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Irish Entrants to the Congregation of the Mission, 1625-60

Thirteen years after the Congregation of the Mission was established in 1625 through a donation of 45000 *livres* from a *dévo*t noble couple, Philippe and Marguerite de Gondi, two Irish men, John Skyddie and James Water, joined its ranks of priests and lay brothers. Both entered on the 9th October, 1638, and were followed by twenty-one or perhaps twenty-three other Irish, before 27th September, 1660. On that day, Vincent de Paul, the founder and first superior general of the Congregation, died, and it closed the foundational era of the history of the Congregation of the Mission. By this time, however, the organisation, representative of a massive recovery of Catholic institutions and piety in France after the fragmentation of the civil wars (1562-98), had grown significantly; its approximately 650 members resided in twenty-four establishments in France, three in Italy, one in Poland (in successive bases), as well as travelling as missionaries to Ireland, Scotland, Algiers, Tunis and Fort Dauphin. The Irish entrants to the Congregation, listed below, participated fully in the satellite operations of these establishments and missions, and are known to have travelled to and worked in all but Poland, Algiers, Tunis and Fort Dauphin before 1660.

The principal purpose of the Congregation, as articulated in its documents of foundation, de Paul's correspondance and his conferences with its members, was to perform missions in rural areas. From an inauspicious beginning, with just four priests, the Congregation began to carry out missions in the Parisian hinterland, and in north-eastern, western and southern France. It established its first house outside Paris in 1635 (Toul), and this was quickly followed by a second in Troyes. From 1632, the Congregation's motherhouse was Saint-Lazare in Paris, while it also possessed the *Collège des Bons-Enfants* there. From 1635, its members also became involved in delivering retreats for ordinands elsewhere, and assumed responsibility for diocesan seminaries from 1637. Although the provision of charitable welfare to the poor and sick was not the

Congregation's principal activity, its members generally spent some periods involved in providing for the sick, poor and displaced, including Irish, in the towns in which they resided, as well as in war torn localities in France during the Thirty Years War, the *Fronde* and the Cromwellian Interregnum.

Since its founder's death, the history of the Congregation has generally been presented in biographical form, with four major biographies of de Paul produced in 1664, 1748, 1860 and 1931.¹ Consequently, relatively little energy has been devoted to mapping the careers of those members who played key roles in the expansion of its infrastructure and pursuits. Yet, the first officially commissioned *vie* of de Paul by Louis Abelly recorded de Paul's substantial interest in 'les Hibernois', and referred to a number of Irish entrants to the Congregation, several of whom rose to distinguished positions of leadership within it during their long careers. Indeed, the variety of tasks completed by these men is one of the most striking features of the biographical details that follow below, and demonstrates the important contributions that they made to it. When Pierre Coste published his three volume biography of de Paul, he benefited from the research of fellow Vincentian Patrick Boyle, and from his own editing of de Paul's correspondence, conferences and a selection of other primary sources; yet, he was able to add little to the scanty information on Irish entrants to the Congregation. The purpose of the present piece, therefore, is to enlarge our limited knowledge of their numbers, vocational development and careers as missionaries and reformers within the overlapping environments of their congregational community, the French church, the network of Irish exiles, and the international Catholic Reformation.

I would like to express my gratitude to Matteo Binasco and Father Thomas Davitt, C. M. for providing information and copies of documents that proved essential to the compilation of this list.

¹ Louis Abelly, *La Vie du vénérable serviteur de Dieu Vincent de Paul instituteur et premier supérieur général de la Congrégation de la Mission*, 3 vols (Paris 1664); Pierre Collet, *La Vie de St Vincent de Paul*, 2 vols (Nancy 1748); Michèl Maynard, *Saint Vincent de Paul. Sa vie, son temps, ses oeuvres, son influence*, 4 vols (Paris 1860); Pierre Coste, *Le Grand Saint du grand siècle. Monsieur Vincent*, 3 vols (Paris 1931).

The men identified below were fully immersed in the structures, ethos and practices of the Congregation of the Mission. As far as it is known, just seven returned to Ireland after they entered the Congregation; five of these travelled in October 1646, and two in approximately 1659 and 1662. Additionally, Gerard Brin went to Ireland twice, in 1646 and 1663. All of these were Munster born (from Limerick, Cork and Cloyne, Cashel, Waterford and Lismore, and Emly dioceses), and extant evidence suggests that they returned to north-east Munster on their missions. In the short term, their objective was to perform preaching and sacramental missions in Ireland, although the other characteristic strategy of the Congregation's missions, the foundation of confraternities of charity in parishes, may not have been a feature of their work in this environment. As the details below illustrate, the majority had been well schooled through spiritual formation and missionary experience in the Congregation in France for this kind of work.

In total, eight of the twenty-three/five entrants to the Congregation are known to have come from Limerick, five from Cork and Cloyne (four from Cork and one from Cloyne), three from Cashel, three from Waterford and Lismore and two from Emly. Strikingly, the Congregation is known to have received only two or three entrants from the other provinces throughout de Paul's superior generalship, two from Leinster (Dublin and Meath) in the mid-1650s, perhaps one from Connaught, and none at all from Ulster. A greater number, twelve or thirteen, entered in the 1640s (after three entries in the late 1630s), than in the 1650s, when eight entered, and one cleric may have entered in Richelieu in April 1660. Seven of the entrants from Limerick joined during the 1640s, with the exception of John White who joined in 1658. The entry dates for other dioceses tend to be spread across the period 1538-1660, with the exception of Emly whose two representatives enrolled in 1645. A further notable feature of the statistical evidence and the extracts from primary sources is the importance of familial associations and empathies based on

Irish origins in drawing potential Irish members to the Congregation and keeping them there afterwards. Nicolas Arthur was James Water's nephew, the three Cogleys were closely related, Gerard Brin persuaded Mark Cogley to stay in the Congregation during a crisis of vocation in 1646, Peter Butler's brother resided at *Bons-Enfants* although he did not ultimately enter the Congregation, and Edmond Barry persuaded an Irish cleric to enter in 1660.

The study of a wide range of primary sources and compilations of primary and secondary sources has enabled the presentation of a far more detailed and extensive profile of the Irish entrants to the Congregation than previously available. Although previous studies, when taken in combination, did identify many of them, it has proved possible, with the exception of the unnamed cleric of April 1660, to trace far more precisely their movements, associations and activities, and to correct editorial and historiographical errors. De Paul's correspondence provides a wealth of information, including letters sent to and from the Irish priests themselves; the latter are translated and reproduced here, while other mentions of them in letters, conferences and so on are also translated and printed. Louis Abelly and Pierre Collet both had access to primary documents that have since been lost, and the extracts from both biographies published below provide specific information on a number of Irish Vincentians. Other primary sources have been included as appropriate. In particular, dossiers in the *Archives de la Congrégation* and the *Archives Nationales* in Paris contain a variety of important contemporary records of missionary campaigns, administration and related activities that refer specifically to individual priests and catalogues of Congregation entries and house residents. Of key importance is AN MM519A, 'Catalogue des prestres et clerics qui ont esté receus en la Congrégation de la Mission, depuis le commencement de son Institution, et y ont vescu plus de deux ans, ou bien y sont morts devant la fin des deux premières années.'

Finally, the men are listed in alphabetical order, adopting the spelling, as far as we know, that they themselves used, and allowing for the non-standardised nature of Irish surnames during the seventeenth century. French versions of their Christian and surnames follow in parentheses. The same rule has been adopted for place names.

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² Multi-volume translations of de Paul's correspondence and writings are currently in production, and I have checked my translations of seventeenth and eighteenth-century sources when possible and appropriate: Jacqueline Kilar *et al* (ed and trans), *Saint Vincent de Paul. Correspondence, Conferences, Documents*, ed. and trans. Jacqueline Kilar *et al*, 11 vols (New York 1985-).

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Nicholas Arthur (Artur)

Born in December 1632 in Cork (city). Nephew of the Congregation priest James Water. Attended the seminary that the Congregation managed in Cahors since 1643, where his uncle taught. Then entered the Congregation in Paris on 23 October 1654. Was officially received on 22 November 1654. Took his vows in Paris before Thomas Berthe 1656 (when Berthe was intermittently present in Paris). Then resided in Sedan in 1656, where Congregation had an establishment since 1643. Was ordained *extra tempora* in 1659. Was sent to Montmirail in May 1657 (foundation formally established in 1644), and was still resident there in 1659; he was presumably ordained there. Was then sent to Ireland.

I was thinking of sending you (to Genoa) two young men who are entering the seminary today or tomorrow. Both have studied philosophy and are very good, from what M. Cuissot has written us from Cahors. One of them studied there and is the nephew of M. Water, who has been teaching in the seminary there for ten or twelve years now..Do you have a Director for the seminary? If not, we will form them here for you because they are two of the best men we have...

Correspondence, v, no. 1787, de Paul to Étienne Blatiron, 23 October 1654

We are sending you Brother Arthur 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.

Correspondence, vi, no. 2258, de Paul to Nicolas Guillot, 3 May 1657

Please send us an extra tempora for Nicolaus Arthur, dioecesis Corkagiensis, in Hibernia.

Correspondence, viii, no. 2921, de Paul to Edme Jolly, 25 July 1659

Edmond (Edme) Barry

Born on 24 June 1613 in Cloyne diocese. Ordained in Cahors in 1639. Entered the Congregation in Paris on 21 July 1641. Held a doctorate in Theology. Took his vows at Saint-Lazare in October 1646 immediately before travelling to Ireland where he operated in Limerick and Cashel dioceses (he travelled between approximately 6-20 October).³ Returned to France in late 1651 or

³ Barry may have been granted a year's delay in fulfilling his obligation to return to Ireland; since the 1623 apostolic indult of Pope Urban VIII, Irish students were required to take an oath to return to Ireland after ordination: See Brendan Jennings, 'Acta Sacrae Congregationis de Propaganda Fide 1622-50', *Archivium Hibernicum*, xxii (1959), pp. 28-139, at pp. 126ff., for requests by Propaganda Fide for Irish priests of the

early 1652, after the siege of Limerick ended in the city's capture by Commonwealth troops (27 October 1651). Resident in Richelieu, where the Congregation had been established in 1638, in 1652-53, arriving before September 1652. Then resided in Montauban (foundation established in 1652) between 1653-80, having arrived there after May 1653. Acted as superior in Montauban between early 1657 (rather than 1656, as sometimes recorded) and 1664 (he was certainly superior by 4 July 1657), and 1675-80. Was director of spiritual exercises in November and December 1676, 1677 and 1678. Also performed missions in Montauban region: 3-21 December 1673 in Combarier parish; 24 December 1673-7 January 1674 in Brial parish; 2-25 February 1674 in Reynies parish; 11 March-1 April 1674 in Villebrumiere parish (he directed this mission); 29 April-20 May 1674 in Grazar parish; 20 May-4 June 1674 in Mirepoix parish; 29 November-16 December 1674 in Layvar parish (he directed this mission); 3-29 March 1679 in Bressols parish; 31 March-Quasimodo Sunday 1675 in Noüie parish. Died in Montauban in 1680, after 31 May, and while acting as superior.

M. Brin (Gerard Brin), M. Barry, Brother [O'Brien], a seminarian (Dermot O'Brien), and Brother Patriarche have left for Ireland and are to pick up Messrs. Le Blanc (George White) and Duiguin (Dermot Duggan/Deegan) and Brother Le Vacher in Le Mans, and perhaps M. Bourdet⁴ in Brittany. We have been pressured about this both by Rome and by the prelates of that country; that is why we shall not be making any other foundation for a long time.

Congregation to return to Ireland from 1645. The *Commentarius Rinuccinianus* states that John Creagh, vicar general of Limerick, gave the missionaries the parish church of Saint Munchin in Limerick in December 1648: *Commentarius Rinuccinianus*, ed. Stanislaus Kavanagh, 6 vols (Dublin 1939), iii, 575-6.

⁴ This was Jean Bourdet, rather than Étienne Bourdet, as Boyle, *Vincent de Paul*, pp. 33-4, states. Bourdet did not in fact go to Ireland; Pierre du Chesne (not Jean du Chesne, as Boyle, *Vincent de Paul*, p. 33, states) acted as superior of the Irish and Hebridean missions from late 1646 (from mid-November at the earliest) until late 1647 or early 1648.

Correspondence, iii, no. 877, de Paul to Antoine Portail, c.18 October 1646⁵

Here, however, is some sad news - if it is true. They say that Limerick has been captured by the Parliamentarians and that the Bishop and about thirty priests have been taken. We have good reason to fear that Messieurs Brin (Gerard Brin) and Barry are among them. We are awaiting more definite news...

Correspondence, iv, no. 1435, de Paul to Lambert aux Couteaux, 21 December 1651

I add to this news what we have heard from our dear confreres in Ireland. We thought they had been among those whom the English had put to death at the fall of Limerick, but thanks be to God, He snatched them from their hands. We are sure about this for M. Barry, who has arrived in Nantes, and whom we expect here. We also have good reason to hope for the same regarding M. Brin (Gerald Byrne), although we have no guarantee.

They left Limerick together with one hundred or one hundred twenty priests and monks, all disguised and mixed in with the soldiers from the town, who left the day the enemy was supposed to enter it. Our men spent the night preparing for death because there was no mercy for the clergy, but God did not allow them to be recognized as such.

They separated with great sorrow on leaving, one in one direction, one in another; but they felt they had to do this so that, if one were to die, the other might at least be in a position to escape. M. Brin went off toward his native place with the Vicar-General of Cashel, a good friend of theirs, and M. Barry headed for some mountains he mentioned. There, he met a charitable lady who took

⁵ This letter may have been written on 18 October as Pémartin (CM archivist) suggests, but could have been written later (Coste suggests 20 October). De Paul had written to Antoine Portail on 6 October, so 20 October is the most likely date (a weekly letter). We know from no. 882 (*Correspondence*, iii) that the group had departed by 27 October

him into her home and kept him there for two months. At the end of that time, a ship arrived, which, by chance, was going to France, and he boarded it without having heard anything about M. Brin from the time they had separated. However, he thinks it will not be easy for the latter to get back to France because the English hold the seas and because they are in his region; so, he needs prayers.

Correspondence, iv, no. 1473, de Paul to Lambert aux Couteaux, 22 March 1652

Please let me know also what you would like M. Barry to do there (in Notre-Dame-de-Lorm/Orme and the parish of Saint-Aignan, in Montauban diocese, from where Bajoue wrote his request that more Congregation members be sent), for he is not suitable for everything. He is also ailing with a condition he has had for three or four years. True, he could be given certain work that he might do very well; that is why I am asking you how you want to use him.

Correspondence, iv, no. 1613, de Paul to Emerand Bajoue, 3 May 1653.

Monsieur,

The grace of O[ur] L[ord] be with y[ou] forever]

I received your letter of June 17.⁶ If you [have not yet] leased Brial (hamlet in Tarn-et-Garonne) as you did Falguières (hamlet in Tarn-et-Garonne) 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 and Thieulin 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

so they must have left between 6-20 October. This was within the time that de Paul suggested they would leave in another letter: *Correspondence*, ed. Coste, iii, no. 870, de Paul to Antoine Portail, 6 October [1646].

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 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.p.d.I.M..

Correspondence, vi, no. 2295, de Paul to Edmond Barry, 4 July 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

⁶ This letter is now missing.

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 (Gerard 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.p.d.I.M..

Correspondence, vi, no. 2310, de Paul to Edmond Barry, 18 July 1657

Monsieur,

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

I just received your letter of the first of this month.⁷ 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.

⁷ This letter is now missing.

The Richelieu house is greatly in need of a brother like Brother Dupuich; 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 and for his good will regarding his seminary. I am really sorry he has not satisfied those priests in Castelferrus (where Notre-Dame-de-Lorm was located) 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 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 (John 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.p.d.I.M..

Correspondence, vi, no. 2375, de Paul to Edmond Barry, 12 September, 1657

Monsieur,

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

I received your letter of September 27.⁸ 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 (Dermot Duggan/Deegan), 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

⁸ This letter is now missing.

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.p.d.I.M..

Correspondence, vi, no. 2443, de Paul to Edmond Barry, 31 October 1657

Monsieur,

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

I received your letter of April 20.⁹ In the name of O[ur] L[ord], please excuse us for not having yet sent the help you await and for not even being able to send you any for some time. Our priests were scarcely back from their missions when we were obliged to send them out on others, some in the Troyes diocese, others in the Châlons diocese, and the men who have been in the Reims diocese for six or seven months are continuing. There is no way they will be back before the month of July, and we cannot send you anyone until they return.

The inhabitants of Brial and Falguières are right to complain that they do not see you until it is time to collect the revenue. If you have not already done so, please take the opportunity to speak to the Bishop of Montauban about releasing the Company from this responsibility in one way or another.

I praise God that your seminary is growing and the Bishop has decided to transfer it to Montauban. May God, in His infinite goodness, bless this plan and the work this worthy Prelate is doing for the conversion of heretics!

We have no news here.

I send greetings to your little family, and I am, in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL, i.p.d.I.M..

Correspondence, vii, no. 2587, de Paul to Edmond Barry, 15 May 1658

Monsieur,

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

The last letter I received from you is dated October 13.¹⁰ I have not written to you for a long time. I praise God for the consolation M. Cuissot brought you by his visitation and by our Rules. I am sure your little family will make good use of them to become more closely united to God and among themselves.

I am greatly consoled that the seminary is growing. It would be a good idea if it were transferred to Montauban. Mon Dieu, Monsieur! Is there no way of doing this and for us to be released from the parishes? I am writing to ask M. Cuissot to go to see the Bishop of Montauban to find out his final decision, since it is not expedient for us to have things remain any longer as they are. Depending on the answer, we will consider the help you are requesting. Meanwhile, please encourage Messieurs Lucas and Treffort. I am thinking about them, and God will doubtless be pleased with their patience and their work. I embrace them along with you and the rest of the little family, with all the tenderness of my heart.

We have no news here. Things are going along as usual. Several of our priests are out giving missions, in particular, M. Bajoue, for whom I will have a power of attorney prepared on his

⁹ This letter is now missing.

¹⁰ This letter is now missing.

return to authorize you to sell his annuity and collect its arrears because the transfer he already made is insufficient.

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

VINCENT DEPAUL, i.p.d.I.M..

It is inadvisable for me to write to the Bishop and for me to be the one to urge the union. M. Dehorgny and the other titulars are finding it very difficult to bear the title of Pastor for so long and are pleading to be relieved of it.

See if you can find out what he will oblige us to do by the act of union. You can tell him that, if he wishes, we will make the [same] commitment the Bishop of Cahors or the Bishop of Saintes had us make. I am sending you a copy of it.

Correspondence, vii, no. 2719, de Paul to Edmond Barry, 13 November 1658

Monsieur,

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

Your letter of December 7 was a great consolation to me;¹¹ it was even greater when I saw the various results of your fine leadership, which seems to me very wise and well received. I thank God who is using you for the various good works He accomplishes both inside and outside your house. I ask His Divine Goodness to continue and to increase in you the courage to bear the responsibility His Providence has laid on you.

I praise God for the arrangement that was supposed to be made with the priests of Castelferrus, and I pray that a settlement may result from it.¹

I was informed that the Bishop of Montauban would like to have some assurance about the two thousand livres that were previously offered to help with setting up the seminary in Montauban.

On this I will tell you, Monsieur, that the person who mentioned doing this act of charity is still disposed to donate this sum but first wants to see the seminary transferred and the conditions settled. Make use of this information with your usual prudence. It is to be desired that the Bishop establish you in his town as soon as possible or that he confirm you in Lorm.

M. Bajoue is still out giving a mission; when he returns, I will see that he is given the power of attorney authorizing you to receive the capital and arrears of his income.

I tell you once again, Monsieur, that I cannot think of you without a deep sentiment of joy and tenderness, especially with regard to the good state of your family in general and of the present disposition of M. Lucas in particular, which consoles and edifies the others. I am sure you have contributed to this happy change in him, even though you attribute it to his retreat.

It is true that this practice of the retreat, which God has given to the Company, is one of the most effective remedies we have for picking ourselves up again and moving forward, and I hear from elsewhere, especially from La Rose (Notre-Dame de La Rose), that many other members of the Company have profited more from it this year than in others. I hope that, if we are faithful to God, His blessings will be multiplied for everyone in general and each one in particular.

Continue, Monsieur, to govern wisely, gently, and humbly, and you will see the glory of God. I am, in Him, Monsieur, your most humble servant.

VINCENT DEPAUL, i.p.d.I.M..

Correspondence, vii, no. 2757, De Paul to Edmond Barry, Christmas Day 1658

Monsieur,

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

¹¹ This letter is now missing.

I just received your letter of March 29.¹² I praise God for having preserved you from the fire with which someone tried to torment you. You are right to trust in the protection of God and the Blessed Virgin. I also hope they will deliver you from the evil designs someone may have on your house.

I agree that you should get back the assets of [. . .] sold by M. Bajoue, by returning to the purchaser the fifty-five livres he paid; but get some advice on a sure way to do that.

You say that M. Agan (vicar general of Montauban) has two thousand livres on hand to be used for the seminary the Bishop wants to transfer to Montauban, but that, since this is borrowed money, the Bishop wants you to make a commitment to pay, along with him and the syndic of the clergy, the interest and the principal. I will tell you my thoughts on this a week from now, God willing.

Meanwhile, I recommend myself to your prayers and to those of your little family, whom God is showering with His blessings. I am in a hurry and am, in the love of O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL, i.p.d.I.M..

Correspondence, vii, no. 2809, de Paul to Edmond Barry, 9 April 1659

Monsieur,

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

I am sending you the reply of the Doctors of the Sorbonne regarding the difficulty you raised about the Masses.

I forgot to tell you that we cannot receive in the Company a person who wants to leave another well-regulated Community without a legitimate reason. So, it will be a good idea for you to

¹² This letter is now missing.

encourage the seminarian of the Order of Christian Doctrine, about whom you wrote me, to persevere in that holy religious Order to which God has called him.

M. Dehorgny has gone to make the visitation of our houses in Brittany; if God gives him sufficient health, I hope he will go to see you.

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

VINCENT DEPAUL, i.p.d.I.M..

Correspondence, viii, no. 3004, de Paul to Edmond Barry, 11 October 1659

Monsieur,

In this new year I ask Our Lor to renew our hearts in His Spirit and to unite them in Him for all eternity.

Before replying to your letter, I recommend to your prayers and those of your community the soul of our dear M. Perraud who died here in this house on December 26 after an illness of four or five months. Having served him as a purgatory, it gives us reason to hope that he is now enjoying the reward of his labours, for he worked long and fruitfully in the Lord's vineyard and at the practice of virtue.

These past few days I thought I would have to recommend to your prayers M. Étienne and Brother Patte as having died, but they have come back to life. We considered them as dead, but God has preserved their lives almost miraculously. They sailed from Nantes on December 6, on a small boat which was carrying their luggage, to go to La Rochelle, the place from which Maréchal de la Meilleraye's ship was to set sail fro Madagascar; Messieurs Daveroult, Feydinl, and de Fontaines had gone there by land. They jjourney by sea takes only twenty-four hours, but three weeks elapsed before we had any definite news of this boat. People were writing to me from all sides

that it had been lost, and in the end we were forced to believe it when we read a letter from a young Parisian to his mother, in which he said that he had been on the same boat and looked death in the face. In desperation, he and another man had jumped into a little skiff. At the same time they saw the boat go down with thirty persons who were on it; only he and his comrade were saved. In addition, he said that M. Étienne, at the request of the captain and sailors, who saw that they were lost, gave all of them general absolution, a moment before the shipwreck.

When this letter was communicated to us, it filled our cup of sorrow to the brim; on the following day, however, we received letters from M. Étienne which filled us with joy. They assured us that, after he had given that absolution, such a favourable gust of wind was sent by God that they were able to steer clear of a sandbank, on which they were going aground. Moreover, after being in extreme danger for two weeks—the storm had smashed both their masts and sails—and having now provisions to sustain them, God in His goodness had brought them to Saint-Jean-de-Luz, a French seaport on the Spanish border, where they refitted their boat, restored their exhausted strength, and finally reached La Rochelle. There they revived the courage of Messieurs Daverout, Feydin, and de Fontaines, who were despondent at the thought of having lost their superior.

You cannot imagine our consternation here, but God, to whom alone it belongs to put to death and to give life, likewise consoled us by giving us back those two servants of His, whom we believed drowned. Please help us to thank Him for this and to recommend fervently to Him the voyage and mission of those five Missionaries. To get back to your dear letter of December 17,¹³ I praise God for the reestablishment of the Jesuit Fathers at their college in Montauban and for the other good news you send me. May the Divine Goodness be pleased to give it the good results you hope will follow!

¹³ This letter is now missing.

I already told you to send to the Richelieu seminary the young Irishman who is asking to join us, and have written M. de Beaumont saying that it is our intention that he accept him. Inquire carefully in the qualities of the others who want to imitate him; when you know their age, ability, morals, and physical and mental state, let me know and we shall see.

God willing, we will pay the three hundred livres that M. Agar has led you to expect, whenever he chooses and to whomsoever he indicates.

Since the Bishop does not approve of your taking from your seminarians room and board amounting to more than one hundred or one hundred twenty livres, you would do well to be content with that, if you can manage; but if you cannot do so without going into debt, point out to him humbly that it does not suffice, given the high cost of provisions and your modest income.

I was consoled to hear that the Jesuit Fathers are giving mission around Lorm. May God be pleased to send a large number of such workers into His Church and to grant us the grace of loving this holy work and devoting ourselves to it with all our limited strength in the Spirit of Our Lord, to whom alone the conversion of souls belongs! I am, in His love, Monsieur, with all my heart, you most humble servant.

VINCENT DEPAUL, i.p.d.I.M..

Correspondence, viii, no. 3065, de Paul to Edmond Barry, 14 January 1660

In addition to the priest who is to come to you from Brittany for the seminary, M. Barry is supposed to send you another postulant from near Montaubn, whom you will please welcome.

Correspondence, viii, no. 3120, de Paul to Pierre de Beaumont, 7 March 1660

God be praised that you have admitted to the seminary M. Lorfebvre and the Irish cleric sent to you by M. Barry, and that both are taking so well to the seminary exercises!

Correspondence, viii, no. 3120, de Paul to Pierre de Beaumont, 2 May 1660

Gerard (Gerald) Brin/Byrn/Bryn/Byrne

Some discrepancies in recording of Brin's date of birth and date of entrance to Congregation: Born between 1618-20 in Cashel diocese (in a village close to Cashel town). Brother to Joane Byrne, and may have had at least one other sister since his brother-in-law (rather than brother; see the will below) was David Bourke. Had nephew named Theobald Ryan. Entered the Congregation in Paris on 14 October 1639, age twenty-one, which suggests he was born in 1618. Took his vows on 2 November 1642 and was ordained in 1644. Was resident in Paris on 22 December 1644. Renewed his vows on 22 September 1656 in Paris before Antoine Portail. Resided in Le Mans between 1644 and 1646; arrived before the house was formally established in January 1645, and was named as director of the seminary on 3 May 1646. But resided in Paris from approximately 21 June 1646, before travelling to Ireland between 6-20 October 1646, where he operated in Limerick and Cashel dioceses. Returned to France in early to mid-1652, after the siege of Limerick ended in the city's capture by Commonwealth troops (27 October 1651). Was performing missions in the Dax region of south-west France in September 1652 and appears to have resided in the Montauban establishment while completing his missions in 1652. Acted as superior of the Congregation house in Notre Dame de la Rose between 1652-4; it was established in 1639. Resided in Paris from 1654 to 1656. Was sent to England in March 1656 to visit missionaries on the Scottish mainland and the Hebrides, but returned to Paris by June 1656, and led rural missions for a time. Became superior in Troyes (foundation established in 1637) prior to

July 1557, until an unspecified date in 1658.¹⁴ Led missions there, including one in Sezanne in October 1657. Acted as superior (including acting as principal of the municipal college and administrator of *Hôpital Jean de la Rose*) in Meaux in 1658 (was certainly in office by 6 November), into 1659, and almost certainly to 1660. Acted as superior in Toul between 1660-2 and returned to Ireland in 1663, where he worked as a curate in Thurles. May have been imprisoned for one month soon after his arrival in Ireland, but was probably generally under the protection of the Mathew family. Made a will while in Ireland, dated 9 October 1683 (civil year), and died shortly afterwards, before the will was admitted to probate on 25 February 1683 (civil year 1684).

So, Brother Rivanaigre will be able to stay at the house and M. Brin could continue to look after the seminarians, if he can do it, as he has begun to do.

Correspondence, ii, no. 803, de Paul to Antoine Portail, 3 May 1646

M. Brin has been here for fifteen or twenty days. Divine Providence manifested itself in his return, making use of him to give us back M. Coglée (Mark Cogley) who, after spending a few days in the seminary, has been sent to Sedan.

Correspondence, ii, no. 819, de Paul to Antoine Portail, 11 July 1646

What was written to you about M. Brin is not true. He came here directly from Le Mans where experience has shown us that the Providence of God alone withdrew him from that place in order to bring M. Coglée back to us in the Company. The latter had left it upon returning from Marseilles and has since been sent to Sedan. M. Brin is living with us and giving great edification.

¹⁴ He was not superior in Troyes from 1654 to 1658 as *Notices*, i, p. 519, records.

Correspondence, ii, no. 824, de Paul to Antoine Portail, 22 July 1646

In my preceding letters, I wrote to you about M. Brin. And now I will tell you that M. Le Blanc (George White) has gone in his place to be in charge of the Le Mans seminary.

Correspondence, ii, no. 827, de Paul to Antoine Portail, 25 July 1646

M. Brin, M. Barry (Edmond Barry), Brother [O'Brien], a seminarian (Dermit O'Brien), and Brother Patriarche have left for Ireland and are to pick up Messrs. Le Blanc (George White) and Duiguin (Dermot Duggan/Deegan) and Brother Le Vacher in Le Mans, and perhaps M. Bourdet in Brittany. We have been pressured about this both by Rome and by the prelates of that country; that is why we shall not be making any other foundation for a long time.

Correspondence, iii, no. 877, de Paul to Antoine Portail, c.18 October 1646¹⁵

M. Brin and four or five of our other Irishmen have left for Ireland, and M. Bourdet is supposed to go and join them in Nantes to be their superior. B[rother] Vacher, who was in Le Mans, is also one of their number, as is Brother Patriarche.

Correspondence, iii, no. 882, de Paul to Antoine Portail, 27 October 1646

Monsieur Brin has just been to see [your son]; he assures me that he is better and that there is nothing to fear.

Correspondence, iii, no. 833, de Paul to Louise de Marillac, 14 August 1646

¹⁵ See above, fn 1.

M. Duiguin (Dermot Duigan), who was in Ireland, has been here for a few days; he left Brother Patriarche in Saint-Méen. The latter has not yet recovered from his mental illness, which is why M. Brin sent them back to us, even though he is much better.

Correspondence, iii, no. 1136, de Paul to René Alméras, 11 September 1649

We were greatly edified by your letter, seeing in it two excellent effects of God's grace. The first is that you have given yourself to God to stand firm in the country where you now are, in the midst of dangers, preferring to risk death rather than fail to assist your neighbor. The second is that you are devoting yourself to the care of your confreres, sending them back to France to remove them from danger.

The spirit of martyrdom has prompted you to do the former, and prudence to do the latter. Both are drawn from the example of Our Lord, who, as He was about to go and suffer the torments of death for the salvation of mankind, wanted to protect His disciples from this and save them, saying: "Let these men go and do not touch them."

That is how you have acted, as a true child of that most adorable Father, whom I thank infinitely for having produced in you acts of sovereign charity, the summit of all the virtues. I ask Him to fill you with it so that, exercising it always and in everything, you may pour it into the hearts of those who lack it.

Since those other gentlemen with you are likewise prepared to remain, regardless of the dangers of war and contagion, we think they should be allowed to do so. How do we know what God wishes to do with them? He is certainly not giving them such a holy determination in vain. My God, how inscrutable are Your judgments! At the end of one of the most fruitful and perhaps most necessary missions we have ever seen, You seem to be stemming the tide of Your mercy on

this penitent town to weigh Your hand more heavily upon it, adding to the misfortune of war the scourge of sickness. It is, however, to harvest souls that are well prepared and to gather the good grain into Your eternal granaries. We adore Your ways, O Lord!

Correspondence, iv, no. 1213, de Paul to Gerard Brin, April 1650¹⁶

Here, however, is some sad news, if it is true. They say that Limerick has been captured by the Parliamentarians and that the Bishop and about thirty priests have been taken. We have good reason to fear that Messieurs Brin and Barry (Edmond Barry) are among them. We are awaiting more definite news but, whatever their situation, I recommend them to your prayers.

Correspondence, iv, no. 1435, de Paul to Lambert aux Couteaux, 21 December 1651

We have no news from the priests who have gone to the Hebrides nor from M. Brin.

Correspondence, iv, no. 1494, de Paul to Lambert aux Couteaux, 3 May 1652

The urgent need of evangelical workers for the people of the Hebrides and the Scottish Highlands, as Your Eminences have learned from the short report of Dermot Duiguin (Dermot Duggan/Deegan), a priest of the Congregation of the Mission, who is working with your authorization at the conversion of these people, abandoned for so many years, has prompted Vincent Depaul, superior general of the same Congregation, to propose that Your Eminences send there the additional assistance of three workers of his Congregation. These are: Gerard Brin, an Irishman; Thomas Lumsden, a Scottish theologian and a former lecturer in philosophy; and John

¹⁶ This letter was first printed in Abelly, *Vie*, ii, p. 152. It was probably addressed to Brin; nos. 882 and 1494 indicate that Brin may have directed the mission to Ireland, perhaps before Pierre Du Chesne arrived after October 1646 and after he left in late 1647 or early 1648. Edmond Barry was the only other priest from the group who remained in Ireland in April 1650.

Ennery, an Irishman, formerly a lecturer in theology. Their competence gives reason to hope that, with the help of God, an abundant harvest may be gathered, if Your Eminences deign to accede to and foster his decision by declaring the three above-mentioned men Apostolic Missionaries for those regions.

Correspondence, iv, no. 1560, de Paul to Congregation of Propaganda Fide, May 1652-May 1654¹⁷

I add to this news what we have heard from our dear confreres in Ireland. We thought they had been among those whom the English had put to death at the fall of Limerick, but thanks be to God, He snatched them from their hands. We are sure about this for M. Barry (Edmond Barry), who has arrived in Nantes, and whom we expect here. We also have good reason to hope for the same regarding M. Brin, although we have no guarantee.

They left Limerick together with one hundred or one hundred twenty priests and monks, all disguised and mixed in with the soldiers from the town, who left the day the enemy was supposed to enter it. Our men spent the night preparing for death because there was no mercy for the clergy, but God did not allow them to be recognized as such.

They separated with great sorrow on leaving, one in one direction, one in another; but they felt they had to do this so that, if one were to die, the other might at least be in a position to escape. M. Brin went off toward his native place with the Vicar-General of Cashel, a good friend of theirs, and M. Barry headed for some mountains he mentioned. There, he met a charitable lady who took him into her home and kept him there for two months. At the end of that time, a ship arrived, which, by chance, was going to France, and he boarded it without having heard anything about M.

Brin from the time they had separated. However, he thinks it will not be easy for the latter to get back to France because the English hold the seas and because they are in his region; so, he needs prayers.

Correspondence, iv, no. 1473, de Paul to Lambert aux Couteaux, 22 March 1652

Monsieur,

I received two of your letters, dated August 30 and September 9.¹⁸ I am very sorry to hear about your illness, and I ask Our Lord to heal you. For your part, do all you can to get well, sparing neither time nor remedies. See that you are well taken care of and purged. The people where you are usually drink cider; perhaps it would be better for you than wine because in Ireland you drink only beer.

Since you are constantly traveling, sometimes to Saint-Pandelon (hamlet near Dax), sometimes to Pouy (hamlet near Dax), sometimes to Bayonne, and other times elsewhere, we cannot say that the air in Dax is bad for you. Even if it were, because it does not circulate, it could do you no harm with all your moving about. Then, too, are not people everywhere sick? There are very few persons here who have not been ill this year. We still have several, and our infirmarians have had so much work that they, too, have succumbed and are ill themselves.

As for your illness, I hope it will go away with a little care. I ask God for this with all my heart. Perhaps you are already over it; in that case, this letter may reach you in Pouy or Hinx (hamlet near Dax), since you sent me word that you would be able to open the mission there at the end of the month. When I hear that it is finished, I shall be very glad. There is no need for the Bishop to

¹⁷ Although Coste suggests that this letter was written between May 1652 and May 1654, the most likely date for its composition lies between mid-1652 and the close of 1653, by which time Thomas Lumsden had travelled to Scotland. He was certainly there by early May, 1654.

¹⁸ Both letters are now missing.

be concerned about expenses, since you have enough to cover them. After the mission you will be welcomed by M.Bajoue as if you were a man sent from heaven. He really needs you, and awaits you eagerly and patiently, as he told me in his last letter. You may take a hundred livres with you and leave the rest with M.de Saint-Martin.

I have not heard that the plague is anywhere near Agen or Montauban. There may be the usual illnesses there, as everywhere else.

Thank you for wanting to come and see me. I would be consoled to see you, too, more than I can tell you, but until God makes provision for that, let us see one another in Him and conform ourselves to His Will, which is to be preferred to any other good. What you will be doing in the places where He calls you will benefit you more than the good example you might find here.

To get here right now from anywhere is very difficult. You think, however, that by boarding a ship in Bayonne and disembarking at Nantes or La Rochelle you could reach Paris with no danger. This is not the case; you would be in the same difficulty in those towns as you are now. Look at M.Barry (Edmund Barry), who was in Nantes; I had written to him to come here, but he found the roads so impassable that, even though he was just as anxious as you to get here, he was, nevertheless, obliged to stop at Richelieu, where he still is.

I approve the request you made to M.de Burgo to send us the balance of the boarding fees for Thomas and Peter Butler. We shall be much obliged to him for going to that trouble. As for the vestments and furnishings you may have left there, if he sends them to us, fine, but do not put any pressure on him to do so. How do we know whether or not God will restore peace and religion to Ireland, and whether or not we will still have to send men there? I also do not want you to revoke the order you have already given him on this matter.

M. du Chesne has sent someone to get Peter Butler from the Collège des Bons-Enfants. I have to tell him that his father wants him to go home and to get a written declaration from him of how long we have boarded him and the amount to which these fees come. When this is done, I shall let you know, and he will remain at the Bons-Enfants because our minor seminary has been pillaged and is in danger of being so again, so we have left the place and sent the students home.

M. Alméras was superior there and is now director of the internal seminary. M. Portail is still first assistant and M. Grimal is second assistant. M. du Chesne was superior at the Bons-Enfants, but in two or three days he is going to leave to make some visitations. He will begin with Le Mans, if he can get there with the help of an escort. We shall put someone in his place in the meantime. M. Admirault will be in charge of the collège, where he is still residing. As for good M. Gilles, God took him to Himself two months ago in Crécy, where he was superior; he is a great loss to us. It has only been a week since we lost a coadjutor Brother named Jean Geneset.

I conclude with a renewal of the offer of my obedience, which I ask you to present to His Excellency in gratitude for his incomparable acts of kindness in your regard. I am, in Our Lord, Monsieur, your most humble servant....

M. du [Chesne] has just told me that the [boarding fees] of those two gentlemen will be set, [as] in the beginning, at two hundred fifty livres, even though others are paying three hundred livres; in this way, things will not go as high as we thought. If I can, I will write to M. de Saint-Martin and ask him to keep that money for us; if not, you will ask him and get a receipt from him for that amount. Please greet him and the Dean of the Cathedral of Bordeaux for me, and assure them both of my perpetual obedience.

Correspondence, iv, no. 1554, de Paul to Gerard Brin, 22 September 1652

Monsieur,

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

Yesterday we buried one of our good coadjutor Brothers, who had been sick for seven or eight months in one way or another. It pleased God to try him in various ways for the sanctification of his soul. This was obvious to us in the good use he made of his illness and his gentle, constant submission to the wisdom of God in this long, painful trial. His name was Brother Nicolas Perrin. He had served God in the Company for twelve or thirteen years and has left us many good examples of the practice of the virtues which make a good Missionary. I recommend his soul and mine to your prayers.

I say no more to you about our dear departed, Messieurs Lambert, Guérin, and Gurlet, who died recently, because I have written you in detail about them. I shall simply add that the more time goes on, the more we find to say about them, at least the first two, especially the incomparable M. Lambert.

I am waiting for news from you about the present condition of M. Biminet's mother, and whether you have given her the small sum of money I asked you to send her.

You know well enough what the mind of Our Lord is. Therefore, if you guide your family according to this spirit, you will guide it by the Rules of the Mission, for we do not have any that are not in keeping with that same spirit, with which I ask God to animate you. If you were to consider only your own spirit in your present office, you would have reason to fear. Since, however, it is Our Lord Himself who guides Companies and will govern yours through you, if you are truly submissive to Him and place all your trust in His grace, you should also be at peace and consider that He will be glorified by the care you take.

I do not know what to tell you about the difficulty in getting your wheat from Clérac, (commune in Charente-Maritime) except that I hope you will manage, using the ways you indicated to me, or others with which God will inspire you, especially if M. Bajoue, who got you into this situation, gets involved.

If M. Ducasse expresses a desire to return to La Rose, it will be well for you to take him back, but do not go after him so long as he does not answer the request I made him to declare whether or not he is one of us. On the one hand, he has pretended to be a Missionary but, on the other, people have informed me of the contrary.

The large number of men God has chosen to take from us this year prevents us from sending you any relief for the present. That is why I ask you to do the best you can with the few workers you have. I hope God will give them double strength and you a double spirit to do His work without additional men.

Enclosed are several letters I am sending you, along with a renewed gift of my heart. I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL, i.p.d.I.M..

If you want to write to M. Ducasse to encourage him to help you, do so as coming from you, without letting on that I am aware of this.

Correspondence, iv, no. 1601, de Paul to Gerald Brin, 6 April 1653

Regarding M. Brin, he will not ask you again for the two hundred livres you brought from La Rose. About a month ago I told him not to think about doing so because that money has been used for the Company. I will tell him that again.

Correspondence, iv, no. 1633, de Paul to Emerand Bajoue, 21 June 1653

I consider the letter Your Lordship wrote to M. Brin one of the greatest proofs of your benevolence. This is especially so since the Jesuit, Father Artagan (Hartigan), mentioned to me several times that he had written to you in order that he might obtain from us a summary of the nature of our Institute, which he would like to send to a prominent man, whom he names. I thank Your Lordship most sincerely and am indebted to you for very good reasons, both because of the nature and situation of the place in which you would like to see our Little Congregation and for the distinction of the ends you propose. May God reward you for this!

I sent a brief summary of our Institute to the distinguished Father Artagan, who received it kindly [and promised] to see that it reaches Your Lordship...

M. Brin is not in Paris; he is 150 leagues away and much closer to you than we are. He is in charge of a small house we have in Notre-Dame de La Rose, in the Agen diocese, in Gascony. I will let him know that we have carried out your orders.

Correspondence, v, no. 1753, de Paul to James Dowley/Jacque Du Loeus (vicar general of Limerick), 1654

If you cannot get any confessors from Saint-Laurent, we will send you M. Brin or M. Perraud, if you think M. Portail is less suitable for her (this is probably a woman making a retreat at the motherhouse of the Filles; it was perhaps the Duchesse de Liancourt, who was staying there at the time according to an earlier paragraph in the letter).

Correspondence, v, no. 1856, de Paul to Louise de Marillac, March 1655

M. Brin has many things to tell My Lady; he will have the honor of going to see you on Monday.

Correspondence, v, no. 1862, de Paul to Duchesse d'Aiguillon, 10 April, probably 1655

We are going to send Monsieur Brin to make a visitation of our men in Scotland and the Hebrides.

Correspondence, v, no. 2029, de Paul to Charles Ozenne, 17 March 1656

We had sent M. [Brin] off to visit our Missionaries in Scotland and the Hebrides but, to my great regret, he is back again. When he arrived in London, the French Ambassador (Antoine de Bordeaux), to whom he had been recommended, obliged him to return here because he could not guarantee his safety on that journey, regardless of any precautions that might be taken.

Correspondence, v, no. 2073, de Paul to Étienne Blatiron, 3 June 1656¹⁹

Since there was no ordination [retreat], this gave us the opportunity to send to the country a third group of Missionaries, led by M. Brin. He had been forced to return from London because, although he was dressed as a layman, he could not get through to continue his journey to Scotland and the Hebrides, where we were sending him to console our confreres, who have their share of suffering. We have had no news of them for a long time.

Correspondence, v, no. 2075, de Paul to Charles Ozenne, 9 June 1656

We were expecting the ordinands but, for some reason, the ordination was deferred. This gave us the opportunity to send a third group of Missionaries to the country. Two had already been at work in different dioceses there for the past two or three weeks; all of them are supposed to continue until the harvest...

¹⁹ Collet, *Vie*, ii, p. 485, states that Saint Vincent announced the same news in a letter dated June 18. If so, that letter is missing.

We sent M. Brin to visit and console our poor confreres in Scotland and the Hebrides. He was obliged, however, to return from London because he could see no safe way of going any further. Although he was dressed as a layman and had letters of recommendation to the French Ambassador, it was the latter who obliged him to come back. We have sent them some help by another route, but God knows if it will reach them. Single letters have a hard time getting through; it has been a long time since we had any from them. How much more difficult it is to get money to them!

Correspondence, v, no. 2076, de Paul to Jean Martin, 9 June 1656

Although we had sent M. Brin to visit and console our poor confreres in Scotland and the Hebrides, of whom we have had no news for a long time, he was obliged to return from London, on the advice of the French Ambassador, to whom he had been highly recommended. We have sent them money by another route, without much hope of their getting it, because of the difficulty of reaching them and the persecution of Catholics.

Correspondence, v, no. 2078, de Paul to Louis Rivet, 11 June 1656

We had sent M. Brin 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.

Correspondence, vi, no. 2105, de Paul to Louis de Chandénier, 21 July 1656

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.

Correspondence, vi, no. 2150, de Paul to Jean Martin, 29 September 1656

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.

Correspondence, vi, no. 2157, de Paul to Donat Cruoly, 14 October 1656

We are, however, considering M. Brin (for a proposed establishment in Spain), although he leaves something to be desired. We will think it over again, while awaiting a final order from the Cardinal of Toledo.

Correspondence, vi, no. 2299, de Paul to Edme Jolly, 6 July 1657

M. Brin is superior in Troyes; he has just given a very large mission, during which he did a great deal of good.

Correspondence, v, no. 2310, de Paul to Edmond Barry, 18 July 1657

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.

Correspondence, vi, no. 2347, de Paul to Edme Jolly, 24 August 1657

Monsieur,

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

I received your letter telling me what the Bishop of Meaux 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. . . .

Correspondence, vi, no. 2364, de Paul to Gerald Brin, 6 September, possibly 1657²⁰

²⁰ On the draft of this letter there is a small tear in the upper right hand corner of the draft of this letter, rendering the final digit of the year of writing illegible. Earlier readers assigned the dates 1651 and 1657 to the letter, neither of which fit with Brin's known movements, which I have traced using additional documents. It is most likely that the letter dates from between 1658-60, when Brin appears to have been superior in Meaux.

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.

Correspondence, vi, no. 2407, de Paul to Nicolas Guillot, 9 October 1657

M. Brin is superior in Troyes and is giving a mission just now in Sézanne, with ten or twelve priests whom we sent him.

Correspondence, vi, no. 2427, de Paul to Charles Ozenne, 22 October 1657

Messieurs Portail, Alméras, Brin, Perraud, and a few others have been ill, but they are better, thank God.

Correspondence, vi, no. 2473, de Paul to Jean Martin, 30 November 1657

As for news, I can tell you that Messieurs Portail, Alméras, Brin, and Perraud, who have all been very ill, are convalescing right now, thank God.

Correspondence, vii, no. 2487, de Paul to Edme Jolly, 14 December 1657

Monsieur,

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

I received your letters of October 31. I can only respect whatever the Bishops ordain for the welfare of their seminary, and I have nothing to say about the care of the temporal affairs of which they have made you responsible, except that we cannot send you anyone to help or train you in them. I imagine that you explained to them that you have little aptitude for business matters; so, if they have put you in charge of them despite this avowal, you should remain at peace and hope you will not spoil anything, especially if you take the Vicar-General's advice in important matters.

If, as you hope, the state of the seminary may change in two months, do not make the changes you are suggesting so soon. In line with that, please be satisfied with Brother Pierron and leave Brother Claude in Crécy.

I ask Our Lord to be your guide and your strength. I am, in his love, Monsieur, your most humble servant.

Correspondence, vii, no. 2708, de Paul to Gerald Brin, 6 November 1658

Since the Coadjutor of Meaux wants to know what arrears M. de Lorthon (Pierre de Lorthon, royal secretary and founder of the Congregation house in Crécy-en-Brie) owes your house, I ask you to make from your book an itemized account of the sums it has received from him, indicating the day, month, and year. Please send it to M. Brin and say nothing about it to anyone...

What we are requesting, Monsieur, is a list of what M. Lorthon owes, either for the alms or for the upkeep of the house. Send one copy to me and another to M. Brin.

Correspondence, vii, no. 2717, de Paul to Dominique Lhuillier, 13 November 1658

The Bishop of Meaux sent word to me through M. Brin that he wanted to make use of you on his visitations...

I sent word to M. Brin to release you from that painful, unbearable burden which Providence has imposed on you.

Correspondence, viii, no. 3234b, de Paul to Dominique Lhuillier, 27 August 1660

Fathers Brin and Vuater (James Water) are working, each on his own, in different parts of Ireland, maintaining the Catholics in their faith and bringing back to the Church those who had fallen away...Father Brin, who spent a month in prison on his arrival, followed by an illness which brought him close to death, eventually, by the grace of God, recovered both the health and the freedom to work for the salvation of his unfortunate countrymen, as is only right, with good results.

Recueil des principales circulaires des Supérieurs Généraux de la Congrégation de la Mission, i, 64, René Alméras (superior general) to Congregation members (circular letter), February 1664

I have a plate meselfe a large wyne boule gilded and another standing cup and a psalt. The s^d. wyne boule I leave to y^e Ladye of Caieyr and ye s^d psalt I leave to my niece Elly Meagher father Gerald Byrn or my niece shall know wheare and to whom ye s^d. standing cup shall be given.

National Library of Ireland, Callanan Papers, Ms 11, 422 (8) a, transcript of the will of Daniel Meagher (a curate in Thurles), 17 March 1666

Item. The twenty & two pounds ten shillings due to me from my said brother²¹ Coll. J Fitzpatrick I desire may be divided between father Leonard Sall, father Gerald Birn & father Walter Conway and father James Meagher.

²¹ Perhaps brother-in-law?

National Library of Ireland, Callanan papers, Ms 1668 (unpaginated), transcript of will of Frances Mathew,²² 3 September 1678

In the name of God. Amen. I, Gerald Byrn, curate of Thurles, though sicke of body, yet of perfect sense & memory, God be praised, doe make this my last Will & Testament in manner following, that is to say:-

First, I bequeath my Soule to the Almighty & my body to the earth to be buried within the Churchyard gate in Thurles. I doe declare to the world now in my death bed my whole substance in Cash to be as followeth – that is to say, in my own hands the summe of Seventeen pounds, nyne shill. & three pence, twenty pounds now in the hands of a friend by way of a loan, whose note for the same is to be produced, and Eleven shillings in the nads of Thomas Grace of Lisduff, all amountings to the sume of thirty eight pounds & three pence, wch I name & leave to be disposed of as followeth, vizt.

Imps. I leave to be paid unto Mr James Ryan of Dublin, my sollicitor, in a wrongfull suit agt. Me comenced in the name of one Hogan, the contents of the bill of fees & charges to be produced & brought by the said James & by him laid out in my behalfe (his own fees to be added), the totings wherefof I leave to his own conscience. I^m I leave unto my servant, Laurence Hacket, the said Eleven shillings due to me of the said Thomas Grace being arrears of wages due of me to the said Laurence. I^m I leave and bequeath unto my nephew, Theobald Ryan, on accompt of prayinge for my Soule the sume of Eight pounds of the said twenty pounds in my friend's hand when received, the said Theobald beinge by my trusty hereafter named, for disposition of things found adeserved of said sume by his good life & [] dealings. I^m I leave to be employed in the reparacon of the causeyes & high wayes in Thurles towne the sum of forty shillings ster, of the said twenty pounds

²² Benedictine nun and daughter of Elizabeth Mathew, Countess of Thurles.

in my friend's hands. I^m I leave to be paid unto my Land Lord, George Mathew of Thurles, Esq or his ords the sume of thirty shillings, ster, in discharge of Michas gale rent last, due to him of me for a park in Thurles. I^m I leave unto my said George Mathew as due to him for a Heriott, one of my best cowes. I^m I leave & bequeath unto my sister, Joane Byrne, one moyty of my household stuffe & one cowe. I^m I leave & bequeath unto my servant, Ellin Butler, (besides wages) the other moyty of my household stuffe together with a heiffer, and that for her care & attendance about me in my sicknesse. I^m I leave & bequeath unto my brother David Bourke²³ wth a shute of cloaths, vizt. Coate & briches broadcloath & a large rideinge coate. I leave & bequeath unto my servant Laurence Hacket the rest of my wearing cloaths wth a hatt. I^m I leave to be paid unto Robert Sall the sume of seaventeen shillings and six pence due to him fo me for grasinge. I^m My will is that a bullock of my property shall be sold to help the payinge of the said grasinge money. I^m I leave & bequeath unto Theobold Mathew of Annefield, Esq. on accompt of prayinge for my soule, my little mare colt together with a watch of my property now in the hands of Edward Boyton of Thurles & by me put into the said Edward's hands to be mended. I^m I leave my funeral expenses to be performed out of the remainder of the wth in sume, the wth in debts & legacyes being first paid unto the said Theobold Mathew towards the rents & arrears of rents due to him of me for several years past out of my dwelling house & garden. And I name & appoint the said Theobold Mathew my Exer. & I beg out of him his accustomed charity & to take the trouble of ordering and seeinge the said disposicions made. And I declare & publish this to be my last will & Testamt, revoking & annulling all & every other will & wills whatsoever by me at any time heretofore made and published. In witness whereof I have hereunto put my hand & seale the 9th day of October 1683. (sigd.) G Byrn,

Being present at the signinge & sealing & publishg hereof we whose names ensue

²³ Perhaps brother-in-law?

James Boyton

his

G Byrn²⁴

Laurence X Hackett

Marke

Endorsed:- 25 die mensis february Anno Dñi 1683 Quo die...hñ testamentũ Geraldi Bryne [sic] probatũ fuit in commu juris forma jurament Laurentij Hackett unius ex testibus subscriptis coram nobis Tho. Robinson Con Cassotty

National Library of Ireland, Callanan papers, Ms 1668 (unpaginated transcript)²⁵

Peter Butler (Buthleer)

Born in April, c.1632 in Drom (Drom and Inch) parish, Cashel diocese.²⁶ As a student, he was resident in the Congregation's Collège de Bons-Enfants in Paris in September 1652, where he had been for some time. Appears to have been financially supported by Irish interests in Bordeaux. Entered the Congregation at Richelieu on 12 August 1654.²⁷ Took his vows at Richelieu before Denis Laudin on 15 August 1656. Resident in Richelieu in 1654 and 1656, and probably throughout 1654-6. Resident in Tréguier in 1659, where a foundation was first established in 1648, from at least May to October. Butler's brother Thomas also resided at Bons-Enfants in 1652, but did not enter the Congregation.

I approve the request you made to M.de Burgo to send us the balance of the boarding fees for Thomas and Peter Butler. We shall be much obliged to him for going to that trouble...

²⁴ With broken seal: a shield and floriated sun .

²⁵ Nineteenth-century copy, mistakenly listed as the will of Rev. Gerald Ryan in the Collection List for the Callanan Papers in the National Library. Father Thomas Davitt has also published this will in 'Irishmen in the Congregation of the Mission during the Founder's Lifetime', *Colloque*, 31 (Spring 1995), 19-37, basing his transcript on the twentieth-century copy in Skehan microfilm reel II in Saint Patrick's College, Thurles.

²⁶ Not the diocese of Dromore, as Coste recorded: *Correspondance*, ed. Coste, vii, no. 2694n.

²⁷ Not on 22 August, as recorded in *ibid.*, iv, no. 1554n, vii, no. 2694n, and viii, no. 3001n.

M. du Chesne has sent someone to get Peter Butler from the Collège des Bons-Enfants. I have to tell him that his father wants him to go home and to get a written declaration from him of how long we have boarded him and the amount to which these fees come. When this is done, I shall let you know, and he will remain at the Bons-Enfants because our minor seminary (Saint Charles seminary at Saint-Lazare) has been pillaged and is in danger of being so again, so we have left the place and sent the students home...

M. du [Chesne] has just told me that the [boarding fees] of those two gentlemen will be set, [as] in the beginning, at two hundred fifty livres, even though others are paying three hundred livres; in this way, things will not go as high as we thought. If I can, I will write to M. de Saint-Martin and ask him to keep that money for us; if not, you will ask him and get a receipt from him for that amount. Please greet him and the Dean of the Cathedral of Bordeaux for me, and assure them both of my perpetual obedience.

Correspondence, iv, no. 1554, de Paul to Gerard Brin, 22 September 1652

We find a difficulty in the dimissorial letter you sent us for Brother Pierre Butler, a cleric from the Cashel diocese, in Ireland because: (1) it does not state that he is a member of the Company (2) the dimissorial states that he will have to make a promise, to be inserted in the Acts of the Chancellor or Secretary of the diocese in which he will receive Orders, to go to Ireland as soon as possible after having completed his studies (3) this will be to exercise there his functions as a Missionary, under the direction of the Sacred Congregation of Propaganda Fide, to which he will send annually a written report of what he is doing. There seems to be a disadvantage in this last condition above all, seeing that this would be passing from obedience to his own superior to that

of the Congregation of Propaganda Fide. Could it not be obtained at least without this last stipulation?

Correspondence, vii, no. 2694, de Paul to Edme Jolly, 25 October 1658²⁸

Please let me know also of what diocese in Ireland M. du Loeus (James Dowley) is said to become Bishop because, if it were Cashel, he could give the dimissorial letter for Brother Butler, about whom I wrote to you in my last letter. I am also adding to the questions I asked you on this subject:

- (1) In giving a dimissorial sub titulo missionis in Hibernia, does the Sacred Congregation of Propaganda Fide mean that a man must go there as soon as he becomes a priest?
- (2) Is its intention that he remain in Ireland his whole life, or just for a few years, and for how many years, with the result that afterward we will be free of this obligation?
- (3) Is it for the man to go there for any period of disaster whatsoever, such as the present one, when there is great danger? If that were the case, or if it were for an entire lifetime, Brother Butler does not want a title under that condition, and the Company would also find this a great drawback, having maintained and educated him for eight to ten years now.

With all this in mind, Monsieur, I am not sure if you should go to the trouble of getting another dimissorial letter for him from the Sacred Congregation unless, to fulfill the obligation it imposes on him, it agrees to leave it up to his superiors to send him to his own country or elsewhere, when and where they judge it advisable. It would be very troublesome if the Company were unable to prepare for all sorts of places the Irishmen it receives and educates at great expense, when they have no title, except on condition of going to their own country and depending solely on the

²⁸ Since the 1623 apostolic indult of Pope Urban VIII, Propaganda generally wished that all Irish clerical students who were ordained on the continent took an oath to return as missionaries to Ireland.

Sacred Congregation. In which case, it would be wrong for us to receive any of them; and yet, God is pleased to do good through them wherever we send them. If there were reason to hope for as much in Ireland, we would gladly send them there; but right now there is little success to be had and many dangers to be undergone there.

Correspondence, vii, no. 2703, de Paul to Edme Jolly, 1 November 1658

We would almost prefer not to have any Irish priests than to have them without being able to use them as we wish. Now, obliging them to go and work in their own country is to deprive us of making their assignments; for, even though the Sacred Congregation may not send them, later on this is a source of temptation for them to get themselves sent or a pretext for becoming independent of the Company, after it has formed them well. That is why I ask you, Monsieur, to make an effort to obtain another dimissorial letter for Brother [Butler] without the obligation of the mission to Ireland, or at least with the clause that he cannot go there unless he is sent by us.

Correspondence, vii, no. 2750, de Paul to Edme Jolly, 20 December 1658

We are waiting for the letter of provision for Chavagnac and the dimissorial for Brother Butler, for which you lead me to hope.

Correspondence, vii, no. 2830, de Paul to Edme Jolly, 2 May 1659

I am glad that Brother Butler is helping you and satisfies you. I really expected that. We are trying to find the means of having him receive Holy Orders.

Correspondence, vii, no. 2841, de Paul to Louis Dupont, 14 May 1659

Thank you for the extra tempora for Brother Butler, which I also received with your letter of the fifth.

Correspondence, vii, no. 2857, de Paul to Edme Jolly, 30 May 1659

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

Correspondence, viii, no. 3001, de Paul to Louis Dupont, 8 October 1659

William Cart

Born in 1626 in Limerick city. Entered the Congregation in Paris on 20 September 1648. Took his vows on 18 October 1650.

Mark (Marc) Cogley (Coglée/Coglèe)²⁹

Born on 25 April 1614 in Carrick-on-Suir. Was ordained on 30 May 1643 and entered the Congregation on 24 July 1643. Took his vows in Sedan on 13 December 1649. Worked with the Congregation from at least 1636, when he was sent to Marseilles (around July), probably to minister to galley slaves. Remained in Marseilles principally, where the Congregation established a house in 1643, until November 1645 or perhaps early 1646. Was induced to remain in the Congregation by Gerard Brin at this point. Spent a short period in the internal seminary in Paris in June-early July 1646, then travelled to Sedan. Acted as superior in Sedan from 1649 or 1650 to 1654 (he was certainly not superior by 14 October 1654). Appointed as acting superior in Sedan in February 1655, and became formal superior before 22 July 1655;³⁰ held the post until late June

²⁹ Cogley signed his name as Coglée/Coglèe, suggesting that this was a French spelling of Cogley, rather than Quigley, a possible, but unconvincing, alternative.

³⁰ Cogley was identified as the superior of the house in Sedan in a contract for the purchase of a house on 22 July 1655: Archives Départementales des Ardennes, G4.

or early July 1657, and was in Paris by 17 June.³¹ Took the waters at Forges for a short time, then returned to Paris on 3 August 1657. Was still present there on 3 December 1657 and 1 January and 27 October 1658, and may have been performing missions during this period. Travelled to Annecy, where the Congregation had been established in 1639, by 9 November 1658 to act as superior. Filled this post for approximately six or seven months between November 1658 and early May 1659. Then seemed to suffer significant mental anxiety, as well as an ocular ailment, and returned to Saint-Lazare on 23 May 1659. Was present there on 8 October 1659, and signed the acts of the Assembly on 17 November 1660. Brother to Laurence Cogley, who entered the Congregation in 1654, and cousin to Gerard Cogley, who entered the Congregation in 1655.

Monsieur Coglée seems to be needed in Marseilles where he has recovered from his upset.

Correspondence, ii, no. 760, de Paul to Jean Dehorgny, 6 July 1645

M. Brin has been here for fifteen or twenty days. Divine Providence manifested itself in his return, making use of him to give us back M. Coglée who, after spending a few days in the seminary, has been sent to Sedan.

Correspondence, ii, no. 819, de Paul to Antoine Portail, 11 July 1646

What was written to you about M. Brin is not true. He came here directly from Le Mans where experience has shown us that the Providence of God alone withdrew him from that place in order to bring M. Coglée back to us in the Company. The latter had left it upon returning from Marseilles and has since been sent to Sedan. M. Brin is living with us and giving great edification.

Correspondeance, ii, no. 824, de Paul to Antoine Portail, 22 July 1646

³¹ Boyle, *Vincent de Paul*, 28, errs in giving dates of 1650-6.

You have in the same Company two outstanding examples of persons who, having yielded to the temptation of leaving, soon recovered and came back. One has gone to establish a house in his own country (Mark Cogley); he is the seventh or eighth, and the other is working with good results.

Correspondence, iii, no. 879, de Paul to a Congregation priest (possibly Gilbert Cuissot), late October 1646³²

As for the eternal covenant you wish to make with Our Lord in the Company, O Jésus! Monsieur, I consent to it with all my heart, which loves yours more than I can tell you.

Correspondence, iii, no. 1153, de Paul to Mark Cogley, 15 November, probably 1649³³

Regarding the incident with the gentlemen of the Sedan bureau, who want control of the receipts of the Confraternity of the Rosary, it is advisable, in similar public rivalries involving the Company, for you to notify us immediately. In the meantime, in order to pacify them and to remain on good terms with them, it will be well for you to comply with the request of those gentlemen regarding these receipts, since you see that they are determined not to allow the pastor to maintain such absolute control that they are not aware of what is going on. Furthermore, what they are asking is justified, given the regulations. The people, who contribute to these alms, must want this. The monk who made the establishment could not deviate from the rules of the parish by his own regulations or by what is done in other places where this confraternity is established, unless the churchwardens of the time consented to it.

³²This letter must have been written after c.6 October.

³³ The year of writing is almost certainly 1649, since Cogley took his vows on 13 December 1649.

Correspondence, iii, no. 1171, de Paul to Mark Cogley, 7 January 1650

I was glad to learn your reasons for going back to the old custom of reciting the prayer for the King only when Mass was over, instead of saying it before Communion, as was being done since the visitation. All things considered, I think this was advisable because by this means you put an end to the grumbling of the inhabitants. The latter is an unfortunate situation, more to be feared than the lack of uniformity in the customs of the diocese on this point, since it was a question of a prayer and not of a ceremony. Nevertheless, because this action concerns the King, you should have sought the advice of the Governor, so that he would not have had reason to take offense at this change.

This omission caused me to wonder if you knew of the request I formerly made to your predecessor not to make any innovations of importance in the external running of the parish until the Governor had been consulted. Now that you are aware of it, I hope you will be exact in following this order. Above all, Monsieur, it is customary for superiors in the Company to put before the General any unusual problems that present themselves. In this way, by seeking his advice, they avoid many inconveniences and are sure of doing God's Will, which I know you seek in all things and, consequently, will be glad to know this.

Correspondence, iv, no. 1224, de Paul to Mark Cogley, 8 June 1650

You will be saddened by the news I have to give you: it is the death of good M. Delattre, superior of our house in Agen. He had just made a journey to Amiens and, on his return, was suddenly taken ill with an unremitting fever. The result was that, the day after his arrival in Bordeaux, God took him to Himself. This is a very great loss for the Company. He was a man with good

judgment, and was experienced in leadership and business, since he had been the King's Procurator in Amiens. If ever I met anyone detached from relatives, the world, and his health and life as well, it was he. He performed great penances and was very regular. We will tell you more about him another time.

In the meantime, I ask the whole dear family of Sedan to pray for him, even though we have every reason to hope that his soul is in possession of the glory of the saints.

Correspondence, iv, no. 1229, de Paul to Mark Cogley, 1650³⁴

Far from being a bad thing to seek advice, you must, on the contrary, do so when the matter is of any importance, or when we cannot come to a clear decision on our own. For temporal affairs, we consult a lawyer or some lay persons who are knowledgeable about them; for internal affairs, we discuss matters with the consultors and other members of the Company when we think it appropriate. I often consult even the Brothers and ask their advice on questions involving their duties. When this is done with the necessary prudence, the authority of God, which resides in the person of superiors and those who represent them, is in no way disadvantaged. On the contrary, the good order which ensues makes it more worthy of love and respect. I ask you to act in this way and to recall that, when there is question of any change or of extraordinary matters, these are proposed to the General.

Correspondence, iv, no. 1231, de Paul to Mark Cogley, 9 July 1650

When your consultors are not in agreement, it is up to you to settle the matter as it seems reasonable to you; or, if it requires writing to me about it, to wait until you have my reply.

³⁴ There is some confusion over the exact date of Delattre's death; it is most likely that he died in 1650 while superior in Agen, and was replaced in 1651 by Edme Monestrier.

As to what you say about honor not making you vain but that dishonor saddens you, I must tell you, Monsieur, that you know the anatomy of the human will better than I, for you are a learned man and I am a nitwit. According to Seneca, the will is inclined to covet what seems good to it and to reject what seems bad. Saint Thomas says that, as a matter of fact, spiritual men rise above covetousness and master it to the point of depriving themselves voluntarily of their own satisfactions, but only with difficulty do they succeed in truly loving the hurt that comes to them from others.

We are, indeed, more sensitive to pain than to pleasure, to the prick of a rose than to its fragrance. The way to balance out this disparity is to be as willing to embrace what mortifies nature as to deprive ourselves of what pleases it and to incline our hearts to suffering by considering the good it brings with it. We should also be ready to accept it so that, when it comes, we will not be surprised or saddened by it. Le Combat spirituel advises us to envisage upsetting situations that may arise, to struggle against them, and to train ourselves for combat until we feel we are in command of the situation, I mean determined to endure them willingly if, in fact, they arise. Still, we should not imagine extreme trials, such as certain torments of the martyrs, the mere thought of which strikes fear in us, but rather, things like contempt, calumny, an attack of fever, and similar things.

In two or three cases, the community should be told of the fault of an individual:

(1) When the fault is so deeply ingrained in the guilty party that a private admonition is judged ineffective. That is why Our Lord admonished Judas only in the presence of the other Apostles. Even then He did so in veiled terms, saying that one of those who puts his hand in the dish would betray Him. On the other hand, He reprimanded Saint Peter when he tried to dissuade Him from

the Passion He had to suffer, and even let him know what a great fault that was, calling him Satan,³ well aware that he would profit from it.

(2) When these persons are weak and cannot bear a correction, even a gentle one, although they are really good people. Because they are good, a recommendation given in general is sufficient to correct them.

(3) When there is danger that others may slip into the same fault, if a reproof is not given.

Apart from these instances, I think the admonition should be given to the person in private.

As for faults committed against the superior, the subject must be reprovved but: (1) it should never be done on the spot (2) it should be done gently and in a timely manner (3) reasons should be given, pointing out in a cheerful, pleasant way the ill consequences of the person's fault, so that he will realize that the superior is not admonishing him because he is in a bad mood or because he is taking the fault personally.

I have never made any distinction between those who have taken vows and those who have not; some should not be overburdened in order to spare others.

It is well for you to invite outside preachers to your church occasionally, provided they are good and do not undermine the teachings and good practices you have endeavored to inculcate into your people. The repugnance you feel for showiness in a parish should not prevent you from doing what good pastors do to keep everyone happy, as far as this can be done.

Those who direct the houses of the Company must not look upon anyone as their inferior but rather as their brother. Our Lord said to His disciples, "I no longer call you my servants, but I have called you my friends." They should, therefore, be treated with humility, gentleness, forbearance, cordiality, and love. Not that I always do so, Monsieur, but I feel I have failed when I deviate from that way of acting.

It is not the spirit of the Mission to make courtesy calls on prominent persons in the places where we are established. In small towns like Sedan, they are almost all of the same social rank, so you would have to visit all of them and do nothing else but that. If you visit only some of them, the others will think you are slighting them. Therefore, it is better to refrain altogether than to find yourself in such unfortunate situations. I make an exception for the Governor, whom you should visit often and, in his absence, the King's Lieutenant. I also make an exception for those whom you are obliged to see for some special reason, and for distinguished lay persons who might come to see you; in that case, since you are obliged to return the visit, it will no longer be simply a courtesy call. May I add to this that our priests who come to Sedan and who leave there should always go to greet the Governor and to say good-bye to him.

God be praised, Monsieur, that people say the Company knows the things of God but knows men very little! How ow we should wish that this be true and that it maintain itself at a distance from the spirit of the world and what goes on there so as to converse only with heaven! Blessed are those who converse on this earth only to snatch souls from it so as to raise them up to God, in whom I am....

Correspondence, iv, no. 1242, de Paul to Mark Cogley, 13 August 1650

You ask me how you should act with quick-tempered, touchy, critical persons. My reply is that prudence should dictate this. In some cases it is wise to go along with them so as to be all to all, as the Apostle says; in others, it is good to confront them gently and with moderation; in still others, hold firm against their manner of acting. This must always be done, however, with God in view and in the way you think most conducive to His glory and the edification of your family.

Correspondence, iv, no. 1269, de Paul to Mark Cogley, 4 October 1650

You could have someone read the report (report on Madagascar by Charles Nacquart, the Congregation missionary there since December 1648) in the refectory; I ask M. Coglée to see to this...

Correspondence, iv, no. 1278, de Paul to Claude Dufour, 5 November 1650

I shall continue to recommend to the Company that they place your needs before God now that you have so many refugees and sick poor on your hands. May it please His Goodness to strengthen you in the measure that your work increases! If your family redoubles its courage and fidelity for the good use of the common affliction and the consolation of the souls His Providence places in its path, this will be the means of drawing down blessings on the town and on yourselves. I certainly hope for this from the generous share of His charity Our Lord has given you.

If the town taxes you for the duty it is levying, do not refuse to contribute to it. In these urgent and unavoidable circumstances, excuses for being dispensed are not well received, and people may not fail to use pressure.

If you take my word for it, you will condescend to those who would like to have a burial service at the Capuchins, since there are more drawbacks to refusing this than to allowing it.

Correspondence, iv, no. 1288, de Paul to Mark Cogley, 26 November 1650³⁵

³⁵ The Spanish army and Turenne's anti-government troops had just seized Mouzon. They were at the gates of Sedan, where Mouzon's population was taking refuge.

I have no doubt about the Governor's deep concern for the service of the King and the town. Everyone is aware of it, and his leadership is considered one of the best in the kingdom. We would be fortunate if we had similar zeal for the glory of Jesus Christ.

I hope that your disposition for holy obedience will obtain for you the graces you think you need to guide the family and the parish well. Let yourself be led by Our Lord; He will govern all things through you. Put your trust in Him and, following His example, always act humbly, graciously, and in good faith. You will see that all will go well.

I sympathize with you in your heavy labors, which are increasing even as your own resources are diminishing through illness outside and inside your community. God is doing all that, but you can rest assured that He will not leave you with such a burden on your hands, without bearing the weight of it Himself. He will be your strength and reward for the extraordinary services you are rendering Him in this emergency situation. Three can do more than ten when Our Lord puts His hand to things, and He always does so when He takes away the means of doing otherwise.

We cannot send you any men, but we are striving to assist you with our prayers. We have prayed in common and privately for the preservation of your sick men, especially for M. Dufour, who is in danger. Mon Dieu! Monsieur, how anxious I am about him and how I fear losing such a good servant of God, if only for the souls he is gaining for Jesus Christ! This thought should suffice to commend him to your care, much better than I could ever do. Besides, I know that your love for him is so compassionate that nothing can be added to what you are doing for him. Please do the same for yourself, taking care of your own health for the service of God and the consolation of the afflicted.

You ask me if a local superior can, on his own authority, remove the officers in his house from their position. Yes, for those he has appointed, but not others, the assistant, for example, who have been given to him by the general or the visitor.

Correspondence, iv, no. 1293, de Paul to Mark Cogley, 4/14 December 1650³⁶

Monsieur,

The grace of Our Lord be with you forever.

I owe you a reply to two letters, and I owe praise to God for the health of your patients and the graces with which He is blessing your leadership. With this letter, I take care of the first duty, and I ask Our Lord to take care of the second: to keep all of you in the good health He is giving you and to continue to bestow His blessings upon you.

I did not think it would take so long to send you the priest you need. The reason for this delay is the devastation of the border areas of Picardy and Champagne. We have sixteen or eighteen persons, in particular the priest we had marked for you, working for the salvation of those people. We will have to leave them there until the milder weather lessens the miseries of that region. In the meantime, Monsieur, please proceed as slowly as you can, leaving things as they are. Perhaps we will soon send you a visitor, with whom you can discuss everything face to face and have him make the change you suggest, if it is advisable.

You ask me if a local superior can, on his own, remove the officers in his house from their position. Yes, for those he has appointed, but not those, the assistant for example, who have been given him by the General or the visitor.

³⁶ The final paragraph also appears in the original (signed) copy of another letter (no. 1328) to Mark Cogley. For accuracy, it should probably be omitted from this letter, which is based on a copyist's manuscript.

I strongly hope that you will try to get yourself dispensed from going to the synod this time. See if you have some plausible excuse and notify the Vicar-General of Reims. If you have none, do not fail to write and ask him to allow you to continue to help in the parish because the influx of people and sick refugees makes your small number of priests barely adequate.

You have greatly consoled me by the good news you gave me about the Governor. He is a person for whom I have a high regard in the sight of God and for whom His Divine Goodness has filled me with esteem and respect. Please thank Him most humbly for remembering me, and renew to him the offer of my perpetual obedience, in gratitude for the good he has done the Charity.

We shall send you the two-volume lives of the saints to be presented to M. Demyon (brother-in-law to Abraham de Fabert, governor of Sedan). I gave instructions to have it bought and suitably bound.

I embrace your own heart and your family as cordially as possible, asking God in His immense bounty to make them ever more pleasing and more suited to the advancement of His glory.

We have no news here. I recommend the Little Company and myself to your prayers. I am, in the love of Our Lord, Monsieur, your most humble servant.

VINCENT DEPAUL, i.p.d.I.M..

Correspondence, iv, no. 1328, de Paul to Mark Cogley, 8 March 1651

Monsieur,

The grace of Our Lord be with you forever.

While waiting to be able to share your letters with the Ladies who are helping the people in the ruined border areas and to find out from them whether you might extend your distribution to Huguenots, as well as to Catholics, and to the poor people who can work on the fortifications, as

well as to the sick and infirm. I can tell you that their original intention was to assist only those who cannot work nor earn their living and would be in danger of dying of starvation if someone did not assist them. In fact, as soon as anyone is strong enough to work, tools of his trade are bought for him and nothing more is given to him. Accordingly, the alms are not for those able to work on the fortifications or to do something else, but for seriously ill sick persons, orphans, or the elderly.

I think M. Berthe must have informed you fully about everything, especially about the way these distributions are made. I will, nevertheless, be glad if the Ladies give orders in line with your suggestions to satisfy the Governor, for whom I still have the greatest esteem and reverence. M. Berthe sent me word that he would try to go and see you; perhaps he is in Sedan now. Explain to him your difficulties about separating your Daughters of Charity. I approve in advance whatever you both agree to do.

Please send me, Monsieur, a copy of the marriage certificate of a man named Pierre Thibaut, whose wedding took place in your church six or seven years ago, at the most. I do not remember the name of the woman, who is now a widow and needs a proof in Paris that she was married. Her husband was
killed in Vandy a year or two ago.

I sent you the lives of the saints for the Governor's brother-in-law a good two weeks ago. Write and tell me whether you received it. Please greet your family for me; it is dear to me because it truly belongs to God. I am, in His love, Monsieur, your most humble servant.

VINCENT DEPAUL, i.p.d.I.M..

It is right for you to pay, on the Governor's orders, whatever you are taxed for the preservation of the city.

Correspondence, iv, no. 1349, de Paul to Mark Cogley, 26 April 1651

Now is not the time to discuss your proposal to forbid the Capuchin Fathers to receive your parishioners for the Sacraments during the Easter season. It is advisable to wait until there is an Archbishop in Reims.

The practice regarding marriages between Catholics and Huguenots is that you must not perform any without the express permission of those who govern the diocese.

You ask me if, when you need to discuss with a person from the outside a matter about which your companion is not competent, you may go aside from him. Yes, Monsieur, you should move off a little and take the person a short distance away.

I am edified by your condescension to M. Dufour's opinions. He is a good servant of God and receives grace from Him to give you good advice.

A superior should always remain free to officiate, preach, and perform other public functions or to have them done by someone else he considers suitable. He should never give this responsibility to any individual, except with this provision. So, it is good for everyone to do this on your order but not all to the same degree; those who are more gifted should be assigned to it more often than the others.

You can rest assured that, if I had some correction to give you, I would do so quite simply. However, you are doing very well, thank God, and your leadership seems quite good to me. I do not even recall getting any report to the contrary about you on that point. If I were to receive one, you need not fear that I would be influenced by it; I know you too well. Therefore, Monsieur, you must beware as much as possible of any suspicion, and go straight to God.

No, Monsieur, please do not go and eat at Monsieur Petizon's (king's lawyer in Sedan) house nor anywhere else; that would cause many inconveniences. Moreover, I strongly hope that you will go to the Governor's house as rarely as possible. I think the contrary contributes little to the purpose for which you go there. You may visit him now and again, and excuse yourself from dining at his table, not all at once just now, but gradually.

Thanks be to God we have prevented the command of Donchery (town near Sedan) from being given to a Huguenot.

Would to God that the reprimands you gave M. Fabert were yet to be given. You went a little too far. Please restrain yourself on similar occasions because, although you may be prompted by a good motive, that still leaves something to be desired. You know he is very wise, and you should realize that he does everything with reflection, weight, and measure; for all that, to want to require him to adopt customs other than those he now observes would be to accuse him of the contrary. Neither should you think he is not acting sincerely with the Company, for he acts as he judges it advisable.

If we consider ourselves unworthy of good treatment, we shall find that what he does for us is too good for us. As a matter of fact, he is very kind and supportive to us, and the experience of the past gives us promise for a continuation of this. Therefore, the best advice I can give you and can take myself is to have great respect for him, defer often to his good guidance, and express deep gratitude to him for the favors he does us; in a word, congratulate him for his devout actions rather than exhort him to do others.

One of your letters, received during my illness, brought me great joy. In it you write that you are ready to leave your present office, submit to another man, and do whatever holy obedience may indicate for you. I praise God that you are so open to the good pleasure of God. That shows how

greatly you desire to be a good Christian and a perfect Missionary, for whom I have great hopes for the edification of the Company.

If the former Pastor was forbidden to hear confessions in his house and is still doing so despite the prohibition, warn him two or three times about this yourself because, since the Vicar-General of Reims has only been installed by the Chapter, he cannot prevent him from doing so and will be unwilling to forbid him to continue.

Correspondence, iv, no. 1354, de Paul to Mark Cogley, 3 May 1651

You pleased me by asking me to send a reply to M...'s letter; I am enclosing it here. If his nephew wants to enter our Congregation, he must be told all the difficulties to be found in it, the obedience he must practice, the detachment he must have, and the suffering to be endured. If his mind is really made up, let me know his character traits and the state of his health. If he is only twenty-two years old, I find that a little young, and, if he has only done humanities, he is not far advanced in his studies. However, he can compensate for that by piety and other good qualities, if he has them.

Correspondence, iv, no. 1415, de Paul to Mark Cogley, 18 October 1651

It is unwise to revoke your consent to exempt from tithes that arable land, enclosed and owned by a Huguenot townsman. Although this may be a surprise or, rather, an act of condescension toward the Abbot of Mouzon, the former Pastor (of Sedan parish), nevertheless, the revocation would be ill-received right now and might produce bad effects. The right to recovery will always remain if the matter demands it, so it is better to defer it.

In similar circumstances, you should listen to the proposal and make no decision on it but ask for some time to think it over, or to write to me about it, or to share it with your community. No one can object to this delay.

I think it is a good idea for you to go to the synod and to inform the Vicar-General of the opinions of M...and the sermon he gave on them. Then, entreat him to tell you how he would like you to act in future with regard to this priest and whether or not you should refuse to let him preach in your pulpit.

Correspondence, iv, no. 1466, de Paul to Mark Cogley, 9 March 1652

If you have not yet given official notification to M...regarding the ban on preaching, do not do it; ask the Vicar-General to excuse you and to give it to some neighboring pastor to do. Tell him that this young man has influential relatives in Sedan, who would be offended if this prohibition came from you and would think that you had requested it; that, in addition, the Governor would be displeased if you did this without consulting him, since you usually share with him matters of any importance, and even more so if, after you discussed it with him, he were to tell you he did not want it done; that, in M...'s time, he was annoyed that he had issued an official notification, by order of the Vicar-General of the day, without asking his opinion; and that it is important for the glory of God that you stay on good terms with this fine gentleman....

Since writing the above, I have learned that you had the notification issued by a priest of the house. When you ask for advice on another occasion, it would be well to wait for the reply.

Correspondence, iv, no. 1475, de Paul to Mark Cogley, 23 March 1652

I approve of the maxim that all licit and possible means should be used for the glory of God, as if God were not supposed to help us, provided we expect everything from His Divine Providence, as though we had no human means.

You asked me if a Capuchin should be allowed to continue to say Mass, hear confessions, and distribute Holy Communion to his women penitents in your church without permission. My reply is: (1) that we should always share the sentiments of the saints, who wanted everyone to be saints and to do the works they did. Would to God, says the greatest among them, that everyone were a prophet. And since Our Lord, the Saint of Saints, has exhorted us to ask God to send laborers into His harvest, we should rejoice to see that those He has sent are working at cultivating souls, as this good Father is doing. (2) He thinks that the permission he asked you on one occasion to do that in your church gives him the right to continue. (3) This helps to relieve you and your family. With regard to this, let me tell you that several pastors in Paris are glad to have the monks come to help them out. True, this is only for special occasions. (4) If you forbid them to do so without discussing this with you, they will get an express permission from your superiors in Reims, and in this way will be defying you in your own church. Lastly, if you let them see that this upsets you, they will take offense and talk about it, and people hearing it will accuse you of envy or avarice, for they will see no other reasons.

Consequently, Monsieur, the lesser evil will be to let this Father go ahead rather than demand of him the duty he owes to the Pastor or prevent him from fulfilling the devotional needs of a few individuals, provided, however, that you do not discover any other problems. Nevertheless, if he were to continue to distribute Communion to them at his Mass while High Mass is being said, and the rest of the people, or some of them, receive Communion or are supposed to receive Communion at the latter, that would give an appearance of schism, which must be avoided.

For this reason, it would be well to ask Father to celebrate Mass at another time. However, I think it would be better for you not to say anything to him about this, if he distributes Communion only to one or two important ladies, such as the Governor's wife and someone else. If the number of his communicants were larger and if, after your request, he would not advance or delay his Mass, in that case you might speak very tactfully to each of his followers individually. Explain to them the harm that could come from separating themselves from the general Communion, and persuade them to give this good example to the parish and to receive Communion with the others from the hands of the celebrant [of the High Mass].

As for the parish provided for M..., we must adore the ways of God. Certain things He allows bear more fruit than we expect, and we must always submit to situations like that which are inevitable and have no remedy.

Correspondence, iv, no. 1488, de Paul to Mark Cogley, 24 April 1652

In reply to your letter, I agree that it was very wrong to lease the tithes to Huguenots. I was not aware of it, and I must admit that I am deeply grieved by it. I will write my thoughts on that to Monsieur [Coglée] some other time, since it is not the right moment to do so just now, lest he surmise that you were the one who told me.

Correspondence, iv, no. 1532, de Paul to Claude Dufour, 3 August 1652

Thank you for informing me about M.... I am quite upset about his behaviour because it will have very bad effects. He acted as he did through zealous enthusiasm, thinking that it was a means of procuring some relief for the poor. I have written him my humble thoughts about it. It is true that M... is basically very good at heart, even though exteriorly he may be too agitated and

undisciplined. We have to bear with some of this and urge him to correct the rest by timely admonitions given gently and cordially in a spirit of charity.

We must pay no attention to the complaints people make of us when it is a question of some good custom in the Company, such as not going to eat in the homes of persons outside the Company. M.de Santeuil is not one to take offense at your not going to eat at his house, if you explain why: that our customs forbid it, on the one hand, and, on the other, the consequences of the contrary if we disregard this.

As for being more open with the leading citizens, I see no disadvantage in that for important parish business pertaining to its welfare and your pastoral duties, provided you do not pass from these external affairs to the internal affairs of the house or worldly news.

No, it would not be a good idea for you to ask the Governor's advice on what to say in your homilies, whether or not they concern controversial points. I am surprised that you even had that thought.

You have proposed to yourself, when you are in that person's¹ house, to tell him privately about anything improper he may say. I think, Monsieur, that you should not do so because, using his good intentions as an excuse, he might take your admonition the wrong way. Also, he is undoubtedly wiser than we, such as we are.

You did right in establishing good relations with the Jesuits in Charleville, but saying that you did so in order that they might support us when people speak ill of us to them is a very base motive and a far cry from the spirit of Jesus Christ, according to which we should consider God alone in our actions and make everything serve the love we owe Him. You, on the contrary, with your own reputation in view, want to use the charity that binds you to these Fathers to preserve that

reputation. This is vanity, if it is not founded on virtue, and if it is established on such a basis, what have you to fear?

You wrote me something else which smacks no less of human respect, namely, that when you write and tell me something good about certain persons, I should see that their friends hear about it so they can tell them. Mon Dieu! Monsieur, of what are you thinking? Where is the simplicity of a Missionary, who should go straight to God? If you do not see any good in these persons, then say nothing, but if you do see some, speak about it to honor God in them because all good proceeds from Him.

Our Lord reproved a man who called Him good, because he did not do so with the right intention. With what greater reason would He reprove you, if you praise men out of flattery, in order to ingratiate yourself with them or for some other ignoble purpose; still more, if this purpose should have some other good motive, such as yours! I know you are not trying to gain the esteem and affection of anyone except to advance the glory of God and the welfare of the Company; remember, however, that duplicity is displeasing to God and that, to be truly simple, we must have only Him in view.

You also mention that one of these Jesuits preached in your church on the feast of its holy patron, and you want to know if, in similar circumstances, you should return the compliment, in the event that they desire this. No, Monsieur, please excuse yourself, saying that our way of preaching is geared to poor country people, and we have neither the grace nor the practice of preaching in towns.

Correspondence, iv, no. 1555, de Paul to Mark Cogley, 25 September 1652

If I told you that all possible means except sin may be used to attain a good end, I should have added, "reasonable and suitable" means, in line with the rule: *Omnia mihi licent, sed non omnia expediunt*. It is indeed permitted to use all licit means to do the good God asks of you, but it is not good to cultivate the friendship of persons or Communities in order to win them over to defend our reputation. That end is not directed to God and, consequently, is vain. If you say that a good reputation serves to benefit the neighbor more, I admit that. However, since it should be based on a good life, it is, therefore, preserved by the practice of virtue and not by human intrigue.

Let us do our duty well; let us go straight to God; let us work to become very humble, very patient, very mortified, and very charitable. That is the only way to be highly esteemed, but we lose that esteem when we seek it in some other way. Did Our Lord seek His own fame when He was living on earth? Did He not forbid people to speak of the miracles He was performing? Let us entrust our reputation to Him, Monsieur, to do with it as He sees fit. To Him alone glory is due; let us never do anything that does not give glory to Him and, to that end, let us trample underfoot human respect and self-interest.

Correspondence, iv, no. 1561, de Paul to Mark Cogley, 15 October 1652

Sedan will also be given the usual amount (by the Ladies of Charity). Give instructions for M.Coglée to receive it, as always. I am not sure if it is one hundred francs a month; please let me know. All the barley could then be used for the sick poor.

Correspondence, iv, no. 1563, de Paul to Thomas Berthe, 19 October 1652

The Missionaries in Poland are being greatly blessed in their work; I do not have time now to explain it in detail so I shall just tell you that the plague has been raging in Warsaw, the city where

the King usually resides. All the inhabitants who could do so have left the city. There, as in other places afflicted with this disease, almost no order exists but, on the contrary, mass confusion. No one buries the dead; they are left in the streets where they are devoured by the dogs. As soon as someone in a house is stricken with the disease, the others put him out in the street, where he must die, for nobody brings him anything to eat. Poor artisans, poor servants, poor widows and orphans are totally abandoned; they cannot find work nor anyone of whom to ask bread because the rich have all left town.

It was into this desolation in that great city that M. Lambert was sent to find some solution to all these miseries. In point of fact, he did so, by the grace of God. He had the dead buried, and the sick who had been abandoned taken to places where they could be assisted and cared for both in body and soul. He did the same for other poor persons who were suffering from illnesses that were not contagious. Lastly, he had three or four houses, separated from one another, set up as hospices or hospitals, and had all the other poor who were not sick brought there to be housed, putting the men on one side and the women and children on the other. They are being aided there by the alms and assistance from the Queen.

Correspondence, iv, no. 1579, de Paul to Mark Cogley, 10 December 1652

Monsieur,

The grace of Our Lord be with you forever.

In this new year, I renew to you the gift of my heart, and I am enclosing the two Briefs you requested.

I am very distressed at the miseries of your border areas and of the large number of poor people overwhelming you. All I can do is pray to God for their relief, as I now do, because you must not

expect anything in addition to the hundred livres we are giving you for them each month. Sedan is the only place on the border to which Paris in its charity is still sending alms. It has been forced to stop sending them elsewhere, so as to meet the urgent needs of this diocese, where the armies have been encamped for so long.

You will do well if, without sending the woman to Paris, you can discreetly separate those two persons who are living as man and wife, but who are not. Quietly advise the woman to go somewhere else or tell the man to leave her. Paris is like a point of arrival for everyone; there are so many of these poor common-law wives here that we do not know where to put them. They remain exposed to the dangers of sin and poverty, which they thought they were going to avoid! You have an example of this in that good convert you and M. Dufour recommended to us some time back, for it has been very difficult to keep her here.

The Abbé has gone to Saint-Méen. He mentioned your confraternity to me but in such a way that he seems to have changed his original intention. He has the miseries of his own region at heart. I do not know if his money will stay there. He did not tell me clearly what he will do with it; perhaps also he has not made a final decision.

If I said nothing to you about M. R., it is because you spoke to me only vaguely about him. Tell me his faults, his wishes, I might add, and whether or not he had stated on his return that he wanted to have them no longer. Please tell M. Dufour that a ship is available for Madagascar and that it would be well for him to be ready to go in March, the month the ship is leaving. In the meantime, let me know if any way or passage can be found to get him to Paris safely.

A third thing I ask you to tell me is whether five priests will be enough for you during this wretched time.

We have nothing new to tell. Everyone is fairly well here, thank God. I frequently present you to Him for this same end and so that He may be pleased to sanctify more and more you and your community, whom I greet. I am, in O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL, i.p.d.I.M..

Correspondence, iv, no. 1585, de Paul to Mark Cogley, 11 January 1653

Monsieur,

The grace of Our Lord be with you forever.

Besides the usual pressure of business here, which leaves me no time to write to you often, I have made several journeys to the rural areas to announce three or four missions there, to continue one of them, and to visit others. This is what has prevented me from replying sooner to your letters.

Since you are pressed for money and we have none, we shall try to find six hundred livres. Get them from some merchant and draw a letter of exchange on us, payable at the latest date you can get; we will pay it exactly when it falls due.

I praise God for the satisfaction M. Jeandé is giving you. If you cannot manage without the preacher you are requesting, we shall make an effort to let you have one.

It is a great pity that Sedan has no hospital and is unwilling to designate a house to shelter the sick poor who are lying in the street. As for me, Monsieur, I see no remedy for that, and Mademoiselle Le Gras has no Sisters to send to Charleville. Furthermore, I do not think they are asking for them any longer.

I sent your letter to the Abbot at Saint-Méen and am awaiting the reply. I would be delighted to see you and embrace you, if your absence from Sedan would not cause several problems, as it would. Please be patient until God gives you an opportunity to leave your post conveniently.

As for eating at the Governor's residence, please abide by what I told you about that.

I forgot to speak at our meeting about that good girl who wants to convert, provided a position can be found for her in Paris. I shall propose this at the first opportunity, with the help of God, because I personally know of nowhere to place her.

If the private correspondence between M. Regnault and Sirven is a fact and you are sure about it, it would be a good idea for you to ask that Brother gently why he has not shown you the letters. However, if this is only a suspicion, you would do well not to mention it to him.

As for the young man from Chémery, about whom you wrote to me regarding his acceptance into the Company, since it is the father presenting the son, there is reason to think he is doing so only to unburden his family of him. Nevertheless, if you think he may be called by God, and he is healthy and determined to work at anything, send him to me.

Please continue to hold the obedience on the three usual days, even though you may have nothing to recommend. Too much time would elapse from one Saturday to the next.

Since M. Regnault has a sister who is a nun in Charleville, I think it is only to her or for her that he is writing there.

I do not know of any Canon willing to exchange his canonry, nor of any other good priest who would not raise some objection to leaving Paris, to go and work in the vicinity of Sedan. Therefore, Monsieur, I feel absolutely helpless to be of service to the Dean in the way you and he would wish.

I send cordial greetings to your dear family. We are fairly well here, and everything is as usual. I think the same is true for the other houses. May God be pleased to continue to bless you!

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

VINCENT DEPAUL, i.p.d.I.M..

I was given the report I am sending you, but I do not know what to do for the poor children mentioned in it. If you can do anything for them, fine; I shall be very pleased. It will be a consolation for me to receive letters from you every month.

Correspondence, iv, no. 1627, de Paul to Mark Cogley, 11 June 1653

Monsieur,

The grace of Our Lord be with you forever.

I am very distressed about your illness and have recommended you to God and to the prayers of our Company. May His Divine Goodness be pleased to restore you to health and grant you the grace of making good use of whatever states in which you will be. Please, Monsieur, do all you can for your part to get well, and spare nothing to this end.

Your proposal to me about making Sedan a diocese is a question that none of us should even consider because of the almost insurmountable difficulties involved, particularly for the Archbishop. He will never willingly consent to have such an important town cut off from his diocese. With regard to the matter itself, if a diocese were established, revenue would be needed. Where would they get it? True, the King could assign to it the revenue from some abbey, but he will not do so, at least not for the present.

Draw on us or have drawn a letter of exchange for four hundred livres, which we received from the Abbot (of Saint-Méen) for the erection of your Confraternity of the Blessed Sacrament. We will pay it, with the help of God, just when needed. I did not know that our procurator had received this money, nor did he know for what it was intended.

Our Ladies know that Sedan is a place of refuge for poor country people driven from their homes by the soldiers and that you are overburdened with needy sick persons. They have allocated to

you one hundred livres a month to assist them. This is in addition to the similar amount you usually receive. So, M. de Séraucourt (a royal official in charge of criminal affairs in Reims) has instructions to send you two hundred livres a month.

Thank you for the other information you gave me in your letters.

We shall try to let you have a preacher, even though this will be difficult for us. Good M. Dufour has been running our seminary since M. Alméras left for the visitation of our houses in Poitou and Brittany.

The sister of the late M. David, a priest of our Company, died recently. Her confessor, M. Gérard, chaplain at Saint-Pierre de Mézières, told me that she left to our house in Sedan an annuity she had there, with a capital worth perhaps two thousand livres. It is an obligation for us, and for your family in particular, to pray to God for her soul, as she desired and as I ask you to do, after recommending it to our Community. I thought this bequest he mentioned was a piece of property and part of a farm they had near Sedan, but apparently he means that it is a monetary legacy set up as an annuity.

When you have no further need of Brother Sirven's remedies, will you please send him for additional information to M. Gérard, the executor of the will of the deceased woman, and discuss with him what we have to do. In the meantime, I am, in the love of Our Lord, Monsieur, your most humble servant.

VINCENT DEPAUL, i.p.d.I.M..

Correspondence, iv, no. 1643, de Paul to Mark Cogley, 26 July 1653

Monsieur,

The grace of Our Lord be with you forever.

I answered your letters on Wednesday and have nothing new to tell you except that I am still worried about your patients and the pressure you are under. We continue to ask God please to preserve and strengthen all of you.

My reason for writing is to tell you that yesterday the Ladies of Charity allotted two hundred livres to your to be distributed, as you are accustomed to do, among your sick poor who are in danger. I am informing M. de Séraucourt in Reims about this so he will see that the money is delivered to you. If not, you can withdraw it in Sedan and draw a bill of exchange in our name. Let me know as soon as possible the last month that you received the alms already designated and how much was given for last month. Meanwhile, I am in Our Lord, Monsieur, your most humble servant.

VINCENT DEPAUL, i.p.d.I.M.

Correspondence, v, no. 1662, de Paul to Mark Cogley, 8 October 1653

...Besides, Monsieur, we have great compassion for you because you have two sick men in the house and so many dead, dying, and poor people outside who are overburdening you. I ask Our Lord to be your strength in bearing such a heavy load and to be your first and your second assistant in this extraordinary labor. I ask Him also to supply for your shortage of workers, especially since we cannot send you any now because of the missions we have on our hands and because we have had to send several priests to other houses. We will try, however, to send you a preacher as soon as possible.

As for the twenty écus you gave the poor soldiers out of house money, that is all right, since it has been done. You must await from God the reward for this; however, do not do the same thing again from money you have received from Paris to be distributed to the poor but, in future, assist the soldiers with money from the Ladies, as far as possible, please.

I can well believe what you write me about M., but I ask you to bear with him as Our Lord bore with His disciples, who gave Him good reason to complain, at least some of them did. Yet, He allowed them to remain in His company and tried to bring them around gently.

Correspondence, v, no. 1676, de Paul to Mark Cogley, 5 November 1653

I praise God that you went to Balan (a local chapel of ease) to act as Pastor when M...refused. You did right in acting that way rather than to put pressure on him. There are good, God-fearing persons who still fall into certain faults, and it is better to bear with them than to be hard on them. Since God blesses this servant of His in the confessional, I think it will be well for you to leave him alone and give in somewhat to his little acts of willfulness, since these are not bad, by the grace of God. Furthermore, it will be easier for you to bring him around to where you want him more by gentleness and patience than by being too uncompromising.

With regard to M..., what he said was perhaps a natural outburst and not a mental upset. The wisest persons often say things they later regret when surprised by some passion. There are others who, as a matter of course, express their aversions and feelings regarding both persons and assignments and still do good.

In any case, Monsieur, there is always something to tolerate in those with whom we live, but there is also merit in it. I hope that this man can be won over by your bearing charitably with him, advising him prudently, and praying for him. This is what I do for your family in general and for you in particular.

Correspondence, v, no. 1690, de Paul to Mark Cogley, 10 December 1653

Monsieur,

The grace of Our Lord be with you forever.

Send us your good brother (Laurence Cogley) whenever you wish; we will gladly welcome him here for love of you, even into the Company, if he wishes to enter it. If not, he will make a retreat of a week or so; then we will see what he can do to find him some position or put him to work here. In short, you can be sure that we will look after him as your brother.

Send us also the two convert girls you have in Sedan who are in danger of relapsing into their heresy if they are left any longer with their parents. M. Cabel wrote to M. Dufour about them, in order to find a place for them in Paris. I mentioned it to our assembly (Ladies of Charity), which has authorized me to have them come and be placed with the others at the Propagation of the Faith, where a Lady offered to see that they are admitted. So, we will be expecting them.

I greet your dear family.

Lastly, it seems that a ship will be leaving next month for Madagascar; we are preparing three men to be sent there.

I am in a hurry to finish, and I am, in the love of O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL, i.p.d.I.M..

Correspondence, v, no. 1699, de Paul to Mark Cogley, 31 January 1654

Monsieur,

The grace of Our Lord be with you forever.

I am enclosing a memo requesting that the Huguenot wife of a recent convert in Paris be sent to us here. Act in conformity with it, and if you can furnish the money required to pay her debts and

travel expenses, please do so, provided those debts are not too heavy. In the latter case, let me know their amount, and I will see that you are reimbursed for whatever you pay.

I consulted a counselor-clerk of this Parlement about the three Catholic orphans who are with [their] Huguenot mother. He does not think they can be taken from the mother and brought up elsewhere in our holy religion, if the case goes to court in Sedan, because the Sovereign Council of that town is composed of persons belonging to the so-called religion, and they would not allow it. Nevertheless, they could not refuse to call a meeting of the relatives to give their opinion on the matter. Perhaps, however, most of them are Huguenots, and their opinion would undoubtedly be to leave these poor girls in their present danger. This being the case, it is better not to take that route. The only remedy we see is to obtain letters patent from the King to evoke this cause to his Privy Council and to forbid the one in Sedan to examine the case. I will see if there is reason to hope for that. Meanwhile, send us the names of the father, mother, and children and whatever information you can get.

In reply to four or five of your letters, let me say that you should not give the Capuchins any hope regarding their desire to preach in your church on certain days of the year. Not that you may not invite them to preach there sometimes, when you think it appropriate, but do not tell them in advance either the day or the month, so that this will not be binding on your church. That is something a Pastor must never do, especially with a community such as that.

I think it will be a good idea for you to conform to this house in regard linen breeches in summer, and for morning prayers, where we omit the Angelus, etc.

I will have someone look for an ivory crucifix to send to M. Demyon, but do not mention it to him beforehand.

We do not know where to put your cook-shopkeeper, except in a small hospice we have here for the elderly who work according to their capacity and who do not go out. Now, this restriction might upset that poor woman, so it is inadvisable to place her there.

Your good brother (Laurence Cogley) is writing to you. He is beginning to speak and understand French well and has not changed the way he dresses.

I praise God for the abjurations you are receiving, and I ask Him to give you ever greater grace in order to draw into the fold of the Church those many souls who have gone astray.

M. Dufour has been out giving a mission for a week now, and we are going off to begin a second one.

You ask me whether you should allow or forbid violin music in church for weddings....

Your most humble servant.

VINCENT DEPAUL, i.p.d.I.M..

Correspondence, v, no. 1751, de Paul to Mark Cogley, 13 June 1654

I ask you, Monsieur, to greet Messieurs Lucas and Coglée for me, together with the whole little family.

VINCENT DEPAUL i.p.d.I.M..

Correspondence, v, no. 1782, de Paul to Jean Martin, 14 October 1654

I will answer both of them (letters) by the first regular mail and will reply to Monsieur Coglée, who will be receiving a letter from Monsieur Berthe in this mail.

Correspondence, v, no. 1799, de Paul to Jean Martin, 14 November 1654

If M. Coglée wants to send his cousin (Gerard Cogley) to us, we will try to find him a place elsewhere, if he cannot be accommodated in the house.

Correspondence, v, no. 1816, de Paul to Jean Martin, 16 December 1654

Good Monsieur Coglée's cousin (Gerard Cogley) arrived here in good health, by the grace of God; I hope he will do well...

An important affair has come up requiring your presence here with us. Please take the trouble to travel here, and leave the care of the house to M. Coglée in the meantime.

Correspondence, v, no. 1827, de Paul to Jean Martin, 18 January 1655

Monsieur,

The grace of Our Lord be with you forever.

Monsieur Petizon, the King's lawyer in Sedan, did me the honor of writing to me about a little boy he has raised until now to prevent his falling into the hands of the Huguenots. He asked me at the same time to speak to the Ladies about the maintenance of this little boy, which I did. They were of the opinion that the Daughters of Charity should take charge of him and raise him until he can be brought here.

That is why I ask you, Monsieur, to tell Sister Jeanne-Christine for me, and for the Ladies of Charity of this city, to take him in and raise him. I also ask you, Monsieur, to furnish what is needed for the little boy's room and board, and deduct it from the money the Ladies send you each month for the poor of Sedan. I ask you to give the enclosed to good Monsieur Petizon. Tell him I am more and more consoled to learn that he is working so effectively for the glory of God, and I really hope Our Lord may be pleased to grant me the grace of being able to imitate him and, with

him, to contribute more than I have been doing to the work of Our Lord. In His love I am, for him and for you, Monsieur, your most humble servant.

VINCENT DEPAUL,i.p.d.I.M..

Correspondence, v, no. 1833, de Paul to Mark Cogley, 30 January 1655

Monsieur,

The grace of Our Lord be with you forever.

The priest, of whom you say others are complaining because he does not help anyone, fears God. This fear will, I hope, cause him to shake off his laziness, with the grace of God and your gentle guidance, if not soon, at least with time. That is why I ask you not to lose patience.

It will be up to the visitor to correct the peculiarities of the person you mention, who has his own seal and case, etc. I do not want to get involved in it, so that no one will think that you wrote to me about him.

It will be a good idea for you to avoid as much as possible receiving visits from M..., who has left the Company, and his communications with individual members of your house. In fact, you should tactfully make him see that it would be well for him to seek employment elsewhere in order not to waste his time.

Correspondence, v, no. 1906, de Paul to Mark Cogley, 25 August 1655

Monsieur,

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

I have received two letters from you, dated September 16 and 27.³⁷ The first concerns Mademoiselle de Neufville. We have not had a meeting for a long time because the principal Ladies have been away, so I have been unable to mention the subject of your letter. Please write me another one about it; keep it short but at the same time see that it explains the merit and the situation of the person, the good she has done and can do, her needs and present intentions, etc. Say, for instance, how long it has been since Providence led her to Sedan, that since then she has devoted herself to the instruction of young Catholic women, taking into her home women of the so-called religion, when they want to be converted; that she bought and furnished a house for this purpose, keeping for her own support only an income of 300 livres; but now that she is elderly and has to have two persons with her, both to assist her in this good work and to nurse her, she cannot live on that, and this has prompted her to make the decision to retire and to sell the said house; that, to avoid this great evil, it is to be desired that God will raise up some good people to provide her with the means of meeting the expenses which this undertaking and her present state demand; that the sum is very modest, since two or three hundred livres will suffice with what she has (state whatever amount you think is about necessary, and no more, because people balk at being asked for too much); that, with this assistance during the short span of life remaining to this lady, she will leave her home and her furnishings for ever in order to continue the work she began. She even has a niece whom she has brought up who, after her death, will do whatever she shows her to be done, since she has decided to give herself to God for that purpose and will be able to live on the hundred écus she will bequeath her, etc. Write the letter in whatever way you please, provided it can be shown to others; make it urgent, succinct, and clear. This is the gist of it.

But can you not help that poor good lady out of the twelve hundred livres our Ladies donate to you annually, by giving her fifteen or twenty livres a month? For I am afraid I cannot procure any

³⁷ Both letters are now missing.

other relief for her; purses are really tight here and charity has grown cold. I will not fail to speak about her when the opportunity presents itself.

We will try to send you a Brother. I cannot say whether it will be François Prévost, until the business in his native place is settled. He has written about it and so have I.

I am enclosing a reply to the letter from the Father Guardian of the Convent at Charleville concerning a student.

We have nothing new except our retreats, which I recommend to your prayers. I am, Monsieur, in the love of O[ur] L[ord], your most humble servant.

VINCENT DEPAUL, i.p.d.I.M..

Correspondence, v, no. 1936, de Paul to Mark Cogley, 6 October 1655

I am not at all in favor of your refraining from looking after business matters and the family on Fridays in order to devote yourself to your own interior life. On those days, however, you can be more recollected when taking care of business and more united to God in your ordinary actions. It would be difficult for superiors in charge of souls to make those frequent retreats you suggest.

As for your feelings of inadequacy regarding the duty you are carrying out, remember, Monsieur, that Our Lord has sufficient competence for you and for all humble persons, and ask Him to have sufficient mercy on me.

Correspondence, v, no. 1957, de Paul to Mark Cogley, 13 November 1655

Monsieur,

The grace of Our Lord be with you forever

I do not know to whom to turn, other than to you, to get fifty livres delivered to the Annonciades nuns in Stenay, who are very poor. Someone donated them as an alms for them. Please get the money from some merchant and draw a bill of exchange on me, stating in it that it is for these nuns; then see that they get this little help by some safe means as soon as possible.

Yesterday I accepted your bill of exchange for eight hundred livres, and we will try to pay it by Christmas. I cannot find any letters from you that I have not answered. I forwarded a letter from Rome, with a Brief, to M. Cabel last Wednesday, but was unable to send one of my own with it.

I am better, thank God, although I am still in bed and taking remedies for erysipelas, which affected my leg after the fever left me.

Tomorrow or the day after, we will have here four of our priests from Poland, who were obliged to leave because the enemies of our holy religion invaded that kingdom. M. Ozenne has remained in Silesia with the Queen, and M. Desdames in Warsaw with M. Duperroy and a Polish priest who has joined the Company. M. Desdames has informed me that they are living in peace, although the city is in the power of the Swedes. Because the latter met with no resistance, they have not mistreated the inhabitants, except that they have obliged Pastors and Communities to buy back their churches, and our men have been taxed fourteen hundred livres for theirs. Please pray for them.

We are sending twelve or thirteen Missionaries to work in Burgundy this winter; some have already gone.

I embrace you and your family in spirit; may God be pleased to shower you with His blessings. I am, in His love, Monsieur, your most humble servant.

VINCENT DEPAUL, i.p.d.I.M..

M. Berthe has left to continue the visitations begun by the late M. Le Gros, and is now in Richelieu.

Correspondence, v, no. 1963, de Paul to Mark Cogley, 20 November 1655

The superior of the Capuchin fathers of Sedan has written me a letter complaining that your house, which used to give them a weekly alms until the time of M. Martin, no longer wishes to continue this help. Please let me know, Monsieur, how much they were previously being given weekly or monthly, whether they are still being given anything now and how much, the reasons for reducing or cutting off this alms, and if it is because they can manage better without it than we can do. Lastly, tell me what the family thinks about the request of those Fathers to have this charity reestablished.

When you have informed me about all that, we shall see what it is advisable to do. In the meantime, please do not say I have written to you about it.

Correspondence, v, no. 2011, de Paul to Mark Cogley, 16 February 1656

Monsieur,

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

M. Florent is pressuring us to provide money to buy books for the use of those poor children who are coming to school. Please give one or two écus a month, for three or four months, for that purpose, out of the money that the Ladies send you for the poor. I hope they will approve of this modest outlay, since these children are really poor and could not study otherwise.

As for us, we are too poor to furnish this alms. I also think, Monsieur, that it is inadvisable to keep it up; usually, it is not much use for young people to begin the study of Latin when they have no

way of making some progress in it, as happens when the parents cannot give them what is necessary. This does not hold, perhaps, for an intelligent boy, who shows he is such by his progress, and who might give some charitable person reason to help him advance.

Apart from that, most of them will stop halfway. It is better for them to learn a trade early on; that is the benefit you should procure for those poor children of Sedan. Encourage their parents to apprentice them to a trade, or ask God to inspire the Catholic ladies of the town to do as the ladies in Reims have done. They have banded together to do a number of good works, and they meet weekly to foresee the good they can do and to take measures to do it. Now, they have undertaken the care of poor children with so much success that in less than eight months they have placed nearly 120 of the boys in trade, not to mention the girls, several of whom they have also placed in service. If you see any opportunity to persuade your ladies to do the same, a similar success should be hoped for from the goodness of God.

I was told something that surprised me a little and, in fact, distressed me more than I can say. It is that you discussed with your Company whether it was advisable for it to go and eat in town and that, since the vote of the majority was affirmative, you have introduced this custom. Please allow me to tell you, Monsieur, that you were wrong in putting to a vote something you know is contrary to our custom. Since a local superior can make no innovations in his family, except by order of the General, neither can that family do so, even if all the members together agree to it. So many inconveniences arise from acting otherwise that we are obliged to be firm on this point.

Banquets are very common in Poland, and in the beginning our men were obliged to be at some of them so as not to condemn straightaway a custom that is so highly approved; but, because custom easily turns into abuse, we have also been obliged to forbid them absolutely to eat outside the house. Inform your house that I am asking it to take this prohibition for themselves, as I hope you

will do for yourself, with the result that, from now on, no Missionary will ever be seen going to eat or drink in town, in any place, under any pretext whatsoever.

Another reason why you should not have discussed this question is that administrative affairs should be handled privately by you and your assistants and not be exposed to the various opinions of the community. If you have an opinion different from that of your assistants in the difficulties you present to them, that does not oblige you to follow their insights, but it does oblige you to write to me about the matter, if it is important. I am assuming that the things proposed are not against our Rules or practices; if they are, you must turn to me alone.

I ask Our Lord to inform you fully of His Will in all the doubts you may have, and I am sure of your zeal in wanting to carry it out. Please ask this same grace of Him for me, and the ecclesiastical spirit for our ordinands.

I send greetings to your little community at the foot of the cross of Our Lord, where I hope this letter will find all of you in spirit, and where you will find me as well. I am, in the love of this same crucified Savior,¹ Monsieur, your most humble servant.

VINCENT DE PAUL, i.p.d.I.M..

Correspondence, v, no. 2046, de Paul to Mark Cogley, 12 April 1656

It is advisable for you to make arrangements with the Governor's wife for any charitable work to be done. I think God will have a hand in that. I hope and pray that He will establish His sovereign, unchanging reign in your heart and in your family.

You must not require M...to tell you confidential things that persons from the outside have confided to him on condition of secrecy, for no individual [confrere] is obliged, and even must not, reveal them to the superior.

Correspondence, v, no. 2060, de Paul to Mark Cogley, 6 May 1656

M. Coglée 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...

Since that time, M. Coglée has informed me that the young woman had changed her mind as a result of your judicious zeal.

Correspondence, vi, no. 2169, de Paul to the Marquis de Fabert (governor of Sedan), 15 November 1656

God be praised! says M. Vincent, repeating these three words four or five times, and that because of what M. Coglée, priest of the Company, said, repeating his prayer, that he dealt little with reasoning in his prayer, applying himself principally to making acts of affection, etc. M. Vincent strongly praises this manner of acting and say that it was necessary to comport oneself thus in meditation, to know little about enjoying oneself looking for reasons, but to become fond of acts of love towards God, of humility, of regret for our sins, etc.

Correspondence, xi, no. 167, Repetition of Prayer, 17 June 1657

M. Coglée is still in Forges...

Correspondence, vi, no. 2318, de Paul to Pierre Cabel, 25 July 1657

M. Coglée arrived here yesterday from Forges, without experiencing any effect from the waters.

Correspondence, vi, no. 2328, de Paul to Pierre Cabel, 4 August 1657

Thank you for the extra tempora for Brother de Fontaines and the faculties for M. Coglée, which I have received.

Correspondence, vi, no. 2347, de Paul to Edme Jolly, 24 August 1657

Enclosed are two letters from M. Coglée, who is beginning to recover, thank God.

Correspondence, vi, no. 2380, de Paul to Pierre Cabel, 15 September 1657

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.

Correspondence, vi, no. 2402, de Paul to Edme Jolly, 5 October 1657

M. Coglée did not take any books with him, and I do not understand what books you are talking about when you say you have not found any of the ones superiors should have, for there are none that are intended particularly for them. If you are talking about a register where we write down how we have solved the problems proposed to us, M. Coglée did not do that, and he says that the only sermon outlines he made were for his own use and not for the use of anyone else.

Correspondence, vii, no. 2675, de Paul to Pierre Cabel, 2 October 1658

Enclosed are some letters from M. Coglée, the superior in Annecy. He left an old breviary here to be sent to you; the priest who is going to help you will bring it.

Correspondence, vii, no. 2715, de Paul to Pierre Cabel, 9 November 1658

I sent your packet to M. Coglée...

Correspondence, vii, no. 2732, de Paul to Pierre Cabel, 23 November 1658

I already asked you not to make any move for the union of Saint-Sépulchre;³⁸ for, besides the fact that the Annecy house has no money to pay for the Bulls, the official announcement would encounter insurmountable difficulties, since the religious and the Bishop of Geneva are against it. I say the Bishop of Geneva because the priests in that poor house are unanimous in saying there is no assurance of it in the arrangement that has been made but that, instead of inhibiting a lawsuit, it will be the source of several, which are inevitable, and the cause of its losing about twelve thousand livres. That is why Messieurs Coglée, Charles, and Deheume insist strongly on not ratifying the transaction, without which it can have no effect. They say that, even should they lose that lawsuit, they will gain much more than if the transaction were carried out, and they will have nothing more to fear.

Correspondence, vii, no. 2745, de Paul to Edme Jolly, 13 December 1658

He also informs me, Excellency, that M. Coglée is in danger of losing his sight if he remains any longer in Annecy, where the climate is very harmful to his eyes; he himself has written me the same thing. This obliges us, Excellency, to recall him here...

Correspondence, vii, no. 2826a, de Paul to unnamed (but probably Charles-Auguste de Sales, bishop of Geneva), 29 April 1659

Enclosed is a letter, My Lord, that M. [Coglée] wrote to you from Lyons. He followed closely after it because he arrived here yesterday. He wrote me one at the same time to tell me he is planning to leave us, and he hopes that, if I do not provide him with a situation to earn his living outside our Company, you will kindly give him one.

Now, My Lord, he has no reason to leave us. You know that he himself wanted to return here from Sedan on account of his eye trouble. Everything possible was done to cure him. After that, we sent him to Savoy as superior of one of our houses (Annecy), where he told the visitor he wanted to leave, that he was mistrusted, that most of the persons there had been instructed by me to spy on him, and that the same thing happened at Saint-Lazare when he was here. He even went so far as to say that I had written him some letters in which there was some cryptic writing, by which I was letting him know that he would one day be a Bishop.

In these and in a few other things he has manifested some slight mental aberration, causing the visitor to fear that people outside the Company might notice this. For that reason he wrote to me in haste asking me to recall him to Paris, which I did.

I thought it my duty to tell you this, My Lord, so you will not be surprised by his decision. If, however, you do him the honor of writing to him, you might encourage him to stay; otherwise, since his mind is disturbed, we will have a hard time holding him back. He already left once before, ten or twelve years ago, although no weakness was apparent in him at that time. I think he would like to return to Sedan, but this is in no way advisable, for fear that his condition may worsen and scandal may result from it. We will try to satisfy him in everything else. He will not abuse the freedom we will give him; for, in the midst of his delusions, he is very reserved and has a great fear of God.

³⁸ The priory of Saint-Sépulchre in Annecy.

Forgive me, My Lord, for taking too much liberty in informing you of this. I do so, knowing that, if anyone in the world is capable of removing those pressures from that good priest, it is you, My Lord. This is so because of his esteem and respect for you and the kindness you have shown him and all the members of our poor, insignificant Company, which is extremely indebted to you, and I am especially so.

Correspondence, vii, no. 2851, de Paul to Marquis de Fabert, 24 May 1659

I received two letters from you together with the ones from the Maréchal. I took the honor of informing him that M. Coglée has returned and that we welcomed him with great joy.

Correspondence, vii, no. 2866, de Paul to Pierre Cabel, 11 June 1659

Donough/Donal? (Donatus/Donat) Cruoly

Born on 24 July 1623 in Cork (city). Entered the Congregation in Paris on 9 May 1643. Took his vows in November 1645 and was ordained in 1650.³⁹ Some discrepancy over the date that he renewed his vows: either in 1655 before Thomas Berthe or on 21 October 1657; most likely the latter, as Berthe collected signatures for papal brief on approving the taking of vows (22 September 1655) in 1655. Was resident in Richelieu on 29 March 1649. Sent to Picardy for aid in giving poor relief to war victims in 1651, and performed this work until the end of July 1652. Was selected to go to Poland in May 1652, but did not travel. Acted as director of students and professor of Theology at Saint-Lazare from approximately February 1653 until at least 6 February 1654. Was superior in Le Mans between 1654 and September 1657: was recalled to Paris in August 1657 and returned there between 12 September and approximately 1 October 1657, to

³⁹ His request for dimissorial letters to allow him to receive tonsure and minor orders is mentioned in the acta of Propaganda Fide, dated 5 December 1645: Jennings, 'Propaganda Fide', p.126.

teach moral Theology at Saint-Lazare and perform missions. Scheduled to go to Turin (and on to Genoa, where the Congregation was established in 1645) in October 1657, but did not travel. Remained in Paris but apparently went to Montauban in 1657 (perhaps for missions), before being asked to go to Genoa in May 1658 to assume the role of superior. Did not travel to Genoa or returned to Paris shortly after arrival because he was sent from Paris to be superior in Richelieu in June 1660; at Saint Lazare on 4 March 1659, according to a contract transferring land to the Congregation by the heirs of Michel Crestot. Superior in Richelieu to 1661. Directed the seminary of Saint-Charles at Saint-Lazare in 1662-4. Was superior in Montauban during 1664-5. Acted as director of spiritual exercises in spring (March) 1665, before being appointed superior in Agen (foundation established in 1648) between 1665 and 1666 and in Saint-Brieuc between 1667 and 1670. Attended the Congregation's Assembly in 1668 as superior of Saint-Brieuc. Was sent to Le Mans in either 1675 or 1676 and remained there. Attended the Congregation's fourth Assembly in 1685 as a delegate from Poitou province. Acted as superior in Le Mans between 1687 and 1690.

M. Gondrée left without M. Nacquart's letter; I am sending it to you. Read the letter for Brother Cruoly and give it to him, if you judge it appropriate.

Correspondence, iii, no. 1021, de Paul to Denis Gautier, 29 March 1648

One of them, who called himself Donat Cruoly, did for the poor what the century's heroes do not do for glory (in Picardy). He crossed rivers, walked barefoot, made perilous journeys in the midst of troops, surprised friends and enemies by his intrepid countenance. He learned one day that the Soldiers came to rob the poor people of their cattle, that is, their only resource. Cruoly flees after

the thieves, meets up with them in a wood, speaks to them forcefully, obliges them to release the stolen goods, takes away their spoils, restores them to their masters.

Collet, *Vie* i, 488⁴⁰

M. Berthe told me that M. Cruoly will do very well in the post for which the Queen (of Poland) in her goodness asked us for a priest, so we shall prepare him for the journey.

Correspondence, iv, no. 1502, de Paul to Lambert aux Couteaux, 17 May 1652

M. Cruoly is still in Rethel, continuing to assist the poor people of the town and the environs within a radius of five leagues from it. He is being helped by two other priests and a brother. The harvest which will be gathered there, and the misfortunes here will oblige him to leave his post at the end of this month, along with all the others who have been laboring in that holy work in Champagne and Picardy for the past two years. At that time I shall see what M. Cruoly's dispositions are for the journey to Poland.

Correspondence, iv, no. 1516, de Paul to Lambert aux Couteaux, 5 July 1652

Still, I think I forgot to tell you that nine or ten of our students are studying theology under M. Cruoly, who is also their spiritual director.

Correspondence, iv, no. 1591, de Paul to Lambert aux Couteaux, 21 February 1653

Saint-Charles Seminary is gradually being re-established under M. Goblet, who is still not well. He has only three teachers and fifteen or sixteen pupils, five of whom come here for the

⁴⁰ Collet recounted that he found this letter accidentally in a 'distant province'. Its location is now unknown.

philosophy classes given by Brother Watebled, who is teaching it very successfully to eight or ten of our seminarians. M. Cruoly is doing likewise in theology with our other pupils.

Correspondence, v, no. 1701, de Paul to Nicolas Guillot, 6 February 1654

Monsieur,

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

I received your letter of August 23. I am pleased with the offers you made to the Bishop of Le Mans regarding the ordination [retreat], but I am very sorry to see that nothing has resulted from them. I think you told me that the Bishop does not approve of our receiving the ordinands unless we feed them all at our own expense but that he also does not agree to our receiving some of them free of charge, unless we do it for all of them. The part where you mention this to me is a little vague, so I ask you to explain to me more fully what he told you.

I am really distressed about what M. Le Blanc (Charles Le Blanc – not an Irish priest) is suffering with regard to his vocation. He is a good subject who merits our taking an interest in him. Please do whatever you can to take his mind off the thought of leaving. Perhaps his return to Saint-Lazare will rid him of this temptation. So, please send him to us in a while. We have a good priest in the seminary who sings well; we will give him to you in his place. Do not send the latter until the former arrives. Meanwhile, help him to raise his spirits and his trust in God.

I do not know the location of those meadows that the Lieutenant General's wife is requesting of you in exchange. I will ask M. Gicquel about it and will then give you my thoughts on this proposal.

I ask Our Lord to bless more and more your leadership and your family. Enclosed is a letter for the Dean and another for M. Le Blanc.

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

VINCENT DEPAUL, i.p.d.I.M..

I sent forty écus to the Bishop of Cork (Robert Barry). They say that twenty-eight members of the Irish clergy have arrived in Nantes, including an Archbishop and the Bishop of Killala (Francis Kirwan). O Monsieur, what a source of grief!

Correspondence, v, no. 1908, de Paul to Donat Cruoly, 28 August 1655⁴¹

In the name of Our Lord, please do not think about getting a horse, because of the inconveniences that have arisen in houses that have had them. I am well aware that I give this bad example, but God knows my embarrassment and pain at not being able to do otherwise. I also know that, if any house in the Company should have a saddle horse, it is yours, given the number of farms and the amount of business it has. However, because of the conclusion other houses might draw from this, your house, Monsieur, should do without one to rid them of this pretext.

There have been superiors who, having a horse in the stable, took the opportunity to go riding, make visits, and waste time transacting business of little or no importance outside the house, thereby neglecting matters within their families, who complained of these frequent absences and the scandal they caused. In view of all this, I hope you will accept the deprivation of such a means of transport and continue to use a hired horse, when you need one.

Correspondence, v, no. 1950, de Paul to Donat Cruoly, 27 October 1655

Monsieur,

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

⁴¹ The original letter is dated 28 October, but 28 August is more likely in the light of de Paul's opening sentence, the arrival of the Irish at Nantes in August 1655 and the date of no. 1950.

I received two of your letters. I thank God for the glory He has drawn from your work and for the graces He has bestowed, through you, on the people of the place where you gave the mission.

I am writing to Br[other] Edme for the last time; let me know if, after receiving my letter, he still refuses to go to Troyes, and if he does, do not send him away until I tell you.

Since it is not the Bishop of Angers who requested priests for the mission about which M. Molony (Thadee Molony) had written to me, do not mention it again.

I think Brother Turpin's cousin has already left for your seminary, at least his mother has decided to send him to you and to pay you two hundred livres for room and board.

Father Amelote, of the Oratory, is preaching this Lent in Le Mans. He is a respected, very devout person, who honors the Company with his kindness; it would be well for you to pay him a visit and offer him the services of the Company and your own.

We have scarcely any news. We are all rather well, thank God. The Jubilee is about to begin in this diocese and will keep our priests busy; they will be going to the rural areas to prepare the poor people for it, while awaiting the Easter ordination [retreat]. The one at the beginning of Lent went very well, thanks to the way the Bishop of Sarlat gave the evening conference, which was quite extraordinary. And when we sought the reason for such success, we found that it was his humility in following word for word the outline of these talks, which had been drawn up by the first men who began them. He added no unusual thoughts or new words, as did others formerly, who refused to confine themselves to the ordinary method and simplicity or to keep to the subject. Consequently, they spoiled everything.

In your letter of March 13,⁴² you mention once again the ruin of the La Guerche woods and the need to sell them in order to repair your church; we shall see about that.

⁴² This letter is now missing.

Perhaps the Vicar-General does not want you to hear confessions in your church during the Jubilee, since he has said nothing to you about it. And if he does want this, you should go to see him and explain that we have a Rule not to hear confessions in towns. If, after that, he orders you to do so, you will have to obey.

I ask Our Lord to preserve and sanctify you and your family, to whom I send affectionate greetings. I am, Monsieur, in the love of O[ur] L[ord], your most humble servant.

VINCENT DE PAUL, i.p.d.I.M..

Correspondence, v, no. 2030, de Paul to Donat Cruoly, 18 March 1656

Monsieur,

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

I received two letters from you,⁴³ and reading them was a consolation to me. We also welcomed Br[other] Labat in good health. In your letter of the sixth, you ask if you should come to a friendly compromise with M. Supligeau, the clerk at the salt storehouse, for the three hundred livres he owes your house. My reply is that it would be a good thing and that, whenever possible, it is better to settle our differences in this way than by going to court.

In your letter of the nineteenth, you say that M. Duval agrees that you should ask to reclaim the field the late M. Laigneau had rented from you, since he failed to pay you the rent. Now, if this failure is sufficient reason to give you the right to get it back, I willingly consent to it; but get some good advice on it before initiating any lawsuit so that you do not get involved in it inadvisably, for you will doubtless encounter some resistance in this.

I do not know if you wrote me, or if I learned from another source that, because M. Marchand could not pay you the rest of the board he owes you, you were thinking of taking him to court to

have him ordered to pay it. If this is your intention, please do not act on it. Try to get from him in a friendly way whatever you can, but do not go to court.

I consent to your accepting the young tailor who is asking to enter the Company, provided you think he is suitable and has the right intention. As for the Rules, however, they are not in a state to be shown to others; we are working on them because something has come up obliging us to revise them. As soon as they are in the proper form, you will be one of the first to whom we will send them.

What you tell me about M. Olivier has distressed me; I hope, nevertheless, that, because he is an upright, obedient man, as you say, he will correct his faults, especially if you remind him of them in a friendly, familiar way, sometimes that he is too opinionated or critical, sometimes that he talks too much in conversation and is not reserved enough with outsiders, and so on. All that, however, must be done with humility, gentleness, and forbearance, Monsieur. If you think he has the ability for the confessional, you can have him hear confessions, once you have given him suitable advice in the spirit I just mentioned, which is the Spirit of Our Lord, without which we do more harm than good.

I will write you some other time what you have to do about Brother Le Roy.

As for Brother Edme, it was right to refuse him absolution, and this must be done as long as he remains disobedient. Is there any reasonable motive to allow a rebellious spirit to receive within himself the Model of true obedience? Please strip him of the duties he has and do not use him for anything whatsoever.⁷ If he gets bored living like that, perhaps he will pull himself together, since he will have the time to think about himself. At least we will see what effect that will have before resorting to a stronger remedy.

Monsieur, your most humble servant.

⁴³ Both letters are now missing.

VINCENT DEPAUL, i.p.d.I.M..

Correspondence, v, no. 2053, de Paul to Donat Cruoly, 22 April 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.⁴⁴ 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 (Montfort-le-Rotrou, near Le Mans) 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 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 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. M. Brin (Gerard 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 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.p.d.I.M..

Correspondence, vi, no. 2157, de Paul to Donat Cruoly, 14 October 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

⁴⁴ Both letters are now missing.

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 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 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. 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 Champfleury, 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.p.d.I.M..

Correspondence, vi, no. 2171, de Paul to Donat Cruoly, 18 November 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.

Correspondence, vi, no. 2177, de Paul to Donat Cruoly, 2 December 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.

Correspondence, vi, no. 2183, de Paul to Donat Cruoly, 23 December 1656

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. 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.

Correspondence, vi, no. 2190, de Paul to Donat Cruoly, 13 January 1657

Monsieur,

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

Since receiving your letter of March 15,⁴⁵ I have had one from Brother Turpin 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 (a possession of the Le Mans house) 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.p.d.I.M..

Twelve or fifteen days ago, I sent one hundred écus to the Bishop of Cork in Nantes.

Correspondence, vi, no. 2233, de Paul to Donat Cruoly, 24 March 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 (Martin Lucas, provost of the collegiate church of Notre-Dame-de-Coëffort in Le Mans) 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

⁴⁵ This letter is now missing.

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.p.d.I.M..

Correspondence, vi, no. 2308, de Paul to Donat Cruoly, 16 July 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 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.

Correspondence, vi, no. 2340, de Paul to Donat Cruoly, 18 August 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 (Thadee Molony) 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 (John 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, 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.p.d.I.M..

Correspondence, vi, no. 2374, de Paul to Donat Cruoly, 12 September 1657

We are sending four priests from here to the last-named place (Turin); two to remain there permanently, and the others to learn the language, while waiting for the city of Genoa to be cleansed...Three of them: Messieurs Beure, 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.

Correspondence, vi, no. 2402, de Paul to Edme Jolly, 5 October 1657

In ten to twelve days we will send you three priests: Beure, Laurence, and Stelle, who are now on retreat, and a little later, M. Cruoly, 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.

Correspondence, vi, no. 2400, de Paul to Jean Martin, 5 October 1657⁴⁶

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.

Correspondence, vi, no. 2440, de Paul to Denis Laudin, 31 October 1657

M. Cruoly, whom we will send from here as superior, is also going there with a few young people to learn the language (Genoa).

Correspondence, vii, no. 2577, de Paul to Jean Martin, 3 May 1658

We have not yet sent off M. Cruoly and the others named for Italy; I have been told that it will be time enough if they reach there by September.

Correspondence, vii, no. 2629, de Paul to Jean Martin, 19 July 1658

I pray M. Cruoly, who teaches moral, but not in the manner that we do, although he does it very well in a different way, to give himself to God in order to repeat briefly these *Entretiens* to the students and priests of the seminary, and to explain to them the words and the things that they do not understand. One will be able to take one or one half of these *Entretiens* each day.

Correspondence, xii, no. 210, Conférence, 5 August 1659

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

Correspondence, viii, no. 3146, de Paul to Denis Laudin, 23 June 1660

Philip Dalton

Born in Cooleney/Culiny (Culiny/Cullin) in Moyne parish in Cashel diocese. Entered the Congregation as an ordained priest in Paris on 16 May 1656. Went to Troyes, before 11 November 1658; took his vows before the superior François Dupuich on 11 November 1658, apparently temporarily overcoming a wish to return to Ireland. Resided in Troyes into 1659, and assisted Irish refugees there. Was resident in Sedan from at least May 1661, and officiated at twenty-three parish funerals between 1 June 1661 and 21 October 1662. Appears to have returned to Ireland by early 1666, to minister in the Thurles area.

⁴⁶ Cruoly was scheduled to go to Genoa from Turin. See below, no. 2577.

Monsieur,

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

After receiving your letter, I had planned to reply to you as soon as possible but was unable to do so. I cannot express my joy at the inclination God is giving you to make the unreserved gift of yourself to Him in the Company, with indifference to whatever country in the world, and with total submission to holy obedience and the Will of God, which will be indicated to you by your superiors. That is how truly apostolic souls speak and act. Entirely consecrated to God, they desire that His Son Our Lord be known and served likewise by all the nations on earth, for whom He Himself came into the world; like Him, they wish also to work and die for them.

That is how far the zeal of Missionaries should extend; for, even though they cannot go everywhere, nor do the good they desire, they still do well to desire this and to offer themselves to God to serve Him as instruments for the conversion of souls in the times, places, and manner He pleases. Perhaps He will be satisfied with their good will; perhaps also, if this will is strong and well regulated, He will use them, poor workers though they be, to accomplish great things. I see nothing that makes them more like Him than this, nor more worthy of His blessings.

So then, Monsieur, go ahead! Take your vows whenever you like, in the presence of M. Dupuich. I ask O[ur] L[ord] to be pleased to accept them and to give Himself more closely to you at the same time you will be giving yourself more completely to Him.

I really would like to procure some help for those valiant people of your country who are living in poverty and suffering in Troyes, but I do not know to whom I can turn. The Ladies of Charity of Paris, who helped them in the past, are sending almost nothing more to the border areas or elsewhere because they cannot find any more money, so I dare not suggest any new acts of charity to them, knowing that it would be useless.

We did what you wanted with regard to that good priest who came from Ireland, whom you recommend to us.

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

V. D.

Correspondence, vii, no. 2704, de Paul to Philip Dalton, 2 November 1658

I leave all my books for my soul and my Becan⁴⁷ to fa. Phill Dalton.

National Library of Ireland, Callanan Papers, Ms 11, 422 (8) a, transcript of the will of Daniel Meagher (a curate in Thurles), 17 March 1666⁴⁸

Dermot (Germain) Duggan/Deegan (Duiguin/Duguin/Guy)

Born in 1620 in Emly diocese.⁴⁹ Was an ordained priest before entering the Congregation in Paris on 26 August 1645. Was resident in the Le Mans household in 1646, prior to travelling to Ireland in October 1646 (between approximately 6-20 October), where he operated in Limerick and Cashel dioceses. Returned to France in 1648, and was in Paris during on 11 September 1649 and June 1650 when he advised Irish students on sources of financial support for a proposed house. Went to Scotland with Francis White in 1651, probably in March, rather than late 1651.⁵⁰

⁴⁷ Martin Becanus (the Jesuit Martin van der Beck), *Compendium manualis controversiarum* (***)

⁴⁸ Meagher left the bulk of his 'church stuffe' to the parish church of Thurles. His vestments went to his niece Ellyn Meagher, who lived with him.

⁴⁹ Duggan/Deegan is commonly recorded as being from Immolace in Emly diocese. In fact, Immolace is not a locality in Emly, but does correspond approximately to Imelacensis, the Latin name for the diocese, and was probably a phonetic spelling of it. It could also specifically refer to Emly town, but the distinction usually made between Immolace and Emly diocese suggests that this is not the case and that Immolace simply refers to Emly diocese, rather than a locality within it.

⁵⁰ As Boyle, *Vincent de Paul*, p. 78, mistakenly states. Early 1651 is certainly possible, for Propaganda Fide approved the sending of Duggan and Francis White as missionaries to Ireland on 7th November 1650. This letter is printed in Benignus Millet, 'Correspondence of Irish Interest in the Letters in Propaganda Archives vols. 27-34 (1649-64)', *Collectanea Hibernica*, 30 (1988), p9.

Travelled initially to the Hebrides, and remained in Scotland until his death on Uist (Ouist) isle on 17 May 1657.

M. Brin (Gerald Brin), M. Barry (Edmond Barry), Brother [O'Brien] (Dermot O'Brien), a seminarian, and Brother Patriarche have left for Ireland and are to pick up Messrs. Le Blanc (George White) and Duiguin and Brother Le Vacher in Le Mans, and perhaps M. Bourdet in Brittany. We have been pressured about this both by Rome and by the prelates of that country; that is why we shall not be making any other foundation for a long time.

Correspondence, iii, no. 877, de Paul to Antoine Portail, c. 18 October 1646⁵¹

M. Brin and four or five of our other Irishmen have left for Ireland, and M. Bourdet is supposed to go and join them in Nantes to be their superior. B[rother] Vacher, who was in Le Mans, is also one of their number, as is Brother Patriarche.

Correspondence, iii, no. 882, de Paul to Antoine Portail, 27 October 1646

M. Duiguin, who was in Ireland, has been here for a few days; he left Brother Patriarche in Saint-Méen. The latter has not yet recovered from his mental illness, which is why M. Brin sent them back to us, even though he is much better.

Correspondence, iii, no. 1136, de Paul to René Alméras, 11 September 1649

The urgent need of evangelical workers for the people of the Hebrides and the Scottish Highlands, as Your Eminences have learned from the short report of Dermot Duiguin, a priest of the Congregation of the Mission, who is working with your authorization at the conversion of these

people, abandoned for so many years, has prompted Vincent Depaul, superior general of the same Congregation, to propose that Your Eminences send there the additional assistance of three workers of his Congregation.

Correspondence, iv, no. 1560, De Paul to Congregation of Propaganda Fide, May 1652-May 1654⁵²

As soon as we arrived in Scotland, God granted us the grace of having a part in the conversion of Glengarry's father. He was an old man, ninety years of age, raised in heresy from his youth. We instructed him and reconciled him to the Church during a serious illness that soon took him to his grave. However, this was after he had received the sacraments, expressing genuine regret for having lived so long in error, and unutterable joy at dying a Catholic. I also reconciled several of his servants and some of his friends, although in secret.

Once this was done, I left my companion in that mountainous region of Scotland because there were great spiritual needs there and much good to be accomplished, and I went over to the Hebrides. There, God in His all-powerful mercy has performed miracles beyond all hope. He disposed hearts so well that Clanronald, laird of a large part of the island of Uist, was converted, along with his wife, the young laird his son, and their whole family. All their subjects and their families did the same.

I also worked with the people on this island and went on to the islands of Eigg and Canna, where God converted eight hundred to nine hundred persons, who had so little instruction in matters of our religion that not even fifteen of them knew the mysteries of the Christian faith. I hope the rest of them will soon give glory to God. I found thirty or forty persons of seventy, eighty, and one

⁵¹ See above, ftn 1.

⁵² See above, ftn 3.

hundred years and over, who had not received holy Baptism. I instructed and baptized them, and they died shortly after. Doubtless, they are now praying to God for those who procured this great benefit for them. Many of the inhabitants were living in concubinage but, thanks be to God, we rectified that, marrying those who were willing, and separating those who were not.

We have taken nothing from these people for the services we rendered them, but I still have to pay two men. One man helps me row from one island to another and carries my vestments and belongings overland, sometimes we have to walk four or five leagues on bad roads before I say Mass. The other man helps me to teach the Pater, Ave, and Credo, and to say Mass. He is the only one capable of doing this, after I have first instructed him.

We usually eat only one meal a day. This consists in bread made from barley or oats, with some cheese or salted butter. Sometimes we go entire days without eating because we cannot find anything, especially when we have to cross deserted and uninhabited mountains. We hardly eat any meat, but there is some in places quite far from the sea, especially in the homes of the upper class. However, it is so bad and prepared in such a dirty manner that it gags us. They throw it on the ground on a little straw, which serves them as table and chair, tablecloth and napkin, serving dish and plate.

If we wanted to buy meat for ourselves to prepare it as we do in France, we could not find any sold by the piece because there are no butchers on these islands, so we would have to buy a whole ox or an entire sheep. But we cannot do this because we have to travel constantly to go and baptize and administer the other sacraments. There are fish in the sea surrounding these islands, but the inhabitants are not anxious to catch them, being lazy and not very industrious by nature. It would unquestionably be a great service rendered to God to send to this country good evangelical workers, who knew how to speak the language well and, even more, to put up with hunger, thirst,

and sleeping on the ground. They would also need an annual income; otherwise, there is no way to survive.

Correspondence, iv, no. 1567, Dermot Duggan/Deegan to de Paul, 28 October 1652⁵³

We are infinitely obliged to thank the Divine Goodness unceasingly for the many blessings He has been pleased to shower upon our modest labors. I will tell you only a little about them because it is impossible for me to expound on them all.

I visited the islands of Uist, Canna, Eigg, and Skye. On the mainland, I visited the districts of Moidart, Arisaig, Morar, Knoidart, and Glengarry.

The island of Uist belongs to two chieftains: one is named Captain Clanranald and the other MacDonald. The area belonging to the former is completely converted, with the exception of only two men, who want nothing to do with any religion in order to have greater freedom to sin. About a thousand or twelve hundred souls have been brought back to the fold of the Church. I have not yet been to the other end of the island, which belongs to MacDonald, although I have been asked to go.

There is a minister who wants to discuss controversy with me by letter; I have replied to him, and I hope for good results from this debate. The nobles have invited me there and that is all right with the chieftain. I am all the more determined to go, especially since I know that the minister is more fearful of this and would like to dissuade me from it. The two servants they sent me returned home as Catholics, by the grace of God, and I heard their general confessions after preparing them.

Most of the inhabitants of the little island of Canna, and some on Eigg, have been converted. As for the island of Skye, it is ruled by three or four chieftains, one part by MacDonald and his

⁵³ This letter was first printed in Abelly, *Vie*, ii, p. 152.

mother, another by MacLeod, and the third part by MacFimine.² Now, in the first two parts, many families have been converted, but I have not done anything in the part that belongs to MacFimine. As for Moidart, Arisaig, Morar, Knoidart, and Glengarry, all have been converted or have decided to take instructions when we find time to go to each village. There are from six to seven thousand souls in all those places, which are far away, difficult to visit on foot, and inaccessible to persons on horseback.

Early in the spring I went to another island, named Barra, where I was delighted to find the people so devout and anxious to learn. It sufficed to teach a child from each village the Pater, the Ave, and the Credo, and, two or three days later, the entire village, adults as well as children, would know them. I received the most influential persons into the Church, among them the young chieftain, his brothers, and his sisters, with the hope of getting the elder chieftain on the next visit. The son of a minister was among these converts; his piety greatly edifies the whole area, where he is well known. I usually defer Communion for a while after the general confession so that they may be better instructed and even better prepared by a second confession. I also do this to excite in them a greater desire and ardor for Communion.

God made it apparent that among those receiving Holy Communion were five persons who did not have the proper dispositions: after they put out their tongues to receive the Sacred Host, they could not withdraw them. Three of them remained in this state until the Sacred Host was removed; however, after making their confession again with better dispositions, they finally received the Bread of Life with no difficulty. The other two have not yet returned, and God has willed to permit these extraordinary consequences to inspire greater awe in the other Christians of this area so that they might bring better dispositions to this divine sacrament when they approach it.

In addition, we saw several wonderful things brought about by virtue of holy water, which has been very helpful in inspiring many poor persons with deep sentiments of piety. We baptize many children, and even adults of thirty, forty, sixty, eighty years and over, once we are sure they have never been baptized. Among them are some who had been troubled and harassed by ghosts or evil spirits, but, once they received Baptism, they were completely delivered from them. Now they never see them any more.

Correspondence, v, no. 1729, Dermot Duggan/Deegan to de Paul, April 1654⁵⁴

I received a letter from good M. Lumsden yesterday evening...He says to me that he has not had news of M. Duiguin for a long time. Perhaps the bad times were the cause, the mountains being covered in snow, but the letter that I received yesterday is dated March.

Correspondence, xi, no. 119, Répétition d'oraison, 27 May 1655

We will pray also for Messieurs Duiguin and Lumsden, who work in this region...the ladies have themselves [collected]⁵⁵ writings and letters, and read them with sentiments of religion and blessing.

Correspondence, xi, no. 135, Répétition d'oraison, 22 August 1655

I plan to leave here the tenth of this month for Pabba. I have not spoken of this before, in case the pain and danger there should cause you some apprehension, for this place is really terrible and strange: but we have hope of rescuing some stray sheep to the sheepfold of our Lord, and confiding them to his bounty; and moreover have reason to hope that the inhabitants of the island,

⁵⁴ This letter was first printed in *ibid.*, 204-5 and later in Collet, *Vie*, ii, pp. 477-8.

⁵⁵ This seems to be the sense of the term 'colligé'.

not being infected with any heretical opinion, and coming to be instructed in the truths of our holy religion, will be able to maintain themselves and persevere with God's grace; this makes that, disdain the dangers and even death, we will go with God's aid, according to his will to which I submit. This is why I pray you not to delay in coming. Be careful however not to communicate this desire to anyone, except M. Noeil; for we desire that it might be kept secret and hidden for several reasons. This makes me disdain the perils, even death, and we shall go with God's help, submissive to his holy will. This is why I ask you not to delay in coming. But be careful not to reveal my intentions to anyone, except Monsieur Noeil, because for several reasons I want it to remain secret and hidden.

Abelly, ii, sect. xi, p. 206⁵⁶

We just heard of another (loss), 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.

Correspondence, vi, no. 2443, de Paul to Edmund Barry, 31 October 1657

...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

⁵⁶ Abelly stated that Duggan/Deegan wrote this letter to de Paul on 5 May 1657. It is now lost. This letter was later printed in Collet, ii, p. 479.

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.

Correspondence, vi, no. 2440, de Paul to Denis Laudin, 31 October 1657

I read a letter yesterday evening on our good dead M. Duiguin, by which I am reminded that his death brought everyone to tears, seeing that they lost their good father (they held him as thus); and young and old, all were in tears, thus he is their father, for he begat them to Jesus Christ.

Correspondence, xi, no. 175, Repetition of Prayer, 1 November 1657

There is a rumor circulating that M. Le Blanc (Francis White) has been imprisoned by the English, but that piece of news is dubious. In whatever state he may be, as also Messieurs Duiguin and Lumsden, I recommend them to your prayers, together with all the needs of the Company.

Correspondence, vi, no. 2193, de Paul to Firmin Get, 19 January 1657

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.

Correspondence, vi, no. 2441, de Paul to Louis Dupont, 31 October 1657

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.

Correspondence, vi, no. 2442, de Paul to Guillaume Delville, 31 October 1657

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.

So that, Monsieur, is how God chooses to try the Company in every direction, depriving it of so many good workers.

Correspondence, vi, no. 2445, de Paul to Firmin Get, 2 November 1657⁵⁷

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.

Correspondence, vi, no. 2448, de Paul to Jean Parre, 3 November 1657

You heard that M. Duiguin died two years ago in the Hebrides.⁵⁸ Since then, M. Le Blanc (Francis White) has remained in the mountains, where I am told he is in straitened circumstances. We are on the point of recalling him. I do not think Cardinal Charles Barbarini's chaplain is referring to them, when he says that there are some Irishmen in Scotland who do not have faculties from the Congregation of Propaganda Fide, since we obtained them for those two Missionaries at the time they were sent.

Correspondence, vii, no. 2694, de Paul to Edme Jolly, 25 October 1658

⁵⁷ The same information and wording can be found in: *Correspondance*, ed. Coste, vi, no. 2446, de Paul to Edme Jolly, 2 November 1657; *ibid.*, no. 2451, de Paul to Jean Martin, 9 November 1657; *ibid.*, no. 2453, de Paul to Pierre Cabel, 10 November 1657; *ibid.*, no. 2456, de Paul to Jacques Chiroye, 11 November 1657; *ibid.*, no. 2457, de Paul

So we have ten persons who, according to Scripture, have saved their lives by losing them; and the eleventh is M. Duiguin, who worked in the Hebrides with unusual and almost incredible success. He gave up his earthly life there to procure eternal life for those poor islanders, who all wept for him as for their own father.

Correspondence, vii, no. 2483, de Paul to Dominique Lhuillier, 11 December 1657

Thank you for the privileged altar for Saint-Sauveur of Melun and the faculties for those priests in the Hebrides, which I received with your letter of November 26. Since then, you have heard that God has been pleased to take M. Duiguin to Himself.

Correspondence, vii, no. 2498, de Paul to Edme Jolly, 28 December 1657

John (Jean) Ennery⁵⁹

Born in December 1616 in Castle MakEnnery/Makennery in Limerick diocese.⁶⁰ Entered the Congregation in Paris on 23 September 1642. Took his vows on 11 October 1645, but was not ordained before Christmas 1648, perhaps because of a delay in obtaining dimissorial letters.⁶¹ Was sent to Genoa in late 1648, after October. Taught Theology at Saint-Lazare for a time up to May 1652 and was also director of students there. Became involved in the Congregation's campaign in to aid refugees and the poor in Champagne in 1653. Was sent to Troyes in approximately November 1653, and assisted Irish refugees there until at least February 1654.

to Edme Menestrier, 11 November 1657; *ibid.*, no. 2459, de Paul to Nicolas Guillot, 15 November 1657; *ibid.*, no. 2462, de Paul to Charles Ozenne, 16 November 1657.

⁵⁸ This is an error. Duggan died on 17 May 1657.

⁵⁹ Probably McEnery.

⁶⁰ This may have been located close to Castletown, Co. Limerick, associated with the McEnery surname according to Edward MacLysaght, *The Surnames of Ireland* (Dublin 1973), 376. In *The Diocese of Limerick in the Sixteenth and Seventeenth Centuries* (Dublin 1927), John Begley gave the name of the village of Castletown MacEnery, but I have not been able to verify his source.

Spent some time in Turin (established in 1655), where he was resident by November 1655. Was then called to Genoa to teach Philosophy (may also have acted as professor of Theology) and began his trip there on 27 September 1656. Died of plague in Genoa on 15, 16 or 17 July 1657.

Last Tuesday Brother Ennery, Brother Claude and another good coadjutor brother left here, all of them quite pleased to go and render you their service and submission. They took the Lyons coach with a priest and a cleric of [our Company], who are setting off for Barbary.

Correspondence, iii, no. 1083, de Paul to Étienne Blatiron, Christmas 1648

The urgent need of evangelical workers for the people of the Hebrides and the Scottish Highlands, as Your Eminences have learned from the short report of Dermot Duiguin, a priest of the Congregation of the Mission, who is working with your authorization at the conversion of these people, abandoned for so many years, has prompted Vincent Depaul, superior general of the same Congregation, to propose that Your Eminences send there the additional assistance of three workers of his Congregation. These are: Gerard Brin, an Irishman; Thomas Lumsden, a Scottish theologian and a former lecturer in philosophy; and John Ennery, an Irishman, formerly a lecturer in theology. Their competence gives reason to hope that, with the help of God, an abundant harvest may be gathered, if Your Eminences deign to accede to and foster his decision by declaring the three above-mentioned men Apostolic Missionaries for those regions. He will consider all this as a special favor from Your Eminences.

Whom God, etc.

⁶¹ His request is mentioned in the acta of Propaganda Fide, dated 5 December 1645: Jennings, 'Propaganda Fide', p. 126.

Correspondence, iv, no. 1560, de Paul to Congregation of Propaganda Fide, May 1652-May 1654⁶²

M. Ennery, who teaches theology to our students, is also their director, and M. Watebled is the director of our brothers. Both will give them conferences on Sundays and feast days.

Correspondence, iv, no. 1482, de Paul to Lambert aux Couteaux, 12 April 1652

You keep asking me for M. Ennery for Corsica, but I do not think he is gentle enough for that region, where the people are uncouth and used to being rough. They must be won over by kindness and cordiality, for evils are cured by their contrary. I have warned this good priest of his fault, which comes from his nature. I think he is trying to correct it; we shall see how effective he is in doing so. I have not yet mentioned this journey to him.

Correspondence, iv, no. 1536, de Paul to Étienne Blatiron, 16 August 1652

We have sent M. Ennery to replace him (to replace Jean Dassonval in Troyes).

Correspondence, v, no. 1677, de Paul to Charles Ozenne, 5 November 1653

We have sent M. Ennery there (Troyes) for their classes-or rather Providence has led him there for another good work we had not foreseen: two Irish regiments have been sent to winter quarters there. More than a hundred girls or women of good character and many little children are with them; they have been expelled from their country because of their religion, and all are living in dire poverty. So, M. Ennery is their Pastor; he preaches to them and instructs them, administers

⁶² See above, ftn 3.

the sacraments, and gives clothing to the naked and other assistance to the most needy from the alms sent to him from Paris.

Correspondence, v, no. 1705, de Paul to Charles Ozenne, 13 February 1654

When five regiments of Irish Catholics were defeated in the war of Bordeaux, the remnant of three hundred persons, including women, children, the elderly, and the crippled, sought refuge in the town of Troyes as in an asylum..A good Irish priest has been sent there. Paris and Troyes have joined forces for this holy task..The naked have been clothed; young women and widows have been placed in Saint-Nicolas Hospice, where they will be taught spinning and sewing; little orphans are being cared for; all receive instruction and are confirmed in the Catholic faith for which they had left their native land.

Relations, 1654⁶³

You could do the morning exercises, and let M. Ennery take the catechism.

Correspondence, v, no. 1965, de Paul to Jean Martin, 26 November 1655

It is with this same thought in mind that I have asked him (Jean Martin, superior in Turin) to give a small mission, just he and M. Ennery, to prevent him from giving one that may make a good impression, for which he asked you for M. Richard.

Correspondence, v, no. 1977, de Paul to Étienne Blatiron, 17 December 1655

⁶³ See also Abelly, *Vie*, ii, p. 403, and iii, pp. 134-5 for descriptions of this welfare.

Enclosed is a letter from Troyes for M. Ennery. Please give twelve livres to a boy named Gautier, from Troyes, who, on his return from Rome, bound himself to a man from Turin for his board. M. Ennery will surely know where to find him.

Correspondence, v, no. 2038, de Paul to Jean Martin, 31 March 1656

So, since you will have M. Richard with you, please send M. Ennery to Genoa to take the classes...

Enclosed is a memorandum that I ask you to take care of, and a letter for M. Ennery.

Correspondence, v, no. 2076, de Paul to Jean Martin, 9 June 1656

As for M. Ennery, 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 (Patrick Walsh) to teach those classes; if he succeeds, he will let you have M. Ennery...

M. Ennery was very successful in this work (distribution of alms in Troyes). At that time and for a few years, often up to sixteen thousand livres a month were spent.

Correspondence, vi, no. 2114, de Paul to Jean Martin, 28 July 1656

You also told me that M. Ennery was going to leave for Genoa...

Correspondence, vi, no. 2133, de Paul to Jean Martin, 1 September 1656

Genoa has also been preserved (from plague), 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 (from Genoa to Troyes). I wrote to Troyes asking them to send him his philosophy notes...

Correspondence, vi, no. 2138, de Paul to Jean Martin, 15 September 1656

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.

Correspondence, vi, no. 2159, de Paul to Jean Martin, 20 October 1656

Actually, you were the first to inform us that good M. Ennery had died...

Correspondence, vi, no. 2347, de Paul to Edme Jolly, 24 August 1657

...on July 13, M. Ennery was stricken with the disease in the house (Genoa) and died two or three days later with great resignation...I dare not promise myself that a single one of such good Missionaries, apt for everything and everywhere, will survive.

Correspondence, vi, no. 2348, de Paul to Firmin Get, 24 August 1657

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.

Correspondence, vi, no. 2349, de Paul to Jean Martin, 24 August 1657

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...

Correspondence, vi, no. 2350, de Paul to Étienne Blatiron, 24 August 1657

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.

Correspondence, vi, no. 2351, de Paul to Jean Parre, 25 August 1657

What you do not know, however, is that the disease has finally entered our house (Genoa) 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...

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.

Correspondence, vi, no. 2352, de Paul to Jacques Chiroye, 26 August 1657⁶⁴

⁶⁴ *Correspondence*, vi, no. 2353, de Paul to Edme Menestrier, 26 August 1657, repeats almost these passages virtually word for word.

1. The reasons to maintain oneself in the virtues of the dead.
2. What virtues one noted in the late M. Ennery.
3. Those that each intends to imitate.

Correspondence, xii, no no., Conference, 31 August 1657

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...

Correspondence, vi, no. 2358, de Paul to Étienne Blatiron, 31 August 1657

God has been pleased to take to Himself M. Ennery, a very good Missionary in Genoa, who died of the plague.

Correspondence, vi, no. 2359, de Paul to Jean Parre, 1 September 1657

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.

Correspondence, vi, no. 2368, de Paul to Charles Ozenne, 7 September 1657

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...

Correspondence, vi, no. 2371, de Paul to Pierre de Beaumont, 9 September 1657⁶⁵

⁶⁵ *Ibid.*, no. 2372, de Paul to Edme Menestrier, 9 September 1657, repeats this sentence virtually word for word.

The disease entered our house and first carried off good M. Ennery...

Correspondence, vi, no. 2375, de Paul to Edmund Barry, 12 September 1657⁶⁶

The plague in Genoa snatched M. Ennery and M. François Vincent from us...

Correspondence, vi, no. 2376, de Paul to Jean Barreau, 14 September 1657

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!

Correspondence, vi, no. 2379, de Paul to Firmin Get, 14 September 1657⁶⁷

All I know is that the disease attacked our family (in Genoa) and carried off good M. Ennery...

Correspondence, vi, no. 2380, de Paul to Pierre Cabel, 15 September 1657

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.

Correspondence, vi, no. 2382, de Paul to Louis Rivet, 16 September 1657

It (plague) first carried off Messieurs Ennery and François Vincent...

God willing, their ashes will be the seed of many apostolic workers.

⁶⁶ *Ibid.*, no. 2374, de Paul to Donat Cruoly, 12 September 1657, repeats this news almost exactly.

⁶⁷ *Ibid.*, no. 2378, de Paul to Jean Martin, 14 September 1657, repeats this news almost exactly.

Correspondence, vi, no. 2388, de Paul to Louis Serre, 22 September 1657

M. Ennery, who was a true servant of God, a very good missionary and great in all virtues is also dead.

...MM. Duport, Ennery, and Tratebas, where will we find them? May it please God'

Correspondence, xi, no. 174, Repetition of Prayer, 23 September 1657

Among these I mentioned how the plague entered our house in Genoa and carried off Messieurs Ennery and François Vincent.

Correspondence, vi, no. 2390, de Paul to Edme Menestrier, 23 September 1657⁶⁸

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...

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.

Correspondence, vi, no. 2403, de Paul to Louis Serre, 6 October 1657

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.

Correspondence, vi, no. 2404, de Paul to Pierre Cabel, 6 October 1657

⁶⁸ *Ibid.*, no. 2391, de Paul to Louis Rivet, 23 September 1657 repeats this news exactly.

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, Dupont, and Blatiron, and a coadjutor brother in Genoa.

Correspondence, vi, no. 2407, de Paul to Nicolas Guillot, 9 October 1657

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...

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.

Correspondence, vi, no. 2408, de Paul to Jacques Chiroye, 10 October 1657⁶⁹

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 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.

Correspondence, vi, no. 2425, de Paul to Guillaume Desdames, 22 October 1657

...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 (Dermot Duggan/Deegan).

Correspondence, vi, no. 2440, de Paul to Denis Laudin, 31 October 1657

Still, we had assigned you another (priest) in addition to M. Laudin (for Tréguier), 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.

Correspondence, vi, no. 2441, de Paul to Louis Dupont, 31 October 1657

In Genoa God has taken to Himself M. Blatiron the superior and Messieurs Duport, Ennery, François Vincent, Tratebas, and Boccone, along with a coadjutor brother. Of these seven who died of the plague, only one did not risk his life and catch the disease while nursing the plague-stricken, but he was just as ready and willing as the others to go to serve them, except that he was one of the first to die of it...

Correspondence, vii, no. 2483, de Paul to Dominique Lhuillier, 11 December 1657

Thaddee Lee (Leé (with a diaeresis over the final é)/Lye)

Born in 1623 in Toüa/Tough, which appears to be Tuogh, near Adare in Limerick diocese.⁷⁰

Entered the Congregation in Paris on 21 October 1643, age 20, as a cleric, but was never ordained.

⁶⁹ The original of this letter is dated 10 November, but 10 October seems more probable.

⁷⁰ This seems more likely than Tuam, as Boyle suggests in 'Hibernia Vincentiana or the Relations of St. Vincent de Paul with Ireland', *Irish Ecclesiastical Record*, xiv (July-December 1903), pp. 289-316 (reprinted as 'Les Relations de

Took his vows on 7 October 1645. May have gone to Ireland in October 1646, but this departure date is not certain. Definitely travelled to Ireland, where he died in or near to Tuogh; exact date is uncertain but it was most likely in late 1651 or early 1652.

Poor Brother Lye, being in his native place, fell into the hands of enemies who smashed his skull and cut off his feet and hands in the presence of his mother.

Correspondence, iv, no. 1473, de Paul to Lambert aux Couteaux, 22 March 1652⁷¹

Thaddee (Thaddée) Molony (Molonay)

Born in July 1623 in Limerick. Entered the Congregation in Paris on 4 September 1643. Received tonsure in Rome on 24 July 1648; minor orders in Rome on 18 December 1649, subdiaconate in Rome on 13 February 1650; diaconate in Rome on 24 February 1650; ordained in Rome on 6 March 1650, without a letter of dimissorial. Was resident in Genoa in January 1652, and was in Paris by July 1652 (where he was ill for some time). Took vows on 14 November 1655. Renewed his vows in Le Mans on 3 August 1657. Was resident in Le Mans, where an establishment had been founded in 1645, during 1655, 1656, 1657 and 1659 at a minimum. Acted as assistant there in 1657, and was appointed procurator in approximately November 1658. Placed in charge of the student boarders in April 1659, and of the seminary in May 1659. Is likely to have participated in missions in the region.

Saint Vincent de Paul avec l'Irlande', *Annales de la Congrégation de la Mission*, 72, no. 3 (1907), pp. 173-95, 352-62).

⁷¹ The original of this letter is dated 1651. This is likely to be an error because on 22 March 1651 Lambert aux Couteaux was superior in Richelieu. The letter was sent to Warsaw, where Lambert was superior on 22 March 1652. This suggests that Lee died in late 1651 (during Ireton's campaign in the area between June and October 1651), unless Lambert received the letter while in Richelieu in 1651 and brought it to Warsaw. If so, then Lee died in 1650; Ireton campaigned in the area in October 1650.

If M. Molony wants to go with him (with Patrick Walsh to Ireland), we will assign him as his companion and will do all we can for the consolation and salvation of their homeland.

Correspondence, iv, no. 1446, de Paul to Étienne Blatiron, 19 January 1652

...we have our own particular trials: the loss of Brother Patrocle, who died here on Sunday, and the burden of sixteen to eighteen sick men we have here, several of whom are in danger, including M. Molony, who has had a relapse.

Correspondence, iv, no. 1521, de Paul to Patrick Walsh, 19 July 1652

Since it is not the Bishop of Angers who requested priests for the mission about which M. Molony had written to me,⁷² do not mention it again.

Correspondence, v, no. 2030, de Paul to Donat Crowley, 18 March 1656

You and M. Molony 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 night time.

Correspondence, vi, no. 2374, de Paul to Donat Crowley, 12 September 1657

⁷² This letter is now lost.

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.

Correspondence, vi, no. 2398, de Paul to Denis Laudin, 3 October 1657

I am writing to encourage M. Molony in his service as procurator. I am sending you my letter open, seal it if you please before giving it to him, and try to help him to overcome his repugnance and to see affairs through.

Correspondence, vii, no. 2718, de Paul to Denis Laudin, 13 November 1658

As you informed me previously, M. Molony has written us that he is very upset about his duty, to the point where he says that, if he is not relieved of the care of temporal affairs, he will go off to become a Carthusian, where he already has a place reserved. Therefore, Monsieur, I ask you to send him to help your workers who are out giving a mission. Do not put him in charge but let M. Cornaire direct it. Just because he has been assistant in the house, it does not follow that he has to be in charge elsewhere. If he refuses to go, you must not go either...

It is important that you say nothing to M. Molony of what I have written you about him.

Correspondence, vii, no. 2743, de Paul to Denis Laudin, 11 December 1658

When you wrote the last one (letter), I think you had already received mine, in which I asked you to send M. Molony to give a mission. However, you make no mention of receiving it and have not told me since then whether M. Molony went to give the mission...

If M. Molony seems different to you when he gets back, more content, submissive, and regular, please let me know, as well as whatever satisfaction he will have given his confreres, and we will see. But if, on the contrary, you find him as ill disposed as he was before, I think you will do well to speak to him about the valise he sent away; but respectfully and gently. For example, say to him, “Monsieur, do you mind if I say something to you?” and tell him what you know about that affair. Then ask him to tell you what was in it and where the books and other things he put in it came from, to see what he will reply and then to persuade him graciously to give everything back...

My advice is that, no matter what state M. Molony is in when he returns from the mission, it will be a good idea for you to speak to him in the way I told you.

Correspondence, vii, no. 2764, de Paul to Denis Laudin, 28 December 1658

Has M. Molony resumed his duty as procurator? Let me know if you have spoken to him about this and what he said to you so that, if a brother has to be sent to look after business matters, we will try to send you one.

Correspondence, vii, no. 2804, de Paul to Denis Laudin, 2 April 1659⁷³

I am pleased, too, that you have put M. Molony in charge of your boarders. Tell him that I know he is in this duty, I consent to his remaining in it, and I request that he do so. If, by chance, he asks to leave it to do something else, simply let me know about his desire for a change when he indicates this, and I will write him a letter to tell him what I think about it.⁷⁴

⁷³ The year is indicated by the specific reference to Moloney, as well as by additional content.

⁷⁴ The first draft of this sentence reads: If, by chance, he asks to leave it to do something else, help him to realize that obedience is essential in the Company and that we prefer to see outside, rather than inside, a man who is willing to do only what pleases him.

Correspondence, vii, no. 2825, de Paul to Denis Laudin, 26 April 1659

Since M. Molony is no longer willing to be involved with this (the office of procurator), you can give him the care and instruction of the seminary.

Correspondence, vii, no. 2855, de Paul to Denis Laudin, 28 May 1659

Dermot (Dermice) O'Brien

Born in 1621 in Emly diocese.⁷⁵ Entered the Congregation in Paris on 23 October 1645, aged 24. Almost certainly travelled to Ireland in October 1646 (between approximately 6-20 October), while still a seminarian. Operated in Limerick and Cashel dioceses. Was ordained between October 1646 and November 1649. Died in November 1649.⁷⁶

M. Brin (Gerard Brin), M. Barry (Edmond Barry), Brother [O'Brien], a seminarian (Dermot O'Brien), and Brother Patriarche have left for Ireland and are to pick up Messrs. Le Blanc (George White) and Duiguin (Dermot Duggan/Deegan) and Brother Le Vacher in Le Mans, and perhaps M. Bourdet in Brittany.

Correspondence, iii, no. 877, De Paul to Antoine Portail, c.18 October 1646⁷⁷

Luke Plunket

⁷⁵ O'Brien is commonly recorded as being from Immolace in Emly diocese. In fact, Immolace is not a locality in Emly, but does correspond approximately to Imelacensis, the Latin name for the diocese, and was probably a phonetic spelling of it. It could also specifically refer to Emly town, but the distinction usually made between Immolace and Emly diocese suggests that this is not the case and that Immolace simply refers to Emly diocese, rather than a locality within it.

⁷⁶ *Notices*, i, p. 515, records that Dormice O'Brien was superior in Notre-Dame de La Rose in 1653-4, but this is either an error or a reference to another priest of the same name, for whom there is no other mention in any document that I have studied.

⁷⁷ See above, fn 1.

Born on 18 October 1630 in Girly, Meath diocese. Entered the Congregation in Richelieu on 24 September 1653. Took his vows at Richelieu, probably between 1656 and mid-1657, or perhaps in or after 1660, before the superior Pierre de Beaumont. Was certainly resident in Richelieu in 1653, 1655 and 1657. However, resided in Tréguier from November 1657 to mid-1658, where he taught seminarians, and resided in Paris for a time before his departure. Sent to Saint-Méen (foundation established in 1645) in approximately mid-1658. Resided there until at least 21 May 1659 and taught liturgy in the seminary. Took his sub-deaconate in November or December 1657 in Tréguier. Was ordained between January and mid-April 1659, probably at Easter, in Saint-Méen. Appears to have wished to return to Ireland in April-May 1659.

I received the dimissorial letter for Brother Plunket, with a note on the validity of his title.

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.⁷⁸

Correspondence, vi, no. 2299, de Paul to Edme Jolly, 6 July 1657

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

Correspondence, vi, no. 2440, de Paul to Denis Laudin, 31 October 1657

⁷⁸ In the original, the words 'giving dimissorial letters', 'the Prelates', and 'grant him a dimissorial' are crossed out, using a different coloured ink. These alterations render the letter's sense meaningless, and were probably by a later hand.

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...

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...

The confreres will tell you our little news items.

Correspondence, vi, no. 2441, de Paul to Louis Dupont, 31 October 1657

Please have someone request it (a privileged altar) and also the extra tempora for our brothers Jacobus Deslions, clericus Atrebatensis, and Lucas Plunket, dioecesis Medensis, hibernus.

Correspondence, vi, no. 2436, de Paul to Edme Jolly, 26 October 1657

It has been two weeks today since M. Laudin 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.

Correspondence, vi, no. 2458, de Paul to Louis Dupont, 14 November 1657

So then, do not request an extra tempora for Brother Plunket, since the reasons you give me are important enough to leave matters as they stand. He is in Tréguier right now; I think he must have received the subdiaconate at the last ordination there and will be able to receive the other Holy Orders between now and Easter.⁷⁹

⁷⁹ Since Plunket had received the sub-diaconate, there was now no reason for Joly to seek an *extra tempora* permission from the pope in Rome.

Correspondence, vii, no. 2498, de Paul to Edme Jolly, 28 December 1657

The reason I recalled Brother Plunket and sent him to Saint-Méen is that M. Dupont had informed me that he was teaching the classes Brother Plunket used to teach. He said that the latter was no longer doing so because the seminarians did not understand him clearly, since he does not speak French well. When I heard this from the man himself, I felt, Excellency, that it was not just for you to be burdened with him in your seminary and that you needed no one else to teach, since M. Dupont was taking the class.

Correspondence, vii, no. 2661, de Paul to Balthazar Grangier de Liverdi (bishop of Tréguier), 17 September 1658

Our dear Brother Plunket left his dimissorial letter at your house (Tréguier). Please send it to him or, if it has gone astray, find out from the Bishop-who already saw the dimissorial when he conferred the subdiaconate on him-if he will consent to confer the other Sacred Orders on him.

Correspondence, vii, no. 2736, de Paul to Louis Dupont, 27 November 1658

I am not sure if I asked you to send Brother Plunket's dimissorial letter to him in Saint-Méen and, in the event that it may be lost, to find out if the Bishop will agree to conferring on him the remaining Orders, since the former has already seen the dimissorial.

Correspondence, vii, no. 2756, de Paul to Louis Dupont, 25 December 1658

Monsieur,

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

I heard you have had a little trouble teaching chant and the ceremonies; this does not surprise me, since everyone finds some difficulty in doing good actions, even the best. What distresses me, however, is that you are allowing yourself to give in to nature and to yield to its suggestions. Do you not know, Monsieur, that Christian virtue lies in mastering them and that, if you refuse to render this small service to God, you make yourself unworthy of rendering Him greater ones, according to this saying of the Savior: “If you are not faithful in small things, you will not be so in greater ones.” Yet, you say that you did not come to the Mission for that. Why not? Did you not come to obey? Did you not promise God to do so? Did you not come to do what the other Missionaries do? Have you not promised the Company to do so? Now, you are well aware that they are not here simply to give missions, but also to teach priests the things they should know and practice in their state of life. Consequently, if you do not fulfill the duty you have in the seminary, someone else has to do it because it is obligatory.

Now that you are a priest, Monsieur, and more obliged than ever to be useful to the Church, is it possible for you to refuse to carry out the functions that contribute to the formation of good priests? What will you say to that? That if you work in the places and in the manner that best fall in with your spirit, you will be more successful than you now are? But you cannot promise yourself this; on the contrary, you should fear that, if you shake off the yoke of holy obedience, God may take His Spirit from you and abandon you to your own judgment. And where will you go then? What will you do? If you remain in France, you will be in danger of being out on the street like so many other priests from Ireland. If you return to your own country, what will you do there? Other workers are having a very hard time there, not only to survive but to work, because of the persecution of the heretics. So, no matter where you turn, you will be in danger of leading a sad life and of having painful remorse of conscience at the time of your death.

Reflect seriously on this, Monsieur, and do now what you would like to have done then. You lack nothing for your maintenance in your present state; in addition, you find in it every adequate means to assure your salvation and to procure that of your neighbor. Do not render yourself unworthy of these advantages, but give yourself to God to observe the Rules and to practice virtues such as humility, submission, and indifference to duties, of which we should make a more particular profession. If you do so, Monsieur, as I am hoping, you will draw down fresh graces on yourself. I ask you, then, to let yourself be guided, and I ask Our Lord to give you His Spirit.

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

VINCENT DEPAUL, i.p.d.I.M..

Correspondence, vii, no. 2820, de Paul to Luke Plunket, 19 April 1659

Monsieur,

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

I have received no reply from you to the letter I wrote you, nor any report that you have done as I asked you, namely, to let yourself to be guided. On the contrary, I hear that you are unwilling either to teach chant or go to the Divine Office, regardless of how much you are needed or how strongly you are urged to do so, and all this because you want to go off and give missions.

But what shall we do to remedy this disorder, Monsieur? As for me, I fear that God may remedy it Himself by punishing you in some way. I would be very sorry about that because my heart truly esteems and loves you. That is why I ask His Divine Goodness to open your eyes to see the wrong you are doing and the danger in which it puts you. Thus, you may rise above it and, by this means, merit that God will preserve you in your vocation and continue to grant you the graces necessary for the service of His Church.

Do you not know, Monsieur, that we are as much obliged to form good priests as to instruct country people and that a Priest of the Mission who wants to do one but not the other is only half a Missionary, since he has been sent to do both? I say further that, when he refuses to obey in one thing in order to push his way into a work in which it has been felt inadvisable to place him, he is not one at all. It is very strange that you have no sooner become a priest by the kindness of the Company than you are beginning to resist it and, when you have a greater obligation of practicing humility, obedience, and gratitude, it is then that you commit greater faults against these virtues, to the great scandal of the house and to my own regret.

Mon Dieu! Monsieur, what are you trying to do? You are not ready to give missions just yet, since you are not fluent enough in our language to speak in public. We had a hard time understanding you here; how, then, could the poor people understand you? And do you think that, when you are not obedient in one office, we would dare to assign you to another that requires no less obedience? Do you not think that it is the duty of superiors to restrain an individual who leaves the ranks and, when he rejects the duties entrusted to him, to refuse him the important ones he is seeking?

In the name of O[ur] L[ord], Monsieur, humble yourself, ask His pardon for the bad example you give the seminary and your confreres, and rest assured that the Company will be indulgent enough to forget the past and to give you the satisfaction you desire, when it sees that you are indifferent to duties and very exact to the things recommended to you.

The point now is that you should sing in choir when necessary and teach chant and the ceremonies to the priests who are in Saint-Méen to learn them. With all the tenderness of my heart I ask you to do so, Monsieur. We have already taken you from Tréguier, thinking that you would do better in the place where you now are. If you do not, what hope will you give us of being better if we send

you to another house! Change of place does not change the person. And if you are determined to stay as you are, attached to your own opinions and unwilling to submit to the orders of those whom God wills to guide you, what good will you be? And what will a Community that is maintained only by correction and dependence do with someone who will not accept them?

Please reflect on all this, Monsieur, and let me know your dispositions. Mine are to be all my life, in the love of O[ur] L[ord], Monsieur, your most humble servant.

VINCENT DEPAUL, i.p.d.I.M..

Correspondence, vii, no. 2847, de Paul to Luke Plunket, 21 May 1659

John (Jean) Skyddie

Born in 1609 in Cork (city). Entered the Congregation in Paris on 9 October 1638, age 29. Was ordained in December 1640. Sent to Rome in mid-October 1642 (where a house was initially established in 1639). Was still in Rome in June 1643, though may have returned to Paris after this point. Died before 6 October 1646.

Monsieur Skyddie has left with our Brother Pascal to go and meet you (in Rome).

Correspondence, ii, no. 625, de Paul to Bernard Codoing, 24 October 1642

Here at last are the eight Missionaries who [are going] to Ireland. Five of them are Irish, [one is a French priest, one a French seminarian,] and one an English brother. The [French priest is going

to] be in charge of the group, on the advice of the late M. Skyddie, who told me before he died that he thought this is how it should be done.⁸⁰

Correspondance, iii, no. 876, de Paul to Edmund Dwyer (bishop of Limerick), October 1646⁸¹

Patrick (Patrice) Tallier (Tailleur/Taillié)

Born on approximately 29 September 1631 in Dublin. Entered the Congregation in Paris on 9 July 1657. Was resident in Le Mans establishment in April 1659.

Since Brother Taillié does not have a dimissorial for tonsure from his Bishop, I do not see how he can take part in this ordination, as he proposes.

We are trying [to obtain from] Rome a permission [on behalf] of the Irishmen, so that they may [be admitted] to Orders.

Correspondence, vii, no. 2804, de Paul to Denis Laudin, 2 April 1659

Patrick (Patrice) Walsh (Valois)

Born in 1619 in Limerick. Entered the Congregation in Paris on 21 December 1644, age 25. Was ordained in 1646. Was resident in Rome in 1647 but was sent to Genoa in June 1647 and was still there in July 1656. May have acted as professor of Philosophy for a time in Genoa from July 1656.⁸²

⁸⁰ This information was deleted in the first draft of this letter and was not included in the second and final draft.

⁸¹ This letter was probably written before 6-20 October, but it is impossible to be more precise than this.

⁸² Not Theology, as Boyle, *Vincent de Paul*, p. 27, claims.

The spirit prompting M. Valois with the desire to go to the aid of his country seems too strong for us to venture to resist him. If this impulse persists with the same intensity, let him go. Perhaps God will find his sacrifice so pleasing that He will draw glory from it and will work through him some extraordinary grace for such an afflicted kingdom.

Correspondence, iv, no. 1446, de Paul to Étienne Blatiron, 19 January 1652

Monsieur,

The grace of Our Lord be with you forever.

Your letter is full of your concern about the return of M. Blatiron and the others. As a matter of fact, you are right to fear that they may be overcome by the heat in Corsica and perhaps by some illness. I, too, am anxious about them and ask God to preserve them from all dangers of sea and land. I do not think that the Republic, which sent them to that region and knows there is no plague there, will quarantine them, but if it does we must conform ourselves to God's Will in that as in all else. It would give them an opportunity to work in the rural areas, or they could use the time to take a rest; both of these things are feasible and desirable.

We shall continue to pray to God for them and for you. I ask you to do the same for our houses here and for the country. It is becoming more and more disorderly and will soon be in a state of extreme misery, unless God in His goodness puts a stop to its spread.

Besides this affliction common to all, we have our own particular trials: the loss of Brother Patrocle, who died here on Sunday, and the burden of sixteen to eighteen sick men we have here, several of whom are in danger, including M. Molony (Thadee Molony), who has had a relapse. I am not going to mention the qualities of the man who died, because M. Duport knew him and was his superior; he can tell you how wise, gentle, pious, and exemplary he was. I can simply add that

he was growing daily in the spirit of his vocation. He was a native of Paris and came from a prominent family.

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

VINCENT DEPAUL, i.p.d.I.M..

Correspondence, iv, no. 1521, de Paul to Patrick Walsh, 19 July 1652

Monsieur,

The grace of Our Lord be with you forever.

You have greatly consoled me, Monsieur, by sending me news of Monsieur Blatiron and his dear companions. I ask Our Lord to bring them all back in good health. O Jésus! Monsieur, how the news that your dear family is doing well has also consoled me! Oh! how I hope that Our Lord will be pleased to give it more and more of His Spirit and His holy manner of acting!

I praise God that the good gentleman is persevering in the devotedness Our Lord has given him for the welfare of the Company, and that he has found two other persons of his own social class similarly disposed. I ask Him to guide this work according to His own good pleasure.

I will explain to you my objection to binding ourselves to keep accounts: when the Archbishop did us the honor of coming to put us in possession of this house, he suggested that we present to him an annual account of the income, as our predecessors had done. I asked him to excuse us from this and went so far as to tell him that we would prefer to go back to our poor collège. Now, in his goodness he disregarded those difficulties and welcomed us here without obliging us to render any accounts. And how, Monsieur, could Missionaries keep an account of so many little things they buy, when they are out giving missions in the country? Please keep this reply for M. Blatiron.

I thank God that the building the Cardinal is having erected is making progress, that Monsieur Duport is giving the mission to the laborers working on it, and that His Eminence wanted translated into Italian what I wrote you on the assistance of the poor in Paris.

I wrote you that Our Lord has taken to Himself Monsieur Patrocle, a person of noble birth and rather noteworthy piety, and a seminarian of our Company. Today I have to tell you that Divine Providence has also taken the late Monsieur David, a priest of our Company, of whom it can be said that in a short time explevit tempora multa. He had been assisting the sick poor for only ten to fifteen days in Étampes, where the army of the Princes had stayed for a long time and left the air contaminated, although not contagious. Monsieur Deschamps, who was with him, sent me word that he did there what a man come down from heaven might have done with regard to hearing confessions, teaching catechism, corporal assistance, and burying the dead whose bodies had long been decomposed. He had twelve corpses, which were infecting the village, buried in Étréchy. Because of that he fell sick and died. He tells me that, shortly before he [David] died, he was somewhat fearful of the justice of God and cried out: "No matter, Lord. Even were you to damn me, I would never stop loving you in hell."

Monsieur de la Fosse most generously asked to be allowed to take his place, and Brother Férot to go with him. They left yesterday with a coadjutor brother, like three victims to be sacrificed for the good of the neighbor. I recommend them to your prayers, and also the eighteen to twenty sick men we have here.

I almost forgot to tell you that Monsieur David is the first member of the Company Our Lord has taken while assisting the poor people corporally, and that the Divine Goodness has preserved all those whom we have sent to the border areas of Picardy-thirteen or fourteen priests and brothers.

I close by recommending myself to your prayers and those of your family, whom I greet, prostrate in spirit at their feet and yours. I am your most humble servant.

VINCENT DEPAUL, i.p.d.I.M..

Correspondence, iv, no. 1528, de Paul to Patrick Walsh, 25 July 1652

True, Monsieur, there was a time when Monsieur Valois (Patrick Walsh) had the same desires as you express to me but, by the grace of God, he recovered from that state. I ask you, however, to hold back the letters which that Irish priest you mention will send him, together with those Monsieur Valois writes to him, and send them all to me.⁸³

Correspondence, v, no. 1872, de Paul to Firmin Get (in Marseilles), 14 May 1655

As for M. Ennery (John Ennery), 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 to teach those classes; if he succeeds, he will let you have M. Ennery.

Correspondence, vi, no. 2114, de Paul to Jean Martin, 28 July 1656

James (Jacques) Water (Vuater)

Born in 1616 in Cork (city). Uncle to the Congregation priest Nicholas Artur. Entered the Congregation in Paris on 9 October 1638, age 22. Was ordained in 1641 and took his vows in 1644. Sent to Cahors in 1644. Was recalled to Paris in approximately April 1646, to travel to

Ireland in the autumn. But did not go to Ireland, and remained in Cahors until 1662. Did not act as superior there,⁸⁴ but did teach in the seminary between at least 1644 and 1654. Was sent to Ireland in April or May 1663.

We shall send you a lector from the seminary in place of M. Water who will please come here (from Cahors). We have orders from Rome to send Missionaries to his country and are being pressured to do this by the bishops of that land. If he has made a vow to go to Rome, we shall work on getting him dispensed from it. I embrace him and good Monsieur Treffort with all possible humility and affection. I am really sorry that I cannot write to the two of them.

Correspondence, ii, no. 796, de Paul to Guillaume Delattre, 7 April 1646

But, since Messrs. Water and Treffort are good and not ambitious, you might be able to get them to approve (of de Paul's plan to install Charles Testacy as superior in Cahors), in consideration of his business acumen.

Correspondance, iii, no. 870, de Paul to Antoine Portail, 6 October [1646]

Monsieur Cuissot told me he (a priest who wished to enter the Congregation) had not gone to him but to Monsieur Water about his plans.

Correspondence, iii, no. 1170, Alain de Solminihac (bishop of Cahors) to de Paul, 5 January 1650

So, I recommend that you take care of the health of both of you, and of good M. Water as well.

⁸³ The 'Irish priest' does not appear to have been a member of the Congregation community in Marseilles; there is no record of any of the Irish priests of the Congregation residing in Marseilles at this time. The 'desires' to which de Paul refers were probably Walsh's earlier wish to travel to Ireland.

⁸⁴ As Boyle, *Vincent de Paul*, p. 27, mistakenly states.

Correspondence, iv, no. 1544, de Paul to Nicolas Bonichon, 31 August 1652

I was thinking of sending you two young men who are entering the seminary today or tomorrow. Both have studied philosophy and are very good, from what M. Cuissot has written us from Cahors. One of them studied there and is the nephew (Nicolas Arthur) of M. Water, who has been teaching in the seminary there for ten or twelve years now...Consider whether you want me to send them. Do you have a Director for the seminary? If not, we will form them here for you because they are two of the best men we have...

Correspondence, v, no. 1787, de Paul to Étienne Blatiron (in Genoa), 23 October 1654

Fathers Brin and Vuater (James Water) are working, each on his own, in different parts of Ireland, maintaining the Catholics in their faith and bringing back to the Church those who had fallen away. Father Vuater, in three letters which he sent me in the nine or ten months he has been in that country, reports many conversions which God has worked through him, among others that of a rather important Englishman who had been brought up in heresy but who died a good Catholic.

Recueil des principales circulaires des Supérieurs Généraux de la Congrégation de la Mission, i, 64, René Alméras (superior general) to Congregation members (circular letter), February 1664.

Francis White (le Blanc/Le Blanc/Leblanc)

Born in 1620 in Limerick. Entered the Congregation in Paris on 14 October 1645, age 25. Did not travel to Ireland in October 1646.⁸⁵ Took his vows on 15 October 1647 and was ordained in 1651. Date of his travel to Scotland is uncertain: may have travelled in March 1651 with Dermot

Duggan/Deegan.⁸⁶ Began his work on the mainland; was imprisoned in Aberdeen in February or March 1655, transferred to Edinburgh in April or May, and released before mid-August (in June or July). May have been imprisoned again in late 1656; if so, de Paul appears to have been unsure of his release until August 1658. Returned to France in 1660. Travelled to Scotland again in 1662. Then returned to France in 1665 before returning to Scotland again in 1668. Remained in Scotland until he died on 7 February 1679.

When Monsieur Vincent received the news he spoke to the community, in order to exhort it them to constancy in trials and persecutions that missionary priests can meet. *Voici en quels termes*:

We recommend to God our good M. Le Blanc, who worked in the mountains of Scotland, he was taken prisoner by the English heretics, with a jesuit Father. They were led to the city of Aberdeen, where Monsieur Lumsden is, he will not fail to see and help him. There are many Catholics in that region who visit and console the suffering priests. Yet, seeing this good missionary on the path of martyrdom, I do not know if we must rejoice or be afflicted; for, on the one hand, God is honored by his detention, since it is for his love; and the Company will be very happy if God would find it worthy enough to give him a martyr, and he fortunate to suffer for [God's] name, and to offer himself as he does for all that it will please God to ordain regarding his person and life. What acts of virtue does he not practise at present, of faith, of hope, of love of God, of resignation, and of oblations, by which he disposes himself more and more to merit such a crown! All this excites us in God to a lot of joy and recognition; but, on the other hand, it is our confrere who suffers. Must we not therefore suffer with him?..

⁸⁵ Contrary to Coste, *Grand Saint*, ii, p. 30.

⁸⁶ See above, ftn 50.

But we return to our good M. Le Blanc, and will consider how God treats him after doing many good things on his mission. Here is a marvel which some would give the name of miracle: a certain intemperance of the weather having arrived, some time ago. Which rendered the fish completely sterile, and reduced the people to great necessity, he was solicited to do some prayers and to throw blessed water on the sea, because one imagined that this malignity of the air was caused by some evil spell. He did it therefore, and God willed that immediately serenity returned and that the fish were abundant; he himself wrote to me of this.⁸⁷ Others also advised me of the great works that he suffered in these mountained, to affirm the catholics and convert the heretics, the continual dangers to which he exposed himself, and the food shortage that he suffered there, eating only oat bread...

Although, according to all appearances, this virtuous prisoner was in great danger of his life, being between hand of his cruellest enemies, who desired nothing so much as his death, it pleased God nevertheless to enable him to recover his liberty after five or six months in prison, not having found sufficient evidence to convict him, as the laws against catholics of this time required, of having celebrated mass or done some other functions of his ministry. It is true that...a man deposed against him, but in a doubtful and shaky manner, and, having been confronted, he took back what he had deposed, and explained himself in a way contrary to what he had done, not wanted, as he said, to be the cause of the death of this man. This liberty was nevertheless rendered to M. Le Blanc that under a strange condition, which wsa that, if he came to preach, to instruct or to baptise someone, or to administer some other sacaments, he would be hung without any process.

M. Vincent having received news of his deliverance, shared it with his community in these terms: We thank God for having delivered the innocent thus, and for the fact that among us he happened

⁸⁷ This letter is now missing.

to find a person who suffered all that for love of his Saviour. This good priest did not disdain, for fear of death, from returning to the mountains of Scotland, to work there as before. Oh! We should render thanks for Our Lord for having given the spirit of martyrdom to this Company! This light, I say, and this grace which makes it see something of greatness, of luminous, of brilliant and of divine in dying for another, in imitation of Our Lord. We will thank God, and pray him that he gives each of us this same grace to suffer and to give his life for the health of souls.

Abelly, *Vie*, ii, Sect. xi, p. 208, 210, 211⁸⁸

M. Le Blanc, the Irishman whom we sent to the Hebrides, was taken prisoner in Scotland with a Jesuit and another priest. He runs the risk of soon being hanged for the sake of religion, unless God arranges matters otherwise.

Correspondence, v, no. 1866, de Paul to Louis de Chandénier, 27 April 1655

We have had news of M. Le Blanc. Yesterday evening I received a letter from good M. Lumsden, by which he advises me that the persecution is great in this region; and the said sieur Le Blanc has been transferred from the city of Aberdeen, where he was, to a town, still with the Jesuit Father and another secular priest, so that we still do not know where he is. We had thought of seeking to bring him back, but we find that we are prevented. How so? Two reasons prevent us: 1 because, if we ask for his liberty, it will be necessary to declare that he is a priest; and that will be to uncover him, because it is for that that he was made prisoner. The second thing which also prevents us is that one knows that affairs are troubled between France and England. Scotland began to respire a little for some years, and several conversions were made; but, for around ten or

⁸⁸ Collet, *Vie*, ii, pp. 480-83, dates this 23 apr 1655. *Correspondence*, v, no. 1865, erroneously identifies de Paul's discourse as a letter to an unknown recipient.

twelve days, one renewed the ordinances which are very rigorous against the poor catholics; so much that poor M. Lumsden is not secure.

Correspondence, xi, no. 119, Répétition d'oraison, 27 May 1655

...we received news that Monsieur Le Blanc-who, as I wrote to you, had been taken prisoner in Aberdeen-has been moved from there to Edinburgh, another city in Scotland, where his life is still in great danger. I continue to recommend him to your prayers...

Correspondence, v, no. 1880, de Paul to Charles Ozenne, 4 June 1655

I recommend again our poor and fortunate prisoner M. Le Blanc and the other messieurs who are in the Hebrides...

Correspondence, xi, no. 121, Répétition d'oraison, 13 June 1655

I learned, several days ago, that M. Le Blanc had been left out; the principal of the college of the Scots told me; I do not know if that is so, I have not any letters...Great blessing of God, that he deigns to serve himself for that by this little Company, that he is doing us the honour of suffering for him through some of our members, in the person of M. Le Blanc and others!...

See our messieurs who are in foreign regions, M. Le Blanc among others; he does not say a word; these are not they persons who had come out; and you see the great things that God executes by his servant and the others.

Correspondence, xi, no. 135, Répétition d'oraison, 22 August 1655

There is a rumor circulating that M. Le Blanc has been imprisoned by the English, but that piece of news is dubious. In whatever state he may be, as also Messieurs Duiguin (Duggan/Deegan) and Lumsden, I recommend them to your prayers, together with all the needs of the Company.

Correspondence, vi, no. 2193, de Paul to Firmin Get, 19 January 1657

Monsieur Vincent recommended then to thank God for the return of M. Le Blanc and for his preservation, him and the others who were with him, in so many dangers.

Correspondence, xii, no. 186, Répétition d'oraison, 4 August 1658

Since then, M. Le Blanc has remained in the mountains, where I am told he is in straitened circumstances. We are on the point of recalling him. I do not think Cardinal Charles Barbarin's chaplain is referring to them (White and Dermot Duggan/Deegan), when he says that there are some Irishmen in Scotland who do not have faculties from the Congregation of Propaganda Fide, since we obtained them for those two Missionaries at the time they were sent.

Correspondence, vii, no. 2694, de Paul to Edme Jolly, 25 October 1658

George White (Le Blanc/Leblanc)

Born in 1608 in Limerick diocese. Was procurator of the German Nation in the Faculty of Arts, University of Paris, in 1640. Entered the Congregation in Paris on 7 November 1645, age 37, having already been ordained. Was sent to Le Mans in July 1646 to oversee the seminary, but returned to Paris in approximately September and was sent to Ireland in October 1646 (between approximately 6-20 October), where he operated in Limerick and Cashel dioceses. Returned to France in 1648, and was placed in Saint-Méen until July 1649. May have also spent short

sojourns in Le Mans in 1648 and 1649. Returned to Paris in July 1649, and became involved in the 1651 affair concerning Irish students in the Sorbonne: reportedly delivered twice weekly talks to Irish students at *Bons-Enfants* in 1651, giving anti-Jansenist addresses. Solicited signatures for the anti-Jansenist declaration from Irish students.⁸⁹ Possibly sent to reside in Genoa in late 1651 and may have been resident in Richelieu in 1659. May have been the director of exercises at the Montauban establishment in March and May 1668.

And now I will tell you that M. Le Blanc has gone in his place (in place of Gerard Brin) to be in charge of the Le Mans seminary.

Correspondence, ii, no. 827, de Paul to Antoine Portail, 25 July 1646

M. Gallais and you, Monsieur, can decide whether it is advisable to give the internal and external direction of the seminary to M. Le Blanc.

Correspondence, iii, no. 842, de Paul to Gilbert Cuissot (in Le Mans), 25 August 1646

M. Brin (Gerard Brin), M. Barry (Edmond Barry), Brother [O'Brien], a seminarian (Dermot O'Brien), and Brother Patriarche have left for Ireland and are to pick up Messrs. Le Blanc and Duiguin (Dermot Duggan/Deegan) and Brother Le Vacher in Le Mans, and perhaps M. Bourdet in Brittany. We have been pressured about this both by Rome and by the prelates of that country; that is why we shall not be making any other foundation for a long time.

Correspondence, iii, no. 877, de Paul to Antoine Portail, c.18 October 1646⁹⁰

⁸⁹ Boyle, *Vincent de Paul*, p. 64.

⁹⁰ See above, fn 1.

When they arrive (a priest and a seminarian who are going to Saint-Méen) at your house, please send Messrs Bureau and Le Blanc back to us, and Brother Joseph along with them, if you have enough brothers without him.

Correspondence, iii, no. 1116, de Paul to Louis Thibault, 3 July 1649

John White (Le Blanc/Leblanc)

Born in approximately 1625 in Limerick. Parents: Stephen White and Felicia Fox. Entered the Congregation in Paris on 4 May 1658,⁹¹ age recorded as approximately 28. Took his vows and was ordained in Paris on 7 May 1660. May have acted as Professor of Theology at a provincial seminary for a time. Resided at the Saintes establishment, which was founded in 1644, for an unspecified period. May have spent some time in Richelieu in 1659, before travelling to Tréguier where he acted as superior from 1661 to 1664. May have been the director of exercises at the Montauban establishment in March and May 1668. Was witness in de Paul's beatification process on 9 March 1705, when resident in Les Invalides; gave his age as eighty. Died there on 27 November 1705.

Documents possibly relating to Francis or George White

I am greatly consoled that Messieurs Duport and Le Blanc (in Genoa) already have tongues sharp enough to cut the children's bread...

Correspondence, iv, no. 1446, de Paul to Étienne Blatiron, 19 January 1652

Documents possibly relating to Francis, George or John White

God be praised for your safe arrival in Richelieu, along with M. Le Blanc, as I learned from your letter of the twentieth.

Correspondence, viii, no. 2992, de Paul to Jean Dehorgny, 28 September 1659

A 'Leblanc' resided in Montauban establishment in 1668 and acted as director of exercises in March and May 1668. This may have been George or John White.

Lay (Coadjutor) Brothers

Gerard Cogley (Coglée)

Born in 1623-4 in Carrick-on-Suir in Waterford and Lismore diocese. Entered the Congregation in Paris on 5 February 1655, aged 31, having arrived at Saint-Lazare in January. Took his vows in Paris on 17 March 1660, before Jean Watebled. Cousin of Mark and Laurence Cogley.

If M. Coglée (Mark Cogley) wants to send his cousin to us, we will try to find him a place elsewhere, if he cannot be accommodated in the house.

Correspondence, v, no. 1816, de Paul to Jean Martin, 16 December 1654

Good Monsieur Coglée's cousin arrived here in good health, by the grace of God; I hope he will do well...

Correspondence, v, no. 1827, de Paul to Jean Martin, 18 January 1655

⁹¹ Not 1660 as Boyle, *Vincent de Paul*, p. 26, states.

Laurence Cogley (Coglée)

Born on 10 August 16? in Carrick-on-Suir in Waterford and Lismore diocese. Resided in Sedan in 1653-4 before entering the Congregation in Paris in February 1654. Took his vows on 25 March 1659 before René Alméras (probably in Paris). Brother of Mark Cogley and cousin of Gerard Cogley.

Send us your good brother whenever you wish; we will gladly welcome him here for love of you—even into the Company, if he wishes to enter it. If not, he will make a retreat of a week or so; then we will see what he can do to find him some position or put him to work here. In a word, you can be sure that we will look after him as your brother.

Correspondence, v, no. 1699, de Paul to Mark Cogley, 31 January 1654

Your good brother is writing to you. He is beginning to speak and understand French well and has not changed the way he dresses.

Correspondence, v, no. 1751, de Paul to Mark Cogley, 13 June 1654

Possible Additional Members

John O’Fahy/O’Fay

May have been John O’Fahy from Connaught who attended the Irish College in Rome around 1628-30, received his subdiaconate on 5 February 1634, his diaconate on 5 March 1634, and was ordained on 5 March 1634.⁹² Is certainly the John O’Fahy from Kilmacduagh diocese, who was a doctor of Theology and vice prefect of the missions for Sweden, Denmark and Norway in Rome

during the 1640s. Provided testimonies for episcopal nominees Arthur Magennis (to Down and Connor), John de Burgo (Tuam), Robert Barry (Cork and Cloyne) and Walter Lynch (Clonfert) in 1647, and was identified in each case as a member of the Congregation of the Mission and aged 41-2.⁹³ Stated that he had known de Burgo since childhood, knew the parents of Lynch in Galway, had studied with Barry in Bordeaux, and had met Barry several times when he took part in the deliberations of the supreme council of the Confederation. Acted as a missionary in Ireland between approximately 1635 and 1642, on Barry's order (vicar apostolic of Tuam), before returning to Rome and may have then joined the Congregation which had just established a community there.⁹⁴

Un Clerc irlandais

Fonds Contassot 'Richelieu II' lists 'un clerc irlandais' entering the seminary in Richelieu in Apr 1660. No name is given, and no Irish man is listed as entering between these dates in the Catalogue. This is almost certainly the individual to whom de Paul refers in the extracts below, and suggests that Edmond Barry knew him and acted as the point of contact and entry.

I already told you to send to the Richelieu seminary the young Irishman who is asking to join us, and have written M. de Beaumont saying that it is our intention that he accept him.

Correspondence, viii, no. 3065, de Paul to Edmond Barry, 14 January 1660

⁹² Collegium Hibernorum de Urbe: An Early Manuscript Account of the Irish College, 1628-1678 (Rome 2003), 114-5; Fenning, Hugh, 'Irishmen Ordained at Rome, 1572-1697', *Archivum Hibernicum*, lix (2005), p. 15; Archives de Propaganda Fide, SC, Collegi Vari, vol. 34, fo 2r-v.

⁹³ Although never entered in AN MM519A. De Paul is likely to have been aware of O'Fahy's membership of the Congregation community in Rome, but there is no reference to him in his extant correspondence.

⁹⁴ Giblin, Cathaldus, 'The Processus Datarie and the Appointment of Irish Bishops in the Seventeenth Century', in Franciscan Fathers (eds), *Luke Wadding Commemorative Volume* (Dublin 1957), 574-84. See also Brendan Jennings, 'Ecclesiastical Appointments in Ireland, Aug. 1643-Dec. 1649', *Collectanea Hibernica*, 2 (1959), pp. 18-65, for

God be praised that you have admitted M. Lorfevre and the Irish cleric sent to you by M. Barry to the seminary and that both are taking so well to the seminary exercises.

Correspondence, viii, no. 3120, de Paul to Pierre de Beaumont (superior in Richelieu), 2 May 1660

evidence that O’Fahy gave testimony in the appointments of several priests in the course of 1646-9. He was not identified as a member of the Congregation in these records.