can discover the identity of the child's father and oblige him to provide for him. This has not been done so far, and there are no grounds to suspect anyone in Villepreux, according to the Dean, who came to see me because of the dispute he is having with the Pastor of Villepreux. He thinks this child was abandoned by some beggar woman who, like several others, has left Paris to avoid being put in the large hospice where the poor are going to be enclosed.

I think the only remedy is for the Provost to order the wet nurse verbally to give the child to some other woman, whom he himself can persuade to take him to Paris and leave him there, which involves the danger of being discovered. In which case she would run the risk of being imprisoned and condemned to be whipped. I will go to see M. du Fresne and will discuss this with him in two days' time, God willing.

2264. - TO EDME JOLLY, SUPERIOR, IN ROME

May 11, 1657

It would not have been a good idea for you to send assistance to M. Jean-Baptiste,[1] who has left the Company, when he requested it for his parish. On the contrary, you will do well not to give him any reason to make himself familiar with your house. If he comes, do not rebuff him in a tactless way nor sadden him, but I would not want him to

be invited to dinner and still less to take part in your recreations.

2265. - TO GUILLAUME DESDAMES, IN OPOLE [1]

Paris, May 11, 1657

Monsieur,

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

Mon Dieu! Monsieur, how worried I am about you, knowing neither where you are nor in what state. First of all, it has been a very long time since I received any letters from you; second, in M. Ozenne's letter of April 8, he says that he himself does not know if you are in Warsaw because the Swedes are there or have passed through there.

This unsettling news, together with all the rest we are being told, afflicts me deeply with regard to the welfare of the Church and of Their Majesties and prompts us to redouble our prayers that God will be pleased to change the state of affairs for the better and to honor you with His special protection everywhere and in all circumstances. Please let me know how you are, Monsieur, and what graces God has granted you during these latest disturbances. I have no doubt that He has continued to show His goodness to you because you have shown so much goodness in serving Him in the sick and the suffering. If you now are with Messieurs [Ozenne] [2] and Duperroy, I am very glad. I hope at least that, belonging to God as you do, He will preserve and bless you everywhere.

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

VINCENT DEPAUL, i.s.C.M.

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

2266. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, May 11, 1657

Monsieur,

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

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

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

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

It is not in our power to send you anything for the chaplains--at least, not right away--nor can I send you today the help you expect. I hope, however, as far as you

are concerned,[1] to do so at the first opportunity. We will try also to send you a Brother as soon as possible.
I have just received more money for a convict--four livres ten sous for Jacques Mauge. I am writing to ask M. Huguier to give them to him.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Get

2267. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES
May 18, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received the packet from Algiers with your letter of the eighth. In reply to M. Husson's letter, I am telling him to come to Paris. If he does not have enough money for his journey, please give him whatever he needs.
If the boy he brought from Tunis is satisfied with staying with you, I approve of your keeping him; but if he wants to become a Brother, I think it is better for him to come here because those who do not go through the seminary exercises rarely acquire the spirit of the Company.
According to what you have told me, and what M. Mugnier wrote me, I think it is advisable for him to leave Marseilles; that is why I am writing to tell him to go to Annecy to work on the missions there. Please give him also the money he needs for that journey. We will try to send you another priest in his place.
We were not able to give M. Simonnet the money you are requesting, so get it there and write a bill of exchange on our account, payable in two weeks after sight; that is, six hundred livres, on the one hand, and, on the other, the amount you will give Messieurs Mugnier and Husson.
We are still working on the business of the chaplains and the hospital but have not made much progress.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Do you think, Monsieur, that some wealthy citizen or merchant in Marseilles might consider negotiating for the consulate of Algiers either to purchase it or as an annuity? I have been asked for the one in Tunis at fifteen hundred livres a year; leave that one aside, but please discuss this one with M. Husson. We have serious reasons for that. I will talk it over with the Duchesse d'Aiguillon today. Perhaps you should detain M. Husson in Marseilles for this matter, which demands top secrecy.
We have received fifty livres to be sent to Tunis for a slave called Félix Begat, from Nogent-sur-Seine. Please send the money to M. Le Vacher to be given to that captive and add it to the bill of exchange you will draw on us.[1]

2268. - TO CARDINAL NICOLÒ DI BAGNO, IN ROME
May 18, 1657
Eminence,
One of the deepest consolations I have ever experienced is the holy promotion of Your Eminence,[1] which has edified the

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

I ask God, Eminence, to preserve you for many years for the good of the entire Church and to make the Little Company and myself worthy of your benevolence and protection. Meanwhile, I renew the offer of its modest services and my perpetual obedience, with all the respect and affection we owe you, especially I, who am, more than anyone in this world, Eminence, the most. . . .

2268a. - I CANON PIERRE DUCASSE [1] TO SAINT VINCENT

Aire, May 18, 1657

Monsieur and Most Honored Father,

Your blessing, please!

I received the packet you so kindly sent me at M. de Fonteneil's I[2] in Bordeaux, with fourteen mission documents,I[3] among which I found only one of the ordinary sermons for the mission, which was on confession. I hope, Monsieur, that you will do me the favor--which I requested of you in several letters--of sending me the others that are used for a regular mission. May it please Our Lord Jesus Christ, chief of all missionaries, to will to bless our intentions.

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

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

DUCASSE, I i.s.C.M.I[4]

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

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

2269. - SAINT LOUISE TO SAINT VINCENT

Saturday evening [May 1657] I[1]
I think, Most Honored Father, that the situation between Sister Jeanne Lepeintre and the Administrators at Châteaudun requires that Your Charity personally take the trouble to send for Sister Jeanne for the second time so as not to give rise to a refusal in obedience or a violation of our contract with those gentlemen. They would like to prolong matters so as to do nothing but what they want. That is why, Most Honored Father, I have not written, since I am sure they would have other arguments to put forth.
I am referring their letters to you so that, if Your Charity discovers in them that Sister Charlotte I[2] is not very much to blame in this, you will instruct her to stay there. In this way Sister Jeanne could bring the aspirant with her, and three of our habit sisters would remain behind, which would satisfy those Administrators. The coach leaves tomorrow, Sunday, and will not return for three days.
I ask Your Charity, for the love of God, to give me your blessing and allow me to speak with you because I feel the need of this. Let it be at your convenience, however, during these next few days. I entreat Your Charity to consider me before God, by His most holy Will, your very poor daughter and most obedient servant.
LOUISE DE MARILLAC
Addressed: I Monsieur Vincent
2270. - I THE DUCHESSE D'AIGUILLON TO SAINT VINCENT
[1657] I[1]
I have just sent someone to obtain from the new tax farmers an order for the payment of the chaplains and the hospital. I will also find out what can be done for M. Bausset [2] because I want nothing better than to obey you in all things.
My most humble thanks to you for the letters from Algiers and Tunis.
2271. - TO CHARLES OZENNE, SUPERIOR, IN OPOLE
Saint-Denis, May 25, 1657
Monsieur,
I thank God that you are with our very good M. Duperroy [1] at last, and I thank you for the care you take of him. O Monsieur, how can we ever thank the Queen, her doctors, and her surgeons! Oh! how consoled I am by the charity of our dear Sister Marguerite [2] toward this good priest! Please thank her for me and ask her to keep it up. We will gladly pay the amount you withdraw.
I am in such a hurry that I am unable just now to write to our dear Mother Superior of the Visitation; [3] please offer her my excuses and greet her for me and for our dear Sisters of Sainte-Marie in Saint-Denis, from where I am writing.
We pray constantly for the King and Queen and for the state of affairs, ever confident that Our Lord will bless their sacred persons and their government. I cannot tell you how many good people are yearning for this.
The King of Tunis has expelled the Consul [4] we still have there and has placed the consulate in the hands of M. Le

Vacher, a priest of our Company, who was with him and is working with great success. The reason for the expulsion was that he did not have some Turkish subjects, who had been captured and made slaves by a French vessel, sent back to him [the King].
I greet you with all the tenderness of my heart and am your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Monsieur Ozenne
2272. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES
Paris, May 25, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I will write to the Pastor in Le Havre what you tell me about the affairs of the captives. M. Barreau, who ransomed Pierre Ribot with an alms I sent him last year, informed me that he sent him back to France and even told him to contact you. I am anxious about this because you make no mention of it to me. If you see him, you can have him contact me, but let me know about it beforehand.
The sum required to satisfy the ch[aplains] is too large to be found, and we are so poor that we cannot advance such a large amount, at least for the present. Nothing has yet been done for the transfer of their wages nor for the foundation of the hospital. I feel sure that the Duchess is doing all she can. I hope to see her today and to recommend this matter to her.
If you have not yet mentioned the affair of the consulate in Algiers, about which I wrote to you in my last letter, please refrain from doing so. If, however, you have already talked about it but have found no one to contract for it, do not proceed any further. If someone has offered to take it, do not commit yourself but let me know who it is and how much he is willing to give. If it were known that we were planning to withdraw the Consul and turn over the position to someone else, it is to be feared that this might make a bad impression. We must first of all make the effort to put some order in the affairs there.
Please send M. Husson back to us and give him the money he will need for his journey.
Enclosed is a bill of exchange for three hundred sixteen livres that I ask you to withdraw and to send the money to Algiers. Three hundred livres are for Gilles Marguerin, called Beaupré, from Le Havre, and sixteen livres are for Laurent Cramoisant, for whom I sent you a similar amount of three hundred livres. Please send the enclosed memo concerning these two slaves to M. Barreau.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Get
2273. - TO JEAN MARTIN, SUPERIOR, IN TURIN
Paris, May 25, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!

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

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

I thank O[ur] L[ord] for the new offering M. Planchamp [1] has made of himself to Him and for the strength He is giving you; take good care of it.

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

VINCENT DEPAUL, i.s.C.M.

Addressed: Monsieur Martin

2274. - TO ACHILLE LE VAZEUX,[1] SUPERIOR, IN ANNECY

June 1, 1657

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

Because that has given you reason to tell me that there is no hope that our Company will ever progress and be provided with good subjects unless we take the trouble to establish ourselves in large cities, especially in Lyons, allow me to inform you, Monsieur, that offers have been made to us previously to draw us there. We, however, could not accept them because they entailed too many obligations; [3] neither can we make any overture to establish ourselves in a place, if we wish to remain in the ways of God and the customs of

the Company. Up to this point, His Providence has called us to the places where we are, without our seeking this either directly or indirectly.
Now, this maxim of neither asking nor refusing anything, which keeps us dependent on God and His guidance, can only be pleasing to God, especially because it destroys human sentiments that, under pretext of zeal and of the glory of God, lead us often to undertake works that He neither inspires nor blesses. He knows what is best for us, and He will give it to us at the right time if, like children who have perfect trust in such a good father, we abandon ourselves to Him. Indeed, if we were really convinced of our own uselessness, we would be wary of entering someone else's vineyard before being invited there or of making the first move to have ourselves preferred to other workers, whom God perhaps has chosen for that place.[4]
I am enclosing two letters; one for Dom Antoine de Savoie [5] and the other for the Dean of Nouery, thanking the former for the protection he extends to you, and the latter for the resignation he has submitted. Let me tell you in that regard, Monsieur, that I am afraid you proceeded too quickly in the Sépulchre [6] affair. It would have been a good idea for you at least to have waited for my answer before settling anything. From my own experience with unions, I could have warned you to be on the watch for certain difficulties that might thwart your plans, but you would have had to give me a detailed report on the state of affairs because I am not well informed about the type of house it is: what Order is involved, how many monks, their income and responsibilities, whether the Priory is commendatory or regular, whether you intend to unite the income of the monks with the cloister offices or only the title and revenue of the Prior so that the Community of monks will subsist in the same way after the union as it does now, whether it is likely that the monks themselves are consenting to this, and why you say that, because the affair has been referred to the Roman Tribunal, you will not need their consent since ordinarily it is necessary to have it. Please enlighten me on all these points, even though it may be too late.

2275. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, June 1, 1657

Monsieur,

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

You are not alone in suffering the pain involved in the withdrawal of our modest support; God knows our suffering in this. I already told you to take six hundred livres for your needs, in addition to what you will give Messieurs Mugnier and Husson for their journeys. Besides this sum, take three or four hundred livres for the chaplains, and see if you can satisfy them with that because there is no way we can give them more right now. Please make out one or two bills of exchange for these amounts, which we will try to pay.
I received the letter M. Husson wrote to me, but I am not answering him because I think this letter will arrive after

his departure, since in my last letter I asked you to send him back here, where nothing new has occurred.
I greet and embrace your heart and your family with all the extent of my affection.
I am writing to ask M. Huguier to give thirty sous to André Lesueur, a convict on the Reine, plus three livres to Martin de Lancre on the Princesse de Morgue; please give him the money.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.

2276. - TO NICOLAS DUPERROY, IN OPOLE

Paris, June 1, 1657

Monsieur,
The grace of O[ur] L[ord] be with you forever!
Just a week ago I wrote to you in my own hand; I would always do so if I could, the better to express to you the feelings in my heart, which is filled with affection for yours and with sadness for all you are suffering and for the danger in which you are. I am also, however, filled with gratitude to God in His goodness for the Queen's goodness in trying to cure you and for the skill of those who are nursing you. May His Holy Name be blessed for this; in addition, may He bless the remedies and hear the prayers of the whole Company for your preservation! I often speak to the members about the graces God has given you and the good use you make of them in all the states in which you are, especially in that of suffering, which is now giving you the opportunity to practice great patience and extraordinary resignation to the orders of God. We thank His Divine Goodness for this and entreat Him to strengthen you more and more.
We really wish that you were here but, sick as you are, how could you undertake such a long journey without dying on the way or at least making yourself more ill? In view of this danger, I dare not encourage you to come; neither do I want to dissuade you from it, since I do not know which is more advisable. All I ask is that you follow the intentions of the Queen--who can have only just and charitable ones in your regard--and the advice of M. Ozenne, who will counsel you only in the light of God and what the doctors and surgeons approve.
I sent your letters to your brother [1] and sister. This good man returned to his native place about a month ago. We had sent him to Montmirail, where he went willingly because the air is good there and he needed some distraction from his usual ailment.[2] He was quite content to stay there five or six months but, because his usual ailment prevented him from applying his mind either to prayer or to the missions, he became bored and asked to leave. He looked after the storeroom. Since he is a good soul, I believe God will take care of him. Please take as much care of yourself as you can. I embrace you in spirit and am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.

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

2277. - I JEAN MARTIN, SUPERIOR IN TURIN, TO SAINT VINCENT

Savigliano, June 7, 1657

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

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

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

2278. - TO GUILLAUME DESDAMES, IN WARSAW

Paris, June 8, 1657

Monsieur,

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

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

You can imagine how heartfelt is our thanks to God for such a grace, and what sentiments of tenderness, esteem, and affection we have for you, seeing your patience and fidelity. On the other hand, however, God knows how grieved we are, Monsieur, at the trials you are undergoing in body and mind, with your works and with your parishioners--fears, troubles, persecutions, outrages, struggles, poverty, and

compassion, assailing you on all sides. Our hearts are transpierced with sorrow whenever we are informed of the dangers you are facing, which the love of God and the zeal of a vigilant Pastor help you to bear so courageously and valiantly. May God in His infinite goodness be glorified by the strength and trust He gives you in Him. May He establish you ever more firmly in His Spirit so that you may act always according to His operations. May He lead you from virtue to virtue so that you will finally attain the state of perfection to which His Goodness calls you! May He likewise restore calm to poor, agitated Poland and its pristine vigor to the suffering, languishing Church! These are the prayers we offer constantly to Him and will continue to offer, God willing, as long as matters remain as they are.

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

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

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

VINCENT DEPAUL, i.s.C.M.

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

2279. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, June 8, 1657

Monsieur,

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

I see from your letter of May 29 that your advice, as well as that of M. Husson, is to sell the consulates. However, I have not yet been able to persuade the Duchesse d'Aiguillon to do so. She thinks our priests would have no assurance of being able to serve the poor slaves under salaried Consuls. The latter are governed by principles other than those of charity and the public welfare and, consequently, might

hinder the success and the course of their efforts and instigate avanias against them. They might perhaps do even worse things to get rid of them so that no one would be keeping a watch on them or offend them; this would be a great evil. I will speak to her again about it, and we will discuss it with M. Husson, whom I have asked you to send back to us.
It is difficult for poor people to find a safer way than through us to send the poor galley slaves the small sums of money with which they aid them occasionally. It is also difficult for us to refuse them this charity, since it requires only a little effort.
Last week I forgot to notify you that we had received an écu for Antoine Avoy, who is on the galley Royale and that I asked M. Huguier to give it to him.
We cannot send you right now the Brother you are requesting; I repeat my request that you hire a servant. We have some here in the kitchen and many in other duties. The Carthusians have several, and a Barnabite Father was telling me yesterday that they have the humanities in their colleges taught by outside professors whom they hire. It is very expensive to send Brothers so far away, in addition to the fact that we have none who would suit your purpose.
I send greetings to your family and am in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
2280. - I SISTER TOUSSAINTE DAVID[1] TO SAINT VINCENT
[June 1657] I[2]
Very dear and Reverend Father,
The grace of Our Lord be with you forever!
I am taking the liberty to write you these few lines to tell you that Madame de Bouillon I[3] is very annoyed that Mademoiselle I[4] has not sent us a Sister for five weeks and that I am all alone. Madame told me to write to you, and she asks you to send us a Sister between thirty-five or forty years of age, who knows how to read well and to bleed patients properly. We are going to stay in Morainvilliers I[5] and will be there around the feast of Saint John. The people in that area know nothing about God. That is why, dear Father, Madame is asking that you send a Sister soon, so that we may move to Morainvilliers.
My very dear Father, I think Mademoiselle must be sick; we have had no news from her. That is why I am taking the liberty of writing you this note. I am, in the love of Jesus, Monsieur, your most humble daughter and servant.
TOUSSAINTE DAVID, unworthy Daughter of Charity
Addressed: Monsieur Vincent, Superior of the Fathers of the Mission, in the faubourg Saint-Lazare
2281. - TO GUILLAUME DELVILLE, IN ARRAS
June 11, 1657
I will find out if our Ladies expect to receive soon the orders you await regarding the Queen’s alms and the loaves of bread for distribution, so we can let you know.

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

2282. - TO SAINT LOUISE

Saint-Lazare, June 12 [1657] [1]

Mademoiselle Le Gras is asked by her servant Vincent to offer his apologies to those good Daughters of Saint-Flour [2] for being unable to be of service to them in the matter they wish. Urgent business is keeping him busy all morning, and after dinner he has to go to town. Tomorrow he will have the same commitments as today. He regrets this because he would like to have given them this consolation, if God did not have other plans. It will be well for them, then, to go to someone else for confession. M. Alméras is here just now; if they wish, I will ask him to go and hear their confessions, if his ailment allows--or anyone else they would like.

I recommend myself to their prayers and to yours.

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

VINCENT DEPAUL, i.s.C.M.

Addressed: For Mademoiselle Le Gras

2283. - SAINT LOUISE TO SAINT VINCENT

[June 12 or 13, 1657] I[1]

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

The oldest Sister wants to make a communication to you. If she cannot do this in person, she asks Your Charity for permission to do so in writing. Her submission to whatever the Will of God may ordain is admirable. She told me she has never experienced so much ease or openness of heart concerning her confession. Still, she is at peace about this. I discern great perfection in this soul and admirable dispositions for the works God will entrust to her. How much good she would have done and would do if she had replaced me! How much good she will have done me, if I profit from the humiliations I experience in her regard because of my own wretchedness and my resistance to the grace of God! I hope Your Charity will obtain mercy for me and forgive me for having made your efforts so fruitless.

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

L. DE MARILLAC

Addressed: I Monsieur Vincent

2284. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, June 15, 1657

Monsieur,
The grace of O[ur] L[ord] be with you forever!
I begin this letter before opening the one I received from you yesterday, to ask you to give M. Huguier the seventeen livres ten sous he has orders to give to certain galley slaves--ten livres to M. Esbran, a priest-captive on the galley of M. Bailliebault, six livres to Pierre Goubert on the galley Reine, and thirty sous to Jean Rigaut on the Fiesque. We will credit them to you.
Enclosed is the dispensation from the Archbishop of Rouen [1] for Brother [Parisy] .[2] Have him make a few days' retreat and impose some penance on him, such as fasting for a few days and saying some prayers, before he presents himself for Orders.
I am worried about M. Husson's ailment. I ask O[ur] L[ord] to restore him to perfect health and that we may soon see him in Paris, where we anxiously and patiently await him. Please convey this message to him and greet him for me, if he has not already left. If he is still sick, take the best possible care of him.
The slave he brought from Tunis arrived here yesterday; today he is going to see Monsieur and Madame Husson. Pierre Ribot [3] arrived here a week or ten days ago. I am not very pleased with him. I have been told that the plague disappeared from Algiers when he left. God grant that he may not return there!
I accepted your bill of exchange for three hundred livres, payable to M. Noblet, a pharmacist in this city; we will try to pay it, God willing.
Since I began this letter, we have received one écu for Renaud Le Page, a convict on the galley Reine; please give it to M. Huguier who has instructions to give it to him.
I send greetings to your Company, and I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.[4]
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Monsieur Get

2285. - TO ANTOINE DURAND, SUPERIOR, IN AGDE

June 15, 1657

Your experience of the wrong way people have taken certain things you said in the pulpit shows you that we should never preach to priests and monks. Besides the fact that they do not profit from this, it has the opposite effect. Neither should we have in mind the fault of a Community or a certain individual, for fear lest some word or glance may escape to give them reason to think we may be talking about them, casting aspersions on their reputation, or holding a grudge against them. Indeed, Monsieur, great prudence is required in order not to offend anyone, and great charity and humility must be exercised so as to truly edify the congregation.
I ask Our Lord to restore to health those poor people who fell from the top of your building or to give them His glory, if He sees fit to take them to Himself. It is painful for me to see such accidents happen to those who work for

us, and it causes me to fear that my sins may be the cause. You must visit them and have them assisted in their illness as far as you reasonably can. If they die, express your profound sorrow to their widows or relatives, give them reason to expect your service and protection, and truly be of service to them, should the occasion present itself.

2286. - TO JEAN BARREAU, CONSUL, IN ALGIERS

[June 1657] [1]

May the Holy Name of God be ever blessed for having found you worthy of suffering--and suffering for the sake of justice--since, by the grace of God, you have given no cause for this ill treatment! [2] This is a sign that Our Lord wants to give you a great share in the infinite merits of His Passion, since He applies its sorrows and shame to you for the faults of others.

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

2287. - TO CHARLES OZENNE, IN OPOLE

Paris, June 21, 1657

Monsieur,

The grace of Our Lord be with you forever!

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

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

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

The plague is so rampant in Genoa that hundreds of persons a day are dying there. The Jesuit novitiate, two or three other monasteries, and our own [house] [1] are being used to lodge the plague-stricken, and all of us have rented other houses.

Our Consul in Tunis [2] has been expelled by the King for refusing to grant him something that was against his conscience. The Consul [in Algiers] [3] is in prison because a merchant from Marseilles who went bankrupt, left town, as did a renegade and three or four other slaves. The King is seeking redress from the Great Lord against the King of Tunis. The Le Vacher brothers are doing very well in those places, by the grace of God, from the accounts we receive

from the captives who return from there. I recommend all that to your prayers and am, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Ozenne, Priest of the Mission, in Opole
2288. - TO GUILLAUME DESDAMES, IN WARSAW
Paris, June 21, 1657
Monsieur,
The grace of Our Lord be with you forever!
Your last letter from Warsaw, written around Easter, consoled me more than I can say, as do all those you write me, and with good reason, when I see your unshakable constancy amid the many afflictions you have suffered and the many others you have reason to fear from the present state of affairs. O Monsieur, how many trials God has chosen to send you by means of all the scourges with which Our Lord has been pleased to afflict you: war, plague, and famine! May His Holy Name be adored and praised for this by all reasonable creatures and by those who are now blessed in heaven, since none of these afflictions has been able to disturb the faithful guard you must have kept over the flock Divine Providence entrusted to you! May His Divine Goodness continue to protect you!
Because you are perhaps unable to provide for your needs there, I have asked M. Ozenne to assist you with money, through the intermediary of some persons at the Queen's court. Perhaps they can lend him some, and we will pay it back here. I say the same thing to you, Monsieur, in case you know someone who could lend you some. Meanwhile, we offer you to Our Lord in His infinite goodness and are having prayers continuously said for you; I find everyone quite ready to do this. I cannot tell you, Monsieur, how much all you do and suffer edifies the poor Missionaries and spurs them on to action. Many are asking to be sent to foreign countries.
We are worried about good M. Duperroy, your dear confrere and the companion of your work and sufferings. M. Ozenne wrote that they were going to have him follow a diet. Oh! how wholeheartedly we pray that God will bless this remedy!
I embrace that good man whom Divine Providence has led to you. Please embrace him for me; I ask Our Lord to keep him as you say he is now.
To relieve your brother of worry, I have written to tell him how you are because a rumor was circulating that Our Lord had taken you to Himself. So he is now at peace on that point.
The Company is doing well everywhere, except for the house in Genoa. The death toll from the plague there is one hundred persons a day, and the Jesuits and our men have been evicted, along with three monasteries of nuns, so that their houses can be used for the victims.
Our Consul in Algiers was put in prison because a merchant from Marseilles went bankrupt in that town and ran off with a renegade and a few slaves. He absconded with twelve

thousand écus so the Turks have imprisoned our dear Brother Barreau until payment is made. Our Consul in Tunis has also been expelled, and the King is seeking redress from the Great Lord. The Le Vacher brothers are working hard in those places and are very successful, as we gather from slaves who return from there.
We await news from Madagascar and the Hebrides; when we get some, we will share it with you.
Meanwhile, I close this letter with all the tenderness and warmth of which my heart is capable, and I am, in the love of Our Lord, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
I am worried for fear that someone may see your letters.
Addressed: Monsieur Desdames, Priest of the Mission, at Holy Cross, in Warsaw
2289. - TO EDME JOLLY, SUPERIOR, IN ROME
Paris, June 22, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
Thank you for the news you give us in your letter of May 22, addressed to M. Portail, and for the attention you give to everything that pertains to the welfare of the Company--even to the smallest details. This is an effect of the Spirit of God to enlighten us in various ways through you, as He does. May His Holy Name be blessed for it!
The two powers of attorney you received at the same time are not exactly alike: a word in one has been changed in the other. I think the first one says to consent to the changes the Holy Father chooses to make in our Rules, and the second replaces the word consent with acquiesce or accept, which is a better way of expressing it.
I strongly hope, Monsieur, that you will be able to give Cardinal Bagni the priests he has requested of you. In the name of O[ur] L[ord], please do your utmost for this--if not for All Saints' Day, as he asks, at least for soon after it. He is a holy Prelate, who is very good to us and will continue to be so. I am taking the honor of telling him that you will make every effort to obey him. For our part, we will try to help you by sending a few men when the passes are open and are safer than they now are. You know that there is a great deal of contagion in Genoa, and we are not yet sure about the present state of health in Rome.
Thank you for the extra tempora [1] for Brother Bréant, which we have received.
I had your packet delivered to M. Brousse and, after accepting the bill of exchange for the 109 livres he owes, I gave him the address of Messieurs Petit so he can send them the payment.
I thank God for preserving the health of your Missionaries and for blessing their work. I am sure that the needs of the people there are great, as they are almost everywhere. I am surprised, however, that so little is being done to remedy them.

The Church has suffered a great loss in Cardinal Rapaccioli.[2] We have thanked God for the graces He bestowed on him, especially for having filled his heart with a charity such as his, prompting him to all sorts of good works and to do many favors for us. I cannot be satisfied with celebrating Holy Mass myself for his intention; I have asked all our priests to say it also and our Brothers to offer their Communion for him. We even had a solemn service for him so as not to remain entirely ungrateful for all that we owe him nor more unworthy than we are for the effects of his protection, which he will continue in heaven.

We find none of it on earth to counter the oppression of the Turks who, after expelling the Consul in Tunis,[3] have imprisoned the Consul in Algiers [4] to hold him responsible for a debt incurred by a merchant from Marseilles [5] who ran off. We are very upset by these vexations; it seems that the evil spirit is trying to use them to hinder the work of God in those areas.

Your most humble servant.

VINCENT DEPAUL, i.s.C.M.

Addressed: Monsieur Jolly

2290. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, June 22, 1657

Monsieur,

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

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

You did well to excuse yourself from giving a mission in Fossano because of the maxim of the Company--or rather because of the prohibition placed on us about working in episcopal cities. Even though people have appealed to the Archbishop of Turin [1] to oblige you to bypass this Rule, I do not think he will do so if you explain it to him and how we practice it here.

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

him greetings, and I embrace you and the entire little family.
There is nothing new here, except the upsetting news we received from Genoa, which you already know, and other news from Barbary informing us that the Consul in Tunis has been sent back to France by the Dey, and the one in Algiers has been imprisoned by the customs officers--without cause but not without pretext. The result is that these incidents, very prejudicial to the poor slaves, are a great concern to us, as is also the illness of M. Duperroy, one of our priests in Poland, who has an open abscess on his stomach, putting him at risk. We are also concerned about the danger to which M. Desdames is exposed in Warsaw because that city is defenseless and the enemy is close by. Both have written to me, however, with the same determination and resignation as if they were in a state of security. I recommend all of them to your prayers and am, in O[ur] L[ord], Monsieur, your most humble and affectionate servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Martin
2291. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES
Paris, June 22, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
You can imagine how distressed we are by the news you wrote me. I must confess that I, personally, am deeply affected by it. I ask O[ur] L[ord] to restore health to M. Husson and freedom to the Consul in Algiers. I would like to think that the latter has not been beaten as you were told. When M. Constans [1] wrote about his imprisonment, he would not have forgotten to mention such harsh treatment, if it were true that he had received it. Moreover, it is scarcely likely that they tried to treat in that way a Consul who is neither guilty of nor charged with the flight of Rappiot but that they merely wished to make someone responsible for one of his debts, presuming that he committed himself for it.
I am also very worried about the Le Vacher brothers--the one in Tunis as much as the one in Algiers--because they themselves are very upset by the extraordinary harassments of the Turks toward the Consuls, their close confreres and confidants. In addition, I do not know whether those good priests have had to bear the brunt of these storms. I ask O[ur] L[ord] to be their protector and defender.
All these incidents are extraordinary temptations. It seems like the devil is using them to do his best to hinder the work of God in those areas. And if God in His infinite goodness does not apply some remedy to them, I do not see how we can find any in human means. We will continue to look for one while you, on your part, will find out by what means you can give some consolation to our suffering confreres.
We have paid your bill of exchange for three hundred livres with M. Noblet, the pharmacist, and will try to do the same for the other bill you have to draw on us. Have you retrieved the eight hundred piastres you say you entrusted

to the captain of the boat that was to sail for Algiers but remained in port for fear lest it be taken by the Turks?
Thank you for the care you are taking to comfort M. Husson in his illness and for trying to cure him. You console me greatly in this, and I ask you to keep it up. Did you take the Toulon trip and were you able to satisfy the chaplains?
The Mercedarians do not lack the will to pay; the Provincial came here to assure me of that. They say, however, that they have not the wherewithal to do so right now, and I do not want to put pressure on them for it.
I wrote to M. Huguier to give eleven livres to the son of M. Marbais, our surveyor, who is a convict on the galleys. Please see that he gets them.
I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Get, Superior of the Mission, in Marseilles

2292. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, June 29, 1657

Monsieur,
The grace of O[ur] L[ord] be with you forever!
Today I recommended good M. Husson to the prayers of our community. I am extraordinarily affected by his illness and cannot satisfy myself enough with praying to God for his health and his return. Thank you for having spared nothing for this purpose. Please greet him on my part. His youngest brother came here this morning to ask for news of him and assured us that his father, mother, and all his relatives are doing well.
I accepted your bill of exchange for six hundred livres; we will try to pay it, God willing, when it falls due.
I praise God for the solicitude of the Consuls in Marseilles in attempting to counter the attacks of the Turks from Algiers and for the boat they are sending there for that purpose. I ask His Divine Goodness to grant it a safe voyage. You did well not to risk putting on it the money you wanted to send to our men. Wait until it comes back to see if it will be safe from those barbarians.
Please remind M. Huguier of the six livres I told him to give to Jacques Frangé, a convict.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Get

2293. - TO LOUIS RIVET, SUPERIOR, IN SAINTES

July 1, 1657

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

2294. - TO DOMINIQUE LHUILLIER, IN CRÉCY
Paris, July 3, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
The last mail coach got away without my replying to your letter, as I had planned to do. Let me tell you now, Monsieur, that that letter, like all the others, consoled me greatly because of the affection O[ur] L[ord] has given me for you and for your fine behavior in all circumstances. I thank God for this, asking Him to continue to bless you both within and without.
I thank Him also for the firmness He gives the young man who wishes to enter the Company to carry out his resolution despite the opposition he faces. That is a sign that his vocation comes from God.
I am glad you went to visit the mission and the workers in Tournan.[1] It was only right that, after such a long period of solitude, you should have this little diversion.
It will be well for you to let the Pastor know that you do not want to hear the confessions of the sick in his parish against his wishes, although you have the authorization of the Bishop of Meaux,[2] but you would be glad if he would tell you what you are to say to the Bishop when he hears that you have stopped visiting and hearing the confessions of the sick who ask for you, and he asks you why. Maybe it would be a good idea if you had some important, pious, trustworthy person tell him this. Send me the name of the Pastor and where he comes from.
We have no news here. I send greetings to Brother Claude [3] and am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
In the meantime, you can tell the good people who are ill and are asking for you to hear their confessions that you are forbidden to do so.[4]
Addressed: Monsieur Lhuillier, Priest of the Mission, in Crécy
2295. - TO EDMUND BARRY,[1] SUPERIOR, IN NOTRE-DAME DE LORM
Paris, Ju[ly] 4 [1657] [2]
Monsieur,
The grace of O[ur] L[ord] be with y[ou forever!]
I received your letter of June 17. If you [have not yet] leased Brial,[3] as you did Falguières,[4] and are [wondering] about farming it out, I think you should farm it out to rid yourself of the trouble of harvesting the crops. We know from experience that there is more to be lost than gained in this difficult situation.
I can well believe that Messieurs Jeandé [5] and Thieulin [6] find it hard to hazard hearing confessions. This is normal for anyone beginning to learn a language because it is not learned all at once but gradually. They need a little practice at first; you can help them in this by teaching them the most common names of the sins.

I am asking M. Lièbe to go to Richelieu and you to continue as Superior. You are still urging me to give the office to someone else, thinking you are incapable of it, but Our Lord, who wants to make use of you in this duty, will carry it out Himself through you. Trust Him, since He has enough light and strength for both of you and is most willing to communicate them to you, as I am asking Him to do.
Enclosed is the power of attorney for taking possession of Saint-Aignan[7] parish, with the deeds conferring the title from Rome. Please let me know if and when possession has been taken of the chapel.
M. Bajoue is still out giving missions; we expect him here [in] a week or ten days, and I will speak to him then about the donation of his income.
I ask you, at the first opportunity, to thank the . . . of the church in Montauban in my name for his charity toward us and [to assure him] of my obedience and our prayers.
I send greetings to the little [family and am] in O[ur] L[ord], Monsieur, [your most humble servant].
VINCENT DEPAUL, i.s.C.M.
2296. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES
Paris, July 6, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I praise God for your journey to Toulon and for what you did there, especially with regard to the chaplains.
I sent the letters from Algiers to the Duchesse d'Aiguillon in order to be able to discuss with her what we have to do. All we can expect from her charity is advice--and no money--to free the Consul, as she has told me several times. Meanwhile, to get out of prison, that poor man [1] took on another commitment for 2500 piastres, which makes matters worse. What shall we do about that? I praise God for your vigilance in having Rappiot's merchandise seized to compensate him. Please enforce this and send no money to Algiers unless it is perfectly safe. When the time comes, tell me to send you some sums of money that are here for the slaves there.
We will try to pay your third bill of exchange for four or five hundred livres, as we have done with the others.
Thank you once again for the care you take of good M. Husson; I recommend him to you anew. I was very worried about him, but God be praised that he is better! That has brought me some consolation, but I can assure you that I am deeply grieved about poor Brother Barreau. I thought they were satisfied with imprisoning him without maltreating him, and I see they went so far as to beat him; this pains me deeply.
We have received an écu for Jean Meglat, a galley slave on the Manse. Please give it to M. Huguier, who has instructions to give it to him. Someone has just brought us six livres for Marc Mansart, a galley slave on the Capitaine. I am writing to ask M. Huguier to give them to him, telling him you will keep track of this, which I ask

you to do. I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Get
2297. - TO NICOLAS DUPERROY, IN POLAND
Paris, July 6, 1657
Monsieur,
The grace of Our Lord be with you forever!
Mon Dieu! Monsieur, how are you? Has your diet done you any good? Have your wounds closed yet? Are you well enough to come and go? M. Desdames has written to me; in his letters he tells me how useful your presence is and how much your absence grieves him.
You know that the good priest who had almost given himself to the Company has left it. Oh! how that distresses me and how heartily I pray that God will restore you to your former state of health! If this is the case, I hope things will go better, God willing. In the name of God, Monsieur, do all you can to get well. I am asking M. Ozenne to spare nothing for you.
Your brother [1] wrote to us from home that his ailment continues and--I think--that your good mother and your other relatives are well.
Our little news is the bad treatment [suffered by the two Consuls in Barbary].[2] The one in Tunis was expelled and the one in Algiers thrown into prison, where they struck him repeatedly on the soles of his feet with a stick, until he was made to promise 2500 écus. The first-named was expelled for refusing to promise the King to have handed over to him thirteen Turks [3] who had been captured by a French ship and sold in the town of Leghorn, in the territory of the Duke of Florence,[4] which does not depend on our King. The other Consul received this ill-treatment because a French merchant declared bankruptcy for the sum of ten thousand écus, and they claim that in such circumstances they can take their revenge on the French Christians. This is an outrageous act of injustice and is contrary to human rights.
The plague continues in Genoa and has wrought great havoc there. The houses of four Communities, including ours and the Jesuit novitiate, have been requisitioned for the people. The Missionaries were quarantined for a week because of the death of their gardener, who was the sixth to die. They are now in another house, which they have rented. M. Blatiron, assisted by other priests, is working in the country, where they are risking their lives. The same disease has broken out again in Rome. The rest of the Company is very well. I recommend it to your prayers and am y[our] s[ervant].
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Monsieur Duperroy
2298. - TO CHARLES OZENNE, SUPERIOR, IN POLAND
Paris, July 6, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!

I am replying to your letter of May 24, thanking God for your good health and that of M. Desdames and rejoicing with you at the good news you tell me, for which I also praise God. These reasons for rejoicing, which affect me deeply, are nevertheless mingled with great distress over the dangerous state of good M. Duperroy. You say he has been so ill that you were afraid of losing him, and that his wound is very bad. I greatly fear that God may find us unworthy of keeping this good servant of His much longer.
I must confess that his loss would affect me deeply; I ask God not to permit it but to restore him to health. If, however, His Providence ordains otherwise, we must love the hand that strikes us and trust that, carrying his beautiful soul off to heaven, He will raise our hearts to that place even more. Please tell him that I embrace him with all my heart and that our community constantly recommends him (and you as well) to God. I ask you to take care of yourself.
The plague has broken out again in Rome and is raging in Genoa, where our poor confreres are living in a rented house. They gave up theirs for the service of the people so that those who are suspected of having the disease can be placed there. I am told there were seven hundred of them. I recommend both to your prayers.
Everything is going very well here and everywhere else, thank God, both in regard to health and work, even for our priests in Barbary--but not for the Consuls. The one in Tunis was expelled and the other in Algiers beaten and thrown into prison without cause. I am told that he got out by promising to pay 2500 écus--which he will never be able to do unless God works a miracle.
We keep on praying for the King, the Queen, and their armies. The whole Church as well has reason to do so, since its interests are mingled with theirs.
I am, in O[ur] L[ord], who is the Master, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Monsieur Ozenne
2299. - TO EDME JOLLY, SUPERIOR, IN ROME
Paris, July 6, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
In your letter of June 5, you mention to me our establishment in Spain and the offer made by that good priest, who was a Jesuit, to go there with the priest we will send. We have not yet appointed anyone and see no one capable of succeeding there except M. Martin--but he is needed in Turin. We are, however, considering M. Brin, although he leaves something to be desired. We will think it over again, while awaiting a final order from the Cardinal of Toledo.[1] There is reason to wonder whether it is advisable to accept that good Spanish gentleman into the Company--and still more of having him work in this establishment, in the event that it is made--before he has been tried, considering

his disposition of mind. You can give him a hearing without rejecting him or committing yourself in any way.
I received the dimissorial letter [2] for Brother Plunket,[3] with a note on the validity of his title. I thank you most humbly for following through with whatever business you have begun and for the attention you pay to this by the special attachment God has given you for the interests of the Company.
We here are still putting off any attempt to invest ourselves with the privilege of giving dimissorial letters, seeing that the Prelates are not sufficiently disposed to accept them, and I want to discuss it with some of them beforehand. Furthermore, this Brother has no property in his own country that could serve as a title; consequently, we are unable to grant him a dimissorial.[4]
I am greatly troubled by the fact that the Bishop of Cavaillon [5] was obliged to leave Rome, as you tell me, at a very uncomfortable and dangerous time. The Bishop of Saint-Malo[6]--now Bishop-e[lect] of Chartres--told me, however, that he was still in Rome. If so, please renew to him the offers of my obedience and assure him of our prayers for his preservation.
He could certainly help us to obtain from our Holy Father confirmation of the establishment of the Saint-Malo Seminary and of our establishment in Saint-Méen Abbey.[7] The monks of Saint-Maur, supported by the Parlement of Rennes, have given us a great deal of trouble in this; the Bishop, by the authority of the King and his Council, has maintained us there. Sooner or later, however, these good Fathers will make fresh attempts to drive us out. That is why the authority of the Holy See would strengthen our rights. You will see what these are from the copies I am sending you. From the consultations you can make regarding them, find out the order to be observed in these proceedings and what documents you will have to send. These copies are merely to serve you as references. If then, the Bishop of Cavaillon has not yet left, you can speak to him about it.
I could not refuse the request of the Provincial of the Mercedarians to recommend to you the enclosed packet and to ask you, as I now do, to use your influence to obtain the Brief he is requesting. Please provide the money that is required. He has given us twenty écus and will give us more, if needed. The postage on his enclosed packet will hardly be less than six or seven livres.
I forwarded your letters to your brother and your cousin.
I told you last week that I would write you today about our Rules. Accordingly, I am sending you a few new observations we made on them, put in order by M. Portail.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Jolly

2300. - TO NICOLAS DEMONCHY,[1] IN TOUL

Paris, July 7, 1657
Monsieur,

The grace of O[ur] L[ord] be with you forever!
I just sent your letter to M. de Massac to let him see the harm he will do us if he does not get to work promptly on the petition. That is why I will not reply to you in detail. M. des Jardins [2] will show you what I am writing to him about the ordination [retreat] you mention, and O[ur] L[ord] Himself will make known to you how pleased He is with the service you will render Him in this work. As for myself, I cannot express either my joy at seeing how willing you are to do it or how ardently I ask God to give you the strength of body and the blessings of mind necessary for the success of the undertaking. I certainly hope He will do so, Monsieur, since it is for the good of a great diocese and should serve as a foundation for a long succession of graces that God will pour out by this means on both clergy and laity. I will have sent to you the conferences and the other things you request.
Meanwhile, I am, Monsieur, in O[ur] L[ord], your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Demonchy, Priest of the Mission, in Toul

2301. - TO PIERRE CABEL,[1] IN SEDAN

Paris, July 7, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
This is to inform you that I have been told that the King is going to Sedan and to ask you--as I now do--to prepare everything for the visit so that there will be nothing in your church or in whatever depends on your care that is not right and proper. God willing, M. Berthe will leave on Tuesday with M. Michel [2] and another priest to come and help you. If, however, the Court should arrive there sooner, you can have M. de Saint-Jean [3] tell the Queen, by way of excuse for your small number, that the Superior [4] had to go to take the waters at Forges, where he now is, and that M. Michel had to go and put some affairs in order.
I ask O[ur] L[ord] to be your guide and your strength. I am, in His love, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Cabel, Priest of the Mission, in Sedan

2302. - TO EDME MENESTRIER, SUPERIOR, IN AGEN

Paris, July 8, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your power of attorney,[1] for which I thank you. Since you have kept a similar one, and it can be of use to you in case the other goes astray, please send it to me.
You must be patient with the Bishop of Agen's [2] delay in answering your letter. If, however, he keeps you waiting much longer, without doing anything to consolidate your establishment, we will have to think about what should be done.

We have no news here; everyone is well, thank God. I often offer you and M. Admirault [3] to Him, together with all your retreat exercises, that His Divine Goodness may be pleased to preserve and strengthen you.
I am, in His love, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the page: Monsieur Edme

2303. - TO N

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

2304. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, July 13, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
It was a consolation for me to receive your letter of July 3. Thank you once again for your care of M. Husson. May God grant him sufficient strength to undertake and to continue his journey! I strongly approve of the advice given him to leave Marseilles; I think the country air will contribute greatly to his recovery.
It was the stroke of a clever man to seize, as you did, part of the merchandise of the captain to whom you had consigned certain sums for Algiers, in order to safeguard your money. You will also act wisely by seeking advice on how to avoid being taken by surprise. If other creditors of the same captain find out that you have this merchandise in storage, they might have it confiscated and awarded to themselves because all movable goods that are seized remain with the first distrainer. See then if it is advisable for you to anticipate them by seizing it first; this has to be done by authority of the courts. Furthermore, you tell me neither the amount of the sums consigned nor for whom they are intended, which I would like to know.
As for the three hundred livres bequeathed to the Fathers of the Mission, by getting information from the testator's relatives and seeing if he was more closely associated with the Blessed Sacrament Fathers [1] than with you, you can find out whether he intended to give the money to them. If you did not know him, ask if he attended a mission because he might, in that case, have acquired there some good will for the Company.
In any event, Monsieur, if it is more likely that his legacy is intended for those priests rather than for your house, there must be no dispute with them. If, on the contrary, you think there is some probability that it is for you rather than for them, or you have reason to suspect this,[2] and they still claim they have a right to it, get the Bishop [3] to give his opinion on it--not so much because of the importance of the matter, since it is small and onerous, as for the

consequence that might prove very harmful to us if they were at liberty to adopt and presume on the name of Missionary, which is ours, whereas theirs is--and must only be-- Priests of the Blessed Sacrament. Now, the Bishop's decision can remedy this confusion of names and draw a distinction between them for the future, by giving orders that they be called of the Blessed Sacrament, and that the name of Priests or Fathers of the Mission shall be understood to mean priests of our Company.

I am somewhat impatient to receive news of the state of affairs in Tunis and Algiers. We have heard nothing from the former for a long time, and we do not know what has happened to the elder M. Le Vacher since M. Husson's departure. I am worried about him, and still more about the other--I mean Philippe Le Vacher--and Brother Barreau, whom we know are being persecuted. I am very much aware that it is difficult for you to get any definite news about them until the return of the ship that the Consuls in Marseilles sent to Algiers. I hope, however, that you will keep me informed about everything and that, while waiting until it is safe to send them some help, you will console them by letters. You can have these forwarded to them either by the Bastion of France,[4] if you dare to rely on it, or by Leghorn, if you can get in touch with someone there. Please use one or both of these ways. I hope to write to them next week.

If, as people say, the Consul's imprisonment is costing him 2500 écus, it is impossible for us to draw that sum there and to release him from his old and new debts. And where would we find such large sums of money? The Duchesse d'Aiguillon told me frankly that she can help us with only one thousand livres, which her nephew, the Abbot,[5] will give us--six hundred livres whenever we wish, and the remainder when he can. We could certainly sell the consulates, if there were people who wanted to buy them. You told me that this will be difficult for the one in Algiers; we can find something for the one in Tunis--not perhaps so much right now, as we might have done five or six months ago. Please discuss this with some knowledgeable, trustworthy persons to find out what they think, and send me their opinion along with your own because, if our priests can continue their ministries without those duties being discharged by persons established by us, we should rid ourselves of them.

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

VINCENT DEPAUL, i.s.C.M.

I am writing to ask M. Huguier to give thirty livres to a convict named Malleville on the galley Saint-Philippe, which his mother had someone bring to us. Please take this into account for him. This money and what we will receive from now on for the captives will be kept by Brother Ducournau, to be given you whenever you wish through bills of exchange.

The King is supposed to write to the city of Marseilles and to the Duke of Florence to secure Rappiot's clothing or

other effects for the release of the Consul. I expect the letters any day now.[6]
Addressed: Monsieur Get, Superior of the Priests of the Mission, in Marseilles
2305. - TO EDME JOLLY, SUPERIOR, IN ROME
Paris, July 13, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I am deeply grieved that God has chosen to deprive us of Father Aversa,[1] as you informed me in your letter of June 12, not only because we have been deprived of a true friend, but also because he is a loss to the entire Church. I have recommended him to the prayers of the Company, since he was its benefactor and loved it as a father loves his children. To inspire us with gratitude for our indebtedness to him, we had a service for him yesterday, as we had previously done for the late Cardinal Rapaccioli.
Even if the plague were to do no other harm in Rome than to carry off this holy person, it would have done far too much. May Our Lord grant that it will stop at that [2] and that my sins may not cause our prayers to be ineffectual! We will continue to offer them to God for the cessation of this disease throughout Italy and for the special protection of our confreres who are in great danger in Genoa. It is rampant there and is almost everywhere; in the end, they will be obliged to risk their lives because the Cardinal [3] will need confessors for the spiritual assistance of the sick. I have told them to wait for, and not to anticipate, his order.
I praise God that the Bishop of Cavaillon [4] is in Palestrina, sheltered from the plague and the hot weather, which might have been injurious to his health if he had made the journey. I ask God to preserve him and to bring back to you the other workers who are still giving missions, in the same dispositions as Messieurs Pesnelle, Baliano, and de Martinis. I await the brief report of the various results of their labors, for which you have led me to hope. Meanwhile, I thank God for them and embrace these men.
I have decided to take the honor of writing to Cardinal Chigi [5]--since you feel that I should--and will do so for the next mail coach because I could not do it for this one, which is leaving this city today.[6] Where we receive the Pastors' blessing at the end of our missions does not matter, be it in the Church or in their houses; it should be received very simply wherever it is most convenient.
Providence has not permitted the six volumes of M. Abelly's book to reach you, given the time since they were sent to you so you could give one to the Pope, to whom it is dedicated.[7] Therefore, the author wanted me to send you one by this mail so as not to delay any longer its presentation to His Holiness, since others in Rome already have it. That, Monsieur, is what I now ask you to do. I am, in O[ur] L[ord], your most humble servant.
VINCENT DEPAUL, i.s.C.M.

I am sending six écus to M. Jacob to pay the postage for M. Abelly's book. Try to have it presented to His Holiness and let him know that it was sent to him first but was detained in Genoa, where the plague was raging.[8]
Addressed: Monsieur Jolly, Superior of the Priests of the Mission, in Rome

2306. - TO NICOLAS DUPORT, IN GENOA

Paris, July 13, 1657

Monsieur,

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

The great devastation caused by the plague in Genoa terrifies and afflicts me to the utmost. It causes me also to share my sorrow with any good people who can help us to ask God to be pleased to lift the weight of His arm from that poor city, which is being crushed by it. That is the prayer our Little Company offers constantly to Him and will continue to do so for the duration of this visitation from heaven because, apart from its being a public affliction, it is a source of fear for us that your family will not be exempt from it.

We must, however, submit to the adorable governance of God, who will spare you if it is more expedient for His glory. It will be enough for you to renew to the Cardinal the offer M. Blatiron has made him of the family in general and of each one in particular for the spiritual assistance of the sick, whenever His Eminence thinks it advisable to use you for this purpose. By doing this you will say and do all you should; God is not asking you for more. He is aware of your dispositions and will know how to call you by name if the time comes when He needs to make use of you in these circumstances. Please do not anticipate it by presenting yourself alone, without a special order. You should not be concerned with "what will people say? " and it would be human respect to act otherwise on the pretext that someone will be scandalized by not seeing you in danger--as if all the priests and monks should be at risk at the same time.

I am worried about Brother Rivet's [1] ailment. I ask O[ur] L[ord] to free him from it and to bless you with His choicest blessings.

Continue to send me your dear news and to pray for me, who am always close to death at my advanced age. I am, Monsieur, in the love of O[ur] L[ord], for time and eternity, your most humble servant.

VINCENT DEPAUL, i.s.C.M.

2307. - TO GILLES BUHOT [1]

Paris, July 14, 1657

Monsieur,

With all possible humility, Monsieur, I prostrate myself in spirit at your feet and ask your pardon for having delayed so long in answering the two letters you did the honor of writing me and in thanking you for the favor of having called this poor, despicable Company to Notre-Dame-de-la-Délivrande to serve your diocese.[2] I do so now, Monsieur, with all the tender affection and gratitude of my heart,

after the prayers we offered that Our Lord might be pleased to make His holy Will known to us. Because, however, I am not worthy to thank you in a manner corresponding to the great benefit your charity is pleased to offer us, I ask Our Lord Himself to be your thanks and your reward.[3]

With all possible reverence and gratitude, then, our Little Company accepts the charity that you, Monsieur, are pleased to do it. As soon as we receive your orders, we will send someone to visit you to learn in greater detail your intentions and that of those gentlemen who desire to associate themselves with it. May God in His goodness be pleased to grant us the grace to correspond with your expectations of us, Monsieur, and to give us a share in the abundant graces He has given you and, through you, to your diocese! [4]

I am, meanwhile, in His love. . . .

2308. - TO DONAT CROWLEY, SUPERIOR, IN LE MANS

Paris, July 16, 1657

Monsieur,

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

We are sending M. Berthe, the bearer of this letter, to make the visitation of your house. Please inform him fully of everything; have the same confidence in him as you would have in me and inspire it in those of whom you have charge.

You know that we pay a pension of three thousand livres to Abbé Lucas [1] on behalf of your house, in addition to other small sums to other persons. Now, he has suggested to us that, if we want to pay off two-thirds of this pension at the rate of twenty per cent, he will consent to it. This obliges me to inform you of it so that, if, after consulting your men about it, you have grounds for a contrary opinion, you will please let me know. If you agree--as we think you should because our Council finds the proposal reasonable and even advantageous--send us the written consent of your community, assembled for the purpose of dealing with this.

And because ten thousand livres in cash are required, which we do not have, you will authorize by the same act M. Alméras, who represents the Superior General of the Company in the Saint-Lazare house, to borrow this sum in the name of your community, to be used to pay off the two-thirds of the pension that it owes to the said Abbé. You can well imagine, Monsieur, that no one is willing to lend such a large sum on the simple bond of your family; that is why our family will commit itself to help yours. Abbé Lucas wants the affair to be kept very confidential; therefore, please do not say anything about it to anyone outside [the Company], and have the community promise not to speak about it either. Your capitular act will be drawn up among yourselves and will state more or less that, since you are now bound to pay an annual pension of three thousand livres for life to the said Abbé, you deem it advisable for your house to pay two-thirds of it with a lump sum of ten thousand livres, and you authorize and ask M. Alméras to sign an agreement with the said Abbé and to borrow this sum to be used for the

extinction of this debt and to commit the goods and revenues of your house for the payment, etc.
I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Monsieur Cruoly
2309. - SAINT LOUISE TO SAINT VINCENT
Thursday evening [July 1657] I[1]
I very humbly ask you, Most Honored Father--if Your Charity deems it advisable--to authorize the Superior in Sedan to receive and offer to God Sister Jeanne-Christine's I[2] renewal of vows and the vows her companion I[3] wishes to take for the first time, if they desire this and mention it to him.
I forgot to suggest to Your Charity this morning that it would perhaps be beneficial for me to accompany Sister Jeanne and Sister Madeleine.[4] In addition to any other consideration, I think Sister Jeanne would be somewhat pleased, and it would be a consolation for me. I make my suggestions, as always, in a spirit of submission, Most Honored Father, in the way that your very humble daughter and most obedient servant should do.
LOUISE DE MARILLAC
Addressed: I Monsieur Vincent
2310. - TO EDMUND BARRY, SUPERIOR, IN NOTRE-DAME DE LORM
Paris, July 18, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I have not received any letters from you since I last wrote you. The purpose of this letter is to ask you whether M. Lièbe has left for Richelieu, where I asked him to go, and whether you have taken--or have had someone take--possession of Saint-Aignan parish, under the terms of the power of attorney I sent you. Please inform me also about the present situation of your seminary, your affairs in general, and your health in particular; please take good care of the latter.
I am answering a few questions M. Thieulin asked me.
We have no news here, except that the plague has broken out again in Rome but is not doing much damage there. It is, however, raging in Genoa, where our confreres have given over their house to the plague-stricken and have taken refuge in another that they rented. All are awaiting orders from their Cardinal-Archbishop to risk their lives in the service of the sick.
We are very well, thank God. M. Brin is Superior in Troyes; he has just given a very large mission, during which he did a great deal of good. M. Berthe has left to make visitations; I hope he will be going to see you sometime soon.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Barry
2311. - TO LOUIS DUPONT, SUPERIOR, IN TRÉGUIER
Paris, July 18, 1657

Monsieur,
The grace of O[ur] L[ord] be with you forever!
I learned of your indisposition from your last letter, and I am very worried about it. I ask O[ur] L[ord] not to permit it to continue but to restore you to health for the advancement of His work and the consolation of the Company. Please do whatever you can to contribute to this by taking the appropriate rest and remedies. If your health does not improve after that, either because of the climate of the region, which may not be good for you, or because of your work, which may be too great a strain for you, we will try to have someone relieve you.
You can tell M. Berthe, who left here four or five days ago to make a visitation, what you think about this. However, I do not think he will reach Tréguier for another month because he needs that much time to make visitations of the houses in Le Mans, Richelieu, and Saint-Méen. Once he is with you, I hope he will settle everything and see about the help you are awaiting. Please trust him entirely and prepare the house to make good use of his visitation. I am taking the honor of writing to the Bishop [1] to apologize for our delay in sending the third priest he requested of us.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Monsieur Dupont
2312. - 7M TO N
July 19, 1657[1]
Vincent de Paul gives his correspondent news of the Saint-Lazare house, where sixteen or eighteen Missionaries, worn out by the work of the missions, are recuperating.
2313. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES
Paris, July 20, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I am glad that M. Husson has left Marseilles. He wrote to me from Lyons, where he arrived in almost the same state as when he had left you, but is a little more sick at heart. He was determined to continue his journey as soon as possible and to travel by river, so we expect him here in six or seven days. I thank you again for all the care you took of him.
We will try to meet your third bill of exchange, as I think I informed you.
I thank God for the help the city of Marseilles has sent to Genoa; I ask Him to preserve all the persons sent there and that in His mercy He will soon deliver this afflicted city. We are deeply distressed and worried about our poor confreres, who are in great danger. May God in His goodness be pleased to preserve them from this scourge! It is difficult for you to send them the fabric by any safe way just now; I think it will be better for you to wait.
I think some objections are being raised about getting the hospital funds and the chaplains' salaries. I will speak to the Duchess about it today and, if possible, will send you

word in this letter; if not, I will do so at the first opportunity.
It has been about two months since I sent you the Archbishop of Rouen's [1] absolution to allow Brother [Parisy] [2] to take final Orders. I am anxious to know if you received it because you have not said anything to me about it. It would be well for you to mention in your letters the ones you have received, especially the documents that accompany them.
Enclosed are two letters from the King,[3] ordering Rappiot's effects to be seized and stored, both in Marseilles and Leghorn. Please see that this is enforced and have the letters I wrote to M. Le Vacher [4] and Brother Barreau forwarded to Algiers by the shortest, safest route possible, which may be via Leghorn.
Please give one écu to M. Huguier, who is responsible for giving it to Martin de Lancre on the galley Morgue.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Get
2314. - TO CHARLES OZENNE, SUPERIOR, IN OPOLE
Paris, July 20, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I was greatly consoled by your letter of June 13 when I heard, on the one hand, that national affairs are steadily improving and, on the other, that good M. Duperroy [1] is better than he was. Since these are favors we have been asking earnestly and perseveringly of God, we are deeply grateful for them. I thank His Divine Goodness for this with all the tenderness of my heart, as well as for your good health and that of M. Desdames. May God be pleased to divert from him and from Warsaw the storm with which you say this poor city is threatened!
We have received Sister Marguerite's [2] two lancets and will send them back to her after they have been repaired. I ask O[ur] L[ord] to render her the charity that she shows toward our patient.
I send greetings to him and to those Sisters. I embrace you, Monsieur, with the affection God has given me for you, and am, in His love, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Monsieur Ozenne
2315. - TO EDME JOLLY, SUPERIOR, IN ROME
Paris, July 20, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I saw the letter you wrote to M. Portail about our Rules. Far from doing badly by telling us your opinion of them, you would be committing a fault by concealing from us the lights God has given you or that you have received from enlightened persons--either on this or on other subjects--so please continue to do so. I have asked M. Portail to reply to you. He is at Saint-Denis as I am dictating this, but I think he will return soon enough to write to you by this mail.

You did the right thing in not taking into your house the Italian who had been in France. When he left here, he asked me to find lodgings for him when he was in Rome. Instead, however, of leading him to hope for this, as he told you, I made it clear to him that this could not be done. True, the Nuncio had recommended him to me; still, I did not think his recommendation went as far as Rome.

I am consoled that M. Le Vacher in Tunis can act as Consul--because there is none there--so we can work as priests, according to the advice of the persons you consulted. I will be even more greatly consoled, however, if you can obtain express permission for him to do this, as you have led me to hope you will try to do.

I praise God for having given Claude Sicoex [1] sufficient health to return to his own region, and you for giving him the money he needed for his journey.

You are right to be anxious about our house in Genoa and about the city itself because, if the death toll continues as long as it has until now, the number of inhabitants will be reduced to a few, and our confreres, who have been preserved in the past, will be in great danger. I am so distressed by this that I am crushed with grief. If the situation were the same in Rome, I do not know where I would be. God be praised that the disease is not making progress there! I hope His Divine Goodness will not permit it to do so and will gradually dissipate what has appeared. That is the prayer we offer Him almost unceasingly, and especially that He may be pleased to preserve you and all our confreres in Italy.

I think I forgot to tell you that the Archbishop of Rouen has dispensed Brother Parisy from appearing before him to receive the absolution which in his kindness he sent to us; I already sent it to this Brother a long time ago.

We have forwarded the letters you sent me. I have no news for you. Everything here is going along as usual, and the Company is doing some good everywhere, thank God. I am, in Him, Monsieur, your most humble servant.

VINCENT DEPAUL, i.s.C.M.

I have been asked by M. d'Orgeval, to whom His Holiness has given a priory or abbey that was in the possession of the late Cardinal Bichi,[2] to find out if the Pope has issued a Brief by which His Holiness transmits to the King his power of appointment to the benefices of the late Cardinal, in case he should die in the Court of Rome. In the name of God, Monsieur, make careful enquiries about this. We are greatly indebted to M. d'Orgeval. M. Gueffier [3] is well aware of that.

M. Portail has just brought me his reply to your letter. I do not have time to read it, still less to give it careful consideration. Please write and let me know any objections you might find to it; in the future, send directly to me, and not to others, anything you may have to propose about our Rules.

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

2316. - TO BROTHER JEAN PARRE [1]
Paris, July 21, 1657
Dear Brother,
May God be eternally glorified and blessed for your return to the poor border areas and your safe arrival in Ham,[2] where I embrace you in spirit!
Enclosed are some letters we received for you since your departure.
I was not at the meeting [3] yesterday because of a slight attack of illness. The Ladies wanted me to ask you, as I now do, to find out discreetly, in every canton and village through which you pass, the number of poor persons who will need to be clothed next winter, in whole or in part, so we can estimate the amount of money needed and you can get the clothing ready early. It is thought that we should buy linsey-woolsey rather than serge. It will be necessary, then, for you to write down the names of those poor people so that when the time for distribution arrives they will get the alms, and not others who can manage without them. Now, to discern this correctly, those poor people should be observed in their own homes so you can see for yourself who are the most needy and who are less so. Since, however, it is impossible for you to make all these visits on your own, you could enlist for this purpose some devout, prudent persons who would carry out the duty honestly and inform you frankly of the situation of each individual. But this information must be obtained without the poor people themselves knowing about the plan; otherwise, those who already have some clothing would hide it so as to appear naked.
The Ladies also want you to find out in what town in Picardy those linen and woolen blankets are made or sold--the ones formerly distributed to the sick poor--which they obtained at a fair price, and how much they cost now.
I am, in O[ur] L[ord], my dear Brother, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
2317. - TO FRANÇOIS CAULET, BISHOP OF PAMIERS
Saint-Lazare, July 24, 1657
Excellency,
The incomparable zeal God has given you for contributing to the sanctification of the ecclesiastical state, and the special blessing His Divine Goodness bestowed last year on the retreats for the ordinands to whom you gave the conferences, have given me the confidence, Excellency, to entreat you most humbly to see fit to do so again at the September ordination [retreat]--provided, however, you can do so without inconveniencing yourself. I would have gone in person to make this most humble appeal to you, as I should and as I desire to do; but I hope, Excellency, that in the great kindness of your heart, which is willing to bear with my boorishness, you will excuse me for dispensing myself from this duty and writing you this letter. I will never deviate from the reverence and submission O[ur] L[ord] has

given me for your sacred person and which has made me, Excellency, in His love, your most humble servant.

2318. - TO PIERRE CABEL, IN SEDAN

Paris, July 25, 1657

Monsieur,

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

I thank His Divine Goodness for the gracious manner in which I imagine you have welcomed the King and for all you have done to keep everyone informed. I heard from La Fère that the Queen was supposed to leave last Monday for Sedan and that her Court will reside there for some time. I ask O[ur] L[ord] to be your wisdom and your governance so that all will go well with you and by you, in accord with whatever God may ask.

We thought of sending you M. Berthe to fill in during the absence of the Superior. As far as I can see, however, God will supply for him through you in the very best way; furthermore, we needed M. Berthe elsewhere. M. Coglée [1] is still in Forges; when he returns we shall see. You could seek advice from the Governor or his wife about the principal matters you may have to handle in your relations with the Court; it seems to me that you could do no better than to consult them. Renew to them the offers of my obedience and do the same with Father Annat,[2] the King's confessor, if he is in Sedan.

I am writing to M. de Saint-Jean,[3] whom you should regard as someone who is very good to us. We have been praying for the King, his affairs, and his Council and will continue to do so, with God's help, in accordance with the command of His Majesty and H[is] E[minence].[4]

Please pray for the city of Genoa, which is greatly afflicted and almost deserted because of the plague. Our confreres have been preserved until now, but they are still in danger.

We have no news here. I write in haste and am steadfastly in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL, i.s.C.M.

2319. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, July 27, 1657

Monsieur,

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

I received your letter of July 17. M. Husson has not yet arrived, although he wrote to me from Lyons that he would be here on the twenty-sixth, and M. Delaforcade on the twenty-fifth. I am very much afraid he became sick on the way.

I am still awaiting news of the return of the ship sent to Algiers, and I mention this to remind you to tell me about it.

You know that the Consul has a Flemish man in his house who owes him 1640 piastres. I have had someone write about this to Antwerp, his native place, where his father has declared that he is ready to pay them, when he knows to whom. This young man, named Vancamberg,[1] will have to write a letter asking him to have someone pay this sum to us in Paris,

together with whatever is needed additionally for expenses of transport and warranties in Algiers. He must also assure him that by this means he will be set free entirely. If you have the opportunity, please inform Brother Barreau about this and have him send us that letter. I can write to him about it some other time.
I ask O[ur] L[ord] to preserve Marseilles and the whole province from the disease they fear there. Genoa is drastically afflicted by it, and our confreres there are in great danger. May His Infinite Goodness be pleased to take them under His protection and to put an end to this scourge!
The Duchesse d'Aiguillon has informed me that she continues to ask M. Foulé for money for the hospital funds and the chaplains' salaries, and that M. Foulé has led her to hope that he will go to the Superintendent to see what can be done.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Since I wrote this letter, M. Husson has arrived in almost the same state of health as when he left Marseilles.
2320. - TO CHARLES OZENNE, SUPERIOR, IN OPOLE
Paris, July 27, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I just received your letter and have sent it to Mademoiselle Le Gras, together with Sister Marguerite's. I am deeply distressed by M. Duperroy's sufferings and the length of his illness. I ask O[ur] L[ord] to strengthen him. I am glad you brought in another surgeon, in addition to the Queen's, to dress his wounds. Please spare nothing in order to restore him to health; embrace him for me and tell him that I send him my heart folded up in this letter, although he has it already, that I often speak to the Company about his sufferings and patience, and that we pray almost unceasingly and with the greatest affection for him. We do the same for you, Monsieur, and for good M. Desdames. I am very worried about him because you tell me that the enemy has returned to Warsaw. In the name of O[ur] L[ord], Monsieur, please send me news about him whenever you can and do not let him want for anything.
I ask you also to tell our dear Sisters of Sainte-Marie how very sorry I am that their land has been ravaged, but I hope that time, the great restorer, will make good their loss, with God's help. I recommend myself to their prayers and especially to those of the Mother Superior,[1] whose humble servant I am.
I am deeply consoled by the good news you sent me. I thank God for it, asking His Divine Goodness to preserve the King and the Queen and to bless their plans.
We are all very well here, by the mercy of God. Our confreres in Troyes have given a mission in Nogent,[2] where they did a great deal of good. The Bishop of Troyes [3] administered the Sacrament of Confirmation, and his three Vicars-General worked there the whole time of the mission.[4]

The city of Genoa is almost deserted because of the plague. So far, the Missionaries have been preserved. M. Husson, who was expelled by the Turks in Tunis, has just arrived here. The Consul in Algiers [5] was imprisoned and beaten for no reason; he is now free. The rest of the Company is going along very well everywhere, thank God, in whom I am, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Ozenne, Superior of the Priests of the Mission of Warsaw, in Opole
2321. - TO NICOLAS DUPORT, IN GENOA
Paris, July 27, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
We can only pray and sigh before God when we think of the very distressing news you sent us. God must surely be very angry to ravage such a great, Catholic city as Genoa to the extent that His adorable governance has chosen to do, despite the prayers and good works being offered to appease His justice. May His Holy Name be ever blessed and may He will to prepare us for all the events of this life so as to merit His mercy in the next! As for you, Monsieur, you have reason to hope for this because of the mercy you are ready to show the plague-stricken, and which, thank God, you practice at all times with all sorts of persons.
I am greatly consoled by the consolation you gave His Eminence [1] in offering yourself to him for the spiritual needs of the sick, whenever he finds it advisable to set you to work at this. I am, however, even more consoled by his goodness in considering the reasons that led him to reserve you for one of the three occasions you mention [2] and for the complete confidence he manifests in his poor [Congregation of the] Mission. I must admit that I am deeply moved by this and strongly desire that God may be pleased to make us worthy to correspond with his charity and expectations. I tried a few days ago to touch the heart of the Company concerning this, when I shared your letter with it; at the same time, I tried to inspire it to pray earnestly for the preservation of H[is] E[minence] and the repose of the soul of his deceased brother, our benefactor. I had them pray also, Monsieur, for the grace to preserve the whole family from this scourge and to liberate the city from it at last. These are at present the most common intentions of our prayers as well as the causes of our greatest fears.
Now, since you have declared your good dispositions once and for all to this great, holy Prelate, do not pressure him any further on this point, but remain in peace, awaiting the time when God and H[is] E[minence] will find it advisable to put your charity into practice. I am speaking not only of you personally, but of the whole house in general.
Please tell Brother Rivet that I have asked our Brothers to offer a Communion for him and have requested the priests to remember him in their Sacrifices so that God may be pleased

to restore him to health or to increase in him the grace and strength to make good use of his present condition.
I send greetings to your entire little community and am, Monsieur, for you and for them, in the love of O[ur] L[ord], your most humble and affectionate servant.
VINCENT DEPAUL, i.s.C.M.

2322. - TO ÉTIENNE BLATIRON, SUPERIOR, IN GENOA

Paris, July 27, 1657

Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letter of June 25. As the plague increases,[1] so do our sorrow and our prayers. O Monsieur, what a cause of deep affliction for the entire Church to see such a great people ravaged in that way, and what great apprehension for us to see you at risk as you are, with all the rest of the family! Although none of you is serving the sick, you are still surrounded by the disease and are on the verge of doing so. This is in accord with the offer M. Duport made to the Cardinal and the answer the latter gave him, which is worthy of a Prelate as great and holy as he is.
You yourself sent me word that several persons died of the plague two or three days after you had heard their confessions and given them Holy Communion. This shows the danger in which you are. May God, in His infinite goodness, be pleased to extricate you and all your men from it and look with pity on those who are in the country as well as those in the city! I am hoping for this and am consoled by this hope, as well as by the precautions you are taking. Please continue to do so, and use every reasonable means possible to protect yourselves.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Enclosed are some letters from your home town.
At the bottom of the first page: Monsieur Blatiron

2323. - TO BROTHER JEAN PARRE, IN HAM

Paris, July 28, 1657

Dear Brother,
The grace of O[ur] L[ord] be with you forever!
The Ladies have examined the two samples of linsey-woolsey you sent. They think it is good for the price and agree that you should buy about eight hundred livres' worth. Get gray rather than any other color--if you can find enough for so much money--because it is better suited to poor persons and hard work, and is also a better buy. They do not think there is much to be gained by going to Amiens for that purpose, if this fabric can be found in other nearby towns. Have some clothes made from it and keep them ready to be distributed when there is a sure way. You can draw a bill of exchange for that amount right now on Mademoiselle Viole.
You are also asked to choose a good worker to be placed in the General Hospital--someone with good morals, who can work with this type of fabric. Give him money for his journey and tell him to come here.

Travel as little as possible, as long as the soldiers are occupying the passes. Take care of yourself and pray for me, as we shall do for you. I am, in O[ur] L[ord], dear Brother, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Brother Jean Parre, of the Congregation of the Mission, in Ham

2324. - TO LOUIS RIVET, SUPERIOR, IN SAINTES

July 29, 1657

You must not allow any of the rights from your benefice of Saint-Preuil [1] to be lost. So, if your council thinks that tithes may be due to you on M. d'Albret's [2] farm, claim them; if, after you have spoken with him and used every gentle means to get them, he refuses to pay, then have him served with a subpoena. Do not fear that he will mistreat you; since you have the law on your side, he would never dare to attempt such a thing.

I am of the same opinion concerning the lesser tithes, if it is true that you have the right to collect them. To ascertain this, consult some knowledgeable persons. Above all, find out the custom of the neighboring parishes and of the Pastors who preceded you. It is very difficult for me to consent to going to law, but tithes are a privileged case that obliges us in conscience to preserve them. Undoubtedly, in uniting this benefice to your house, all that depends on it has been united to it; now, small tithes, as well as the large ones, have always belonged to the Pastors; consequently, they should belong to your community. I mean the ones that were being collected then, but not the new ones, if by any chance some have turned up since the union, which might belong to the permanent Vicar. So please read the terms of the union, and if there is any reservation, show it to your council to get its opinion, and send me a copy.

VINCENT DEPAUL, i.s.C.M.

2325. - TO A PRIEST OF THE MISSION

I have been informed that you are straining yourself when you talk to the people and that this is making you very weak. In the name of God, Monsieur, take care of your health and moderate your speech and sentiments. I told you before that Our Lord blesses sermons delivered in a normal, familiar tone of voice because that is how He Himself taught and preached. I also said that, since this manner of speaking is natural, it is also more relaxed than the other, which is forced, so the people enjoy it better and benefit more from it.

Would you believe, Monsieur, that when actors realized this, they changed their style of delivery and no longer recite their lines in a high tone of voice, as they used to do? They now use a moderate tone, as if they were speaking familiarly to their listeners.[1] A person who used to be in that profession told me this recently. Now, if the desire to please the world more could have such an influence on the minds of those actors in the theater, what cause for shame

would it be for the preachers of Jesus Christ if ardor and zeal for procuring the salvation of souls did not have the same power over them!
Furthermore, I have been deeply saddened by the fact that, instead of giving the regular catechism instruction in the evening, you have given sermons during your mission. This should not be done: (1) because the person who preaches in the morning might have difficulty with that second sermon; (2) because the people have greater need of this catechetical instruction and derive greater profit from it; (3) because, in giving this catechetical instruction, it seems there is, in a certain sense, greater reason to honor the manner Our Lord Jesus Christ used to teach and to convert the world; (4) because it is our custom, and Our Lord has been pleased to bestow immense blessings on this exercise, which offers a greater means to practice humility.
2326. - TO EDME JOLLY, SUPERIOR, IN ROME
Paris, August 3, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
Here we are again, deprived of your dear letters. We pray that some will reach us soon and will not bring us any bad news, but rather the news that you, your house, and the entire city are still in good health. I received no letters from Genoa this week, as I did last week. May God be pleased to look mercifully on that afflicted city!
I told you how Brother Barreau was mistreated by the Turks, who beat him, put him in prison, and forced him in the end to pay or to be answerable for 2500 écus. We cannot leave him there any longer, although it is very difficult for us to free him. Moreover, although the King has heard about this assault on his subject and his official, he finds it more advisable to cover up this insult than to resent it or complain about it. All he will do is not to send another Consul, which means that the consulate--and, consequently, the slaves--will be abandoned unless a priest can assume the position. I am referring to M. Philippe Le Vacher, who is on the spot. We would send the commission to him and another to his brother in Tunis, provided His Holiness allowed them to fulfill this office together with their mission. Please make this request, since only filial devotion leads one to practice these acts of charity for the slaves, for love of God alone.[1]
I am sending you a packet from M. Jaillard,[2] who brought us six hundred livres of your money. This adds kindness to kindness and a further indebtedness to the many others the Company owes you for the temporal and spiritual favors you are constantly doing for it. O[ur] L[ord] will be your rewarder as well as your reward for this. He alone can do so, since He is your sole motive and end for the good works you do. Nevertheless, I thank you, Monsieur, for this latest act of charity and for all the others. M. Jaillard saw M. Paris, who mentioned some documents to him and gave some addresses to have you paid [3] from his estate what he owes

you. There is reason to hope that you will not lose anything in that quarter and that God will help that poor fugitive, in consideration of the fact that he is making the effort to do you justice.
I have sent you M. Edme's [4] resignation and the consent of the Abbé de Tournus [5] for the union of Saint-Pourçain; please work on it. I am your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Jolly
2327. - TO ÉTIENNE BLATIRON, SUPERIOR, IN GENOA
Paris, August 3, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
Since I last wrote you, I have been [deprived] [1] of any letters from you and from M. Duport. I greatly fear that in the future I will be getting fewer than before. The same applies to Rome; we have received no letters from there by the last two ordinary mail coaches because the plague is making the passage difficult and keeps them from getting through.
How are you, Monsieur, and how are those whom O[ur] L[ord] has entrusted to your guidance? I greatly fear that this disease will attack your little flock, but may God be pleased to avert it and protect you from it! All of you must be careful and use every reasonable means possible to prevent it. If you are still in the country--as I very much hope you are--stay as far away from the danger as possible. My great trust is in God and not in these human efforts; still, I think He approves of your taking precautions, provided you are resigned to whatever His paternal guidance may have in store for you.
Have no doubt, Monsieur, that we often commend you and your men to O[ur] L[ord]. Assure your family of this, and tell them that I embrace each one in spirit with great tenderness. I recommend myself to their prayers and to yours.
The enclosed packet is for M. Simon.[2]
I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
2328. - TO PIERRE CABEL, IN SEDAN
Paris, August 4, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
You did well to send a priest and a Sister [1] to Stenay; you would do well also to leave them there--if the Queen so wishes--and to do whatever Her Majesty orders in this matter and in everything else. I strongly approve of the choice you made of M. Michel. I thank God for your fine way of acting, and I think everyone is satisfied with it. This is also the sentiment of M. de Saint-Jean,[2] who expressed his satisfaction with it in his letter.
Do not interfere with those gentlemen who are talking about providing a foundation for the maintenance of a teacher. If

they sign the contract for it, in nomine Domini, you will have to accept it gratefully and send it to me for ratification. If, however, they wanted to impose further obligations on your house, such as teaching young people, you would have to let me know and wait for my answer before making any commitment. Do not pressure them to conclude anything nor pay anything; Our Lord Himself will impel them by His charity, if it is His Will that they exercise theirs in your regard.

M. Coglée [3] arrived here yesterday from Forges, without experiencing any effect from the waters. Actually, you do not feel it for a month or two.

I send greetings to your family, and I am in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL, i.s.C.M.

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

2329. - TO JEAN D'ARANTHON D'ALEX [1]

[Between 1653 and 1660]

Monsieur,

Since M. Le Vazeux has informed me of the testimony that you in your incomparable goodness gave in favor of this insignificant Little Company in Savoy and Piedmont, I feel bound to give you a thousand thanks on behalf of the Company and in my own name. I do so now, Monsieur, with all possible gratitude and humility, and because I am not worthy to thank you, I ask Our Lord to be Himself your reward and your thanks and to grant you the grace of meeting the expectations people have in that area because of all you have said about this.

Your reputation is so great--as I have heard before and am hearing every day--that people are valued according to your estimation of them. I certainly have no difficulty believing this when I recall the incomparable wisdom that was apparent in you while you were still a young man studying in Paris. Even then, it seemed to me that I was seeing the spirit of our blessed Father [2] come to life again in you, and I can assure you that I have never thought of you nor heard about your leadership, except in reference to that beloved Prelate. I ask him to ask God, for the good of His Church, to put you in the state that the virtues exemplified in you deserve. I make the same prayer to Our Lord, in whose love, I am, Monsieur, your most humble and most obedient servant.

VINCENT DEPAUL, i.s.C.M.

2330. - TO HONORÉ BÉLART [1]

Paris, August 6, 1657

Monsieur,

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

I received the two letters you wrote me on July 10 and 16. I believe what you say more than the things I see, and I have too many proofs of your zeal for the welfare of the seminary to ever have any doubt about that. This causes me to suspend my judgment concerning the complaints I have received that you are too curt in your ways of acting, until you have explained what this is all about. I would not even be as

upset about this as I am, except that I am being informed from three or four sources of the bad effects of this.
On the one hand, I heard about the indignation of one of your clerics and the scandal given to the others because you insulted him in their presence, calling him impudent several times and using other harsh words against him.[2] On the other hand, people have written me that a large number of priests and clerics have left the seminary because they could not stomach your biting reprimands. Furthermore, I have heard that others, who were planning to enter it, changed their minds when they heard how severe you are. Lastly, Monsieur, I have been told that those you are now instructing object to being treated so harshly and are scandalized by a certain jealousy you show when your older men talk to them or have anything to do with their direction.
In truth, if I had been advised of this by only one person, I would be right in not paying any attention to it, but since it has been confirmed by various persons in several places, from those outside the Company, and at different times, I have reason to fear that, with so many things--and many others that it would take too long to recount--there is some truth in this, especially since I know that when you were in Richelieu, similar situations arose. Therefore, Monsieur, I ask you to reflect on your conduct and give yourself to God to correct, with His grace, any lack of graciousness you find in it because, besides the fact that His Divine Majesty is offended, other inconveniences may arise from it, even if your intention is good.
The first is that those men who leave the seminary disgruntled might grow tired of virtue, fall into vice, and be lost because they left that holy school too soon, for want of being treated gently. The second is that they may criticize the seminary and thus hinder others from entering, who otherwise would receive there the instruction and grace proper to their vocation. The third is that the bad reputation of an individual house affects the entire Little Company which, besides losing some of its good reputation because of this, is thwarted in the progress of its functions and sees a lessening of the good God has been pleased to do through it.
If you say you have not noticed these faults in yourself, it is a sign, Monsieur, that you do not know yourself well; for if you did have this self-knowledge, as required of a priest of the Mission,[3] you would consider yourself the most imperfect of all, would think you were guilty of these things, and would attribute to some secret self-love the fact of not seeing in yourself what others see, especially since you have been warned about this.
Speaking of admonitions, however, I have also been told that you cannot bear to receive any from your Superior and still less from others. If this is true, O mon Dieu! Monsieur, how your present state is to be feared and how far removed it is from that of the saints, who demeaned themselves before the world and rejoiced when they were shown their

slight imperfections! In this you imitate poorly the Saint of saints, Jesus Christ, who allowed Himself to be rebuked publicly for the evil He had not committed and said not a word to shield Himself from this shame.
Let us learn from Him, Monsieur, to be gentle and humble. These are the virtues you and I must constantly ask of him, and to which we must pay particular attention so as not to allow ourselves to be surprised by the contrary passions, which have such bad results and destroy with one hand the spiritual edifice being built with the other.
May this same Lord be pleased to enlighten us with His Spirit so we can see the darkness of our own mind and submit it to those whom He has designated to guide us! May He animate us with His infinite gentleness so that, pervading our words and actions, it will make them pleasing and helpful to the neighbor. May He inspire you also to ask this grace frequently for me, as I entreat you to do. Awaiting your reply, I am, in His love, Monsieur, your most humble and affectionate servant.
VINCENT DEPAUL, i.s.C.M.
It has always been our intention that the seminary and the seminarians be totally dependent on the Superior and, in his absence, on his representative. This is the custom everywhere, with the result that the person who teaches should receive direction and correction from them and adapt himself in everything to their orders. In the name of God, Monsieur, see that you act in this way.
2331. - TO MONSIEUR AVRIL
Paris, August 8, 1657
Monsieur,
A good priest who came from Rome entrusted to the Superior (named M. Jolly) of the Mission in that city 255 Spanish pistoles. When he arrived in Paris, he gave M. Maillard, our house treasurer here, another sixty gold louis--the total amounting to 315 Spanish pistoles--on condition that they be returned to him in the same currency and at the same value. His name is M. Doublard; at the time, he intended to establish himself in Paris, but not finding the opportunity to do so, he has gone to Anjou, his native place.
Now, on the fourth of this month, he wrote from Anjou asking me to have this money forwarded to him. Please prepare his account whenever he wishes and write a note to inform him that you are ready to do so. Madame Fautier, who lives on rue du Petit-Prêtre in Angers, will deliver your letter to him. Please address it as follows: To M. de la Bouverie-Doublard, priest, in La Bouverie.[1]
I sincerely hope he will be satisfied. In view of that, Monsieur, you will do us a big favor by giving him whatever satisfaction you can for the time of payment as well as for the type of currency. In the event that he asks that the money be in the same currency as he gave, and you cannot furnish every species entirely, I am sending word to him that we still have here the fifty Spanish pistoles and ten gold louis he left with M. Maillard and that, if he gets

them there from a person who has offered them, we will reimburse here whoever is authorized to receive the money. I hope, however, that he will come to an agreement with you and that we will not have to deal with someone else. Please withdraw the notes of M. Jolly and M. Maillard in order that we may make allowance for them with you by enclosing them with this letter to you.
I am, in O[ur] L[ord]. . . .
2332. - TO HENRI ARNAULD, BISHOP OF ANGERS
Paris, August 8, 1657
Excellency,
The humble services we have tried to render you with regard to your people in Craon [1] do not merit the honor you do us of thanking us for them. On the contrary, Excellency, it is we who should thank you a thousand times--as I now do most humbly--for deigning to make use of such poor, insignificant workers and for telling me that you would be pleased to see us established in your diocese. We are, indeed, most unworthy, Excellency, that this great benefit should be ours. Still, if it were the good pleasure of God, we would have reason to hope that the grace you have would also be given to them, so as to work effectively for the salvation of the souls committed to your care. In addition, we would constantly ask Him for the grace of always corresponding to your holy intentions because there is no other Prelate in the kingdom for whom we have greater respect and submission. Therefore, Excellency, I entreat you to accept the offers of the obedience of our Little Company and of my own in particular, which I make to you with all the reverence and submission due you. I am, in the love of O[ur] L[ord], Excellency, your most humble and very obedient servant.
At the bottom of the page: The Bishop of Angers
2333. - TO EDME JOLLY, SUPERIOR, IN ROME
Paris, August 10, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letter of July 17, after having gone three weeks without receiving any. It gave me great consolation, since I saw that everything is all right in Rome and in your family, for which I thank God.
The same cannot be said of Genoa, where the devastation defies description. Yesterday I received a letter from there that plunged me into such deep sorrow that I am still taken aback by it. As of July 3, our poor Missionaries had not yet been affected by the plague, but it was in their house, and the streets where they sometimes have to go are strewn with dead bodies. Furthermore, two of them, chosen by lot, namely, Messieurs Tratebas and Boccone,[1] were going off to risk their lives to assist the dying in a country hospital. So you see, Monsieur, they are all in such danger that, short of a miracle, they cannot possibly escape it. That is why we must pray earnestly for them that God may see fit to preserve them. If one of your men could visit the seven churches for that intention, I would be very glad.

As I dictate this letter, I realize that I do not have yours with me because I gave it to M. Portail, who is away, so I cannot answer you exactly.
Enclosed is a letter written to you by the good priest from Angers who, before leaving Rome, left with you 255 Spanish pistoles. When he arrived in Paris, he also placed another sixty in the hands of the treasurer of our house here.[2] The same day, he wrote from Angers, where he is now, asking me to have this money forwarded to him. Luckily for us, we have enough on hand to pay him. So I have written to our tax farmer [3] to pay him back in the same currency, if possible; but if he is unable to do so, and this gentleman is willing to accept French currency, then, so as not to lose anything, he should give him an exchange of eleven livres to the Spanish pistole, which is what they are currently worth here. Otherwise, he will have to wait a while to give us time to look around Paris for as many of those pistoles as he left with you and put them with the ones M. Maillard is holding because I am very anxious to satisfy him. Please answer him and head your letter as follows: To Madame Fautier, living on rue du Petit-Prêtre, in Angers, to be delivered to M. de la Bouverie-Doublard, priest, in La Bouverie. That is the address he indicated to me.
I am enclosing the certificate of poverty for two poor persons from the Laon diocese, who are related in the second degree. Will you kindly obtain a marriage dispensation for them? [4] They have had a premarital relationship so they need the dispensation cum absolutione. We have been led to hope that the fee will be sixty-two livres; please see, Monsieur, if you can have it sent for that amount. In that case, remind me that I have to send it to M. Migot, the Pastor in Laon.
I make no mention of our state of affairs right now, except to say that M. Philippe Le Vacher of Algiers is in Leghorn, most likely to try to do something about the bankrupt Rappiot's effects.[5]
Your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Jolly, Superior of the Priests of the Mission of Rome, in Rome
2334. - TO A PRIEST OF THE MISSION
Oh! how fortunate you are to be the instrument of Our Lord in forming good priests and to be an instrument such as you, who enlighten and fire them up at the same time! In this you do the work of the Holy Spirit, who alone enlightens and inflames hearts--or rather, this Holy and Sanctifying Spirit works through you, for He resides and operates in you. He does so, not only that you may live of His divine life, but also to establish His same life and manner of working in these men, called to the most lofty ministry on earth, through which they must exercise the two great virtues of Jesus Christ, namely, reverence toward His Father and charity toward mankind.

Consider, then, Monsieur, whether any employment in the world is more necessary and desirable than yours. I personally know of none, and I do not think that God has waited very long to allow you to see this, since He has given you the zeal to apply yourself to it and the grace to succeed in it. Humble yourself constantly and place all your trust in Our Lord so that He may make you one with Him.

2335. - TO BROTHER JEAN PARRE, IN SAINT-QUENTIN

Paris, August 11, 1657

Dear Brother,

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

In your last letter you ask whether the eight hundred livres you have orders to get for the fabric are for the poor of Ham or of Saint-Quentin. The Ladies have replied that nothing is to be distributed in the administrative sector of Ham because these alms were given not only to clothe the poor of Saint-Quentin but also those in Laon, Rethel, and the surrounding areas--as far the money will go. You see, then, that they intend to exclude only the poor of Ham because there are separate alms for them, namely, five hundred livres that Madame Fouquet asks you to get by drawing a bill of exchange on her, in addition to the two hundred fifty livres you have already taken and that she says she has paid. So, these five hundred livres are to clothe the poor of Ham and its administrative sector. If this sum is insufficient, please inform the above-mentioned Lady.

Mademoiselle de Lancy of Laon sent word that it is time to start working on clothing for the winter. Therefore, buy the fabric as soon as possible and send to Laon as much of it as you think advisable so that the women who are waiting for it can get to work.

Because the village and church of Bucy,[1] which is in the direction of Notre-Dame-de-Liesse,[2] had been burned down, the assembly asked M. Carlier to make a journey there, which he did. I am writing to tell him to take two hundred livres to begin to rebuild that poor church and that we will try to send him a few vestments.

That is all I have to tell you today, while awaiting news from you about the visit you are now making to the places where the armies have encamped. May God in His mercy preserve you for the consolation of His afflicted people and bless your soul and your work! I am, in His love, dear Brother, your affectionate brother and servant.

VINCENT DEPAUL, i.s.C.M.

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

2336. - I JEAN MARTIN TO SAINT VINCENT

August 11, 165I[1]

I sent you word that, from the very beginning of our mission,I[2] God was pleased to touch the hearts of the soldiers. Since then, we have always continued our sermons, catechetical instructions, and other usual functions, for which the crowd was so large that the church, which is very

spacious, was always full, even at a time and season when everyone was busy with domestic concerns.
By order of the public authorities, all the shops remained closed during the time of the sermon and of the major catechetical instruction; on market days there was no business during that time so that everyone could conveniently listen to the Word of God. Monks and priests were present in large numbers, and most of them made a general confession--even the monks, who heard one another's confession. Restitutions and reconciliations took place there with the same beneficial effects as in other places.
The closing of the mission was held in a vast public square of the town, with more than twelve thousand persons in attendance. During the entire mission we gave conferences to the more than one hundred priests who were present at each meeting.
Now, it happened that one of the workers, a good priest we had asked to come from Turin to help us, became sick and died with sentiments of extraordinary piety, after working for a few days in the confessional. On his death bed he kept repeating, "Humility, humility; I am lost without humility!" As soon as he died, the local inhabitants came in a body to offer their sympathy. As a sign of their affection and gratitude, they wanted to give him a solemn high funeral service, which they attended in very large numbers, carrying torches and candles. All the religious Orders were present, and the burial was as honorable as could take place in this area.
These good people were so appreciative of the services we tried to render them that they conceived a great desire to have some priests of our Congregation remain with them, and they offered us the most advantageous conditions possible to keep us there. When they saw that we had to refuse because of our small number of workers, they decided to create a foundation for the maintenance of four or five priests, and they turned to the Marchese di Pianezza to obtain them. They set forth such cogent reasons to him that he strongly urged us on our return to accept this foundation, which, however, we explained to him with all respect that we were unable to do.

2337. - SAINT LOUISE TO SAINT VINCENT

[August] 14 [1657] I[1]

Most Honored Father,

After most humbly asking pardon of Your Charity, I now ask your blessing, for the love of God, so that the Holy Communion I plan to receive tomorrow--if you allow me to do so--will not turn to my shame, since I am deeply troubled in spirit.
The following three Sisters most humbly ask Your Charity to bless them and to offer to God their annual renewal. They are: Madeleine Ménage,I[2] for the sixth time; Renée from Saint-Barthélemy,I[3] for the fifth time; and Marie from Fimes, for the third or fourth time. All three are very good Sisters. As for me, I am very wretched but am, nevertheless,

consoled to think that I have the right to call myself, Most Honored Father, your most humble and very grateful daughter and servant.
L. DE M.
2338. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES
Paris, August 17, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I praise God for M. Le Vacher's [1] arrival. I am expressing my joy to him about this in the enclosed letter and am asking him to come to Paris as soon as his health allows. I think you and he are wise in deciding not to compete with the Turks over Rappiot's belongings, since they have sent a man to confiscate them. Still, it is only just that they subtract from the amount Rappiot owes them the three thousand and some piastres they demanded of Brother Barreau. In this way, that Brother can be reimbursed from the confiscated goods, if they are sufficient, or from others that might be discovered with time.
We will try to honor your bill of exchange for six hundred livres.
Thank God that the contagion has not yet reached Marseilles. There is reason to hope that His Goodness and the methodical way with which they are dealing with it will avert it.
It is a great evil--if it is true--that the Consul used for his affairs money that was sent to him for the ransom of slaves. He told me that several slaves lent him the money they had, and he used it. There is nothing to criticize in that because they did so of their own free will, but it would be wrong to withhold the price of their ransom without their consent, and it would give the merchants reason to be angry with us. Please let me know the amounts those merchants you fear have sent him.
Speaking of this, perhaps it will be well for you to wait a while longer before handing over to him, on the one hand, the 3150 livres I sent you last week for the ransom of three Basques and, on the other, the sixty écus for a slave from Nancy. I ask you, Monsieur, not to send the 3150 livres until the matter is cleared up.[2]
We have received twenty livres for a convict named Traverse. I am writing to tell M. Huguier to give them to him, and I ask you to reimburse him.
I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Get, Superior of the Priests of the Mission, in Marseilles
2339. - TO EDME JOLLY, SUPERIOR, IN ROME
Paris, August 17, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letter of July 24. I am amazed that it and the preceding one arrived so promptly and that the two or three written before them and sent by ordinary mail have not

yet come. We are still waiting for them, and I am waiting for the opinion of your council regarding the explanation of the conditions of the vow of poverty we take in the Company.
I will forward to M. Delville the indulgence you sent me. He is still working in his native place.
Please do not pick up the extra tempora of Br[other] de Fontaines [1] until you let me know the cost of the Bull or the Brief, which I asked you to send us.
We are at a moment in time when the missions are inspiring many persons to work in them. It may be that those Priests of Saint-Sulpice who have gone to Rome have other plans than the ones that are apparent. I praise God for all the progress you are making for the benefit of the Company.
Some gentlemen in Forez, who worked for a time at similar missions, have decided to band together and already have letters patent from the King, signed by a Secretary of State, which they have presented for the seal. I spoke to the Chancellor [2] about this, and he replied that it would be difficult to avoid placing the seal on them because many important persons are involved in the matter. At the same time, he sent word for me to have someone go to see him again and that they would ascertain that nothing in those letters was prejudicial to us. As for myself, I ask Our Lord not only to bless the intentions and works of these new missionaries and of all the others, but also--if He sees that they can do things better than we--to destroy us and to promote them.
You asked me if it is appropriate during a mission for someone who knows how to prepare remedies for certain illnesses to be allowed to do this. You should have explained that more fully to me because I assume from the question that someone has already done this in the past. It is advisable for me to know who it is,[3] what remedies he concocts, and for what kinds of illnesses. So, please send me this information before I give you an answer.
We never notify the local Bishop of the shortcomings of a parish where we have given a mission, unless it is absolutely necessary for him to know this in order to remedy the situation. If these are secret faults, it is not appropriate to divulge them, and if they are public, then His Excellency must be aware of them from another source.
I received no letters from Genoa this week. I wrote you last week how worried we are about our confreres. May God preserve them and deliver the whole city and Italy from this devouring pestilence!
M. Le Vacher of Algiers has arrived in Marseilles to come to Paris about the Consul’s affairs. We await him here and await from God remedies for the troubles that have obliged him to make this journey.
I received word from Poland that they are going to send good M. Duperroy back to us here as the final remedy the doctors can apply to his wound. I recommend him to your prayers in a special way. M. Desdames is still in Warsaw and is still in danger from new calamities. The Swedes have once again laid

siege, captured, pillaged, and abandoned that poor city. True, there was less looting.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Jolly, Superior of the Priests of the Mission, in Rome
2340. - TO DONAT CROWLEY, SUPERIOR, IN LE MANS
Paris, August 18, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
We need you here. Please come at the first opportunity after receiving this letter and leave the care of the family to M. Gorlidot [1] until further notice. I will be very happy to see you, and I ask O[ur] L[ord] to bring you here safe and sound.
You presented to me Brother Descroizilles' wish to be recalled to Paris. Please tell him that it is our maxim not to grant individual members of the Company things they request too ardently and that, when we see that he has moderated his desire, we will think about him. Meanwhile, it will be well to find something good for him to do there and for him to learn how to teach and to obey well.
You wrote me about other matters to which I am not replying because I will discuss them with you when you are here.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
At the bottom of the first page: Monsieur Cruoly
2341. - TO BROTHER JEAN PARRE, IN SAINT-QUENTIN
Paris, August 18, 1657
Dear Brother,
The grace of O[ur] L[ord] be with you forever!
God grant that your journey to Amiens went well and that you have returned in good health!
You put forward several needs in your letter of the thirteenth, which prompted the Ladies to earmark five hundred livres for you; that is all they can do at present. Use them for whatever you judge most urgent, either to assist the Pastors or to buy wheat, both for poor children and for sowing, so that the poor farmers can have food for the winter. Nothing was designated for the churches because of a shortage of funds. So, take the five hundred livres and draw a bill of exchange for that amount on Mademoiselle Viole, who hopes to send you before long some fabric to make some clothes; she also asks by what means you want her to get it to you.
We have no news here except that M. Alméras has returned to Bourbon with Messieurs Perraud,[1] Watebled, and Éveillard. Our confreres in Genoa are in grave danger, since some of them are risking their lives in the service of the plague-stricken and the others are surrounded by the sick and the dead. Please pray for them and for me, who am, in O[ur] L[ord], dear Brother, your most affectionate servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Brother Jean Parre, of the Congregation of the Mission, in Saint-Quentin

2342. - TO GUILLAUME DELVILLE, IN ARRAS
Paris, August 20, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I am sending you the Brief of an indulgence you requested, which I received from Rome.
The last letter I received from you was dated July 23, and it does not require an answer.
M. Alméras has returned to Bourbon; Messieurs Perraud, Watebled, and Éveillard have gone with him for various ailments they have. We here are in good health, thank God, but greatly distressed by the ravages of the plague in Genoa. It has turned the city into a ghost town, and we are very much afraid that it will carry off all the Missionaries, who are all in danger. I recommend them--living or dead--to your prayers.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the page: Monsieur Delville
2343. - TO SISTER BARBE ANGIBOUST,[1] SISTER SERVANT, IN CHÂTEAUDUN
Paris, August 20, 1657
Dear Sister,
I thank God for all the things you told me, particularly concerning the good will of the Administrators and your fine manner of acting. I am very much consoled by this but am also very distressed--more than I can say--at the disobedience of that Daughter [2] you mention. Try to get her to make up her mind to do as those gentlemen ordered at their board meeting. Do your best to have her wear other clothing, and if you need money for that, borrow some and we will reimburse you so you can pay it back. If, however, she is determined to come, assure her that she will not be badly received.[3]
Mademoiselle Le Gras has been ill. She is somewhat better now, thank God. Pray for her, Sister, and for me, your servant in Our Lord.
VINCENT DEPAUL, i.s.C.M.
Addressed: Sister Barbe Angiboust, Daughter of Charity, Servant of the Sick Poor of the Châteaudun Hospital, in Châteaudun
2344. - TO MOTHER ÉLISABETH DE MAUPEOU,SUPERIOR OF THE FIRST MONASTERY OF THE VISITATION
August 21, 1657
Dear Mother,
The grace of O[ur] L[ord] be with you forever!
I grant Sister Françoise-Antoinette du Soyecourt [2] permission to go and remain in your house in Chaillot for the length of time we will judge necessary for her health, and for Sister Louise-Eugénie [3] to accompany her with another Sister of your choice. They will stay in the same house, subject to the Superior there, until tomorrow, Wednesday, when Madame Duplessis will kindly go to pick them up with Sister Derbaux. I give them permission to leave your monastery for

this purpose so they can all return together on the same day. I ask O[ur] L[ord], dear Mother, to bless this journey and your leadership.
I am, in His love, dear Mother, your. . . .
VINCENT DEPAUL, i.s.C.M.
2345. - TO NICOLAS DEMONCHY, IN TOUL
Paris, August 22, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I am very troubled because of the trouble you are having. When I sent M. des Jardins the documents regarding the union, I did so in haste, with no time to write to you, without reflecting on to whom I should send them, and even less, with any thought of excluding you from the negotiation of this affair.[1] Please believe me when I say that it never crossed my mind and continue your efforts to bring it to a conclusion. It is, however, advisable for you to do this, please, in conjunction with M. des Jardins, for his position as Superior requires that he and his name figure in this endeavor. As matters now stand, this is even advisable for union of hearts as well as for the outcome of the affair.
We have sent by coach, in two separate packages, the conferences and other things you and M. des Jardins have requested for the ordination [retreat]. I hope you have received them by now so I ask you, Monsieur, to be prepared to give one of the conferences, for the love of O[ur] L[ord] who, I hope and pray, will strengthen and bless you. I am, in His love, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Demonchy, Priest of the Mission, in Toul
2346. - TO NICOLAS DUPERROY, IN OPOLE
Paris, August 24, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
M. Ozenne has informed me that God has been pleased to visit you with a third fistula. This news has really touched my heart and leads me to think that God intends to make a great saint of you in paradise, since He is leading you along the way of the cross-- and one of the most crucifying and sanctifying of all crosses.
O Monsieur! it seems to me that Our Lord is causing you and the acts of patience and conformity to His Will you practice to be regarded with joy by His heavenly court! Courage then, Monsieur, keep it up! The time will come when you would wish to have suffered more than you do now. Indeed, Monsieur, it seems to me that the angels have a holy envy of your happiness. Just this morning I was speaking about you at our repetition of prayer, and it seemed to me that everyone was envious of your happiness. Be assured, Monsieur, that you preach to all of us far more effectively than all the preachers we [hear] [1] and that we are all praying most fervently that God may be pleased to sanctify your dear soul

more and more, preserve you for many years to come, and restore you to health.
I am, in His love, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Duperroy, Priest of the Mission, in Opole
2347. - TO EDME JOLLY, SUPERIOR, IN ROME
Paris, August 24, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I am consoled by the hope you give me in your letter of July 31 of satisfying the desires of Cardinal Bagni. I pray that O[ur] L[ord] will give you the means to do so.
The harvest is abundant in Piedmont; so much so that, when M. Martin gives missions in the towns, he is obliged to put all the priests and monks to work to satisfy the devotion of the people. If, therefore, M. Bonnet [1] is anxious to go and work there, he will be welcome. You can give him a letter for M. Martin, asking him to welcome him, provided you find in him all the requisite qualities he needs to be a help to him and not a burden.
Thank you for the extra tempora for Brother de Fontaines and the faculties for M. Coglée, which I have received.
For some time now, I have had no news of our Missionaries in the Hebrides because the English have cut off any kind of communication with Catholics. As a result, when M. Brin went to London, intending to go to Scotland and then to those islands, he was obliged to return here because he could not get any further, although he was dressed as a merchant. Since then, we have received a letter from one of those priests, who said they were still working in fear but with good results.
Since writing you about the reinstatement of a Pastor in the Chartres diocese, I have not seen him. If he returns, I will tell him what you wrote me about the matter and will find out whether he wants to go to the expense that is involved.
You sent me word that those who have taken vows in the Company cannot dispose [2] of the revenues from their benefices or patrimonies without permission of the Superior and that this is the opinion of Father Hilarion.[3] That is also the view of the Doctors here, as I think I wrote you. We have not consulted any lawyers and are waiting for the Parlement to pass judgment on an affair we have in this matter [4] so we can set down the conditions of our vow of poverty.
Apart from what M. Blatiron wrote you in his letter of July 6, I have received no other news from Genoa. That letter gave us reason to fear the worst from the great danger in which that poor Genoa house was placed. Actually, you were the first to inform us that good M. Ennery had died and that M. François Vincent [5] and Br[other] Jean [6] were ill. O Monsieur! how distressed we are by these events and by the fear that even worse ones have occurred or will occur! As for me, I must admit that my heart is numb with sorrow at this. We pray constantly for that poor afflicted city and

especially for our confreres, who at this moment are perhaps all before God. Please continue to share with us anything you hear.
I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Jolly, Superior of the Priests of the Mission, in Rome
2348. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES
August 24, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
We will try to replace the money you gave M. Le Vacher,[1] whom we are expecting here in a week or so. When he arrives we will see what we can do, which will fall far short of his expectations.
You tell me that money can now be sent to Algiers and that we are safe from the Turks, but I do not think this applies to the Consul [2] in his dire circumstances, which might force him to use the money sent to him for the slaves in a way other than desired. That is why I ask you to delay sending him what you have received or may receive, until the affairs of this poor man take a turn for the better.
Yesterday I spoke to the Duchesse d'Aiguillon about funds for the hospital. She told me that in the present state of affairs it is very difficult to get what is being requested, but she will continue to ask for it.
Before sending you the priest or the seminarian you are requesting, I need to know whether you are satisfied with the ones you have, what good the seminary has done, whether its members have made progress in their studies and in virtue, whether the religious of Saint-Victor [3] are satisfied with it, and if those who have instructed them have fulfilled their duty properly and given edification to the house. I ask you this in confidence, and I ask you to honor the silence of O[ur] L[ord] with regard to anyone else. Rest assured that I will do the same with regard to your answer.
I do not remember whether I told you that the latest letters I received from Genoa stated that on M. Blatiron's return from the country to the city, where the plague was increasing daily, he was obliged to go to see the Cardinal, and he and his companion saw corpses piled up in the streets. They also found alive four persons who had dropped on the ground, and they heard their confessions. The letters likewise said that this Prelate asked for two priests to serve in a lazaretto, and this happiness fell to Messieurs Tratebas and Domenico Boccone, who had risked their lives joyfully and courageously.
I received all this news about three weeks ago; it had been written on July 3. Now, M. Jolly tells me that he had received more recent and more sorrowful news in Rome: on July 13, M. Ennery was stricken with the disease in the house and died two or three days later with great resignation, and that M. François Vincent, who was stricken

on July 11, was still alive on the thirteenth but with little hope for recovery. He says that Brother Jean was also down with it.
All this has caused us deep distress; we really feel demoralized by it. I must confess that my heart is numb with sorrow at this, since I dare not promise myself that a single one of such good Missionaries, apt for everything and everywhere, will survive. If there are still any of them alive, may God be pleased to preserve them and to give His glory to the others! We pray constantly for this, and I ask you and your men, Monsieur, to do the same. I embrace you and them in spirit, and am, for the head and the members, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Get, Superior of the Priests of the Mission, in Marseilles
2349. - TO JEAN MARTIN, SUPERIOR, IN TURIN
Paris, August 24, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
After waiting so long for your dear letters, I finally received one on the eleventh of this month,[1] which mentions another, mailed on the fourth, which I have not received. I am sorry about this, especially because it contains the details of the Savigliano mission and of the present situation of the family. I hope that this report is not lost but merely delayed.
In your last letter you gave me a description of that place and the goodness of the people, who are so easily inclined to do good, and how useful a seminary would be, if one were opened there. You also add that they are requesting workers from the Company, and you ask me to send four or five, if I approve of this establishment.
I thank God, Monsieur, for such an inclination, and if it is His good pleasure that this plan be realized, I ask Him to facilitate the means to do so. I must inform you, however, that we can make no decision on this right now because you did not tell me who is asking for the Missionaries or what assurance is given for their maintenance. Let me know about this, and we shall see. I think you wrote me previously that it was an episcopal town and that the See was vacant. We would have to know whether the Chapter and the Vicar-General made this proposal, and if they have a suitable house, etc.
I do not know how M. Richard can expect our permission to go home, since I already asked him not to give this journey a thought because I see no special reason [2] for it. On the contrary, I see several reasons why he should stay where he is. Please do what you can to make him change his mind. Explain to him the inconveniences of such journeys, the dangers, the futility, the waste of time, the bad example for the Company, the need of your house, the success of your missions, the good dispositions of the people, and the abundant harvest that awaits you.

If he reflects on all that, he will realize that his urge to go is a temptation, and that God's Will is that he deprive himself of this satisfaction.
I say the same for M. Musy. Alas! if one of them went, how could you refuse the other? And if both go, how could they be at peace if, as far as it depended on them, they allowed God's work to be neglected for temporal interests that serve as a pretext to do their own will! May God grant them the grace to do His Will.
I learned from M. Blatiron's letters, written in early July, of the great desolation of the poor city of Genoa and the grave danger to our dear family. I have had no news from him since then, but M. Jolly wrote me that he received some on the thirteenth of the same month and that the plague had stricken three Missionaries at almost the same time, namely, M. Ennery, M. François Vincent, and Brother Jean. He said that the first had gone to God on the fourth day of his illness, but the others were still alive. This news distresses us greatly; personally, I think I have never been more distressed than I am now, both because of the loss of such a fine Missionary as M. Ennery, and because of my great fear that God has called several more of them--perhaps all--to Himself. We pray constantly for them--the living and the dead--and I am sure you are doing the same.
I consider this house deserted, then, and feel we are obliged to send men there again, as soon as God is pleased to cleanse that contaminated Republic. That is why I welcomed your suggestion to open a new house in Piedmont, as a means God gives us to have and to form good subjects for all of Italy. In the meantime, we have thought about some of our students, with a view to sending them to you as soon as possible so that, once they have learned the language, they may give you the possibility of doing all that is being requested. That is what we are going to prepare them to do.
We have no other news here; we are very well, thank God. M. Alméras has returned to Bourbon, accompanied by Messieurs Perraud, Watebled, and Éveillard.
If the delayed letter went astray, you would console me by letting me know its contents because I think there were many reasons for consolation in it. I thank God, Monsieur, for all the blessings He bestows on your leadership and on your work, and I ask Him to continue to do so and to strengthen you more and more. I send greetings and an embrace to your little community.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
This letter is going out just today, the last day of August. It was inadvertently left behind last week, but since then God has been pleased to let me receive your letter of the fourth, which consoled me very much when I saw the special blessings He has given your work. I shared it with the Company, to have them thank God for this and as a counterbalance to the causes of affliction it has, not only from the ravages of the plague in Genoa, but from the loss

of the last three Missionaries who went to Madagascar. I will write you the details of that another time.
Please renew my offers of obedience to the Marchese. I received your letter that had gone astray but am unable to answer it, except with regard to the suggestion that the Marchese, our founder, has made to you. Since he is our father and we his adopted children, we should submit entirely to his way of acting regarding his foundation and everything else. Please do so graciously, Monsieur, and have no doubt that God will bless your undertakings.[3]
Addressed: Monsieur Martin, Superior of the Priests of the Mission of Turin, in Turin

2350. - TO ÉTIENNE BLATIRON, SUPERIOR, IN GENOA

Paris, August 24, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I have been deprived of your letters since receiving the one of July 3, but M. Jolly shared with me the news you wrote him on the thirteenth, telling him of the grace God was pleased to grant M. Ennery in drawing him to Himself, and to M. François Vincent in bringing him close to Him, taking the first-mentioned by a happy death and reducing the latter to nearly dying from such a serious illness. You say furthermore that Brother Jean has also caught it. Mon Dieu! Monsieur, all that is hard to swallow! I had good reason to fear the consequences of that dreadful disease. You can well imagine how this sad news distresses us. It has touched me to the quick, more than I can tell you. What adds to our sorrow is the fear that God may have even deprived us of a few others--perhaps all of them. O my good Lord, please have pity on us and on me, a sinner, who am the cause of your removing from a newly-formed little Company what is best and most precious in it. In truth, Monsieur, I can attribute only to my sins the trials He is bringing to bear on it.
We pray constantly to His Divine Goodness for the whole city and for your house, that He may be pleased to deliver them from this disease. What overwhelms me with grief is my apprehension regarding the venerable person of the Cardinal, for whose preservation we also pray constantly. I do not know what to say to you in view of these irreparable losses and of the others we have only too great reason to fear, except that my heart is utterly numbed by them. This obliges me ultimately to adore the ways of God and to submit myself to the weight of His hand.
I am, in His love, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.

2351. - TO BROTHER JEAN PARRE, IN HAM

Paris, August 25, 1657
Dear Brother,
The grace of O[ur] L[ord] be with you forever!
I received two of your letters, one from Amiens and the other from Saint-Quentin. The Ladies have given approval for your journey and your purchase and will have your bills of exchange paid. They also approve of all you have written

and, having given no further orders, are relying on you to carry out the previous ones.
Brother Alexandre [1] requests that you send him one of those blankets that are made there, which you mentioned before in your letters, when you were urging the Ladies to have some purchased for the poor. You know we need a large number of them in this house and that they are very expensive here. We will see if they are suitable for us because, if they cost only forty, fifty, or sixty sous, as you told us, that will be a saving.
The plague, which is depopulating Genoa, entered our confreres' house and attacked almost simultaneously M. Ennery, M. François Vincent, and Brother Jean. The first died of it, and the others had no hope of recovery. You can just imagine the danger for the rest of the family because all of them are surrounded by the plague-stricken, both in their own residence and in the hospital where they serve them; perhaps they are all dead now. It has been about six weeks since I had any news of them. Please pray for them, whether they are dead or alive. This is a very great sorrow for us.
I am, in O[ur] L[ord], dear Brother, your most affectionate brother and servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Brother Jean Parre, of the Congregation of the Mission, with the Prior of Saint-Martin of Ham, in Ham
2352. - TO JACQUES CHIROYE, SUPERIOR, IN LUÇON
Paris, August 26, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I am a little late in answering your letter of July 25, in which you say that the property you have acquired will be taken from you by the Seigneur or by the relatives of the vendor. I have nothing to say to this, except God be blessed for having willed all earthly things to be uncertain and perishable so that we may seek in Him alone the stability of our plans and affairs because things then turn out well for us.
The property you propose to buy in order to secure your establishment is beyond our strength because it must cost more than twenty-five thousand écus. We are not in a position just now to undertake anything like that or even approaching it.
I am sending you an excerpt from the reply I had from Rome regarding the union of your parish. If you are willing to incur the expense, see if you can send there the documents that are being requested. See also if the Bishop thinks it advisable to establish a permanent assistant priest there because it is to be desired that the Company be completely relieved of the service of the parish in order to work at its own functions. I wrote to you previously that I do not think the family should be established there or far from the Bishop of Luçon,[1] nor is it advisable for a priest of the

Company to reside there alone, as you propose; therefore, please take measures accordingly.
We have not yet handed over to M. Cramoisy the nine hundred livres you owe the Bishop; this is for want of funds and not of good will. With God's help, we will pay this debt with the first money that comes in.
I ask O[ur] L[ord] to pour His charity abundantly into your heart and on your house so that you can transmit it in like manner to the souls of the whole diocese, as our confreres in Genoa are trying to do at the risk of their lives. Some of them--perhaps all--have already given their lives. I think you are aware that the plague has nearly depopulated that poor city, which is in a deplorable state of desolation. What you do not know, however, is that the disease has finally entered our house--or rather, that our workers paved the way for it by serving the plague-stricken. Whatever the case, Monsieur, M. Ennery has died of it, and M. François Vincent and a coadjutor Brother-- who were still alive on July 13 but had no hope of surviving--were on the verge of following him. Some of the rest of the family were with them to nurse them, and the others were serving the sick country folk gathered together in a hospital; so, Monsieur, all of them were at risk. We have received no news of them since then. God knows in what state they now are. We pray constantly for both the living and the dead, and I ask you to do the same. We are overwhelmed by this sorrow, and my heart is utterly numbed by it. These are some of the best men in the Company, fit for anything and anywhere. As for them, they will be very fortunate to die in the actual practice of charity, but it will be an irreparable loss for the Company.
I just learned that a ship from Madagascar has arrived at Nantes, bringing us news of our Missionaries. I do not know if it will be good or bad, since I have not yet received any of their letters. I wrote to M. Boussordec last Wednesday.
We here are all very well, thank God. M. Alméras has returned to Bourbon, accompanied by Messieurs Perraud, Watebled, and Éveillard.
I am, in the love of O[ur] L[ord], Monsieur, your most humble and affectionate servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Chiroye, Superior of the Priests of the Mission of Luçon, in Luçon
2353. - TO EDME MENESTRIER, SUPERIOR, IN AGEN
Paris, August 26, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I have received three letters from you, the last one dated August 5. I will send to Algiers the one you forwarded to me for a slave, although it is worded in a most ridiculous fashion.
M. Le Vacher has come to France for some urgent business; we expect him here in four or five days. If by chance he knows this slave--which I do not doubt--I will send you a

certificate of his slavery so that if he has any property it can be sold or pledged for his ransom.

True, Monsieur, it is unlikely that you will be held responsible for services rendered to the chapels, as long as they are involved in legal proceedings, since the person who has obtained them is filing a lawsuit in Bordeaux. Wait and see how the lawsuit turns out. If those who have established you are pleased with your services, they must do one of two things: either put you in possession of those chapels or pay you the nine hundred livres they promised you. In the event that they do neither, I have already told you that Notre-Dame de la Rose is not far off [1] and will be a place of refuge for you, just as it is a place of consolation for everyone. If the opportunity arises to have your needs presented to the Bishop of Agen,[2] I will do so, but I do not know by whom. Continue to write to him about them, repeating more or less the contents of your preceding letters in the uncertainty whether he received them because you are, in fact, right to doubt whether he did, since he has given you no reply.

I praise God that your little family is well and that you have three new seminarians. The most pleasing news you can give me is that God is blessing the seminary and increasing its numbers, both because of the obligation of your house to devote itself to this good work and procure its advancement and because this is almost the only way to reform the ecclesiastical state, fallen so far from its pristine perfection. May His Divine Goodness be pleased to fill you so abundantly with His charity that you will be able to transmit it to the souls of persons in every walk of life!

That is what our confreres in Genoa are trying to do at the risk of their lives. Some--perhaps all--have already given their lives. I think you are aware that the plague has almost depopulated that poor city, which is in a deplorable state of desolation. What you do not know, however, is that the disease has finally entered our house--or rather, that our priests paved the way for it by serving the plague-stricken. Whatever the case, Monsieur, M. Ennery has died of it, and M. François Vincent and an Italian coadjutor Brother who were stricken at the same time, were on the verge of following him. They were still alive on July 13 but had no hope of being cured. Some of the rest of the family were with them to nurse them, and the others were serving the sick country folk gathered together in a hospital; so all of them, Monsieur, were at risk. We have received no news of them since then. God knows in what state they now are. We pray constantly for them, whether they are dead or alive; I ask you to do the same. We are overwhelmed by this sorrow, and my heart is utterly numbed by it. They are eight or ten of the best workers in the Company, fit for anything, anywhere. As for them, they will be very fortunate to die in this way, in the actual practice of charity, but it will be an irreparable loss for the Company.

I just learned that a ship from Madagascar has arrived at Nantes, bringing us news of our Missionaries; I do not know if it will be good or bad, since I have not yet received their letters.
We are all very well here, thank God. M. Alméras has returned to Bourbon, accompanied by Messieurs Perraud, Watebled, and Éveillard.
I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
The attestation cost us an outlay of only about forty sous, but if our notary had been willing to take our money, we would have given him an écu. This is a favor--or rather, an alms--he has done for us, which you are not obliged to do for those gentlemen.
Addressed: Monsieur Edme, Superior of the Priests of the Mission, in Agen
2354. - TO LOUIS RIVET, SUPERIOR, IN SAINTES
Paris, August 26, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I have received your letter of the fifth. M. Berthe, who is in Brittany right now, will be with you soon to make a visitation. Tell him your thoughts about M. Daveroult,[1] and after he has told me what he thinks of your proposal that you should be separated, we will see how it can be done.
It is true that what you tell me about M. Lièbe can be conjectured from the way he acts, but he is good-hearted and he means well, thank God. His gentleness of spirit helps him to win souls over to desire to do good, and I ask O[ur] L[ord] to give him the modesty and recollection he lacks. I am sure you have strongly recommended them to him and that the visit he paid you will be a big help to him.
I praise God that you have three seminarians and are expecting a fourth. The most agreeable news you can give me is that God is pleased to bless the seminary and increase its numbers, both because of the obligation of your house to devote itself to this good work and procure its advancement and because it is the only way to reform the ecclesiastical state, fallen so far from its pristine perfection. May His Divine Goodness be pleased, Monsieur, to grant you and your men the grace to work effectively at this.
I pray also that He may be pleased to straighten out the Charities you are going to set aright and fill you so abundantly with His own charity that you will be able to transmit it to the souls of persons of both sexes and all walks of life.
That is what our confreres in Genoa are trying to do at the risk of their lives. Some of them--perhaps all--have already given their lives. I think you are aware that the plague has almost depopulated that poor city, which is in a deplorable state of desolation. What you do not know, however, is that the disease has finally entered our house--or rather that our workers paved the way for it by nursing the plague-

stricken. Whatever the case, Monsieur, M. Ennery has died of it, and M. François Vincent and an Italian coadjutor Brother were on the verge of following him. They were still alive on July 13 but had no hope of recovery. Some of the rest of the family were with them to nurse them, and the others were serving the sick country folk gathered together in a hospital; so all of them were at risk. We have had no news of them since then. God knows in what a state they now are. We pray constantly for both the living and the dead, and I ask you to do the same. We are overwhelmed by this sorrow, and my heart is utterly numbed by it. They are some of the best men in the Company, fit for anything, anywhere. As for themselves, they are happy to die in this way, in the actual practice of charity, but it will be an irreparable loss for the Company.

I just learned that a ship from Madagascar has arrived at Nantes, bringing us news of our Missionaries. I do not know if it will be good or bad, since I have not yet received their letters.

We are all very well here, thank God, and so is your good mother. M. Alméras has returned to Bourbon, accompanied by Messieurs Perraud, Watebled, and Éveillard.

I am enclosing the warrant of the Great Council, summoning before it those persons who refuse to pay your tithes. I do not approve of your going to law for a few lambs, since you were paid with other small tithes. As for the large tithes from the Chevalier d'Albret's [2] farm, follow the advice of your lawyer.

During a mission you may not hear the confessions of persons from another diocese. Either you or they must ask this permission from their Bishop. Neither may you hear confessions everywhere and of all sorts of people, as you request, without the permission of the Pastors or Superiors of the churches where you will be.

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

VINCENT DEPAUL, i.s.C.M.

I have written to M. Langlois, telling him that he has to come here for his business, which is ours as well. I ask you to look after the seminary in the meantime, Monsieur, and to give him whatever he will need.

2355. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, August 31, 1657

Monsieur,

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

I received your letter of August 21. M. Le Vacher arrived here yesterday in good health, thank God. I persist in asking you not to send to Algiers the money I sent you for three Basques, until I tell you to do so.

You ask us for a cleric capable of teaching the less advanced seminarians, in place of Brother Parisy, who is about to be ordained a priest and will meet your needs for the missions. We will try to send him to you, together with a coadjutor Brother, but before doing so I will await your reply to my last letter, in which I asked you to let me know

what progress your seminary has made in learning and piety and whether you are satisfied with the teachers. I have a special reason for being informed about this.
We will pay M. Delaforcade the money he advanced; if you can help M. Le Vacher in Tunis by sending him a secretary for the Chancellery, you will do him a favor, and we will be very consoled by it.
We have no certain news from Genoa since what I sent you, but we have received other very disquieting news from elsewhere. To begin with the least distressing, I will tell you that I heard from Poland that good M. Desdames has once more lost everything in Warsaw, which was again besieged, taken, and pillaged by the Swedes, and then abandoned. The steadfastness of this good Missionary is admirable, since neither war, nor the plague, nor impoverishment, nor all of these together could make him leave his post, although he had suffered from them several times and the Queen had encouraged him to leave. She herself told me so in an express letter, written in her own hand, in which she attests to being greatly edified by him, as well as by the virtue of M. Duperroy,[1] who is in grave danger from his wound. The surgeons no longer know what to do for him. If he had the strength to come back home, we would be consoled to have him here soon.
One of the three or four ships that left Nantes when Messieurs Dufour, Prévost, and de Belleville sailed, has finally returned from Madagascar. I have not yet received the letters it has brought me, but one of our friends in Nantes has informed me that, when he asked about the state of our poor Missionaries, he learned that M. Bourdaise was well and doing even better, thank God. As for the other three, however, he was told they had brought their sacrifice to perfection since God chose to take them to Himself: M. de Belleville at Cape Verde on the voyage out, and the others after they had arrived at the site of their mission. We were already deeply grieved by what happened in Genoa, and now this has overwhelmed us with sorrow. But God be praised, Monsieur, for all those losses, which are so great for the Company, according to our way of speaking! Nevertheless, since those dear departed are blessed because, as Our Lord has said, they saved their lives by losing them,[2] we ought to expect more help from them, for time and for eternity, than if they were still among us. I continue to recommend them to your prayers and to those of your little community. By the grace of God, I am, in His love, for it and for you in particular, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Get

2356. - TO JACQUES PESNELLE, IN ROME

Paris, August 31, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letter of the seventh, which, like all the others, consoled me. I sent your brother the last packet you

addressed to me. M. Langlois' affair is not yet settled, thanks to the ingenuity of the opposing parties in holding up the verdict as long as they can, as you foresaw. Seeing that they do not have a good case, they have used every possible delay and quibbling in order to enjoy the use of the property being demanded of them. The case was nevertheless on the verge of being tried at the end of this session of the Parlement, but it will not be, because it is too important for us not to do everything possible on our part to preserve your rights and those of M. Langlois. Since his presence will greatly contribute to the winning of his suit, and its loss is bound to be prejudicial to any similar dispute that may arise in the future, we are having him come here expressly from a place more than a hundred leagues away; therefore, we will have to wait until after the feast of Saint Martin [1] to see what the verdict will be. We hope it can only be in favor of M. Langlois. That is why, Monsieur, since you have waited this long, it is advisable for you to postpone until then the request you have to make to your brothers, all the more so as the Parlement of Rouen is far stricter in these matters than that of Paris and has less knowledge of our little Institute. When, however, you have a presumption in your favor, you will have nothing to fear.

I thank God, Monsieur, for the favor He has granted you in freeing you from the anxieties you had. You should not be surprised by them; whoever wishes to follow Jesus Christ will be subject to temptations. A weathercock is no more subject to the way the wind blows than the mind of man is to exterior agitations, by which he is drawn now to one side and then to another; God permits this to try good persons and to strengthen them in Him. Happy are they who abandon themselves to His guidance, confide in His goodness, and remain at peace in the midst of these storms! You are one of these, thank God, and I ask O[ur] L[ord] to ground you more and more in the spirit of the Gospel.

If, on the one hand, your letter consoled me, it has, on the other, disturbed me greatly because of M. Jolly's illness. I will not be able to dispel my anxiety until I hear that he is better. Please give me definite news about him and, above all, do everything you can for his comfort and restoration to health, sparing nothing for this so that he may at least be in a condition to return to France, which I am asking him to do if the doctors should decide that it would be harmful for him to remain in Rome. That is what I expect from your charity. I am, in that of O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL, i.s.C.M.

Addressed: Monsieur Pesnelle, Priest of the Mission, in Rome

2357. - TO EDME JOLLY, SUPERIOR, IN ROME

Paris, August 31, 1657

Monsieur,

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

I received your letter of the seventh, which has troubled me greatly because of your illness and because I fear you may get worse. I pray, Monsieur, that O[ur] L[ord] may be pleased to have you recover from your state of prostration and restore you to perfect health. I ask you to do your utmost for that purpose by taking the proper rest, food, and remedies, and by handing over to others the care of external affairs.

For the rest, Monsieur, if the doctors feel that the air of Rome is harmful to you, please return here; the preservation of your health is too precious to us not to prefer it to whatever good you could do there. I ask you also, when you receive this letter, to please let me know quite simply where matters stand.

I will be glad for you to see that nothing is spared in the affair of the Provincial of the Mercedarians, either in diligence or in satisfying him.

I approve--in accordance with your way of thinking--of your deferring proceedings for the union of Saint-Méen so as to avoid the antagonism of the priest there who is Procurator General in Rome and whose opposition would be unfailing and perhaps insurmountable.

I advise you to accept that good Spanish priest and the young Portuguese man who are asking to enter the Company and, if you like, the Rector of the Salviati College as well, given their perseverance and good qualities. The difficulty is in having them follow the seminary exercises and giving them a good spiritual guide. See if you have someone suitable for that, Monsieur. Perhaps now is the time when God wants to open a seminary in Rome, since the one in Genoa seems to have fallen off, and we really need men who speak Italian because Frenchmen do not seem disposed to learn it. Several of our Company are being requested for Piedmont, and we will probably have to open a new house in Genoa. I have received no certain news from the latter place since the news you sent me; but we have heard some very disquieting things about it from other places.

To begin with the least distressing, I will tell you that we have heard from Poland that good M. Desdames has once more lost everything in Warsaw, which was again besieged, taken, and pillaged by the Swedes, and then abandoned. The steadfastness of this good Missionary is admirable, since neither war, nor the plague, nor impoverishment, nor all of these together could make him leave his post, although he had suffered from them several times and the Queen had encouraged him to leave. She herself told me so in an express letter, written in her own hand, in which she says she was greatly edified by him and by M. Duperroy, who is in grave danger from his wound. The surgeons no longer know what to do for him. If he had the strength to return home, we would be consoled to have him here soon.

One of the three or four ships that left Nantes when Messieurs Dufour, Prévost, and de Belleville went there, has finally returned from Madagascar. I have not yet received

the letters it has brought me, but one of our friends in Nantes informed me that, when he inquired about the state of our poor Missionaries, he learned that M. Bourdaise was well and doing even better, thank God. As for the other three, however, he was told they had brought their sacrifice to perfection, since God chose to take them to Himself: M. de Belleville at Cape Verde on the voyage out, and the others after they had arrived at the site of their mission. We were already deeply grieved by what happened in Genoa; now this has overwhelmed us with sorrow. God be praised, Monsieur, for all those losses, which are so great for the Company, according to our manner of speaking! Nevertheless, since those dear departed men are fortunate because, as O[ur] L[ord] has said, they saved their lives by losing them,[1] we ought to expect greater help from them, for time and for eternity, than if they were still among us. I continue to recommend them to your prayers and to those of your little community. By the grace of God, I am, in His love, for it and for you in particular, Monsieur, your most humble servant.

VINCENT DEPAUL, i.s.C.M.

Addressed: Monsieur Jolly

2358. - TO ÉTIENNE BLATIRON, SUPERIOR, IN GENOA

Paris, August 31, 1657

Monsieur,

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

We are still being deprived of your dear letters. I have never desired them so ardently as I do now, nor have I ever been more troubled about anyone as I am about you. We greatly fear--and with good reason--that the disease has made further progress, after taking from us good M. Ennery and bringing good M. François Vincent to the brink of death, which is the last news we received by way of Rome. God alone, who is trying us, can make our grief known to you. We pray constantly for all of you, whether living or dead, and will continue to do so as long as His Providence keeps us in our present state of uncertainty.

To fill our cup of sorrow to the brim, we have received very disquieting news from elsewhere. To begin with the least distressing, I will tell you that I have been informed from Poland that good M. Desdames has once more lost everything in Warsaw, which has again been besieged, taken, and pillaged by the Swedes, and then abandoned. The steadfastness of this good Missionary is admirable, since neither war, nor the plague, nor impoverishment, nor all of these together could make him leave his post, although he had suffered from them at different times and the Queen had encouraged him to withdraw. She herself told me so in an express letter, written in her own hand, in which she testifies that she was greatly edified by him and by the virtue of M. Duperroy, who is in grave danger from his wound. The surgeons no longer know what to do for him. If he had the strength to return home, we would be consoled to have him here soon.

One of the three or four ships from Madagascar that sailed from Nantes when Messieurs Dufour, Prévost, and de Belleville departed has finally arrived. I have not yet received the letters it has brought me, but one of our friends in Nantes informed me that, when he inquired about the state of our poor Missionaries, he learned that M. Bourdaise was well and doing even better, thank God. As for the other three, he was told they had brought their sacrifice to perfection, since God chose to take them to Himself: M. de Belleville at Cape Verde on the voyage out, and the others after they had arrived at the site of their mission. God be praised, Monsieur, for all those losses, which are so great for the Company, according to our manner of speaking! I include that of your house in this. Nevertheless, since those dear departed are fortunate because, as O[ur] L[ord] has said, they saved their lives by losing them,[1] we ought to expect greater help from them, for time and for eternity, than if they were still among us.

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

VINCENT DEPAUL, i.s.C.M.

At the bottom of the first page: Monsieur Blatiron

2359. - TO BROTHER JEAN PARRE

Paris, September 1, 1657

Dear Brother,

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

I received your letter, in which the Ladies saw that you had bought five hundred livres worth of black linen. They have been anxious to know what money you used, and they ask you to let us know. They also request that you have clothing made for Saint-Quentin and draw on Mademoiselle Viole only the money required to pay for the cutting.

God has been pleased to take to Himself M. Ennery, a very good Missionary in Genoa, who died of the plague. M. François Vincent was also stricken with it, and on July 13 there was no hope for his life. I have not received any letters about this since then, which has distressed us greatly because perhaps none of the good workers who were in that house may still be alive. All of them risked their lives, some in a hospital for the plague-stricken where they served them, and the others in their own residence. Please pray for them, both the living and the dead.

We are experiencing incredible grief because of this, but that is not all. What overwhelms us with sorrow is the loss we have also suffered in the deaths of Messieurs Dufour, Prévost, and de Belleville, who had gone to Madagascar; I still do not know the details of this. So, that is enough to oblige us to pray for them, even though we are almost certain that, having died from charity, in the actual service of O[ur] L[ord] and the salvation of souls, they are now happy in heaven, since, as the same Lord J[esus] C[hrist] has said, they saved their lives by losing them.[1]

M. Le Vacher of Algiers has just arrived here for the troublesome affairs of the poor Consul.

I am, dear Brother, in O[ur] L[ord], your most affectionate servant.
VINCENT DEPAUL, i.s.C.M.

2360. - 7M TO HENRI ARNAULD, BISHOP OF ANGERS

September 1, 1657

Vincent de Paul is obliged to transfer Sister Cécile Angiboust,[1] Sister Servant of the hospital in Angers. He is sending her to Richelieu "to rest for a while."

2361. - 7M TO SISTER CÉCILE ANGIBOUST, SISTER SERVANT, IN ANGERS

September 1, 1657

Saint Vincent asks Sister Cécile Angiboust to go to Richelieu to rest for a while.

2362. - TO SAINT LOUISE

[Around September 2, 1657] [1]

I ask Mademoiselle to buy the blankets that cost nine francs apiece. I am sure that the ones the cloth merchant offered to provide at eight and a half livres are not the same quality as the wool Mademoiselle mentioned to me and are worth even less. Very likely the cloth merchant would make a profit on them, in addition to the cost of the workman. Our good Brother, who is straightforward, would find this hard to believe; he does not know how to strike a bargain. We need sixty blankets. I am enclosing about six hundred livres.[2]

2363. - TO NICOLAS GUILLOT, SUPERIOR, IN MONTMIRAIL

Paris, September 5, 1657

Monsieur,
The grace of O[ur] L[ord] be with you forever!
Since our house in Toul has asked us for help for the ordination retreat they are about to open, we are sending them two good Brother clerics. However, they need priests because they are responsible for two parishes, but we cannot provide them because we need the ones here for our own ordination retreat. So, Monsieur, if there is a seat in the coach, I ask M. Monvoisin [1] and you--or one of you, at least--to go there with those two good Missionaries, Brothers Laudin [2] and Bréant, who will share with you our little news. I ask your prayers, and am, Monsieur, in the love of O[ur] L[ord], your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Guillot, Superior of the Mission of Fontaine-Essart, in Montmirail

2364. - TO GERARD BRIN, SUPERIOR, IN MEAUX [1]

Paris, September 6, 165[2]

Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letter telling me what the Bishop of Meaux [3] said to you about the house where you are living. I have nothing to reply to this, except that we would be very happy to please him, but you know our reasons for being unable to do everything he wants. Your suffering really distresses me. I am sure you have a great deal of it, seeing this business drag on so long and not knowing whether you are in or out.

Mais quoi! You are honoring the various states of Our Lord, who found Himself on several occasions in similar straits. Please continue to be patient, Monsieur, for love of that same Lord.
Furthermore, it seems that you are also being tried by certain persons. If this is the case, let me know who they are and what is going on.
The Bishop of Meaux passed through Crécy. He told M. Lhuillier to do something other than what he is doing, until the first of the year.
Please keep up your courage, Monsieur, and be convinced that O[ur] L[ord] is doing you a favor in giving you reason to suffer for justice' sake. I am, in His love. . . .
2365. - TO EDME JOLLY, SUPERIOR, IN ROME
Paris, September 7, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I thank God for enabling you to write me in your own hand your letter of August 14 that I received; it is a blessing I had not hoped for so soon and it consoles me greatly.[1] I ask His Divine Goodness to strengthen you more and more, and I ask you, Monsieur, to put every sort of business after the care and preservation of your health, which I recommend to you above all else.
I received your report on the conditions of the vow of poverty. I have not had time to show it to a lawyer to see if the Parlements will find anything to criticize in it. I have been busy since then, and these last two days I have been in the country. With God's help, I will do so as soon as possible.
As for the approval of the changes to be made in our Rules, we have several reasons--which I cannot put in writing--preventing us from going to those persons you indicate. God, however, has provided an opportunity allowing us to have recourse to the master himself; [2] we will try to avail ourselves of it.
Thank you for the extra tempora you sent me for Brother Froment [3] and for the perquiratur [4] requested by M. Cuissot.[5] Thank you also for the inquiries you made as to whether the Pope has granted an indult to the King to make nominations for Cardinal Bichi's benefices. I await your latest reply on this.
I have heard nothing from Genoa this week nor in the last few weeks either.
Since I wrote you that God was pleased to take to Himself Messieurs Dufour, Prévost, and de Belleville, who had sailed for Madagascar and who have received their reward for this, I have received some letters from M. Bourdaise, whom God has preserved and blessed. He tells me that there are now three hundred Christians and that, without the French, who are numerous and keep him very busy because there is no other priest, there would be very many more, so disposed are those people to receive the faith. He hopes that in time many [6] would be converted, if only there were some workers. We are

getting his little report set down clearly and in good order; I will send you a copy.
Cardinal Bagni did me the honor of writing me that they want to send two virtuous, upright persons, who should be French secular priests, to visit missionaries of various Orders in Ireland and Scotland to find out the state and number of Catholics, the means to preserve and increase our holy religion, and how the said missionaries function. He wants me to select those two men, to whom the necessary funds will be given for this purpose. Now, he does not say whether he is writing on behalf of the Sacred Congregation [7] or who asked him to do so. I would be glad to know if it is on behalf of the Congregation of Propaganda Fide and, if so, whether it wants to make use of us.
While awaiting your reply on that, I will tell you that I do not understand if, in asking for two secular priests, they intend to exclude those living in Community, as they do monks. Furthermore, I doubt if there are any suitable persons among the French because they would have to know the languages of those countries; otherwise, they would be obliged to depend on interpreters and in the end would be recognized as priests and arrested. Perhaps we will await your reply before giving our own to this good Cardinal.
I told you that M. Le Vacher of Algiers arrived here for the troublesome business of the Consul,[8] who owes eight or nine thousand écus and who, the longer he remains there, will commit himself for more. For this reason we are about to withdraw him from there because that is absolutely necessary. The King will be unwilling to send anyone else because of the ill-treatment the former received from the Turks, who beat him for no reason. When M. Le Vacher returns to Algiers, perhaps he will be allowed to exercise the office there, as his brother is doing in Tunis. Therefore, Monsieur, it is advisable for you to make His Holiness understand how important it is to allow those two priests to exercise the said office so that they can assist, spiritually and corporally, the suffering members of O[ur] L[ord] and that, without this permission, more than twenty thousand Christian slaves would have to be abandoned in the town of Algiers alone. Tell him also that many of them would become Turks if they were not encouraged and assisted; so much so that M. Le Vacher has been told that even since he left there more than thirty have gone over to them.
Priests are employed to administer civil justice in the Ecclesiastical State, which seculars could administer; why not in Barbary, considering the state of affairs? I swear before God that it is not to carry on trade or to make use of any temporal advantage there, and that we have no other motive inciting us to this holy employment than charity for our neighbor, for the love of God.[9]
You informed me that the recovery of rights for the Pastor in the Chartres diocese, for which I sent you the report, can be obtained only for the possession of benefices three years after the homicide, and that, for the quoad ordines,

[10] it will have to be signed by the Secretariat of Briefs for a fee of three pistoles. When this poor Pastor was told this, he gave us thirty livres for its dispatch. Please use your influence in this matter.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Monsieur Jolly
2366. - TO ÉTIENNE BLATIRON, SUPERIOR, IN GENOA
Paris, September 7, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
Since receiving on July 13 the distressing news from Rome about the state of your house, we have been living in fear and hope because of the very grave danger to which you are all exposed. It seems to threaten the Company with the most acute privation that could befall it and would already have overwhelmed us with grief if God in His goodness, seeing the great loss we would suffer and the harm that would befall the Genoa diocese because of this, had not boosted our courage with the hope that He will preserve you, as we implore Him constantly to do. We pray also for the health of the whole city and the special preservation of the venerable person of the Cardinal.
I think I told you that God has again taken from us three good Missionaries, who had gone to Madagascar and went from there to heaven, as we have reason to believe. I am speaking of Messieurs Dufour, Prévost, and de Belleville. Good M. Bourdaise, whom God has preserved and blessed, tells me that there are three hundred Christians among those islanders and that, if only there were workers, the whole island would eventually be converted. I will let you have a copy of his report once we have it ready to send out. In the meantime, I ask your prayers for this good servant of God, for his mission, for the deceased, and for me. I am, Monsieur, in the love of Our Lord, the most humble and affectionate servant of you and your men, whom I embrace tenderly.
VINCENT DEPAUL, i.s.C.M.
2367. - TO A PRIEST OF THE MISSION
Yes, Monsieur, with all my heart I commend your good mother’s soul to Our Lord. I have not been content with doing so myself; I have commended her most warmly to the prayers of the Company--and not just the departed mother, but also the living son, so that this same Savior may take the place of father and mother for him and be his consolation. I am sure your heart feels this separation keenly, even though it loves above all things the fulfillment of God’s good pleasure in this as in all other matters.
2368. - TO CHARLES OZENNE, SUPERIOR, IN WARSAW
Paris, September 7, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letter of August 5 from the camp outside of Krakow and am greatly consoled to know that you are with

Their Majesties and the Daughters of Charity and are in a position to work. I thank God for this, asking Him to bless you and your leadership. I thank God also that matters are gradually improving and for inspiring people to be disposed toward reunion and obedience to the King. We ask God constantly to bless his armies and his plans and in His infinite goodness to repay the Queen for all she does for us, especially the help she gives M. Desdames and the money she has given M. Duperroy for his return to France. I cannot admire sufficiently the incomparable charity of Her Majesty or the patience of that servant of His in his prolonged sufferings. On the one hand, I am deeply distressed by his illness and by the fear that it may get worse instead of better; but, on the other, I am greatly consoled that he is recovering, and God knows to what an extent I will be so, if His Goodness is pleased to bring him safely here, for which we pray so often.

Since telling you the disposition of God in Genoa with regard to Messieurs Ennery and François Vincent (although the latter had not yet died on July 13), I have received no news about that afflicted city nor about what has happened to our poor family.

I think I also told you of the loss we have suffered in the deaths of Messieurs Dufour, Prévost, and de Belleville, who had gone to Madagascar and went from there to heaven, as we have reason to hope. I have received some letters from M. Bourdaise, whom God has preserved and blessed. He tells me that there are three hundred new Christians on that island and that, with time, there would be hopes of converting the whole of it, if only there were workers. He is obliged to look after the French who are there, and this greatly interferes with the instructions of the inhabitants. Pray for the deceased and for all our needs.

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

VINCENT DEPAUL, i.s.C.M.

Addressed: Monsieur Ozenne, Superior of the Priests of the Mission of Warsaw, at the court of the Queen of Poland

2369. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, September 7, 1657

Monsieur,

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

You inform me that some persons have begun to shout outside your door and to reproach you, claiming that we are squandering the ransoms of the slaves. We must resign ourselves to endure such embarrassments; others will soon befall us, not only in Marseilles, but here and everywhere else, through the fault of that poor man who was so inconsiderate [1] as to take the money of those poor captives and use it unwisely for purposes other than their freedom. Now, since he has put himself in such a position as to be unable to satisfy them, are they not right to complain, and do we not consequently have good reason to swallow the disgrace that is our lot as a result of his imprudence and their reproaches? I ask O[ur] L[ord] to give us enough

patience and humility to make good use of all the inevitable annoyances that may befall us on the head of this, since we cannot get the eight or nine thousand piastres he owes nor anything near that amount.
I will see the Duchesse d'Aiguillon today about your proposal to obtain an order from the King to levy on merchandise that will be sent to Algiers the three or four thousand piastres this last avania is costing him. That can be done only at the expense of the slaves to whom, as a rule, everything the captains take there belongs; and, to avoid having to pay anything, they will pass on to those wretched men the cost of what they themselves will be asked to pay. Please let me know how you think the city of Marseilles would welcome such a proposal because, if this were put into effect, it is to be feared [2] that the merchants would protest against it.
In accordance with the order you gave M. Le Vacher in Tunis to send two to four hundred piastres to Algiers, and the hope you give him of forwarding them to reimburse him, he tells me, on the one hand, that he sent his brother a bill of exchange for two hundred piastres to be drawn on a merchant in Algiers and, on the other hand, that he gave him instructions to get in Algiers two hundred-seventy piastres from a Turk, once a slave in Malta, who owes them to a knight. He says he will reimburse him for this sum, provided his brother informs him that he has received it. Since, however, these orders did not reach Algiers until after M. Le Vacher [3] had left, he thinks they would have been unwilling to give those sums to anyone but himself, so it will be a good idea for you to let his brother in Tunis know that this is the reason why you have not sent him the money.
I pray that O[ur] L[ord] will cure your sciatica and give you the requisite strength of body and mind for your employment so that He will be more and more honored by your labors and administration, as we are edified by them.
I am, in His love, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Please write to M. Le Vacher in Tunis, telling him not to borrow anything whatsoever from anyone whomsoever, unless it is for his own needs.[4]
Addressed: Monsieur Get
2370. - TO BROTHER JEAN PARRE, IN HAM
Paris, September 8, 1657
Dear Brother,
The grace of O[ur] L[ord] [be with you forever! [1]]
I received your letter of September 3 from Ham; it was read yesterday at the meeting, but no new orders were issued either this week or last.
I wrote to you last Saturday at Saint-Quentin, and today at Ham, where perhaps you still are. I shared our sad news with you; we have heard nothing new since then.
May God in His infinite goodness bless and preserve you!
I am, dear Brother, in His love, your most affectionate servant.

VINCENT DEPAUL, i.s.C.M.
Addressed: Brother Jean Parre, of the Mission, in Ham
2371. - TO PIERRE DE BEAUMONT, SUPERIOR, IN RICHELIEU [1]
Paris, September 9, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I think it has been only a week since I wrote to you, expressing how consoled I am with your fine leadership, both of the family and of your seminarians. I wish you could see my heart on this point and how grateful I am for God's goodness in this. I have been told, however, that you are not attentive enough to putting an end to disputes in the town. It is up to a good Pastor to preserve peace among his people, doing his best to nip in the bud enmities, quarrels, and lawsuits. It will be a good idea for you, then, to be more careful about this good work and, for this purpose, to recommend that your priests let you know whenever they hear that some dispute or legal proceedings have arisen among the citizens. It would even be well to get some friend in the town--a prudent, upright man--to find out about these things and to let you know; or--and this would be the best thing--you might have two devout, peaceful, intelligent parishioners you could persuade to assist you in this affair. They would do so, not only by letting you know what is going on in this matter, but by meeting with you once every week or two to discuss what should be done and how to proceed so that you can act in conformity with it. At the next meeting, you could tell them what you had done, so that new measures could be taken if the first were unsuccessful. This should be done so confidentially, however, that no one should know about these meetings, and still less about the topics you have discussed there. I ask God to give you His Spirit for this, as well as for everything else.
I have not received any more letters from Genoa. I told you that God had taken to Himself M. Ennery, who was a very good Missionary--capable, zealous, merciful, obedient, detached, and ready to do anything in the service of God--and that M. François Vincent, who was gravely ill, was still alive on July 13. Since then I have learned from Turin that the situation in the poor city of Genoa is extremely serious. Five or six thousand people are dying there every week. Even when a boat arrived in that port bringing fresh provisions from Savona, the crew shouted for a long time but no one answered, so they left on the bank the supplies they had brought. When they returned a few days later, they found them just as they had left them, leading us to believe that things have reached a deplorable state.
I do not know if I shared with you another very distressing piece of news. We finally received some letters from good M. Bourdaise, whom God is preserving and blessing in Madagascar, and they confirm for us the grace God has granted to Messieurs Dufour, Prévost, and de Belleville by taking them to Himself: M. de Belleville on the voyage out, and the others after their arrival at the site of their

mission. This overwhelms us with sorrow. But God be praised for all those losses, which are great for the Company, according to our way of speaking! Nevertheless, all those good servants of God are fortunate since, as O[ur] L[ord] has said, they have saved their lives by losing them,[2] and we ought to expect greater help from them before God, for time and for eternity, than when they were among us.

I heard from Poland that good M. Desdames has once more lost everything in Warsaw, which was again besieged, taken, and pillaged by the Swedes, and then abandoned. The steadfastness of this good Missionary is admirable, since neither war, nor pestilence, nor impoverishment, nor all of these together could make him leave his flock, although he had suffered from them several times and the Queen had encouraged him to leave. She herself told me so in an express letter, written in her own hand, in which she attests to being greatly edified by him and by the virtue and patience of M. Duperroy, who is in grave danger from his wound. The surgeons no longer know what to do for him. I hope that, if God gives him the strength to come back home, as he is being advised to do, we will have the consolation of seeing him here soon. As for M. Ozenne, by order of Her Majesty he is ministering spiritually to the sick and those wounded at the siege of Krakow, and the Daughters of Charity are serving them corporally.

M. Le Vacher is now here with us; he came for the affairs of Brother Barreau, who was severely mistreated by the Turks.

And that, Monsieur, is how God is pleased to try the Little Company in various ways. I recommend to your prayers and those of your community all our needs, especially the repose of the souls of the departed and the preservation of the living.

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

VINCENT DEPAUL, i.s.C.M.

2372. - TO EDME MENESTRIER, SUPERIOR, IN AGEN

Paris, September 9, 1657

Monsieur,

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

This letter is to give you some news from us. We have not heard any more from Genoa. I already told you that God has taken to Himself M. Ennery, who was a very good Missionary--capable, zealous, merciful, obedient, detached, and ready to do anything in the service of God--and that M. François Vincent, who was gravely ill, was still alive on July 13. Since then I have learned from Turin that the situation of the poor city of Genoa is extremely serious. Five or six thousand people are dying there every week. Even when a boat arrived in that port bringing fresh provisions from Savona, the crew cried out for a long time but no one answered, so they left on the bank the supplies they had brought. When they returned a few days later, they found them just as they had left them, leading us to believe that things have reached a deplorable state.

We have finally received some letters from good M. Bourdaise in Madagascar, where God is preserving and blessing him. They confirm the grace His Divine Goodness has granted Messieurs Dufour, Prévost, and de Belleville by drawing them to His glory: M. de Belleville died on the voyage out, and the others after their arrival at the site of their mission. This overwhelms us with sorrow. But God be praised, Monsieur, for all those losses, which are great for the Company, according to our way of speaking! However, all those good servants of God are very fortunate because, as O[ur] L[ord] has said, they have saved their lives by losing them,[1] so we ought to expect greater help from them before God, for time and for eternity, than if they were still among us.

I heard from Poland that good M. Desdames has once more lost everything in Warsaw, which was again besieged, taken, and pillaged by the Swedes, and then abandoned. The steadfastness of this good Missionary is admirable, since neither war, nor the plague, nor impoverishment, nor all of these together could make him leave his flock, although he had suffered from them several times and the Queen had encouraged him to leave. She herself told me so in an express letter, written in her own hand, in which she attests to being greatly edified by him and by the virtue and patience of M. Duperroy, who is in grave danger from his wound. The surgeons no longer know what to do for him. I hope that, if God gives him the strength to return, as he has been advised to do, we will soon have the consolation of seeing him here. As for M. Ozenne, by order of Her Majesty he is ministering spiritually to the sick and those wounded at the siege of Krakow, and the Daughters of Charity are helping them corporally.

M. Le Vacher of Algiers is here with us now. He came about the affairs of Brother Barreau, who was severely mistreated by the Turks.

And that, Monsieur, is how God is pleased to try the Little Company in various ways. I recommend to your prayers and to those of your community all its needs, especially the repose of the souls of the departed and the preservation of the living.

It has been only eight or ten days since I wrote to you. Since then, I have received your letter of August 24 and have seen the copy of the one you wrote to the Bishop.[2] I think you said in it all you had to say, and you expressed yourself very well. You also did well to notify the Pastors of the summons given you from the Seneschal of Agen by the person who obtained by request one of the chapels of your seminary, so the former will support you, as he has been instructed to do by the Cantor who, for his part, will do what he thinks best for the preservation of the rights of the said seminary.

As for you, Monsieur, it will be well for you to do whatever you can in this matter so that, if it should happen that all or part be taken from you, you will have no regrets about

omitting anything. Meanwhile, be prepared to give up everything voluntarily, if God permits them to oblige you to leave. I do not think this will happen, no matter what ill-will there seems to be in those who should be defending and protecting you. All ships are subject to storms, but that does not mean that they are lost. May O[ur] L[ord] be your protector, your strength, and your sanctification.
I cannot write to M. Chrétien today.
I am, forever in O[ur] L[ord], Monsieur, your servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Edme, Superior of the Priests of the Mission of Agen, in Agen
2373. - SAINT LOUISE TO SAINT VINCENT
(Now Vol. V, no. 1856a.)
2374. - TO DONAT CROWLEY, SUPERIOR, IN LE MANS
Paris, September 12, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
We need you here. Please come at the first opportunity that presents itself after you have received this letter. I will be overjoyed to see you, and I ask O[ur] L[ord] to bring you here safely.
You and M. Molony [1] have written me several letters, which I have not answered. This is not for lack of affection, or even for lack of reflecting on them, but because I could not make any decision on the matters you and he had proposed. However, we have discussed them several times and finally concluded that it would be advisable to settle them with you. That is why we will wait until you get here to find out what we will do and what we have to do. Please tell M. Molony this and make my excuses to him. I had intended to tell him myself but cannot, in fact, do so this time because it is now nighttime.
God has chosen recently to try us more than He has ever done. We assume that all our confreres in Genoa are dead. The plague is raging so violently and malignantly there that it has depopulated the poor city. The streets are strewn with dead bodies, and there are no living persons left to bury them. The disease entered our house and carried off good M. Ennery and M. François Vincent first of all, then attacked Messieurs Duport and Lejuge. We do not know what has happened since. Two of our priests were risking their lives in a hospital for the plague-stricken; short of a miracle, not a single one of them will escape.
What fills us to the brim with sorrow is the fact that God has also taken from us the last three priests to go to Madagascar: Messieurs Dufour, Prévost, and de Belleville. The latter died on the way out; the others after their arrival at the site of their mission. God be praised, Monsieur, for all those losses, which are great for the Company, according to our way of speaking! Nevertheless, all those who have died are fortunate since, as O[ur] L[ord] has said, they saved their lives by losing them,[2] and we ought to expect greater help from them, for time and for eternity,

than if they were still among us. God has granted us the mercy of preserving M. Bourdaise and of blessing him in every way. He has written a little report of this for us--including the beautiful deeds and apostolic virtues of those dear departed ones, whom I recommend to your prayers and to those of your community, together with all the living and dead members of the Genoa house.
I am, Monsieur, in O[ur] L[ord], your most humble servant.
VINCENT DEPAUL, i.s.C.M.

2375. - TO EDMUND BARRY, SUPERIOR, IN NOTRE-DAME DE LORM

Paris, September 12, 1657

Monsieur,
The grace of O[ur] L[ord] be with you forever!
I just received your letter of the first of this month. I am about to answer it, together with that of August 2, as I have answered all the preceding ones.
While awaiting the Visitor, who will appoint an Assistant, it will be well for you to choose one of your priests as Procurator and to give him a key to the strongbox where the money will be kept. That is the custom in all our houses.
The Richelieu house is greatly in need of a Brother like Brother Dupuich; [1] if you can manage without him, please send him to M. de Beaumont.
If you have a watch you can lend M. Lucas, you will give me pleasure and will be doing him an act of charity; if you do not have one, see if M. Cuissot can lend him one.
It will be a good idea to have a sundial at your house and to bring in someone who knows how to make one. This will make up for your clock, which is not of much use to you.
Since receiving your last letter, I have been unable to speak to M. Bajoue about the annuity he has set up. I will mention it to him one of these days.
I praise God for the arrival of the Bishop of Montauban [2] and for his good will regarding his seminary. I am really sorry he has not satisfied those priests in Castelferrus [3] because as long as they are discontented they can be troublesome to you. Still, we have to hope that the Goodness of God and that of the Bishop will remedy that. Meanwhile, make up your mind to be patient in the difficulties you will encounter.
It is greatly to be desired that the seminary be transferred to Montauban; the Bishop wants this, and I would be consoled very much by it. True, I told that good Prelate earlier that, in this case, we would give two thousand livres to purchase a house, but the person who was willing to do us the charity of providing the money at that time has now changed his mind. When I have the joy of seeing him, I will find out if there is anything to be hoped for.
I pray to O[ur] L[ord] that your ailment will have no ill effects and that you may soon be over it.
I wrote to M. Cuissot that if he can manage without M. Treffort [4] he should send him to you to give missions, since M. Jeandé is in no condition to do so, and M. Lucas could not undertake anything on his own. If he does send him, send M. Jeandé to Cahors to do there whatever M. Cuissot thinks

advisable. In two or three months we will see if this change will succeed in satisfying everyone. If not, we will find a remedy for it, with God's help.
I praise God for the hope you have that your seminary will soon grow. O Monsieur, what good reason we have to ask God to make this happen so we can contribute to the formation of good priests, which the Church needs so badly, and to try to remedy the scandals given by bad ones!
I hope you will have the Visitor with you next month and will be consoled and edified by his presence.
God has chosen to try us more than ever before. We have given up for dead all our confreres in Genoa. The plague is so virulent and deadly in that city that it is like a ghost town. The streets are strewn with dead bodies, and there are no living persons left to bury them. The disease entered our house and first carried off good M. Ennery and M. François Vincent; then Messieurs Duport and Lejuge caught it, and we do not know what has happened since then. Two of our priests were exposed to the danger in a hospital for the plague-stricken. It will be a miracle if a single one of them escapes it.
What overwhelms us with grief is that God has also taken from us the last three priests who went to Madagascar: Messieurs Dufour, Prévost, and de Belleville. The latter died on his way out, and the others after their arrival at the site of their mission. God be praised, Monsieur, for all those losses, which are great for the Company, according to our way of speaking! Nevertheless, all those who have died are very fortunate since, in the words of O[ur] L[ord], they have saved their lives by losing them.[5] We ought to expect greater help from them, for time and for eternity, than if they were still among us. God has been merciful to us in preserving M. Bourdaise and has granted him the grace of blessing him in every way. He has drawn up a little report of this and of the beautiful deeds and apostolic virtues of those dear departed ones. We will send you a copy of it some day for your consolation.
M. Le Vacher, whom you met in Ireland, has come from Algiers. He arrived in this city a few days ago for the affairs of the Consul, Brother Barreau, who was severely mistreated by the Turks.
I recommend to your prayers and to those of your family the living and the dead members of the Company, and I am, Monsieur, in O[ur] L[ord], your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Monsieur Barry
2376. - TO JEAN BARREAU, CONSUL, IN ALGIERS
Paris, September 14, 1657
Dear Brother,
The grace of O[ur] L[ord] be with you forever!
I think I wrote to you about how deeply grieved I have been by the evils you have suffered; that feeling is renewed within me every time I reflect on them. Although you cannot imagine how much I have been moved by this, you can,

nevertheless, be sure that it touches me to the quick because, bearing you in my heart as I do, your sufferings can only be mine as well.

Now, for the same reason, I am beginning to worry about your affairs, since they are among our most important ones. I have had someone speak to M. de Brienne [1] about them. I have discussed them several times with the Duchesse d'Aiguillon and the other Ladies of Charity because they are the only persons to whom I can turn. They really show that they sympathize with your difficulties and want to help you, but I do not see them taking any steps to do so. The Duchess has admitted to me that she, on her part, can do very little. The unfortunate state of her affairs and the way she has been treated by the Duc de Richelieu [2] have placed her in financial difficulty. The recent wars have drained the best families and really tightened their purse strings, with the result that all those Ladies are feeling the effects of the public impoverishment. They are also disheartened by all the demands being made on them from every quarter, especially when they are for large amounts, such as the ones you owe. In actual fact, they are right; for where will we find the eight to ten thousand écus you are requesting, since we are having the utmost difficulty finding even small sums for public necessities that cannot be neglected?

As a result, dear Brother, we are absolutely incapable of helping you. M. Le Vacher, who is working at this with all his might, is a witness to the efforts we are putting forth and to the little progress we are making. We have only six hundred livres for certain. Rest assured we will continue to work hard to procure for you whatever help we can, but this requires time and patience. Some persons have said that those sums you owe should be levied on the merchants who do business with Algiers--Monsieur de la Haye, son of the Ambassador in Constantinople, was of this opinion. Others, however, seeing that this cannot be done without many painful difficulties, think the opposite; therefore, there must be no further talk of this. I would really like to be able to say that the Company should commit itself to getting you released by borrowing this sum--if that could be done--but apart from the difficulty of getting the money on loan or of securing a return on an investment because people know the Company is involved in debt elsewhere, we cannot commit ourselves further without putting it in danger of going under.

Your brother told us that he sent to Marseilles a bill of exchange for three thousand livres to be held for you. That is a start to help pay off your debts. If the Flemish man who is in your house would pay you soon, you could satisfy the most insistent slaves who lent you their money. I pray that O[ur] L[ord] will remedy all your needs, since it is to be feared that you may be engulfed by them if His Providence does not send you some extraordinary help, which is beyond our power. Nevertheless, we will strive to cooperate with Him in this.

God has chosen to try us in several ways almost simultaneously and as painfully as He has ever done. The plague in Genoa snatched M. Ennery and M. François Vincent from us, then struck down Messieurs Duport and Lejuge, who were beyond hope for recovery on July 20. It is likely that others have died since then--perhaps the whole family, composed of the best members of the Company. This apprehension appalls us.

To crown our sorrow, the three Missionaries who had gone to Madagascar--Messieurs Dufour, Prévost, and de Belleville--have now gone to God, the latter on his way to the site of his Mission, and the others after their arrival there. God has been merciful to us in preserving M. Bourdaise and blessing him in a marvelous way. He has drawn up for us a little report of this and of the beautiful deeds and apostolic virtues of those dear departed men. I recommend the living and the dead to your prayers, and I am, dear Brother, in the love of O[ur] L[ord], your most humble servant.

VINCENT DEPAUL, i.s.C.M.

We have written to M. Forne in Amiens and have had others write to him for the ransom of your slave. His brother leads us to hope he will send the money here. The Mercedarians also give us a similar hope, but they are not now in a position to do so because of the dissension in that Order.[3]

Addressed: Monsieur Barreau, French Consul, in Algiers

2377. - TO EDME JOLLY, SUPERIOR, IN ROME

Paris, September 14, 1657

Monsieur,

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

Your second-to-last letter had consoled me when I saw that it was written entirely by you, but I am distressed to see that because you were not feeling well you were unable to finish the last I received, dated August 20, without the help of M. François.[1] This has pained me more than I can tell you. I ask O[ur] L[ord] to restore you to your former state of health for the good of the Company, and I earnestly entreat you, Monsieur, to spare nothing on your part to contribute to this as much as you can, and even to return here if the doctors feel that it is dangerous for you to remain there any longer.

I am unable to answer today the questions you put before me previously about Saint-Pourçain; [2] with God's help, I will do so by the next regular mail. Meanwhile, I will await the results of your usual care and diligence in this matter, which is important to this house.

The illness of Messieurs Duport and Lejuge has distressed me deeply, especially that of the first-mentioned. Oh! what a loss, Monsieur, unless God performs a miracle to preserve him! We have great reason to fear that God may take them all, one after another, because of my sins, which alone bring upon the Company the trials God chooses to send it.

I have seen the compromise Father Hilarion [3] has chosen to make regarding the conditions of our vow of poverty. I am

quite satisfied with it and am certainly filled with gratitude for the obligations we are under to his paternal charity for all the favors he does us and the affection he shows us. I will continue to pray and have others pray for him, since he is our benefactor.
I gave the Provincial of the Mercedarians the letters you sent me, which M. Gueffier gave you. It is to be hoped that this Father's lawsuit will be successful through your intervention; otherwise, we will have a hard time recovering the eight hundred écus that Brother Barreau was forced to pay for helping (and we can say, for saving) one of their monks, who went to Algiers dressed as a layman to deprive the Turks of their alleged rights. The Provincial says that, if he is not confirmed and authorized, he cannot withdraw the money from collections in this kingdom nor, consequently, pay off this debt, which he will be able to do after his confirmation.
If, after you have tried to retain Brother Oderico by delays and remonstrances, he pressures you to allow him to leave, you can let him go.
I think I told you that I received all your letters as far back and including the one of July 17, but I forgot to tell you that I did not get the three preceding ones, dated June 26, July 3, and July 10, which I should have received three weeks later. At the time, I attributed the delay to the plague that was along the routes, forcing the carriers to take a detour or to remain in quarantine. Because, however, I have received six or seven of your letters--one each week regularly since then--whereas none of those three has arrived, I think they must be lost, along with the other documents that may have accompanied them. If you have kept notes of what is in them, and there is anything of which I should be aware, please let me know. I think there was an indulgence I had asked you to request for a church in the Aire diocese.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Jolly
2378. - TO JEAN MARTIN, SUPERIOR, IN TURIN
Paris, September 14, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
This is the third time I have written to you in the last two or three weeks. I asked you to do whatever the Marchese di Pianezza would like regarding the foundation in Savigliano.[1] I see clearly that what you fear could happen and that, by leaving Turin, we run the risk of not getting back there. Mais quoi! shall we go against the intention of our founder--and of such a founder as he? God forbid! I hope that, if we are very obedient to him, the Divine Goodness will bless us, whereas, if we oppose him, we would commit a great fault which would make us unworthy of the protection of this good nobleman and of the grace of doing some good in that country.

I have written several times to M. Richard to deter him from the journey he wants to make to his native place. If he wishes to ignore the reasons I pointed out to him, in nomine Domini, he will be doing his own will and not the Will of God. I will continue to ask God to forgive him this fault, but if I were to consent to his going off to see his relatives and abandoning the Lord's work for no legitimate reason, I would be as guilty as he, since Our Lord did not permit His own disciples to return home.[2]
I say the same for M. de Musy. I will be very sorry if they go, which I hope they will not do.
I ask the Divine Goodness to send you enough laborers to work in places to which you are being called. I am sure God will do so, with time. Meanwhile, we have to be satisfied with a few, and not undertake too much. M. Jolly tells me he is sending you from Rome a diocesan priest who is a good worker.[3]
M. Blatiron wrote M. Jolly that, after God had taken M. Ennery and M. François Vincent to Himself, Messieurs Duport and Lejuge caught the same disease and he was despairing of their lives. Oh! Monsieur, what a loss if we are deprived of those two men as well! It is greatly to be feared that God may take all of them from us because of my sins.
I send greetings to your little family, and I am for you and for it, Monsieur, in the love of O[ur] L[ord], your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Martin, Superior of the Priests of the Mission of Turin, in Turin
2379. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES
Paris, September 14, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letter of the fourth. If it were as easy to send immediate assistance to Brother Barreau as it is for him to request it, it would have been done already. We are trying to work on it, but are making no progress. M. Le Vacher,[1] who is very zealous in this, can testify to that. When people are far from Paris, they cannot imagine that money is so scarce here, which we see is the case. That is what I told that Brother [2] who, unaware of the expenses of Saint-Lazare and of how tight purse strings are in Paris, thought it was easy for us to help him out. We will do our utmost in this, but it will be to no avail, unless God provides us with the means.
Tell him not to draw any more bills of exchange on you, unless you give him the order to do so; otherwise, he might catch you unawares, and perhaps we would be unable to meet them. Please tell M. Le Vacher of Tunis the same thing. He has to manage to maintain himself by his own resources--I mean by the revenues of the consulate. Any income we can obtain from the coaches, earmarked for Barbary, must be used for the ransom of the Consul in Algiers, so he must not expect anything from France until that is done.

Nevertheless, you tell me, as he himself has done, that he sent orders to Algiers to have two hundred piastres paid to Brother Barreau, on the one hand, through the intervention of a Moor to whom he promised to give them, and 270 piastres, on the other, which a knight gave him to be obtained from a Turk in Algiers. However, since these sums are payable only to his brother, who is here, it is unlikely that either the Moor or the Turk will give them to Brother Barreau or that M. Le Vacher of Tunis will draw them on you. This is not only because you wrote him not to do so, but also because he will want to be sure ahead of time that those 470 piastres have, in fact, been received in Algiers, according to his orders. Now, his brother feels that they will not, so I think you have nothing to fear.
It was a consolation for me to read your report on the good results of the seminary and how satisfied the priests of Saint-Victor are with it, for which I thank God. That obliges me to ask M. de la Fosse to continue.
On July 20 M. Blatiron wrote M. Jolly in Rome that, after God had taken Messieurs Ennery and François Vincent to Himself, Messieurs Duport and Lejuge caught the disease, and he was despairing of their lives. Oh! Monsieur, what a loss if God deprives us of those two men, especially of the first! It is greatly to be feared that He will take all of them from us; that is to be attributed to my sins.
Let me go back to Brother Barreau to tell you that his brother told us he had sent to Marseilles a bill of exchange for one thousand écus to be forwarded to him. If you have any knowledge of this, please let me know or, if you have not heard it mentioned, see what you can find out about it.
We have received here an écu for Antoine Auroy and thirty sous for André Lesueur, convicts in Toulon. I ask M. Huguier to give these sums to them, and I ask you to reimburse him.
I am, in O[ur] L[ord], your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Get

2380. - TO PIERRE CABEL, IN SEDAN

Paris, September 15, 1657

Monsieur,
The grace of O[ur] L[ord] be with you forever!
Although I have not written to you for a long time, I continue to thank God that all went well with you during the sojourn of the Court. I attribute this, after the grace of God, to your care, piety, and good administration. I ask His Divine Goodness to continue and increase His blessings on you. I think that is all I can and ought to say in reply to your letters.
Enclosed are two letters from M. Coglée, who is beginning to recover, thank God.
We have received several pieces of bad news at almost the same time. The plague has nearly depopulated the city of Genoa. The streets are strewn with dead bodies and there are no living persons left to bury them. Two of our priests put themselves at risk in order to nurse the sick, and I have

had no news of them since then. All I know is that the disease attacked our family and carried off good M. Ennery, then M. François Vincent. Next, Messieurs Duport and Lejuge caught it, and on July 20 there was no hope of survival for them. That is what M. Blatiron wrote to M. Jolly in Rome, who informed me. I leave you to imagine how grieved we are at the loss of so many men who were true Missionaries. What terrifies us, however, is the fear that since that time God may have taken all the others to Himself, for this plague is one of the most virulent and deadly ever seen.

That is not all, Monsieur; God has also chosen to take from us the last three priests who went to Madagascar: Messieurs Dufour, Prévost, and de Belleville. The latter died on the voyage out, and the others shortly after they had arrived. This overwhelms us with grief. But God be praised for all those losses, which are great for the Company, according to our way of speaking! Nevertheless, all those good servants of God are very fortunate because, as O[ur] L[ord] has said, they have saved their lives by losing them,[1] and we ought to expect greater help from them, for time and for eternity, than when they were among us.

God has been merciful to us in preserving good M. Bourdaise and granting him the grace of blessing all his work in a marvelous way. He has drawn up a little report of this and of the beautiful deeds and apostolic virtues of those dear departed men, which has greatly consoled the Company. Please recommend to God and to your community both the living and the dead.

M. Le Vacher of Algiers is here; he came to seek some remedy for the disgraceful mistreatment Brother Barreau is suffering from the Turks.

M. Ozenne is ministering to the sick and to those wounded at the siege of Krakow, and M. Michel is doing the same for those at Montmédy.

M. Desdames has once more lost everything in Warsaw, which was again besieged, captured, pillaged, and then abandoned by the Swedes. The steadfastness of this good Missionary is admirable, since neither war, nor the plague, nor impoverishment, nor all three together could make him leave his post, although he had suffered from them several times, and the Queen had encouraged him to leave. She herself told me so in an express letter, written in her own hand, in which she attests to being greatly edified by him and by the virtue and patience of good M. Duperroy, who is in great danger from a stomach abscess resulting from a badly bandaged wound. If he had the strength to come back home, we would have the consolation of seeing him here soon.

Please continue to pray for all the needs of the Company and for the ordinands we have here.

I send cordial greetings to all our dear confreres in Sedan, of whom I am, in the love of O[ur] L[ord], especially of you, Monsieur, the most humble and devoted servant.

VINCENT DEPAUL, i.s.C.M.

Addressed: Monsieur Cabel

2381. - TO BROTHER JEAN PARRE, IN SAINT-QUENTIN
Paris, September 15, 1657
Dear Brother,
The grace of O[ur] L[ord] be with you forever!
I received your letter of the ninth and have nothing to say to you about it. Our Brother forgot to bring it to the meeting yesterday; I was unable to attend, so only three or four Ladies were there.
I praise God for all you did in Ham and that you are now in Saint-Quentin to put everything in order so you can go to Laon and Rethel, once you have finished. May God bless your plans since they are all for His honor and the salvation of the poor! I think it will be a good idea for you not to leave Saint-Quentin until you hear once again from our assembly; God willing, it will take place in a week.
We received the blanket you sent us. These sorts of blankets are not suitable for us. Thank you for sending it.
I am, in O[ur] L[ord], dear Brother, your most affectionate servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Brother Jean Parre, of the Congregation of the Mission, in Saint-Quentin
2382. - TO LOUIS RIVET, SUPERIOR, IN SAINTES
Paris, September 16, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
Knowing how you love the Company, I would dispense myself from writing sad news to you for fear of grieving you, if I were not obliged to recommend to your Holy Sacrifices the souls of our deceased confreres. I think I already told you that the plague was ravaging Genoa so virulently that there were scarcely enough men still alive to bury the dead. The corpses, heaped up on the streets, caused such extraordinary infection to spread that perhaps nothing worse has ever been seen before in this completely desolated city. I do not know, however, if I told you that two of our priests, Messieurs Tratebas and Boccone, had risked their lives to serve the plague-stricken and that the disease had entered our house and carried off Messieurs Ennery and François Vincent. Messieurs Duport and Lejuge caught it next, and on July 20 there was no hope for them. Since that time I have heard nothing about them. If the loss of so many good Missionaries grieves us, the fear that not one of them is now alive certainly terrifies us.
That is not all, Monsieur; God has also chosen to take to Himself Messieurs Dufour, Prévost, and de Belleville, who had gone to Madagascar. The first and second saw the long-desired promised land and worked there for a while, but the third died on the way out; all of them succumbed to illness. This overwhelms us with sorrow. But God be praised for all those losses, which are great for the Company, according to our way of speaking! Nevertheless, those dear departed men and those heavenly beings are fortunate since, as O[ur] L[ord] has said, they have saved their lives by losing them,[1]

and we ought to expect greater help from them before God, for time and for eternity, than if they were still among us. As for M. Bourdaise, the companion of the late M. Mousnier, God has been merciful to us in preserving him and granting him the grace of blessing him and his work in a marvelous way. He has drawn up a little report of this, together with the beautiful deeds and apostolic virtues of those three deceased men, which has greatly consoled the Company.
M. Le Vacher of Algiers is here with us to seek some remedy for the violence and tyranny of the Turks toward Brother Barreau.
M. Ozenne was called to the siege of Krakow for the spiritual assistance of the sick and wounded. M. Desdames has once more lost everything in Warsaw, which was again besieged, captured, pillaged, and then abandoned by the Swedes. The steadfastness of this good Missionary is admirable, since neither war, nor the plague, nor impoverishment, nor all these put together could make him leave his post, although he had suffered from them several times, and the Queen had encouraged him to leave. She herself told me so in an express letter, written in her own hand, in which she attests to being greatly edified by him and by M. Duperroy, who has undergone all those trials and is now in danger from a stomach ailment resulting from a badly bandaged wound. If he had enough strength to come back home, we would have the consolation of seeing him here soon.
Please pray and have prayers said for the living and the dead I just mentioned, Monsieur, and in general for all the needs of the Company--my own in particular. I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Rivet, Superior of the Priests of the Mission of Saintes, in Saintes

2383. - TO A PRIEST OF THE MISSION

. . . .What shall we do in those circumstances except to will what Divine Providence wills, and not will what God does not will? During my wretched prayer this morning, I conceived a great desire to conform my will to everything--good and bad, general suffering and personal suffering--that happens in this world, because God wills it, since He sends it. Oh! what marvelous opportunities this practice seems to provide, and how necessary they are for Missionaries. Let us therefore strive to conform our wills to God’s Will in this way; peace of mind will be one of the many great benefits that will result from it.

2384. - TO THE CHAPTER OF PARIS

September 19, 1657

Messieurs,
The honor you have done us by sending your officers here for the retreat preceding ordination obliges us in conscience to give you an account of what we have observed. Now, I will tell you, Messieurs, that we did not observe any disposition for the ecclesiastical state in M. Badou, the last person you were pleased to send us, and I was told that, while he

was in the Bons-Enfants Seminary, he gave no reason to hope he would do well in the exercise of Holy Orders. I tell you this, Messieurs, so that you will please set things right with him according to your prudence before he enters Holy Orders.
I add to that, Messieurs, a renewal of my perpetual obedience with all possible humility and affection. I ask you most humbly, Messieurs, to allow me to call myself your most. . . .
2385. - TO EDME JOLLY, SUPERIOR, IN ROME
Paris, September 21, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
The regular mail has brought me nothing from you this week; perhaps I will receive two of your packets next Sunday. I am still very worried about your illness, and I cannot ask God enough and have others ask Him to restore you to good health. We are no longer getting any news from Genoa. You cannot imagine how grieved we are by the fear that all those we hold most dear there are now dead.
We found among your letters the questions you asked us previously regarding what you need to know about the union of Saint-Pourçain; [1] they are enclosed with the answers I now send you.
We have no news here. We are nearing the end of the ordination retreat.
Someone told us that a ship in Brittany is getting ready to leave for Madagascar. This makes us consider preparing a few Missionaries to go to console and help good M. Bourdaise.
I cannot close without recommending that you take care of yourself. I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
M. Martin is greatly to be pitied, finding himself committed to giving a large mission and abandoned both by M. Richard, who has gone to Lorraine, and by M. de Musy, who is absolutely wearied by our works and has almost made up his mind to leave. He now has only one priest and a Brother left, whereas there should be at least five of them. I have given him hope that you will send him some help, either in that good priest who left the Congregation of the Bishop of Bethlehem [2] and has asked us to let him go and work on the missions in Piedmont, or in some other way. I ask you to do this, Monsieur, as soon as you can.
The Madame Royale [3] is urging M. Martin to give a mission around All Saints' Day in a town on her land, where there are quarrels aimed at shedding the blood of several noblemen. These men are hoping for reconciliation when the Missionaries get there. Mon Dieu, Monsieur, what shall we do about that? [4]
Addressed: Monsieur Jolly
2386. - TO JEAN MARTIN, SUPERIOR, IN TURIN
Paris, September 21, 1657
Monsieur,

The grace of O[ur] L[ord] be with you forever!
I just received your letter of the eighth of this month, which has distressed me greatly, seeing how distressed you are at not receiving my letters. Yet, this is the fourth I have addressed to M. Delaforcade since your mission in Savigliano. I do not think it is through his fault that you did not receive them; however, I am writing to him to find out if he knows the reason for this.
I am also deeply grieved because M. Richard has left you, and M. de Musy is in danger of doing the same. I ask God to forgive the former his fault and to retain the latter so that you will not be deprived of workers when you need them so badly and that, in the final analysis, His Divine Spirit will be your strength in the midst of your hard work and difficulties.
M. Jolly told me he would send you a good, very wise, devout priest, suitable for your purposes. He was one of the principal members of the Congregation of those priests in Valence [1] and has been wanting to work on your missions. We have granted him permission to do so because of his zeal and fine qualities. In addition, I have written to Troyes to send you M. Gigot,[2] who is also capable of assisting you. We cannot send you any more help from here just now, and I do not see how you can expect any from Rome, both because of the commitments of that house and because M. Jolly is ill, so one of the men he intended for the Missions will have to stay with him. Nevertheless, I am telling him that, if he can help you--and I am earnestly entreating him to do so--he should do it as soon as possible. I will also tell him that you are committed to give a mission for the Madame Royale; I hope he will do something about it.[3]
I notice that you included something in your last letter concerning the foundation at Savigliano that I think you omitted in your preceding ones; namely, that our priests who will reside in that town should be permitted to give some spiritual assistance to its people through occasional sermons and through hearing confessions. Now, Monsieur, you know that is an insurmountable obstacle to this foundation and contrary to two of our Rules, one of which forbids us to work in those ways in places where we are established, and the other forbids us to preach or hear confessions in episcopal towns. Please explain this to the Marchese, your founder.
We have no idea what has happened to our family in Genoa during the past two months. It is likely that none of them is still alive. This fear overwhelms us. I was expecting some news of them from M. Jolly, but the last regular mail has arrived, bringing us no letters from him, which only increases our anxiety.
In the name of O[ur] L[ord], Monsieur, take care of your health and moderate your work, no matter how pressured you may be. Put your trust in the grace of God, who will not allow you to sink under the weight of things if you use such

moderation, nor the results of your work to be meager, although you think you are not doing much.
I am, with all my heart, in His love, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
You would be a burden to people in Savigliano, and they would constantly complain about you, if you did not preach and hear confessions in that town as the other Communities do. Perhaps neither the Marchese nor I paid attention to that. I entreat you, Monsieur, to tell him how things stand and to renew to him the offers of my perpetual obedience.
We have no one here who speaks Italian whom we could send you. We have only Messieurs Portail, Dehorgny, and Alméras. The first two are in no condition to preach because they are elderly, and the last-mentioned is completely worn out. Mon Dieu! Monsieur, what shall we do? [4]
Addressed: Monsieur Martin, Superior of the Priests of the Mission of Turin, in Turin
2387. - TO CARDINAL NICOLÒ DI BAGNO
September 22, 1657
Monseigneur,
I received the letter of August 13, with which Your Eminence was pleased to honor me, and Your Eminence's order to send two French priests to Ireland and Scotland to learn the state, number, conduct, and results of the men working in that ravaged vineyard of O[ur] L[ord]. Now, allow me tell you, Monseigneur, that I thank you a thousand times for the grace of choosing to make use of me in this matter, and I gladly offer myself to Your Eminence to set to work as soon as I receive an answer from you regarding the following difficulty: it will be very difficult--even impossible--for us, Monseigneur, to find any French priests who know the different languages of those two kingdoms. I know only one who understands and speaks English, and Your Eminence has already thought of sending him to England, where he had been chaplain to the late Chief Justice, who was at the time the King's ambassador in London.[1] Now, however, he is Pastor in a place near Chartres and principal of a collège he had built in his parish, so it is very hard to take him from there. It seems that Your Eminence does not wish to send native priests there; you state that they should be French. Then, too, they will find it difficult to get there. We had sent one of our own Irish priests to visit our Missionaries in Scotland and the Hebrides and gave him nearly the same commission of finding out the state of affairs as Your Eminence indicated to me. However, he was unable to obtain a passport in London, although he was in disguise, and was obliged to return here.[2]
Now, assuming it to be true, Monseigneur, that it will not be easy for us to find any Frenchmen who understand those languages and that natives of those countries will find it difficult to travel there, the thought occurred to me, Monseigneur, to suggest that Your Eminence might be willing for us to choose a French priest of our Company and assign

him as companions an Irish coadjutor Brother for Ireland, an English one for England, and a Scotsman for Scotland.[3] If so, we will have them leave as soon as I receive your order. A Jesuit Father who has arrived from London told me that the Protector [4] has just published one of the harshest edicts ever issued against Catholics: he orders that their children and two-thirds of their property be taken from them. The tyrannical persecutors of the Church, who spilled so much Christian blood, never devised such an extraordinary persecution. He wants to have the children taken away and raised in heresy to put an end to the Catholic religion in the person of their parents. We have reason to hope that O[ur] L[ord] will not allow this and will grant me the grace, if He so chooses, of making me worthy of the continued benevolence of Your Eminence. I am, in the love of O[ur] L[ord], your most. . . .

2388. - TO LOUIS SERRE, SUPERIOR, IN SAINT-MÉEN

Paris, September 22, 1657

Monsieur,

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

Before answering your letter, I will share our sad news with you. The plague has been so virulent and malignant in Genoa that there were not enough men still alive to bury the dead. The corpses, left heaped up in the streets, infected the whole city and contaminated the air, with the result that the disease finally entered our house. It first carried off Messieurs Ennery and François Vincent and then struck down Messieurs Duport and Lejuge, whose lives were despaired of on July 20. Since that time we have been unable to learn the outcome of their illness or the state of the rest of the family, all of whom were at risk. Apart from those who were looking after their sick confreres, two were nursing the patients in a hospital that had been contaminated. Most likely not a single one of them has escaped this grave danger. You can just imagine how much this fear has grieved us.

But that is not all. God has also been pleased to take from us Messieurs Dufour, Prévost, and de Belleville, who had gone to Madagascar for the propagation of the faith but have now gone to heaven to increase the number of the blessed. All three brought their sacrifice to perfection through illness--M. de Belleville on the way to the site of their mission, and the others after they had arrived and worked there for a while. This overwhelms us with grief, but God be praised for all those losses, which are great for the Company, according to our way of speaking. Nevertheless, Monsieur, all those Missionaries are very fortunate since, as O[ur] L[ord] has said, they have saved their lives by losing them,[1] and we ought to expect greater help from them before God than if they were still among us. God willing, their ashes will be the seed of many apostolic workers. God has been merciful to us in preserving good M. Bourdaise and granting him the grace of blessing him and his work in a marvelous way. He has drawn up a little report of this for

us, together with the extraordinary deeds and virtues of those dear departed men, and this has greatly consoled the Company.
They have written to us from Poland that things are taking a turn for the better, thank God. M. Ozenne is ministering to the sick and those wounded at the siege of Krakow. M. Desdames is still in Warsaw, where he has once more lost everything because the city was again besieged, captured, pillaged, and then abandoned by the Swedes. The steadfastness of this good Missionary is admirable because neither war, nor the plague, nor impoverishment, nor all of these put together could make him leave his post, although he had suffered from them several times, and the Queen had encouraged him to leave. She herself told me so in an express letter, written in her own hand, in which she attests to being greatly edified by him. She is also [greatly edified by the virtue and patience of] M. Duperroy, who [has endured all those trials] and whose life [is now] in danger [from a stomach ailment,] resulting from a poorly bandaged wound. [If he had enough strength] to come back home, we would have [the consolation of seeing him here soon.]. . . .
I recommend [to your prayers and to those of your community] both the living and the [dead I just mentioned] and, in general, all [the needs of the Company.]
That brings us now. . . .
2389. - TO BROTHER JEAN PARRE
Paris, September 22, 1657
Dear Brother,
The grace of O[ur] L[ord] be with you forever!
The Ladies were deeply edified when they saw what you have done and what you propose to do in Saint-Quentin. In order to help you to assist poor Pastors and the sick, and for the other needs you mention, four hundred livres have been granted you for Saint-Quentin. Draw them on Mademoiselle Viole whenever you wish. They also decided to send you four bolts of cloth for Saint-Quentin, as many for Laon, and three for Rethel. That makes eleven bolts in all. No more can be given at present.
The assembly lauded the plan for enclosing the poor of Saint-Quentin. It feels, however, that no great help is to be expected from Paris; but God will provide.
When you have settled everything in Saint-Quentin, you can go on to Reims and Rethel. May God be pleased to lead you there safely and to bless you there as usual! When you are in Reims, Mademoiselle Viole asks that you help a poor woman named Jeanne Le Gros, the wife of M. Rainssant, who lives in the hamlet of Vesles,[1] at La Teinture de bon Teint.
I am enclosing a letter that Mademoiselle Mailly wrote me. Will you please let me know the identity of the person she mentions and whether she is as badly off as she states? You can obtain information about this. I am not saying that I know anyone willing to help her, but we shall see.

I am writing to M. de Fonsomme to satisfy him but am not promising him anything. I spoke about him to the Ladies and did not obtain anything. Still, the Duchesse d'Aiguillon has led me to hope that she will help him, but I am not telling him this. Advise him yourself to write a letter to this Lady, informing her of his situation, losses, and needs; perhaps that will induce her to put her good intention into practice.
May God bless you, dear Brother! I am, in His love, your most affectionate servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Brother Jean Parre
2390. - TO EDME MENESTRIER, IN CAMBES [1]
Paris, September 23, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
Since M. Berthe wrote me from Nantes that he was going to Saintes and from there to Gascony, I am writing to him in advance at La Rose. I am addressing the letter to M. Chrétien, to whom you will please deliver the packet as soon as possible. However, M. Berthe may open it, if he happens to be at your house when this letter arrives.
I told you recently all the causes for sorrow that God in His goodness has chosen to send us. Among these I mentioned how the plague entered our house in Genoa and carried off Messieurs Ennery and François Vincent. Since then, I have learned from various letters from Rome that God has also chosen to take from us the best--and almost all--of the priests in that afflicted house. I mean Messieurs Tratebas and Boccone, who had risked their lives for the salvation of the plague-stricken in a lazaretto; Messieurs Duport and Blatiron, as a crowning misfortune; and lastly a coadjutor Brother.[2] That left only Messieurs Lejuge and Simon, four seminarians, and three coadjutor Brothers alive. Since the end of July, when this news was written from Genoa, perhaps all those have followed the others. Things will be as God pleases. I am, in Him, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Edme, Superior of the Agen Seminary, in Cambes
2391. - TO LOUIS RIVET, SUPERIOR, IN SAINTES
Paris, September 23, 1657
Monsieur,
The grace of Our Lord be with you forever!
I just received a letter from M. Berthe from Nantes, which makes me think he is now in Luçon or on the way to Saintes. I am sure you will be consoled by his presence and his visitation. Enclosed is a note for him, in case he is still with you; but if he has left for Gascony, do not bother to send it because I am writing him a longer letter at La Rose.
M. Langlois arrived here safely three or four days ago, thank God. We will try to send him back to you as soon as possible--or send you someone else in his place.

I told you recently all the causes for sorrow that God in His goodness has seen fit to send us. Among these I mentioned how the plague entered our house in Genoa and carried off Messieurs Ennery and François Vincent. Since then, I have learned from various letters from Rome that God has also chosen to take from us the best--and almost all--of the priests in that afflicted house. I mean Messieurs Tratebas and Boccone, who had risked their lives for the salvation of the plague-stricken in a lazaretto; Messieurs Duport and Blatiron, as a crowning misfortune; and lastly an Italian coadjutor Brother. That left alive only Messieurs Lejuge and Simon, four seminarians, and three coadjutor Brothers, including Brother Rivet.[1] Since the end of July, when this news was written from Genoa, perhaps all those have followed the others. Things will be as God pleases; from the ashes of these servants of His, I hope He will create a large number of perfect Missionaries. I recommend them to your prayers and am, in the love of O[ur] L[ord], your most humble servant.

VINCENT DEPAUL, i.s.C.M.

In the name of God, Monsieur, do not abandon your seminary, while waiting for me to send you some help; that is your most important business.

At the bottom of the page: Monsieur Rivet

2392. - TO A PRIEST OF THE MISSION

[September 1657]

I told you how the plague had carried off three Missionaries from our house in Genoa. Since then, I have learned that God has chosen once again to take from us the best--and almost all--of the priests in that house. I mean Messieurs Tratebas and Boccone, who had risked their lives for the salvation of the plague-stricken in a lazaretto and, as a crowning misfortune, Messieurs Duport and Blatiron. That left alive only Messieurs Lejuge and Simon, four seminarians, and three Brothers. Perhaps these have all followed the others since then. Things will be as God pleases; from the ashes of these servants of His, I hope He will create a large number of good Missionaries.

2393. - TO A PRIEST OF THE MISSION, IN TROYES [1]

Paris, September 26, 1657

Monsieur,

I learned from your letter of September 22 the decision you have made to leave the Company to enter a religious Order. On this matter I will say, Monsieur, that I will always adore God's guidance in what He permits and what He wills, and may God keep me from having any other sentiments in your regard!

I am bound to tell you, however, that you must remember three or four things: first, your promise to His Divine Majesty to live and die as a Missionary; second, how the Company has always treated you, never giving you any reason to withdraw from it; third, that the pretext you allege is groundless (for you say it is the work of the missions; yet, you have never done this work). True, I did invite you to

the one in Sézanne,[2] but a few days later I asked you to remain in Troyes to continue to be responsible for the seminary. Now, if from these considerations you go on to a fourth (which is the tenacity you have always shown for your own point of view and the obligation Superiors have at times to thwart the will of individual members when they are attached to it, to the detriment of holy indifference and good order), I am sure you will recognize that the thought you have is sheer temptation.

When you say that it is legitimate for you to pass from your present state of life to a more perfect one, I admit that the state of the monks of Saint Augustine is very ancient and very perfect in the Church, and that our insignificant, secular Congregation is unworthy of being compared with even the least of Communities. However, Monsieur, the question is whether you can and should leave it because, for you to be able to do so, our Holy Father the Pope (who has approved our vow of stability and decreed that only he and the General can dispense from it) would have to give his decision on it. As to the obligation, the religious state would have to be more suitable and proper for you than the one to which God has called you and in which He has always blessed you with His grace. It is clear, however, that our state of life is more suitable for you, considering your type of mind, which would be bound to submission in a religious Order at least as much as it would be among us. Before you go any further, I entreat you, Monsieur, to make your prayer on what you must do to fulfill God's plan for you, and do nothing but what you would want to have done at the hour of death. Nevertheless, rest assured that wherever you are, I shall be all my life, in the love of Our Lord. . . .

2394. - TO A PRIEST OF THE MISSION

Have no fear that you are in any way a burden on the Company because of your infirmities. Rest assured that you will never be so for that reason because, by the grace of God, the Company does not find those who are ill a burden; on the contrary, it is a blessing for it to have them.

2395. - TO EDME JOLLY, SUPERIOR, IN ROME

Paris, September 28, 1657

Monsieur,

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

Your letter of August 28 has overwhelmed us with grief by the sad news announcing to us that God has taken to Himself Messieurs Blatiron, Duport, Tratebas, and the others. Oh! what a loss! What a sorrow! It is indeed in this extraordinary event that we must adore God and sacrifice our own feelings, conforming them to His most loving guidance and submitting our will to His ever adorable Will. We do so with our whole heart, but I confess that I am inconsolable over the loss of so many good servants of God because I have good reason to believe that my sins have obliged the justice of God to take them from us. Please ask Him, Monsieur, to be

merciful to me in His infinite goodness. We have had a requiem offered here for all those dear departed men.
I thank God that your health is a little better. You said nothing to me about it, but I think that it is, since you wrote to me in your own hand.
I am worried about good M. Lambin's [1] illness. If he is still alive, may God be pleased to restore him to health; if His Divine Majesty has taken him to Himself, may He be pleased to glorify him!
I showed the Provincial of the Mercedarians what you wrote me about his affair, for which I thank you. If he sends me any documents, as he said he could do, I will forward them to you to be used as he intends; you will be told about that.
I informed you that M. Martin is badly in need of immediate assistance. The Madame Royale has ordered him to give a mission in a large hamlet on her land, where there are a great many members of the nobility; the crowds will be large there and the inhabitants are at variance with one another. That poor man is committed to give it and has only M. Planchamp and Brother Demortier to help him because M. Richard has abandoned him to go back to his home town, and since M. de Musy is tempted to return to his, he cannot or will not apply himself to our works. That, Monsieur, is why I ask you to see if you can send him someone, just to assist him during this large mission, which is supposed to be given around All Saints' Day. I am very much afraid you may not be able to help him soon enough.
M. Blatiron was the titular Prior of Saint-Nicolas de Champvant in the Poitiers diocese. The late Cardinal [2] gave it to our house in Richelieu and, with the death of M. Blatiron, it is now vacant. The priory belongs to the Benedictines. Please procure a letter of provision for it in the name of M. Leonardus Le Boysne,[3] dioecesis Rhedonensis .[4] I ask you also to have a perquiratur made to see if it was obtained by request at the Court of Rome, either before or after the death of M. Blatiron, or to be handed down to someone, or as vacant through death. In that case, it will be a good idea for you to reckon the date of this benefice two or three days later for M. [Le Boysne].[5]
Your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Jolly, Superior of the Priests of the Mission of Rome, in Rome
2396. - SAINT LOUISE TO SAINT VINCENT WITH THE SAINT'S REPLIES
September 28, 1657
Most Honored Father,
I most humbly entreat Your Charity to be convinced that your daughters are always in the state of obedience of little children, never raising any objection to the orders of their Most Honored Father and never thinking that they are dispensed from them at any time. In accord with this, we will welcome the persons Your Charity mentioned to us, about

whom I take the liberty, Most Honored Father, of asking the following questions:
Q. - May we have them take their meals in their rooms because my ailments prevent me from following a fixed schedule, and the community would notice the religious habit? Nevertheless, if you think it advisable, we would set a little table for them there.
A. - They can eat in their rooms.
Q. - Do they plan to make a retreat?
A. - No.
Q. - Will they be going to Mass; if so, where?
A. - Here in this house or wherever they wish.
Q. - How often must we keep them company?
A. - A little in the morning and the same after dinner.
Q. - Will they come and work with our Sisters?
A. - If they wish.
Q. - If they ask for a Sister to accompany them to the city, should we provide one?
A. - Give them a Sister.
Q. - If their acquaintances come to visit, may [we] allow them to speak with them?
A. - You have to let them speak to visitors.
Q. - If they want to go to prayer in the chapel with our Sisters, may they go?
A. - That would be a good idea.
Once all these points are clarified, we will do the best we can.
They will be here only three or four days.
Q. - Permit me, my Most Honored Father, to make a very humble request of you, and I ask you please to grant it. I ask you to be willing to take some tea, at least during your retreat; I am sure you can do so without any inconvenience. We have had some here for a while that is very good and quite inexpensive. If you do not make this little effort for the sake of your health, I will complain to our good God about it. You can take it after dinner, around four o'clock; I think you will find it very helpful.
I do not know if it would be appropriate to send Abbé de Vaux I[1] Sister Cécile's I[2] letter, in which she expresses her eagerness to come to Paris. If Your Charity could take the trouble tomorrow to write to the Bishop of Angers I[3] about this, we could move this business along. I am afraid that a delay will cause the Administrators in Angers to have our Sister return too quickly.
A. - I will do so.
Most Honored Father, I take the liberty of asking Your Charity to remember my needs before God, both with regard to my salvation and to the service I owe my neighbor. Also, please be so kind as to let me know if I can give the Sister who has brought a note to the meeting today another chance by sending her to Saint-Jacques-du-Haut-Pas. She was there once before, and the late Mademoiselle de Montigny had asked for her for that place.

For the love of God, Most Honored Father, bless all your poor daughters often, as well as your most humble and very grateful daughter and servant.
L. DE MARILLAC
Addressed: I Monsieur Vincent
For Mademoiselle Le Gras
2397. - TO FRANÇOISE MÉNAGE,[1] IN NANTES
Paris, September 29, 1657
Dear Sister,
The grace of O[ur] L[ord] be with you forever!
Your letters console me because they make me see that you truly belong to God and want to give yourself to Him more and more; I thank His Divine Goodness for this. I hope that one of our priests will pass through Nantes soon. Propose to him the renewal of vows you wish to make and, if he agrees to it, I hope God will find this action very pleasing. It would be desirable for you to make a little retreat to prepare yourself for it, as you suggest, since you have not made one for a long time. You can discuss this, too, with him, but I am very much afraid you have too many patients, which may prevent you from doing so. In that case, you will have to be more recollected in order to unite yourself to God by raising your mind frequently and surrendering your heart completely into His hands. The practice of charity, when necessary, such as assisting the suffering members of O[ur] L[ord], is to be preferred to all other exercises.
So, Sister, if you cannot conveniently make the retreat or observe the other customs of the Company, you must not worry about them. Seek God in all your actions, and have no doubt that they are pleasing to Him. I ask Him to bless you.
Recommend [me] to the prayers of all your Sisters, to whom I send my cordial greetings.
I am in O[ur] L[ord], Sister, your affectionate servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Sister Françoise Ménage, Daughter of Charity, Servant of the Poor, in Nantes
2398 - TO DENIS LAUDIN,[1] SUPERIOR, IN LE MANS
October 3, 1657
I would like to think you have arrived in Le Mans, where I embrace you with all the tenderness of my heart. With that same heart I am sending you the patent for the office of Superior of that house, which I request you to fulfill, and I ask M. Molony to read it to the family. I ask Our Lord to grant you His Spirit that you may govern in that same spirit, which is humble, gentle, firm, and vigilant. Have confidence in Him and rest assured that He will help you. It will seem difficult to you in the beginning, but grace and practice will make its continuance easy. Furthermore, since the little community is composed of very good, well-intentioned persons, it will console you by its fidelity to the Rule and by the grace God will grant you to give the example in this, as I ask His Divine Goodness to do. Your knowledge of human weakness will cause you to act with prudence, discretion, and wisdom, and with greater recourse

to God. I think you know that a local Superior should never change or make any innovations in his family without an order from the Visitor or the Superior General.

2399. - TO ABBÉ DE SAINT-JUST, VICAR-GENERAL, IN LYONS

Paris, October 5, 1657

Monsieur,

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

The kindness O[ur] L[ord] has given you for us inspires me with confidence to call your attention [1] to a difficulty that may arise in the proceedings M. . . has begun here to obtain letters patent for the establishment of the Congregation that the Archbishop of Lyons [2] has founded in his diocese to work under the title of Priests of the Mission. Because our insignificant Little Company also bears the same name of the Mission, [3] and this similarity of names may result in many unfortunate inconveniences, I had someone point out to the Chancellor our modest objections to this, before I had the honor of writing to you, since I am sure the Archbishop has no intention of doing one good work to harm another.

Here are two or three of the difficulties that have already arisen with another Company bearing the same name and that could arise here.[4] The Bishop of Bethlehem [5] established a similar Company twelve or fifteen years after ours, which he named in the beginning Priests of the Clergy. Subsequently, he had it approved in Rome under the title of Societas Presbyterorum Sanctissimi Sacramenti ad Missiones [6] and had it called of the Mission. Afterward, he obtained from the Pope the gift of two collèges in Avignon, founded by some Savoyards for students of the same area. It so happened that, when the Savoyards saw that these collèges had been taken from them by the Missionaries, who they believed belonged to our Company, the inhabitants of Annecy were so enraged that they gathered in crowds several times to throw into the lake our priests who are established in that town. For a long time the latter remained in hiding because of this, not daring to show their faces. Furthermore, the Senate of Chambéry has never been willing to ratify our establishment in Savoy for this reason, notwithstanding various orders of His Royal Highness.[7]

Another difficulty that has arisen, Monsieur, is that a citizen of Marseilles--where that Congregation has one house and we another--bequeathed in his will some property to the Priests of the Mission and subsequently died without declaring to which Priests of the Mission. So, we are now about to go to law to determine to which of the two houses the legacy belongs.

In addition to those two [8] inconveniences that have arisen with this Company, here is a third, due to an individual who for a time had worked in Toulouse on missions that the late Archbishop had inaugurated, and who was using the name [9] Missionary. When this man was passing through Lyons, he visited a hospital for the sick. Not finding in it the good order he would have wished, he wrote a long letter to the late Cardinal of Lyons,[10] in which he pointed out the

irregularities he thought he had discovered in this hospital. He urged him to put it in order; if he did not, he was calling him before the judgment seat of God. He signed this letter with his name: "Barry, Priest of the Mission." That good Prelate, who was then in Paris, indignant at such impudence, openly complained of our Company, believing that this priest was a member of it, which was not the case. He ranted and raved against us, with the result that, although I had him assured by our friends--and assured him myself--that this man was unknown to us, he always displayed his resentment whenever there was any talk of us.

Those, Monsieur, are some reasons, among many others, why we thought it our duty to point out to the Chancellor the difficulties to be feared if this Company of the Archbishop of Lyons takes the name of the Mission.

We have no fault to find with the Rules that worthy Prelate has prescribed for them, which are all good and holy, nor that there are Prelates who are founding such Companies, nor with the good priests who undertake the works we do; on the contrary, Monsieur, we pray every day at Holy Mass that God will send such workers into His Church. In fact, I think it would be necessary to renounce Christianity if one had other sentiments.

So then, Monsieur, the problem stems from the confusion of names, resulting in the fact that people often impute the doings of one Company to another of the same name, which has to suffer from it, and many other difficulties arise because of this.[11] That is why God made differences among genera, species, and individuals. A mite is differentiated from all other creatures in such a way that none of them can be said to be a mite except that very mite, so true is it that the wisdom of the Sovereign Creator has taken care to establish such distinctions between creatures in order that one may not be the other.

Assuming this to be true, Monsieur, it would seem that, if the Archbishop chose to give another name to these priests than that of Priests of the Mission --as, for instance, Priests of the Archbishop, of the clergy, or of the Lyons diocese --this name would better suit the situation,[12] since they devote themselves to performing all those ecclesiastical services the Archbishop orders them to do.

To say that they could be called Priests of the Archbishop, Monsieur, and to add [13] to work on missions in his diocese, would not prevent the difficulties that have arisen in the case of the Priests of the Blessed Sacrament--because of the phrase ad Missiones [14] that I mentioned--from arising between these two Companies here because the word Mission is again used. Consequently, it seems that it will be a matter worthy of the wisdom of the Archbishop to remedy this and other similar difficulties in this time of beginning. This can be easily done by giving his Company another name, while still allowing it to carry out all the functions of the mission.[15]

If the Archbishop is unwilling to accept this proposal, we will gladly change our name of Missionaries to something else, if the Archbishop so ordains and this can be done after the forty years or more since this insignificant Company began to work [16] and was erected by the late Archbishop of Paris, confirmed by Bulls of Urban VIII and the present Pope and by royal letters patent, registered in the Parlement. So, it will be up to the Archbishop to order whatever he pleases, and up to you, Monsieur, kindly to do us the favor of assuring him that I would rather die than do anything to displease him. Tell him also that, furthermore, we will do whatever he does us the honor of ordering us to do. I say the same for you, Monsieur, and am, in the love of O[ur] L[ord], your most humble and very obedient servant.

2400. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, October 5, 1657

Monsieur,

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

I was deeply touched when I saw your emotion regarding our dear departed confreres. I am sure that you who knew them and know the worth of men of their caliber, and who have a special love for the Company and for servants of God like them, have felt their loss keenly. But may God, who gives both life and death, be praised! There is reason to hope that the ashes of these apostolic men will be the seed of many good Missionaries. I have had no letters from Genoa, but M. Jolly informed me that God has preserved M. Lejuge, M. Simon, a priest in the seminary, three or four students, and as many Brothers. Moreover, Monsieur, I very humbly thank the Marchese and you for the charity you want to extend to that afflicted house by welcoming and keeping the workers we are assigning to it, so they can learn the language and be formed for the missions with you, while waiting for the infected city to be cleansed and our family in condition to be reestablished. I thank God that this good nobleman is so kind to you and that, with your wisdom and effectiveness, you have the grace to make good use of this for the common good of the Company.

In ten to twelve days we will send you three priests: Beaure,[1] Laurence,[2] and Stelle,[3] who are now on retreat, and a little later, M. Cruoly,[4] who was Superior in Le Mans and whom we have brought here for this purpose. Of these four, two will be for you and the others for Genoa. Have all of them work on the language and then give them practice on the missions. Meanwhile, I have written to ask Rome to speed up the departure of M. Bonnet, who wants to go and work with you, and have written M. Le Vazeux, telling him to go and help you with the large mission the Madame Royale has ordered you to give. I hope that both will arrive in time and that God will grant you by this means the grace of satisfying this obligation. I ask Him with all my heart to do so and, above all, to preserve and bless you.

I still feel that it will be a good idea for you to follow the opinion of the Marchese regarding your establishment in

Savigliano; but you must also point out to him that the inhabitants are laying down a condition contrary to our customs, which is to preach and hear confessions in the town. We cannot submit to this because of the consequences and because of the Rule that forbids us to do so. You know that at Saint-Lazare we do not preach or hear the confessions of people living in the city, or anywhere else where we do not have parishes.
The young man from that town [5] has arrived here safely, thank God. He seems to us well formed, wise, intelligent, and having good will. He will begin his retreat tomorrow or the day after and then enter the seminary. He wanted to see Paris and visit some Piedmontese there, but he has not told them his intention.
The dissension that has arisen among the Sisters of Sainte-Marie in Turin is causing a commotion throughout the Order.[6] I had heard about it before you wrote to me. You told me before that you really did not want to get involved in working with nuns, and I see from your letter that you seem to have little inclination for it. I thank God for this because it is a disposition we should all have. Nevertheless, Monsieur, the order given you by the Archbishop and your founder to see those Sisters and to hear their confessions occasionally in order to try and reunite them, and the hope that God will give you the grace to restore peace and good order among them, must cause you to disregard our practice. I ask you, then, to do so and to persuade the Sisters who refuse to recognize the Superior to accept her as such and to obey her as the one chosen by God; to do otherwise would give rise to painful consequences. They can give her their vote interiorly and so preserve union in the family. I ask O[ur] L[ord] to bless your manner of acting in this and in everything else, to be glorified by your work, and to give you the strength to continue it.
Thank you for the offers you made M. de la Pesse [7] of your house and your services. On another occasion I will thank M. Thouvenot for the help he gave him and the letter he wrote me. I cannot do so today because I am making my little retreat.
I send greetings to your little family, especially M. Le Vazeux, if he has arrived. Please tell him that I am sending to him in Annecy by this mail the ratification he requested at the bottom of the two copies of the legal settlement I received. I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
M. Alméras, who went to take the waters in Bourbon, has become seriously ill there. We are really worried about him, although M. Perraud who is with him, tells me he is a little better.
Addressed: Monsieur Martin
2401. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES
Paris, October 5, 1657
Monsieur,

The grace of O[ur] L[ord] be with you forever!
I am worried because I did not receive in this regular mail a letter either from you or from M. de la Fosse, although I did get one from M. Le Vacher of Tunis, which passed through your hands. I greatly fear your illness has become worse; but, if so, why did M. de la Fosse or M. Parisy not inform me? I ask O[ur] L[ord] to restore you to perfect health. If you are in no condition to write to me, have one of those priests send me news of you punctually every week because I have an even greater desire to hear something while you are ill. On your part, please do your utmost to get better.
We have received a louis d'or for Pierre Monthuis, a native of Montreuil, who used to be a convict on the galley Reine and is now on the Montolieu, which people say is at Marseilles and not at Toulon. That is why I ask you to let him have those eleven livres and to send me a letter from him assuring his mother that he received them. We will put this on your account, as well as the three livres I ask you to forward to M. Huguier to be given to a convict named Martin de Lancre on the galley Princesse. I am asking him to do this in the letter I am writing to him.
M. Alméras, who went to take the waters at Bourbon, has become seriously ill there. We are really worried about him, although M. Perraud, who is with him, tells me he is a little better.
I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
I just received a letter from M. de la Fosse.
Addressed: Monsieur Get
2402. - TO EDME JOLLY, SUPERIOR, IN ROME
Paris, October 5, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
Thank you for the observations you sent me on our Rules, together with your letter of September 4. We are going to put those same Rules in good order so they can be sent as soon as possible to the commissioner.
I also received your letter of September 11, with the short summary of your family's work and good results during the past winter, which consoled us. May God be praised for this!
I highly approve of your receiving the Rector of the Salviati college and that good young Portuguese man, who want to enter the Company, and also the Spanish priest who was a Jesuit, if he returns to you for that purpose. You can give them a try, and their example may attract others. It is advisable to appoint someone to direct them and try to lead them to enter into the spirit and customs of the Company. I leave the choice to you. I am all the more of this opinion, considering that we are sorely in need of men to replenish the house in Genoa and to reinforce the Turin house. We are sending four priests from here to the last-named place; two to remain there permanently, and the others to learn the language, while waiting for the city of Genoa to be

cleansed. This is in line with the advice of M. Martin, who informed me that the Marchese di Pianezza approves of his doing an act of charity for that afflicted house in Genoa by welcoming the persons we assign so they can be formed before going there. Three of them: Messieurs Beaure, Laurence, and Stelle, are already on retreat in preparation for their departure and will leave in ten to twelve days. The fourth will be M. Cruoly, whom we brought here from Le Mans, where he was Superior. He is now giving a mission, so he will not leave until after the others.

It will be a good idea for you to hold on to M. Baliano, especially if M. Bonnet is prepared to go as soon as possible to Turin to give missions, as he requested. I have also asked M. Le Vazeux, the Superior in Annecy, to go there to help M. Martin with the mission the Madame Royale has ordered him to give.

We have to send another two priests to Madagascar; a ship is being readied and may sail this very month of October.

The Queen of Poland is now talking of recalling the priests whom the war sent back to us in France--I mean Messieurs Guillot, Éveillard, Durand, and Simon. She is even thinking of establishing them in Krakow, which is now subjugated to the King. All of them, however, cannot return there. M. Ozenne told me he was going to rejoin M. Desdames in Warsaw and send for M. Duperroy, who is a little better.

In no way do I think you should receive into the Company that young man from the country, who is asking to become a coadjutor Brother. No matter how much good will he has, no reliance can be placed on a man who has committed three murders.

If you can manage without Brother Oderico, let him go, since he is asking for this and is not very suitable for you. Get a domestic in his place to serve you.

I would have been very sorry if the affair of the Mercedarians had caused you to fall out with M. Gueffier, who is such a good, gentle, wise man. I thank God it did not happen. I showed the Provincial what you wrote to me about it so that, if he wants to send you a power of attorney, he will not put your name on it.

Please have the faculties of M. Le Vacher of Algiers renewed, as well as those of his brother in Tunis; he is determined to return there as soon as we collect the money needed to release the Consul from his obligations. This will be very hard for us to do. I think it is impossible.[1]

I do not remember what I said to the Nuncio about the multiplication of Congregations, except perhaps that I had no objection to granting Abbé de Lalutumière's seminary the usual faculties customarily granted to a private individual--like the ones you obtained for M. Coglée, for example.

I sent to Angers the letter you wrote to M. Doublard and gave M. Brousse the one for him.

The two cases of plague that you say have broken out recently in Rome give me reason to fear that the city is

still not thoroughly cleansed of it. Still, I pray Our Lord that it is.
I am not receiving any letters from Genoa and know nothing about it other than what you write me. If the Divine Goodness grants us the grace of preserving Messieurs Lejuge, Simon, and the others, may His Holy Name be blessed for it!
When M. Alméras went to take the waters at Bourbon, he became seriously ill there. We are really worried about him, although M. Perraud, who is with him, tells me he is a little better.
M. Ozenne informs me that the Queen is glad that he is keeping up a correspondence with you.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Monsieur Jolly
2403. - TO LOUIS SERRE, SUPERIOR, IN SAINT-MÉEN
Paris, October 6, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
M. Le Moyne [1] has arrived and we have welcomed him. I have not yet interviewed him because I was on retreat when he came, but I am going to speak with him so he can begin his retreat and enter the seminary afterward.
It will be a good while before we can send you the priest you request because I think your foundation takes care of only four--and there are five or six of you--and because we are obliged to replace our most recently deceased men, of whom there are a large number. This prevents us from sending very many to other houses.
I already told you that God has taken to Himself Messieurs Dufour, Prévost, and de Belleville, who had gone to Madagascar, and that the plague in Genoa had snatched Messieurs Ennery and François Vincent from us. Now, God has chosen since then to crown our sorrow by taking from us also Messieurs Boccone, Tratebas, Duport, and Blatiron, and a coadjutor Brother as well. Oh! what a loss, Monsieur! Oh! what an affliction! It is surely in this that we must adore the ways of God and offer Him a sacrifice of our feelings, out of respect for the hand that strikes us, by submitting ourselves to His ever-loving Will. We also try to do this wholeheartedly, but I must confess that I am inconsolable at being deprived of so many good servants of God because I have reason to believe that my sins have obliged the Divine Justice to take them from us. There are now only three priests, three or four clerics, and as many Brothers in that afflicted house. The former are M. Lejuge, who had caught the disease but is cured of it; M. Simon, the only Frenchman; and a priest in the seminary.
I recommend to your prayers both the living and the dead, along with M. Alméras, who went to take the waters at Bourbon and has become seriously ill there. On the same day on which they wrote me the last letter about him, he was supposed to receive Extreme Unction. You can get an idea of how this grieves us from the sorrow I know you yourself will

experience, loving the Company as you do. There is reason to hope from the goodness of God, who gives life and takes it away, that the ashes of so many apostolic workers, who gave their lives for the salvation of others, after the example of O[ur] L[ord], their Good Master, will be the seed of many good Missionaries. I ask this of O[ur] L[ord], in whom I am, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Monsieur Serre
2404. - TO PIERRE CABEL, IN SEDAN
Paris, October 6, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received three letters from you.[1] I did not think it would take me so long to answer you, but the pressure of business and then my retreat prevented me from doing so any sooner.
I thank God for restoring M. Sevant's [2] health and for the care you took of him. If he has not quite recovered, there is no need for me to recommend him to your care because you in your charity spare nothing for his recovery. Tell him I embrace him in spirit with all the tenderness of my heart, as I also embrace good M. Michel, who I think is with you now, very much consoled by the services he has rendered O[ur] L[ord] in the person of the sick poor. As for me, I am deeply edified and thank God for this.
I am really worried about the illness of the Sister who has had a relapse. I ask O[ur] L[ord] to restore her to health. Please console them both by telling them how consoled I am to hear of their fine manner of acting and the excellent way Sister Christine [3] has nursed the sick poor of Stenay, and the other Sister the sick in Sedan. Everyone is very satisfied with them, and Mademoiselle Le Gras is greatly consoled. I recommend myself to their prayers, and I ask you to see that the sick Sister is well cared for.
We will try to pay the 350 livres you have drawn. I do not know whether the bill of exchange will be payable just one week after we get it. Please do not give any from now on, unless this is stipulated in writing, so that we will have time to look for the money.
I ask that at least two of you make your retreats together, Monsieur, if more of you cannot do so each time.
We cannot send you any relief because you are seven priests and we are obliged to replace those whom God has called to Himself. I already told you that Messieurs Dufour, Prévost, and de Belleville are among these, together with Messieurs Ennery and François Vincent, whom the plague has carried off in Genoa. Here is more news: God has also chosen to take from us Messieurs Boccone, Tratebas, Duport, and Blatiron, and a coadjutor Brother. This is an irreparable loss and must be attributed to my sins. However, there is reason to hope that, having given their lives for the salvation of others, after the example of O[ur] L[ord], their Master, His Divine Goodness will cause the ashes of those apostolic workers to be the seed of many good Missionaries. I have

also been informed that M. Alméras, who had gone to take the waters at Bourbon, became so seriously ill there that, at the time they were writing to me, he was to be given Extreme Unction. Since your parish obligations prevent you from each saying three Masses for each of those who have died, say only one. If you cannot do that, be satisfied with making the repose of their souls a second intention.
I have no doubt of the rivalry of the person you mention, but please live content on that matter. I know enough about your leadership to hope that God will be more and more honored by it, and the Company edified. That is the prayer I offer O[ur] L[ord], in whom I am, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Please let me know what news you have of the Governor; [4] if he has returned, renew to him and Madame the offers of my obedience.
At the bottom of the first page: Monsieur Cabel
2405. - TO BROTHER JEAN PARRE, IN LAON
Paris, October 6, 1657
Dear Brother,
The grace of O[ur] L[ord] be with you forever!
I am writing to you at Laon because I saw from your letter of October 1 that you were leaving Saint-Quentin the next day, but I have nothing new to tell you. I was not at the meeting yesterday because I am on retreat, and the Ladies who heard your letter read gave no orders except that they would wait for a report on the poor in Laon. I pray that O[ur] L[ord] has brought you there safely and will continue and augment His blessings for body and soul.
I am, in His Love, dear Brother, your most affectionate servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Brother Jean Parre, of the Mission, at the home of the Cantor, in Laon
2406. - TO GEORGES DES JARDINS, SUPERIOR, IN TOUL
Paris, October 6, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I praise God for the journey you made and the business you transacted at Quatre-Vaux.[1] What you tell me about the inequality among the houses of the Company confirms me in the fear I have always had of Saint-Lazare being too attractive because of the good bread and the good food eaten here. Then, too, there is the clean air breathed, the wide paths for walking, and the other amenities it provides, which are not to be found in every other house and which cause sensual persons to enjoy being here. Not indeed, that there have been any who have not willingly changed residence when the works called them elsewhere, thank God, but I mean that I have always been afraid that persons brought up too delicately might find it hard to accustom themselves to living in a small, poorly-built house, where the food is coarse and nature gets nothing out of it. That is why I have

been unwilling to allow fine buildings to be erected here, or beautiful avenues, or other conveniences. Furthermore, if I could have cut back on other things that are not actually superfluous for those who make good use of them, I would have done so in order that people would not be attached to being here rather than elsewhere.

To say that we keep the men who are infirm in the small houses is a complaint hard to swallow and would embarrass whoever said it, if those in this house were as free as he is with making public what they suffer.

I am sure, Monsieur, that you have had a great deal to put up with from the person you mention.[2] He has a rather difficult character. True, he does have his good points, but it takes both wisdom and patience to handle him. I had explained my intentions to him clearly enough [3] by telling him to obey his Superior and to do nothing without his advice.

I do not know why you inform me that you absolutely must not give over your parish to be serviced by some outside priest right now. You know, nevertheless, how burdensome it is for you, and how often I have asked you to put a good assistant priest there. I ask you once again to do so and even to entrust the parish in Écrouves [4] to some outside priest, if you can. I am well aware that your income will thereby be lessened, but you will also be free to give missions, which must be our principal work, and in between times you will get more rest.

I strongly doubt that we can send you any time soon the priest you ask for, since we have an obligation to replace the many good Missionaries who have gone to God. In addition to them, we may have also lost good M. Alméras, who had gone to take the waters in Bourbon and became seriously ill there. In consequence of this, they were going to give him Extreme Unction the day I received the last letter written to me from there.

I am very sorry that M. Demonchy had to leave Toul when the Court was due to arrive, since there are now so few of you. Please go to see M. Annat, the King’s confessor, and M. de Saint-Jean, the Queen’s chaplain, who are good to us, and offer them your house because I think you have rooms in which to lodge them. Consult M. de Saint-Jean about whether you should go to pay your respects to the Queen and the Cardinal.[5] If he advises you to do so, take M. Demonchy with you, if he is still in Toul; if not, take someone else. Do it the way M. de Saint-Jean indicates to you.

That opportunity should oblige M. Emfrie [6] to practice patience; tell him that I ask him to do so.

We have no Germans in the Company, except one who is elderly and in poor health. That is why it would be difficult for us to supply men who speak that language for the proposed foundation in Alsace.[7] Moreover, if the proposal is to be considered, we should know the name and location of the priory being offered, what Order it is, the income, its

obligations, on whom it depends, whether there are any monks there, what buildings, etc.
I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur des Jardins, Superior of the Priests of the Mission of Toul, in Toul
2407. - TO NICOLAS GUILLOT, SUPERIOR, IN MONTMIRAIL
Paris, October 9, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
This letter is to thank you for the help you gave our house in Toul for the ordination retreat, which I thought would be very large; it is also to ask you to work on the mission in Sézanne with M. Monvoisin. Since the population there is large, many workers are needed. There are two or three men from Troyes, and we have sent six, but that is not enough. If the preachers need to be relieved, you could preach sometimes or alternate with one of them, and do whatever else M. Brin deems advisable.
I think you heard about the great losses we have suffered in Messieurs Dufour, Prévost, and de Belleville in Madagascar, and Messieurs Ennery, François Vincent, Boccone, Tratebas, Duport, and Blatiron, and a coadjutor Brother in Genoa. They all died, after the example of O[ur] L[ord], to save others and, having lost their lives for that purpose, they have saved them.[1] So they are doubtless very happy; at least we have reason to think so and even to hope that God will make the ashes of those apostolic men the seed of many good Missionaries.
We also have good M. Alméras hovering between life and death; perhaps he is now before God. He had gone to take the waters at Bourbon, and became so seriously ill after doing so that he was given Extreme Unction. True, he has improved somewhat since then, although, according to the latest news we received, he was not out of danger.
There are now only three priests, three or four clerics, and as many coadjutor Brothers left in Genoa. I recommend the living and the dead to your Holy Sacrifices and am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Guillot, Superior of the Priests of the Mission of Montmirail, in Montmirail [2]
2408. - TO JACQUES CHIROYE, SUPERIOR, IN LUÇON
Paris, [October 10] [1] 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I thank God for the consolation you received from the visitation [2] and for your peace of mind at being relieved of the parish. I share your joy, hoping that the pace of the family will be better regulated and the work of the missions more frequent and effective because you will be free to go on them. This is what I ask of His Divine Goodness.

I have written to Troyes to see if M. Nivelle, on whom the Bishop of Luçon [3] has conferred this benefice, has the qualities necessary for the direction of souls. Since that good Prelate sent me the letters of appointment, with orders to send or retain them as I would see fit (these are the words of M. Berthe's letter), I take it from this that His Excellency intends for me to look into the qualifications and morals of M. Nivelle and, if he has the requisite qualities, to send him the letter of appointment for this parish, which I will do promptly. If, however, he does not have them, then I will return the document to the Bishop to allow him to find someone else who will carry out well the duties of Pastor.

M. Berthe sent me word from Saintes that M. Rivet [4] will be useful and content in Richelieu, if we send him there for the chant. So, please give him the money he needs for the journey; tell him we need him in that house and that I ask him to go there as soon as possible.

Right now, we cannot possibly reimburse M. Cramoisy for the money the Bishop gave you because we do not have it. With the help of God, however, we will pay this debt shortly. I will be very careful to do so. I must confess that I thought it had been paid.

You knew, of course, that God chose to take to Himself the last three Missionaries who had gone to Madagascar: Messieurs Dufour, Prévost, and de Belleville, and Messieurs Ennery and François Vincent in Genoa. Perhaps you are not aware, however, that His Divine Goodness has also taken from Genoa Messieurs Boccone, Tratebas, Duport, Blatiron, and a coadjutor Brother named Damian.[5] I am sure you are cut to the quick by these losses, which seem irreparable to us; but we must kiss the hand that strikes us, out of respect for the ways of God, who does everything only most wisely and for the best. That is what we are trying to do with all our heart, but I admit that I am inconsolable at the loss of so many good workers because I have good reason to believe that my sins have obliged the Divine Justice to take them from us.

As for the men, they are surely very fortunate because, having died for the salvation of others, after the example of our Good Master, they saved their lives by losing them, as He Himself said.[6] We have reason to hope that the ashes of those dear deceased, who carried out their apostolic work so well, will be the seed of many fine Missionaries. In that afflicted house there are still three priests, three or four clerics, and as many coadjutor Brothers. The priests are M. Lejuge, who was stricken by the plague but was cured and then took the place of his deceased confreres in ministering to other victims of the plague; M. Simon, the only Frenchman; and a priest in the seminary. I recommend both the living and the dead to your Holy Sacrifices.

We do not know whether M. Alméras is among the living or the dead right now. He had gone to the waters in Bourbon and became seriously ill there. However, M. Perraud, who is with

him, informed me in his latest letter that, after receiving Extreme Unction, he improved a little but was not out of danger. He is--as we are--in the hands of God, who will do with him as He wills and who deserves to be adored in whatever state He puts us.
I am, in His love, Monsieur, your most humble and affectionate servant.
VINCENT DEPAUL, i.s.C.M.
I am writing to inform M. de Beaumont that we have assigned M. Rivet to Richelieu.[7]
Addressed: Monsieur Chiroye, Superior of the Priests of the Mission of Luçon, in Luçon
2409. - TO CHARLES OZENNE, SUPERIOR, IN WARSAW
Paris, October 12, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I am writing simply to send greetings to you, to good M. Desdames, and to M. Duperroy. The last regular mail brought no letters from you. I am very anxious to receive some so as to hear some good news about the state of affairs. We are hoping and constantly praying that the Divine Goodness will continue and extend the change for the better He has made in them. Please take care of yourself and look after the health of the other priests I mentioned above, whom I greet very affectionately. We have no news here since I last wrote you.
I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Ozenne, Superior of the Priests of the Mission of Warsaw, in Warsaw
2410. - TO HUGUES PERRAUD, IN BOURBON
Paris, October 12, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I am answering your last letter but I do not have it before me because M. Alméras the elder has it. He is very sad--and, I might say, grieved--by his son’s condition. In fact, so are all of us, and I do not know if I have ever been more so, because I fear that my sins have prompted God in His justice to take His servant from us. Still, you have given us good hope that His Divine Goodness will preserve him for us, and we are grateful to Him. Without ceasing to pray for his perfect recovery, we will try, like him, to resign ourselves to the wise and ever-adorable disposition of Providence, who is also always solicitous for our well being.
Please tell that dear patient that I ask him, in the name of O[ur] L[ord], to do his utmost to get well, to follow the orders of the doctors--and your orders as well--in all the little forms of relief they will want to give him, and to spare neither the time nor expense it will take to be completely cured. I really wish he were in Moulins because the air there is better, and there are greater conveniences. But do not try to move him, until he can support the trip

and the doctors order it. Thank you, Monsieur, for all you are doing for his recovery. Please do a little to take care of your own health. The person who has already given you some money has orders to provide you with more.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Perraud, Priest of the Mission, with the Pastor of Bourbon-l'Archambault, in Bourbon
2411. - TO EDME JOLLY, SUPERIOR, IN ROME
Paris, October 12, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I learned in your letter of September 18 that the plague is out of Rome and that those who are left in our devastated house in Genoa are well. I thank God for this, and I ask Him to give health to the towns that do not have it and to preserve it for those who do. When you informed me of the inestimable death of those whom God took from us in Genoa, you spoke as if M. Simon were still living, but I have some reason to fear that he is no longer so because M. Lejuge has written to you but the other did not, and I have received no letters from him. May God be pleased to give us good news about him!
Since God has chosen to restore Cardinal Chigi to health, I will take the honor of writing to him at the first opportunity.
I highly approve of your prudence in giving only the old Rules to those good Bishops who requested them because they plan to open a seminary to prepare workers to be sent to non-Christian lands. I think that will be a very useful work; however, it will be a good idea for us not to be too concerned that they may be thinking of us to run it, partly because we must never aspire to any new work, and partly because of the difficulties and changes that will occur in that one.
If the Bishop of Bergamo [1] continues to ask us for priests for his diocese, we will have to make the effort to give him some, since he is thinking of making a foundation for them there.
We forwarded your packet to Coulommiers, where your power of attorney was supposed to set up opposition to the decree of goods of M. Paris. We also sent your letter to M. Jaillard,[2] asking him to pay two hundred livres to the nuns of Montmirail, where two of your nieces are boarders. I was happy to grant permission for both.
I had decided not to burden you anymore with other people's affairs but I cannot avoid this one because of its importance and the persons involved. The Bishop of Le Puy, who is very good to us, has been delegated by the Holy See to gather information de non cultu of the great servant of God, Francis de Sales.[3] He did in fact do so and, at the same time, prepared a new life of this Prelate and just recently had it published.[4]

Now, several things have been remarked in this book that have caused someone at the Roman Court to send word to the Sisters of Sainte-Marie to stop pressing for the canonization of their worthy Patriarch, until this book is either corrected or suppressed or the commission of the above-mentioned Bishop of Le Puy has been canceled. I am sending you the report of those remarks, the most salient of which are that the book calls the Bishop of Geneva "blessed" four hundred times and "saint" more than eighty times. It appears that the author has contravened not only the intention of his commission but also the express prohibition of a decree of Urban VIII.[5] The question now is to find out if, because of these faults, there is a chance that the Holy See might revoke the commission it gave to the Bishop of Le Puy and nullify the information he has already collected and is about to take to Rome. If so, what should be done to avoid this distressing reversal and annulment? Should he, for example, correct his book, or suppress it altogether, or should he see the Pope to hand back his commission? Lastly, find out what seems most advisable not only to preserve the honor and reputation of such a good Bishop, whose only fault was to think he was doing the right thing, but also to further the canonization of the blessed one.

I ask you, Monsieur, please to discuss this with persons who are very knowledgeable and experienced in such matters and to let me know their opinion as soon as possible.[6] This must be done, however, as secretly as possible on their part and on yours. I ask this of you with all my heart, and I am, in that of O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL, i.s.C.M.

Addressed: Monsieur Jolly

2412. - TO BROTHER JEAN PARRE, IN LAON

Paris, October 13, 1657

Dear Brother,

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

I have been worried about you ever since you told me you were going to leave Saint-Quentin to go to Laon and that the roads were dangerous. Since I did not receive any letters from you this week and do not know where you are, I am afraid something has happened to you, God forbid!

I was at the meeting yesterday, but nothing was done there. We need to hear from you in order to act, and we are anxiously and patiently awaiting this. I pray that the news will be good and that O[ur] L[ord] will continue to protect and bless you everywhere.

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

VINCENT DEPAUL, i.s.C.M.

Addressed: Brother Jean Parre, of the Congregation of the Mission, at the home of the Cantor of Laon, in Laon [1]

2413. - TO MONSIEUR DUPORT, IN SOISSONS

Paris, October 13, 1657

Monsieur,

I thank God for your exactness in trying to do all things well. It motivates me to ask the same grace of His Divine Goodness--I, who am so far from this [1] and who would like to turn to you, Monsieur, for advice in matters of piety. I would hesitate to say what I think about the matter you did me the honor of proposing to me, had you not ordered me to do so.

So as to obey you, I will tell you then, Monsieur, that I agree with you and think it would be better to have low Masses said and to pray for our dear deceased confrere [2] in private, rather than to have a solemn, public service. If he himself were able to express his opinion, I think he [3] would say the same thing because God will be just as satisfied with the former way as with the latter. Still, we have done the the latter here for all the deceased members of our Genoa house; besides that, however, every priest has said three low Masses for each, according to our custom.

There is reason to believe that good M. Duport, who served God with so much love and purity, is now among the blessed. If so, this charitable help offered for him will be more like an act of thanksgiving for the graces God granted him than prayers for the repose of his soul. I will tell you once again that we never noticed any imperfections in him but a constant tendency toward his perfection. This was recognized by the Cardinal of Genoa,[4] who esteemed his virtue so highly that he wanted to entrust his soul and his salvation to him. May God grant us the grace, Monsieur, to abandon ourselves completely, as he did, into the arms of His Divine Goodness! May He grant me the grace to be resigned, as you are, to all the afflictions of this life!

With this wish I renew to you the offers of my obedience. I am, in life as in death, in the love of O[ur] L[ord]. . . .

2414. - I THOMAS LUMSDEN TO SAINT VINCENT

October 1657

The people of these northern districts are now much better disposed to receive the true faith than they formerly were. . . . The grace of God was not at work in vain this past summer. Thanks to it I had the happiness of bringing back to the Church some persons of noble rank, who abjured their heresy. In general, I strengthened the Catholics more and more by my instructions and the sacraments I administered to them. I even went to the Orkney Islands and traveled through the districts of Moray, Ross, Sutherland, Candie, and Caithness, where there has been no priest for several years, and there are almost no Catholics remaining.

Just as I was beginning to get to work, however, and had received into the faith an upright man from a place near Caithness--who had invited me to stay awhile in that province, where he was hoping for the conversion of many others--I was forced to leave everything and return here quickly. This happened because the enemy of our salvation had stirred up a new persecution against Catholics, at the instigation of the ministers. The latter had obtained a mandate from Protector Cromwell, addressed to all judges and

magistrates in the kingdom of Scotland, stating that he had been informed that several persons, especially in the northern provinces, were becoming Papists. It went on to say that, since it was advisable to put a stop to this and to prevent such a conversion, he was commanding them to conduct a thorough search, particularly for all priests, whom he ordered to be thrown into prison and subsequently punished in accordance with the laws of the kingdom. Now, because the minister of Bredonique is very hostile toward me in particular and is out to get me arrested, I have had to leave the places where I was not safe and seek shelter until we see the outcome of this persecution.

I cannot give you any further details of the state of our affairs for fear lest our letters fall into enemy hands.

2415. - TO GUILLAUME DELVILLE, IN ARRAS

Paris, October 17, 1657

Monsieur,

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

I have received several letters from you. Thank God Sister Radegonde [1] has recovered her health and Sister Marguerite [2] is well. I send greetings to both of them and recommend myself to their prayers.

M. Philippe is in Paris, but he has not come to this house; he went to stay at Saint-Nicolas-du-Chardonnet and became ill there. I have had someone visit him several times.

We received the good young man who came to become a Brother; he is on retreat right now. We have enough coadjutor Brothers; please do not send any more.

I spoke to our assembly about the report you sent me. We will speak to M. Jacquier about paying the poor two sous for each ration of bread the King gives them. It is very doubtful that he will be willing to do this. We will keep on trying and will let you know the outcome. There was also some talk of sending a third Daughter of Charity to relieve the others, as you suggest; even the Ladies agree to this, on condition that Mademoiselle Le Gras is able to give one. I will talk to her about it to find out.

I am glad you saw the Duc de Navailles.[3] I approve of your keeping after the relatives of our Brothers Lejeune [4] and Carpentier [5] to send them their certificates, as they led us to expect, or else pay their room and board, since we are maintaining them. Lejeune is doing well, but the other one is somewhat unstable.

I highly approve of the resolution you have taken of not sending anyone else here who does not have his certificate. Please keep that in mind and add to it that you will not send anyone who does not have the money to clothe himself for the first time. We cannot supply cassocks, robes, cloaks, caps, slippers, etc., for all those who enter the seminary. So, when Le Grand, Masson, Caron,[6] and the other two whom you do not name--one who has completed philosophy and the other his secondary school courses--have their certificates in hand, approved and signed, and have at least

twenty écus for their clothing, you may send them, provided they fulfill the requisite conditions.
If the good priest people call Father Joseph is suspected of adhering to the new opinions, and that is why the Jesuits are against him, you should not send him because we will not receive him until he renounces completely all such ideas.
I have just seen the letter you wrote to M. Alméras during his absence. He is still in Bourbon, where he had gone to drink the waters but became so seriously ill there that he received Extreme Unction. We have heard that he is better, thank God.
Thank you for the notification you gave us with regard to Brother Fr. . . . God willing, we will make use of it as you advised, and will also use it for those persons who might write to us concerning postulants. We will send them to you; if I did not do this last time, it was because you were away and I thought that the person who had written to me was in communication with you. I am, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
M. Berthe is making visitations of our houses in Guyenne. If the person who cannot afford his first habit, as you say, has the requisite qualifications, please send him, provided he has his certificates.[7]
Addressed: Monsieur Delville, Priest of the Mission, at the home of Mademoiselle Deslions, in Arras
2416. - TO THE DUCHESSE DE LIANCOURT [1]
Paris, October 18, 1657
Madame,
I renew to you here the [offers of] my perpetual obedience and, through you, to the Duc de Liancourt as well; I do so with all possible humility and affection. I most humbly entreat you, Madame, to accept them, and I take the honor of speaking to you about the work of the Providence of God, which the late Mademoiselle Poulaillon [2] had promoted and which you, Madame, have sustained and protected by your benevolence and authority. You are an outstanding benefactress, which is tantamount to saying that you are a foundress of this good work, as stated in the rules of this work that were approved by the Archbishop.
Perhaps you have heard, Madame, of the death of that good servant of God and the meeting that was held a few days later at the Duchesse d'Aiguillon's house. The Chancellor's wife,[3] Madame de Brienne, Mademoiselle Viole, M. Duplessis,[4] M. Drouard,[5] and I were present to see if it was advisable to try to sustain and regulate that work, and, if so, how to go about it. Now, after the reading of the approved rules, it was decided that efforts would be made to sustain this good work and to direct it according to the intention of those rules and that a meeting would be held of the outstanding benefactresses among the Ladies considered the foundresses of the work. These include the Queen, in first place; you, Madame; the Chancellor's wife; Madame de Senecey; [6] the Duchesse d'Aiguillon; and the Duchesse de Brienne. The

purpose is to discuss this matter and to inaugurate the leadership of this work in a harmonious way so as to perpetuate it, with the help of God. It was He who chose you among the first Ladies, Madame, along with the late Duchesse de Maignelay.[7] It is also He who apparently wants you to be, for time and for eternity, one of the principal instruments He has used to preserve the purity and holiness of many virgins, who will adore and glorify His Divine Goodness in time and eternity and who, without this work, might offend and curse Him. Meanwhile, we would go to the Providence to try to organize the most urgent affairs and to dismiss the nuns living there, the boarders, and the girls of the community who could leave, reducing the number to forty, if possible, and increasing it as funds become available.

Much has actually been done in this area, with the result that several nuns and boarders have left, as well as fourteen or fifteen girls whose parents have withdrawn them, reducing the number of persons in that house to around eighty.

Because the above-mentioned Ladies thought it advisable for me to inform you of all this, I have the honor of doing so, Madame, with the joy that you in your goodness can imagine, and for three reasons, Madame: first, to ask if you would kindly inform me whether you agree to honor this good work with your continued patronage. If so, would you be so good, Madame, as to come to this city one day next week? Lastly, if you cannot do so, would you send a blank power of attorney, authorizing the person of your choice to fill in her name on it, and declare that, as a benefactress of that house, you wish to continue the assistance that you have given that house since its foundation until now--or at least put something in writing along these lines?

This, then, is the reason for my letter, Madame. I renew once again to the Duc de Liancourt and to you the offers of my perpetual obedience and am, in the love of O[ur]L[ord]. . . .

2417. - TO EDME JOLLY, SUPERIOR, IN ROME

Paris, October 19, 1657

Monsieur,

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

Once again I thank God that Rome is free of contagion and that trade has been reestablished. I am still worried about our men remaining in Genoa, particularly M. Simon, because I have received no letters from him. I am also worried about M. Bonnet’s delay in leaving for Turin because M. Martin is due to open a very large mission and has almost no one to assist him. I wrote M. Le Vazeux, asking him to go and help him, but I do not know whether he will be able to do so. Then, too, there would be enough work to keep ten to twelve good workers busy, if they were there.

Thank you for the summary you sent me, with your dear letter of September 25, of the conferences you held on the virtues of good M. Blatiron.[1] We here are going to talk about those of M. Dufour; that covers a wide range.

Thank you for the marriage dispensation requested by M. Mignot, the Pastor in Laon; I will send it to him tomorrow. I will see that your little bill for sixty-one livres for expenses is paid.
God be praised that M. Abelly's book has finally been presented to the Pope [2] and for the progress you have made in getting Cardinal Bagni to make us known to the Nuncio! For your information, His Lordship did us the honor of coming here two or three times, and I visited him at least that often. He asked me for a list of Companies formed in France since ours was founded, which bear the same name and perform the same works. I have prepared it, but have not yet sent it to him.
As for those priests who are talking about going to Tonkin and Cochin-China, I heard that they have no other plan. We had one of them here in this house these past few days, making a retreat in preparation for the journey.
I am both consoled and humbled at seeing the great goodness God has chosen to give Cardinal de Sainte-Croix [3] and Cardinal Brancaccio [4] for our Little Company and the outstanding proofs of this they have recently given you. I thank O[ur] L[ord], asking Him to make us worthy recipients of it.
Enclosed is a packet from the Provincial of the Mercedarians, which was brought to us too late last Friday. He wrote me that it is a request asking Rome for judges in partibus. [5] The packet contains a blank power of attorney and a letter from M. de la Vrillière [6] for M. Gueffier, and he wants me to ask you to see that the forwarding agent uses the necessary diligence in this matter.
Enclosed also is a note I found in a letter written to me by M. Doublard from Angers; you can see that it explains what he wants of you. We paid him all the money he had left you in Rome to be returned to him here, as well as the sum he had entrusted to M. Maillard when he arrived, so now we have finished our business with him. He would like a job, but I really do not have anything suitable for him.
M. Alméras is out of danger, thank God. He is still in Bourbon and is about to leave for Moulins to convalesce.
As for the proposal of the College of Propaganda Fide, may God be blessed [7] that they are thinking of this poor, insignificant Company for the service of the universal Church! If His Holiness approves the suggestion, in nomine Domini, we must obey him. I think it will be well to find out whether the present governing body will be reduced to two or three persons and whether the Secretary will be one of them. If so, it will be difficult to work effectively in that good work. Families where there are two heads that are not subordinated, have no head. Subjects who do not like the leadership of one, turn to the other. Past experience shows what the future will hold. Nevertheless, we will consider what persons will be needed for that.
Meanwhile, M. Jolly will direct the affair with his usual wisdom and will give us a detailed report on the intentions

those good Prelates have regarding both plans--for the priests and for the students of the college--and will also have a pilgrimage made to the seven churches so that God may be pleased to grant us the grace to know and do His Will in this important matter. We will pray to Our Lord for this, asking Him to preserve and sanctify M. Jolly and, through him, the rest of his family.
I am, in the love of His Divine Goodness, Monsieur, your most humble and very obedient servant.
VINCENT DEPAUL, i.s.C.M.
God has called good M. de Colmoulin to Himself. There is no longer any need to send him anything.
Addressed: Monsieur Jolly
2418. - TO CHARLES OZENNE, SUPERIOR, IN WARSAW
Paris, October 19, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I just received three of your letters, the last one, dated September 9, giving us confirmation of the recapture of Krakow and the solemn entrance the King and Queen made there. It also indicates that people and affairs seem well disposed toward full restoration.[1] May God be praised and glorified for this! It is due to the wisdom of the King and the piety of the Queen, which I hope will draw down renewed blessings on their sacred persons and their States, which are the envy of others. We constantly pray to the Divine Majesty for this.
I thank God with all my heart for the arrival of the nuns of Saint-Marie and of M. Duperroy in Krakow, and especially that the patient has improved and that you and the others are in good health. May God keep you that way! I send my humble greetings to those good Sisters, our dear confreres, and the Daughters of Charity. As far as I know, M. Sergent has not yet arrived. When he does, I will be most happy to hear from him personally the details of everything.
It has already been three weeks since I sent word to M. Lévêque,[2] in the absence of Madame des Essarts, that we will gladly pay him the postage on our letters. It is not right for us to put this expense on the Queen, who is so good to us. We will see, then, that it is paid, God willing, and I will take care to pray and have others pray for you and your leadership.
You did not say a word to me about M. Desdames; God grant that M. Duperroy and you will soon be able to join him!
I am, for you and for them, in the love of Our Lord, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
I almost forgot to tell you that M. Alméras is out of danger, thank God. He is still in Bourbon, where he had become ill.
Addressed: Monsieur Ozenne, Superior of the Priests of the Mission of Warsaw, in Warsaw
2419. - TO JEAN MARTIN, SUPERIOR, IN TURIN
Paris, October 19, 1657

Monsieur,
The grace of O[ur] L[ord] be with you forever!
Since writing to you, I have received two of your letters, dated September 29 and October 5. Since you cannot pace your work in the missions according to your strength because the people are overwhelming you, we must hope that O[ur] L[ord] will sustain you to prevent you from collapsing. We pray for this often, and I thank God for giving M. de Musy a change of heart--or at least for disposing him to give things another try by going to help you with the mission in Bra. I told you that I have also asked M. Le Vazeux several times to go to your rescue, and I am still urging M. Jolly to be prompt in sending you M. Bonnet. I have not heard that either of them has left, but God will not fail to consider your need, since it concerns His service, and will remedy the situation one way or another.
I also informed you that we would soon be sending you four or five priests to reestablish the Genoa house and to reinforce yours. I told you, too, that we are very grateful for the favor the Marchese does us in his willingness to help you to lodge and maintain the ones who will not be for your own house, so that they can learn the language, while waiting for Genoa to have a clean bill of health and for our family to be in condition to work. Please thank him very much for us, assuring him of our obedience and prayers. Unworthy though they be--given his merit and our insignificance--they will always be accompanied by deep sentiments of reverence, gratitude, and the love that children owe to their good parents and benefactors.
Since this good lord is still considering the Saint-Antoine [1] affair and wants to hear from Rome about it before negotiating the house in Savigliano, wait until news arrives and make the effort to do whatever is ordered. Perhaps he will be the first to excuse you with those gentlemen in Savigliano for not going to live in their town, when you explain to him that the conditions they lay down make this impossible because our Rules and customs do not allow us to preach and hear confessions in the towns where we are established. I will be anxious to hear from you how he reacts to this objection and the decision that will then be made regarding the proposal of this new establishment.
I praise God that the Archbishop wants you to be in charge of retreats for the ordinands and the direction of a seminary and that the Marchese, who undertakes all kinds of good works, approves of your taking on those. As you can imagine, Monsieur, we will be greatly consoled if God chooses to have you work at them, but I do not think you should commit yourself to either, before the men we are preparing for you have arrived. At that time you will see whether the situation justifies our taking on those works and adding them to the others you are already doing.
I ask O[ur] L[ord], Monsieur, to bless your holy intentions and to sanctify more and more your soul, your leadership, and your family, whom I esteem and cherish highly and

embrace tenderly. Please take care of your health, while we will continue to pray for this. God in His infinite goodness has preserved M. Alméras, who was at death's door in Bourbon, where he had become seriously ill, but he is now out of danger.
That is all the news we have. I no longer hear anything about Genoa, except that I have learned from Rome that the men whom the plague has spared are well.
The young man from Savigliano who has been here with us for about three weeks does not appear to us to have the dispositions needed to embrace our way of life. He complains that you did not tell him all the practices and difficulties involved in it. He admits his repugnance to several things and his curiosity to see Paris, which was partly the reason for his undertaking the journey here. He was more undecided at the end of his retreat than at the beginning. He often goes to visit his compatriots, and I think he would already be with them, if he had any money. He is still here in this house but is not telling us clearly what his plans are. He is waiting for your reply to the letters he wrote you, which he seems impatient to receive. I wonder if he is expecting some assistance from his father, either to return home or to find a place to board. Be that as it may, we have little hope from him for the Company. Nevertheless, we have welcomed and treated him as kindly and cordially as possible and will continue to do so until the end. He is very good-natured, but if God has called him to the Company He has not yet given him the courage to make up his mind in this regard.
I am, in the love of Our Lord, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
I was thinking of sending you three priests at the first opportunity and another later to learn the language, with the intention of leaving one or [two] with you and sending the others to Genoa; however, one of them does not seem very suitable for that country. M. Jolly sent me word that that good priest of the Bishop of Bethlehem has gone to Notre-Dame-de-Liesse, but he will send him to you as soon as he returns. He wrote me also about a proposal made to him in Rome regarding a new work for the Company. I am telling you this in confidence. Meanwhile, we must wait and pray for God's Will to be made known.
I embrace you and your dear family with all the tenderness of my heart.[2]
At the bottom of the first page: Monsieur Martin
2420. - TO DENIS LAUDIN, SUPERIOR, IN LE MANS
Paris, October 20, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letter and rejoiced in the joy that the Le Mans house experienced at your arrival. With its members I welcome and embrace you in spirit with all my affection, asking O[ur] L[ord] to bless you and your leadership there.

The lowly opinion you have of yourself leads me to hope that He will do so because your knowledge of human frailty will cause you to act with more prudence and tact, and with greater trust and recourse to God.
I think you are aware that a local Superior must not change or introduce anything new in his family except by order of the Visitor or the General. You acted wisely, then, in not advancing the time of your Friday Conference without consulting us; you will also do well not to make this change right away.
We will try to send you the preacher you are requesting or at least a good cantor. Meanwhile, please do the best you can.
M. Alméras, who was at death's door in Bourbon, is now out of danger, thank God. I am, in Him, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Please excuse us for not sending you someone more appropriate for your major and minor seminaries; use the most suitable men you have to work in both areas. We can do no better than that this year when we have to fill so many empty places.
The last cleric we sent [1] is very wrong in not applying himself to the study of humanities and to insist on doing philosophy, which he should obviously defer until he knows the humanities well. He has given himself to God to do His Will and not his own; if he acts otherwise, he will never do anything worthwhile.[2]
At the bottom of the page: Monsieur Laudin
2421. - TO BROTHER JEAN PARRE, IN REIMS
Paris, October 20, 1657
Dear Brother,
The grace of O[ur] L[ord] be with you forever!
Yesterday the assembly saw the letters and reports you sent from Laon and Reims, dated October 10 and 15. The Ladies are allowing you to use 500 livres and to draw the money on Mademoiselle Viole's account: 172 livres for the poor Pastors and poor sick persons and for the other needs you mentioned in the first letter for the deaneries of Guise, where you visited; and 328 livres for the poor you find in the greatest need. That comes to a total of 500 livres.
Besides that, draw from Mademoiselle Viole's account another 21 livres to be used to have Masses said by the poorest priests for the intentions of the benefactors. That is all I can tell you for now. May God bless and keep you!
Brother Ducournau received the letters you sent him in a black linen sack, which had been opened; he found a crucifix inside it.
I am, in the love of O[ur] L[ord], dear Brother, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Brother Jean Parre, of the Mission, at the home of Monsieur de Séraucourt, Counselor of the King and Lieutenant for Criminal Affairs, in Reims

2422. - TO EDME MENESTRIER, SUPERIOR, IN AGEN
Paris, October 21, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letters of September 13 and 20, which contain nothing requiring a reply. If the Bishop of Agen [1] has not done anything about your suggestions, I hope that your friend, M. Le Cat, will call his attention to your needs and can afford you some consolation. As for me, who have not had the honor of seeing him nor of writing to him about his affliction, I would not have the courage to mention it to him. I have not yet seen M. Le Cat either, and I do not know if he has arrived nor where that good Prelate is. May God in His adorable Providence provide for your affairs and grant you the grace to resign them and yourself to His holy guidance. On your part, however, continue to do all you reasonably can in this matter!
We have no news here except that M. Alméras, who almost died, is now out of danger, thank God. He is doing better and better since receiving Extreme Unction in Bourbon, where he had become ill.
We have heard from Rome that the men whom the plague spared us in Genoa are in good health, thank God.
Has M. Berthe been to your house? I embrace your heart and your family with all the affection of mine and am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
After writing this letter, I received yours of the twelfth, with the book by the Jesuit,[2] whom I thank. I cannot make any observations to you about it yet because I have just received it.
Addressed: Monsieur Edme
2423. - TO LOUIS RIVET, SUPERIOR, IN SAINTES
Paris, October 21, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letters of September 30 and October 3. I praise God for the consolation you received from the visitation and similarly for the consolation M. Berthe received from your house. I hope the house will make good use of his advice.
We are waiting for M. Langlois to settle his lawsuit so we can send him back to you with another priest. Please be patient until then.
Brother Robineau [1] says that he sent you word that he formulated an opposition to the decree on the Abbeville estate for the purpose of attaining separation, and since then no notice has been served us. He says that this indicates that, if the adjudication has been made, the separation has been granted you, or if it had been omitted, the decree would not apply to you.
We thought we were going to lose M. Alméras with a serious illness he had in Bourbon, but he is now out of danger, thank God.

We heard from Rome that the men the plague has spared us in Genoa are well, thank God. I am, in Him, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the page: Monsieur Rivet
2424. - TO BROTHER MARTIN BAUCHER,[1] IN SAINTES
Paris, October 21, 1657
Dear Brother,
The grace of O[ur] L[ord] be with you forever!
Although it has been a long time since I received your letter, I still experience the consolation it gave me. I thank God for the charity He has granted you, which goes beyond the seas in desire at the same time you are practicing it in fact. Extending your attachment for God's service in this way is the means of making yourself pleasing to Him. With Him, good will is taken as the deed. Why would He lavish such marvelous glory on the saints for a little suffering undergone in this life, which is passing, unless they desired to suffer and please Him infinitely, if that had been possible for them? It is because of this love that God rewards them infinitely.
Be assured, dear Brother, that He will not fail to reward the zeal that is prompting you to go to Madagascar to work for the salvation of souls and to Genoa to assist our suffering confreres. I even hope that He will grant you an increase of His grace so that you may serve Him in Saintes with greater peace and benefit for your soul, while waiting for His Providence to call you elsewhere. Continue to offer yourself to Him for anywhere on earth and for anything in which His Goodness chooses to employ you, for He is honored by this complete surrender to Him. Continue also, however, to place all your desires in His hands, considering yourself unworthy that Providence should think of you and happy that God wants you only in the place you now are. I was certainly most edified to see at the end of your letter that you place your will in His Divine hands. This is an indication of the grace O[ur] L[ord] has given you to do His Will everywhere and in all things. Amen.
Brother Le Roy [2] did not remain faithful. He has left the Company for the second time. They say he is living with a farmer near Villepreux, where he is working as a carter. Your cousin Aubin [3] is doing very well in Piedmont, and Brother Joustel [4] in Toul. I recommend them and myself to your prayers, and I am your affectionate servant.
VINCENT DEPAUL, i.s.C.M.
2425. - TO GUILLAUME DESDAMES, IN WARSAW
Paris, October 22, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
Two reasons oblige me to write to you: the first is the opportunity afforded me for this by the return to Poland of one of the Queen's servants who is here; the second is the pleasure I enjoy in conversing with you.

How are you, Monsieur? Are you more at peace since the last letter I received from you? In that letter I saw, on the one hand, that you were in good health, and on the other, that you were concerned about the trouble and damages that the most recent attack of the Swedes had brought to the poor city of Warsaw. It is likely that you are more at peace, by the grace of God, since those people have been driven out, and M. Ozenne has sent me word that he hoped to be with you soon and to bring with him M. Duperroy, who is better. Oh! what good news! I am greatly consoled by it but will be incomparably more so when I know for certain that you are consoled by their presence and are enjoying the sweetness of peace, after the long, painful troubles that have separated you. May it please God, then, to bring you together again, Monsieur, and to give you all the physical and spiritual strength you need to carry our His plans for you!

I am sure that the steadfastness He gave you in the midst of the past dangers and upsets will be the foundation on which He will establish the Company in Poland and that the good use you have made of so many trials will draw blessings on it and its works. We have all been edified by your patience and leadership, and I never think of this without a profound sentiment of gratitude to God and tenderness for you. May O[ur] L[ord] be pleased, Monsieur, to carry out the plans He has for you!

You heard about our great losses of Messieurs Dufour, Prévost, and de Belleville, who had gone to Madagascar and have now gone to God. In addition, the plague in Genoa snatched from us Messieurs Blatiron, Dupont, Ennery, François Vincent, Tratebas, and Boccone. They were excellent workers, who saved their lives by losing them for the salvation of others, as O[ur] L[ord] has said [1] and practiced. We hope they will be like so many grains of wheat sown in the earth, which will produce a large number of other good Missionaries.

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

VINCENT DEPAUL, i.s.C.M.

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

2426. - TO NICOLAS DUPERROY, IN POLAND

Paris, October 22, 1657

Monsieur,

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

God alone, who gives life and takes it away, can make you understand how consoled I was to hear that only one of the three fistulas you had in your stomach is still there and that it is healing like the others, allowing you to travel, since you have gone to Krakow. May God be ever glorified for having removed you from the danger in which you were, and may He in His infinite goodness finish what He has begun, by restoring you to perfect health!

I have often shared with the Company the graces God has granted you and the good use you have made of them in the midst of the painful sufferings you have undergone. I did so

to console the members, to motivate them to thank God for this, and to ask Him to preserve someone as dear to us as you are. So then, Monsieur, take care of your health and do your best to stay well. I have asked M. Ozenne to spare nothing to get you back on your feet, and I hope God will not refuse us this grace, since it is a question of His service, and He seems to be arranging matters to allow the Missionaries to work in Poland in a way other than what they have been doing until now. We are living in this hope, and I am more and more, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Duperroy, Priest of the Mission, at the Court of the Queen of Poland
2427. - TO CHARLES OZENNE, SUPERIOR, IN WARSAW
Paris, October 22, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I just heard that there is a young man here in the service of the Queen of Poland's ladies-in-waiting, who is leaving for Poland tomorrow. This gives me the opportunity of writing to assure you that we are all in good health and are praying for the same for you and our dear confreres.
I would like to think that this letter will find all of you reunited in Warsaw after such a long separation. If I knew this for certain, it would be for me an incomparable joy; even now, this hope is a great comfort to me. This is how God usually works: He separates and then reunites; He distances and then brings close together; He takes away and then gives back; lastly, He destroys and restores, leaving nothing permanent in this life, nor anyone who remains always in the same state. May His Name be blessed because the bad storm has passed and calm is now returning!
We frequently ask His Divine Goodness to give you this calm in full measure by restoring the kingdom to its former tranquillity, to preserve and sanctify Their Majesties, to extend and strengthen their authority, and to grant you the grace, Monsieur, of contributing something to their pious plans. If all three of you live together as united in heart as you are in presence, by the power of the Holy Spirit, who is the bond of the Father and the Son, there is reason to hope that God will be glorified in and through all of you and the people will be served and comforted by this. Perhaps also the longed-awaited hour has arrived for you to begin to labor as true Missionaries in the works proper to us.
Our retreats are almost finished now. A few men have already gone to give missions, and others are preparing to go. We will send them out in two or three groups so they can get through part of this diocese this winter. God willing, we will not fail to replace those whom God has taken from us in Genoa and Madagascar--if not all, at least most of them. The Turin house, which is beginning to be known and is very busy, needs help; we will try to provide some for it--and perhaps for the house in Rome as well because there is talk

of a new work there. The rest of our houses are going along as usual; I think God is being served and souls assisted by them.
M. Berthe is still out making his visitations. We have no news of our Missionaries in Scotland and the Hebrides and, what is worse, we cannot send anyone to visit or help them; the English are preventing that.
M. Le Vacher of Algiers, who is here for the affairs of the Consul, is eager to return, but he has not yet obtained what he is seeking; we are working on that. His brother is all alone in Tunis, overwhelmed with work but full of courage.
M. Dehorgny is still Superior at the Bons-Enfants, and M. Alméras is now in Moulins, convalescing after a very serious illness he had in Bourbon. M. Brin is Superior in Troyes and is giving a mission just now in Sézanne, with ten or twelve priests whom we sent him. The Bishop is supposed to go there to administer Confirmation. So much for our little news items.
I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Ozenne, Superior of the Priests of the Mission of Warsaw
2428. - TO HUGUES PERRAUD, IN MOULINS
Paris, October 23, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
My joy at the convalescence of M. Alméras did not last long before being tinged with sadness, since you informed me in your last letter that he has had a relapse. That is very upsetting news; I have not mentioned it to his father because it would worry him. I will wait for your next letter before saying anything to anyone, hoping that his illness will have no after-effects and that I will not have to publicize distressing news, after having announced such good news. Nevertheless, if God chooses to ordain things otherwise, we will have to resign ourselves to it.
I attribute this latest incident to the fatigue of the journey. It takes very little to lay low a weak body. Then, too, a serious illness does not disappear all of a sudden; it always has some aftermath, causing the patient to have some very bad days among the good ones during his convalescence. Our health is restored only gradually, so you should not be surprised, Monsieur, if it seems to you that M. Alméras is still far from being healed. We must hope from the goodness of God that time and remedies will restore him to health. I know you and others are doing your utmost for this with a heart so big that it seems to encompass in it the hearts of all the members of the Company because there is not a single man in it who would not consider himself fortunate to be able to take care of this dear patient. Since, however, only you and the good Brother are with him, we are all depending on your affection and concern,

contenting ourselves with sharing your worries and offering you and them to God. Please continue to write to me.
I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Perraud, Priest of the Mission, in Moulins
2429. - TO BROTHER JEAN PARRE, IN REIMS
Paris, October 24, 1657
Dear Brother,
The grace of O[ur] L[ord] be with you forever!
A pious person has asked me to write to ask you, as I now do, to pay a discreet visit to M. Rainssant's family while you are in Reims and, if you see that they are in great need, to have four or five écus given to them. If you write to tell Mademoiselle Viole what you have done in this matter, she will see that you are reimbursed; but please put it in a separate note so that only Mademoiselle Viole will know about it.
We have reserved two seats on the Reims coach for M. Bajoue and another priest, who will leave Friday to go to give the mission in Sillery.[1] Please be in Reims the day they arrive to welcome them, show them around, and give them some addresses and whatever help you can. Meanwhile, it would be a good idea for you to see where you can find lodgings for them and get two beds prepared. Once they are housed and ready for work, you can go about your own business.
I am, meanwhile, in the love of O[ur] L[ord], dear Brother, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
2430. - TO BROTHER JEAN PARRE, IN RETHEL
Paris, October 24, 1657
Dear Brother,
The grace of O[ur] L[ord] be with you forever!
I am writing to you in Reims and in Rethel at the same time to tell you we have reserved two places for M. Bajoue and another priest on the Reims coach that leaves next Friday. We are sending them to give the mission in Sillery. Please be in Reims the day they arrive to welcome them, show them around, and give them some addresses and whatever help you can. Meanwhile, it would be a good idea for you to see where you can find lodgings for them and get two beds prepared. Once they are housed and ready for work, you can leave them there and go about your own business.
I mention something else to you in the letter I am sending you in Reims; I am also addressing some letters to you there.
I am, in O[ur] L[ord], dear Brother, your most affectionate servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Brother Jean Parre, of the Congregation of the Mission, in Rethel
2431. - TO FRANÇOIS VILLAIN, IN TROYES
Paris, October 25, 1657

Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letter of October 19, in which you ask whether I intend that, by taking charge of the instruction of the seminarians, you are to teach them catechism on Saturday, supervise the Divine Office, and have the new arrivals make a retreat. My reply, Monsieur, is that it will be well for you to keep to what you said at the end of your letter, where you say you will do only what you are told in these matters. It is up to your Superior or his Assistant to regulate such things and to assign you or others to do them when they cannot do so themselves.
I realize that it would be very useful for you to teach the catechism as a follow-up to your lessons, to supervise the Divine Office so that the same rhythm is always maintained, and to be the retreat director for the seminarians so that you can get to know them better. All this presupposes, however, that you are assigned these duties by those in charge of the house, since you will have God's blessing in actions performed through obedience. I also know, however, that you will do God's Will, Monsieur, by not getting involved in these things when it is thought well to entrust them to others. Superiors see better what should be done than an individual does, and everyone should believe that they have good reasons for acting as they do--even though the reasons might not be given--because they certainly must have weighed the pros and cons before coming to a decision in matters of any importance.
Besides doing God's Will, which is surely your aspiration, you will be acting in conformity with the custom of all seminaries and even of collèges, where the teachers are dependent on the head or principal; they do only what he wants, and even what they do is done in the way he orders. In the name of O[ur] L[ord], Monsieur, please observe that rule; you can rest assured that God will find your submission most pleasing and will bless not only you but also your work in the advancement of the seminary. This is the prayer I address to His Divine Goodness. I am, in His love, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
2432. - I THE ADMINISTRATORS OF THE CHÂTEAUDUN HOSPITAL I TO SAINT VINCENT, AT SAINT-LAZARE
Monsieur,
We have received the letter you did us the honor of writing on October 6. In order to answer it, we have examined certain unsigned provisions other than those agreed upon and accepted when the Sisters were established in this house.I[1] They can assure you that almost all those articles are being observed, with the exception of the enclosures, which we will likewise put into effect as soon as we can.
Rest assured that, besides being satisfied with them, since they were set down and sent in your own handwriting, we consider ourselves, Monsieur, your most humble and obedient servants.

Brémont, . . . Guermeau.I[2]
Châteaudun, October 25, 1657
Addressed: I Monsieur Vincent, General of the Mission, at Saint-Lazare, Paris
2433. - TO CHARLES OZENNE, SUPERIOR, IN POLAND
Paris, October 26, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I have no news to tell you because I have not received any letters from you since writing to you last week. Furthermore, just two days ago I sent long letters to you, M. Desdames, and M. Duperroy, with the valet of the Queen's ladies-in-waiting. I did not see him but was told that he was returning. I ask O[ur] L[ord] to be the life of our life and the only aspiration of our hearts, to protect the King and Queen, and to bless whatever they do so that all will proceed according to the good pleasure of God and of Their Majesties.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Monsieur Ozenne
2434. - SAINT LOUISE TO SAINT VINCENT
Friday the 26th. [1]
I most humbly entreat Your Charity to allow me to ask you to give half an hour of your time tomorrow, Saturday, to Sister Françoise, who is counting on this, and to postpone the decision you have to make concerning her until I have had the honor of speaking with you. This is not only in her interest but also in that of the Company, which is in great need of a little enlightenment in order to act prudently and discreetly, and I need this more than anyone. I am, Most Honored Father, your most humble and very obedient daughter and servant.
L. DE MARILLAC
Addressed: I Monsieur Vincent
2435. - TO JEAN MARTIN, SUPERIOR, IN TURIN
Paris, October 26, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received your letter of October 14. I am sorry that the Marchese is ill, and I ask O[ur] L[ord] to restore him to perfect health. I thank God for disposing that good lord to put up with us, especially with regard to our inability to do anything for the inhabitants of Savigliano, for you say that in no way does he want to change our Institute, which does not allow us to preach and hear confessions in the towns where we are established. God will work out the proposal for that establishment as He wills, and we will do whatever that lord orders.
I imagine that this letter will find you in Bra. I really sympathize with you, knowing that you are overburdened with work and have very little help. The fear that you will collapse under it would frighten me, without the hope I have that God will be your strength and that you, on your part,

will try to take care of your health, as I ask you to do. At the beginning of our missions we preach just once a day, and in the evening we have a short catechism lesson. It will be a good idea for you to do the same--at least until you get some assistance. I had sent M. Le Vazeux two or three letters asking him to go to help you out. When he got the first letter, he replied that he could not leave just then because their major affair was on the verge of being settled and his departure would give an advantage to the opposition. He said, however, that he was going to send you in his place M. Mugnier, who is a fine preacher, but I am afraid he does not know enough Italian to help you much in the beginning.

Today we put three priests and a Brother on the Lyons coach on their way to Turin. They are: Messieurs Beaure, Laurence, and Stelle, and Brother Paquinot.[1] They are all good, well-intentioned men. Please leave instructions that, in your absence, they should be welcomed and lodged and have everything they need.

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

I embrace your heart and your family, and I am for you both, in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL, i.s.C.M.

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

2436. - TO EDME JOLLY, SUPERIOR, IN ROME

Paris, October 26, 1657

Monsieur,

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

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

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

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

We sent three priests off to Turin today: [4] Messieurs Stelle, Beaure, and Laurence, together with Brother Paquinot, with the intention of separating them once they have learned the language. You will still send M. Legendre,[5] M. Martinis, and another man from Genoa, please. We will send you some men from here to replace them in the course of time.

I embrace you with all the tenderness of my heart and am your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Monsieur Jolly
2437. - TO BROTHER JEAN PARRE
Paris, October 27, 1657
Dear Brother,
The grace of O[ur] L[ord] be with you forever!
I wrote you in Reims a week ago, but you tell me you did not receive my letter, for which I am very sorry. Here is what it contained in substance: you are to withdraw five hundred livres to be distributed as follows: 172 livres for the Guise deaneries for the needs you indicated in your letters from Laon, and 328 livres for the most needy poor in the places through which you will pass. In addition to those five hundred livres, I asked you also to take twenty-one livres to have Masses said by the poorest priests, as you suggested, and to draw those amounts on Mademoiselle Viole.
I took your last letter to the meeting yesterday, but no new orders were given.
On Wednesday I wrote to you both in Reims and in Rethel to notify you of the approaching departure of two of our priests who were going to give the mission in Sillery.[1] I will tell you now that they left yesterday with a Brother on the Reims coach. I ask you once again to be there the day they arrive and, if you can do so without inconveniencing yourself, to show them around, after they have called on the Vicar-General and obtained his permission, and then on M. de Séraucourt. I have given them a letter for the latter, in which I ask him to provide money for them, if they happen to need some. Now, I had intended at the time to have a hundred écus given them, which will be barely enough to defray the expenses of those missions but, because we had no gold to give them and silver is difficult to carry, we gave them only about twenty-five écus. That is why you will ask M. de Séraucourt to furnish them with the rest, and we here will repay it to whomsoever he indicates.
M. Bajoue forgot to take the indulgence I am sending you. He will have to present it to the Vicar-General to get his consent to have it made public. I am sending you as a model a copy of the permission that was given in Paris and a memo for M. Bajoue on the use of this indulgence and of the cases reserved to the Pope from which we have power to absolve. Please give him all of this.
I am, in O[ur] L[ord], dear Brother, your most affectionate servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the page: Brother Jean Parre
2438. - I JEAN MARTIN TO SAINT VINCENT
October 27, 1657
I think we will have to put off to another time the mission the Madame Royale instructed us to give in Bra, which belongs to her, because the dissension there is at such a fever pitch that the streets are now barricaded and the

houses full of snipers and armed men. They are killing one another, even in church, and are so enraged against one another that they even scale the walls of houses to force an entry. Everyone is trying to secure himself in his house to be ready to drive away his enemy--and even to kill him--if he passes in front of it.
People had hoped that some kind of a treaty might be drawn up to suspend the fighting and give some assurance of safety for both sides during the time of the mission, and that through preaching, public and private exhortations, and remonstrances, people might calm down and be open to reconciliation. They are so far from this, however, that even the principal Ministers of State sent there by the Madame Royale have been unable to do anything. Therefore, it would not only be a useless venture to try to preach a mission in a place where no one could come to the sermons, but it would also be risky and harmful for those who might dare to attend. There are many other places where we can work for now.
2439. - TO SAINT LOUISE
Tuesday [October 30, 1657] [1]
It is important for Mademoiselle Le Gras to send for Sister Anne Hardemont [2] today and to send someone else to replace her, for reasons I will tell her but could not put in writing this morning. If she sends Sister Cécile [3] there, it will be advisable to tell her that it is only temporary, while waiting until she can send another Sister.
2440. - TO DENIS LAUDIN, SUPERIOR, IN LE MANS
Paris, October 31, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
Please accept our apologies for being unable just now to send you the preacher you request. This is due not only to the missions, which are keeping busy the men we have--and will be keeping them busy all winter--but also because we are obliged to fill the places left vacant in Genoa, Madagascar, and the Hebrides by the deaths of Messieurs Blatiron, Duport, Ennery, Vincent, Boccone, Tratebas, Dufour, Prévost, de Belleville, and Duiguin. I told you about all these except the last-named, whom God took to Himself this past May 17, as we have just heard. It can be said that he worked wonders in the Hebrides for our holy religion, which is suffering a great loss in this good Missionary, as is the Company, which God is choosing to try in every direction.
Because of all these losses, therefore, I ask you to be satisfied with the number of priests you have and, nevertheless, to continue the missions, as M. Cruoly, who had no more than that, used to do. You will tell me that you are not so experienced in preaching as he was, to be able to preach every day, which will have to be done because there are only two priests. I reply that if you do it God will supply what is wanting and will give you the grace to acquire this experience with practice. Furthermore, you will

have two new priests at Christmas, who will be able to help you, for I gladly consent to your having Brothers Thibault [1] and Turpin take the last Holy Order at the next ordination and for Brother Bienvenu to become a deacon.
Meanwhile, perhaps you can find some good priest from the outside who will be glad to work with you on the missions, and in that case he could help you with confessions. If, however, you and M. Gorlidot are absolutely unable to preach two sermons a day, as is the custom, you can be satisfied with one, along with the short catechism instruction on working days, as you have seen done around Richelieu.
I spoke to you about Brother Descroizilles. Since he has made himself incapable of serving God in the good education of youth because of his unreasonable desire to study philosophy, it will be a very long time before we give him the satisfaction of recalling him to pursue this, for fear of assisting the evil spirit, who is inspiring him with this passion so as to distract him from the good he would do by instructing those boys--if he was, in fact, working hard at it. So then, if you do not put him to work teaching class, please have him do something else.
There is no danger in Brother Turpin's waiting until next year to take his vows; [2] meanwhile, we will see if it is advisable for him to take them. Help him to overcome his laziness in morning rising and to correct his other faults, which are not great, thank God. There is reason to have high hopes for him because he has sound judgment and good will; still, wait a while before allowing him to make the proposed offering of himself, without telling him you want to do so.
I think it would be well to return the chapel to its resident priest, presuming, as he says, that it does not entitle him to anything and that he has been appointed to it.
Before having your older priests notified of the contract between the clergy of France and the King, I think you should speak to them privately and explain it. You should point out that it is right for them to help you to pay the tax, in accord with the clause of the contract, given the fact that the various heavy pensions they draw from you deprive you of the means of paying other fees and living expenses. Lastly, try to persuade them to accept the official notification of this contract, telling them you are sorry to have to do so and are only doing your duty. Once this notification has been given, however, please do not go to law with them because I would be deeply pained if they were taken to court or if we were on bad terms with them over seven or eight hundred livres, which may be the total of what they owe.
I gave Brother Robineau the copy of the default obtained by M. de Malemaison so he can do whatever is necessary.
M. Alméras, who nearly died in Bourbon, has arrived here, thank God, but he still has a fever.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.

Your brother [3] left yesterday for Tréguier with Brother Plunket. I recommend them, their journey, and their work to your prayers.
Brother Turpin's little weaknesses are worth tolerating. Unless I am mistaken, he has better judgment than he sometimes appears to have. Whatever the case, he is a good lad and, in my opinion, is dearly loved by Our Lord.[4]
Addressed: Monsieur Laudin, Superior of the Priests of the Mission of Le Mans, in Le Mans

2441. - TO LOUIS DUPONT, SUPERIOR, IN TRÉGUIER

Paris, October 31, 1657

Monsieur,

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

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

We were able to send you only one priest; I do not know why the Bishop asked me for two; please let me know. Still, we had assigned you another in addition to M. Laudin, but have sent him to Italy, where you know we have lost six priests: Messieurs Blatiron, Duport, Ennery, François Vincent, Boccone, and Tratebas--all of whom died of the plague in Genoa. You are also aware that God has called to Himself Messieurs Dufour, Prévost, and de Belleville, who had gone to Madagascar. In addition, we learned just recently that His Divine Goodness has once more taken from us an excellent worker who, it can be said, worked wonders in the Hebrides, where he died this past May 17, to the great regret of all the islanders.

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

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

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

VINCENTDEPAUL, i.s.C.M.

I received your letter of September 30. The Brother pharmacist has arrived in Richelieu. We are waiting for the priests you have led us to expect for our seminary.
At the bottom of the first page: Monsieur Dupont
2442. - TO GUILLAUME DELVILLE, IN ARRAS
Paris, October 31, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
We received the letters and welcomed the persons you sent to us. M. Caron and the young man, Evrard Launois, are on retreat. We have given them cloaks and will admit them to the seminary, if they are ready for it. We put the tall young tailor, whom you sent us to be a Brother, in the sewing room to give him a try at that, but he does not know how--and does not want--to work so he is looking for a job in the city; I had him given an écu so he could leave. We will also be obliged to dismiss M. Desfodtq,[1] who is negligent in the seminary exercises and does not seem very capable for the Company.[2]
Monsieur, please do not send us anyone else unless you know him well and see some signs of a vocation in him.[3] Above all, do not send any more young men to become Brothers, since almost [4] none of them has succeeded--not even that fine plowman you mention, regardless of the good will he may show. The very day--or the day after--I last wrote to you, we had M. Philippe brought here because he was ill. We nursed him with as much care as if he had been received into the Company because he had come with that intention. He is still very sick, swollen with dropsy, and none of the remedies are doing him any good. This makes the doctor think that he will not get better; he also fears he will not recover his sight, which he has lost.[5]
When you informed me that the other priest, whom the people call the good Father, does not maintain the new opinions, you should have told me also the reason why the Jesuits are persecuting him, as he claims. When you let me know, I will tell you whether or not you are to send him.
We are having the Madagascar report put in order; when it is ready, I will have a copy sent to you.
Mademoiselle Le Gras will send a third Sister as soon as she possibly can. I send greetings to Marguerite and Radegonde,[6] asking O[ur] L[ord] to bless and strengthen them more and more.
As soon as I find out, I will let you know M. Jacquier's answer regarding the two sous you are requesting for each ration of bread he owes the poor. Since the King is not in Paris, we cannot speak to him about his alms.
God has brought M. Alméras back to us, after he nearly died in Bourbon. He still has a fever.
We just learned that M. Duiguin has gone to God in the Hebrides. He worked wonders there for the Catholic religion, which has suffered a great loss in this good Missionary.
May God preserve you, Monsieur! I am, in His love, your most humble servant.

VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Delville, Priest of the Mission, at the home of Mademoiselle Deslions, in Arras

2443. - TO EDMUND BARRY,[1] SUPERIOR, IN NOTRE-DAME DE LORM

Paris, October 31, 1657

Monsieur,

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

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

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

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

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

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

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

VINCENT DEPAUL, i.s.C.M.

2444. - TO GEORGES DES JARDINS, SUPERIOR, IN TOUL

Paris, October 31, 1657

Monsieur,

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

People here have heard about the great poverty of the Carmelite nuns in Neufchâteau; this has moved a charitable lady here [1] to take compassion on them. She is sending them the cloth, linen, and blankets they need. A bundle was made of these items and was delivered today to the head driver of the coach [2] that is going to Toul. He has been instructed to hand it over to you; please pay him the charges on it. I am sending you a list of the things it contains, and I ask you, Monsieur, to have them delivered to those Sisters--and to go there yourself, if possible. See what they need and advise them to write a letter of thanks to Madame de Herse, the President's wife, who is doing this act of charity.[3] Someone has already done them another one in the form of a little money that was given to a Carmelite Father for them.

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

that those poor nuns can prepare themselves early to face the winter.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
M. Demonchy arrived last evening from Touraine with Mademoiselle Maillet, to whom I had the letter delivered that President Fremyn [4] sent me for her. I cannot take the honor of writing to him about this. She is staying with Mademoiselle Le Gras. They had a safe journey.
At the bottom of the first page: Monsieur des Jardins
2445. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES
Paris, November 2, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I have heard nothing from you this week. I received only a letter from M. de la Fosse, dated October 9, which I should have received two weeks ago. I do not know who held up its delivery. Enclosed is the one he requested of me for you on behalf of President Cappel, which the Duc de Richelieu is writing to him. It is unsealed; see if it is according to your wishes.
I have had no news from Genoa since what I last wrote you. God grant that we will get no more bad news from there! We have just received a piece of news from elsewhere that grieves us deeply: God has taken M. Duiguin to Himself. He died last May 17 at his mission in the Hebrides, where it can be said he worked wonders. The poor islanders--both adults and children--wept for him as if he were their father. I have not been given any details of the good work he accomplished because people dare not write about religious matters except in general terms and in veiled language. This is because the English are cruelly persecuting Catholics, especially priests, when they discover them.
So that, Monsieur, is how God chooses to try the Company in every direction, depriving it of so many good workers. Since He is the Master of the living and the dead, it is up to Him to dispose of them and up to us to pray that He will raise up new ones according to His heart, who will carry on His work.
We have M. Alméras here. He is not quite recovered, but is getting better, thank God.
Please give eighteen livres to M. Huguier. He is supposed to give them to Denis Dubois, a native of Paris, who was brought to Toulon three weeks ago. We received the money from his father.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
I think this letter will find M. Berthe with you, or he will be arriving shortly after it. Please give him the enclosed packet.
2446. - TO EDME JOLLY, SUPERIOR, IN ROME
November 2, 1657
Monsieur,

The grace of O[ur] L[ord] be with you forever!
I did not get any letters from you in the last regular mail or in the preceding one. M. Jacob has informed me that we may get them the day after tomorrow because he was told that, when the regular mail coach left Lyons, the dispatches from Rome had arrived at the place half a league from the city, where they are usually disinfected; [1] perhaps I will get three of your packets that day.
I have had no news from Genoa except what you sent me. God grant that we will not get any more bad news from there! We just received some that has grieved us deeply: God has taken M. Duiguin to Himself. He died last May 17 in the Hebrides, where it can be said he worked wonders. The islanders--both adults and children--wept for him as if he were their father. I have not received any details of the good results of his work because people dare not write about religious matters, except in general terms and in veiled language. The English are cruelly persecuting Catholics, especially priests, when they discover them. So that, Monsieur, is how God has chosen to visit the Company in every direction by depriving it of so many good workers. Since He is Master of the living and the dead, it is up to Him to dispose of them and up to us to pray that He will raise up new ones according to His heart, who will carry on His work.
We have M. Alméras here, thank God; he has not quite recovered but is getting better. M. Portail has also been ill but is improving now. We recently sent off more than twenty men, both to other houses and to give missions.
Please pray for all our needs and for mine in particular. I am, in O[ur] L[ord], your most humble servant.
VINCENT DEPAUL, i.s.C.M.
I say nothing to you about the business of our Rules; M. Portail's illness has caused us to put everything on hold.[2]
Addressed: Monsieur Jolly, Superior of the Priests of the Mission of Rome, in Rome
2447. - TO PIERRE CABEL, IN SEDAN
Paris, November 2, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
Monsieur Desmarets, Intendant of the household of the Duc de Richelieu, is one of the best men I know among persons of his position, and he is very good to us. Two of his children are in the citadel of Sedan, and he wants them to be good servants of God and of the King, as he is. I ask you, Monsieur, to see them from time to time, to serve them in any way you can, and to help them to live as good Christians. You might even dispose them to receive Holy Communion once a month, unless the Marquis,[1] who is looking after them closely, does not think it advisable for them to go so often; he may consider it unsuitable for persons of their profession to receive the Blessed Sacrament so frequently. Act in this matter according to his advice and your own discretion.

Whatever the case, Monsieur, consider them as children of a good, wise father, to whom we are indebted, and do all you can to keep him satisfied with their conduct. When you cannot spend time with them, ask M. Michel or M. Sevant to look after them. I make this request with all the tenderness of my heart and am, in the love of O[ur] L[ord], Monsieur, your most humble and affectionate servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Cabel, Priest of the Mission, in Sedan
2448. - TO BROTHER JEAN PARRE, IN REIMS
Paris, November 3, 1657
Dear Brother,
The grace of O[ur] L[ord] be with you forever!
I still do not know whether M. Bajoue and the others who were with him have arrived safely in Reims and whether you returned there to bring them to Sillery as I had asked you. I await their letters and yours regarding this matter.
Meanwhile, I will tell you that four or five days ago the Penitentiary sent me three hundred livres he had previously mentioned to me. He accompanied them with a note indicating how they should be distributed and asking you to find out if in the church in Novy [1] a low Mass is said daily and a catechetical instruction given every Sunday. Please take care of this and get that sum of money there. I am about to send it to Mademoiselle Viole so she can pay the bill of exchange you will draw on her for it.
The Ladies gave no further orders yesterday.
God has again taken to Himself one of our good workers. I am referring to M. Duiguin who was in the Hebrides, where he did a remarkable amount of good. Pray for his soul and for mine, as I do for your preservation and sanctification.
I am, in His love, dear Brother, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
I just received a packet from you, which I have not yet opened and cannot open now.
Addressed: Brother Jean Parre, of the Congregation of the Mission, at the home of Monsieur de Séraucourt, Lieutenant for Criminal Affairs, in Reims
2449. - TO JACQUES-RAOUL DE LA GUIBOURGÈRE,BISHOP OF LA ROCHELLE
Paris, November 4, 1657
Excellency,
The Bishop of Pamiers,[2] one of the best Bishops alive that I know, came to spend some time in this house. Knowing the honor you do me of regarding me as your most humble servant and of allowing me to call upon your immense charity, he has instructed me to send you this letter, Excellency, concerning his sister, the Baronne de Mirepoix.[3]
She has a lawsuit in the Parlement of Rennes against her sister-in-law,[4] the Marquise de Mirepoix, involving her entire estate. Since she has to face strong opposition, she also needs strong support to maintain her rights. Everyone knows, Excellency, that your support is very powerful, and we hope it will be most useful to this good lady, if you

would agree to write your son and your son-in-law, who are Counselors in that Parlement, to recommend to them the justice of her cause.[5] She has in common with this worthy Prelate the fact that she is one of the most virtuous ladies in the kingdom. So, Excellency, the merits of both warrant this favor from you and cause me to hope that you will not be displeased if I join my most humble supplication to theirs, as I now do, in order to obey the one who has so desired it and to accommodate the other, who needs protection.

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

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

2450. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, November 9, 1657

Monsieur,

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

I received your letters of October 23 and 30, and I praise God that your health continues to improve. Please refrain a while longer from reading and writing so as to strengthen your eyesight, and go take a little country air to help you recuperate.

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

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

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

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

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

VINCENT DEPAUL, i.s.C.M.

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

Addressed: Monsieur Get

2451. - TO JEAN MARTIN, SUPERIOR, IN TURIN

Paris, November 9, 1657

Monsieur,

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

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

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

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

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

Since writing this, I received your letter of October 27, telling me that God has been pleased to restore the Marchese to health, for which I thank His Divine Goodness a thousand times. I thank Him also for the abundance of His Spirit He has given that servant of His, who has placed himself in a state to receive still greater graces by the retreat he has made and the holy practices he observed during it. These are

admirable in such an illustrious nobleman who is so deeply involved in the government of a State. Some day he will be my judge, and I consider him as such. May God grant him a long life for the good of that State and for the state of the Church in general, in which he does so much good by his virtuous example and the many good works he undertakes! The charity he practices toward us in so many ways touches me keenly, especially the ardor he manifests in desiring to contribute to the advancement of the Company, which will be eternally obliged to pray for him and his loved ones, as I myself often do.

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

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

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

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

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

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

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

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

about religious matters except in general terms and in veiled language. This is because the English are cruelly persecuting Catholics, especially priests, when they discover them. And that, Monsieur, is how God chooses to try the Company in every direction by depriving it of so many good workers. Since He is the Master of the living and the dead, it is up to Him to dispose of them as He wishes, and up to us to pray that He will raise up new ones according to His heart to carry on His work.
We have M. Alméras here; he has not fully recovered but is improving, thank God. I am, in Him, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Martin, Superior of the Priests of the Mission, in Turin
2452. - TO EDME JOLLY, SUPERIOR, IN ROME
Paris, November 9, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I received two of your letters, dated October 2 and 7, at the same time. You gave me pleasure by telling me the doctors' opinion concerning you. God willing, we will no longer put your life in the danger in which they think you would be if you spent any more summers in Rome. Your preservation is too dear to us not to forestall any such risk. We will try, then, to send someone in your place toward the end of winter.
Meanwhile, I thank God that you are now in good health, as I have just learned from a third letter from you, dated October 15, which I received after I had begun this one. Above all, I thank Him for the indifference His Divine Goodness gives you to life or death, health or sickness, and, in short, to whatever places and states in which God will be pleased to place you. I thank Him also for your willingness to do His Holy Will, no matter what the cost, with no regard for your own inclinations. This grace, which raises you above nature, is very precious. May God preserve and increase it in you and in the souls of all the Missionaries!
I will have the Madagascar report sent to you. We are getting requests for it from everywhere, both within and outside the Company. People are trying to persuade me to have it printed, since it is difficult to share it with so many persons otherwise, but I find this very hard to do. We shall see.
God be praised that the time has arrived when you intend to open an Internal Seminary! May O[ur] L[ord] be pleased to lay the first stone of this edifice and to bless its beginning and development. The Spanish priest is right not to commit himself to it without specific knowledge of the first of our functions, so I gladly approve of his taking part in some of your missions.
You have led M. Martin and me to hope that M. Bonnet would leave for Turin one of these days. Has he gone? I certainly

hope so. I think I told you that we already sent three priests there. If they were still here, perhaps we would send them to Rome to learn Italian well and for the other reasons you told me.
Thank you for the summary of your conference on the virtues of M. Duport.[1] I was consoled by it.
I accepted your bill of exchange for 517 livres 10 sous, and we will try to meet it when it falls due.
God be praised, Monsieur, that those priests from Tonkin have succeeded in their affair and that you have welcomed M. Pallu [2] into your house in the absence of the others! By so doing you have given me very great pleasure, as you did also by assigning to Cardinal Bagni's diocese one of the bands of Missionaries you are sending on mission. He has been wanting this, and we are indebted to him for many things. May God be pleased to bestow His choicest blessing on their work and on all your ways of acting! Assure His Eminence that as soon as I receive his instructions regarding the reply I had the honor of giving him about sending two priests to Ireland and Scotland, we will have them leave, God willing.
I finally received some letters from Genoa, both from M. Lejuge and M. Simon. I hope they will get through to us from now on.
Please tell M. Legendre that, before setting up in villages the sodalities [3] the Jesuits establish in towns, he must see how the lectures he has already established in some places will succeed.
Abbé de Chandenier [4] is anxious to know if you have received one of his letters concerning a Confraternity of the Scapular that he is asking you to obtain.
Please find out, Monsieur, whether a person who has made a vow to enter a religious Order fulfills it by entering the Company, which is not a religious Order, but which strives for evangelical perfection.
I ask you also to obtain in the court of Rome a letter of appointment to the benefice of the Archpriestship of Gignac,[5] which is a simple benefice of the Cahors diocese, left vacant by the death of M. Élie Laisné,[6] Sieur de la Marguerie, in favor of M. Gilbert Cuissot, a priest of the Autun diocese, a nominated graduate in the Cahors diocese. It seems to me that, a year or so ago, shortly after the death of M. de la Marguerie, I wrote asking you to assign a date for this for M. Cuissot. If you did so, you can use the letter of provision for that date, which states that the benefice is conferred on him as a nominated graduate in the Cahors diocese because that is necessary for him to be able to take possession of it. If it cannot be from that date, please have it dated from the time you receive this letter.
I will send to Notre-Dame de la Rose the letter you addressed to me; if they send me the reply, I will forward it to you.
You ask me if, when one of our priests on mission meets a penitent who is bound to give alms in restitution but has no opportunity to do so because there are no poor persons in

his village, we should take charge of the money to distribute the alms he is required to give. I reply that, generally speaking, we should not take responsibility for any restitution, except in certain cases, as when it is doubtful that the penitent will fulfill the obligation; or when it is known that the person or persons to whom the restitution should be made are in dire need; or lastly, when the confessor suggests to the Superior that he should accept what is to be given back, and the Superior thinks it advisable to do so for some particular reason. Whatever the case, however, the confessor must turn over to the Superior what he has received so that restitution will be made by him or by his Order at the time and in the manner he judges appropriate.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Monsieur Jolly
2453. - TO PIERRE CABEL, IN SEDAN
Paris, November 10, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
This is just a short reply to your letter of October 8 to tell you that we have paid your bill of exchange.
A few days ago we received some sad news that has grieved us profoundly: M. Duiguin died on May 17 at his mission in the Hebrides, where it can be said he worked wonders. The poor islanders wept for him as if he were their father. I have not been told the details of the good work God accomplished through him because people do not dare to write about religious matters except in general terms and in veiled language. This is because the English are persecuting Catholics, and priests even more so, when they discover them. That, Monsieur, is how God chooses to try the Company in every direction by depriving it of so many good workers. Since He is Master of the living and the dead, it is up Him to dispose of them as He wishes and up to us to ask Him to raise up new ones according to His heart to do His work.
We have M. Alméras here, back from Bourbon. He is not completely cured but is improving, thank God. I am, in Him, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
I received a letter from you a few days ago. For lack of time, I have not yet opened it, along with many others.
Addressed: Monsieur Cabel, Priest of the Mission, in Sedan
2454. - TO BROTHER JEAN PARRE, IN RETHEL
Paris, November 10, 1657
Dear Brother,
The grace of O[ur] L[ord] be with you forever!
I can only thank you, as I now do, for your kindness to M. Bajoue and his companions.
Your letter was transmitted to the assembly yesterday, but they gave no new orders so I have nothing in particular to tell you.

We had your letters forwarded to M. Le Roy and they were given to him personally.
Take care of yourself and pray to O[ur] L[ord] for the one who is, in His love, dear Brother, your most affectionate servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Brother Jean Parre, of the Congregation of the Mission, in Rethel

2455. - TO GUILLAUME DELVILLE, IN ARRAS

Paris, November 10, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I just received your letter of November 5 and have sent Mademoiselle de Lamoignon [1] the one you wrote her.
Madame Fouquet spoke to M. Jacquier to oblige him to pay more than one sou for each ration of bread that the King gives the poor; but he was unwilling to do anything about it so we have to be satisfied with whatever he gives. Although the King gave reason to hope for some alms other than those, they still have nothing because Kings are quick to make promises, but they forget to keep them unless they have persons around them to remind them often of that. Now, we have no one here who has enough charity for the poor and is close enough to His Majesty to procure this benefit for them. It has been a few years since the Duchesse d'Aiguillon has approached the Queen to speak to her about this, and we do not know to whom we can turn.
As for a third Sister, it is true that the Ladies have offered to give fifty livres for part of her maintenance, but on condition that the Abbé de Saint-Josse [2] will provide the rest. If I had the honor of seeing him, I would speak to him about it, but I do not know when that will be.
God preserve you from writing to Their Majesties about a new foundation for the Missionaries! That would be sufficient to give them reason to scoff at you and at us. Such works do not come about by requesting them of others but by presenting to God the needs of the poor so that He may be pleased to remedy them by sending good workers into His vineyard, without presuming that we are among them. We must, nevertheless, offer ourselves to Him solely for the accomplishment of His plans, without trying to anticipate them.
It has been just two or three days since I wrote to you. It only remains for me to ask O[ur] L[ord] to animate you with His Spirit and to strengthen you with His consolations.
I am, in His love, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Delville, Priest of the Mission, at the home of Mademoiselle Deslions, in Arras

2456. - TO JACQUES CHIROYE, SUPERIOR, IN LUÇON

Paris, November 11, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!

I am taking the honor of writing to the Bishop of Luçon [1] on various matters that you will see in my letter. I am sending it to you open, with a seal to close it before giving it to him.
I am very glad that there are three of you priests and that you always give the missions together. See if the Bishop will approve of your saying his foundation Mass in the places where you will be.
I have been told that M. Rivet [2] has arrived in Richelieu.
There has to be an exchange between the La Rose house and yours. I am writing to M. Chrétien, its Superior, to send you M. Férot,[3] who is a good preacher and a very gentle priest; I ask you, Monsieur, to welcome him and to send in exchange M. Boussordec, to whom I send cordial greetings. I am asking him to go to serve God and souls in that place, which is under the special protection of the glorious Virgin.
I seldom see Madame de Sallo. The first time I have that honor, I will recommend the poor of Luçon to her.
As for the money we owe you, I am ashamed for having promised it to you so often and for not keeping my word. We have been obliged to incur extraordinary expenses this year, which have prevented us from paying you, but I hope we will not delay much longer and that you will soon have some satisfaction.
We just received some sad news that has grieved us profoundly: God has taken to Himself M. Duiguin, who died on May 17 at his mission in the Hebrides, where it can be said he worked wonders. The poor islanders wept for him as if he were their own father. I have not been told the details of the good work God accomplished through him because people do not dare to write about religious matters except in general terms and in veiled language. This is because the English are cruelly persecuting Catholics, especially priests, when they discover them. That, Monsieur, is how God chooses to try the Company in every direction. Since He is the Master of the living and the dead, it is up to Him to dispose of them as He wishes, and up to us to ask Him to raise up new men according to His heart to do His work.
We have M. Alméras here, back from Bourbon; he has not yet completely recovered but is improving, thank God. I am, in Him, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
At the bottom of the first page: Monsieur Chiroye
2457. - TO EDME MENESTRIER, SUPERIOR, IN AGEN
Paris, November 11, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I have been so busy that I have not yet been able to look at Father du Bourg's book. I did read the very dear and very kind letter with which he honored me, but I am putting off sending him a reply and a thank-you for his sincere affection and beautiful present until God gives me time to read it.

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

We cannot send you right now the help you request because we have spread all our trained men out, some in one place, some in another. That leaves us only the young ones, of whom we have a large number at present. When they are ready to be put to work, we will send you some, God willing.

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

I am sending you a memorandum explaining how to prepare the water people take as a remedy for gravel, how to use it, and its properties. Please share it with M. L'Hopille,[1] who asked for it, and renew my offers of obedience to him and to the Canon Theologian, together with my very humble thanks for doing me the honor of remembering me. I often think of his dear person, in whom I saw in the past so much gentleness, piety, and grace that I am touched whenever I recall this.

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

M. Le Vacher [2] does not know the slave of whom you wrote to me, so I cannot send you the certificate of his captivity. I sent his sister's letter to Algiers, without being certain whether he is in that town or in Tunis.

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

We have M. Alméras here; he is not completely cured but is improving, thank God. I am, in Him, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Edme
2458. - TO LOUIS DUPONT, SUPERIOR, IN TRÉGUIER
Paris, November 14, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
It has been two weeks today since M. Laudin [1] and Brother Plunket left here for Tréguier. I would like to think that they are with you now. Enclosed are letters for both. Their arrival will serve as my reply to the last two letters I received from you.
I am very worried about M. Lapostre's illness and Brother Menand's ailment. I pray that God will restore them to health. I do not recommend them to you because I know that you in your charity will take the best possible care of them. How are they at present?
M. Dizes and M. Roland are on retreat before being admitted to the seminary.[2] I have had the former given his letters for priesthood that you sent me.
I will have the Rules of the Mission sent to you.
Adieu, Monsieur; I am in a hurry to say that I am, in O[ur] L[ord], your most humble servant.
VINCENT DEPAUL, i.s.C.M.
2459. - TO NICOLAS GUILLOT, SUPERIOR, IN MONTMIRAIL
Paris, November 15, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I would like to think that you are back home, where I embrace you and good M. Monvoisin with all the tenderness of my heart. I am greatly consoled by the fine services you have just rendered God during the mission in Sézanne. From what I hear, His Divine Goodness lavished His blessings on it, and I thank Him for this. On the other hand, however, I am deeply grieved by the fault that has occurred. May God be pleased to forgive the person who committed it [1] and in His infinite goodness continue to grant you His grace and to increase it!
God willing, we will send you as soon as possible the third priest you are requesting.[2] After a few days rest, kindly go to Soissons to get the Bishop's [3] permission to work in his diocese so you can give a few missions there during the winter.
Enclosed is a commission from the Court that Brother Robineau is addressing to you. Brother Jean Proust,[4] who is going to Toul, will tell you our little items of news when he comes through. God has taken to Himself good M. Duiguin at his mission in the Hebrides, where he worked wonders. I recommend his soul and mine to your prayers. I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.

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

2460. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, November 16, 1657

Monsieur,

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

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

I am very annoyed about the unfortunate incident that arose with the Administrators because of that physician and the surgeon who are trying to worm their way into their hospital against their wishes. This, however, must be accepted as coming from the hand of God, who sometimes permits evil for some good, and disorder to establish its contrary. I hope to see the Duchesse d'Aiguillon this afternoon, and we will discuss what can be done here to prevent those Administrators from having their routine disrupted. So that she would have time to think it over, I sent her this morning the letter they wrote to her, along with the one I received from you. I will also send the Duc de Richelieu the one addressed to him.

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

I will reply to M. Tratebas [1] and M. de la Fosse at the first opportunity, God willing, because I cannot do so now.

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

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

VINCENT DEPAUL, i.s.C.M.

Addressed: Monsieur Get

2461. - TO EDME JOLLY, SUPERIOR, IN ROME

Paris, November 16, 1657

Monsieur,

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

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

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

The Nuncio did me the honor of informing me that His Holiness wants to have some priests in Rome who are ready to go wherever he thinks it advisable to send them for the propagation of the faith, and he wants to open a seminary for that purpose, where they may be formed in this spirit. Therefore, he instructed the Nuncio to see if there are any priests in Paris who are willing to go along with this plan, and he made me responsible for finding them. I told him that, since the proposal was so important, it required serious reflection and I would gladly work at it. He realized, however--and I along with him--that plenty of persons will be found who will accept the condition in order to go to Rome and spend some time there at the expense of that seminary, but few will be so detached as to commit themselves to the journeys, the works, and the dangers that await them, when the time comes to act. And that is the problem.

We must continue to contribute whatever we can to this holy undertaking. Perhaps this is the matter about which the Secretary of the Sacred Congregation is supposed to write me. We shall see. I think they were right not to give the Company the direction of this seminary because of our nationality. Frenchmen going there to be trained might, in the course of time, appeal to the protection of the King to avoid going or doing as would be required of them--all the more easily if they were directed by other Frenchmen--and also because Spaniards and men of other nations would find it hard to submit to them.

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

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

I am your most humble servant.

VINCENT DEPAUL, i.s.C.M.

Please honor the silence of Our Lord concerning what I told you about the Nuncio's proposal to me.[2]
Addressed: Monsieur Jolly
2462. - TO CHARLES OZENNE, IN WARSAW
Paris, November 16, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I think I let two regular mails go out without writing to you, not only because I was very busy but also because I had received no letters from you. One dated October 5 came yesterday, and it filled me with joy. I thank God, Monsieur, for the return of the King and Queen to Warsaw. May His Divine Majesty be pleased to preserve them for their kingdom for the good of the Church!
I am deeply consoled by the consolation you and Messieurs Desdames and Duperroy experienced at being reunited. I can imagine how very great it was--even greater than I can conceive. I ask the Holy Spirit, who is the bond of the Father and Son, to unite you very closely, to preserve you, and to increase your strength of mind and body so that you may correspond to the designs of Providence on the Company.
It will be difficult for us to send you any men right away. We must first fill the places of our recently deceased confreres and augment the number in some families, especially in Turin. This means that we will be left with only the young ones, whose number has increased greatly: we now have forty-two seminarians and fifteen or sixteen younger students. In addition, it would be even more difficult for us to send you any of those priests who have returned from Poland: M. Durand, who is now Superior in Agde, has no desire to go back; and M. Simon is working in the Genoa house, and we cannot withdraw him from that place in its present pitiful state, where they need good priests. As for M. Éveillard, he is sicker than ever and in no condition to travel such a distance. That leaves M. Guillot who, in truth, is the best disposed to return. The question, however, is whether it is advisable to send him back, unless it is perhaps to remain in Krakow, if God calls us there; and we must wait for that.
Recently we received some sad news which has grieved us profoundly: God has taken to Himself M. Duiguin. He died at his mission in the Hebrides on May 17, where it can be said he worked wonders. The poor islanders, adults and children alike, wept for him as if he were their father. I have not been told in detail of the good work he did--or rather which God accomplished through him--because people do not dare to write about religious matters except in general terms and only in veiled language. This is because the English are cruelly persecuting Catholics, especially priests, when they discover them. That, Monsieur, is how God chooses to try the Company in every direction by depriving it of so many good workers. Since He is the Master of the living and the dead, it is up to Him to dispose of them as He wishes and up to us

to ask Him to raise up new ones according to His heart to do His work well.
M. Alméras is here with us; he nearly died in Bourbon but is improving now, thank God. Our men are out giving missions in several different places at the same time. Everything is going very well, thank God, both here and in the other houses.
I embrace the priests who are with you, with all possible sentiments of affection and esteem. You did not tell me whether M. Duperroy's ailment is cured or where the Daughters of Charity are at present. I praise God that the nuns of Sainte-Marie are now in their own house, and I pray that He will be pleased to establish them there in peace, bless their holy exercises, and increase their numbers as they would desire. Tell them of my good will regarding their service and progress, and be assured of our prayers for you, your leadership, and your family. For it, and for you in particular, I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
The objection I raise about sending you workers is not absolute; it is simply an explanation. We will do whatever we can.[1]
At the bottom of the first page: Monsieur Ozenne
2463. - TO PIERRE CABEL, SUPERIOR, IN SEDAN
Paris, November 17, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I would have been very distressed by Brother Sirven's [1] illness, if you had not told me at the same time that he was getting better. I thank God for this, asking Him to preserve someone who is useful not only to the Company but also, so I hear, to the town where he is and to its environs. Thank you for the care you take of him.
In the first free time God gives me, I will take the honor of writing to the Governor for the purposes you indicate to me because it must be done in my own hand.
I deeply sympathize with the sufferings of your family, of whom several members are not well. I attribute this to their heavy work, but blessed are they who suffer for justice sake,[2] for it was in serving God and to save the souls for whom O[ur] L[ord] died that they made themselves ill, and may His Divine Goodness be pleased to restore them to their former strength! May He give all of you the grace to use it for His honor and to continue to grow from virtue to virtue for the building up of His Church!
I add my prayers to the warnings given you about going on too long in your sermons. We see from experience that such wordiness hinders their good effect and serves only to try the patience of the listeners, whereas a short, moving talk is often followed by good results.
David was the least of his brothers, but he was the most pleasing to God because he was the most humble; and he did more on his own than all of them put together because the

Spirit of God dwelt in him. Have no doubt, Monsieur, that God also operates in and by you, if you have humility. Although you may be the youngest, the least learned, and--if you like--the least virtuous of your confreres, you will still be according to the heart of God and will guide in the ways of the Lord the flock He has entrusted to your care, even if you meet with contradictions in this.

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

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

We will try to send you someone to look after Balan,[3] since you need to keep it; but do not expect to make a profit from any money you could save on it. The best thing to do is to lease the farms, when you can manage without them.

I am very sorry that M. Daisne's [4] father is in trouble and that I cannot help him or get someone else to help him, as he wishes. With all my heart I would like to do so, but this house is nearly overwhelmed by its own needs; often we are so impoverished that we do not have the wherewithal to send someone to the market, and we do not know where to turn to pay what we owe there. It is hard for me to tell you these things, but you could not otherwise believe that we are in such straits. As for having recourse to others, I assure you that I do not know to whom I could turn. Charity has grown very cold in Paris, Monsieur, because everyone is feeling the effects of the public miseries; so much so that, instead of the sixteen thousand livres that used to be sent every month to the devastated border towns, we find it very difficult right now to send one thousand. Please convey my excuses to the father and the son.

Persons have written to me from other houses of the Company that some men are inclined to undo what others have done there, change what does not suit them, and add or curtail customs and conveniences that their predecessors have established both within and outside the house. Now, if

everyone were allowed to have and to do everything according to his own ideas, we would see nothing but continual changes and great disorders. That is why, Monsieur, I am constrained to write everywhere to say that we must be very careful not to introduce any innovations. I make the same recommendation to you and to those with you, asking you to maintain things as they were examined and approved by the Visitor and to await his return and advice if something is to be changed or done. I hope you will have him in Sedan soon--I mean in a month or two.

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

VINCENT DEPAUL, i.s.C.M.

At the bottom of the first page: Monsieur Cabel

2464. - TO BROTHER JEAN PARRE, IN RETHEL

Paris, November 17, 1657

Dear Brother,

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

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

I gave your letter to Mademoiselle Viole, and she has seen the one you wrote to me. She will pay the bill of exchange you gave Mademoiselle Charpentier.

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

VINCENT DEPAUL, i.s.C.M.

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

2465. - I EMERAND BAJOUE TO SAINT VINCENT

[November 1657] [1]

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

"They received Communion with such deep sentiments that their tears gave witness in an inexpressible way to the most adorable presence of their Divine Savior, taking possession of their hearts. They were so deeply moved and truly converted that they proclaimed aloud that, not only do they want to renounce all sin, but are willing to suffer with patience and submission whatever God is pleased to send them and to serve Him faithfully for love of Him alone. These are

their own expressions, and they often exclaimed, 'all for the love of God'."

2466. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES

Paris, November 23, 1657

Monsieur,

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

I received your letter of November 13. I spoke to M. Desmarets, Intendant of the Duc de Richelieu's household, and he told me that the Duke would write to M. de Ternes,[1] telling him to leave the Administrators of the hospital in possession of their right to appoint and to change the physicians and surgeons in the hospital whom they think suitable, with no obligation to admit the Royal Physician. He says he will do so, especially since the Royal Physician refused to follow his [the Duke's] advice when he tried to dissuade him from including the hospital in the license for which he was studying in Paris. Do not speak about this.

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

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

I would be very consoled to relieve you of your office because this is your wish, but I cannot do so without great prejudice to the house and the affairs of which you have charge. The knowledge and wisdom God has given you are only too evident in the good order you keep, and I would have qualms of conscience about entrusting them to others, as long as you are in a position to continue--as you are, thank God.

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

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

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

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

VINCENT DEPAUL, i.s.C.M.

At the bottom of the first page: Monsieur Get

2467. - TO EDME JOLLY, SUPERIOR, IN ROME

Paris, November 23, 1657

Monsieur,

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

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

We will await the outcome of your work on the proceedings for the union of Saint-Pourçain,[1] which will be as God wills. If the Sacred Congregation knew, on the one hand, how important it is to have the consulates of Algiers and of Tunis directed by priests--considering how difficult it is to find suitable laymen--and, on the other hand, the disinterestedness of those priests, who have nothing in view but the sole service of slaves for the love of God, it would raise no objections to this. These consulates [2] are a drain on the Company because of the expense it has to meet to maintain them, over and above their income. Look at the thirty thousand livres or so that the Consul of Algiers owes because of the avanias and extortions of the Turks against him. Then, too, M. Le Vacher [3] has come to Paris expressly to look for the money to free him. He has not, however, made much progress in the three or four months he has been here because we, on our part, are unable to provide the money, and it is very difficult to find such alms. The Consul in Tunis [4] is also crying out for help, and we would have already given up those duties more than six times if, at the same time, we would not have been throwing to the wolves the twenty or thirty thousand souls we are striving to preserve for the Church and win for God, with the backing of those temporal offices. I do not know if, in the end, we will be forced to abandon them anyway, especially if our priests are not allowed to carry out those duties. That would be a great misfortune because of the immense benefits God is pleased to effect through them, which would then cease entirely.

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

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

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

I do not think those priests from Tonkin are going to ask to be erected into a Congregation; even if they do, it is

unlikely that their petition will be granted,[10] both on account of the Pope's intention to open a seminary for priests to be sent to the foreign missions, and because nothing can be added to the Society of Jesus, whose members are bound by vow to go wherever the Holy See chooses to send them. Nevertheless, Monsieur, if you find out that any proceedings have begun for that purpose, I approve of your acting in conformity with what you have told me.
I also approve of your having allowed M. de Martinis to renew his vows, despite the minor reservations he had; tell him, however, not to speak about this.
The priest from the Chartres diocese has come to an agreement with the widow and relatives of the person he killed. He has no other adversary but a Huguenot, who is the Fiscal Attorney of the place where the murder occurred, and where the Judge, who is of the same religion, sentenced him in absentia. He has appealed to the Parlement against their legal action. No decree has yet been issued and although the Fiscal Attorney was summoned before it, he did not appear. If, with this information, you can obtain a brief of rehabilitation for him, you will do him a great act of charity. I told you he gave us ten écus to defray expenses.
Enclosed is a memorandum for dispensations for two invalid marriages. The impediments are occult. Please obtain these dispensations, Monsieur, by a discreto viro [11] at the Penitentiary, where they are given without a fee, so I have been told.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Jolly, Superior of the Priests of the Mission of Rome, in Rome

2468. - TO BROTHER JEAN PARRE, IN RETHEL

Paris, November 24, 1657

Dear Brother,
The grace of O[ur] L[ord] be with you forever!
I received your letter of November 20, which mentions only what you did in Novy. I will inform the persons who desired that visit. There was no meeting yesterday. God willing, I will present at next Friday's meeting the need the Rethel hospital has for sheets and other linen and will let you know what you can expect.
M. Bajoue tells me that the Bailiff of Sillery has the money that was intended for the repair of the church and that, since he has convinced him to get the work going, the twenty écus I asked you to get for that purpose will be put to better use for the purchase of five small tabernacles for the five churches where we have to give missions. I willingly approve of this. So, you can have them made in Reims and decide on the size and shape with M. Bajoue. I am informing him that I am writing to you about this.
I ask O[ur] L[ord] to strengthen you in your heavy workload and to sanctify you by His infinite sanctification. I am, in His love, dear Brother, your most affectionate servant.
VINCENT DEPAUL, i.s.C.M.

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

2469. - TO MADAME DE VENTELET, IN ORSIGNY

Saint-Lazare, November 25, 1657

Madame,

The grace of Our Lord be with you forever!

I received your order with respect and the desire to serve you as I should. This pharmacist has returned from a pilgrimage that he made expressly to ask God for the grace of laying hands on persons, as is customary with the seventh child, who is believed to have the grace of God to lay hands on persons with the disease in question.[1] He laid hands on some of them on his journey, and he has been told that one of them was cured.

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

VINCENT DEPAUL, i.s.C.M.

Addressed: Madame de Ventelet, in Orsigny

2470. - TO GUILLAUME DELVILLE, IN ARRAS

November 28, 1657

Monsieur,

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

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

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

Second, our maxim is not to establish ourselves anywhere, unless we have been called there by those in whom this authority resides. We have done this up to the present, without making any move to procure either a benefice, a

house, or an establishment. And if the Company takes my word on this, it will always act in that way.
Third, poor Saint-Lazare is too ensconced in debt to maintain any men in Arras, as it would have to do because Saint-Jean parish does not have the wherewithal to maintain a community.
Those, Monsieur, are the principal reasons, among several others, that do not allow us to back your plan. In addition, to tell you what I think, it seems to me you would have done well not to move ahead so fast without seeking advice because otherwise we have reason to wonder whether the call comes from God. This, however, is very important and always necessary in such circumstances, where there is question of His service and the salvation of souls.
I am, with all the affection of my heart, in the love of O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Delville, Priest of the Mission, in Arras
2471. - TO EDME JOLLY, SUPERIOR, IN ROME
Paris, November 30, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
Yesterday I received your letter of November 5, explaining what you have done and learned about the affair of the Bishop of Le Puy.[1] I think there is nothing missing in it. I have had an extract made from it, which I am sending today to that good Prelate, giving him the hope that I will send him anything new that you write to me, if you should learn something worthy of being written to him. I thank you meanwhile for the fine way you have proceeded in this.
I thank God that your laborers have set to work. The objection that was made to allowing the ones in Senigaglia [2] to enter the town will not be a lasting hindrance to their working there because they will be admitted after a brief period of quarantine, and the time they are now spending in the missions in the province of The Marches will serve as a quarantine for them.
We would have been unwilling to take any money here for the journey or expenses of a diocesan priest who might go there to work in our missions, but it is not the same in that place. The men who had the twenty écus given you for that young priest from the College of Propaganda Fide are our masters, and they can have us disregard our Rules; so, you did well not to refuse them.
It is true, Monsieur, that we need not hope for much assistance from that good Cardinal who asked you for men for his diocese of Porto; but, as you have said so wisely, he is not a person to be refused. So, I approve highly of your sending Messieurs Baliano and d'Eu there.
We will await the decision of the Sacred Congregation of Propaganda Fide concerning the reports you gave me on the very important question of having priests in charge of the consulates of Tunis and Algiers. Everyone here who has heard

of the good being done there and of the need to continue it--which they learned from a short account that was published about what happened to the Consul of Algiers [3]--is discouraging us from abandoning these duties and missions. This strongly inclines us to hold our own. That is why I ask you to renew the faculties of Messieurs Jean and Philippe Le Vacher, which expire this year.
Enclosed is a note for an indulgence that some devout persons of the town of Laon are requesting. If it can be easily obtained, you will give them great pleasure by using your influence to get it.
Enclosed is another one, which M. de Beaumont sent me to obtain a dispensation from irregularity for a priest who had become a Huguenot but has now returned to the Church. You will do him a great act of charity by helping him on this occasion. He is making his retreat in our house in Richelieu.
I am also sending you a memorandum about the archpriestship of Gignac, which I ask you to impetrate, not only in the name of M. Cuissot, as I have already asked you to do, but also in the name of M. Grimal, a priest of the Paris diocese.
VINCENT DEPAUL, i.s.C.M.
I signed this letter without noticing that it was incomplete. I am now in the city, where I cannot find out M. Grimal's Christian name; perhaps you have it there.
The Bishop of Pamiers [4] asks you to see that the letter he wrote to Father Géard, the Penitentiary, is delivered safely because it is very important.
Addressed: Monsieur Jolly
2472. - TO FIRMIN GET, SUPERIOR, IN MARSEILLES
Paris, November 30, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I just received the letters the latest regular mail from Lyons brought me, but there are none in it from you. There are some from M. Berthe, who arrived in Agde and is with you now, I think.
I am sending you a bill of exchange on Messieurs Simonnet for 160 livres for M. Stelle's brother. I am expecting another for 150 livres to replace the sums M. Huguier gave the convicts. I hope you will find it enclosed.
I am writing to tell M. Huguier that we have received thirty-seven livres for a convict named Le Cercleux and ten livres for another named Nicolas Bonner. I am asking him to give them to them, and I ask you, Monsieur, to take this into account for him. The Brother who went into the city for the bill of exchange for 150 livres has returned without it. God willing, I will send it to you in a week and will have something added to it.
I am writing to M. Berthe in Annecy and Marseilles at the same time and for the same reason.
I am still worried about your health; I ask O[ur] L[ord] to restore it to you entirely and to continue to be glorified

by this. I am, in His love, Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Addressed: Monsieur Get
2473. - TO JEAN MARTIN, SUPERIOR, IN TURIN
Paris, November 30, 1657
Monsieur,
The grace of O[ur] L[ord] be with you forever!
I just received your letter of November 10. I thought you were out giving a mission but, since something happened to prevent the one in Bra,[1] in nomine Domini; perhaps it will be more effective after the inhabitants, who are divided, have been reunited--willingly or forcibly--by the troops Her Royal Highness has sent there. You tell me that, since you were unable to obtain permission from the Bishop of Pavia [2] to go to the place where the Nuncio wanted to send you, you are going to work in a small market town where the Archbishop of Turin [3] and the Marchese have sent you at the request of the inhabitants. May God be pleased to bless your work there and to strengthen you!
I would like to think that the three priests we sent you have now arrived in Turin, especially since M. Delaforcade informs me that he has received that news.
As for the mission you are being asked to give in Fossano, I think I told you that, since it is an episcopal town, you would do well to excuse yourself from it. If, however, the Archbishop of Turin and the Marchese order you absolutely [4] to go despite our Rule, you would also do well to obey them.
I am about to make my excuses to the Queen that we cannot go to give the mission as she ordered in Metz, where the priests of the Conference will go.[5]
We have no news here. Messieurs Portail, Alméras, Brin, Perraud, and a few others have been ill, but they are better, thank God.
I am now receiving letters from Genoa every week, and the Cardinal is pressuring us to send him some men. I told him that, as soon as the town has been disinfected and the passes are open, we will do what he commands.
I am, in O[ur] L[ord], Monsieur, your most humble servant.
VINCENT DEPAUL, i.s.C.M.
Since writing this, I have just received a letter from M. . .,[6] announcing that he and the other priests have arrived in Turin.
Addressed: Monsieur Martin, Superior of the Priests of the Mission, in Turin
2474. - TO SAINT LOUISE
[November or December] [1]
Blessed be God for the thought He gave you on receiving that little girl!
I find it difficult to give evidence about someone on the word of others. I have been pressured many times by the Council of H[is] E[minence] to give them nominations for benefices that depend on its gift, and I have excused myself from doing so. I would be consoled if I were spared in the

same way with regard to the man who is presenting himself now. I do not have the honor of knowing him. His own Superiors are much better able do this favor for him if they judge it advisable. Then, too, is it fitting for me to contribute to the withdrawal of a person who is a member of a religious Order? In the name of God, Mademoiselle, do something to get me excused from that.

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

To spend Advent well, use Father Souffrand's [2] book. Have the treatise on this season read during our Sisters' meals; have them make their prayer on it and put into practice what is contained in it and is suitable for them. Allow them to add some little penitential acts to their usual ones--I mean, the Sisters who ask you to do so. As for yourself, your penance will be to bear your sufferings for the love of God and not to think about doing any others.

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

Good evening, Mademoiselle, I am y[our] s[ervant].

APPENDIX

1. - ORDINANCE OF LOUIS XIV CONCERNING THE RIGHTS OF MARTIN HUSSON, FRENCH CONSUL IN TUNIS

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

clearance from Husson or his customs officers, under penalty of two thousand livres fine for his subjects and any expenses, damages, and interest that will be owed to Husson. The ships' captains, the boat owners, and the merchants who charter them will be ordered and constrained to make payment by all duly reasonable means.

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

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

2. - QUEEN LOUISE-MARIE DE GONZAGUE TO THE ASSEMBLY OF THE CLERGY OF FRANCE [1]

Messieurs,

If the interests of Poland were not so closely allied to those of religion, and if the Roman Church would not lose by its downfall one of the greatest kingdoms of Europe and the only one of all those in the North that has remained under obedience to the Holy See, I would not have felt it my duty to represent to your Assembly the dangers that threaten it and the latest invasions of the enemies of the Church, who are doing their utmost to make themselves masters of it. You have heard how God plucked it from the worst danger of irremediable loss possible for a kingdom already weakened by long wars with the rebellious Cossacks and the Muscovites, when the Swedes had violated the pledge of a truce made by solemn oath and had first subjugated nearly everything under their power. But the horrible crimes they committed in the holy places and against religious persons drew the wrath of God upon them, on the one hand; on the other, the treachery they committed against those very people they had won over, or who had surrendered to them, drove the Polish people to resist more vigorously and rally together for the defense of their Prince and their fatherland. So, those unjust usurpers very shortly found themselves driven out of most of the places they had usurped and were forced to confine themselves to Prussia.

This happy outcome, joined to the peace settlement with the Muscovites and the declarations of obedience given to My Lord the King by the Cossacks, seemed to have put matters in a state in which there was no longer so much reason to fear the ruin of the Catholic religion in this kingdom. The Swedes, however, despairing of being able to save what remained to them of the areas they had conquered, where they were still oppressing the Church, had recourse to their usual subterfuge, making their treaties more advantageous to them than their weapons. Thus, under this pretext of religion, they have enlisted the aid of the Prince of Transylvania,[2] who has been paid to muster the Wallachs and

Moldavians,[3] all sworn enemies of the Catholic Church, and is attempting to incite the Cossacks to revolt again.
This is what obliges me to turn to your Assembly to have you give some consideration to the latest menace to religion in Poland and to beg you to seek the means of coming to her aid. My awareness of your zeal for the Church gives me every reason to think that you will ardently embrace such a beautiful opportunity to show your love for the one to whom you owe the affection of children and the tenderness of fathers. It should also cause you to do your utmost to preserve for her the glorious prerogative that her Spouse has acquired for her with His Blood, of having Kings and Queens who revere her and uphold her in splendor, and to have pity on so many souls who are in such great danger of falling into apostasy, since they are under the domination of heretics. God is my witness that it is much more His interest than my own that prompts me to make this urgent request of you, and to say that I would gladly wish to expiate--not only at the expense of my crown, but even of my liberty and my own life--the insults Jesus Christ has received by the profanations of the Swedes and prevent the calamities with which His Church is threatened in this kingdom. I think, however, since France is the land of my birth, that the Church of France, represented by your Assembly, would have reason to complain of me if, in such an urgent need of religion, I failed to ask your assistance. Therefore, I do so now with all my heart, asking also for the general prayers of your dioceses to obtain from God mercy for this kingdom and the punishment of its enemies. In truth, you could do nothing more worthy of you nor do a favor for a Princess who would have a greater, more lively gratitude for it.
I am, Messieurs, your very devoted servant.
LOUISE-MARIE
Dankow, February 17, 1657
3. - ASSEMBLY OF THE CLERGY OF FRANCE TO QUEEN LOUISE-MARIE DE GONZAGUE
Madame,
The letter Your Majesty did us the honor of writing us has stirred up in us ineffable sentiments of sorrow by apprising us of the wretched state of the Catholic religion in your kingdom, brought about by the war that has disturbed its peace for some years now. We shuddered with horror at Your Majesty's recital of the profanations and sacrileges committed by heretics in the churches against all things sacred. We adored the unfathomable judgments of God, who allowed this furious storm to rage against a state in which such a Christian Queen is reigning. We know what strength of mind and firmness of heart you have manifested in the midst of this grave situation--the most severe trial in which heroic virtue may be put to the test. We blessed Divine Providence, who has given you to Poland in such difficult times to do so many wonderful things that, until now, have

preserved in it the remnants of religion and royal authority.
In a word, Madame, since we consider you a French Princess, whom God has elevated on the throne with such glory, we have empathized with you in all your misfortunes and have joined to the interests of religion those of you yourself, whom we revere. If our authority were equal to our zeal, we would certainly not be satisfied with fearing the danger to which religion is exposed and with deploring the misfortunes of Your Majesty; we would show you by a solid, prompt assistance the truth of the sentiments of our hearts. Our present state of helplessness, however, thwarts our inclinations and desires. The necessary affairs of the King--who, as Your Majesty knows well, is engaged in a war he did not begin and would have ended if Spain had not refused all the fair conditions he proposed--have obliged our Assembly to impose on the benefices of this kingdom such a large tax that they will doubtless be overwhelmed by it. After that heavy burden, there is no way we could have placed a new one on them to supply a sum of money for Your Majesty that would be useful only if it were a large amount. We will not go into detail with you concerning the wretched situation and poverty of our own clergy, which are so great that all our income has been eaten up either by the passage of the soldiers, or by the lean years for the crops, or by other unavoidable disasters and the present state of affairs.
If Your Majesty had informed us sooner of the dire need to which you are reduced, we might have been able to take other measures. We received your letter, however, at a time when we were no longer in a position to do what the honor in which we hold you and the interest we take in the ruin with which religion is menaced in Poland demanded of our religious fervor.
We ask, therefore, that Your Majesty will please accept our apologies, which we offer with great embarrassment and the deepest sorrow, for we could do nothing more honorable for the Church of France than to come to the aid of the Church of Poland in a need so urgent and for a cause so much in harmony with our desires and inclinations.
We will have the people of our dioceses pray that God will take your case in hand, avenge your cause, and bless the armies of your glorious spouse the King against your enemies, who are those of His Church. We will entreat His Goodness to fortify Your Majesty’s heart always with that mighty strength with which He has filled it until now and, after trying your patience by such an extraordinary calamity, to establish it in a peace that can no longer be troubled. Then, as we have sympathized with your misfortunes, we will rejoice in your prosperity, as persons who have the glory of being always, with inviolable respect, Madame, the most humble and very obedient servants of Your Majesty.
The Archbishops, Bishops, and other priests, delegates to the General Assembly of the Clergy of France

CLAUDE DE REBÉ, Archbishop of Narbonne, President
By the members of the Assembly:
Abbé de VILLARS and Abbé.de CARBON

4. - LOUIS XIV TO THE CONSULS OF MARSEILLES

By order of the King, Comte de Provence

Most dearly beloved,

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

Written at La Fère, July 5, 1657

LOUIS.

DE LOMÉNIE.[1]

5. - LOUIS XIV TO THE GRAND DUKE OF TUSCANY

Dear Cousin,

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

Written at La Fère, July 5, 1657

LOUIS. DE LOMÉNIE.

6. - SAINT LOUISE TO MADAME DE HERSE

[July 1657] [1]

Since you, Madame, are the one who established the Daughters of Charity in Chars, I felt it my duty to tell you that it is very difficult for them to accept the conduct of the Pastor,[2] and this obliges us to withdraw them. You yourself will agree with this when I explain it in detail, whenever you do me the honor of ordering me to do so.

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

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

[July 1657] [1]

Monsieur,

I am sending back to you the young woman from Chars, as you have instructed, and Sister . . .[2] along with her--not to remain, but to bring back Sister Clémence.[3] M. Vincent

approves of our acting this way because of the difficulty our Sisters find in adapting to your conduct and because you, Monsieur, indicate that you are not satisfied with the service they have tried to render the poor. I am writing to tell Sister Clémence to return the furnishings to the Administrators of the hospital.

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

8. - BROTHER DUCOURNAU TO SAINT LOUISE

[November 1657] [1]

Monsieur Vincent approves of the suggestion Mademoiselle Le Gras has presented to him in the way it was proposed, except that he does not agree with her offer to Mademoiselle d'Anse [2] to accompany her or to send any Sisters to speak to the Queen. It will suffice to ask her to go herself to see Her Majesty to represent to her the need of the Sisters at Saint-Germain [3] and Fontainebleau, and let her take action. If she declines to do this, you will have to think of some other way.

Addressed: For Mademoiselle Le Gras