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Notes

Introduction to French Edition

¹Pierre Collet, *La vie de saint Vincent de Paul* (2 vols., Nancy: A. Leseure, 1748), I, p.IV. Pierre Collet was born August 31, 1693 in Ternay (Vendôme). He entered the Congregation of the Mission September 6, 1717, probably as an ordained priest, and pronounced vows September 7, 1719. He died October 6, 1770.

²See the following letters: to Brother Jean Parre, November 16, 1658 (vol. VII, no. 2722); to Bernard Codoing, October 9, 1643 (vol. II, no. 680); to Jean Martin, September 14, 1646 (vol. III, no. 859); to Lambert aux Couteaux, May 3, 1652 (vol. IV, no. 1494); to Etienne Blatiron, January 2, 1654 (vol. V, no. 1694); to Charles Ozenne, October 15, 1655 (vol. V, no. 1942); and to Antoine Durand, December 21, 1657 (vol. VI, no. 2492). In 1658, Saint Vincent wrote to Charles Ozenne only every two weeks. (Cf. letter of January 18, 1658 [vol. VII, no. 2513].)

³See the letter of October 12, 1657 to Charles Ozenne (vol. VI, no. 2409) and the one to Brother Jean Parre, November 30, 1658 (vol. VII, no. 2738).

⁴The first letter written by Brother Ducournau is that of May 3, 1645 (vol. II, no. 749) to Jacques Chiroye.

Bertrand Ducournau, born in 1614 in Arnou (Landes), was received into the Congregation of the Mission on July 28, 1644, in the capacity of coadjutor brother and pronounced his vows on October 9, 1646. Since he had a fine penmanship, a judicious sense, and a shrewd, frank, and reliable experience of affairs from the diverse positions which he had occupied in the world, Saint Vincent made him his secretary in 1645. By his devotion, his tact, and his love of work, this good Brother rendered inestimable services to Saint Vincent and his Congregation. It can be said that, by his preparation of materials and his personal notes, he contributed more than Abelly himself to the first biography of Saint Vincent. After the death of the Saint, Brother Ducournau remained secretary to the Superiors General (René Alméras and Edmond Jolly) and archivist of Saint-Lazare. He died in Paris on January 3, 1677. (Cf. vol. III, no. 831.)

⁵Louis Robineau, born in Neuvy-en-Dunois (Eure-et-Loir), entered the Congregation of the Mission on November 8, 1642, at the age of twenty-one, and pronounced his vows on November 1, 1650. For thirty years he fulfilled the functions of secretary in the service of Saint Vincent and wrote for the author of the Saint's biography some notes which we still have. (Cf. vol. IV, no. 1527.)

⁶See the letters of June 21, 1653 to Emerand Bajoue (vol. IV, no. 1633); of August 10, 1657 to Edmond Jolly (vol. VI, no. 2333); and of August 24, 1659 to François Feydin (vol. VIII, no. 2948).

⁷See the letters of June 30, 1656 to Jean Martin (vol. V, no. 2089); and of October 25, 1658 (vol. VII, no. 2693) and June 26, 1654 to Firmin Get (vol. V, no. 1756).

⁸Letter of July 28, 1651 to Jean Martin (vol. IV, no. 1388).

⁹For example, the letter of March 15, 1638 to Lambert aux Couteaux (vol. I, no. 316).

¹⁰This is the case with regard to the letter of November 2, 1636 to Saint Louise (vol. I, no. 248); of February 21, 1638 to Antoine Lucas (vol. I, no. 307); of February 20, and March 15 and 22, 1638 to Lambert aux Couteaux (vol. I, nos. 306, 316, and 320); and of June 2, 1638 to Jean Bécu (vol. I, no. 326). The copyists have almost always placed the date and the day of the week at the head of the letter.

¹¹From July 1639 to January 1, 1640, the Saint varies; at times the old habit prevails.

¹²Letters of April 11, 1659 to Guillaume Desdames and Edmond Jolly (vol. VII, nos. 2810 and 2811).

¹³Letter of May 24, 1637 to Saint Louise (vol. I, no. 267).

¹⁴Letter of June 19, 1654 to Thomas Berthe (vol. V, no. 1752). See also the letters of August 14, 1638 to Robert de Sergis (vol. I, no. 339); and of December 1, 1646 to Antoine Portail (vol. III, no. 899).

¹⁵Letter of June 22, 1657 to Jean Martin (vol. VI, no. 2290).

¹⁶Letter of January 9, 1660 to Guillaume Desdames (vol. VIII, no. 3063).

¹⁷Letter of August 26, 1640 (vol. II, no. 476).

¹⁸Vol. I, nos. 49 and 151.

¹⁹Letters of September 17, 1647 to Mathurin Gentil (vol. III, no. 985) and of June 13, 1654 to Marc Coglée (vol. V, no. 1751).

²⁰Letters of December 1654 (vol. V, no. 1819) and of August 1, 1659 (vol. VIII, no. 2927) to Jean Martin and of March 1659 to Saint Louise (vol. VII, no. 2791).

²¹Letters of May 13, 1639 to Robert De Sergis (vol. I, no. 377); of November 13, 1640 to Jacques Tholard (vol. II, no. 495); of November 20, 1644 to Guillaume Delville (vol. II, no. 733); of February 14, 1648 to Antoine Portail (vol. III, no. 1016); of March 22, 1652 to Lambert aux Couteaux (vol. IV, no. 1473); of June 13, 1654 to Marc Coglée (vol. V, no. 1751); and of February 5, 1660, to Jean Martin (vol. VIII, no. 3075).

²²Letters of May 1, 1633 (vol. I, no. 137) and December 12, 1639 (vol. I, no. 411) to Saint Louise; of March 22, 1652 to Lambert aux Couteaux (vol. IV, no. 1473); of October 10, 1657 to Jacques Chiroye (vol. VI, no. 2408); and of September 12, 1659 to Guillaume Desdames (vol. VIII, no. 2980).

²³Three hundred forty-seven if we add the forty-two letters from the Hains file which will be mentioned further on.

²⁴*Annales de la Congrégation de la Mission*, 1905, vol. LXX, p. 210.

²⁵Ms. 2555.

²⁶September 22, 1672.

²⁷Letter to Guillaume de Lestocq, Pastor of Saint-Laurent.

²⁸This excerpt, no. 968 (vol. III), is taken from a manuscript entitled: *Lettres choisies du Bienh. Vincent de Paul, instituteur et premier supérieur général de la congrégation de la Mission*. This anthology, compiled between 1729 and 1737, is found at the Motherhouse of the Daughters of Charity. It is from the same family as the Avignon manuscript, reproduces all the letters in the same order, and adds a ninth section containing nineteen letters, all related to the direction of the Daughters of Charity.

²⁹Paris, 1664, 3 vols. in 1 vol. We always refer to this edition because the other editors more or less altered Abelly's quotations.

³⁰Abelly, *op. cit.*, vol. III, chap. XXIV, sect. I, p. 348 and letter of August 6, 1657 to Honoré Bélart.

³¹Abelly, *op. cit.*, vol. II, chap. XII, p. 415 and letter of October 4, 1646 to Cardinal Grimaldi.

³²Abelly, *op. cit.*, vol. III, chap. XXII, end, p. 325 and the letter of June 27, 1660 to a Visitation nun.

³³Abelly, *op. cit.*, vol II, chap. IX, p. 351 and letter of October 1658 to Saint Louise.

³⁴Abelly, *op. cit.*, vol. II, chap. I, sect. II, par. 3, p. 31 and letter of July 25, 1634 to François du Coudray.

³⁵Abelly, *op. cit.*, vol. I, chap. XXIV, p. 113 and no. 138 to Saint Louise.

³⁶Abelly, *op. cit.*, vol. II, chap. IX, p. 351 and no. 354 to Saint Louise.

³⁷No. 69.

³⁸Abelly, *op. cit.*, vol. III, chap. VIII, sect. I, p. 77.

³⁹No. 354.

⁴⁰Abelly, *op. cit.*, vol. II, chap. IX, p. 350.

⁴¹Letter of July 25, 1634 to François du Coudray, no. 177.

⁴²Abelly, *op. cit.*, vol. II, chap. I, sect. II, par. 3, p. 31.

⁴³No. 27.

⁴⁴Abelly, *op. cit.*, vol. I, chap. XXIII, p. 105.

⁴⁵Letter of September 15, 1628, no. 30.

⁴⁶Abelly, *op. cit.*, vol. II, chap. I, sect. I, par. 4, p. 18.

⁴⁷Ibid., vol. I, chap. XXIV, p. 113, and no. 71.

⁴⁸Compare in particular Abelly, vol. II, chap. I, sect. VII, par. I, p. 96, and the letter of September 6, 1646 to Brother Jean Barreau; vol. III, chap. VIII, sect. I, p. 77, and no. 69; vol. III, chap. VIII, sect. II, p. 83, and no. 50.

⁴⁹Compare Abelly, vol. III, chap. XXIV, sect. I, p. 348, Collet, *op. cit.*, vol. II, p. 308, and the letter of August 6, 1657 to Honoré Bélart; Abelly, vol. III, chap. II, towards the end, p. 8, Collet, vol. II, p. 107, and the letter of February 7, 1641 to Saint Louise.

⁵⁰Paris.

⁵¹This is no. 207a in our collection.

⁵²Paris.

⁵³We say 2039 letters, although the last one is numbered 2078, because the editor mixes in with the Saint's letters eight documents which are not his (5, 7, 286, 341, 945, 1014, 1370, 1947); he repeats twelve letters (compare 186 plus 187 and 864,

334 and 492, 469 and 480, 671 and 1966, 375 and 922, 179 and 932, 83 and 1130, 1467 and 1936, 722 and 1994, 659 and 1995, 472, 2065, 1213 and 1240); and with fragments of sixteen others he makes thirty-four distinct letters (348, 350 and 351 belong to one and the same letter; likewise 46 and 117, 172 and 173, 24 and 322, 357 and 359, 389 and 390, 186 and 187, 704 and 713, 170 and 769, 845 and 1010, 677, 876 and 877, 1347 and 1589, 958 and 1049, 1023 and 1026, 1046 and 1047, 1999 and 2001). Let us add that the petition published by Father Pémartin as no. 825 was disclaimed by Saint Vincent, and for that reason should not appear among his letters.

The editor did well not to insert in his collection the letter that Canon Maynard (*Saint Vincent de Paul* [3rd ed., Paris, 1886], vol. I, p. 83) attributes without grounds to the Saint who has recently left Clichy to enter the De Gondi Family: "I departed sadly from my little church of Clichy, my eyes bathed with tears," the holy priest is supposed to have written, "and I blessed the men and women who came to me and whom I had so loved. My poor were there, too, and they broke my heart. I arrived in Paris with my scant furnishings and went to the house of M. de Bérulle." The style of this excerpt is far from resembling that of Saint Vincent. Moreover, Maynard, who is the only one to bring it to our attention, gives no reference for it whatever.

⁵⁴*Lettres de saint Vincent de Paul*, Paris, Dumoulin, 2 vols.

⁵⁵*Lettres et Conférences de saint Vincent de Paul (Supplément)*, Paris. The first letter in the *Supplément* is numbered 2079; the last is 3136. Nevertheless, we fall short of having 1057 letters. The editor absentmindedly passes from number 2099 to number 3000. Let us add that six documents are not letters (2128, 3005, 3046, 3065, 3107, 3131); twelve letters are already found in the 1880 collection (cf. 2082 and 132, 2084 and 231, 2094 and 1627, 2091 and 116, 3018 and 46 plus 117, 3042 and 840, 3035 and 450, 3054 and 952, 3077 and 133, 3089 and 1570, 3110 and 1681, 3117 and 1968); and eight letters are merely complementary fragments of letters partially published in this same collection (2092 and 66, 3027 and 396, 3028 and 408, 3031 and 420, 3047 and 610, 3102 and 1326, 3104 and 1340, 3127 and 2072).

⁵⁶*Lettres de saint Vincent de Paul adressées à Mademoiselle Le Gras*.

INTRODUCTION TO ENGLISH EDITION

¹Joseph Leonard, C.M., *Letters of Saint Vincent de Paul* (London: Burns Oates Washbourne, 1937); *The Conferences of Saint Vincent de Paul to the Sisters of Charity* (London: Burns Oates Washbourne, 1938-1940); *Conferences of St. Vincent de Paul*, compiled by Pierre Coste, C.M., trans. by Joseph Leonard, C.M., ed. by the Eastern Province of the Congregation of the Mission (Philadelphia, 1963).

²Henri Brémond, *A Literary History of Religious Thought From the Wars of Religion Down to our Own Times*, trans. K. L. Montgomery, 10 vols. (London: Society for Promoting Christian

Knowledge; New York: Macmillan Co., 1936), vol. III: *The Triumph of Mysticism*, p. 212.

³The two Communities founded by Saint Vincent de Paul: the Priests of the Congregation of the Mission and the Company of the Daughters of Charity of Saint Vincent de Paul.

⁴Sister Helen Marie Law, having previously translated into English the letters of Saint Louise de Marillac, brought a certain expertise to the translation of Saint Vincent's writings. Her great contribution to the study of Saint Vincent was brought to an end by her untimely death on July 3, 1978.

⁵Nos. 115a, 156a, 377a.

⁶Nos. 39a, 45a, 45b, 55a, 55b, 57a, 102a, 163a, 188a, 260a, 260b, 260c, 297a, 322a, 362a, 365a, 374a, 392a, 414a.

⁷Nos. 47, 65, 83, 413, 414.

⁸No. 47a.

⁹Nos. 253a and 383a.

¹⁰Nos. 169-170, 247, 348.

¹¹No. 94a.

¹²No. 388a.

¹³Nos. 60a, 74a, 156a, 198a-g, 296a, 207a-c, 277a, 290a, 344a.

¹⁴*Annales* (1937), pp. 234-237.

¹⁵*Department* is the term used to designate each of the principal divisions of French territory. It denotes a geographical area similar to that of the American word *state*. In the names of several departments, the word *maritime*, indicating *near the sea*, has replaced the word *inférieure* of the same meaning: Charente-Maritime, Seine-Maritime, Alpes-Maritime. In 1964, the Department of Seine was subdivided into Hauts-de-Seine, Paris, Seine-Saint-Denis, and Val-de-Marne; Seine-et-Oise became Essonne, Val-d'Oise, and Yvelines.

¹⁶Sainte Louise de Marillac, *Ecrits Spirituels* (Tours: Mame, 1983).

¹⁷Pierre Coste, C.M., *The Life and Works of Saint Vincent de Paul*, trans. Joseph Leonard, C.M., 3 vols. (Westminster, Maryland: Newman Press, 1952).

¹⁸No. 276.

¹⁹No. 377.

²⁰No. 42.

²¹No. 365.

²²No. 266.

²³No. 357.

²⁴No. 58.

Letter 1. - The original autograph letter, written in a fine, compact hand, covers three pages. Its history is well worth knowing. Along with the original of the letter that follows, it passed from the hands of M. de Comet to those of Catherine de Comet, wife of Jean de Saint-Martin. Their son, Saint-Martin d'Agès, found them in 1658 as he was going through the family papers. Pleased with his discovery, he took them to Canon de Saint-Martin, his uncle, a close friend of the Saint. The good canon thought that Monsieur Vincent would be very pleased to read these pages and immediately had a copy made for his

illustrious friend. The copies did not remain in Vincent's hands for long. After reading them, he burned them. By lifting the veil hiding two years of his youth, at once the most tragic and the most glorious, the revelation of these documents was of a nature to wound his deep humility. His letter of thanks was also one of supplication in which he begged M. de Saint-Martin to send him the originals. Brother Ducournau, his secretary, who was doing the writing, warned the canon of Dax of the danger threatening the precious manuscripts if they were to fall into the Saint's hands. He advised him to send them to Jean Watebled, Superior of the Collège des Bons-Enfants, which he did. (Abelly, *op. cit.*, vol. I, chap. IV, p. 17.)

Jean Watebled shared the letters with Antoine Portail. René Alméras, Thomas Berthe, Jean Dehorgny, Brother Ducournau and probably others studied them. No need to describe their astonishment and joy; these pages were a revelation for them. This was in August 1658. Brother Ducournau hastened to thank Canon de Saint-Martin, and the Saint waited a long time for the originals he had requested. On March 18, 1660, feeling that his end was near, he renewed his plea in a letter which we shall publish further on.

The two letters to M. de Comet remained in the archives of Saint-Lazare until 1789 or 1791. They were either stolen at the time of the looting or confiscated two years later with the rest of the estate. How did the first of these letters come into the hands of Pelletier de Saint-Fargeau, and then become the property of his colleague, Carnot? We have no idea. On January 31, 1854, it appeared in a sale of autographs along with a few other letters of Saint Vincent and several outlines of sermons and speeches for the meetings of the Ladies of Charity of the Hôtel-Dieu. In May of that same year, it is listed in one of Laverdet's catalogues as coming from the collection of M. de la Bouisse-Rochefort and priced at five hundred francs. Laverdet exchanged it for some manuscripts of Montesquieu. Shortly afterwards we find it in Fontenay-le-Comte, in the autograph collection of Madame Joseph Fillon. Benjamin Fillon gave it to the Daughters of Charity working in the hospital of Fontenay, where it remained for many years, carefully preserved in an expensive album. When the hospital closed in 1979, the letter was added to the collection of the Archives of the Motherhouse of the Daughters of Charity, 140 rue du Bac, Paris. Abelly did not reproduce it in its entirety; he omitted passages that seemed to him unworthy of a saint, among others, those which might have given rise to the suspicion that Saint Vincent believed in alchemy. Firmin Joussemet, Madame Fillon's nephew, published it in its unabridged form in 1856 in the *Revue des provinces de l'Ouest*.

The recipient of the letter was M. de Comet the younger. (Cf. Abelly, *op. cit.*, vol. I, chap. IV, P. 14.) We are using *Comet* and not *Commet* to conform to the spelling used by the Saint and by the members of the Comet family.

¹At that time Saint Vincent was successfully directing a well-attended boarding school in Toulouse.

²It has been conjectured that the Duc d'Epéron, Jean-Louis de Nogaret de la Valette (1554-1642), Governor of Provence, and then of Guyenne (1622), had called the Saint to his house to offer him a bishopric. (Cf. Collet, *op. cit.*, p. 15.)

³Court divisions established by the pacificatory edict of 1576 in the Parlement of Paris and in that of Toulouse with residence in Castres for the purpose of judging cases in which Protestants were concerned. These courts were made up of an equal number of Catholics and Protestants.

⁴Throughout this edition the various denominations of foreign money have been left in the French since no adequate, unchanging value in modern currency can be assigned. One *écu* equals three *livres*; one thousand *livres* could support two priests and one brother for a year.

⁵Might this be the bishopric offered by the Duc d'Epéron?

⁶The Saint wrote *content* [pleased], but the spelling matters little; we think that *comptant* [cash] corresponds better to his thought.

⁷One league equals about two and a half miles or four kilometers.

⁸Brigantines at that time were small, decked ships rigged with only one sail and having eight to sixteen benches, each for a single oarsman. The oars were wide and flat.

⁹Beaucaire was the central market for goods coming from the East. The fair opened each year on July 22 and brought to that city countless boats from Marseilles, Cette, Aigues-Mortes and elsewhere. At the time of their departure, the boats that were headed for the open sea formed their own escort or had themselves accompanied by galleys for protection in case of attack. The pirates from the East and from Barbary lay in wait for them, posted on watch all along the coast, not far from the mouths of the Rhone. (Cf. Theodore Fassin, *Essai historique et juridique sur la foire de Beaucaire* [Aix: B. Niel, 1900]; Abel Boutin, *Les traités de paix et de commerce de la France avec la Barbarie, 1515-1830* [Paris: Pedone, 1902].)

¹⁰The Saint suffered from his wound whenever the weather changed.

¹¹The Emperor of the Ottoman Empire who resided in Turkey and ruled the farflung areas of the Empire through Beys.

¹²The Capitulations of 1535, 1569, 1581 and 1604 stipulated that the Barbary pirates would respect the freedom of French trade.

¹³This description corresponds almost word for word with those left by other freed slaves. Abel Boutin summarizes their testimony as follows: "All morning long the captives were on exhibition. According to eye witnesses, this was the most painful time of their captivity. Completely naked, under the burning rays of a tropical sun, they had to submit to all kinds of handling by the buyers, who examined them as is done with cattle or horses in our modern markets. They inspected their frame and the quality of their muscles. They tested their strength. They made them walk, run and jump. They looked at

their teeth, the palms of their hands. . . ." (Boutin, *op. cit.*, p. 162.)

In Algiers, the sale was made through the intermediary of dealers who went around the market one after another, passing in front of the arcade. They enumerated the qualities, real or false, of the captives. . . and ended their harangue with the price desired: so many *piastres*. The buyers present would bid higher and the slave was awarded to the last and highest bidder. But there were also slaves who were defective, sickly, puny, or old, who could not have attracted a buyer if they had been placed on sale individually. Therefore, a batch of slaves was made up, half robust, half puny, and the whole group was awarded according to the usual procedure. (*Ibid.*, p. 166.)

Pierre Dan calculated at seven thousand the number of Christian captives in the regency of Tunis alone in the early years of the seventeenth century. The master had the power of life and death over his slave. He could keep him, set him free, or resell him. The slave was his chattel. (Cf. Pierre Dan, *Histoire de Barbarie et de ses corsaires* [2nd ed., Paris: P. Rocolet, 1649], p. 285.)

¹⁴The Spagirite physicians explained the organic changes of the human body in health and in sickness like the chemists of their day explained those of the inorganic realm. Paracelsus was the founder and head of this school in the sixteenth century.

¹⁵Maecenas, a favorite of Augustus, was in his time the protector of literary men, especially of Virgil and Horace.

¹⁶M. de Comet the elder, an advocate of the Presidial Court of Dax and a judge of Pouy, together with his brother, deserves the credit for discerning the capabilities of the young Vincent. Up to the day of his departure for the University of Toulouse, the latter allowed himself to be guided by the Comets who, in order to increase his slim resources, entrusted to him a tutorship in their own family. It must not be said, however, as did the Jansenist Martin de Barcos, that Saint Vincent de Paul entered Holy Orders without a vocation so as not to upset his two benefactors. (Cf. Martin de Barcos, *Défense de feu Monsieur Vincent de Paul. . . contre les faux discours du livre de sa vie publiée par M. Abelly, ancien évêque de Rodez, et contre les impostures de quelques autres écrits sur ce sujet* [n.p., 1666], p. 87.)

¹⁷We read in an old, undated, manuscript notebook, preserved at the hospice of Marans (Charente-Maritime): "Saint Vincent de Paul's remedy for gravel. Take two ounces of Venetian turpentine; two ounces of white turpeth; half an ounce each of mastic, galanga, clove, cubed cinnamon; one ounce of ground aloes-wood. Mix it all together with half a pound of white honey and a pint of very strong brandy. Let it stand for some time and then distill it. One should take one-fourth tablespoon in the morning, fasting, and be careful to fill it up with borage or bugloss water, taking it as many times as one desires because it cannot be detrimental; on the contrary, it is very good for one's health, especially for the kidneys. Therefore, there is no reason to follow any other diet, except that no

food should be taken for an hour afterwards; and one may carry on one's ordinary tasks. Experience will prove this. The great servant of God learned this in Barbary when he was a captive."

¹⁸He only remained, therefore, about one or two months with his first owner.

¹⁹Achmet I, son and successor of Mohammed III.

²⁰A name given to those who attributed a human form to God. It seemed strange to Martin de Barcos that Saint Vincent mentioned here the theological opinions of his master and he presumed that Abelly had misread the original. (Cf. Martin de Barcos, *Réplique à l'écrit que M. Abelly, ancien évêque de Rodez, a publié pour défendre son livre de la vie de M. Vincent* [n.p., 1669], p. 13.) It could be that Abelly afterwards had some doubts, because, in the second edition, the word *anthropomorphite* is omitted.

²¹François Savary, Seigneur de Brèves, Ambassador to Constantinople from 1589 to 1607 and to Rome from 1607 to 1615; tutor of Gaston, Louis XIII's brother; the Queen's First Squire and a member of the Council of Despatches; one of the cleverest negotiators during the reign of Henri IV. He died in 1628 at the age of sixty-eight.

Savary de Brèves landed at Tunis on June 17, 1606. He had orders to demand the release of all French slaves, the restitution of merchandise and ships taken by the pirates, and finally the abolition of the right of visitation. In the month of August, after lengthy negotiations, the Tunisians promised not to interfere with the trade of French merchants and to return to the Consul everything that the corsairs might take from the French. The Ambassador left on August 24 accompanied by seventy-two slaves. All he had obtained were empty promises and the freedom of a few captives. (Cf. Jacques de Castel, *Relation des voyages de Monsieur de Brèves tant en Grèce, Terre Sainte et Egypte qu'aux royaumes de Tunis et d'Alger, ensemble un traité fait l'an 1604* [Paris: n.p., 1628].) Castel was secretary to Savary de Brèves.

²²Renegades were numerous. They were recruited either from among the slaves or from foreigners who had come to Barbary to escape their creditors. Those who embraced Islam were freed of all debts according to Moslem law. Slaves who converted to the religion of Mohammed had more freedom than the others and were treated less harshly. The most formidable captains spoken of in the history of Barbary piracy were almost all renegades. Once they had made their fortune, they enjoyed it peacefully in sumptuous palaces.

²³A Turkish word.

²⁴Ps. 137: 1-4. "By the streams of Babylon we sat and wept. . . . How could we sing a song of the Lord in a foreign land?" (NAB)

²⁵It was impossible to escape by land because the regency of Tunis was surrounded by deserts infested by wild beasts. By sea, flight was perilous, since the coasts were under constant surveillance. When escaping renegades were caught, they paid for their daring attempt with their lives.

²⁶A little town in Gard situated on the bank of a large pond about five miles from the sea, to which it is joined by a canal built under Louis XV.

²⁷Pietro Francesco Montorio was born in March 1558 in Narni. He was made Bishop of Nicastro in 1593, Vice-Legate of Avignon in 1604, Nuncio in Cologne in 1621, and died in Rome in June 1643.

²⁸The vice-legates of Avignon were appointed for three years.

²⁹The successor of Pietro Francesco Montorio was Giuseppe Ferreri, Archbishop of Urbino.

³⁰*Do good, brothers*, a popular name given to a hospital run by the Brothers of Saint John of God.

³¹Abelly does not give the rest of the letter.

³²*I had given him a mountain of gold.*

³³They found in the Saint's room after his death his Bachelor of Theology papers received at the University of Toulouse, and those of the Licentiate in Canon Law which had been conferred upon him by the University of Paris. (Deposition of Brother Chollier at the process of beatification; cf. *Summarium ex processu ne perseant probationes auctoritate apostolica fabricato*, p. 5.) Vincent de Paul never gives himself any other titles. Those who attribute to him a Licentiate in Theology (Abelly, *op. cit.*, vol. III, chap. XIII, p. 199) or a Doctorate in the same field (*Gallia Christiana*, vol. II, col. 1413) are certainly mistaken.

³⁴Probably Pierre Darnaudin, a notary.

³⁵Pierre Rabel or Ravel was, we believe, Episcopal Secretary. We find him named in a 1603 document as the representative appointed by the Bishop of Dax to transact business with the notary Bayle. (Unclassified archives of the civil seneschal of Dax.)

³⁶The first three letters of Saint Vincent are signed *Depaul*; the following ones, *Vincent Depaul*, or for short, *V.D.*, sometimes, *V.D.P.* Never in the Saint's hand do we find *de Paul* in two words, although his contemporaries separated the two syllables of his name in that way. In the parish registers of his native village and the surrounding localities and at the bottom of notarized family documents we find both spellings. However, this question is not important. The particle is not considered a sign of nobility by any genealogist, and rightly so. A mere perusal of the old Catholicity registers of Pouy would convince anyone of this; nearly all the peasants have a *de* in front of their name. The reason for this lies in the fact that, at least in that part of the Landes, many people's names were originally names of places. We find in Pouy two spots which were formerly called *Paul* and still are today: a house situated in the neighborhood of Buglose, and a stream that crosses the road about halfway between Buglose and the Berceau. It is fairly probable that the Saint's distant relatives had lived either in that house or on the banks of that stream. They were *from Paul* (*de Paul*) and they kept that name.

Letter 2. - Archives of the Mission (Paris), original autograph letter. We have already given the history of the original of this letter in the citation for letter no. 1.

¹Very probably Bertrand de Lalande, Councillor of the King and Lieutenant General of the Presidial of Dax. By his marriage to Jeanne de Parage, Dame d'Escanebaque, he became the founder of the De Lalande family, Seigneurs d'Escanebaque at Sabres (Landes).

²Whom to ask.

³Although He may delay, nevertheless, does not remove the fulfillment or our hope.

⁴This word is repeated in the original.

⁵Pietro Francesco Montorio.

⁶Paul V (1605-1621).

⁷The copy sent to the Saint at his request began thus: "Extract from the fourth register of the Ecclesiastical Insertions of the diocese of Acqs (d'Acqs)." Then came the text of the letters of ordination followed by: "In the year sixteen hundred four and on the twentieth day of the present month of October, all the above-mentioned letters of ordination to the priesthood were inserted and registered in the fourth register of the Ecclesiastical Insertions of the diocese of Acqs at the request of the said Vincent de Paul named herein. And on the fifteenth day of the present month of May, sixteen hundred eight, the entire text was carefully and duly extracted, certified and verified with the said fourth register of the Insertions, at the request of (the place for the name was left blank) his brother, in the name of and at the request of the said Vincent de Paul, to be used as he sees fit. Drawn up at d'Acqs on the day and in the year mentioned above by me. De Luc, registrar." The attestation, in Latin, of Jean-Jacques Dusault, Bishop of Dax, completed the document; "Jean-Jacques Dusault, by the grace of God and the favor of the Apostolic See, Bishop of Dax, to all who read the present letter, greetings in the Lord. We make it known and we attest that the above-mentioned letter of all the orders and the dimissorial of Master Vincent de Paul, priest of our diocese, inscribed and entered in the register of ecclesiastical insertions of our said diocese, inserted from a true original, were extracted thence as we attest by the tenor of these presents. In faith thereof, we have ordered that the said certificatory letter be validated by our sign and seal and by the sign of our secretary. Given at Dax on the seventeenth day of the month of May in the year of Our Lord one thousand six hundred and eight. J.-J. Dusault, Bishop of Dax. By order of the aforesaid My Lord the Most Reverend Bishop. Duclos, Secretary." (Arch. of the Priests of the Mission, eighteenth century copy.)

⁸Vincent de Paul had lost his father in 1598. (Abelly, *op. cit.*, vol. I, chap. III, p. 12.)

⁹Antoine Pontanus.

¹⁰Probably Dominique Dusin, who was or later became Pastor of Pouy. (Collet, *op. cit.*, vol. I, p. 109.)

Letter 3. - Reg. I, f° 1. The copyist notes that the original was written entirely in the Saint's hand.

¹Saint-Vincent-de-Paul (Landes). Saint Vincent was born in this little village about eight kilometers from Dax. A large complex of buildings now occupies the place where he came into the world.

²Probably Jean de Saint-Martin, husband of Catherine de Comet, brother of Canon de Saint-Martin, and judge of Pouy. M. de Comet the younger apparently had died before 1610.

³According to Abelly (*op. cit.*, vol. I, chap. V, beginning, p. 20), Saint Vincent came to Paris from Rome around the end of 1608 as an envoy from Cardinal d'Ossat to Henri IV. No document of the period mentions this secret mission, and it is certain that Cardinal d'Ossat had nothing to do with it, since he had died on March 13, 1604.

⁴On May 17, 1610, Saint Vincent was given the benefice that he was expecting, the Abbey of Saint-Léonard de Chaulmes in the diocese of Saintes (Charente-Maritime). (Cf. vol. XIII, no. 9.)

⁵How greatly this language differs from that which Saint Vincent will use later when he has had more contact with souls, seen their needs, felt their sufferings, and heard their appeals.

⁶We know from Abelly (*op. cit.*, vol. II, chap. II, beginning, p. 7) that Vincent de Paul was the third child in a family of four boys and two girls. In a notarized document dated September 4, 1626, signed Vincent Depaul, mention is made of "Bernard and Gayon Depaul, brothers of the said Sieur Vincent Depaul," the latter "his second brother," of Marie [Marie-Claudine] Depaul, his sister, wife of Grégoire," and of another "Marie Depaul, his sister," widow of "Jehan de Paillole." A document dated May 12, 1631, published in the *Revue de Gascogne* (1905, pp. 354-357), mentions "Pierre Depaul, called De Leschine," son of "the late Jehan Depaul." If we compare a letter from M. Lostalot, dated September 25, 1682 (Arch. of the Priests of the Mission), with the registers of Catholicity, we are led to conclude that Pierre de Paul was the Saint's nephew and, consequently, that his father was Vincent's brother. Jean was not mentioned in the 1626 document because he had already died. Jean, Bernard, Gayon, Marie, and another Marie: such then were the names of Saint Vincent's brothers and sisters, but there is nothing to tell us in what order to place them.

⁷Paillole was the name of the house in which the Saint's sister lived. The house was near the church, where another house bearing the same name now stands.

⁸One of Saint Vincent's nephews studied and became a priest. In fact, in a register of the prebendaries of Capbreton (Landes) we read: "M. François Depaul, priest, prebendary of Capbreton in the place of M. Jean de Pontails, died on June 8, 1678. He was a native of Pouy near d'Acqs, and a nephew of M. Vincent, priest, Founder of the Congregation of the Priests of the Mission." (Archives of M. l'abbé Gabarra, Pastor of Capbreton.)

Letter 4. - Reg. I, f° 1. The copyist notes that the original was written entirely in the Saint's own handwriting.

¹Born in the diocese of Châlons, died March 1, 1617. Vincent de Paul, tutor to the children of Philippe-Emmanuel de Gondi, General of the Galleys and Comte de Joigny, often had occasion to go with them to this city situated in the diocese of Sens.

²Reservations of sins is the limitation by a competent superior of an inferior's power of absolution so that the latter cannot absolve certain sins because of the lack of jurisdiction.

Letter 5. - Reg. I, f° 1. Edmond Mauljean wrote his reply following Vincent de Paul's request.

Letter 6. - Abelly, *op. cit.*, vol. I, chap. IX, p. 38.

¹Philippe-Emmanuel de Gondi, General of the Galleys of France, was the father of the second Cardinal de Retz, Jean-François-Paul de Gondi, who distinguished himself by his intrigues during the Fronde. When he became a widower, he entered the Oratorian Fathers and spent the rest of his life in the practice of Christian and religious virtues. He died in Joigny on June 29, 1662. The Congregation of the Mission, the Oratory, and Carmel honor him as one of their outstanding benefactors. Remarks on his life can be read in: R. P. Ingold, *Bibliothèque oratorienne* (Paris: Poussielgue, 1882-1883), vol. I, pp. 421-448; and in: Louis Batterel, *Mémoires domestiques pour servir à l'histoire de l'oratoire* (Paris: Picard, 1902-1905), vol. I, pp. 322-361.

²Abelly tells us that the General of the Galleys received Vincent de Paul's letter at the end of August or during the first two weeks of September.

³Châtillon-sur-Chalaronne (Ain), in the diocese of Belley.

Letter 7. - Abelly, *op. cit.*, vol. I, chap. IX, p. 41.

¹Françoise-Marguerite de Silly, wife of Philippe-Emmanuel de Gondi, was born in 1580 of Antoine de Silly, Comte de Rochepot, Baron de Montmirail, Ambassador to Spain, and of Marie de Lannoy. Shortly after Saint Vincent entered her house as her children's tutor, she entrusted to him the direction of her soul. The Saint's influence was not long in making itself felt. The devout woman formed the habit of visiting and serving the sick, and of distributing abundant alms to the poor. She had missions given on her estates and joined the Confraternity of Charity in Montmirail. She died on June 23, 1625, after having her saintly director named head of the Collège des Bons-Enfants, and having provided him with the means of establishing the Congregation of the Mission by a gift of forty-five thousand livres. (Cf. Abelly, *op. cit.*, vol. I, chaps, VII-XVIII; Hilarion de Coste, *Les éloges et vies des reynes, princesses, dames et damoiselles illustres en piété, courage et doctrine* [Paris: S. Cramoisy, 1630], vol. II, pp. 389 ff.; Régis de Chantelauze, *Saint Vincent de Paul et les Gondi* [Paris: E. Plon, 1882].)

²Madame de Gondi received the letter in which her husband apprised her of Saint Vincent's decision on September 14; it was after that letter that she wrote hers.

³Pierre de Bérulle was born in the Château de Cérilly (Yonne), near Troyes, on February 4, 1575. Shortly after his priestly ordination, which took place in 1599, he was named Chaplain of the King. His talent for debate enabled him to bring back to the bosom of the Church several prominent people, among others the Comte de Laval, the Baron de Salignac, and a presiding justice of the Parlement of Paris. The King, Louis XIII, entrusted him with the honorable mission of conducting to England Henriette-Marie of France, daughter of Henri IV, who was going to marry the Prince of Wales, the future Charles I of England. With the help of Michel de Marillac, Keeper of the Seals, and of Madame Acarie, he established the Carmelites in France in 1603, and in 1611, he founded the Congregation of the Oratory of which he became the first Superior. His influence over the clergy was considerable. He gathered around him the most virtuous and eminent priests of Paris. It was to his house that Saint Vincent, after his arrival in the city, went to seek help and advice. Pierre de Bérulle looked askance at the birth of the Congregation of the Mission and even tried to prevent its approbation in the Curia of Rome. He was made a cardinal and died a year later on October 2, 1629. (Cf. vol. II, no. 677.)

Letter 8. - Abelly, *op. cit.*, vol. I, chap. IX, p. 43.

¹This letter is the reply to the preceding one.

²Saint Vincent's response did not discourage Madame de Gondi. She had her children, the chief officers of her house, Father de Bérulle, Henri de Gondi, the first Cardinal de Retz and the Bishop of Paris, doctors and religious, in short, everyone who might exercise any influence over her saintly director, write to him. The intervention of Father Bence, the Superior of the Oratory in Lyons, was the most efficacious of all--the Saint promised him that he would go to Paris to seek advice from his friends.

Letter 9. - Abelly, *op. cit.*, vol. I, chap. IX, p. 44.

Letter 10. - Abelly, *op. cit.*, vol. I, chap. IX, p. 44.

¹Sieur de Villeneuve, former secretary of Queen Marguerite de Valois. After the death of this princess, he entered the house of Emmanuel de Gondi, for whom he was secretary, then intendant. (Cf. Abelly, *op. cit.*, vol. I, chap. V, p. 21.) He was one of the closest friends of Saint Vincent.

²This letter was written on very nearly the same date as the preceding one.

³It was upon this latter course that Vincent de Paul decided, after consulting Father de Bérulle and other enlightened individuals. He arrived in Paris on December 23, and the next day he resumed his post in the De Gondi family.

Letter 11. - Arch. Nat. S 6373, copy.

¹Nicolas de Bailleul, Seigneur de Vattetot-sur-Mer and Seigneur de Soisy-sur-Mer, Provost of Tradesmen from 1622 to 1628, then President à mortier, Superintendent of Finances and Minister of State. He died August 20, 1652, in his sixty-sixth year. The Provost of Tradesmen was the chief officer of the municipal administration of Paris. He was appointed by the King.

²On March 1, 1624, Jean-François de Gondi, Archbishop of Paris, had turned over to Saint Vincent the direction of the Collège des Bons-Enfants so that he might have a place to lodge the priests wishing to join him in giving missions in the country. This Collège, nearly three centuries old, was one of the oldest of the University, almost abandoned, and in a pitiable state of decay. It occupied an area of about sixteen acres. It was not a teaching center but simply a hostel in which students, whether foundation scholars (e[. Pluyette scholarship fund) or paying boarders, were provided with shelter and sleeping quarters. The Saint waited until after the death of Madame de Gondi to go and live there. In the beginning, he had two assistants: Antoine Portail, who remained faithful to him until his death, and another priest whose name is unknown, but who is certainly not Adrien Gambart, as has been mistakenly supposed, since Adrien Gambart was ordained a priest only in 1633. (Cf. *Missionnaire paroissial*, vol 89 in *Collection intégral et universelle des Orateurs chrétiens* [100 vols., Paris: Migne, 1844-1892].) When the Missionaries went to the country, which used to happen often, they entrusted the keys to a neighbor.

³There was another Collège des Bons-Enfants in the vicinity of the Louvre, in the faubourg Saint-Honoré. The one where Saint Vincent lived, near the Porte Saint-Victor, was on the spot occupied today by the house at 2 rue des Ecoles.

⁴The report of the experts, dated July 27, gives us an idea of the condition of the buildings. "It was evident that the main portion of the wing to the left of the entrance, the largest of all, was not being used because of its delapidated condition, and it was judged necessary to raze it and rebuild it from top to bottom. The others all needed considerable repairs, not only with respect to the roofing, wainscoting, sustaining walls, doors and casements, most of which were worthless, but also on the main walls, the cesspools, the floors, and the staircases." (Cf. *Réflexions sur les différents comptes du collège des Bons-Enfants en réponse aux observations du sieur Reboul, archiviste du collège Louis-le-Grand sur le même objet*, Arch. Nat. H⁵ 3288.)

⁵Vincent de Paul received the authorization to make the renovations considered urgent by the experts, and to borrow for that purpose, if need be, by mortgaging the Collège property. For lack of funds, he contented himself with the repairs that were absolutely indispensable; the rest were put off until later. (Cf. *Réflexions sur les différents comptes du collège des Bons-Enfants*.)

Letter 12. - Saint Paul manuscript, p. 2.

¹Saint Louise de Marillac was born in Paris on August 12, 1591. Her father was Louis de Marillac, brother of the devout Michel de Marillac, Keeper of the Seals (1626-1630), and the Marshal de Marillac, renowned for his misfortunes and tragic death. She was the widow of Antoine Le Gras, secretary of Queen Marie de Médicis. She had married him February 5, 1613, and lost him December 21, 1625. They had a son, Michel, who at the time of this letter had just turned thirteen. The devout widow had placed her entire confidence in her spiritual director, Vincent de Paul, and found it hard to bear with his long absences. The holy director employed her in his charitable works. The day was coming when he would make her his collaborator in the creation and organization of the Confraternities of Charity. The life of Louise de Marillac, whom the Church beatified on May 9, 1920, has been written by Gobillon (1676), the Comtesse de Richemont (1883), Comte de Lambel, Monsignor Baunard (1898), and Emmanuel de Broglie (1911). Her letters and other writings were copied and partially published in the work entitled: *Louise de Marillac, veuve de M. Le Gras. Sa vie, ses vertus, son esprit* (4 vols., Bruges, 1886). Louise de Marillac was canonized on March 11, 1934 and, on February 10, 1960, she was named patroness of all those who devote themselves to Christian social work. Therefore, in this English edition of the letters of Saint Vincent, *Saint* has been added to her name in Coste's titles of letters and in the footnotes. To the above bibliography should be added: Bishop Jean Calvet, *Louise de Marillac. A Portrait*, translated by G. F. Pullen (1959); Joseph I. Dirvin, *Louise de Marillac* (1970); the compilation by an anonymous editor: *Louise de Marillac, ses écrits* (1961); and the revised edition of this work, entitled: *Sainte Louise de Marillac. Ecrits spirituels* (1983).

The title of *Madame* was formerly reserved to the wives of knights. The spouses of simple squires, regardless of their husbands' degree of nobility, had right only to the title of *Mademoiselle*. (Cf. Chevalier de Courcelles, *Histoire généalogique et héraldique des pairs de France* [12 vols., Paris, 1822-1823].) By her marriage, Louise de Marillac had become "Mademoiselle" Le Gras.

²A small place in Marne.

³At that time, Saint Vincent's associates in his mission work were Antoine Portail, Louis Callon, François du Coudray and Jean de la Salle. One of these missionaries was with him in Loisy.

Letter 13. - Reg. I, f^o 4 v^o. The copyist notes that the original was in Saint Vincent's own handwriting.

¹A woman of eminent piety, entirely devoted to Saint Vincent, whom she assisted with her wealth. If a troublesome infirmity--one of her legs was two or three times larger than the other--had not prevented her, she would have taken a much more active role in the Saint's work. Her paternal uncle, René Hennequin, had married Marie de Marillac, Saint Louise's aunt.

²A comparison of this letter with no. 12 convinces us that the two were written within a few days of each other, perhaps on the same day.

³Huguenots.

⁴The Dominican nuns had a famous boarding school in Poissy (Yvelines). Saint Louise had spent some time there in her youth under the direction of her father's first cousin who composed several bits of poetry, and of the Prioress, Jeanne de Gondi. Louise de Gondi, the latter's niece, had succeeded her. This election was contested for a long time, although its validity had been recognized by the King, by Father Siccus, General of the Dominicans, and by the Pope himself. In 1625, Father Siccus drew up new statutes which he had approved by the Holy See. Article 5 stated "that Mother Louise de Gondi, the present Prioress, is to remain in office, according to the apostolic concession granted her; but should she resign or die, a new prioress is to be elected by the sisters with active voice, according to the statutes and rules of the Council of Trent, and of our constitutions and general chapters. This prioress, thus elected and confirmed by the provincial, is to have a true three-year term. This should be henceforth and perpetually observed with regard to the election and term of office of the prioresses." This document did not silence the protesters. Interesting details concerning this affair can be found in the Bibl. Nat., Joly de Fleury collection, 1475.

⁵Louise de Gondi. She resigned the office of prioress in 1660, and died on August 29, 1661.

Letter 14. - Archives of the Motherhouse of the Daughters of Charity, 140 rue du Bac, Paris, original autograph letter.

¹Michel Le Gras, born October 19, 1613, intended to embrace the ecclesiastical state. To encourage the vocation of her son, Saint Louise had placed him in the seminary of Saint-Nicolas-du-Chardonnet, the collège spoken of here, which had been founded and was directed by the austere and virtuous Adrien Bourdoise. Michel, however, caused his mother a great deal of anxiety by the instability of his character. He ultimately abandoned the cassock at the age of twenty-seven (1640). After ten years of wavering, on January 18, 1650, he married Demoiselle Gabrielle Le Clerc in the Church of Saint-Sauveur. Saint Vincent witnessed the marriage contract.

²A locality included today in the commune of Aubervilliers (Seine-Saint-Denis).

Letter 15. - Saint Paul manuscript, p. 77.

¹It seems that this letter ought to be placed near the one that follows.

²Catherine Vigor, wife of Antoine Lamy, Auditor in the Chambre des comptes [sovereign court for the examination, registration, and auditing of taxes], was president of the Confraternity of Charity in Gentilly. Antoine Lamy and his wife founded a mission in that locality and also in Ferreux on December 30, 1634.

³A district situated at the gates of Paris.

⁴The Confraternities of Charity, or more simply, the Charities, were composed of volunteer women and girls, who joined together in order to come to the assistance of the needy. Begun in Châtillon-les-Dombes (Ain) in 1617, this organization responded so well to the needs of the population that Vincent de Paul set it up on the De Gondi estates in Villepreux, Folleville, Joigny, Montmirail, and everywhere he went to give missions. The regulations varied a little according to the localities. From this work was born the Company of the Daughters of Charity. In some places, the Charities of women were complemented by Charities of men.

Letter 16. - Pémartin, *op. cit.*, vol. I, p. 21.

¹Near Creil, in Oise.

²Donation which Mademoiselle du Fay had given Saint Louise.

³Subsequently, we shall meet the name of François du Coudray quite often. He was born in 1586 in the city of Amiens, was ordained a priest in September 1618, and in March 1626 he was received into the Congregation of the Mission, of which the only other members were as yet Saint Vincent and Antoine Portail. He was gifted with extraordinary intelligence and knew Hebrew well enough to be judged capable of doing a new translation of the Bible.

It was he whom the Saint chose to go to Rome to negotiate the approbation of the nascent Congregation. He remained there from 1613 to 1635. We find him next in Paris; from there he went into various areas to relieve the poor, to assist soldiers, or to give missions. In 1638, the Saint confided to him the direction of the house of Toul which he retained until 1641. He was recalled to Saint-Lazare in 1641, spent part of the year 1643 in Marseilles evangelizing the galley slaves and founding a house in that city, and in 1644 he took over the direction of the house in La Rose (Lot-et-Garonne).

Unfortunately, his vast erudition was not accompanied by sufficiently solid theological knowledge. He maintained some unorthodox opinions and persevered in them despite the admonitions given him. The measures that Saint Vincent was obliged to take to prevent him from spreading his errors darkened the last years of his life. In 1646, he went from the La Rose house to Richelieu. There he ended his days in February 1649, in his sixty-third year.

⁴M. Pémartin felt that he could dispense with repeating the closing and signature at the end of each letter.

⁵This address is taken from the *Histoire de Mademoiselle Le Gras* by the Comtesse de Richemont, Paris, 1883, p. 46, n. 2.

Letter 17. - Reg. I, f^o 24. The copyist notes that he took his text from a rough draft in Saint Vincent's handwriting.

Letter 18. - Autograph letter. According to Coste, the original was at the Provincial House of the Daughters of Charity in Naples. The present location of the letter is unknown.

¹Jean de la Salle, whom Saint Vincent calls a "great missionary" and whom the Bishop of Beauvais considered the "most gifted expositor" he had ever known (Conference of Saint Vincent, August 5, 1659 - cf. vol. XII, no. 210), was born in Seux (Somme), September 10, 1598, and offered his services to Saint Vincent in April 1626. In 1631, he was preaching in Champagne; in 1634, 1635 and 1636, he was working in Gironde and the surrounding areas. When the internal seminary of Saint-Lazare opened in June 1637, he was entrusted with its direction. The following year he returned to his missions, after which he was engaged in the ordinands' retreats until the end of his life. He died October 9, 1639, much regretted by Saint Vincent, who lost in him one of his best workers.

²The work of the spiritual conferences was not definitely organized until later, in 1633. We may believe, however, that from time to time conferences were given before this date in the Collège des Bons-Enfants. We know that many priests, attracted by Bourdoise and Le Féron, used to meet there to converse even before Saint Vincent took possession of the buildings. (Cf. P. Schoenher, *Histoire du Séminaire de Saint-Nicolas-du-Chardonnet* [2 vols., Paris: Desclée, 1909-1911], vol. I, p. 97.)

³Wife of Gilles Guérin, Councillor of the King and Auditor of Accounts. She lived on the rue Saint-Victor, quite near the Collège des Bons-Enfants.

⁴Probably the members of the Charity.

Letter 19. - Abelly, *op. cit.*, vol. II, chap. VII, 1st ed., p. 315.

¹In November 1627, Saint Jane Frances was on her way to Orleans; she arrived in Paris in January and did not leave until May. Jane Frances (Jeanne-Françoise) Frémiot, born in Dijon on January 23, 1572, had four children from her marriage with the Baron de Chantal.

Widowed very young, she placed herself under the guidance of Saint Francis de Sales, and with him established the Order of the Visitation. The foundation of the first monastery in Paris drew her to that city where she remained from 1619 to 1622. There she became acquainted with Saint Vincent whom she requested of Jean-Françoise de Gondi (Archbishop of Paris) as Superior of her daughters. Until her death in Moulins, December 13, 1641, on her return from a trip to Paris, she kept in close contact with this holy priest whom she liked to consult for her spiritual direction and with regard to the business affairs of her community. (Cf. Henri de Maupas du Tour, *La Vie de la Vénérable Mère Jeanne-Françoise Frémiot* [new ed., Paris: Siméon Piget, 1653].)

Letter 20. - Abelly, *op. cit.*, bk. II, chap. I, sect. 2, par. 8, 1st ed., p. 49.

¹A "very well-known" priest, says Abelly.

Letter 21. - Archives of the Motherhouse of the Daughters of Charity, 140 rue du Bac, Paris, original autograph letter.

¹Probably Mother Louise de Gondi, Prioress of the Dominican Nuns in Poissy with whom Mademoiselle du Fay seems to have had a place to live.

²At the seminary of Saint-Nicolas-du-Chardonnet.

Letter 22. - The original autograph letter was formerly at the house of the Daughters of Charity, 15 rue des Bernardins, Paris. They received it from M. Duby, a former Pastor of the parish. It had probably belonged at one time to the monks of Saint-Victor Abbey. The letter is now in the Archives of the Mission, 95 rue de Sèvres, Paris.

¹The seminary of Saint-Nicolas-du-Chardonnet.

²Celse-Bénigne, the son of Saint Jane Frances de Chantal, died fighting the English on the Ile de Ré, July 22, 1627. All his life, he was a worry to his mother, especially because of his passion for duels.

³Philippe-Emmanuel de Gondi, General of the Galleys, was the Comte de Joigny, where Saint Vincent had founded his third Confraternity of Charity. (Cf. Abelly, *op. cit.*, vol. I, chap. X, 1st ed., p. 47.)

Letter 23. - Archives of the Motherhouse of the Daughters of Charity, 140 rue du Bac, Paris, original autograph letter.

¹See no. 22.

²Antoine Hennequin, Sieur de Vincy, priest brother of Mademoiselle du Fay, died in 1645, after being received into the Congregation of the Mission. He was a great friend of Saint Vincent.

³Mademoiselle du Fay.

⁴The Saint was thinking no doubt about the anxiety Saint Louise was experiencing with regard to her son's vocation. "Be cheerful," is the advice he never ceases to give her.

⁵A small place near Joigny.

Letter 24. - Autograph letter. The original is at the house of the Daughters of Charity, 20 rue Mage, Toulouse.

¹This letter followed no. 23 by a few days.

²The original is damaged here and in two other places.

³Little Michel.

⁴Claude Lancelot of Port-Royal, a fellow student of Michel at the seminary of Saint-Nicolas-du-Chardonnet, stated in his *Mémoires (Mémoires touchant la vie de Monsieur de Saint-Cyran* [2 vols., Cologne, 1738], vol. I, p. 3), with some exaggeration perhaps, that not one seminarian of his time persevered.

Letter 26. - Autograph letter. Archives of the Propaganda, III, *Lettere di Francia, Avignone, Svizzera*, 1628, n° 130, f° 31.

Coste published the Latin original. This document was discovered after patient research by Father Jean Parrang, C.M. It is on parchment in very beautiful handwriting and covers five pages. The Apostolic Nuncio in France sent and endorsed

this request to the Cardinal-Prefect of Propaganda on June 21, 1628. On July 23, he sent Bishop Ingoli, Secretary of the same Congregation, two letters from the King, one to the Pope, the other to the Ambassador of France, M. de Béthune, in support of the request presented by Saint Vincent, and he urged that it be adopted. These recommendations came to naught. At a meeting held in the presence of the Pope on August 22, 1628, the petition was rejected by the Propaganda because of the unfavorable report given by Cardinal Bentivoglio. At most, they appeared disposed to authorize, for France alone, a society of twenty to twenty-five priests, which would bear neither the title of congregation nor that of confraternity, and would be dependent upon the bishops.

¹According to Father Placide Gallelant (*La vie du vénérable prestre de J.-C. M. Jacques Gallelant* [Paris: C. Couterot, 1653], p. 231), Louis Callon, Doctor of the Sorbonne, was one of those men "in whom holiness, learning, zeal, and simplicity were beautifully allied." To these gifts were added those of fortune, for his parents had left him fifty to sixty thousand livres, a large sum for that period. In July 1626, he left the pastorate of Aumale, his native place, to enter the Congregation of the Mission. After a rather short stay at the Collège des Bons-Enfants, he returned to Aumale with the consent of Saint Vincent who continued to regard him as one of his own men. The good he did in Aumale was considerable. He established a collège in his paternal home, bought a house for a girls' school, assisted the parish church, the hospital, and the convent for penitent religious. The Feuillants [a branch of Cistercians] of Rouen and other communities likewise benefited from his generosity. On August 23, 1629, he gave Saint Vincent four thousand livres to establish missions which were to be given every two years by two priests of the Congregation in the diocese of Rouen, and more particularly in the deanery of Aumale. He himself preached in the dioceses of Rouen, Paris, Meaux, Chartres, and Senlis. In the midst of his labors, he found time to write various works of piety, among others a *Traité pour la préparation à la sainte communion* (Rouen: Laur-Maurry, n.d.), and *Le catéchisme de la chasteté honorable* (Paris: Thierry, 1639). Conscious that his end was near, he left Rouen to go to die at Saint-Lazare, but his illness prevented him from getting beyond Vernon, where he died August 26, 1647, in the convent of the religious of the Third Order of Saint Francis. Father Placide Gallelant, his friend, dedicated a few pages to him in his biography of Jacques Gallelant. (*Op. cit.*, pp. 319-328.)

²Antoine Portail, born in Beaucaire on November 22, 1590, came to Paris to study at the Sorbonne. He made the acquaintance of Saint Vincent there around 1612 and became devoted to him. From the day of his ordination (1622) to that of his death (1660), he was the Saint's auxiliary. Vincent employed him first in the service of the galley slaves, received him before any other into his new Congregation, initiated him into the ministry of the missions and the work with the ordinands, chose him as

first assistant in 1642, and entrusted to him the direction of the Daughters of Charity. Antoine Portail left Paris in 1646 to make visitations in the houses of his Congregation. He began in the West of France, then went south, crossed into Italy, and did not return to Saint-Lazare until September 1649. Except for a fairly long absence in 1655, he hardly ever left the Motherhouse again. We are indebted to him for a new edition of the *Méditations* of Busée, which he revised and expanded considerably. He died on February 14, 1660, after an illness of nine days. (*Notices sur les prêtres, clercs et frères défunts de la Congrégation de la Mission* [10 vols. in two series, Paris: Dumoulin, 1881-1911], 1st series, vol. I, pp. 1-94.)

³Jean Bécu was from Braches (Somme), where he was born on April 24, 1592. He was ordained a priest in September 1616, and in September 1626 came to join the first companions of Saint Vincent. Two of his brothers, Benoît and Hubert, followed him into the Congregation, the latter as a lay brother, and one of his sisters became a Daughter of Charity. He was Superior of the house in Toul from 1642 to 1646. Returning to Paris, he spent the rest of his life there. He died January 19, 1667, having been Vice-Visitor, then Visitor of the Province of France. (*Notices*, 1st series, vol. I, pp. 125-133.)

⁴Antoine Lucas, born in Paris, January 20, 1600, had pursued higher studies at the Sorbonne. He entered the Congregation of the Mission in December 1626, and was ordained a priest in September 1628. His zeal, his talent for preaching, and his skill in debate made him much appreciated by Father de Condren and by Jean-Jacques Olier, who one day asked Saint Vincent for him for his personal instruction and for the conversion of a heretic. Antoine Lucas was in the house of La Rose in 1645, directed the house in Le Mans from 1647 to 1651, and was then placed in Sedan. He died in November 1656, a victim of his zeal among the plague-stricken. (*Notices*, 1st series, vol. I, pp. 135-146.)

⁵Jean-Joseph Brunet was born in Riom in 1597, joined the companions of Saint Vincent in 1627, gave missions in Bordelais, and was stationed in Alet, Genoa, and Marseilles, where he died August 6, 1649, a victim of his dedication to the plague-stricken. (*Notices*, 1st series, vol. I, pp. 147-151.)

⁶Jean Dehorgny, from Estrées-Saint-Denis (Oise), entered the Congregation of the Mission in August 1627, and was ordained a priest April 22, 1628. In 1632, when Saint Vincent went to live at Saint-Lazare, Jean Dehorgny took over the direction of the Collège des Bons-Enfants, which he retained until 1635, and took up again from 1638 to 1643, and from 1654 to 1659. He was Assistant to the Superior General from 1642 to 1644, and again from 1654 to 1667; Superior of the house in Rome from 1644 to 1647 and from 1651 to 1653; and Director of the Daughters of Charity from 1660 to 1667. In 1640, 1641, 1643, 1644, 1659, and 1660, he visited several houses of the Company and reestablished good order wherever necessary. His sympathy for Jansenist ideas merited for us two beautiful letters from Saint Vincent, who had the joy of seeing him return to sounder

beliefs. He lived until July 7, 1667. Still extant are twenty-three of his conferences to the Daughters of Charity and several letters. (*Notices*, 1st series, vol. I, pp. 153-220.)

⁷The Orders of Saint-Michel and of the Saint-Esprit.

⁸All the signers of this petition were priests except Antoine Lucas, who became one three months later.

⁹These words refer to coadjutor brothers. The only brothers in the Company at that time were Jean and Hector Jourdain.

Jean Jourdain, born in Gallius-la-Queue in 1587, was the first coadjutor brother in the Congregation of the Mission, which he entered on February 13, 1627. He was equerry and majordomo at the home of the Marquise de Maignelay, Marguerite de Gondi, when Saint Vincent was chaplain to the De Gondis, and the two had begun to get acquainted at that time. Of a lively temperament, Brother Jean Jourdain was inclined to give admonitions at every turn, but he quickly repented and those whom he had offended saw him on his knees before them a moment later. He died April 25, 1657. (*Notices*, 1st series, vol. I, pp. 373-375.)

Hector Jourdain, a native of Amiens, was about thirty years of age when he entered the Congregation of the Mission in September 1627. (*Notices*, 1st series, vol. I, p. 493.)

¹⁰At that time, the Congregation of the Mission had no establishment except the Collège des Bons-Enfants.

¹¹Throughout this petition, congregation(s) refers to houses of the Congregation of Priests of the Mission which might be established in other cities.

¹²The personnel of the nascent Congregation also included Jacques Régnier, received in August 1627, and ordained a priest in 1631; two coadjutor brothers; and perhaps Robert de Sergis, received in June 1628. Jacques Régnier did not sign the petition, most likely because he was not yet a priest nor close to becoming one.

Letter 27. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. This letter was reproduced in its entirety by Abelly, who prefaced it with these words: "This faithful servant of Jesus Christ was strongly urged during her prayer to devote herself to the service of the poor. When she asked Saint Vincent's advice, he gave her this response." (*Op. cit.*, vol. I, chap. XXIII, p. 105.)

Monsignor Baunard (Louis Baunard, *La Vénérable Louise de Marillac* [Paris: C. Poussielgue, 1898], p. 43, n. 1) thinks that Abelly was mistaken. According to him, the letter was probably only a simple encouragement to make a retreat that was to be accompanied by a general confession. We are inclined to agree with Abelly. Had Saint Louise been animated only by the desire to make a retreat and a review of her life, Saint Vincent would not have replied to her: "I could not tell you how ardently my heart desires to see yours in order to know how this has come about in it" and "Oh! what a tree you have appeared to be today in God's sight, since you have borne such a fruit!" There seems to be question of a serious decision that

Saint Louise had just made. Abelly's explanation is more natural and is the one we are adopting.

¹This letter was written on the seventh Sunday after Pentecost, for it was on that day that the Gospel of the good and the bad tree was read at Mass. On the other hand, it could be conjectured that Saint Louise took the resolution of consecrating herself to the service of the poor before she offered her services to Saint Vincent to go and visit the Confraternities of Charity, consequently, before May 6, 1629. These two remarks lead us to believe that the above letter might well belong to July 30, 1628.

Letter 28. - Signed letter. Archives of the Propaganda, III, *Lettere di Francia, Avignone e Svizzera*, 1628, no. 130, f° 36, former 60. Coste published the Latin original. Again we owe the discovery of this document to Father Jean Parrang, C.M. While his first petition was being studied by Rome, Saint Vincent, perhaps on the advice of some learned individuals and friends, revised it and corrected it. Except for two additions, which we shall point out when they come up, the new text differs from the preceding one only by some modifications of pure form. The Nuncio sent it to the Cardinal-Prefect of the Propaganda on August 15, 1628, along with a letter of recommendation. The reasons given by this Congregation on August 22 for the rejection of the preceding request affected this one as well. Thus Saint Vincent was not surprised to learn that it had been rejected in turn. According to a notation, the decision was handed down on September 25. If the minutes of the meeting held that day do not make any mention of this, it is probably because there was no deliberation on the matter, since the second petition was virtually turned down on the grounds of the decision against the first one. Saint Vincent was not a man to be discouraged. He waited, reflected, prepared another petition (no. 94a), had influential people take action, and finally, on January 12, 1633, obtained everything that he desired. (Cf. vol. XIII, no. 81.)

¹Coadjutor brothers.

²This last sentence is missing in the June petition.

³Throughout this petition, congregation(s) refers to houses of the Congregation of the Priests of the Mission which might be established in other cities.

⁴This passage, starting with *However, the choice*, is peculiar to this second petition and is very likely the only reason for its existence, since the other changes are all of minor importance.

Letter 29. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹We see from the content of the letter that Saint Louise had not yet decided upon her vocation and that the Congregation of the Mission was just beginning.

²Forges-les-Eaux is a town situated six leagues from Neufchâtel (Seine-Maritime). This locality possesses three mineral iron

springs which are said to be quite stimulative and efficacious in cases of abdominal obstructions and dropsy. Louis XIII, Queen Anne of Austria, and Cardinal Richelieu went there in 1632. (Cf. M. Emile Magne, "Une station thermale au dix-septième: Forges-les-Eaux," *Revue hebdomadaire* [August 20, 1910], pp. 350-372.)

³The Priests of the Mission.

⁴Saint Francis de Sales, Bishop of Geneva, was born August 21, 1567 in Thorens, near Annecy, and died in Lyons, December 28, 1622. He honored Saint Vincent with his friendship. "Many times I have had the honor of enjoying the close friendship of Francis de Sales," said the holy priest at the beatification process of his illustrious friend on April 17, 1628. Saint Vincent spoke of the Bishop of Geneva only in terms of admiration. He considered him worthy of the honors reserved to the saints. On his part, Saint Francis de Sales, according to Coqueret, a Doctor of the Sorbonne, used to say that "he did not know a more worthy nor more saintly priest than M. Vincent." (Postulatory letter from the Bishop of Tulle, March 21, 1706.) Also, when it came to appointing a superior for the convent of the Visitation in Paris, his choice fell upon Vincent de Paul.

⁵It was on the advice of the Cardinal of Savoy, while they were both in Paris, that Saint Francis de Sales established a convent of the Visitation in that city. At his request, Saint Jane Frances de Chantal, occupied at that time with the foundation in Bourges, came to Paris on April 6, 1619, with three of her daughters. The Bishop of Geneva himself installed them on May 1 in a rented house in the faubourg Saint-Marcel; then, in the month of August, in more spacious quarters in the faubourg Saint-Michel. The community was moved in 1621 from the faubourg Saint-Michel to the Hôtel du Petit-Bourbon on the rue de la Cerisaie, which Saint Jane Frances had bought; and in 1628, from the Hôtel du Petit-Bourbon to the Hôtel du Cossé, rue Saint-Antoine. There, Commander Noël Brulart de Sillery had a magnificent chapel built at his expense, and personally laid the foundation stone on October 31, 1632. (Cf. *Fondation du premier monastère de la visitation Sainte-Marie de Paris*, a manuscript preserved at the Visitation of Angers; *Histoire chronologique des fondations de tout l'ordre de la Visitation de Sainte-Marie*, Bibl. Maz., ms. 2430; Félibien, *Histoire de la ville de Paris*, Paris, 1725, 5 vols., vol. III, p. 1312.)

In 1629, the first monastery was headed by Hélène-Angélique Lhuillier, born in 1592, daughter of François, Seigneur d'Interville and Anne Brachet, Dame de Frouville. Married in 1608 to Thomas Gobelin, Seigneur du Val, Master Ordinary of the Chambre des Comptes, she was accepted into the Visitation convent in Paris on July 2, 1620, after her marriage was annulled, and on the advice of Saint Francis de Sales. She was professed February 12, 1622, and elected Superior several times. Saint Vincent used to say that "she was one of the holiest souls he had known." (Cf. *Sainte Jeanne-Françoise*

Frémyot de Chantal. Sa vie et ses oeuvres [8 vols., Paris: Plon, 1874-1880], vol. V., p. 65, note.) He put her in contact with Commander de Sillery in the hope that she would finish the work of bringing him back to God. She died March 25, 1655, at the monastery of Chaillot, where she was the first Superior. Her name is often mentioned in the biography of her sister: R.P. Salinis, *Madame de Villeneuve* (Paris: Beauchesne, 1918). (Cf. manuscript life of Mother Hélène-Angélique Lhuillier in the Archives of the Daughters of the Cross of Tréguier.)

Letter 30. - Collection for the process of beatification.

¹It was in July 1628, says Abelly (*op. cit.*, vol. I, chap. XXV, p. 117), in the course of a journey, after a conversation with Saint Vincent, that the Bishop of Beauvais decided to receive the ordinands into his home in the month of September to have them given the instruction necessary for their new state and to teach them the virtues they were to practice. The Saint prepared a written rule and came to get everything ready about two weeks before the ordination. Such was the origin of the ordinands' retreats which were to attract Bossuet, Commander de Sillery, and so many illustrious people of rank to Saint-Lazare.

²Augustin Potier, Seigneur de Blancmesnil, consecrated in Rome on September 17, 1617, renewed his diocese with the help of Saint Vincent and Adrien Bourdoise. He summoned the Ursulines to Beauvais and Clermont, had missions given in which he himself took part, established a seminary in his episcopal palace, and multiplied the Confraternities of Charity. He became Grand Almoner of the Queen, and was a member of the Council of Conscience. Named Prime Minister at the death of Louis XIII, he was going to receive the cardinal's hat when Mazarin's influence totally did away with his. He died June 20, 1650. (Cf. Abbé Delettre, *Histoire du diocèse de Beauvais* [3 vols., Beauvais: Desjardins, 1842-1843], vol. III, pp. 377-438; cf. also Fernand Potier de la Morandière, *Augustin Potier, évêque et comte de Beauvais* [Paris: P. Féron-Vrau, 1902].)

³Le Clerc, a close friend of Bourdoise, was its director. The vacation period made it quite easy for him to put the collège at the disposal of the ordinands.

⁴Bernard Duchesne, Doctor of the Sorbonne, had been a member of Bourdoise's community from its beginning. He took an active part in the works of this holy man.

⁵Louis Messier, one of Bourdoise's first companions and his right arm, was Archdeacon of Beauvais and a Doctor of the Sorbonne. His brother was the Pastor of Saint-Landry and Dean of the Faculty of Theology at the Sorbonne.

⁶Jérôme Duchesne, a Doctor of the Sorbonne and a member of the community of Saint-Nicolas from 1612 on, became Archdeacon of Beauvais. In 1621, he had given a mission with Saint Vincent in Montmirail. (Cf. Abelly, *op. cit.*, vol. I, chap. XIII, p. 55.)

⁷Saint Vincent explained the Ten Commandments. Jérôme Duchesne assisted at his conferences and was so moved by them that he

felt drawn to make his general confession to the Saint. (Cf. Abelly, *op. cit.*, vol. I, chap. XXV, p. 118.)

⁸Martin Bécán, a Belgian Jesuit, wrote a great number of brief treatises against the Calvinists. In addition, he composed a *Somme théologique*, an *Analogie de l'Ancien et du Nouveau Testament*, a debate manual, and an abridged form of the same manual. Bécán was very popular in his time, particularly because of his clarity and his method.

⁹Antoine Lucas.

¹⁰Collège des Bons-Enfants.

¹¹There is some doubt about the reading of these last three words.

¹²Jean-Jaubert de Barrault de Blaignac, Bishop of Bazas (1611-1630), then of Arles (1630-July 30, 1643).

¹³Jean de Saint-Martin, councillor to the diocese and judge of the Presidial Court of Dax and a compatriot of Saint Vincent.

¹⁴In 1628, no coadjutor brother entered the Congregation of the Mission.

¹⁵The Saint gives this familiar title to François du Coudray in other letters.

Letter 31. - Saint Paul manuscript, p. 84.

¹In the letters which definitely follow this date, Saint Vincent no longer calls Saint Louise "my daughter."

Letter 32. - Abelly, *op. cit.*, vol. III, chap. III, sect. III, p. 24.

¹The person to whom this letter is addressed is, according to Abelly, a devout woman, the same one who received no. 53, the tone and contents of which recall the letters addressed to Saint Louise.

²We find this same sentence in no. 31. Might not these two letters be fragments of the same letter, or might not the common sentence have been interpolated in one or the other?

Letter 33. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹See no. 31, note 1.

Letter 34. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹See no. 31, note 1.

Letter 35. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹See no. 31, note 1.

Letter 36. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. The beginning and the end of the letter are missing.

¹See no. 31, note 1.

Letter 37. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. On the back are found these words written in Saint Louise's hand: "Complete instructions concerning my son."

¹See no. 31, note 1.

Letter 38. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter seems to precede no. 39 by a few days.

²Philippe-Emmanuel de Gondi, former General of the Galleys, entered the Oratorians on April 6, 1627.

³A small city of Brie, in Marne, which was one of the De Gondi estates. Saint Vincent had stayed there many times in the company of Monsieur and Madame de Gondi. In 1621, he had preached a mission there (Cf. Abelly, *op. cit.*, vol. I, chap. XIII, p. 55), and established his fourth Confraternity of Charity (*ibid.*, chap. X, end, p. 47), whose rules we still have (cf. vol. XIII, no. 130). In 1644, the Duc de Retz founded a house of Missionaries in that locality.

⁴Châlons-sur-Marne.

⁵Saint Louise was quite familiar with the church of Saint-Nicolas-des-Champs which she had attended when she was living on the rue Cours-au-Vilain in the parish of Saint-Sauveur. It was in this church that she was delivered from serious temptations against faith and, by a kind of enlightenment from on high, had a glimpse of what God would do with her later on. (Cf. Abbé Gobillon, *La vie de Mademoiselle Le Gras* [Paris: A. Pralard, 1676], p.17.)

⁶Mademoiselle du Fay.

Letter 39. - Saint Paul manuscript, p. 5.

¹Saint Louise was getting ready to leave for Montmirail where Saint Vincent was. This was her first apostolic journey, her first tour as a woman-missionary. (Cf. Gobillon, *op. cit.*, p. 32.) She usually traveled in the company of some devout ladies, taking with her a plentiful supply of linen and medications. As soon as she arrived in a locality that had a Confraternity of Charity, she gathered the members together, stimulated their zeal, studied the results obtained, and recruited new members. She visited the sick, distributed alms, and gathered the children together, teaching them the truths of faith. If there was a schoolteacher in the place, she gave her some practical advice; if there was not one, she trained someone. (Cf. Gobillon, *op. cit.*, pp. 33-35.)

²Saint Vincent took his inspiration here from this passage of the *Itinéraire des clercs*: "Be for us, Lord, a support in battle, a comfort on the road, a shady place in the heat, a covering in rain and cold, a vehicle in weariness, a defense in adversity, a staff in a slippery place, a harbor in shipwreck, so that, with You as leader, we may successfully reach the place to which we are directing our course and may return at last safe and sound to our own."

Letter 39a. - Signed letter. The original is in the Arch. Nat. (Paris), M 105 (Collège des Bons-Enfants). This edition uses the text published in *Mission et Charité*, 19-20 (Paris: January - June, 1970), p. 1. Throughout this edition all letters that have been discovered since the publication of Coste's original work have been placed in chronological order and a, b, c, etc., as needed, have been added to Coste's numbering to preserve his order.

¹In the fifteenth century, Jean Pluyette, principal of the Collège des Bons-Enfants, established and funded two scholarships for the Collège. They were to be given to members of the Pluyette family or, lacking eligible family members, to inhabitants of Mesnil-Aubry and Fontenay-en-France. (Cf, Ch. Pluyette, *Un recteur de l'Université de Paris au XV^e siècle, Jehan Pluyette et les fondations qu'il institua, Notice biographique et historique* [Paris, 1900].) The Pluyette Foundation provided, up to 1789, for fifty-two scholars, of whom forty-one bore the name Pluyette.

When Saint Vincent took possession of the Collège des Bons-Enfants (1625), part of the revenue allocated for his maintenance and that of his Missionaries also had to support the two Pluyette scholars. However, because of the impossibility of maintaining the full value of the fund, Saint Vincent did not provide fully for Mathieu Pluyette and his cousin, Denis. The Collège supplied lodgings for Foundation recipients and other pensioners until 1639.

²Collège du Cardinal Lemoine, which was very near the Bons-Enfants.

³June 24.

⁴October 1 is the feast of Saint Remi (or Remigius).

Letter 40. - Saint Paul manuscript, p.6.

¹We read in *Ecrits spirituels* by Saint Louise, A. 50: "On the feast of Saint Agatha, February 5, I left for Saint-Cloud. At Holy Communion, it seemed that Our Lord was inspiring me to receive Him as the Spouse of my soul, and even that this was for me a kind of espousal. I felt myself more closely united with God in this consideration, which was extraordinary for me, and the thought came to me of leaving everything to follow my Spouse, of considering Him as such from that time on, and of looking upon the difficulties I would encounter as though I were His spouse receiving them as a share in His estate. I wanted to have a Mass said that day because it was my wedding anniversary, but I refrained from doing so in order to perform an act of poverty. I wanted to be totally dependent on God in what I was going to do, without telling my confessor anything about it. He said the Mass at which I received Holy Communion. When he came out on the altar, God allowed the thought to come to him of celebrating it for me as a gift, and of saying the nuptial Mass."

²Commune in the canton of Lagny (Seine-et-Marne).

³Maisons-Alfort, near Paris.

⁴Marguerite Naseau, whom Saint Vincent calls the first Daughter of Charity, and whose touching story he recounts in several of his conferences to the Sisters. (See in particular the conference of February 24, 1653 [vol. IX, no. 52].) She died in February 1633 of a malady contracted while ministering to others. The Sisters of Saint-Eloi Hospital in Montpellier gave to the Motherhouse of the Daughters of Charity a painting which is said to be her portrait, but there is no basis for this belief.

⁵A locality in the suburbs of Paris.

Letter 41. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Two details, the presence of a team of Missionaries in Chelles and that of Saint Louise in a locality near Paris bordering on the Seine or one of its tributaries, lead us to place this letter near no. 40.

²Saint Louise was very likely in Saint-Cloud.

³Saint-Nicolas-du-Chardonnet.

Letter 42. - Saint Paul manuscript, p.42.

¹Date of the establishment of the Charity of Saint-Nicolas to which this letter seems to be alluding.

²Probably the Charity of Saint-Nicolas-du-Chardonnet.

Letter 43. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. The beginning of this letter is missing.

¹This letter precedes the institution of the Daughters of Charity and seems to belong to the time when Michel Le Gras was studying at Saint-Nicolas-du-Chardonnet.

²Perhaps Jérôme Duchesne, one of the priests in the community founded by Bourdoise.

³Perhaps some young women placed at the disposal of the ladies of a Confraternity of Charity in Paris to assist them in the service of the poor.

Letter 44. - Saint Paul manuscript, p. 41.

¹Date of the establishment of the Confraternity of Saint-Nicolas-du-Chardonnet to which Saint Vincent seems to be referring.

Letter 45. - Original autograph letter, Archives of the Motherhouse of the Daughters of Charity.

¹In 1630, with the approval of the Pastor and the help of a few ladies, Saint Louise founded and organized a Confraternity of Charity, of which she was the president, in the parish of Saint-Nicolas-du-Chardonnet. (Cf. Abelly, *op. cit.*, vol. I, chap. XXIII, p. 109.) It is probably about this confraternity, still in its initial stage, that Saint Vincent is speaking in this letter. It was the second confraternity established in Paris. Nothing indicates that Saint Louise had any part in that

of Saint-Sauveur which had already been in operation for several months.

²Louis Guyard, Vicar General of Paris. Formerly he had been principal of the Collège des Bons-Enfants.

³Twenty *sous* equal one *livre*.

Letter 45a. - Signed letter. The original is in the Arch. Nat. (Paris), M 105 (Collège des Bons-Enfants). This edition uses the text published in *Mission et Charité*, 19-20, p.2.

Letter 45b. - Signed letter. The original is in the Arch. Nat. (Paris), M 105 (Collège des Bons-Enfants). This edition uses the text published in *Mission et Charité*, 19-20, pp. 6-7.

¹In *Mission et Charité*, this letter was assigned the year 1631. However, the letter seems to be connected quite closely with nos. 39a and 45a which bear certain dates, July 3, 1629 and March 13, 1630 respectively. All three letters make mention of Mathieu Pluyette, who is receiving scholarship funds yielded to him by a cousin, Denis, mentioned by name in no. 39a, as the cousin who yielded his place in 45a, and again as Denis in the present letter, numbered 45b in this edition. Both nos. 45a and 45b refer to the length of time that Mathieu has held the scholarship as *one year after Christmas* or *one year at the beginning of Lent*. Both of these descriptions refer to the same period of the year. In 45b, dated April 14, mention is made of a letter from Saint Vincent written by M. du Coudray and dated March 22. Could not the Saint's message be a reply to no. 45a which was written on March 13? Furthermore, Pluyette states in no. 45b that he has already sent Saint Vincent the information he is requesting, that is, how long Mathieu has held his scholarship, which information is contained in no. 45a. The above reasons taken together seem to indicate that the April 14 of the letter is April 14 of the year 1630.

Letter 46. - Saint Paul manuscript, p. 14.

¹A locality in Yvelines, southeast of Paris. Saint Vincent had often had the opportunity to go to Villepreux when he was living with the De Gondis. He gave a mission there in 1618 and, on that occasion, established his second Confraternity of Charity. (Cf. Abelly, *op. cit.*, vol. I, chap. X, end, p. 47.)

²This is the date suggested by Gobillon, *op. cit.*, p.39, for this letter and the one that follows.

³The Pastor of Villepreux.

⁴Both Saint Vincent and Saint Louise often refer to the members of the Confraternities of Charity as sisters.

⁵The act of submission advised by Saint Vincent completely won over the Pastor of Villepreux to the views of Saint Louise, who set to work with so much zeal that she fell ill. (Cf. Gobillon, *op. cit.*, p. 39.)

Letter 47. - Autograph letter. Original in the *Musée historique de l'Orléanais* in Orléans. This text has been published in the *Annales de la Congrégation de la Mission* (1947/1948), pp. 499-

500 and in *Mission et Charité*, 19-20, pp. 2-4. The text found in Coste, which was taken from the Saint Paul manuscript, p. 13, did not include the salutation or the last few sentences given here.

¹Date given by Gobillon, *op. cit.*, p. 39.

²Prov. 31:10. "Who shall find a valiant woman." (D-RB)

³Saint Louise was teaching the children catechism.

⁴Chaplain of the De Gondis in Villepreux. He had known Saint Vincent at the home of the General of Galleys. When Saint Vincent was away, he used to substitute for him with the galley slaves of the faubourg Saint-Honoré. (Cf. Abelly, *op. cit.*, vol. I, chap. XIV, p. 60.) In another place, Saint Vincent said (letter of December 16, 1634 [cf. no. 190]) that he had had "one of the greatest shares in the conception, gestation, birth and development of the Mission."

⁵A Lady of Charity, sister of Charles du Fresne, Sieur de Villeneuve.

⁶The text used by Coste ended here.

Letter 47a. - Saint Paul manuscript, p. 31. The copyist states that Saint Louise wrote this letter in her own hand. Judging from internal evidence, it seems to precede no. 48. The letter originally appeared as no. 3297 in the First Supplement added by Coste in vol. VIII. In this edition, letters taken from the Supplements found in Coste, vols. VIII and XIII, have been placed in chronological order and have been numbered a, b, c, etc.

¹The Charity in Villepreux.

Letter 48. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter seems to be a response to no. 47a.

²The confraternity of Charity in Villepreux dates back to 1618; that of Châtillon-les-Dombes to 1617.

³The members of the Confraternity were not elected for life.

⁴"Butcher" was the title given to the member in charge of distributing the meat to the poor.

⁵A merchant who sold mineral and purgative water.

⁶No coadjutor brother of that time bore the Christian name of Robert. This probably refers to Robert de Sergis, born March 2, 1608, in Auvers, near Pontoise. He was received into the Congregation of the Mission in June 1628, was ordained a priest in April 1632, and died in December 1640 or January 1641. Saint Vincent often referred to a clerical student as *brother*. The context most often determines whether the person referred to was a clerical student or a coadjutor brother.

Letter 49. - Original autograph letter. Coste cited this letter as the property of the Daughters of Charity of Somma Vesuviana (Italy). This house is no longer in existence and the present location of the letter is unknown.

¹The nature of the advice that Saint Vincent is giving to Saint Louise leads us to believe that this letter was written before

the foundation of the Daughters of Charity. The first Daughters of Charity assembled around Saint Louise on November 29, 1633.

²Saint Louise had placed herself under the direction of Saint Vincent in 1624 or 1625. She was well satisfied with it and suffered a great deal from the absences of her director. The Saint would have preferred more indifference. Le Camus, Bishop of Belley, was already writing to Louise on July 26, 1625:

"Forgive me, my very dear sister, if I tell you that you are a little too attached to those who direct you and that you depend on them a little too much. M. Vincent is out of sight and here we have Mademoiselle Le Gras upset and disoriented." (Archives of the Motherhouse of the Daughters of Charity, original.)

³Saint Francis de Sales, *Le Traité de l'amour de Dieu* (Lyons: P. Rigaud, 1620).

⁴In memory of the thirty-three years that Our Lord spent on earth.

⁵This word slipped from the Saint's pen. Saint Louise did not have a right to the title of Madame. The letter is, moreover, addressed to *Mademoiselle Le Gras*.

Letter 50. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter predates the foundation of the Daughters of Charity.

²"Yours" because it was painted by Saint Louise; "ours" because she was giving it to Saint Vincent. The Foundress had a flair for painting. We still have some of the paintings that she did, "little water colors of delicate design, of fresh coloring, but unsophisticated pictures rather than real works of art." (Cf. Baunard, *op. cit.*, p. 8.)

³Saint Vincent is referring to the painting that Saint Louise was copying. Maynard could not understand this sentence. He presumed that Saint Louise had summed up in a painting the resolutions and sentiments contained in the act of consecration she made shortly after her husband's death. (Cf. Abbé Maynard, *Saint Vincent de Paul* [4 vols., 3rd ed., Paris: Retaux-Bray, 1886], vol. III, p. 239.)

⁴In her youth, Saint Louise had thought of entering the Capuchin nuns. She would have done so, had not poor health proved an obstacle.

⁵An unusual expression coming from the Saint's pen; he probably meant to write: "O my dear daughter!"

⁶A reference to the painting that Saint Louise was preparing for Saint Vincent.

⁷These ellipsis points replace a word that we were unable to read.

Letter 51. - Reg. 2, p. 273.

¹Croissy-sur-Seine (Yvelines).

²The biographers of Saint Charles Borromeo relate that for a long time this prelate had to struggle against excessive timidity, which caused him to tremble when he was preaching. For years he spoke from the altar, so as to be farther away

from his audience; only much later did he dare go up into the pulpit.

Letter 52. - Reg. 1, f^o 8 v^o. The copyist notes that the original letter was written entirely in the Saint's hand.

Letter 53. - Abelly, *op. cit.*, vol. III, chap. III, sect. III, p. 23.

¹Abelly states simply that this letter was addressed to a devout person. The tone and the content indicate that this devout person is none other than Saint Louise. The content also allows us to speculate about the dating of the letter.

²It would seem that, when he wrote these words, Saint Vincent had Saint Louise's vocation in mind.

Letter 54. - Process of beatification, deposition of Jean-Jacques de Castetja, grandson of Jean de Saint-Martin (counselor of the presidial court in Dax) and Pastor of Saint-Paul-lès-Dax, (Landes), who was in possession of the original letter in 1706.

¹We believe that the person in question here is Jean de Saint-Martin, husband of Catherine de Comet. An uncle, the Canon de Saint-Martin, was then in Paris. He later became secretary to the Bishop of Dax (1640) and Officialis of the diocese (1644). He died in 1672. Abelly composed the first chapters of Saint Vincent's biography with the help of the recollections of Canon de Saint-Martin.

²It was this nephew who delivered Saint Vincent's letter. He had come to consult his uncle about a promise of marriage. Abelly gives some interesting details about his visit (*op. cit.*, vol. III, chap. XIII, sect. 1, p. 208; chap. XIX, p. 292); others are found in the depositions at the process of beatification by Jean-Jacques Castetja, Jean de Paul, Charles Le Blanc, Anne Varin, and Jacques d'Apremont.

Letter 55. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written during the vacation period, before Saint Vincent went to live at Saint-Lazare and while Saint Louise was at the head of the Charity of Saint-Nicolas, consequently in 1630, for in September and October of 1631 Saint Louise was not in Paris.

²Probably Geneviève d'Attichy, wife of Scipion d'Aquaviva, Duc d'Atri.

³Probably Attichy, in the diocese of Soissons, not far from the diocese of Beauvais.

⁴The Charity of Saint-Nicolas.

⁵Valence de Marillac, Saint Louise's aunt and wife of Octavien Doni, Sieur d'Attichy, Superintendent of Finance. She was Michel's godmother and had had eight children: Achille became a Jesuit; Louis entered the Friars Minor and became Bishop of Riez (1628), and then of Autun (1652); Antoine, the Marquis d'Attichy, was killed in battle in 1637 at the age of twenty-

five; Geneviève married the Duc d'Atri; Anne became the wife of the Comte de Maure; Henriette entered Carmel; and Madeleine became an Ursuline. Deprived of their father in 1614 and of their mother in 1617, the children, still young, were cared for by Saint Louise and her husband. (Cf. *Ecrits spirituels*, L. 267.) It is unclear to which daughter of Valence Saint Vincent is referring here. It may be Geneviève, if Coste's footnote 2 is accurate.

Letter 55a. - Autograph letter. Original at the Provincial House of the Daughters of Charity in Cracow. Published in the *Annales* (1930), p. 685; republished in *Mission et Charité*, 19-20, pp. 4-5.

¹Date determined by M. du Coudray's presence in Villepreux and the "proposal" concerning Germaine.

²One of the young women Saint Louise employed in the schools. She taught for a long time in Villepreux where we still find her in 1637.

³The Pastor in Villepreux.

⁴Chaplain of the De Gondi family in Villepreux.

⁵The schoolmaster in Villepreux.

⁶Proposal concerning a school for little girls in Villepreux of which Germaine would be in charge.

⁷Locality in the neighborhood of Paris.

⁸The feast of All Saints.

⁹Feast of Saint Martin of Tours, November 11.

Letter 55b. - Signed letter. Original in the Arch. Nat. (Paris), M 105 (Collège des Bons-Enfants). This letter has been published in *Mission et Charité*, 19-20, p. 4.

Letter 56. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Near Pontoise (Val-d'Oise).

²Adrien Bourdoise, who was born July 1, 1584 in Brou (Eure-et-Loir) and died in Paris, July 19, 1655, was one of the most zealous reformers of the clergy in the seventeenth century. He founded a community of priests, the priests of Saint-Nicolas-du-Chardonnet, or Nicolaïtes, from the name of the Parisian parish in which they resided. He made one of his retreats at Saint-Lazare. This fact and his advising the Duc de Liancourt, patron of several benefices, to rely on the judgment of Saint Vincent de Paul for the choice of beneficed clergymen, show the great esteem he had for the Saint. The Saint returned this esteem: "Gentlemen," he said one day to his Missionaries, "what a great thing a good priest is! What can a good priest not do! What conversion can he not obtain! Look at Monsieur Bourdoise, that excellent priest, what is he not doing and what can he not do!" (Cf. Abelly, *op. cit.*, vol. II, chap. V, p. 298.) Much could be said about the relationship of these two men. One might profitably consult a manuscript life of M. Bourdoise, dated 1694 (Bibl. Maz., ms. 2453), pp. 2, 667, 671, and 673; the work of Abbé Schoenher, *op. cit.*, vol. I, pp. 96, 111, 113,

118, and 129; Jean Darche, *Le saint abbé Bourdoise* (2 vols., Paris: H. Oudin, 1883-1884), vol. I, p. 526 and vol. II, pp. 25 and 284. As always, legend and history are intermingled, but this is not the place to distinguish one from the other.

³Below the address, Saint Louise herself wrote: "Villiers-le-Bel." Could she have gone to that area before or after her stay in Montmirail? It is possible.

Letter 57. - Saint Paul manuscript, p. 9.

¹Most probably the Prior of Montmirail.

Letter 57a. - Signed letter. The original is in the Arch. Nat. (Paris), M 105 (Collège des Bons-Enfants). This edition uses the text published in *Mission et Charité*, 19-20, p. 175.

¹This letter from G. Pluyette to Saint Vincent seems to be closely related to nos. 39a, 45a, 45b, and 55b. All five letters mention Pluyette's nephew, Mathieu, who seems to be the same child in all the letters because four of the five, including this letter, mention his staying at the Collège de Senlis. Another fact seems to connect this letter with no. 39a: Pluyette's alluding, both in no. 39a and in this letter, to an objection concerning Mathieu's staying in Senlis. The only change within the letters appears to be the name of the cousin who is giving up his scholarship in Mathieu's favor. In no. 57a, Denis is no longer mentioned; the name is Etienne. A possible explanation is as follows: Mathieu, as stated in no. 45a (March 13, 1630), received his scholarship from Denis a year before that letter at the beginning of Lent, therefore, sometime in February or March of 1629. Mathieu also made an agreement at the beginning of that Lent that he would receive nothing at the end of the following Easter term, therefore, after Easter of 1630. It would seem that a second cousin, Etienne, likewise yielded his scholarship to Mathieu upon the termination of the year given up by Denis. In no. 57a, mention is again made of the quarter following Easter, stating this time that Etienne would receive nothing, but also stating that Mathieu is still holding a scholarship. Reference to a second quarter falling due on the feast of Saint Remi (October 1) would cover the two quarters beginning with that of Easter (March to June and June to October). The scholarship yielded to Mathieu by Denis would, therefore, have covered the period from March 1629 to March 1630, while that given up by Etienne would have begun in March 1630 and would have covered, at the writing of this letter, the period from March 1630 to October 1630. It would, therefore, seem quite possible that this letter, no. 57a, was written sometime at the end of 1630 between the feast of Saint Remi and the end of the year. If it were written in 1631, another quarter, that of Christmas, would have fallen due as well and would have been mentioned in the letter. Also, since Pluyette wrote no. 55b at the beginning of October, this letter seems better placed somewhere between the end of October and the beginning of December.

Letter 58. - Autograph letter. The original is at Le Mans in the treasury of the church of Notre-Dame de la Couture.

¹The Saint had just spent two weeks in Beauvais and had realized that a visit from Saint Louise would be useful to the Confraternities of Charity established in that town. The history of the establishment of the Charities in Beauvais is worth knowing. Before 1629, one encountered everywhere in Beauvais, in the streets, at the doors of the churches, in the churches themselves, groups of boldfaced beggars who asked for, or rather demanded, alms with threatening words. Augustin Potier, Bishop of the diocese, was worried about the situation. He had a list drawn up of all the beggars and inquired into the extent of their needs. He thought it would be helpful to create a fund which would be fed by alms and receipts from collections and to set up a central office to collect and distribute the alms. On April 16, 1629, he called the canons, municipal magistrates, and influential people of the city to a meeting in his palace and proposed to them his plan, which was adopted. To put it into action, they called upon Saint Vincent, who came immediately and set to work. He mounted the pulpit, spoke about the Confraternities of Charity, their operation, and their usefulness and soon had the joy of seeing the work established in each of the eighteen parishes. Once that was accomplished, he divided the town into districts to facilitate the distribution of the alms. (Cf. Abelly, *op. cit.*, vol. I, chap. XXIII, p. 108; Delettre, *op. cit.*, vol. III, p. 407; *Réglements pour la Charité des pauvres malades établie à Beauvais l'onzième novembre mil six cent trente*, Beauvais, 1669.)

However, obstacles were not wanting. Alphonse Feillet discovered in the Archives of the Historical Committee of France a draft of indictment drawn up by the Lieutenant of Beauvais to complain "that about two weeks ago there supposedly arrived in this town a certain priest named Vincent. In contempt of the royal authority, without speaking of it to the royal officers nor to any other city group which might have an interest in the matter, he is alleged to have assembled a large number of women whom he had persuaded to join a confraternity, to which he gives the particular name of Charity. He wished to establish it in order to assist and supply with food and other necessities the sick poor of the aforesaid city of Beauvais, and to go around each week to take up a collection of the money that they would like to give for that purpose. All of this is supposed to have been carried out by the aforesaid Vincent and that established confraternity, in which he has supposedly received three hundred women or thereabouts, who, in order to carry out their above-mentioned duties and functions, often gather together, which must not be tolerated." And the Lieutenant of the town, indignant at the boldness "of the priest named Vincent," required a report to be drawn up and sent to the King's Attorney General. Thanks to the holy man, the town was soon completely transformed.

²The Confraternities of Charity had at their head a superioress, assisted by a treasurer, another woman to take

care of the storage and distribution of the material goods of the Confraternity, and a procurator.

³The name of a parish in the town.

⁴Nicolas Lévesque, who was to become the first superior of the Seminary of Beauvais.

⁵Raoul Ricard, an attorney in the presidial court [royal courts established in the sixteenth century to relieve the pressure of appeals to the Parlements. In certain cases they also served as courts of first instance]. For thirty years he remained procurator of the Charity of Beauvais.

⁶The sisters of the Charities used to beg in churches and in homes. The money collected was placed in a coffer with a double lock, for which the superioress had one key and the treasurer the other.

⁷Antoine Lucas.

⁸Berry-au-Bac, a little village in Aisne, in the district of Laon.

⁹Saint Louise's visit to Beauvais bore abundant fruit. The women flocked to her talks; the men managed to hear her by hiding nearby. When she left for Paris, the people accompanied her quite a distance along the road, praising and blessing God for having sent her. Gobillon relates (*op. cit.*, p. 43) that a child who fell under the wheels of her carriage got up unharmed, thanks to her prayers.

Letter 59. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹We read in Abelly (*op. cit.*, vol. I, chap. XXIII, p. 109): "The same year and the one following (1631), this confraternity (the Confraternity of Charity) was established by Monsieur Vincent, with the permission of the Archbishop of Paris and in agreement with the pastors of the parishes of Saint-Médéric (Saint-Merri), Saint-Benoît, and Saint-Sulpice."

²Cf. vol. XIII, nos 139-141, for the Rules for the Confraternity of Charity of Saint-Sauveur and Saint-Nicolas-du-Chardonnet.

³According to Abelly (*op. cit.*, vol. I, chap. XXIII, p. 109), it would appear that the Confraternity of Saint-Benoît preceded that of Saint-Eustache. We see here that this is not the case.

⁴In the original letter, this word was left incomplete at the end of a line.

⁵Montreuil-sous-Bois, a populous township, situated at the gates of Paris. Saint Vincent had established there, on April 11, 1627, a Confraternity of Charity whose act of foundation is still extant (cf. vol. XIII, no. 138).

Letter 60. - Saint Paul manuscript, p. 83.

¹The advice given to Saint Louise seems to us better suited to the period preceding the institution of the Daughters of Charity (November 29, 1633).

²In a rule of life which appears to date from 1630 or 1631, Saint Louise binds herself to receive Communion on "Sundays and Tuesdays [here the manuscript is torn], unless there come

during the week feast days which oblige her to choose other days." (*Ecrits spirituels*, A. 1.) Since elsewhere (*Ecrits spirituels*, A. 15 bis) the Foundress tells us herself that she had received from her confessor the order to receive Communion every Saturday, we are of the opinion that in the place where the manuscript is torn there was written "and Saturdays."

³The rule of life mentioned in note 2 states: "In a spirit of penance, I shall take the discipline two or three times, reciting a *Pater* in honor of Jesus Christ, an *Ave* in honor of the Blessed Virgin and the *De Profundis* for the souls in Purgatory. Every Holy Communion day, I shall wear the penitential belt in the morning, and on Fridays I shall wear it all day long." (*Ecrits spirituels*, A. 1.) Saint Vincent modified the rule and replaced the discipline by "a belt of small silver rosettes."

Letter 60a. - Abelly, *op. cit.*, vol. I, chap. XXXII, 1st ed., p. 149. Coste first numbered this letter 25, but in his corrections in vol. VIII he revised the date he originally assigned. The letter has, therefore, been placed according to the revised date.

¹Noël Brulart de Sillery, a member of the Order of the Knights of St. John of Malta and Commander of their establishment in Troyes, was one of Saint Vincent's most glorious conquests. After holding the highest posts at court, after being the Queen's First Squire, then her Knight of Honor, extraordinary Ambassador to Italy, Spain, and later in Rome to Popes Gregory XV and Urban VIII, he renounced public life, left the magnificent Hôtel de Sillery, sold his most sumptuous possessions, dismissed most of his servants, and went to live in a modest house near the first monastery of the Visitation. This took place towards the end of 1632. Saint Vincent, his director, had brought about this miracle. When he saw the Commander detached from all worldly possessions, he taught him how to make good use of his immense fortune. He took him to prisons and hospitals, and initiated him in the practice of all sorts of charity. Noël Brulart de Sillery put on the cassock in 1632, and received Holy Orders and was ordained a priest in 1634. He celebrated his first Mass on Holy Thursday, April 13, 1634, in the chapel of the Sisters of the Visitation. His priestly life was short, but replete with works of charity. He gave generously to religious congregations, especially to the Visitation, the Priests of the Mission, the monastery of the Madeleine, the Jesuits, and Carmel. He tried unsuccessfully to organize a seminary in the House of the Temple in Paris. God recalled him to Himself, September 26, 1640, at the age of sixty-three. Saint Vincent assisted him in his last moments and personally celebrated his funeral service. (Cf. *Vie de l'illustre serviteur de Dieu Noël Brulart de Sillery; Histoire chronologique* [1843], vol., I, pp. 290-307; cf. also Marcel Martin Fosseyeux, "Contribution à l'Histoire du monastère de la Visitation Sainte-Marie du faubourg Saint-Antoine au XVII^e

siècle," *Bulletin de la Société de l'Histoire de Paris et de l'Ile-de-France* [1910], pp. 184-202.)

²It was around 1631 that Commander de Sillery began to come to see Saint Vincent (cf. no. 408), and this letter seems to be from the early days of their friendship.

³"Through the tenderness of the mercy of our God, in which the Orient from on high hath visited us." (D-RB) Lk. 1:78. "All this is the work of the kindness of our God; He, the Dayspring, shall visit us in His mercy." (NAB)

Letter 61. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter precedes, by a day or two at the most, the departure of Saint Louise for Montreuil, where she was on March 31, 1631.

²Young Michel was unhappy at Saint-Nicolas and had written this to his mother. Saint Vincent is of the opinion that he should stay in the Seminary until his mother returns from Montreuil.

³At that time the Jesuits had a famous school in Paris, the Collège de Clermont, which has become the Lycée Louis-le-Grand.

⁴The Seminary of Saint-Nicolas-du-Chardonnet.

⁵Martin Le Marinel, a priest of the diocese of Coutances, who was named Pastor of Montreuil in 1627 and died in 1637.

Letter 62. - Autograph letter. According to Coste, the original was at the house of the Daughters of Charity, 10 rue Alexandre-Parodi, Paris. This house is no longer in existence and the present location of the letter is unknown.

Letter 63. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written on Wednesday.

²See no. 61.

³This letter belongs with nos. 62 and 64.

Letter 64. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The comparison of this letter with no. 63 shows us that it is in its correct place here. We think that it was written the following Sunday, April 6.

²Martin Le Marinel.

³Because of the ridicule which might have discouraged the women who were taking up the collection.

⁴The same result.

⁵The collection.

⁶Jean Bécu.

⁷We read in the act of foundation of the Confraternity: "To avoid a multiplicity of confraternities, we have, with the consent of the members of the Confraternity of the Saint-Nom-de-Jésus, united and incorporated said Confraternity of Charity with that of the Saint-Nom-de-Jésus, established at Montreuil." (Cf. vol. XIII, no. 138.)

⁸Jean-François de Gondi, first Archbishop of Paris and brother of Philippe-Emmanuel de Gondi, former General of the Galleys, did a great deal for Saint Vincent all during his episcopate (1622-1654). He gave him the directorship of the Collège des Bons-Enfants, approved the document of foundation and the first rules of the Congregation of the Mission, and allowed him to become established at Saint-Lazare. In a word, he backed him in all his good works. His name, together with those of his brother and sister-in-law, ranks high on the list of benefactors of the Congregation of the Mission.

⁹Thomas Le Juge was one of the chief assistants of Monsieur Bourdoise. He was a member of the community of Saint-Nicolas-du-Chardonnet as early as 1621. He became treasurer of the Seminary, January 27, 1647, and was reelected July 25, 1650. He died blind in 1653. (Cf. Schoenher, *op. cit.*, vol. I, p. 182; Darche, *op. cit.*, vol. I, pp. 433 and 479.)

¹⁰See no. 61.

¹¹Retreats for the ordinands were given at the Bons-Enfants at that time.

¹²Mademoiselle Sevin, née Marie Véron, was the sister of the learned pastor of Charenton, François Véron, renowned in his day as a controversialist. She was the mother of Gertrude-Elizabeth Sevin, who had just entered the monastery of the Visitation. Her husband, Jacques Sevin, a reader in the Audit Office, had died in December 1615. It was she who introduced into all the parishes of Paris the use of the soup kettle for the distribution of assistance to the poor. Her great charity and the proximity of her house had brought her into contact with Saint Vincent, who often made use of her advice. (Cf. *Année sainte des religieuses de la Visitation Sainte-Marie* [12 vols., Annecy: Ch. Burdet, 1867-1871], vol. IV, pp. 263-264.)

¹³Perhaps Honorée or Honorade de Forbin, wife of the Sieur d'Aiguillienqui, Seigneur de Châteaufort.

Letter 65. - Autograph letter. Dodin, in *Mission et Charité*, 19-20, placed the original in the house of the Daughters of Charity of the Hôtel-Dieu of Narbonne. This house is no longer in existence and the present location of the letter is unknown.

The letter was published with the layout and spelling of the original in the *Annales* (1958), pp. 625-626 and reprinted with modern spelling in *Mission et Charité*, 19-20, pp. 5-6. Coste published only part of it, using the text available to him in the Saint Paul manuscript (vol. I, pp. 106-107). In his citation for the letter, Coste established that its content led him to assign Friday, April 11, 1631, as its date: it was written the week prior to Holy Week; Palm Sunday fell on April 13; therefore, April 11 would be Friday of the preceding week, not April 2 (a Wednesday), as Charavay, a dealer in autograph letters, stated in the catalogue which announced the sale of the letter.

¹Jérôme Lallemand (or Lallemand) was born in Paris in 1593, entered the Company of Jesus in 1610 and died in Quebec in 1665.

²François Wiart (or Wyart), a priest of the Community of Saint-Nicolas-du-Chardonnet, was born in Marles in the diocese of Laon and died in 1661 in Laon where he was trying to establish the seminary. He was treasurer or Superior of the Nicolaïtes from 1639 to 1647.

³A Lady of Charity whom Saint Vincent directed. At the process of beatification of Saint Vincent, twenty-seven letters which he had written to Madame Forest were submitted to the tribunal. All these letters have been lost.

Letter 66. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written at the beginning of Holy Week, Tuesday, April 15, at the latest.

²The Saint's absence was short; he had gone to find out the results of a mission given by his priests.

³No. 65.

⁴François Wiart or Wyart.

Letter 67. - Archives of the Motherhouse of the Daughters of Charity, original autograph.

¹This letter appears to have been written before the schools reopened, perhaps on the first Saturday following Easter week, i.e., April 26.

²A locality in the suburbs east of Paris.

³The Collège de Clermont.

⁴The letter was very likely signed; however, due to inept cutting, the bottom of the original has disappeared.

Letter 68. - Reg. 1, f^o 4. The copyist notes that the original letter was in the Saint's own handwriting.

¹On the one hand, the name of Mademoiselle du Fay does not appear in any of the letters which are definitely from before 1626; on the other hand, this letter seems to have been written before Saint Vincent went to live at Saint-Lazare (January 8, 1632).

²The second monastery of the Visitation, established by Mother de Beaumont, August 13, 1626, in M. Le Clerc's house in the faubourg Saint-Jacques, thanks to the generosity of the Marquise de Dampierre and of Madame de Villeneuve. Saint Vincent was its Superior and Marie-Jacqueline Favre, the Superioress. (Cf. *Histoire chronologique des fondations de tout l'ordre de la Visitation Sainte-Marie*, Bibl. Maz., ms. 2439.)

Anne-Catherine de Beaumont-Carra was one of the mainstays of the Visitation. From the monastery of Annecy, where she had spent the first years of her religious life, she had accompanied Saint Jane Frances de Chantal to Bourges for the foundation of a new establishment. The first monastery of Paris chose her as its head in 1622 and again in 1625. During her second triennium she established the second monastery in Paris of which she was also elected and reelected Superioress. Subsequently, she directed the convent in Grenoble (1629-1635) and that of Pignerol (1644), and then founded an establishment

in Toulouse (1647). She died there on January 30, 1656 (cf. vol. III, no. 949).

Letter 69. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Saint Vincent would not have waited any longer to tell Saint Louise to write and thank M. Bourdoise.

²In his first draft, Saint Vincent had written "pain" (*douleur*).

³The community of priests of Saint-Nicolas-du-Chardonnet. Little Michel had lived with them about three or four years.

⁴This sentence and the preceding one were scratched out. The type of ink would indicate that Saint Vincent himself crossed out the word "much," in the first sentence, and the entire second sentence.

Letter 70. - Reg.2, p. 221.

¹Antoine Lucas.

Letter 71. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. It is not easy to grasp very well the meaning of this letter; the interpretation given by Abelly (vol. I, chap. XXIV, p. 113) seems somewhat contradictory.

¹This letter was written before the foundation of the Daughters of Charity and the acquisition of the Priory of Saint-Lazare.

²The young women whom Saint Louise was using to teach the children in the villages and to care for the sick in the Confraternities of Charity.

Letter 72. - Reg. 2, p. 1.

¹We know the fruitless steps that the Saint had taken in 1628 to obtain approbation for his Institute. The only way to attain this was to have a procurator in Rome, whose job it would be to represent him and negotiate in his name. François du Coudray was chosen and left in May 1631. On January 12, 1633, the Congregation of the Mission was officially recognized and the favors requested for it were granted.

²The trip that Saint Vincent made to Rome in 1607, after his captivity, was not his first. The Saint states several times in his conferences to the Missionaries (Conf. of October 17, 1659, 2nd point [cf. vol. XII, no. 214]) and to the Daughters of Charity (Conf. of May 30, 1647, and of September 19, 1649 [cf. vol. IX, nos. 30 and 41]) that he had seen Clement VIII, who occupied the Chair of Saint Peter from 1592 to 1605.

Letter 73. - Reg. 2, p.1.

¹André Duval, renowned Doctor of the Sorbonne, author of several learned works, friend and advisor of Saint Vincent, was born in Pontoise, January 15, 1564, and died in Paris, September 9, 1638. The Saint never made an important decision without having recourse to his learning. He asked his advice before accepting Saint-Lazare (Cf. Abelly, *op. cit.*, vol. I,

chap. XXII, p. 97) and before establishing vows in the Congregation of the Mission (letter of October 4, 1647 to Antoine Portail [vol. III, no. 993]). The humble doctor got upset one day when he saw his portrait in one of the rooms at Saint-Lazare. He insisted so much that Saint Vincent had to remove the picture. (Cf. Robert Duval, *Vie d'André Duval, docteur de Sorbonne*, ms. [Robert Duval was the nephew of André Duval]; J. Calvet, "Un confesseur de Saint Vincent," in the *Petites Annales de Saint Vincent*, May 1903, p. 135.)

Letter 74. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written shortly after the establishment of the Charity of Saint-Nicolas-du-Chardonnet, at a time when the plague was raging in Paris. These two circumstances joined together clearly indicate the year 1631.

²Saint Louise adapted the General Rules for the Confraternity of Charity (cf. vol. XIII, nos. 124-125) to suit the particular circumstances required by the Confraternity of Saint-Nicolas (cf. vol. XIII, no. 141).

³Mathieu Molé, born in Paris in 1584, became Attorney General in 1614 and First President [chief justice] of the Parlement of Paris in 1641. Appointed Keeper of the Seals, April 3, 1651, he lost the office on the thirteenth because of political pressure resulting from the Fronde, but he was reappointed on the ninth of September. He held the position of First President of Parlement until the Queen Regent, Anne of Austria, summoned him to the Royal Court outside Paris. He died January 3, 1656. (Cf. Amable-Guillaume-Prosper Brugière, Baron de Barante, *Le Parlement et la Fronde. La vie de Mathieu Molé* [Paris: Didier, 1859].)

⁴The gentle and zealous Georges Froger, Doctor of the Sorbonne, had been pastor of Saint-Nicolas since 1603. He directed the community of the Daughters of the Cross for five years and died September 3, 1656.

⁵Hollandre, Doctor of the Sorbonne. He was replaced May 5, 1628, by Jacques Fournier, a native of Le Mans.

⁶The plague of 1631 caused terrifying ravages. In the course of a door to door collection to remedy the financial straits of the hospitals, people had had the imprudence to accept sheets and linen. These gifts, divided between the Hôtel-Dieu which had two-thirds of them, and the hospitals of poor shut-ins, spread the contagion. The Saint-Louis Hospital was filled with the plague-stricken, and that of the Santé also opened its doors to them. In October 1631, the Hôtel-Dieu and the hospitals of Saint-Louis and Saint-Marcel had more than twenty-four hundred patients. The Hôtel-Dieu borrowed twenty thousand livres and the Archbishop of Paris ordered his priests to solicit and collect relief. The plague raged most violently during the months of September and October. Paris had already been tried by the terrible disease in 1623 and 1625. The plague appeared again in 1636 and 1638, but did not last long and

could be localized. (Cf. Michel Félibien, *op. cit.*, vol. V, pp. 69, 80, 82.)

⁷The Ladies of Charity of Saint-Nicolas.

Letter 74a. - Saint Paul manuscript, p. 81. Originally no. 89 in the Coste edition.

¹According to Coste (vol. I, p. 136, n. 1), this letter is closely linked to nos. 79 and 81 and preceded both of them. It was written in July or August and, therefore, as Coste advised in the corrections he listed in his vol. VIII, it has been placed between nos. 74 and 75. Saint Louise probably received it in Villepreux.

²A Lady of Charity.

³Second monastery of the Visitation located in the faubourg Saint-Jacques.

Letter 75. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This date is marked on the blank page of the original; its accuracy may be questioned. The letter is certainly not earlier than August 29.

²It was vacation time.

³Le Mesnil-sur-Oger (Marne).

⁴Bergères-lès-Vertus (Marne).

⁵Loisy-en-Brie, where the Saint had preached a mission in 1626.

⁶Bailiff of Father de Gondi's estates. The bailiff rendered justice in the name of his lord.

⁷Principal town of a canton in Marne.

Letter 76. - Saint Paul manuscript, p. 15.

Letter 77. - The original autograph letter is at the Provincial House of the Daughters of Charity in Lille.

¹Bergères.

²A commune in Marne.

³Soudron (Marne).

⁴Another commune in the same department.

⁵Henri Clause de Fleury, Bishop of Châlons-sur-Marne, (1624-1640).

⁶Saint Vincent and the members of his Community had the custom of making their annual retreat in common, usually in September.

Letter 78. - Reg. 2, p. 2.

Letter 79. - Abelly, *op. cit.*, vol. II, chap. VIII, 1st ed., p. 317.

¹Second monastery of the Visitation in Paris, located in the faubourg Saint-Jacques.

²Marie-Jacqueline Favre who was "the first religious, the second professed, and the second Mother" of the Visitation (cf. *Année Sainte*, vol. VI, p. 346). Her biography was written by Mother Françoise-Madeleine de Chaugy, *Vies des premières Religieuses de la Visitation Sainte-Marie* (2 vols., Paris: Julien Lanier et Cie, 1852), vol. I, pp. 3-120. She was born in

Chambéry in April 1592, the daughter of Antoine Favre, President of the Council of the Genevans, then Premier President in the Senate of Savoy, and of Benoîte Favre. She was one of the two companions of the Baronne de Chantal at the time of the foundation of the Visitation on June 6, 1610. She was successively elected Superior of the first monastery of Lyons (1615), of Montferrand (1620), of Dijon (1622 and 1625), of the second monastery of Paris (1628), and of Chambéry (1635). She founded the Visitation of Bourg-en-Bresse in 1627 and died in Chambéry, June 14, 1637, at the age of forty-five.

Letter 80. - Reg. 2, p. 34.

Letter 81. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Jean Josse, born at Château-Thierry around 1583, Prior of Montmirail from 1620 to September 23, 1636, the day of his death. (Cf. Alexandre-Clément Boitel, *Histoire de Montmirail-en-Brie* [Montmirail: Brodard, 1862], p. 75.)

²The school year had just begun at the Collège de Clermont where Michel Le Gras, then 18 years old, was a boarder.

³A Lady of Charity. She was probably teaching the girls at Villepreux in the place of Germaine who was accompanying Saint Louise on her round of visits.

⁴Antoine Hennequin, Sieur de Vincy, and brother of Mademoiselle du Fay.

⁵Saint Vincent is referring to the chills associated with the fever from which he often suffered.

⁶Catherine de Médicis, the Queen's cousin and wife of the Marshal Louis de Marillac, Louise's uncle. The Marshal had been languishing in the state prisons since the end of 1630, a victim of Richelieu's rancor. It is said that grief contributed greatly to Madame de Marillac's illness; she died the very day Vincent wrote this letter. A detailed account of her death is found in a letter from Father Menant to the Marshal (Bibl. nat. fr. 20.150, f. 203).

⁷At that time a hamlet situated outside Paris. It was incorporated into the capital in 1722. (Cf. Abbé Lebeuf, *Histoire de la ville et de tout le diocèse de Paris* [7 vols., Paris: Féchoz et Letouzey, 1883-1893], vol. VI, p. 515.)

Letter 82. - Reg. 1, f^o 13 v^o. The copyist notes that the original was entirely in the Saint's handwriting.

¹The year during which the plague raged unremittently in Paris.

²It seems from this letter that Mademoiselle du Fay had a place to live outside of Paris in a community, probably at the convent of the Dominicans of Poissy. (Cf. no. 13.)

³Saint-Jacques-du-Haut-Pas.

⁴Aubervilliers, a much visited place of pilgrimage known as Notre-Dame-des-Vertus or des Miracles. The Fathers of the Oratory had an establishment there.

Letter 83. - Probably an autograph letter. The original was put on sale by Charavay, March 28, 1874. It was published, no doubt from a copy made at that time, in the Pémartin edition (1882), vol. I, pp. 28-29. This letter, taken from *Mission et Charité*, 19-20, pp. 7-8, adds the first and last paragraphs of the Pémartin edition to the letter published by Coste, vol. I, pp. 126-127.

¹The date given by Charavay.

²Henri Clausse de Fleury, Bishop of Châlons from 1624 to 1640.

³The Confraternity of Charity. Saint Vincent often refers to the ladies who comprised the Confraternity as sisters.

⁴A parish in the diocese of Châlons, now Bergères-lès-Vertus (Marne).

⁵A parish in the diocese of Châlons, now Le Mesnil-sur-Oger (Marne).

Letter 84. - Original autograph letter, Archives of the Mission, Paris.

¹No. 83 being dated September 15, this letter, written a week later, is from September 22 or 23.

²Catherine de Médicis, Dame de Marillac, died September 13.

³See no. 81.

⁴After "your prayers," the Saint had written, "Good evening, Mademoiselle." He crossed out these three words to continue the sentence above.

Letter 85. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Let us recall here that Mademoiselle Sevin, widow of Jacques Sevin, Auditor in the Chambre des Comptes, was born Marie Véron.

²Saint Louise had left Saint-Merri parish around 1619 to take up residence, along with her husband and son, in the parish of Saint-Sauveur. They lived on the rue Cours-au-Vilain or Courteau-Vilain which today is formed by that part of the rue Montmorency extending from the rue Beaubourg to the rue du Temple. In 1626, she went to live on the rue Saint-Victor, near the Bons-Enfants (cf. Gobillon, *op. cit.*, p. 29). On October 8, 1627, a letter was addressed to her at the home of M. Tiron Saint-Priest on the rue Saint-Victor (cf. Madame de Richemont, *op. cit.*, p. 46, n. 2). In 1629, she was living in the home of M. Guérin, the comptroller, still on the rue Saint-Victor. (Cf. letter of Alexandre Regourd, Arch. of the Daughters of Charity.) At the time this letter was written she was at M. Véron's home. Since he needed the rooms she was using, she looked for another place in the same neighborhood.

³A Lady of Charity.

⁴In Val-de-Marne.

⁵From Adrien Bourdoise's community.

⁶A hospital founded in 1607 to care for the plague-stricken who, up to that time, had been nursed at the Hôtel-Dieu.

⁷Marguerite Naseau. She had left her work as schoolmistress in Villepreux to come to the aid of the Ladies of Charity at

Saint-Sauveur. Saint Vincent was sending her back to Villepreux temporarily to replace M. Belin.

Letter 86. - Original autograph letter at the Provincial House of the Priests of the Mission in Naples.

¹A doctor in Paris.

²As a schoolteacher in Le Mesnil.

³Commune in Yvelines.

⁴Widow of Claude-Marcel de Villeneuve, Master of Requests, sister of Mother H el ene-Ang elique l'Huillier of the Visitation, friend of Mademoiselle Le Gras and of Madame de Lamoignon and Foundress of the Daughters of the Cross, which she instituted in 1641; she died January 15, 1650, at the age of fifty-three. (Cf. R.P. de Salinis, *Madame de Villeneuve* [Paris: Beauchesne, 1918].)

⁵October 17.

Letter 87. - Autograph letter. The original is in the British Museum, foreign private letters, Egleton 27, f^o 166.

¹There is some doubt about the reading of this word.

Letter 88. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Evidently the Saint means: I have shown Father de Gondi your letter to me, the ones the Bishop of Ch alons (Henri Clause de Fleury) wrote to you, and your answer to this prelate.

²Did she have the time to work at it? She died at the end of December and was interred on the thirty-first in front of the pulpit in the church of Saint-Nicolas. (Bibl. Nat., ms., fr. 32.590.)

³October 31. The contents of the letter dictate the year.

Letter 90. - Reg. 2, p. 196. The copyist notes that the original was in the Saint's handwriting.

¹*Robbing the churches of Macedonia, so as not to be a burden to you.* 2 Cor. 11:8-9. "I robbed other churches, I accepted support from them in order to minister to you. When I was with you and in want I was a burden to none of you, for the brothers who came from Macedonia supplied my needs. In every way possible I kept myself from being burdensome to you, and I shall continue to do so." (NAB) Saint Vincent did not quote Saint Paul verbatim.

Letter 91. - Collection from the process of beatification.

¹He was at the head of Saint-Laurent parish, at that time near Paris, from 1628 to May 9, 1661, the day of his death. He was the principal instrument in achieving the union of the Congregation of the Mission and the Priory of Saint-Lazare. He wrote a detailed account of this union which Abelly incorporated into his work (*op. cit.*, vol. I, chap. XXII, pp. 95 ff.)

²Since Saint Vincent took possession of Saint-Lazare on January 8, 1632, it seems appropriate to assign 1631 as the probable date for this undated letter.

³Mathieu Molé.

⁴Adrien Le Bon, Canon Regular of Saint Augustine, was born in Neufchâtel (Seine-Maritime) and died at Saint-Lazare, April 9, 1651, in his seventy-fourth year.

⁵Adrien Le Bon was led to resign the Priory of Saint-Lazare because of the misunderstanding that existed between him and his religious. The talk of the successful results that Saint Vincent and his Missionaries were achieving on their apostolic journeys, as well as the advice of the pastor of the parish, caused him to look in their direction. M. de Lestocq personally accompanied him to the Bons-Enfants. The generous offer of the good Prior alarmed Saint Vincent's humility. He refused. Adrien Le Bon persisted in his project. Six months later, he returned to the Collège and again renewed his offer in vain. For another six months, he renewed his requests, which became more insistent from day to day. Finally, it was agreed that the decision would be left up to André Duval. He was of the same opinion as the Prior. The major obstacle was overcome but an agreement still had to be reached concerning the clauses of the contract. This was not easy. Saint Vincent's letter to M. de Lestocq acquaints us with some of the points argued by both parties. The contract was signed January 7, 1632 (cf. vol. XIII, no. 77). The following day Saint Vincent and his men came to live at Saint-Lazare (cf. vol. XIII, no. 78). This account, confirmed by the statements of the Saint (cf. letter of January 30, 1656 to Nicolas Etienne, vol. V, no. 2001), deserves far more credence than that contained in Claude de Moulinet, *Histoire des chanoines réguliers de l'Ordre de S. Augustin de la Congrégation de France depuis l'origine jusqu'en 1670* (4 vols., Bibl. Sainte-Geneviève, ms. 611-614, n.d.), vol. III, p.57. The author of this work asserts that the gift of the Priory of Saint-Lazare to Saint Vincent was the result of the latter's maneuvers. To remain in possession of the estate, Vincent de Paul had to endure more than one lawsuit. His right was always recognized. The union was approved January 8 by the Archbishop of Paris (cf. vol. XIII, no. 79); a few days later by the King (cf. vol. XIII, no. 80); on March 24, by the Provost of Tradesmen and the Municipal Magistrates of the city of Paris; on September 7, by the Parlement; and on March 15, 1635, by Pope Urban VIII. Saint-Lazare was outside the city limits of Paris. The buildings and the enclosed area covered a vast quadrangle which today is encompassed by the rue du Paradis, the rue du faubourg Saint-Denis, the boulevard de la Chapelle, and the rue du faubourg Poissonnière. (Cf. Jean Parrang, "Saint-Lazare" in the *Petites Annales de S. Vincent de Paul*, 1903, pp. 13-30.)

⁶The religious were nine in number: Adrien Le Bon, Prior; Nicolas Maheut, Sub-prior; Claude Cousin, Receiver; Claude Gothereau, Dispenser; Richard Levasseur, Sacristan; Adrien Descourtils; Jacques Lescellier; François Cacquet; and Claude

de Moreennes. (Cf. Arch. Nat. M 212; cf. also vol. XIII, no. 77.)

⁷One *écu* equals three *livres*.

⁸A black hooded cape or cloak.

⁹The fur which canons usually wear on their arm.

¹⁰*Parlement* refers to the French judicial system. At the time of Saint Vincent, France had eight *Parlements*, each with its own legal jurisdiction, chief of which was the *Parlement* of Paris. They registered or gave sanction to the King's edicts, ordinances, and declarations, and supervised the implementation thereof.

Letter 92. - Original autograph letter. Archives of the Motherhouse of the Daughters of Charity.

¹The letter was written no later than 1631, as there is mention made of Mademoiselle Sevin, who died in December of that year; on the other hand, several indications prevent us from going back any further.

²Michel Le Gras was only about eighteen years old.

³Saint Louise was forty years old at the time.

⁴These words were left out in the original letter.

⁵Might he not be referring here to the negotiations in progress with regard to uniting the Priory of Saint-Lazare to the Congregation of the Mission?

Letter 93. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter certainly preceded the foundation of the Daughters of Charity (November 1633), because after that date Saint Louise had no maid in her service.

²A purgative or mineral water of which M. Deure was a merchant.

Letter 94. - Reg. 2, p. 2.

¹François du Coudray was in Rome negotiating the approbation of the Congregation of the Mission.

Letter 94a. - The original is in the Archives of the Congregation of Religious in the Vatican. A Latin text was published in the *Annales* (1926), pp. 140-144, and an Italian text in the *Annales* (1941), pp. 27-30. Both volumes contain historical explanations which form the basis for the following footnotes.

¹Giovanni Mazzini, of the Vatican Library, discovered this petition in the Archives of the Congregation of Religious on July 17, 1925. Unlike the petition of 1628 (no. 28), which was submitted to the Congregation of the Propaganda, this petition was presented to the Congregation of Bishops and Regulars. As was customary, Saint Vincent addressed this request for approbation of his Congregation to "His Holiness."

²In May 1631, Saint Vincent dispatched François du Coudray to Rome in order to have a personal representative working for the apostolic approbation of his Congregation. He gave Du Coudray

specific instructions (no. 73) and entrusted to him his latest petition (no. 94a).

In February 1632, this petition was presented to the Congregation of Bishops and Regulars with the following résumé: *Established in Paris with the consent and approbation of the Ordinary, of His Most Christian Majesty, and of Parlement, this Congregation of secular priests is to visit, instruct, and minister to the people of the countryside in matters of faith: it requests the confirmation of the Institute.* The Congregation examined it on February 13, 1632; Cardinal Guido Bentivoglio submitted his report on April 30, 1632. He advised that the Nuncio to France and the Archbishop of Paris be asked again for their opinion concerning this desired apostolic confirmation. Saint Vincent alluded to this request in his letter to Du Coudray, July 12, 1632 (no. 112). Subsequently, Pope Urban VIII approved the Congregation of the Mission by the Bull *Salvatoris Nostri*. If we compare this petition to the Bull, we can see that the Bull reproduces the exposition almost word for word.

The above information seems to indicate January 1632 as a probable date for this petition and calls for an alteration of the date previously assigned to *Salvatoris Nostri*. January 12, 1632 has always been the date assigned to this Bull; it appears that this is an error. The Bull was issued in "the year of the Incarnation of Our Lord 1632, the eve of the ides of January, the tenth year of our Pontificate." In bulls, the year of the Incarnation begins, not on January 1, but on March 25. Therefore, the eve of the ides of January in the year of the Incarnation 1632 is actually January 12 of the civil year 1633 (*Annales* [1926]). Moreover, Urban VIII was elected Pope in 1623 (August 5, 1623), so the "tenth year of our Pontificate" would be 1633. The date of *Salvatoris Nostri* is, therefore, January 12, 1633.

³Coadjutor brothers.

⁴In the rules issued by Saint Vincent in 1655, the Superior General was to govern for life. This rule perdured until the General Assembly of 1968, in which the Constitutions and Statutes were revised to conform with the decrees of Vatican Council II. According to no. 153, art. 2, the Superior General is elected for a term of six years and can be reelected for one additional term of six years.

⁵The Congregation of Bishops and Regulars.

Letter 95. - Saint Paul manuscript, p. 66.

Letter 96. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

Letter 97. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The letter appears to have been written before the institution of the Daughters of Charity.

²King Louis XIII's principal doctor, who died October 22, 1658, at the age of eighty-six. Several of his daughters entered the

Visitation, including Marie-Augustine, who was Superior of the monastery of the faubourg Saint-Jacques, the second Monastery of the Visitation in Paris. She died there on November 15, 1659, at the age of forty-eight, having spent twenty-eight years in the Visitation community.

Letter 98. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The mention of M. Bouvard who was Saint Louise's doctor, for a very short time it seems, leads us to place this letter near no. 97.

²Name given to two fortresses in Paris. The Grand Châtelet was the headquarters of the criminal jurisdiction; the Petit Châtelet served as a prison.

Letter 99. - Reg. 1, f^o 69. The copyist note that the handwriting of the original was that of Saint Vincent.

¹The name of Mademoiselle du Fay does not appear in any of the letters definitely written before 1626 or after 1635.

²Mademoiselle du Fay's brother, Antoine Hennequin, Sieur de Vincy.

Letter 100. - Autograph letter. According to Coste, the original was at the Hospice Saint-Nicolas in Metz. The present location of the letter is unknown.

¹An expeditionary banker at the court of Rome.

²The opposition was coming from the monks of Saint-Victor; from Louis de Mesgrigny, the Abbot of Quincy; and from the pastors of the city, faubourgs, and suburbs of Paris. Called to Saint-Lazare at the beginning of the sixteenth century by Etienne de Poncher, the Bishop of Paris, who was hoping to reform the abuses by a change in administration, the monks of Saint-Victor had not ceased to occupy the priory ever since, and had come to consider it their own property. However, this was not the case. All the provisions indicated that the bishops of Paris reserved for themselves the right to recall the prior and even to replace the monks of Saint-Victor with other ecclesiastics. Moreover, on December 5, 1625, the monks of Saint-Victor Abbey had decided that the various houses of the order would, henceforth, be independent from the Abbey. This was, in fact, a renunciation of their rights over Saint-Lazare. Rome took its time before accepting Saint Vincent's petition. The Bull of Union was signed by Urban VIII, March 15, 1635, but it was never sent. Alexander VII granted a new one on April 18, 1655. (Cf. Arch. Nat. MM 534; cf. also vol. XIII, no. 112.)

³Jacques Le Bret, Canon of Toul, Auditor of the Rota and cleric of the Apostolic Chamber, was a native of Paris. He was appointed to the See of Toul on April 24, 1645, and consecrated at Saint-Louis-des-Français. The King of France, who had not been notified diplomatically, refused to recognize him. The dispute was settled by the death of the party concerned; he passed away in Rome on June 15 of the same year. Jacques Le Bret rendered many services to the Congregation of the Mission.

Letter 101. - Original autograph letter, Archives of the Motherhouse of the Daughters of Charity.

¹Françoise de Mornay, the wife of Jacques de Biancourt, the Seigneur de Potrin-court.

²Saint Louise had formerly been assailed by doubts concerning the immortality of the soul and the existence of God; might these temptations have come back to her?

³*Far be it.*

⁴The biographers of Saint Louise suppose that Saint Vincent is referring to Saint Louise's uncle, Michel de Marillac, imprisoned by Cardinal Richelieu at Châteaudun (where he died on August 7, 1632) because he had allied himself with the enemies of Richelieu, and that Saint Louise wanted to make an attempt to obtain his liberty. (Cf. Richemont, *op. cit.*, p. 100; Baunard, *op. cit.*, p. 114; Emmanuel de Broglie, *La Vénérable Louise de Marillac* [Paris: Lecoffre, 1911], p. 65.) This is only one hypothesis among others. It is not at all certain that the former Keeper of the Seals, Michel de Marillac, is meant here. Saint Vincent also could have had in mind, for example, Louis de Marillac, Marshal of France, whom Cardinal Richelieu also imprisoned and then executed, or even Michel de Marillac, the grandson of the former Keeper of the Seals

Letter 102. - Abelly, *op. cit.*, vol. I, chap. XXII, end, p. 101.

¹The content of letter prompts us to assign this date.

²On December 17, 1631, the religious of Saint-Victor had brought forth a first request to prevent the contract of union. They presented a second one to have it broken on May 13, 1632. In spite of the support of the Abbot of Quincy and the pastors of Paris and the suburbs, they were unsuccessful. On August 21, the Parlement decided to look at the agreement and, on September 7, ordered its registration. At the same time it required that the Priests of the Mission present themselves "to the Archbishop of Paris in order to obtain letters of perpetual establishment in the above-mentioned house of Saint-Lazare." (Arch. Nat. M 212, file 4.)

Letter 102a. - Letter printed at the front of the volume *Le Bon Laboureur*, published in 1632. The original has been lost. Published with commentaries in the *Annales* (1941/1942), pp. 276-279 and reprinted in *Mission et Charité*, 19-20, pp. 8-11.

¹Richard Dognon, canon of Verdun, deceased in 1638.

²*Le Bon Laboureur*. . ., second edition, published in 1632 (the approbation dates from 1630). Work of more than seven hundred pages treating practically and familiarly of the virtues proper to tillers of the soil.

³The passing of the soul at death into another body either human or animal.

⁴Saint Vincent Ferrer, a Spanish Dominican, was born in Valencia on January 23, 1350. He is noted for his labors to

terminate the Great Western Schism, a period when there were two lines of claimants to the Papal Throne (1378-1417). He traveled throughout Europe preaching the need for repentance and reform. By his personal influence and constant direction, he was able to prevent enthusiasm from degenerating into fanaticism. Miracles in the order of nature and grace accompanied his preaching. He died in Vannes on April 5, 1419. Pope Callistus III canonized him on June 3, 1455.

⁵Blessed John of Avila, born in 1500, Apostle of Andalusia, died in 1569.

Letter 103. - Original autograph letter, Archives of the Motherhouse of the Daughters of Charity.

¹Along with the biographers of Saint Louise, we can interpret these words as referring to steps she wished to take for the deliverance either of Michel de Marillac, the former Keeper of the Seals, or of Marshal Louis de Marillac.

Letter 104. - Autograph letter. Seventeenth or eighteenth century copy at the Hospital of Pernambuco (Brazil).

¹Everything indicates that this letter was written before the institution of the Daughters of Charity. Might not the emphasis with which the Saint speaks of Saint Joseph indicate that he wrote it on March 19?

Letter 105. - Saint Paul manuscript, p. 74.

¹This letter was written on the eighth, ninth, or tenth of May as the content dictates.

²Louis de Marillac, the Comte de Beaumont-le-Roger and Marshal of France; Michel de Marillac, the Keeper of the Seals; and Louis de Marillac, Louise de Marillac's father, were sons of the same father. The first mentioned, who was the youngest of the three, was an ambassador in Savoy, Italy, Lorraine and Germany, the Commissary General of the armies of Louis XIII, a Field Marshal, the Captain General of the Queen's men-at-arms, Lieutenant General for the dioceses of Metz, Toul, and Verdun, Governor of the town and city of Verdun, and Marshal of France. He distinguished himself at the siege of Montauban, where he was wounded; at the battle of the Ile de Ré; at the siege of La Rochelle; at the taking of Privas; and elsewhere. He was the King's Lieutenant General to the army of Italy when Richelieu decided to arrest him. The Cardinal Minister had him seized by his commissioners on October 30, 1630, at the camp of Felizzo in Piedmont, and kept him in prison for many long months. The death sentence was passed against him in Rueil on May 8, 1632, and carried out two days later on the Place de Grève in Paris.

Letter 106. - Original autograph letter, Archives of the Motherhouse of the Daughters of Charity.

¹This letter was written at the time when Saint Vincent was established at Saint-Lazare (after 1631) and Saint Louise was living near the Collège des Bons-Enfants (before May 1636).

²Saint Vincent often used to go to the Collège des Bons-Enfants.

Letter 107. - Autograph letter. According to Coste, the original was at the Provincial House of the Daughters of Charity in Turin. The present location of the letter is unknown.

¹This letter was written at the time Saint Louise was moving. Certain indications lead us to believe that this was in May 1632, a few days before her retreat for the Ascension. Either the change of lodging planned for the end of 1631 had been delayed or Saint Louise had taken temporary lodgings.

²"I would really like to make eight to ten days of retreat twice a year, namely, on the days between Ascension and Pentecost to honor the grace God gave His Church in giving it His Holy Spirit to guide it, and the choosing of the Apostles to announce His Holy Gospel. In order to put this Gospel into practice, I shall listen to it attentively and have a special devotion to the law of God, His commandments. The other days of retreat will be during Advent. . . ." (*Ecrits spirituels*, A. 1.) A tear prevents us from knowing the remainder of the text.

³*Introduction to the Devout Life*, by Saint Francis de Sales.

⁴Saint Louise writes in one of her letters to Abbé de Vaux (L. 63): "After confession, the reading is from Gerson or another similar book which prompts one to the love of God." Gerson's literary work is extensive. Among the books written or translated into French, which could have been recommended to Saint Louise, we point out the following: *l'Opus tripartitum*, *La Doctrine de bien vivre en ce monde*, *Les règles de bien vivre*, *Le trésor de Sapience* and *La mendicité spirituelle*. *The Imitation of Jesus Christ*, sometimes attributed to Gerson, does not appear in this list. Coste notes that, elsewhere, Saint Vincent subscribes to the opinion that it was written by Thomas a Kempis.

Letter 108. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹It would seem that this letter was written just after Saint Louise had changed lodgings and when she was still in the parish of Saint-Nicolas-du-Chardonnet.

²Guillaume Compaing, the son of the Seigneur de l'Estang, had the honor of being assisted at his first Mass by Saint Francis de Sales. He lent his house to the priests of Saint-Nicolas-du-Chardonnet and entered their community himself in 1621. He did a great deal of good, both for the parish of Saint-Nicolas, whose vicar he remained for forty-three years, and for the Daughters of Sainte-Geneviève, whose director he was. The reconstruction of the parish church cost him a large amount of money and even his life for he died August 21, 1665, crushed by the fall of a scaffolding. (Cf. Darche, *op. cit.*, vol. I, pp. 348-351.)

³The chief justice of the Parlement of Paris. After the King and Chancellor, the Premier President was the senior law-officer of the realm.

⁴Nicolas Pavillon was born in Paris, November 17, 1597. As a very young priest he placed himself under the direction of Saint Vincent who had him teach catechism, employed him in the work of the missions, and sent him to the Charities where his presence was deemed useful. More than once he entrusted him with the direction of the conferences and retreats for ecclesiastics. Appointed to the bishopric of Alet in 1637, Pavillon accepted only upon the Saint's entreaties. This elevation did not deter him from his apostolic works. He gave a mission in Rueil at Richelieu's invitation; then in Saint-Germain-en-Laye at the King's request. He was consecrated at Saint-Lazare, August 22, 1639, and went to his diocese accompanied by Etienne Blatiron, a priest of the Mission. A zealous, intelligent Bishop, dedicated to reform, he justified the expectations placed in him. His episcopate would have been more fruitful had he been more on his guard against Jansenistic ideas. Saint Vincent begged him in vain to sign the formulary. The Bishop of Alet died December 8, 1677. There are several biographies of this prelate, some published, others in manuscript form. The most recent, written by M. Etienne Dejean, is entitled: *Un prélat indépendant au XVII^e siècle, Nicolas Pavillon, évêque d'Alet* (Paris: Plon-Nourrit, 1909).

⁵Saint Vincent opened wide the doors of his house to persons wishing to make their retreat there. His hospitality was gratuitous. God alone knows the countless number of priests and lay people from every country and walk of life whom he received, either at the Bons-Enfants or at Saint-Lazare. (Cf. Abelly, *op. cit.*, vol. I, chap. XXVI, pp. 119 ff.)

Letter 109. - Archives of the Mission (Paris), original autograph letter.

¹This letter needs to be placed near no. 110. It was written prior to the departure of Saint Louise for Villeneuve, where she was on June 27.

²Saint Louise's new home.

³In 1613 Geneviève Fayet had married Antoine Goussault, Seigneur de Souvigny, Councillor of the King and President of the Chambre des Comptes of Paris. Five children were born of the marriage. Widowed in 1631, she dedicated herself untiringly to works of charity. She was the first to have the idea of an association of ladies for the relief of the sick at the Hôtel-Dieu and was the first superioress of the group. It was thanks to her that the Daughters of Charity were called to the Hospital of Angers. Her name recurs constantly in Saint Vincent's letters to Saint Louise. She died on September 20, 1639, in the exercise of charity.

⁴Marie de Lumague was the widow of François de Pollalion, a gentleman in ordinary of Louis XIII's household. She was among those devout widows whom Saint Vincent put to work in the apostolate. Born in Paris, November 29, 1599, married at the

age of eighteen and widowed shortly after, she made a vow of continence and placed herself under the direction of Saint Vincent. Together with Saint Louise and other charitable ladies, she visited the Charities, instructed little girls, and took alms to the poor. She especially wanted to gather together and reform delinquent girls and to this end she founded the Daughters of Providence. Saint Vincent worked on the rules of this institute, procured funds for it and good directors as well, and obtained its approbation by the King and the Archbishop of Paris. Mademoiselle de Pollalion died September 4, 1657. (Cf. Hyacinthe Collin, *Vie de la Vénérable Servante de Dieu Marie Lumague, veuve de M. Pollalion* [Paris: Cl. J.-B. Hérissant fils, 1744]; Abbé L. Teillet, *Histoire de l'Union chrétienne de Fontenay-le-Comte* [Fontenay-le-Comte: L.-P. Gouraud, 1898].) Saint Vincent always writes *Poulaillon* instead of *Pollalion*

⁵Champigny-sur-Marne (Val-de-Marne).

⁶A town situated on the banks of the Yonne, one of the tributaries of the Seine.

⁷Saint Louise wrote beside the address the following words taken from the letter of October 12, 1631: "Mademoiselle Tranchot really wants you in Villeneuve where the Charity is going badly."

Letter 110. - Saint Paul manuscript, p. 29.

¹The copyist wrote *Soudier*, but this was an obvious distraction, because the two Le Soudier brothers did not enter the Congregation until 1638. François Soufliers, born in Montmirail in 1606, in the diocese of Soissons, received at the Bons-Enfants in August 1629, and ordained a priest in September 1631, was Superior of Notre-Dame de la Rose from 1642 to 1644. On the feast of Saint Matthias [February 24], 1642, he pronounced his vows. Saint Vincent recommended that his manner of dealing with heretics be imitated.

Letter 111. - Saint Paul manuscript, p. 31.

¹In Essonne, an *arrondissement* of Corbeil two kilometers from Villeneuve. An *arrondissement* is an administrative district, a division of a *Département*, administered by a sub-prefect.

²The copyist of the Saint Paul manuscript inadvertently wrote *Villepreux*

l.

Letter 112. - Reg. 2, p.2.

¹Alessandro Bichi, born in Siena in 1598, was first a substitute Court auditor; then Bishop of Isola, May 5, 1628; and Nuncio to Naples. Transferred to the See of Carpentras on July 2, 1630, he was named Nuncio to Paris on September 6 and remained in that post until March 26, 1634, the date of his recall to Rome. In the course of his nunciature in France, he was raised to the dignity of Cardinal-Priest on May 28, 1633, with the title of Saint Sabina. He died in Rome on May 25, 1657. (Cf. Tamizey de Larroque, *Le Cardinal Bichi, évêque de Carpentras - Lettres à Peiresc*, Paris, 1885.)

²Jean-François de Gondi.

³Charles de Condren born in Vauxbuin, near Soissons, December 16, 1588, entered the Oratory on June 17, 1617, after receiving his doctorate at the Sorbonne. He founded the seminary of Langres in 1619 and that of Saint-Magloire in 1620; then he established a house of his Order in Poitiers, where he remained for over a year. On his return to Paris, he made a fine reputation for himself as a director of souls, which attracted to him Gaston, Duc d'Orléans, brother of the King; Olier; Meyster; Amelote; and other eminent persons of rank. He governed the Oratory from October 30, 1629 to January 7, 1641, the day of his death. (Cf. Denis Amelote, *La vie du P. Charles de Condren* [Paris: H. Sara, 1643].) Saint Vincent held him in high esteem. "He spoke to me about him in terms that might seem unbelievable," writes Jean-Jacques Olier (*Mémoires autographes*, vol. II, p. 225), "and I remember that he said to me concerning him: 'There has not been found a man like him, *non est inventus similis illi*'; and a thousand other similar things, going even so far as to fall on his knees and strike his breast, when he learned of his death, and accuse himself, with tears in his eyes, of not having honored the holy man as much as he deserved."

⁴Giovanni Francesco Guidi di Bagno, born in October 1578, was the Bishop of Cervia and Rieti; the Vice-legate of Avignon; Nuncio in Flanders, then in France (1627); Cardinal in 1629; and died July 24, 1641.

⁵The Marquis de Brassac.

⁶Father René Barrême, the favorite disciple of Father de Condren, was born in Arles, received into the Oratory in 1623, and died in Arles on January 16, 1685. He had a special talent for the missions and excelled in giving catechetical instruction, which he taught with the aid of large pictures representing the principal mysteries and the Sacraments. (Cf. Ingold, *op. cit.*, vol. I, p. 246, n. 1).

⁷Philippe-Emmanuel de Gondi, after the death of his wife, became an Oratorian Father in 1627.

⁸Possibly François Bourgoing who preceded Saint Vincent in the parish of Clichy and was to succeed Father de Condren as Superior of the Oratory.

⁹Among the members of the Tuesday conferences, Saint Vincent had no one, perhaps, who was a more zealous and useful auxiliary than François Renar, born in Paris, April 25, 1604. This holy priest divided his time between spritual direction and works of charity. Every morning from six o'clock until noon, he was at the disposition of his penitents, among whom was Jeanne Potier, the wife of Michel de Marillac. He was seen at the Hôtel-Dieu, visiting and instructing the sick. He preached in hospitals and jails, taught catechism to children, and went to proclaim the Gospel in villages, often with the Priests of the Mission. He took part in the missions given at the Quinze-Vingts, at the Pitié, at the Refuge, and at La Chapelle, where he undertook the teaching of catechism to the poor from Lorraine. Where was he not to be found? He brought

the Good Word to the people of Poitou, Touraine, Saintonge, Auvergne, Champagne, Burgundy, and to "almost all the provinces of France," his biographer says. Saint Vincent invited him to give talks to the ordinands at Saint-Lazare. Like so many others, François Renar was curious enough to go see the possessed nuns of Loudun, who were being talked about everywhere; he said Mass in their chapel, constantly distracted by their vociferations and their blasphemies. Towards the end of his life, when his infirmities no longer allowed him the same activity, he became the director of the nuns of Saint-Thomas. Death put an end to his work on January 14, 1653. (Cf. Louis Abelly, *L'idée d'un véritable prestre de l'Eglise de Jésus-Christ et d'un fidèle directeur des âmes, exprimée en la vie de M. Renar, prestre, directeur des religieuses du monastère de S. Thomas* [Paris: F. Lambert, n.d.]; Louis Abelly, *Les opuscles spirituels de Monsieur Renar, prestre, directeur des religieuses du monastère de S. Thomas* [Paris, n.p., 1698].)

¹⁰Would that all were prophets. Saint Vincent does not intend to make a textual quotation. The equivalent of these words is to be found in 1 Cor. 14:39 - "Set your hearts on prophecy, my brothers, and do not forbid those who speak in tongues." The allusion is even clearer in Nm. 11:29 - "But Moses answered him [Joshua], 'Are you jealous for my sake? Would that all the people of the Lord were prophets! Would that the Lord might bestow his spirit on them all!'" (NAB)

Letter 113. - Saint Paul manuscript, p. 42.

¹This letter seems to have been written close to the time when the first contacts were established between Saint Vincent, Madame Goussault, and Mademoiselle de Pollalion.

Letter 114. - Reg. 1, f° 68. The copyist notes that the original was written in Saint Vincent's hand.

¹The name of Mademoiselle du Fay does not appear in any of the letters written before 1626 or after 1635.

Letter 115. - Abelly, *op. cit.*, vol. I, chap. XXVIII, beginning, p. 128.

¹The content of the letter, as explained in note 2, prompts us to assign this date.

²From the day he was appointed Chaplain General of the galleys of France, Saint Vincent made every effort to improve both the spiritual and corporal conditions of the poor convicts who were waiting in the dungeons of the Conciergerie or in other Paris prisons to be sent to the galleys. In 1622, he rented a house for them in the faubourg Saint-Honoré, near Saint-Roch Church. In the contract signed April 17, 1625, by Philippe-Emmanuel de Gondi, his wife, and Saint Vincent, it is stipulated that the Missionaries will be bound in perpetuity "to assist the poor convicts spiritually so that they may profit by their corporal punishment." (Cf. vol. XIII, no. 59.) In 1632, the Saint obtained from the King and the city officials permission to turn an old square tower into a hospital for the sick galley

slaves. It was situated near the Pont de la Tournelle, between the Porte Saint-Bernard and the Seine. Saint Vincent served as their Chaplain. Not satisfied with visiting them himself, he exhorted devout persons to come and bring them words of consolation. Saint Louise and her girls were associated with this work as with the others. (Cf. Abelly, *op. cit.*, vol. I, chap. XXVIII.) It would be unjust not to recall here that the priests of the parish of Saint-Nicolas-du-Chardonnet, whose role has been so well highlighted by Abbé Schoenher (*op. cit.*, vol. I, p. 127), rivaled the zeal of Saint Vincent and Saint Louise on behalf of the galley slaves in their parish. It is certain that from 1634 on, or perhaps even earlier, the chaplaincy of the galley slaves' house was entrusted to them. The Compagnie du Saint-Sacrement, probably spurred on by Saint Vincent who needed support, undertook the same work. (Cf. René de Voyer d'Argenson, *Annales de la Compagnie du Saint-Sacrement*, ed. by H. Beauchet-Filleau [Marseille; Saint-Léon, 1900], pp. 54-56.)

1.

Letter 115a. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. A gift of the Province of Rennes, this letter was submitted to the examination of Father Raymond Chalumeau, C.M., Archivist of the Congregation of the Mission in Paris. It was his considered opinion that the letter is an absolutely authentic original which can be placed between 1630 and 1638.

Letter 116. - The original autograph letter was at the Collège d'Antoura, near Beirut. Unfortunately, all the documents of this house were destroyed during the upheavals of 1914. However, there is a photocopy of the letter in the Archives of the Mission in Paris.

¹Dates of the occupancy of Saint-Lazare (January 8, 1632) and of Mademoiselle du Fay's death. The letter seems to belong more likely to 1632 or 1633.

²Villeneuve-Saint-Georges (Val-de-Marne).

³This probably refers to a young woman destined to teach school in that locality. (Cf. no. 111.)

Letter 117. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹A close friend of Saint Louise.

Letter 118. - Reg. I, f^o 68 v^o. The copyist notes that the original was in the Saint's own handwriting.

¹References to Mademoiselle du Fay appear in Saint Vincent's correspondence only between 1626 and 1635.

Letter 119. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The letter was written before the institution of the Daughters of Charity.

²The words placed in brackets here have been so carefully scratched out that we dare not assert that they are exact.

³Saint Louise always awaited the decision of her saintly director. We read in her writings: "I must persevere in awaiting the Holy Spirit, although I do not know the time of His coming. But, in accepting this lack of knowledge and my ignorance of the ways by which God wishes me to serve Him, I must leave myself completely at His disposal so as to belong entirely to Him. And to prepare my soul, I must give up everything willingly in order to follow Him." (*Ecrits spirituels*, A. 5.)

Letter 120. - Pémartin, *op. cit.*, vol. I, p. 141, letter 140.

¹A place near Paris. In February 1630, Saint Louise had visited the Confraternity in Asnières (*Ecrits spirituels*, A. 50), to which she had perhaps returned since that time.

²The president of the Charity.

³Perhaps the union with the Priory of Saint-Lazare.

Letter 121. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter appears to have been written between the time Saint Vincent established himself at Saint-Lazare (after 1631) and while Saint Louise was still near the Collège des Bons-Enfants (before 1636).

²To the Collège des Bons-Enfants.

Letter 122. - Jules Gossin, *Saint Vincent de Paul peint par ses écrits* (Paris: J.J. Blaise, 1834), p. 376.

¹Date of Marie Joly's entrance into the community.

²Marie Joly was employed at the Hôtel-Dieu, the Charity of Saint-Paul, that of Saint-Germain-l'Auxerrois, and was the first Superior of the Sedan house where she remained from 1641 to 1654. Recalled from that city, she yielded to discouragement and ran away from the Motherhouse. A few days later, she was readmitted at her request and made up for her momentary weakness by exemplary conduct. On August 5, 1672, she was the Superior at Saint-Jacques-du-Haut-Pas.

Letter 123. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Dominicans. Because their first monastery was situated on the rue Saint-Jacques in Paris, the Dominicans were popularly called the Jacobins.

²Convent of the Visitation nuns.

³The superior of the Charity in the parish of Saint-Nicolas-du-Chardonnet.

Letter 124. - Archives of the Mission (Paris), original autograph letter.

¹A tax, equivalent to one year's revenue, paid to the Holy See by the recipient of an ecclesiastical benefice or office.

Letter 125. - Original autograph letter at the Bibl. Nat., n.a. fr. 22.819.

¹A small locality in Aisne where, on June 19, 1622, Saint Vincent had established a Confraternity of Charity composed of men and women, for which he himself drew up a set of rules which we still possess. (Cf. vol. XIII, no. 137.)

²A small locality in Aisne.

³Simon Le Gras (1624-1656).

⁴Jean Bécu.

⁵François Miloir, a Priest of the Mission, was born in Abbeville. Around November 1630, he was received into the Congregation of the Mission where he remained only a short time.

⁶Perhaps Claude Morel, a renowned doctor of the Sorbonne born in Vitry-le-François, who became preacher to the King in 1640, theologian for the diocese of Paris in 1662, and Dean of the school of theology. He died April 30, 1679, after taking an active part in the struggle against the Jansenists.

⁷This is neither Jean-Baptiste nor René Macé, both priests of Saint-Sulpice. In 1632 both men were too young to take part in a mission.

⁸The community of Saint-Nicolas-du-Chardonnet, founded by Adrien Bourdoise.

⁹Jacques de Renel, a Priest of the Mission, was born in 1606 in the diocese of Amiens, entered the Congregation of the Mission in August 1629 and was ordained a priest on Easter Sunday, 1631. His name appears here for the first and last time.

¹⁰Nicolas Roche, a Priest of the Mission, was born in Amiens, received into the Congregation of the Mission in 1629, and ordained a priest in 1631.

¹¹Daniel Grenu, born in Abbeville on January 1, 1606, was ordained a priest in 1630 and received into the Congregation of the Mission in September 1631. He was a very active missionary and worked zealously in Champagne, Gascony, and Dauphiné.

¹²The text of the original reads: *and the 3rd*. Correction is necessary.

¹³*This kind of demon is cast out only by prayer, the greatest moderation, prudence, and humility.* In this passage Saint Vincent amplifies the thought of Our Lord contained in Mt. 17:21 - "[This kind does not leave but by prayer and fasting]." (NAB)

Letter 126. - Saint Paul manuscript, p. 9.

¹The last sentence leads us to believe that the letter was written around December 21, the anniversary of the death of M. Le Gras. What precedes appears to indicate that the Company of the Daughters of Charity had not yet been founded.

²A locality in Aisne near Origny-Sainte-Benoîte.

³Saint Benoîte (Benedicta), virgin and martyr, is honored by the Church on October 8, anniversary of her death. Her biographers relate that she was the daughter of a Roman senator and that, along with twelve companions, she came to live in Origny-sur-Oise, now Origny-Sainte-Benoîte, near Saint-Quentin,

on a hill outside the town and beside the river. Every day she would leave her cell to exhort in a familiar way the inhabitants of the place and its surroundings. The conversions she made drew down upon her the anger of the persecutors, who had her beheaded on October 8. Saint Louise was imitating Saint Benoîte in her work and, like her, she was doubtless living in a place far from the town. Would not what is said here about Saint Benoîte give the impression that Saint Louise was then in Origny-Sainte-Benoîte?

Letter 127. - Abelly, *op. cit.*, vol. II, chap. II, sect. II, beginning, p. 215.

¹Abelly says that this letter was written "about two years after" the episcopal decree pertaining to ordinands, which was issued February 21, 1631.

²Jean-François de Gondi.

³From 1631 to 1643, there were six retreats for ordinands given every year at the Motherhouse of the Priests of the Mission. After 1643, the retreat held in the middle of Lent was suppressed. From 1638 on, ordinands from outside the diocese who came to Paris for ordination, were added to those of the diocese of Paris. The number of guests at Saint-Lazare varied between seventy and one hundred. Everyone was received free of charge. To be able to meet expenses, the Saint solicited the interest of the Ladies of Charity in this work. They gave generously, especially the wife of President de Herse and the Marquise de Maignelay. The Queen Mother also contributed bountiful sums. Everything went smoothly until 1645. Then donations were seldom seen and the house of Saint-Lazare had to bear almost all the expenses. It barely managed to do this, but the results of these retreats were so good that Saint Vincent never consented to interrupt them nor to reduce the number of ordinands. As retreat masters, he brought to Saint-Lazare the priests or even the bishops, who were most outstanding for their virtues, talents, and zeal. Among them were Pavillon, Caulet, Perrochel (whom the Queen Mother came to hear), Sevin, and Bossuet. (Abelly, *op. cit.*, vol. II, chap. II, sects. I-V.).

Letter 128. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹On the side reserved for the address, Saint Louise wrote: "On Monday morning, what Our Lord did on earth from His twelfth to His thirtieth year; at ten o'clock, the Baptism of Our Lord; at two, the conversion of Magdalen; and at five, the washing of the Apostles' feet. On Tuesday, the first meditation, the prayer in the garden; the second, the taking of Our Lord; the third, Our Lord before Caiphaz and Herod; and the fourth, before Pilate."

Letter 129. - Abelly, *op. cit.*, vol. II, chap. I, sect. I, par. 2, p. 8.

¹Probably Robert de Sergis or Lambert aux Couteaux. We know from other sources that both were working together near Bordeaux in 1633.

²The date and the name of the locality where the mission was being given were known by Collet (*op. cit.*, vol. I, p. 244), who quotes an excerpt from this letter.

³Probably Mortagne-sur-Gironde (Charente-Maritime).

⁴Lambert aux Couteaux or Robert de Sergis.

⁵Saint Francis de Sales.

Letter 130. - Original autograph letter, Visitation of Chartres.

¹Commander de Sillery had taken lodgings near the Visitation monastery in July 1632.

²Saint Francis de Sales, co-founder with Saint Jane Frances de Chantal of the Visitation Order.

³Commander de Sillery.

⁴Three lines of the original have been scratched out here and cannot be read.

Letter 131. - Abelly, *op. cit.*, vol. I, chap. XXIII, end, p. 109. The first half of this letter as far as the words "Would you believe," is to be found in the Saint Paul manuscript, p. 82; and since the text of this manuscript is more reliable than that of Abelly, we prefer to follow it for this section.

¹This letter was written after the Congregation of the Mission took possession of Saint-Lazare (January 8, 1632) and before the death of Marguerite Naseau (February 1633).

²This young woman, perhaps Marguerite Naseau, was stricken by the plague.

³Nicolas Maheut, whose name appears at the end of the contract signed on January 7, 1632, by the Priests of the Mission and the religious of Saint-Lazare.

⁴In April 1618, Robert de Montry, a merchant in Paris, having heard that two young women of loose morals wanted to change their life, offered them shelter in a house belonging to him in the faubourg Saint-Germain. Other girls, tortured by remorse, followed the first two. Thus a small community was formed. The virtuous merchant took care of their needs until the Marquise de Maignelay, the sister of Philippe-Emmanuel de Gondi, agreed to take on the responsibility of the nascent work. She bought a house for them on the rue des Fontaines on July 16, 1620, maintained them during her lifetime, and left them in her will a legacy of 101,600 livres. The new establishment was authorized in May 1625 by Louis XIII, who endowed it with an annual income of 3,000 livres. It was approved by Urban VIII on December 15, 1631, and again confirmed by Royal Letters on November 16, 1634. Saint Vincent immediately grasped its importance and willingly agreed to work on the organization of the Institute. It can be said that he was its soul. The young women of loose life who retreated to the Madeleine retained their secular dress and took their place among the repentant girls. Several were there against their will by authority of

the courts. After a few years of trial, the penitents put on a rather rough gray habit and entered the ranks of the repentant women. When there was no longer room to doubt the steadfastness of their conversion, they became nuns, took the habit of Saint Augustine, and pronounced solemn vows. Heading the community with titles of prioress, sub-prioress, treasurer, and portress, were four Visitation nuns chosen by the Archbishop of Paris. They handled all the income. They were changed from time to time to give them a rest, for theirs was an arduous task. The first Superior was Sister Marie-Anne Bollain who took office on July 20, 1629. (Cf. M. de Montry, *Relation véritable de la naissance et progrès du monastère de Sainte-Marie-Madeleine* [Paris: n.p., 1649]; Abelly, *op. cit.*, vol. II, chap. VII, pp. 328 ff.; Félibien, *op. cit.*, vol. V, p. 152; *Histoire chronologique des fondations de tout l'Ordre de la Visitation Sainte-Marie*, vol. I, pp. 264-272, Bibl. Maz., ms. 2430.)

Letter 132. - According to Coste, the original was at the house of the Priests of the Mission in Rongy (Belgium). The present location of the letter is unknown, but there is a photocopy in the Archives of the Mission, Paris.

¹Because she had placed a plague-stricken woman in her own bed, Marguerite Naseau, then employed at the Confraternity of Saint-Nicolas, had contracted the terrible disease. She died of it in Saint-Louis Hospital.

²The hospital of the Santé, or Sainte-Anne Hospital, was built in 1607-1608 to receive the plague-stricken.

³Through fear of contagion.

⁴He did not live far from the house in which Marguerite Naseau was living.

⁵Saint Vincent wanted to send Saint Louise away because of the epidemic.

⁶In Oise.

⁷Pont-Sainte-Maxence (Oise).

⁸Gournay-sur-Aronde (Oise).

⁹Saint Louise also went to La Neufville-Roy and to Bulles (Oise). We still have her notes on the trip and the report of her visits which she addressed to Saint Vincent. In Verneuil, she stayed at a baker's house. The visiting of the sick left something to be desired. The Confraternity possessed a few resources which they did not know how to use. The Marquise wanted to buy a house to lodge the sick, whereas several sisters preferred the purchase of a small plot of land "because of the number of deaths that sometimes occurred among the cattle." The sisters of Pont-Sainte-Maxence received only words of praise; Saint Louise had stayed at the Fleur-de-Lis. In Gournay she found the sisters a little more unrefined than elsewhere. The homeless sick were hospitalized with a woman who took care of them and received five sous a day for her trouble. In La Neufville-Roy and Bulles, the Confraternities were better off; they had sheep, lambs, and money; but union among the sisters was far from perfect. In La Neufville-Roy, Saint Louise stayed at the inn. (Cf. *Ecrits spirituels*, A. 52 and A. 53.)

¹⁰Jean Jourdain.

¹¹As we know, the feast of Saint Matthias used to fall on February 24 or 25, depending on whether or not it was Leap Year. In order to determine the date, we have to know the year. Most of Saint Louise's biographers place the date of Marguerite Naseau's death in the year 1631. We cannot accept this date because the above letter was certainly written after January 8, 1632, the day Saint Vincent and his Missionaries took over Saint-Lazare, and even after the death of the Sub-prior of that house. (Cf. no. 131.) Supposing that the Sub-prior of Saint-Lazare died just a few days after the Priests of the Mission had taken possession of this establishment, no. 132 could belong to February 25, 1632. But given this hypothesis, no. 131 would have been written shortly after the death of the Sub-prior, which is very unlikely, for this death does not in any way seem to be an event of the preceding day. For these reasons, we prefer to believe that no. 132 is from February 24, 1633.

Letter 133. - Reg. I, f° 8 v°. The copyist notes that the writing of the original was that of Saint Vincent himself.

¹In Val-d'Oise.

²Jean Coqueret, a Doctor of the Collège de Navarre, was the head of the Collège des Grassins and Superior of the Discalced Carmelites of France. He was a friend of Saint Francis de Sales, of André Duval, and of Saint Vincent, with whom he had given a mission in Villepreux in 1618. Born in Pontoise in 1592, he died in Marseilles, October 7, 1655. Saint Vincent consulted him before introducing vows into his Company and invited him to the conferences which were held at Saint-Lazare on the subject of Jansenism.

Letter 134. - Reg. I, f° 24. The copyist notes that the writing of the original was that of Saint Vincent.

¹Years between which the name of Mademoiselle du Fay appeared in the correspondence of Saint Vincent. This letter was written during Lent.

Letter 135. - Autograph letter. Bibl. Sainte-Geneviève in Paris, ms. 3277, f° 283 ff.

¹*In the way of peace*: opening words of a prayer recited at the beginning of a journey.

²Intendant of Madame Goussault.

³A commune in the district of Etampes.

⁴A roll of material that women used to put under their skirt to make it stand out at the hip line.

⁵Born on February 1, 1566 in Paris, Barbe Avrillot married Pierre Acarie, Vicomte de Villemore, at the age of sixteen and became the mother of six children. After Henri IV exiled her husband, she took an active part in various religious enterprises, especially the introduction into France of the Discalced Carmelites (1604). Her three daughters entered Carmel. After the death of her husband, Madame Acarie entered

the Discalced Carmelites as a lay sister, taking the name of Marie de l'Incarnation. She died in Pontoise on April 18, 1618, renowned for her virtues and miracles, which earned for her the honors of beatification in 1794. Her life, written in 1621 by André Duval, has tempted the pen of many other biographers up to the present time.

⁶A commune in the district of Etampes.

⁷Principal town of a canton in Loiret.

⁸In Loiret.

⁹In Loir-et-Cher.

¹⁰Jérôme Lallemand was born in Paris on April 27, 1593; entered the novitiate of the Jesuits, October 2, 1610; and died in Quebec, January 26, 1673. After teaching literature and philosophy and serving as rector in Blois and La Flèche, he became Superior of the Mission of Canada. He has left interesting accounts of that Mission which were published in Quebec in 1858.

¹¹Commune in Loir-et-Cher.

¹²A religious order founded by Saint Francis of Paula around 1435.

¹³Commune in Indre-et-Loire.

¹⁴Claude de Rueil.

¹⁵The text of the original reads: *Two*. Correction is necessary.

Letter 136. - Archives of the Motherhouse of the Daughters of Charity, original signed letter.

¹Reference to Madame Goussault's letter (probably no. 135) prompts us to assign this date.

²The danger of contagion.

³This evidently refers to Michel Le Gras whom the Saint, out of delicacy, does not name.

⁴This is undoubtedly one of the young women employed in the service of the poor under Saint Louise or one who intended to embrace this state.

⁵Father Jean Busée of the Company of Jesus is the author of a highly esteemed book of meditations published in Douai in 1624 and entitled *Enchiridion piarum meditationum in omnes dominicas, sanctorum festa, Christi passionem et caetera*. It was translated into French by the Jesuit Fathers and in 1644 by Antoine Portail, who added several meditations.

⁶Father Luis de Granada belonged to the Order of Saint Dominic. He was renowned for his holiness, sermons, and writings. He wrote several highly esteemed works replete with eloquence and piety: *The Sinners' Guide*, *Memorial of the Christian Life*, a catechism, some meditations, and the *Life of Dom Bartholomew of the Martyrs*. His sermons have been published. Gregory XIII used to say that Luis de Granada had wrought more miracles through his writings than if he had brought the dead back to life and given sight to the blind. This pious religious, together with Thomas a Kempis and Saint Francis de Sales, was one of the favorite authors of both Saint Louise (cf. Gobillon, *op. cit.*, p. 13) and Saint Vincent.

Letter 137. - According to Coste, the original autograph letter was in Shanghai, in the house of the Priests of the Mission. The present location of the letter is unknown, but there is a photocopy in the Archives of the Mission in Paris.

¹First monastery of the Visitation nuns in Paris.

²The text says "1623" but this date is obviously incorrect because the Saint did not take possession of Saint-Lazare until 1632. The letter was written on a Sunday when Madame Goussault was out of town, circumstances which fit the date of May 1, 1633.

³This probably refers to Madame Goussault's letter of April 16, 1633 (no. 135), which Saint Vincent had promised to send to Saint Louise.

Letter 138. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹It seems that this letter was written shortly before the institution of the Daughters of Charity (cf. note 3) and near or during the octave of Pentecost which, in 1633, fell on May 15.

²Although the word Commander refers everywhere else in the letters to the Commander de Sillery, who died September 26, 1640, it refers here to someone else. Commander de Sillery did indeed make many gifts by will and Saint Vincent was well aware of them. Perhaps the Commander (Commander of the Knights of St. John of Malta) referred to here is La Porte, the uncle of Cardinal Richelieu.

³Abelly quotes this sentence (*op. cit.*, vol. I, chap. XXIV, p. 113), relating it to the institution of the Daughters of Charity and this is, in fact, the most reasonable meaning.

Letter 139. - Reg. 1, f° 9. The copyist notes that the original was in Saint Vincent's own handwriting.

¹June 11.

²The meeting concerned the organization of the ecclesiastical conferences which became so famous in such a short time and attracted to Saint-Lazare the most eminent priests, known both for their holiness and doctrine. Abelly has recounted the assembly mentioned here (*op. cit.*, vol. II, chap. III, sect. 1, pp. 246 ff.)

Letter 140. - The original autograph letter is the property of the international office of the Saint Vincent de Paul Society in Paris, 5 rue du Pré-aux-Clercs.

¹This letter was written after the institution of the Tuesday Conferences and before the transfer of the Motherhouse of the Daughters of Charity to La Chapelle.

²To the Collège des Bons-Enfants.

Letter 141. - Abelly, (*op. cit.*, vol. II, chap. II, sect. I, p. 248.

¹This letter was written the day of the pastors' second meeting, which Abelly places on this date.

²June 13.

³Abelly writes: "These ecclesiastics then met again the following ninth of July and determined the order to be observed in their conferences. They elected some officers to maintain this order and fixed Tuesday of each week for the meeting. . . . M. Vincent gave them 'the ecclesiastical spirit' as the topic of their first conference, which was held on the sixteenth of the same month." More than two hundred fifty ecclesiastics attended the Tuesday Conferences during Saint Vincent's lifetime. Twenty-two of these became bishops, Bossuet among others.

Letter 142. - Abelly, *op. cit.*, vol. II, chap. II, sect. V, beginning, p. 233.

¹Abelly merely states that the letter was addressed to a Priest of the Mission in Rome. This priest could only be M. du Coudray.

²This letter was written shortly after the sixteenth of July, the date of the first ecclesiastical conference.

³In order to have a clearer knowledge of one's defects, to make expiation for them, and to acquire a greater purity of soul, Saint Vincent advised those whom he directed to make two examinations of conscience each day: the particular examen on some virtue to be acquired or some vice to be rooted out; the general examen on each of the actions of the day. (Cf. Common Rules of the Congregation of the Mission, chap. X, par. 9.)

⁴They had just given a mission to the workers who were building the church of the Visitation. (Cf. Abelly, *op. cit.*, vol. II, chap. II, sect. 1, p. 247.)

Letter 143. - Reg. 1, f^o 4 v^o. The beginning of the letter has been lost. The copyist notes that the original was in Saint Vincent's own handwriting.

²Years between which the name of Mademoiselle du Fay appeared in the correspondence of Saint Vincent.

Letter 144. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The date of Saint Vincent's earliest contacts with Madame Goussault and the date of her death.

Letter 145. - Abelly, *op. cit.*, vol. III, chap. XIX, p. 289.

Letter 146. - Arch. of the Chapter of Cahors, file I, no. 25, original autograph letter.

¹Alain de Solminihac was born in the Château of Belet in Périgord on November 25, 1593. He was only twenty-two years of age when one of his uncles resigned the Abbey of Chancelade (Dordogne) in his favor. This abbey depended on the Order of Canons Regular of Saint Augustine. He replaced the old buildings with new constructions and had discipline restored to the abbey. On January 21, 1630, Cardinal de la Rochefoucauld sent him full powers to visit the houses belonging to the

Canons of Saint Augustine in the dioceses of Périgueux, Limoges, Saintes, Angoulême, and Maillezais. Alain de Solminihac was sought after in many places to establish reform. Appointed to the bishopric of Cahors on June 17, 1636, he devoted himself body and soul to the church of which he was the shepherd. He procured for his people the benefit of missions, visited the parishes of his diocese regularly, created a seminary for the formation of his clergy, and entrusted its direction to the sons of Saint Vincent. At the time of his death, December 21, 1659, the diocese of Cahors was completely renewed. Since God had manifested the sanctity of Alain by several miracles, his cause was introduced in Rome at the request of the clergy of France. (Cf. Léonard Chastenet, *La vie de Mgr. Alain de Solminihac* [new ed., Saint-Brieuc: Prud'homme, 1817]; Abel de Valon, *Histoire d'Alain de Solminihac, évêque de Cahors* [Cahors: Delsaud, 1900].) On October 4, 1981, Pope John Paul II beatified Alain de Solminihac.

²Lambert aux Couteaux and Robert de Sergis. By a decree of January 20, 1632, Saint Vincent had committed himself to leave in perpetuity, within the jurisdiction of the Parlements of Toulouse, Bordeaux, or Provence, two Missionaries and a servant to give missions there gratuitously. In exchange, he received from Nicolas Vivien, the King's Councillor, the sum of ten thousand livres, which he needed to cover the expenses incurred by the preparation of the Priory of Saint-Lazare. (Arch. nat. MM 538, f° 292 v°.)

³Lambert aux Couteaux, born in Fossemanant (Somme) in 1606, had been a member of the Congregation of the Mission since August 1629. He was then preaching in the south of France with Robert de Sergis and was taking advantage of a few days of rest to recollect himself at the residence of the Abbot of Chancelade, where Saint Vincent had told him to go. He founded the house of Toul in 1635 and remained there as Superior until 1637. In January 1638, he began the establishment in Richelieu (Indre-et-Loire), where he was Pastor and Superior for four years. The General Assembly of 1642 named him Assistant to the Superior General. In 1650 and 1651 he was again in Richelieu. For a brief period he was Superior at the Bons-Enfants (1646-1649), then at Saint-Charles (1650). The Saint had such confidence in him that he had him make the visitation of Saint-Lazare. He sent him to render the same service to the Missionaries of La Rose and Toul, as well as to the Sisters of Angers and Nantes. Urged by the Propaganda in 1647 to designate someone as coadjutor of Babylon, Saint Vincent could think of no one more worthy than Lambert aux Couteaux. In his response to Bishop Ingoli he expressed himself as follows: "I must admit, your Excellency, that the loss of this man is like having me tear out one of my eyes or cut off one of my arms." The plan did not materialize. It was again upon him that the Saint cast his eyes to establish the Congregation in Poland where the Queen was calling for the Missionaries. Lambert aux Couteaux went there in 1651. Everything had to be organized in that war-torn and plague-stricken country. His efforts were blessed by God but

short-lived; he died January 31, 1653, a victim of his dedication to the plague-stricken. (Cf. *Notices*, 1st series, vol. II, pp. 1-28.)

⁴This can only be Robert de Sergis for, with the possible exception of Jacques Mouton who had recently been accepted at Saint-Lazare and who was perhaps still a simple cleric, he was the only member of the Congregation of the Mission from the dioceses of Rouen.

⁵On the Rouen seminary, see in *Mémoires de la Société des antiquaires de Normandie*, vol. XXVI, Paris, 1867, pp. 404 ff., the study of Ch. R. de Beaurepaire entitled "Recherches sur les établissements d'instruction publique dans l'ancien diocèse de Rouen."

⁶Jean-Jacques Olier, the commendatory Abbot of the Canons Regular of Pébrac in the Saint-Flour diocese, had asked the Abbot of Chancelade, through the intermediary of Saint Vincent, to kindly establish reform in that abbey. Alain would have accepted willingly, but a letter from the Archbishop of Bordeaux was requesting the same service for the Abbey of Sablonceaux (Charente-Maritime). A choice had to be made. Uncertain as to what to do, Alain had asked Saint Vincent's advice, requesting him to submit the matter to the Archbishop of Arles, Jean Jaubert de Barrault (1630-1643), an enlightened prelate in whom he had great confidence. It is to this letter that the Saint is replying.

⁷Henri d'Escoubleau de Sourdis, Archbishop of Bordeaux (1629-1645).

⁸Jean-Jacques Olier, the celebrated founder of the Seminary of Saint-Sulpice whom Saint Vincent calls "a man given over to the grace of God and completely apostolic," was one of the principal restorers of ecclesiastical discipline in the seventeenth century. He was born in Paris, September 20, 1608. After a few hesitations, which Saint Vincent succeeded in dissipating, he entered holy orders and was ordained a priest on May 21, 1633. The first years of his priestly career were consecrated to the work of missions. He participated in the labors of the priests of Saint-Lazare whom he edified by his zeal and humility. For reasons still unexplained, perhaps, as has been said, because of a divergence of views on the question of whether he should accept the episcopal state, Olier passed from the direction of Saint Vincent, who had been his confessor for three years (1632-1635), to that of Father de Condren. This was not a desertion--far from it. In 1649 he wrote: "For extraordinary affairs, we do not fail to see Monsieur Vincent, and for ordinary matters, all our brothers assembled." He did not begin the Seminary of Vaugirard nor accept the pastorate of Saint-Sulpice until he had consulted the Saint. "M. Vincent is our father," he often used to say to the ecclesiastics in his seminary. Jean-Jacques Olier died April 2, 1657, assisted by his holy friend. The latter consoled the priests of Saint-Sulpice in their affliction, and it is believed that we still have a fragment of his address to them on that occasion. (Cf. Etienne-Michel Faillon, *Vie de M. Olier, fondateur du séminaire*

de *Saint-Sulpice* [4th ed., 3 vols., Paris: Poussielgue, 1873]; Frédéric Monier, *Vie de Jean-Jacques Olier, curé de la paroisse et fondateur du séminaire de Saint-Sulpice* [Paris: Poussielgue, 1914].) For Saint Vincent's address, mentioned above, see vol. XIII, no. 51.

⁹Henri de Sourdis was commendatory Abbot of the abbey situated in that locality. Alain de Solminihac sent two religious there to establish reform.

¹⁰François de la Rochefoucauld was born in Paris, December 8, 1558. He became Bishop of Clermont, October 6, 1585, Cardinal in 1607, Bishop of Senlis in 1611, and commendatory Abbot of Sainte-Geneviève in Paris in 1613. He resigned his bishopric in 1622 in order to dedicate himself entirely to the reform of the abbeys dependent on the Orders of Saint Benedict, Saint Augustine, and Saint Bernard. With that end in view, he obtained from Pope Gregory XV on the eighth of April special powers and the title of Apostolic Commissary. Supported by such men as Saint Vincent, Father Tarrisé, and Father Charles Faure, he caused order and discipline to flourish once again in the monasteries. The Cardinal died February 14, 1645, having at his side Saint Vincent who prepared him to appear before God. His body was buried at Sainte-Geneviève and his heart was given to the Jesuit Fathers. (Cf. M.M. La Morinière, *Les vertus du vrai prélat représentées en la vie de l'Eminentissime cardinal de La Rochefoucauld* [Paris: Cramoisy, 1646]; Lallemand et Chartonnet, *La vie du Révérend Père Charles Faure, abbé de Sainte-Geneviève de Paris* [Paris: J. Anisson, 1698].)

¹¹The Abbot of Chancelade was obliged to postpone the reform of the Abbey of Pébrac. Olier renewed his request June 1, 1634, this time with greater success. Alain de Solminihac came to Pébrac, and an agreement was concluded among them: himself, Olier, and the religious of the abbey. Everything seemed to be settled when some unforeseen difficulties upset the arrangements made and put the abbey back into its former state.

¹²François-Etienne de Caulet, born in Toulouse, May 19, 1610, was endowed with the Abbey of Saint-Volusien in Foix in 1627. He became attached to Jean-Jacques Olier and followed him in his missions in Auvergne, in the diocese of Chartres, and in other places in the kingdom. He supported him in his parochial ministry and, together with him and M. du Ferrier, founded the Seminary of Vaugirard. Saint Vincent, who knew the Abbot of Saint-Volusien, thought that he would do well at the head of a diocese. Thanks to him, François de Caulet was consecrated Bishop of Pamiers, March 5, 1645. In 1638 he testified against the Abbé de Saint-Cyran. As Bishop, he continued to combat Jansenism for a long time, forbade in his diocese the reading of books by adherents of the movement, and made every effort to bring back those who had strayed from the path of truth. His association with Nicolas Pavillon, Bishop of Alet, succeeded in winning him over to other ideas. The Bishop of Pamiers died August 7, 1680, without having made the act of submission to the Church. (Cf. Jérôme Besoigne, *Vies des quatre évêques engagés dans la cause de Port-Royal* [2 vols., Cologne: n. p.,

1756]; Georges Doublet, *Un prélat janséniste, F. de Caulet, réformateur des chapitres de Foix et de Pamiers* [Paris: A. Picard, 1895].) M. Gazier, an authority on Jansenism, had in his library, so rich in books and rare manuscripts, a manuscript entitled *Histoire abrégée de la vie de M. François de Caulet, évêque de Pamiers*, by Father Gabaret.

Letter 147. - Saint Paul manuscript, p. 79.

¹The final sentence, if it has not been interpolated, obliges us to place this letter before nos. 161 and 163, which belong to the early months of 1634. It could belong to 1632, but we believe it to be rather from 1633. Be that as it may, it was surely written very shortly after the second of September, the feast of Saint Lazarus.

²Saint Vincent and Saint Louise sometimes went to pray at Notre-Dame de Chartres. Perhaps, shortly before the Company of the Daughters of Charity was to come into being, the Founders wanted to place their project under Mary's protection.

³Alexandre-Antoine de Francelles, the Pastor of Saint-Jean-en-Grève in Paris and one of the witnesses at the process of beatification of Saint Vincent, presented to the tribunal twenty-seven letters from the Saint to Madame Forest whom he directed. These letters have all been lost.

Letter 148. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Visitation nuns.

Letter 149. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Date of the transfer of the Daughters of Charity to La Chapelle.

²A doctor.

³This little street, parallel to the rue d'Arras, connected the rue Saint-Victor with the rue Traversière or Traversine. The house opposite the shop sign of l'Epée-Royale was in the middle of the rue de Versailles. At present, its location seems to correspond to 21 rue Monge. It was probably there on November 29, 1633, that the Company of the Daughters of Charity came into being.

Letter 150. - Reg. 1, f° 14. The copyist notes that the original was in Saint Vincent's own handwriting.

¹*Search for peace and seek to attain it.* Ps. 34:15. "Seek peace and follow after it." (NAB)

²*If we seek first the kingdom of God in this manner, all things will be added to us for our good.* Mt. 6:33. "Seek first his kingship over you, and all things will be given to you besides." (NAB)

Letter 151. - The original autograph letter is at the house of the Priests of the Mission at San Silvestro in Rome.

¹The time of year when Saint Vincent usually made his annual retreat.

²This letter appears to have been written shortly before the establishment of the Daughters of Charity.

³This word is obviously the result of a distraction.

Letter 152. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written during the grape-harvesting season and seems to be near the date (November 29, 1633) when Saint Louise housed a certain number of young women at her home in Saint-Nicolas before making use of their services in order "to form them to the knowledge of solid virtues."

²Villeneuve-Saint-Georges.

Letter 153. - Saint Paul manuscript, p. 73.

¹This letter appears to precede the establishment of the Daughters of Charity.

²To teach school.

³A curate at Saint-Nicolas-du-Chardonnet.

⁴Perhaps François Véron, a renowned controversialist born in Paris around 1575. He was a member of the Company of Jesus from 1595 to 1620 and a great adversary of the Protestants and Jansenists. He died in Charenton where he was Pastor on December 6, 1649. (Cf. Pierre Féret, *Un curé de Charenton au XVII^e siècle* [Paris: J. Gervais, 1881].)

Letter 154. - Reg. 1, f^o 1 v^o. The copyist notes that the original was in Saint Vincent's own handwriting.

¹It was after the general confession of a peasant from Gannes (Oise) that Saint Vincent and Madame de Gondi first thought of establishing the work of the missions.

²The contract drawn up April 17, 1625, between Saint Vincent and the De Gondis stipulates that the Priests of the Mission "shall be obliged to go every five years throughout all the estates of the above-mentioned lord and lady to preach, hear confessions, catechize, and perform all the good works mentioned in this same contract. (Cf. vol. XIII, no. 59.)

³Catherine de Gondi, the Duchesse de Beaupréau and the wife of Pierre de Gondi whom she had married August 3, 1633.

⁴Honoré d' Albert, Seigneur de Cadenet, peer and Marshal of France, vidame [minor noble] of Amiens, created Duc de Chaulnes by Letters Patent of January 1621, Governor of Picardy beginning July 3, 1633. He later became Governor of the city and citadel of Amiens, then of the province of Auvergne, and was in command at the siege of Arras in 1640. He died October 30, 1649.

⁵Pierre de Gondi, the eldest son of Father de Gondi and the former pupil of Saint Vincent, had succeeded his father in his titles and high positions. He was, like him, General of the Galleys and Seigneur de Gannes.

Letter 155. - Archives of the Mission (Paris), original autograph letter.

¹This letter was written at the time when Saint Vincent was established at Saint-Lazare (after 1631) and Saint Louise was living near the Collège des Bons-Enfants (before May 1636).

²Saint Vincent had been at the Collège des Bons-Enfants for a few days.

³Saint Vincent had made it a rule for his Missionaries not to go visit the young women and the Ladies of the Charity except in cases of necessity or utility.

⁴Pierre Séguier had received the Seals on February 28, 1633. His wife, Madeleine Fabri, born November 22, 1597, died in Paris on February 6, 1683. She assisted Saint Vincent and Saint Louise with her influence and her fortune.

Letter 156. - Reg. 2, pp. 87 and 3.

¹The Congregation of the Missionary Priests of the Most Blessed Sacrament, founded in the city of Avignon in 1632 and approved by Innocent

X in 1647. Its object was the work of missions and the direction of seminaries. Its founder, Christophe d'Authier de Sisgau, was born in Marseilles in 1609. He became Bishop of Bethlehem in 1651 and died in Valence in 1667. (Cf. Nicolas Borely, *Vie de Mgr. Christophe d'Authier de Sisgau, évêque de Bethléem* [new ed., Lyons: n.p., 1703].) Further on we shall see the renewed efforts Authier de Sisgau made to bring about the union of his Congregation with that of Saint Vincent, and the steps taken by the latter to have the name of *Missionary Priests* changed because of the confusion that might arise.

²Paolo Motta, a Milanese gentleman, had founded in Rome in 1620 the Congregation of Saint Joseph which Paul V approved and to which he gave an oratory near the collegial church of San Lorenzo in Damaso. Before 1646, the priests who formed its membership did not live a life in common; they instructed the people, heard confessions, preached the word of God, and spread the practice of spiritual exercises. Father Paolo Motta died January 22, 1650. Several renowned figures came from the Congregation of Saint-Joseph, among others Cardinal Michelangelo Ricci. (Cf. Pierre Hélyot, *Histoire des Ordres religieux et militaires* [new ed., 8 vols., Paris: Louis, 1792], vol. VIII, p. 25.)

³The Bull *Salvatoris Nostri* (cf. vol. XIII, no. 81; also *Acta Apostolica in gratiam Congregationis Missionis* [Paris: Chamerot, 1876], p. 3; Arch. nat., M 209, no. 6). Although dated January 12, 1633, the Bull had not as yet been promulgated when Saint Vincent wrote this letter. The passage that offended the Saint was suppressed.

1.

Letter 156a. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. The discovery of Saint Vincent's letter to Father Charles Faure (no. 156b) mandates

the repositioning of this letter to Saint Louise (formerly no. 182).

¹Reference to the letter to Father Faure, the date of which is certain, enables us to alter the date which Coste originally used [Between 1634 and 1638].

²The Daughters.

³A commune near Paris.

⁴Charles Faure, born at Louveciennes (Yvelines), November 29, 1594, took the habit of the Canons Regular in the Abbey of Saint-Vincent de Senlis and was professed March 1, 1615. The examples of laxity he saw did not lessen his progress in virtue. His reputation for holiness reached the King, who entrusted him with the delicate mission of establishing the reform in the Monastery of Sainte-Geneviève in Paris. He was so successful that, in order to extend the reform, Cardinal de la Rochefoucauld gathered into one congregation, under the name of Congregation of France, several houses of the Canons Regular spread throughout the Provinces of the kingdom. He placed them under the Abbey of Sainte-Geneviève and appointed Father Faure Vicar General of the new Institute. Father Faure visited the establishments, laid down the rules for them, and founded some seminaries. The Congregation of France was canonically erected by a Bull of February 3, 1634. On October 17, the General Chapter elected Father Faure Superior General for a term of three years. He was reelected in 1637. The constitutions not permitting a third term, he yielded his position in 1640 to Father Boulart, but kept such extensive powers for himself that his successor could do nothing without his advice. When Father Boulart's three-year term ended, Father Faure was once again placed at the head of the Congregation of France. He fell ill that same year and died November 4, 1644. His attitude toward Saint Vincent was rather cold and reserved. He left several works on asceticism. (Cf. Lallemand and Chartonnet, *op. cit.*)

⁵Perhaps the son of Philippe Gallois, Saint Vincent's notary.

Letter 156b. - Archives of the Congregation of the Mission, Paris, photocopy; the present location of the original letter is unknown. Coste appears to have mentioned this letter in vol. II, no. 694, where he states that Charavay gave a description of it in his catalogue. The now certain date necessitates the placement of the letter in vol. I.

¹*Unworthy priest of the Mission*. In later letters, Saint Vincent often wrote the initials of this French phrase after his name. It has been traditional in the Congregation of the Mission to append to one's name the Latin of this French phrase of Saint Vincent: *indignus sacerdos Congregationis Missionis* or the initials *i. s. C. M.* Hereafter, this edition will use the latter abbreviation.

Letter 157. - Reg. 1, f° 68 v°. The copyist notes that the original is written in Saint Vincent's own handwriting.

¹Period within which the name of Mademoiselle du Fay appears in the correspondence of Saint Vincent.

²Antoine Hennequin, Sieur de Vincy.

Letter 158. - Collection for the process of beatification.

¹A Priest of the Mission, born in Grandvilliers (Oise), April 19, 1607. He entered the Congregation of the Mission in 1630, was ordained a priest in 1632, placed in Richelieu in January 1638, and died in September 1644.

²*This kind of demon is not cast out except by prayer and patience.* As was his wont, Saint Vincent alludes to a biblical passage without quoting it exactly. Compare: Mk. 9:29 - "This kind you can drive out only by prayer;" and Mt. 17:21 - "[This kind does not leave but by prayer and fasting.]" (NAB)

³*Nauseates them.*

⁴*Contraries are cured by contraries.*

⁵Jacques Régnier, a Priest of the Mission, was born in the diocese of Boulogne (Picardy) and entered the Congregation of the Mission in August 1627 in Paris. He was ordained a priest in April 1632.

⁶This name does not appear in the catalogue of the Mission, although Leleu appears to be a member of the Congregation at this time.

⁷A priest in the Congregation of the Mission, although his name does not appear in the catalogue of the Congregation; Saint Vincent advised him "that he would do better somewhere else. . . ." (Cf. no. 197.)

Letter 159. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Collet (*op. cit.*, vol. I, p. 232) defers the first meeting of the Ladies of the Hôtel-Dieu until after July 27, 1634. No. 177 does not allow us to put it so late. Recent historians of Saint Louise, using this same no. 177 as a basis, place the institution of the Ladies in June 1634. They did not note that no. 163, subsequent to this one, was written at the beginning of April at the latest.

²In her visits to the patients of the Hôtel-Dieu, Madame Goussault had noticed that there was much to be done for their relief. She spoke about this to Saint Vincent who dared not interfere in a work for which others were responsible. The Hôtel-Dieu was under the Canons of Notre-Dame and, more specifically, under one of them, the Master, to whom they had entrusted the administration. The Augustinian Sisters nursed the sick. There were about one hundred professed nuns and fifty novices who dedicated themselves to this work with an attention worthy of praise. We can understand that in these circumstances Saint Vincent was unwilling to initiate anything. But Madame Goussault held fast. She told the Archbishop of Paris about her project, thinking he would have sufficient authority over the Saint to prevail upon him to assume the direction of a society of ladies who would look after the needs of the patients at the Hôtel-Dieu. What she had foreseen came about. Saint Vincent gathered together a few devout and charitable women at the home

of Madame Goussault on the rue du Roi-de-Sicile. The above letter tells us what was decided there.

³Madame de Villesabin, née Isabeau Blondeau, was the widow of Jean Phelippeaux de Villesabin or Villesavin, the secretary of orders for Marie de Médicis, and Comte de Busançais. She was noted for her elegance, politeness, and charity. Ceremonious to excess, the affectation of her manners had caused her to be called "the most humble servant of the human race." She received into her magnificent home on the Place Royale the most distinguished people in Paris. She died February 26, 1687, at the age of ninety-four.

⁴Elisabeth-Marie Maillier, the wife of Nicolas de Bailleul, Seigneur de Vattetot-sur-Mer and Seigneur de Soisy-sur-Seine.

⁵This name sometimes appears in the Saint's letters to Saint Louise, especially in connection with the work of the Foundlings.

⁶Marie Dalibray was the widow of J. B. de Saintot, Treasurer of France. She was a very cultured woman, in contact with the most illustrious people in literature and the arts. She used to receive Pascal and his family into her home. Voiture had dedicated to her his translation of *Orlando Furioso*.

⁷There were more people at this second meeting than at the first. Madame Goussault was elected president. She was given an assistant and a treasurer. (Cf. Abelly, *op. cit.*, vol. I, chap. XXIX, p. 133.).

⁸Perhaps Suzanne de Fournel, the widow of Gilles de Beaufort, Seigneur de Mondicourt, Montdiès, Malmaison, and other places. He died in 1631.

⁹A small commune in Yvelines.

¹⁰At the Bons-Enfants.

¹Madame Séguier.

Letter 160. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹There is no doubt that this letter was written shortly after no. 159.

²Perhaps the widow mentioned in the preceding letter.

Letter 161. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter seems to have been written very shortly before no. 163, which is from March or April 1634.

²Since the Department of Seine-et-Oise was divided into three departments in 1963, Argenteuil is now the principal town of one of the subdivisions (*arrondissements*) of the Department of Val-d'Oise.

³In his letters, Saint Vincent most often designates the Daughters of Charity only by their first name. Sometimes, to avoid confusion, he adds the name of the place or parish where they are. It would be difficult, from this distance in time, to give the corresponding family names, either because we never find them in his letters or in those of Saint Louise, or because several sisters had the same first name.

⁴The Charity of Saint-Paul parish in Paris went back to the year 1632 or 1633. There, as elsewhere, Saint Louise had placed her Daughters at the service of the Ladies.

⁵Perhaps the wife of Jacques de la Bistrade, Seigneur des Marets, who was appointed Master of Appeals, August 1, 1647, and died December 20, 1650. She was also, perhaps, a relative of Nicolas Pavillon, the future Bishop of Alet, whose mother was Catherine de la Bistrade.

⁶Madame Forest later reported that Nicole had improved (cf. no. 163) and that she wanted to keep her.

Letter 162. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written a few days after the establishment of the Ladies of the Hôtel-Dieu.

²The name given to the Canon-administrator of the Hôtel-Dieu.

³The Ladies of the Hôtel-Dieu.

⁴Monastery of Sainte-Madeleine where women led a penitential life in reparation for previous indiscretions.

Letter 163. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Reference to the ordination retreat of Commander de Sillery prompts us to assign this date.

²The words in brackets are not found in the original letter. This interpolation by Coste supplies for an obvious omission.

³Villers-sous-Saint-Leu (Oise).

⁴Jean-André Lumague, Seigneur de Villers-sous-Saint-Leu, father of Mademoiselle Pollalion, and a great friend of Saint Vincent.

⁵The Commander said his first Mass on Holy Thursday, April 13, 1634, a few days after his ordination.

⁶The Charity of Saint-Nicolas-du-Chardonnet.

⁷A commune in Essonne.

Letter 163a. - Archives of the Mission, original autograph letter published in the *Annales* (1926), pp. 473-474, and (1937), p. 237, and later reprinted in *Mission et Charité*, 19-20, p. 11.

¹Religious of the first monastery of the Visitation in Paris.

²Most probably April 9, 1634.

³Saint Jane Frances de Chantal.

⁴To prevent any deviation from the primitive spirit of the Visitation, Saint Vincent and other friends of that Community thought it would be well to have Visitors appointed to make canonical visitations of the convents in order to eradicate abuses and to watch over the preservation of the traditions of the Order. It appears that, before her death, Saint Jane Frances finally agreed to that practice. (Cf. Roger Devos, "Le testament spirituel de sainte Jeanne-Françoise de Chantal et l'affaire du visiteur apostolique," *Revue Historique Spirituelle*, 48 [1972], pp. 453-456; 49 [1973], 199-126, 341-366.)

⁵The Visitation was established in Le Mans in 1634. The first six religious arrived there on July 22, 1634.

Letter 164. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹It is impossible from the content of this letter to assign a date to it more accurately. As Coste observed in dating this letter, when writing to Saint Louise after 1639, Saint Vincent almost always wrote words like "Wednesday morning" and/or the time of day at the head of the letter.

²Villers-sous-Saint-Leu.

Letter 165. - Saint Paul manuscript, p. 73.

¹This letter was written after the establishment of the Ladies of the Hôtel-Dieu and before the transfer of the Daughters of Charity to La Chapelle.

²For the weekly conference.

Letter 167. - The original letter is at the Provincial House of the Daughters of Charity (Provincia de Santa Luisa de Marillac) in Madrid.

¹This letter seems to have been written in the early days of the Company of the Daughters of Charity and shortly after no. 161.

²Madame Séguier.

Letter 175. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written after Saint Vincent took over Saint-Lazare (January 8, 1632) and before the establishment of the Daughters of Charity in La Chapelle (May, 1636). The mention of Saint Magdalen whose feast day is July 22, leads us to assume that Saint Vincent was writing this letter on that date.

²Abbey of Saint-Victor.

³Jean-François de Gondy.

⁴At Saint-Lazare.

Letter 176. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written between the time of the foundation of the Daughters of Charity (November 29, 1633) and the transfer of the Motherhouse to La Chapelle (May 1636).

²Marguerite Naseau is certainly not the sister in question here; she had died of the plague in Saint-Louis Hospital in February 1633.

³The body of the deceased.

⁴To the Pastor of Saint-Nicolas.

⁵One *écu* equals three *livres*; one *livre* equals twenty *sols*.

Letter 177. - Collection for the process of beatification.

¹Jérôme Bignon, the Advocate General in the Paris Parlement, a Councillor of the State and the King's librarian, was, according to Moreri (cf. Louis Moreri, *Le Grand Dictionnaire*

Historique [5 vols., Paris, 1718]), "one of those extraordinary geniuses whom recent centuries can boldly compare to the greatest figures of antiquity." At the age of fourteen he was already the author of the *Discours de la ville de Rome, principales antiquitez et singularitez d'icelle*. The following year, the *Traité sommaire touchant l'élection du Pape* appeared. His great juridical knowledge made him the trusted adviser of Anne of Austria. He worked on the treaty of alliance with Holland (1649) and on the treaty concluded with the Hanseatic League (1654). He died April 7, 1656, at the age of seventy.

²Fulco de Chanac, Bishop of Paris from 1342 to July 25, 1349, the day of his death.

³Etienne de Poncher occupied the See of Paris from 1503 to 1519. By a decree of February 20, 1518, "...he promises, both in his own name and in that of his successors, to appoint to the above-mentioned priory and hospice of Saint-Lazare a religious of the said Congregation of Saint-Victor, as long as it is within the reform, and should the reform be relaxed, the said bishops of Paris will resume their rights to establish in that position, as they did formerly, any other ecclesiastics they wish." (Arch. Nat. MM 534.)

⁴*At the will or at the good pleasure* [of the Bishop].

⁵Banker in Rome.

⁶A mountainous region of Southern France between the Departments of Hérault and Ardèche.

⁷Giovanni Gilioli, a Priest of the Mission registered by mistake in the catalogue of coadjutor brothers, had been born in Ferrara around 1606 and had entered the Congregation of the Mission in July 1629.

⁸The Comte de Marcheville.

⁹The Ladies of the Hôtel-Dieu.

¹⁰Jean de Creil, Seigneur de Gournay, was the secretary of the King and the father of Marie de Creil, Madame de Marillac. She was the wife of René de Marillac, the son of Michel de Marillac, the Keeper of the Seals, and uncle of Saint Louise.

Letter 178. - *Case from the Diocese of Paris. Beatification and canonization of the Venerable Servant of God Vincent de Paul. Concerning the doubt: Whether there is evidence of his theological virtues. . . . Summary of reply*, pp. 43 ff.

¹This letter appears to have been written between those Saint Vincent wrote to François du Coudray on July 25, 1634 (no. 177) and November 6, 1634 (no. 188).

²Etienne de Poncher (1503-1519).

³Henri de Gondi, the first Cardinal de Retz, was coadjutor Bishop to his uncle, Pierre, from 1598 to 1616 when he succeeded in his own right to the See of Paris. He was made a Cardinal in 1618 and died in 1622.

⁴The farm of Rougement, situated in the forest of Bondy in the commune of Sevran (Seine-Saint-Denis), covered a vast expanse of woods and cultivated land. Adrien Le Bon donated it to Saint Vincent, February 11, 1645, "on account of the great friendship

and affection" he bore the gentlemen of Saint-Lazare. (Arch. nat., S 6698, pièces 1 and 2.)

⁵The receiver at that time was Claude Cousin.

⁶One reads at the end of the petition: "*Granted as requested. And with the absolution from censures to the effect, etc., and that the original contract and document, as well as the letter of the Archbishop Jean-François concerning this matter, provided they are not contrary to the above, and the true annual value of the revenues of the said priory or hospital, be considered as expressed, as they could be expressed either in whole or in part, and of the perpetual confirmation, approval, addition, suppletion, concession, assignment, union, annexation, incorporation, and other clauses of the broadest sense, and that a better and more accurate account and description of all and everything submitted above may be made in the Letter, even as regards the quality of persons mentioned by name, and others who are necessarily concerned, and let it be committed to the Ordinary with the clause 'After those who have to be called have been called,' and at the request of the parties, and the recommendation of the Cardinals of the Holy Roman Church in charge of the affairs of Regulars.*"

"Given in Rome, at St. Peter's, on the ides of March, in the twelfth year."

It was therefore on March 15, 1635, that the petition was approved. After these words, the copyist added: "*Taken from the register of apostolic petitions. Verified by me Franciscus Causeo, Superintendent of the register, in the back of book 22, folio 223.*"

Letter 180. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Reference to the *Quinze-Vingts* necessitates this date.

²Denis de Cordes, Counselor at the Châtelet. It was at his request and that of M. Lamy that Saint Vincent had established the Charity at the *Quinze-Vingts* when the members of the Tuesday Conferences gave a mission there at the end of 1633. (Cf. Abelly, *op. cit.*, vol I, chap. XXIII, p. 109; also, Antoine Godeau [Bishop of Grasse], *L'idée du bon magistrat en la vie et en la mort de M. de Cordes, conseiller au Chastelet de Paris* [Paris: A. Vitré, 1645].)

³A hospice founded by Saint Louis, King of France, for three hundred (15X20-quinze X vingts) blind poor people. In 1779, Cardinal de Rohan transferred the hospice from the rue Saint-Honoré to the Hôtel des Mousquetaires noirs, 38 rue de Charenton. The institution was suppressed during the Revolution and reestablished in 1814.

Letter 181. - Reg I, f^o 68 v^o. The copyist notes that the original was in Saint Vincent's handwriting.

¹Years within which the name of Mademoiselle du Fay appears in the correspondence of Saint Vincent.

²Monastery of the Visitation nuns.

Letter 183. - According to Coste, the original autograph letter was in Marseilles at the house of the Daughters of Charity, 22 rue Vincent-Leblanc. This house was closed in 1979 and the present location of the letter is unknown.

¹This letter was written while Mademoiselle du Fay was still living (before 1636) and after the establishment of the Ladies of the Hôtel-Dieu (1634).

²Probably Anne de la Barre, the widow of François de Fortia, Councillor of the King and Master of Requests for the Hôtel-Dieu.

Letter 184. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Before this date, there was no Confraternity of Charity at Saint-Barthélemy. (Cf. Abelly, op. cit., vol. I, chap. XXIII, p. 109.)

²Mademoiselle Brou was probably related to Madame de Brou, who was a member of the association of the Ladies of the Hôtel-Dieu. She called the Daughters of Charity to Bernay, where she supported them through her own generosity. Madame de Brou was a cousin of M. de Vincy.

³A parish in Paris.

Letter 185. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Probable date of the death of Isabelle du Fay, whose serious illness Saint Vincent is here announcing to Saint Louise.

Letter 186. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter seems to have been written in the early days of the Company of the Daughters of Charity.

²To the Collège des Bons-Enfants where Michel Le Gras was then living.

Letter 187. - Saint Paul manuscript, p. 33.

Letter 188. - Collection for the process of beatification.

¹A Benedictine monk whose cousin, Jacques Le Bret, was an auditor of the Roman Rota and, later, Bishop of Toul.

²Alphonse de Richelieu, brother of the Cardinal-Minister. He was going to Rome to help the ordinary Ambassador, François de Noailles, to obtain from the Pope the annulment of the marriage that Gaston d'Orléans had contracted with Marguerite de Lorraine. Negotiations took so long that the minister of Louis XIII became impatient and wrote on October 3, 1635: "It would be well for the King to send to Rome, as extraordinary ambassador, some important person who would by nature be more aggressive than M. de Noailles and the Cardinal of Lyons." (Cf. *Lettres, instructions diplomatiques et papiers d'Etat du cardinal de Richelieu* [8 vols., Paris: Avenel, 1853-1877], vol. IV p. 307.)

Letter 188a. - Autograph letter. The *Annales* (1957), pp. 674-681 published a photocopy of the original as printed in the Charavay catalogue (Autographs and Historical Documents. Sales of December 10 and 11, 1957). This edition of Coste uses the text published in *Mission et Charité*, 19-20, pp. 12-13.

¹Guy-François de Montholon, Seigneur du Vivier et d'Aubervilliers, was born in Paris in 1600. He became an advocate in the Parlement in 1618 and a State Councillor in 1645. He died in 1679.

²This date seems most probable since it marks the beginning of Jean de Montholon's incarceration at Saint-Lazare. Born in 1613, he was twenty-one years old at this time.

³The affair can be reconstructed in this fashion: On July 29, 1632, Jean de Montholon secretly married Jeanne Jeannesson whose social status his family considered beneath his own. As guardian of his brothers since their father's death in 1632, Guy-François, feeling that this was an improper alliance, had the marriage annulled by a decree of Parlement. Jean consulted the Sorbonne which declared the marriage valid (1633). Nevertheless, on September 28, 1634, Guy-François obtained a writ from the Provost of Paris authorizing him to have Jean imprisoned. He then had him incarcerated on December 5, 1634, in the Priory of Saint-Lazare, where places were reserved for wayward sons of noble families. He subsequently escaped (cf. no. 196).

⁴The parents of Jeanne Jeannesson were Seigneurs de Clichy-la-Garenne. It was there, no doubt, that Saint Vincent knew them when he was Pastor of that Parish.

⁵Probably Saint-Germain-l'Auxerrois, a parish in Paris.

⁶A parish in Paris.

⁷After the union of the Priory of Saint-Lazare with the Congregation of the Mission (1632), Saint Vincent had to overcome much difficult opposition, particularly before the Parlement. The support of individuals there was indispensable.

Letter 189. - Reg. 1, f^o 14 v^o. The copyist notes that the original was in Saint Vincent's handwriting.

¹Jean de Fonteneil, born in Bordeaux around 1605, was a friend and imitator of Saint Vincent. His outstanding qualities procured for him the highest positions in the diocese. He was appointed Canon of Saint-Seurin in July 1623; special archiepiscopal Vicar General on November 1, 1639; Vicar in perpetuity of the parish church of Sainte-Colombe, then of Saint-Siméon in Bordeaux; Grand Archdeacon; Chancellor of the University of Bordeaux in 1650; and Vicar General of the diocese on September 10, 1655. Like his friend Saint Vincent, he was convinced of the great good that would result from seminaries, missions, retreats, and weekly meetings of priests to discuss matters of theology, discipline, or piety. For this purpose, he founded the Congregation of the Missionaries of the Clergy, who directed the ordinands' seminary in Bordeaux and the seminaries of Aire and Sarlat. They were given the chapels of Notre-Dame-de-Montuzet, and the parishes of Saint-Louis-du-

Marais and Saint-Simon-Cardonnat (Gironde). This Congregation was short-lived, surviving its founder by only three years. He died in Bordeaux, March 2, 1679. (Cf. Louis Bertrand, *Histoire des Séminaires de Bordeaux et de Bazas* [3 vols., Bordeaux: Féret, 1894], vol .I, pp. 207 ff.)

²Messieurs de la Salle and Brunet had only been working in the diocese of Bordeaux for a short time. The faculties for preaching and hearing confessions in the diocese had been given them the preceding October 21. (Ibid., p. 215.)

Letter 190. - Reg. I, f^o 1 v^o. The copyist notes that the original was in Saint Vincent's handwriting.

¹Saint-Nom-La-Bretèche (Yvelines).

²Jean Pillé, a priest of the diocese of Sens, was received into the Congregation of the Mission around October 1631. He was Superior of the Collège des Bons-Enfants from 1635 to 1638 and died in Paris on October 7, 1642. Saint Vincent related his life and praised his virtues in a long Circular Letter which will be inserted further on (cf. vol II, no. 634). There is a copy of his will in the Arch. Nat. M 211, file 1.

Letter 191. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. The beginning of the letter has been cut off and lost.

¹Since there is no certainty about the date of this letter, it can only be speculated that it was written before 1639. After 1639, Saint Vincent usually added the day of the week, e[.,"Tuesday morning," at the head of the letter.

²Saint Louise, while passing through Beauvais, lodged at her home.

³Saint Francis de Sales.

Letter 192. - Abelly, *op. cit.*, vol. II, chap. I, sect. II, par. 8, 1st ed., p. 50.

¹Abelly says that this letter was written by some Missionaries whom Saint Vincent sent out in 1634 "to work in the diocese of Bordeaux." We became acquainted with these Missionaries in no. 189.

Letter 193. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written at some time between the institution of the Daughters of Charity and the death of Madame Goussault, September 20, 1639.

²Madame Séguier.

Letter 194. - Collet, *op. cit.*, vol. I, p. 355, summary drawn from the original letter found in Toul.

¹Appointed bishop in 1634; died in Nancy, September 14, 1637.

Letter 195. - Abelly, *op. cit.*, vol. I, chap. II, p. 252.

¹Abelly says that this letter fragment was written by the Saint more than twenty-five years before his death which occurred, as we know, September 27, 1660.

²Saint Vincent did not begin to prepare them until 1642.

Letter 196. - *Bulletin du Bibliophile et du Bibliothécaire*, 1872, p. 382. The original, which we have been unable to examine, is the property of the De Montholon family; it is in Quevillon, near Rouen, in the Château de la Rivière-Bourdot.

¹On March 28, 1635, Lambert aux Couteaux informed Guy-François de Montholon that for two days his brother had been in a state akin to madness. (*Archives du Prince de Montholon de Umbriano. Inventaire des Titres de la maison de Montholon* [1200-1900], Paris, 1901, no. 490.)

²Because he had, on July 29, 1632, secretly married Jeanne Jeannesson whose social rank did not equal his own, Jean de Montholon had been arrested on December 5, 1634. He had been imprisoned at Saint-Lazare at the request of his brother and tutor, Guy-François, after being sentenced by the court of Paris. At the time of his incarceration, he was twenty-one years old. (*Archives du Prince de Montholon de Umbriano*, nos. 480 and 483.)

³Saint-Lazare was a former leper hospital. In the agreement concluded January 7, 1632, between Saint Vincent and the former religious of Saint-Lazare, it is stated that the house was not sheltering any lepers at that time. The Saint committed himself to receive and lodge free of charge any lepers who might present themselves. As far as we know, this letter is the only document that indicates the presence of a leper at Saint-Lazare after 1632. In his petition to Pope Urban VIII in 1634 (cf. no. 178), Saint Vincent noted that for a long time there had been no lepers in the Priory.

⁴A religious of the old Saint-Lazare.

⁵The prison of Saint-Lazare took in the insane and incorrigibles. When Saint Vincent took possession of the Priory, it had only two or three poor people who were mentally ill. Their number increased later on. The good Saint watched over them with the affection of a father. One day, when he was threatened with eviction from Saint-Lazare by greedy competitors, he asked himself what would cost him the most at his departure, and his thoughts immediately turned to the poor mental patients entrusted to his care. "At that moment it seemed to me," he said in a conference, "that it would be not to see those poor people any longer and to be obliged to give up their care and service." (Cf. Abelly, *op. cit.*, vol. II, chap. VI, pp. 305 ff.) The only list we still have of the inmates dates from 1692 to 1734. (Arch. Nat. MM 543.) More than one illustrious name is found there.

⁶Later, Jean de Montholon legally married Jeanne Jeannesson. He served in the army, became Seigneur des Bordes-Cocherets in 1640, and in 1647 married his second wife, Demoiselle Louise de Chesneton. (*Archives du Prince de Montholon de Umbriano*, nos. 551, 568, and 605.)

Letter 197. - Collection for the process of beatification.

¹Principal town of a canton in Seine-et-Marne. This locality had already received a visit from the Missionaries and from Saint Vincent himself. It had had its Confraternity of Charity for four years. Thanks to a foundation established by the Commander de Sillery, a mission was given there every five years.

²Quasimodo Sunday, the first Sunday after Easter. In 1635, it would have been April 16.

³Principal town of a canton in Val-d'Oise.

⁴*Sorrow takes over after joy.* Prov. 14:13. "Even in laughter the heart may be sad, and the end of joy may be sorrow." (NAB)

⁵*Their sadness will be turned into joy.* Jn. 16:20. "I tell you truly: you will weep and mourn while the world rejoices; you will grieve for a time, but your grief will be turned into joy." (NAB)

⁶Saint Vincent knew that Antoine Lucas, Antoine Portail's companion, was of an ardent temperament and given to controversy, for which he was naturally gifted.

⁷M. Olier regretted not having gone to the help of the two priests of the Mission. He was so upset by this that it almost jeopardized his health. For two years he suffered remorse, constant scruples accompanied by "aridity and great darkness," tears, and sighs. (Cf. Faillon, *op. cit.*, vol. I, pp. 158, 180, 181.)

⁸François Perrochel, born in Paris, October 18, 1602, was M. Olier's cousin. He was one of the pious and zealous priests who gathered around Saint Vincent to be animated by his spirit and to work under his direction. He gave missions in several places, especially in Auvergne, in Joigny, and in the faubourg Saint-Germain. He was a member of the Tuesday Conferences and was present at the meetings in which the retreats for ordinands were organized. As Bishop-elect of Boulogne, he was invited to give the conferences for the ordinands at the Bons-Enfants and was so successful that the Queen wished to hear him. Moved by his words, she left generous alms for the Saint to help him defray a part of the expenses incurred by the retreats. François Perrochel was consecrated in the church of Saint-Lazare on June 11, 1645. The episcopate of this holy prelate was one of the most fruitful and glorious known to the diocese of Boulogne. When, worn out by age and infirmity, the Bishop of Boulogne saw that he could not govern his diocese properly, he resigned; this was in 1675. He crowned his career on April 8, 1682, by a death worthy of his life. (Cf. Van Drival, *Histoire des évêques de Boulogne* [Boulogne-sur-Mer: Berger frères, 1852].)

⁹Sébastien Zamet, the son of Sébastien Zamet and Madeleine Le Clerc du Tremblay, was born in Paris in 1588. He was consecrated Bishop of Langres in 1615, and died in his château in Mussy on February 2, 1655. Abbé L. N. Prunel published his life (*Sébastien Zamet évêque-duc de Langres, pair de France* [Paris: Picard, 1912]) and his spiritual letters (*Lettres spirituelles de Sébastien Zamet précédées des Avis spirituels* [Paris: Picard, 1912]).

¹⁰This letter is the only document that mentions the offer of the Bishop of Langres to Jean-Jacques Olier. Its discovery put an end to the conjectures of the biographers of the founder of Saint-Sulpice. (Cf. Frédéric Monier, *op. cit.*, vol. I, p. 128, n. 3.)

¹¹Annet Savinier, born near Clermont, in Auvergne, was received into the Congregation of the Mission in Paris in 1635 and ordained a priest in March 1637.

¹²Etienne Meyster was one of the greatest missionaries of the seventeenth century. M. du Ferrier said that he was "the top man in the world as far as the missions were concerned," and Father de Condren, that "he was a man to confront the anti-Christ." He was born in Ath, Belgium, in the former diocese of Cambrai. The reputation of Saint Vincent de Paul attracted him and he entered the Congregation of the Mission at the end of 1634 after receiving the sub-diaconate. He was ordained a priest in 1635, and left Saint Vincent in 1636 to join Jean-Jacques Olier and to place himself under the direction of Father de Condren. He preached very successfully in various places. The mission given in Amiens was especially famous. He had acquired so much influence over the people, it was said, that he could have turned the city over to the Spanish. Father de Condren wrote one day to M. Olier: "We should venerate him and humble ourselves because we are not worthy of the grace God is granting him. . . . It seems to me that I recognize and honor in him something of the apostolic grace in which I beg Our Lord to give us some share." And further on, he added: "He must not serve as a rule for others." Indeed M. Meyster was not walking along the usual paths. His judgement did not equal his great talent. "He did not have too much common sense and was a real dreamer," wrote Father Rapin (*Mémoires du P. René Rapin* [3 vols., Lyons: E. Vitte, n.d.], vol. I, p. 50). He was suddenly struck with mental illness in Metz right in the middle of a sermon that he was preaching outdoors under a burning sun. He ended his days in a wretched state shortly afterwards. Rather numerous bits of information concerning Meyster are to be found in Faillon, *op. cit.* (cf. *Récit véritable de la mort de M. Meyster*, Bibl. Nat. fr. 22.445, f. 161). Saint Vincent stated in his letter that one of M. Meyster's cousins was seeking admission to the Congregation of the Mission; he was Charles Aulent, born February 1, 1614, in Ath, received among the Missionaries at the end of 1636, ordained a priest in 1640, and admitted to vows December 11, 1644.

¹³It was a custom in the Congregation of the Mission to call the clerics Brother and to reserve the title Monsieur for the priests. When M. Portail left Saint-Lazare to give missions, Etienne Meyster was not yet a priest; he was usually called Brother Etienne. Since his ordination, which had taken place a few days before, he had become M. Meyster.

¹⁴Jean de la Salle and Jean Brunet were giving missions in the area of Bordeaux.

¹⁵Both were in Rome or perhaps on their way back to Paris.

Letter 198. - Collet, *op. cit.*, vol. I, p. 247.

Letter 198a. - Archives of the Mission (Paris), a copy made from the original in the possession of M. Corregio of Saint-Colombe (Loire). The original is in the Saint's own handwriting.

¹While Coste originally assigned 1633 or 1634 for the date of this letter, he states in a footnote in vol. XIV, p. 631, that this letter belongs, without any doubt, to the year 1635. In this edition it has been placed in correct chronological order and has been renumbered no. 198a.

²A locality in Oise, renowned in the seventeenth century for the magnificent château of the Duc de Liancourt. The Duc and Duchesse founded an establishment of the Daughters of Charity there and a seminary which Adrien Bourdoise personally directed for several years.

³A large commune in Val-d'Oise, formerly celebrated for its château, its park, and "the Hermitage," the residence of Jean-Jacques Rousseau.

⁴The copy has "principal," a title to which the Saint had the right but which he does not use in any of his letters. Without doubt, the copyist misread this word.

Letter 198b. - Saint Paul manuscript, p. 35.

¹Coste originally assigned 1634 as the date for this letter, previously no. 168, and also for nos. 169-170, 171, 172, 173 and 174 (now nos. 198c-g). In his corrections and additions listed in vol. XIII, he assigned 1635 as the date for these letters. Finding the original of letter no. 198c, which bears an exact date, enabled him to make this correction. It seems likely that Saint Louise received these letters in the course of her journey in the diocese of Beauvais, April-July 1635.

²Rules for the Confraternity of Charity for each of these parishes (cf. vol. XIII, nos. 140 and 141). Saint Vincent had devised a General Rule for the Confraternity of Charity and would then adapt it to meet the specific needs of a particular parish or locality.

Letter 198c. - Original autograph letter held by the Fathers of the Company of Jesus in Aix. This letter was published by Coste as two separate letters, nos. 169 and 170 (vol. I, pp. 239-241), taken from the Saint Paul manuscript, p. 35. He later published the original letter (vol. XIII, pp. 833-835), which added a number of paragraphs to those Coste originally used. This original letter had an exact date, which necessitated the changing of dates on other letters (nos. 198a-g) and the repositioning of these letters chronologically.

¹It was around 1621 that the Saint was passing through Mâcon and was struck by the great number of poor. He realized that their spiritual poverty was far greater than their material poverty. There was some good to be done so he stopped there. The men and women of the well-to-do class, responding to his appeal, formed two distinct confraternities. To the men he

entrusted the assistance of the poor; to the women, the care of the sick. The Bishop, the Canons, and the Lieutenant General helped him as best they could. Rules were drawn up (cf. vol. XIII, nos. 133-135) and put into practice. The Saint contributed the first alms and then withdrew, acclaimed by the gratitude of all. (Cf. Abelly, *op. cit.*, vol. I, chap. XV, pp. 61 ff.)

²Augustin Potier.

³Perhaps Nicolas Durot. Born in Oisemont (Somme), Durot was received into the Congregation of the Mission in August 1633 and ordained a priest in December 1636. In 1639, he was preaching around Toulouse. In August 1640, we find him in Paris. He returned to Richelieu in 1642, left the Congregation in 1645, and, thanks to Saint Vincent, was made Canon of Saint-Martin in Angers.

⁴Madame Séguier.

⁵The name of the parish in which the house of Saint-Lazare was located.

⁶A Daughter of Charity.

Letter 198d. - Saint Paul manuscript, p. 36.

¹Saint Vincent referred to the women who made up the Confraternity of Charity as *sisters*. The context determines whether he is referring to a Lady of Charity or a Daughter of Charity.

²In Oise.

Letter 198e. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹In Oise.

²Gournay-sur-Aronde (Oise). René de Marillac, Saint Louise's first cousin, had married Marie de Creil, the daughter of the Seigneur de Gournay.

³Probably the president of the Charity.

⁴Louise de Bourbon, the sister of the last Comte de Soissons and the wife of Henri II, Duc de Longueville. She died September 9, 1637, leaving one daughter, Marie d'Orléans, Demoiselle de Longueville.

⁵Jeanne de Schomberg, the daughter of Marshal Henri de Schomberg and the wife of Roger de Liancourt du Plessis, was a pious and talented woman. We have a booklet of hers entitled: *Règlement donné par une dame de haute qualité à Madame* * ** [the princess of Marsillac], her granddaughter, edited by Abbé Jean-Jacques Boileau, Paris, 1698. The Château de Liancourt was famous for its beautiful gardens and admirable fountains. It was truly a princely residence and well-known to high society. More than once the Duchesse de Liancourt had received Saint Louise there. She used to call her, her dear friend. She helped Saint Louise considerably in her charitable works, encouraged the zeal of Adrien Bourdoise, and took under her patronage the Daughters of Providence. Pascal, Arnauld, and Le Maistre de Sacy finally succeeded in completely winning over to Jansenism both her husband and herself. She died in the Château de

Liancourt on June 14, 1674, at the age of seventy-four. Abbé Boileau wrote her biography at the beginning of the above-mentioned booklet. A sketch of her life is also found in the Jansenist work of Abbé Leclerc, *Vies intéressantes et édifiantes de religieuses du Port-Royal et de plusieurs personnes qui leur étaient attachées*, 1750-1752, 4 vols., vol. I, pp. 411 ff.

Letter 198f. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The Duchesse de Liancourt was insisting that there be a house for common use in which food and medicine would be distributed. Home visiting would have suffered from this.

²The Duchesse de Liancourt.

³Jérôme Duchesne, the Archdeacon of Beauvais.

Letter 198g. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹See the preceding letter, note 1.

²The volunteers who were to assist the Ladies in their works of charity.

³The Confraternity of the Rosary was widespread in the towns and villages at that time. Saint Vincent had established it in Clichy when he was pastor there. (Cf. Abelly, *op. cit.*, vol. I, chap. VI, end, p. 27.)

⁴The Dominicans, the directors of the Confraternity of the Rosary, were not generally in favor of associating this confraternity with any others.

Letter 202. - Reg. 2, p. 196. The copyist notes that the original was in Saint Vincent's own handwriting.

¹*The ignorant are seizing heaven.* It appears that Saint Vincent has taken a term found in various places in the New Testament--the ignorant, the uninstructed, the uninitiated--and combined it with the thought contained in Mt. 11:12 - ". . .the kingdom of God has suffered violence, and the violent take it by force." (NAB)

²*Sententiarum libri IV*, a work of the renowned Peter Lombard, Bishop of Paris.

Letter 203. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Reference to the farms in this letter prompts us to assign this date.

²The contract is dated July 23, 1635. Madame de Herse was giving two farms to the house of Saint-Lazare: one in Mespuits, the other in Fréneville, a little village in the commune of Valpuiseaux (Essonne). In return, she asked that a mission be given in perpetuity on her estates every five years, and that two Missionaries be placed at her disposal or that of her second son, Félix Vialart, the Prior of Bu. These priests were to work in the localities indicated to them for three months every four years.

³Madame de Herse, née Charlotte de Ligny, was the daughter of Jean de Ligny, the Seigneur de Ranticey, Master of Requests. She was also the mother of Félix Vialart, the Bishop of Châlons, as well as a relative of Jean-Jacques Olier. Her late husband was Michel Vialart, Seigneur de la Forest de Herse, Counselor to the King in his Parlement court, President of Requests of the palace, then Ambassador to Switzerland. He died in Soleure, October 26, 1634. Madame de Herse was dear to Saint Francis de Sales, who had consented to being her son's godfather. She enrolled in the company of the Ladies of Charity and became one of Saint Vincent's chief auxiliaries. She gave a great deal to the poor of Paris, Picardy, and Champagne, generously supported the works for ordinands and for abandoned children, and established the Daughters of Charity in Chars (Val-d'Oise). During the wars that ravaged the capital, the Queen Mother entrusted to Madame de Herse and some other ladies the distribution of her personal alms. Madame de Herse died in 1662.

Letter 204. - Reg. I, f° 5. The copyist notes that the original was in Saint Vincent's own handwriting.

¹Either Bernard, Saint Vincent's older brother (the oldest, Jean, had died before 1626), or Gayon, younger than the Saint.

²It might be speculated that Bernard is the brother about whom this letter is written since he was older than the Saint, who would hardly speak of a younger brother being of "advanced age."

Letter 205. - Saint Paul manuscript, p. 41.

Letter 206. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Dates of the entrance of the Priests of the Mission into Saint-Lazare and of the marriage of Michel Le Gras.

²At Saint-Lazare.

³In Val-d'Oise.

⁴The rest of the letter has been cut off and lost.

Letter 206a. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Saint Louise often refers to the members of the Confraternity of Charity as *sisters*.

²Small communes in the canton of Liancourt.

³Elected president of a Confraternity of Charity.

⁴A parish in Paris.

⁵In the suburbs of Paris.

⁶According to a note added long ago on the back of the original, this letter would belong to 1627, but that date is certainly incorrect: Saint Louise began her work with the Charities only in the course of the year 1629 and the Confraternity of Saint-Sauveur was established in 1629 (cf. vol. XIII, nos. 139 and 140). Coste noted that this letter (formerly no. 179) was closely connected with the letters now

numbered 198b-g. Since he altered the date he had originally assigned to those letters, as noted in no. 198b, n. 1, it seemed logical to change the date on this letter to 1635 as well and to reposition it accordingly.

Letter 207. - Reg. 1, f° 13. The copyist notes that he had before him a rough draft in Saint Vincent's own handwriting.

¹Reference to Clément de Bonzi in a dated letter to Antoine Portail (no. 209, dated October 16, 1635) prompts us to assign the months and the year in which this letter might have been written.

²Mt. 8: 5-9.

³A priest who had been dismissed from the Bons-Enfants or from Saint-Lazare, having heard of the request of the Bishop of Béziers, went to that city saying that Saint Vincent had sent him, and succeeded in deceiving the prelate, who employed him. His disedifying conduct gave Clément de Bonzi a poor opinion of the Missionaries. (Cf. vol. IV, no. 1436, the letter of December 21, 1651, to Achille Le Vazeux.)

Letter 207a. - Bibl. Nat. n.a. ^{22.741}, fo 285, original autograph letter.

¹This letter, as well as the one immediately following, was written shortly before no. 207c which is from October 1635. In his corrections in vol. XIII, Coste reappraised the date he had originally assigned to no. 207c (formerly no. 201). Therefore, the letters previously numbered 199 and 200 have been repositioned accordingly as nos. 207a and 207b.

²Barbe Angiboust occupies an important place in the first twenty-five years of the history of the Daughters of Charity, undoubtedly the most important after Saint Louise. She entered the Community on July 1, 1634, at the age of twenty-nine and was admitted to vows March 25, 1642. The Holy Founder placed her at the head of the houses founded in Saint-Germain-en-Laye (1638), Richelieu (1638), Saint-Denis (1645), Fontainebleau (1646), Brienne (1652), Bernay (1655), and Châteaudun (1657), where she died December 27, 1658. In 1641 she was in charge of the Sisters employed in the service of the galley-slaves.

Nothing is more edifying than the conference on her virtues held at the Motherhouse, April 27, 1659 (cf. vol. X, no. 109).

³Marie Joly.

Letter 207b. - According to Coste, the original autograph letter was at the house of the Picpus Fathers of Braine-le-Comte (Belgium). (Since 1954, the Picpus Fathers [the Priests of the Sacred Hearts] have had their Generalate in Rome.) The present location of the letter is unknown.

¹The passage referring to Marie leads us to place this letter after no. 207a.

²Henry Holden was born in Lancaster County in England in 1586 and came to France at the age of twenty-two. He spent five years at the Collège Anglais de Douai and from there went to the Collège de Navarre where he finished his theology. Michel

de Marillac, Keeper of the Seals and Saint Louise's uncle, received him into his house as chaplain in 1626 and entrusted to him the direction of his conscience. Henry Holden obtained his doctorate in 1636. He died March 14, 1662, in the community of Saint-Nicolas-du-Chardonnet. We have his annotated edition of the *Novum Testamentum* (1660, 2 vols.), a rational compendium of the Catholic religion entitled *Divinae fidei analysis* (Paris, 1652), a conference on grace (Frankfort, 1656), and two letters to Antoine Arnauld, combating his doctrine.

³Madame Goussault had sent her to Saint Louise.

Letter 207c. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹In vol. XIII Coste corrected the date he had originally assigned to this letter, from July 13, 1635 to October 1635. His reevaluation of Saint Jane Frances' visits to Paris necessitated this change. The altered date required a repositioning of the letter to comply with the principles of chronology.

²Saint Jane Frances made four trips to Paris: one on April 6, 1619, to found the first monastery of the Visitation there; and again in January 1628; July 25, 1635; and October 4, 1641. The trip mentioned here can only be the third one. In 1641, Madame Goussault was dead; in 1628, Saint Louise did not have "good Barbe" with her; and 1619 is obviously too early. At that time Saint Vincent did not even know Saint Louise. The third trip itself poses a slight problem, for by July 21, 1635, Saint Louise had been in Beauvais for a rather long time (cf. no. 198c), and her absence was prolonged because of her visit to the Charities in Oise. Now the above letter is addressed to her in Paris. Here is the solution which seems to be called for: Saint Jane Frances left Paris early in September to visit several of the Visitation monasteries and came back around All Saint's Day. It is to this return of the Saint that we can apply the words in the letter: "I shall find out from Mme de Chantal, who will be here within twelve days. . . ."

³It was, in fact, in 1617 that Saint Vincent, then Pastor of Châtillon-les-Dombes, established the first Confraternity of Charity.

⁴It would be difficult to determine to what the Saint is alluding here. We know that, in the beginning, visiting the sick was one of the aims of the Institute of the Visitation. However, Denis Cardinal de Marquemont, Archbishop of Lyons, ordered the Visitation nuns to stop visiting the sick. Monsignor Baunard (*op. cit.*, p. 276) assumes that Saint Louise had asked Saint Vincent on what date the Daughters of the Visitation had given up that work and that Saint Vincent was answering her question.

⁵Barbe Angiboust.

Letter 208. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹After 1639, the Saint would have written the words "Sunday morning" at the beginning of the letter.

Letter 209. - Reg. 2, p. 197.

¹Sylvestre de Crusy de Marcillac (1628-1659).

²Clément de Bonzi (1629-1659).

³Louis-François de la Baume de Suze (1621-1690).

⁴The annual retreat.

⁵Annet Savinier, Etienne Bourel, Guillaume Perceval, Nicolas Marceille, and a gentleman from Limousin, all clerics. All but the gentleman from Limousin are listed in the *Notices*; it has been impossible to determine his identity. Simon Chastel, a coadjutor brother, is the sixth person referred to here; he was born around 1612, in Villepreux, in the diocese of Paris.

Letter 210. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The duration of Jean de la Salle's stay in the South of France.

²Villers-sous-Saint-Leu.

Letter 211. - Abelly, *op. cit.*, vol. II, chap. VII, 1st ed., p. 316.

Letter 212. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

Letter 213. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Perhaps the one mentioned in no. 210.

Letter 214. - Gossin, *op. cit.*, p. 410.

¹The fact that the Saint mentions a change in lodging indicates that his letter is from 1636.

Letter 215. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The change of lodging mentioned here leaves no choice other than the years between 1636 and 1641. The first date is more in keeping with the contents of the letter.

²Near Saint-Lazare.

Letter 216. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written a few days before no. 218.

²A place in Val-de-Marne.

Letter 217. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written a short time before the transfer of the Motherhouse of the Daughters of Charity to La Chapelle.

Letter 218. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written shortly before the Daughters moved into their new Motherhouse in La Chapelle, then a suburb but now one of the neighborhoods in Paris.

²Antoine Caignet, Doctor in Theology, later Canon, Chancellor, Theologian and Vicar General of Meaux, and a renowned preacher who died in 1669. He is the author of two reputable works: *L'Année pastorale* (Paris, 1659, 7 vols.) and *Le Dominical des Pasteurs ou le Triple emploi des curés* (Paris, 1675, 2nd ed.).

³There was talk of organizing a group of chaplains for the sick of the Hôtel-Dieu.

⁴Madame Séguier.

Letter 219. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Shortly before the move to La Chapelle by Saint Louise and the Sisters.

²Mademoiselle Viole, born Madeleine Deffita, widow of Jacques Viole, Counselor in the Châtelet of Paris, would later be the treasurer for the Ladies of the Charity at the Hôtel-Dieu. Her name appears quite frequently in the correspondence of Saint Vincent, who greatly appreciated her charity, intelligence, and activity. She died in Paris, April 4, 1678.

Letter 220. - Lyons manuscript.

¹Mention of the death of Etienne Bourel allows us to assign to this letter the year in which it was written.

²Etienne Bourel, born in Savoy, was received into the Congregation of the Mission in July 1635 and died in 1636.

³Jacques Boudet, a Priest of the Mission born in Epinay-sur-Seine, was received into the Congregation of the Mission in 1634 and ordained a priest in 1635. He gave missions in Brittany with M. Olier (Faillon, *op. cit.*, vol. I, p. 219), in the Toulouse area, in Champagne, and elsewhere. Saint Vincent used to say, "He is a holy soul."

Letter 221. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Reference to La Chapelle permits us to assign to this letter the year in which it was written.

²The house of La Chapelle was rented, not bought. Gobillon tells us (*op. cit.*, p. 74) that Saint Louise and her Daughters moved there in May 1636. Perhaps the following lines of the Foundress refer to that change of residence: "Go to the new lodging with the intention of honoring Divine Providence who is leading us there, and put on the disposition of doing there whatever that same Providence will permit us to do there in the future. By this change of house, honor that of Jesus and Mary from Bethlehem to Egypt and later to other places, not wishing, any more than they, to have a permanent dwelling place on earth." (*Ecrits spirituels*, A. 15.)

³Probably the house that the Sisters were going to leave in the move to La Chapelle.

Letter 222. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written while Jean Pillé was directing the house of the Bons-Enfants (1635-1638). It seems to have been written a few days before no. 223.

²The visiting of the poor in the parishes of Paris.

³The Saint seems to be referring to a fresh outbreak of the plague.

⁴Probably a case of the plague.

Letter 223. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The "new home" mentioned by the Saint can only be the accommodations of Saint Louise at La Chapelle.

²Collet says that Saint Vincent visited the Ursulines in Beauvais twice: in 1634, before the first meeting of the Ladies of Charity of the Hôtel-Dieu, over which he presided on his return (*op. cit.*, vol. I, p. 232); and in 1641 (*ibid.*, p. 337). Either he made a mistake in the date or he forgot about the visit in 1636.

³Augustin Potier.

⁴Louis Messier, Archdeacon of Beauvais.

⁵The Ursulines.

⁶The president of the Confraternity of Charity established at Saint-Sauveur.

⁷Marie Joly.

⁸In Essonne.

⁹Madame Goussault.

¹⁰A word left out of the original.

¹¹Saint-Laurent parish.

Letter 224. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Saint Louise was in Gournay-sur-Aronde (Oise) on May 18, 1636, the feast of the Holy Trinity. On that day, she held a meeting of the members of the Charity in the château of the lady of the locality, enquired about the observance of the rule, proceeded to the election of officers, received new members, among others Madame de Gournay, and resolved some difficulties, especially with regard to the choice of the sick whom the confraternity should assist. The report she compiled of this meeting has been preserved. (Cf. *Ecrits spirituels*, A. 47.)

²Henriette Gesseume, a very intelligent and resourceful Daughter of Charity, but too independent. A clever pharmacist, she was of great assistance at the hospital of Nantes, where she remained from 1646 to 1655. Two of her nieces, Françoise Gesseume and Perrette Chefdeville, also became Daughters of Charity. One of her brothers and a nephew, Claude Gesseume and Nicolas Chefdeville, entered the Congregation of the Mission; both were coadjutor brothers.

³Barbe Angiboust.

⁴Marie Joly and Barbe Angiboust were in charge, during Saint Louise's absence, of the Sisters working in the confraternities of these parishes.

⁵Isabelle or Elisabeth Martin was among the first Daughters of Charity and one of the most talented. Sister Servant at the hospital of Angers in 1640, in Richelieu in 1641, and at the hospital of Nantes in 1646, she returned to Richelieu in 1648 and died there the next year. Her health always left much to be desired.

⁶Saint Vincent interrupted the letter at this point and did not get back to it until the next day.

⁷As early as 1606, the Duc and Duchesse de Liancourt had planned to summon some chaplains to live on their Liancourt estate. There were to be three of them who would live in community in a house built for them near the church and help the pastors of Liancourt and of nearby parishes dependent on the estate. Since the remuneration offered was minimal, no one came forward. A few priests from Provence finally accepted. After two years they withdrew. Adrien Le Bon, of whom Saint Vincent is speaking in this letter, did not carry out his plan. The Duc turned to Saint Vincent and to Georges Froger, the Pastor of Saint-Nicolas-du-Chardonnet, and both men sent him to Adrien Bourdoise. Bourdoise allowed himself to be won over. He left Paris on September 1, 1642, and worked so well in Liancourt that in a short time he gathered a whole community around him. (Cf. Darche, *op. cit.*, vol. II, p. 184.)

⁸Marie de Wignerod de Pontcourlay was born in 1604, in the Château de Glénay near Bressuire, of René de Wignerod and Françoise de Richelieu, the eldest sister of the great Cardinal. While still very young, she married, in the chamber of Anne of Austria, the nephew of the Duc de Luynes, Antoine de Beauvoir de Grimoard du Roure, chevalier, Seigneur de Combalet, whom she had never seen and did not love. During the two years that this union lasted, the couple lived together only six months. The Marquis de Combalet, kept from his home by the necessities of war, died in battle at the seige of Montpellier on September 3, 1622. A widow at the age of eighteen, the Marquise de Combalet left the court and withdrew to the Carmelite convent in Paris. She was admitted to the novitiate and, after a year of enclosure, received the religious habit from the hands of M. de Bérulle and pronounced her first vows. Richelieu, who loved her a great deal, did everything he could to bring her back to the court. It was at his request that the Pope forbade the young Marquise to enter the cloister, that Marie de Médicis chose her, on January 1, 1625, as lady of the bedchamber, and that the King elevated her estate of Aiguillon to a duchy-peerage on January 1, 1638.

On that day, the Cardinal had her take up residence in a small mansion prepared for her in the rue de Vaugirard, one of the dependencies of the Petit Luxembourg Palace where he himself lived. The Duchesse d'Aiguillon made noble use of her immense wealth and great influence. She frequented and

protected men of letters and placed herself at the head of all works of charity. She established the Priests of the Mission in Notre-Dame de La Rose and in Marseilles, where she entrusted them with the direction of a hospital which she had had built for sick galley slaves. The houses of Richelieu and Rome lived on her generosity. It was she who had the consulates of Algiers and Tunis given to the Congregation of the Mission. She contributed to the foundation of the general hospital and of the Society of Foreign Missions, took under her protection the Daughters of the Cross and the Daughters of Providence, and was a great benefactress of Carmel. She was president of the Confraternity of Charity established at Saint-Sulpice and replaced Madame de Lamoignon at the head of the Ladies of the Hôtel-Dieu. The Duchesse d'Aiguillon must be placed, along with Saint Louise, Madame de Gondi, and Madame Goussault, in the first rank of Saint Vincent's collaborators. No one perhaps gave him more; few were as attached to him. She watched over his health with a maternal solicitude. The carriage and horses which the Saint used in his old age came from her stables. The death of the servant of God grieved her deeply. She had a silver-gilt reliquary made in the shape of a heart surmounted by a flame to enclose the Saint's heart. The Duchesse d'Aiguillon died April 17, 1675, at the age of seventy-one, and was buried in the Carmelite habit. MM. Bresacier and Fléchier preached her funeral oration. (Cf. Comte de Bonneau-Avenant, *La duchesse d'Aiguillon* [2nd ed., Paris: 1882].) Le Long mentions, in his *Bibliothèque historique de la France* (Fontette ed., 5 vols., Paris: Hérisant, 1768-1778), vol. III, no. 30.854, a manuscript collection of her letters, which has been lost.

⁹Barbe Angiboust.

¹⁰Jean de Loyac, Protonotary Apostolic, honored the clergy by his virtues and talents. He was councillor, almoner, and ordinary preacher of the King. He would have occupied the See of Toulon at the death of Auguste de Forbin, if Richelieu had not kept the Bulls from being sent. He wrote the life of Pierre de Sacjan, Prior Commander of the Order of Saint-Antoine in Paris, and that of Saint John of God.

Letter 225. - Collet, *op. cit.*, vol. I, p. 355.

Letter 226. - Archives of Saint-Sulpice, an old copy.

¹A commune in the district of Brioude (Haute-Loire).

²A commune in the district of Brioude.

³June 24.

Letter 227. - According to Coste, the original autograph letter was owned by the family of the Marquis de Pierre in Aulteribe (Puy-de-Dôme)

¹Madame Turgis entered the Community during this year.

²Elisabeth Le Goutteux, the widow of M. Turgis, left a good position in the world to consecrate herself to God in the Company of the Daughters of Charity. She was Superior of the hospital in Angers (1639-1640, 1644), at the Foundlings (1642),

in Saint-Denis (1645), in Chars near Pontoise (1645, 1647) and in Richelieu (1646-1647). She died in Chantilly in October 1648, after a long and painful illness.

³A word left out of the original letter.

⁴This word is missing due to a tear in the original letter.

⁵The original is torn in this spot.

⁶If the word "Mother" is correct, the text is referring here to Mother Gabrielle de Condren, a Carmelite, the sister of Father de Condren.

⁷Mother Hélène-Angélique Lhuillier.

Letter 228. - The original autograph letter is at the second monastery of the Visitation in Paris, 110 rue de Vaugirard.

¹The year Sister Elisabeth Turgis entered the Daughters of Charity. Let us add that the letter seems to have been written after the transfer of the Motherhouse to La Chapelle.

²Most likely the Sisters' room at Saint-Nicolas.

³The word "authority" came first to the Saint's pen but upon reflection he preferred the word "direction".

Letter 229. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written after the foundation of the Daughters of Charity.

²After 1639, Saint Vincent would have written the words "Saturday morning" at the beginning of the letter, not at the end.

³At Saint-Lazare.

Letter 230. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written in the period between the institution of the Daughters of Charity and the death of Madame Goussault, who died on September 20, 1639. It appears that the Daughter mentioned in no. 229 as dying finally passed to her reward.

Letter 231. - Saint Paul manuscript, p. 68.

¹This letter and no. 232 were written on or about the same date.

²News that the Spaniards, who had taken over a few fortresses in Picardy, had entered Corbie on August 5, had terrified the endangered inhabitants. The country people fled to the towns with their possessions, and men and women religious left their monasteries. Paris took in a large number of unfortunates who had fled their homes in haste and whose destitution was pitiful. The King hurried to prepare another army and to set up a defense of the capital. He himself set out for Picardy at the head of his soldiers and, in a very short time, recaptured the places that had been lost. Corbie surrendered on November 14. On November 21, Louis XIII made a triumphal entry into Paris.

Letter 232. - Reg. 2, p. 221.

¹It appears that this is the same Brother Philippe mentioned in no. 202. There is no further information concerning him.

²Jean-Jacques Olier, the Abbot of Pébrac.

³Jean Jaubert de Barrault (1630-1643) and Alain de Solminihac (1636-1659).

⁴Most likely the Archbishop of Paris, Jean-François de Gondi.

Letter 233. - Archives of the Mission (Paris). The copy was made from the original, which was written entirely in the Saint's own hand.

¹Jean de Saint-Martin, counselor of the presidial court of Dax, brother of Canon de Saint-Martin.

²Following is the description given by Firmin-Joussemet, who had the picture before him ("Lettre de saint Vincent de Paul sur sa captivité à Tunis" in the *Revue des provinces de l'Ouest*, September 1856, pp. 230 ff.): "This very delicately painted picture was executed on parchment by an artist named François Brentel. It depicts the Flight into Egypt. The Virgin, seated in the shade of some large trees, is nursing the Child Jesus, while Saint Joseph contemplates them. Farther away, the donkey is grazing. In the background there is a town with some fine buildings, built in the middle of an austere looking site. The top section of the picture is occupied by two angels at prayer, borne upon clouds. The picture has a gold and black border with a purple band at the bottom on which is printed in Roman letters: 'Love God and Your neighbor,' an inscription which summarizes the teaching of the donor. Below is the artist's signature and the date 1636. The picture measures fourteen centimeters by ten. Perfectly preserved, it is especially remarkable for its exquisite touch. It seems to be a copy of a work by an artist of the Carraccio school." Arthur Loth reproduced it in his fine work *Saint Vincent de Paul et sa mission sociale* (Paris: Dumoulin, 1880), p. 74. The man whom Firmin-Joussemet calls François Brentel is probably none other than Frédéric Brental of Strasbourg, who died in Augsburg in 1651. He was a very talented artist, with accurate drawing and brilliant, pleasant coloring. He painted several historical scenes, some portraits, and made a number of engravings and the miniatures for a manuscript entitled: *Officium B. Mariae Virginis*, 1647. (Bibl. Nat., f. 1, 10.567 - 10.568.) (Cf. Schreiber, *Das Münster zu Strassburg*, Karlsruhe, 1828.)

Letter 234. - Saint Paul manuscript, p. 77.

¹The allusion to the Spanish army calls for this date.

²He probably means: leave La Chapelle and return to Paris.

Letter 235. - Reg. 2, p. 273.

¹The regiment for which Robert de Sergis was chaplain was encamped in that locality.

²Pierre Séguier, son of Jean Séguier, Seigneur d'Autry, and Marie Tudert de la Bournalière, was born in Paris on May 29, 1588. In 1633, he was named Keeper of the Seals and then Chancellor in 1635. In 1649, the Seals were taken from him only

to be returned to him in 1656, at the death of Mathieu Molé. He retained them until his death at Saint-Germain-en-Laye, January 28, 1672.

³Abelly relates (*op. cit.*, vol. I, chap. XXXIII, p. 154) that Saint Vincent himself went to Senlis to offer his services to the King and left one of his priests there to transmit the King's orders to the other Missionaries with the army. He also had a tent, furniture, and food sent to them. Abelly has preserved for us the rule that the Saint drew up for them on that occasion. A few Missionaries returned after six weeks: the others remained with the army until the end of November.

Letter 236. - Abelly, *op. cit.*, vol. I, chap. XXXIII, p. 156.

¹Period within which some members of the Congregation of the Mission functioned as chaplains to the French army.

Letter 237. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Mention of Achille d'Attichy and François Sublet allows us to be certain that this letter was written at least sometime before 1645.

²Anne Petau, the widow of René Regnault, Seigneur de Traversay and counselor in the Paris Parlement. She was the sister of President Méliand, and one of the Ladies of Charity most devoted to Saint Vincent and his works. She founded the Monastery of the Conception, rue Saint-Honoré, and was responsible for the Daughters of the Cross after the death of their foundress, Madame de Villeneuve.

³Madame Séguier.

⁴Achille d'Attichy, a Jesuit. He was the son of Octavien d'Attichy and Valence de Marillac and brother of the Comtesse de Maure, Anne Doni d'Attichy. He was born on April 23, 1596 and died in 1645.

⁵Perhaps the Duchesse d'Atri, Geneviève Doni d'Attichy.

⁶The historical works of Cousin have attracted the attention of scholars to Anne d'Attichy, a cousin of Saint Louise and the wife of Louis de Rochechouart, Comte de Maure, who is known principally for the role he played in the Fronde. The Comtesse de Maure, says the Duchesse de Montpensier, "was infinitely witty, capable, learned, knowledgeable, and extraordinary in all things. To be in her court, one had to be very polite, for well-bred people of both sexes came there from everywhere." (Cf. Anne-Marie-Louise d'Orléans, Duchesse de Montpensier, *Relation de l'île imaginaire. Histoire de la princesse de Paphlagonie* [new ed., Paris, n. p., 1805], p. 69.) In her old age, she became extremely eccentric; concern for her health robbed her of all peace of mind. (Cf. *ibid.*, p. 72; Antoine Baudeau, Sieur de Sommaize, *Le grand Dictionnaire des Précieuses* [new ed., 2 vols., Paris: P. Jannet, 1856], vol. I, p.167.)

⁷François Sublet, Seigneur de Noyers, Baron de Dangu, Secretary of State, died October 20, 1645, at the age of fifty-seven. His

uncle, M. de Champigny, had been Superintendent of Finances at the same time as Michel de Marillac, Saint Louise's uncle.

⁸Michel de Marillac, uncle of Saint Louise, was born in Paris on October 9, 1563. He helped Madame Acarie to establish the first Carmel in France: his influence, purse, and time were at her service. Five members of his family entered Carmel

Named Keeper of the Seals in 1629, he drafted the *Code Michau*, which Parlement did not wish to register. Cardinal Richelieu accused him of conspiracy and imprisoned him in Caen, then in Châteaudun, where he died August 7, 1632. His heart was given to the Carmelites of the rue Chapon, while his body was buried in the chapel of the Carmelites in the faubourg Saint-Jacques. Cardinal Richelieu also accused of conspiracy his brother, Louis de Marillac, Marshal of France (1573-1632), and had him beheaded.

Letter 238. - Archives of the Motherhouse of the Daughters of Charity, original letter.

¹This letter is the reply to no. 237.

²Most likely the room which the Sisters had reserved for themselves in their former residence in the parish of Saint-Nicolas-du-Chardonnet.

Letter 239. - Abelly, *op. cit.*, vol. I, chap. XXXIII, end, p. 156.

¹Pont-Sainte-Maxence (Oise).

²Saint-Leu-d'Esserent (Oise).

³La Chapelle-Orly (Oise) now makes up two separate districts: Orry-la-Ville and La Chapelle-en-Serval.

Letter 240. - Archives of the Mission (Paris), copy.

¹Estival-en-Charnie (Sarthe). There was in that locality a Benedictine abbey in which Saint Vincent had the reform introduced. (Cf. Paul Piolin, *Histoire de l'Eglise du Mans* [Paris: Julien, Lanier et Cie, 1851-1871], vol. VI, p. 248.)

Letter 241. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written before no. 253.

²Neufchâtel-en-Bray (Seine-Maritime).

³We have purposely retained the original spelling, not knowing whether it is Groslay in Val-d'Oise or Grosley in Eure.

⁴The house the Sisters had just left the preceding May for La Chapelle.

⁵Perhaps Jean-Marie Lhoste, who, after having been a lawyer in the Parlement, became administrator of the Hôtel-Dieu and the Incurables, as well as of the general hospital and Saint-Jacques aux Pélerins. He died February 17, 1672.

⁶A Lady of Charity.

⁷Perhaps Anne Le Roux, the wife of Antoine Mesnard, Seigneur de Toucheprès and other places.

Letter 242. - Saint Paul manuscript, p. 79.

¹There was a Jubilee in 1634 and again in 1636. The whole tone of the letter seems to indicate that it was the vacation period of 1636.

²On the occasion of the 1634 Jubilee, one of the old wooden bridges over the Seine had collapsed under the weight of the crowd crossing in procession. To avoid a similar accident, it was decided on September 13, 1636, that barriers would be placed at the entrance of the bridges so as to allow only a few people at a time to cross. (Cf. Félibien, *op. cit.*, vol. V, p. 99.)

Letter 243. - Reg. 2, p. 273.

¹Alexandre Véronne, a coadjutor brother, born May 15, 1610, in Avignon, was received into the Congregation of the Mission, July 22, 1630. He was infirmarian at Saint-Lazare and was so dedicated and capable that he won the esteem of all, particularly of Saint Vincent. His death on November 18, 1686 was announced to the whole Company in a circular from the Superior General. Brother Chollier wrote his life, which was published in the *Miroir du frère coadjuteur de la Congrégation de la Mission* (Paris, 1875), pp. 145 ff., and which also served as the basis for his biography which appeared in the *Notices*, vol. III, pp. 528-548.

²René de Voyer d'Argenson, Intendant of Picardy. He became Superintendent of Justice in Provence, April 4, 1646; Ambassador to Venice, June 24, 1650; was ordained a priest on February 24, 1651; and died in July 14 of the same year at the age of fifty-four. By his wife, Hélène de la Font, who died in 1638, he had a son named Marc-René, author of the *Annales de la Compagnie du Saint-Sacrement*, published in 1900 by Father H. Beauchet-Filleau.

³Pont-Sainte-Maxence.

Letter 244. - Collection for the process of beatification.

¹Pierre Séguier.

²*What is above us is not our concern.*

³Saint Francis de Sales.

⁴Philippe-Emmanuel de Gondi.

⁵Saint Vincent discharged the functions of chaplain in the family of the General of the Galleys from 1613 to 1625.

⁶Roye (Somme).

⁷A famous proverb of Socrates mentioned in its Latin form by Lactantius in his *Divinae Institutiones*, bk. II, chap. 20, and popularized in the *Adages* of Erasmus (ed. H. Estienne, 1578, p. 215). Saint Vincent seems to be paraphrasing the ancient advice to approach a leader as one would approach a fire--with caution.

⁸This proverb first appeared in Saint Thomas, *Commentarium in Joannem*, chap. IV, lect. VI, no. 2. *Too much familiarity breeds contempt.*

Letter 245. - Reg. 2, p. 275.

¹Pierre Desclaux, born in Mugron (Landes), died October 7, 1637.

²Armand Jean du Plessis, Cardinal Richelieu, was born in Paris on September 9, 1585, the youngest of five children of François du Plessis and Suzanne de la Porte. As Bishop of Luçon he acted as a spokesman for the clergy at the Estates-General of 1614. Raised to the cardinalate in 1622, he entered the Council of the King (1624) and quickly became its head. His guidance of foreign affairs helped to raise France to the highest rung among the European powers. In the administration of French internal affairs Richelieu imposed useful reforms in finances, the army, and legislation (*Code Michau*). He was the author of royal absolutism: he destroyed the privileges of the Huguenots and of the Provinces; he reestablished the authority of the intendants throughout France. He died on December 4, 1642, attended by, among others, his niece, the Duchesse d'Aiguillon, and King Louis XIII, who followed the Cardinal's death-bed advice in appointing Mazarin as Chief Minister.

Letter 246. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Probably Claude Ardier who died August 29, 1657. She had married Gaspard de Fieubet, Seigneur de Launac-en-Guyenne and other places, secretary of the King. He died while State Treasurer, August 12, 1647, at the age of seventy.

Letter 247. - Archives of the Mission (Paris), original autograph letter.

¹This was the hospital to which the plague-stricken were brought.

²A case of the plague.

Letter 248. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Bertrand Drouard, squire, Gentleman-in-waiting of *Monsieur*, Gaston, Duc d'Orléans, brother of Louis XIII. Drouard, together with Saint Vincent, assisted the Daughters of Providence after the death of Mademoiselle Pollalion (September 4, 1657). Speaking of the second mission given at La Chapelle for the Lorraine refugees, Collet says: "A layman named Drouard spread the fire of charity there." (*Op. cit.*, vol. I, p. 309.)

In the period preceding the French Revolution, it was accepted court practice to use the title *Monsieur*, standing alone, to refer only to the king's next younger brother. Until the birth of Louis XIV (1638), Gaston, Duc d'Orléans was heir to the throne of Louis XIII.

²This is referring most likely to the plan of placing two priests at the Hôtel-Dieu for the spiritual needs of the patients. In 1642 their number was raised to six. They received forty écus a year and were housed and fed at the Hôtel-Dieu. (Cf. Abelly, *op. cit.*, vol. I, chap. XXIX, p. 139; Alexis Chevalier, *L'Hôtel-Dieu de Paris et les Soeurs Augustines* [Paris: H. Champion, 1901], p. 320.)

Letter 249. - Reg. 2, p. 276.

¹The plague had broken out at Saint-Lazare in October of that year. (Cf. no. 247.)

²Cardinal Richelieu.

Letter 250. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

Letter 251. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The remark concerning Sister Geneviève [Poisson] seems to demand that we place this letter near no. 225, which must have followed closely upon it. Sister Geneviève manifested great talent and prudence in working with the foundlings, especially during the civil wars and the Fronde. In 1657, the office of treasurer of the Community was confided to her.

²Could this not be Catherine Vialart who, on August 10, 1632, had married Madame Goussault's nephew, Nicolas Pelletier, Seigneur de la Houssaye and Master of Accounts, who entered the priesthood after his wife's death? If it is she--and everything seems to indicate this--the Saint made a unique exception for her by accepting her among his Daughters of Charity, where, moreover, she did not persevere. Catherine Vialart was the daughter of Madame de Herse.

³The foundlings brought to the Hôtel-Dieu and then sent to the Couche.

Letter 252. - The original autograph letter belongs to the Priests of the Mission at the Provincial Secretariat, 4 Cabra Road, Dublin 7.

¹Letters 241, 252, and 255 have some points in common which allow us to place them close together. There is no doubt that no. 241 belongs to the year 1636.

²In Oise.

³In Oise.

⁴Marie Joly.

Letter 253. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The reference to Madame de Ligin indicates that this letter was written after no. 241 and must have followed closely upon it. Reference to Michel Le Gras' studies also permits us to verify that this letter was written in 1636.

²An ancient measure which varied according to the country and the matter being measured (approximately eight pints or four-tenths of a liter).

³Michel Le Gras finished his philosophy in 1636. In November of that same year he was preparing to enter theology. (Cf. no. 248.)

⁴Elisabeth Martin.

⁵The frequenting of the Hôtel-Dieu, where she used to go to visit the sick.

⁶The bottom of the letter has been cut off and lost.

Letter 253a. - Autograph letter. According to Coste, the original was at the house of the Priests of the Company of Jesus in Aix; however, its present location is unknown. Coste printed this letter in vol. XIII, second supplement, p. 841, no. 3318, and linked it with no. 253. The letter has been inserted in its present position according to the indication given in the *Annales* (1937).

¹Village of Notre-Dame de Liesse in Aisne, a pilgrimage site.

Letter 254. - The original autograph letter, a gift of Bishop Rivet, at one time the Ordinary of the diocese, belongs to the major seminary of Dijon.

¹This is the date suggested by the resumption of the Sisters' work at the Hôtel-Dieu.

²Saint-Benoît.

³Second monastery of the Visitation nuns, which had been established in the faubourg Saint-Jacques in 1626.

⁴Madame Goussault was thinking about arranging a marriage for her daughter, Marie-Marthe. She married Nicolas Lotin, Seigneur de Martilly.

Letter 255. - Archives of the Mission (Paris), copy made from the original, which was entirely in the Saint's own handwriting.

¹Like nos. 241 and 252, internal evidence indicates 1636 as the year in which this letter was written.

²Perhaps Hercé in Mayenne.

³He had returned to Saint-Lazare some time within the year, after having spent more than a year preaching missions in the south of France.

⁴Madame Bourdin.

⁵Barbe Angiboust.

⁶Of Barbe Angiboust.

Letter 256. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The year is indicated on the back of the original.

²A parish in Paris.

Letter 257. - *Les Epistres spirituelles de la Mère Jeanne Françoise Frémiot, baronne de Chantal*, Lyons, 1666, p. 185, letter 85.

¹The editor indicated as recipient "a priest of a religious order"; it is undoubtedly the Superior of the monasteries of Paris, Saint Vincent de Paul.

²The first sentence of the letter clearly indicates the season, while the reference to the recent sojourn of Saint Jane Frances in Paris limits the choice of year to 1628 or 1636. The passage referring to the Visitor lends more weight to 1636 because this issue was not widely discussed in 1628.

³Mother Marie-Agnès Le Roy, born in Mons in 1603, was, through her mother, the niece of Philippe de Cospéan, Bishop of Lisieux. In 1624 she entered the first monastery, which she left, at the request of the Marquise de Dampierre, to join the group of Sisters who were sent to the monastery in the faubourg Saint-Jacques at the time of its foundation. She became directress there and then assistant. The votes of the Sisters entrusted to her the duty of Superior three times: from June 11, 1634 to May 24, 1640; from May 27, 1646 to May 13, 1652; and from June 6, 1658 to 1664. She went in person to inaugurate the monasteries of Amiens and Mons, where she remained three months, and founded that of Angers and the third monastery in Paris. She also took a prominent part in the establishment of the monastery in Warsaw. She died May 18, 1669. (Cf. *Année Sainte*, vol. V, p. 547.)

⁴Saint Vincent was among those who feared that the absence of a moral bond among the convents of the Visitation, which were autonomous and dependent on the local Ordinaries, might in time lead to a profound deviation in the primitive spirit and to a regrettable diversity. To ward off this danger, they saw nothing better than the appointment of Visitors who, at regular intervals, would make canonical visitations of the monasteries in order to check the abuses and watch over the preservation of the traditions of the Order. For her part, Saint Jane Frances, who had originally rejected the idea as an infringement on the authority of the local Ordinaries, finally accepted the suggestion. (Cf. Devos, *op. cit.*, 48 [1972], pp.453-476.)

⁵Saint Francis de Sales.

⁶These last two sentences, forming but one in the original, were either incomplete or poorly expressed.

Letter 258. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Although they had been working at the Hôtel-Dieu for some time already, the Daughters of Charity were not yet living there. They took up residence in December 1636 in an apartment rented for them beside the hospital by the Ladies of Charity.

Letter 260. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The Charity of Saint-Germain-l'Auxerrois, a parish in Paris, is mentioned for the first time in no. 278 which is dated 1637.

²Pierre Colombet was Pastor of Saint-Germain-l'Auxerrois from March 16, 1636 to July 1657.

Letter 260a. - Autograph letter. The original was in the possession (1931) of the Abbé Lorenzo of the Paris clergy. Published in the *Annales* (1932), pp. 5-6, it was reprinted in *Mission et Charité*, 19-20, pp. 13-14. The latter text was used in this edition. There is a typed copy in the Archives of the Mission (Paris).

Saint Vincent passed this letter on to Saint Louise, writing a few lines below the text. (Cf. no. 260b.)

¹The year the Confraternity of Charity was established at Saint-Germain-l'Auxerrois.

²Servants of the poor or Daughters of Charity.

³Then a village in the suburbs, now a district in Paris.

⁴Sermon on the subject of the Confraternity of Charity.

Letter 260b. - Autograph letter written at the bottom of M. Colombet's letter. (Cf. no. 260a.) It was published in the *Annales* (1932), p. 6, and later reprinted in *Mission et Charité*, 19-20, p. 15. This edition uses the latter text. There is a typed copy in the Archives of the Mission (Paris).

Letter 260c. - Abelly (1664), pp. 33-34. This edition uses the text reprinted in *Mission et Charité*, 19-20, p. 14.

¹In 1636 Jean-Jacques Olier, a few zealous priests, and some members of Saint Vincent's Community began to give missions on the estates of the Abbey of Pébrac. In a letter addressed to Saint Vincent and the priests of the Tuesday Conferences, Olier related the successes of a previous mission (cf. no. 226). The letter inserted here is the second known account of this type.

Letter 261. - The original autograph letter belongs to the Visitation of Amiens, 384 rue Saint-Fuscien.

¹Assistant and directress at the Visitation of Angers. Sister Marie-Euphrosine Turpin, born in Paris in 1605, left the world at the age of nineteen, despite her father's opposition, to live enclosed in the first monastery of the Visitation, where she was professed on February 22, 1625. She was one of the Sisters who went to the monastery in the faubourg Saint-Jacques at the time of its foundation. "Our worthy Mother," we read in the book of professions from the first monastery (Arch. Nat. LL 1718, p. 6), "conceived such great esteem for her during a journey that she made to Paris, that she adopted her as a daughter of our holy source and chose her to work under her direction on the completion of the custom book, consulting her about the difficulties found in it." Sister Turpin did not leave the monastery of Angers until 1640 when she went to found that of Amiens, of which she became the first Superior. She died there on December 20, 1651, at the age of forty-six. (Cf. "Abrégé de la vie et des vertus de la très honorée Mère Marie-Euphrosine Turpin" in *Année Sainte*, vol. XII, pp. 395-414.)

²Noël Brulart de Sillery, an outstanding benefactor of the Visitation.

³Hélène-Angélique Lhuillier.

⁴The servant and Mother referred to here are Saint Francis de Sales and Saint Jane Frances Frémiot de Chantal.

⁵Mother Marie-Agnès Le Roy, Superior of the second monastery, from which Marie-Euphrosine Turpin had been sent to Angers.

⁶The first monastery, where Sister Turpin had made her novitiate.

⁷Claude-Espérance Jousse. She was Superior for two consecutive three-year terms, from May 21, 1634 to May 24, 1640, and took up office again at a later date.

⁸February 23.

Letter 262. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Internal evidence, especially the reference to the Hospital for Incurables, prompts us to assign this date.

²Claude de Morennes, a religious from the old Saint-Lazare.

³She was perhaps related to M. Desbordes, Commissioner of Audit in Paris, with whom Saint Louise and Saint Vincent kept in contact. (Cf. *Ecrits spirituels*, L. 267 and L. 272.)

⁴A parish in Paris.

⁵Like many of the first Daughters who died before 1660, the family name of this Barbe is unknown to us, nor are there any facts concerning her life available.

⁶This hospital, founded by Cardinal de la Rochefoucauld on November 4, 1634, for the incurably ill, was nearly completed in April 1637. The plan to summon the Daughters of Charity there was never carried out. Pierre Camus, Bishop of Belley, spent the final years of his life there in the exercise of charity. He willed his possessions to the hospital and was buried there in 1652. In 1802, the men were transferred to the old convent of the Recollets in the faubourg Saint-Martin; the women left in 1870 to take up residence in the new hospice for incurables in Ivry. After standing empty for eight years, the hospital was transferred to Public Welfare and came to life again under the name of Laënnec Hospital. (Cf. Félibien, *op. cit.*, vol. IV, pp. 98 ff.; Lebeuf-Bournon, *op. cit.*, vol. VI, p. 255.) The Laënnec Hospital is across the rue de Sèvres from the present Saint-Lazare and abuts the garden of the present Motherhouse of the Daughters of Charity on the rue du Bac.

Letter 263. - Saint Paul manuscript, p. 70.

¹Dates of the installation of the Sisters at La Chapelle and the death of Madame Goussault. According to Gobillon (*op. cit.*, p. 78), the retreats for the ladies began at La Chapelle.

Letter 264. - Abelly, *op. cit.*, vol. I, chap. XXVI, p. 121.

¹Dates of the installation of the Sisters at La Chapelle and the death of Madame Goussault.

Letter 265. - Archives of the Mission (Paris), original autograph letter.

¹Dates of the installation of the Sisters at La Chapelle and the death of Madame Goussault.

²Madame Goussault was making her retreat at Saint Louise's home.

³At first, the Saint had written: "that I am, to the full extent of my affection." Then, finding his sentence too tender, he crossed out those words and replaced them with the ones found in the text above.

Letter 266. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The span of years during which Saint Louise lived at La Chapelle. One cannot help remarking that the general tone of the letter is surprising at such a late date.

²Such is the text of the original letter. The sentence does not make any sense unless we read *three half hours* instead of *three half-quarters of an hour*.

³Probably at the Bons-Enfants, rue Saint-Victor.

⁴Saint Francis de Sales.

⁵*Introduction to the Devout Life*.

⁶Saint Louise's son Michel.

Letter 267. - Archives of the Mission (Paris), original autograph letter.

¹The letter was written on the Sunday preceding the feast of Pentecost.

²A parish in Paris.

³Elisabeth Martin, a Daughter of Charity.

⁴Nicolas Mazure, a Canon of Coutances, born in the diocese of Avranches, ordained a priest, April 17, 1632. He replaced his uncle, Guillaume Mazure, who died March 12, 1633, as Pastor of the parish of Saint-Paul. In 1664 he exchanged parishes with André Hameau, a Doctor of the Sorbonne, for the Abbey of Saint-Jean-en-Vallée in the diocese of Chartres. He died June 25, 1685, as Dean of the Faculty of Theology.

Letter 268. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹It would seem that this letter should be placed near no. 267 because of the reference to some problem at the parish of Saint-Paul.

²Principal town of a canton in Essonne.

³Marie Joly.

Letter 269. - Collet, *op. cit.*, vol. II, p. 314, note.

¹In speaking of this letter, Collet says: "This is how the Saint wrote in 1637 to M. Barry, who had recently been appointed Superior of the house in Toul." Now in 1637, M. Barry, who was never Superior in that town, was neither a priest nor a member of the Congregation of the Mission. The Superior in Toul at the time was Antoine Colée. He was born in Amiens, October 28, 1610, entered the Congregation in 1630, and was ordained a priest in 1635. He was Superior of the house in Toul from 1637 to 1638 and left the Company in 1646.

Letter 270. - Archives of the Mission (Paris), original autograph letter.

¹The words, "he is still new," referring to Gilbert Cuissot, leave no doubt about the year.

²The affair in question is the position of bailiff at Saint-Lazare. According to the terms of the contract of January 7, 1632, Saint Vincent could confer the position of bailiff "only in the presence and with the advice and consent. . . of the Prior." The Prior was Adrien Le Bon.

³Gilbert Cuissot, born November 5, 1607, had been a priest for six years when he entered the Congregation of the Mission on May 14, 1637. After directing the house of Luçon, he was appointed Superior at La Rose (1640-1644), then at the Collège des Bons-Enfants (October 14, 1644-1646), where he made his vows November 11, 1644. We find him next at the seminary of Le Mans (1646) and at Saint-Lazare (1646-1647). He was director of the Cahors seminary from 1647 to 1662, and in charge of the Richelieu house from 1662 to 1666. He declared in writing that, at the time of the election of Saint Vincent's successor, because he was hesitant about voting for René Alméras whose state of health left much to be desired, the Saint appeared to him and determined his choice. He also declared that in 1662, while exorcising a possessed woman, he drew from the demon precious avowals concerning the Founder's holiness and the reward reserved by God for Missionaries faithful to their vocation. He died in 1666.

⁴The manuscript reads "Buissoit." A correction is necessary because Antoine Buissoit had entered the Congregation of the Mission in 1630.

Letter 271. - Abelly, *op. cit.*, vol. I, chap. XXXII, 1st ed., p. 151.

¹Paul Lascaris of the Lascaris family, emperors of Nicaea, was born in Castellar in 1560, elected Grand Master of the Knights of Saint John of Malta in 1636, and died in 1657.

²These visits were accompanied by missions.

Letter 273. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter seems closely connected with no. 276, which itself has points in common with nos. 274, 275, and 277. They were written when the Motherhouse was at La Chapelle and during the lifetime of Madame Goussault, that is between 1636 and September 1639. Since no. 275 is dated November 1, and since on November 1, 1636, Saint Vincent was not in Paris, the choice is limited to the years 1637 and 1638. By comparing nos. 272 and 276 with no. 278, which cannot be from 1638, it is easy to conclude that they should be placed together and, therefore, that they are all from 1637.

²Henriette Gesseume.

³Henriette was asking permission to make a visit to her family.

⁴Probably the matter of the Liancourt chaplains.

Letter 274. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹As noted in no. 273, Coste deduced that Saint Vincent wrote this letter most probably in November of 1637.

Letter 275. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹As noted in no. 273, Coste deduced that Saint Vincent wrote this letter most probably in 1637.

Letter 276. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Saint Vincent wrote this letter most probably in November of 1637 as Coste noted in no. 273.

²The problem of chaplains for the estates of Madame de Liancourt was first mentioned in no. 224. Coste appended to that letter a footnote, note 7, in which he gave the history of this question.

³Guillaume de Lamoignon, Marquis de Basville and Counselor in the Parlement of Paris, was a very devout man of outstanding character. In 1644 he became Master of Requests and, in 1658, First President of the Parlement of Paris. When announcing his appointment as First President, Louis XIV said to him: "Had I known a better man, a worthier subject, I would have chosen him." He was a friend and patron of literary men, especially of Boileau, who addressed to him his sixth epistle and wrote the *Lutrin* at his request. He was a close friend of Saint Vincent and gave hospitality to the Missionaries who fell ill at Etampes while caring for the poor. His mother and sister were very active in the Saint's works. He died December 10, 1677. (*Vie de M. le premier président de Lamoignon*, Paris, 1781.)

Letter 277. - Pémartin, *op. cit.*, vol. II, p. 28, letter 545.

¹As noted in no. 273, Coste deduced that Saint Vincent wrote this letter most probably in November of 1637.

²Augustin Potier.

³François de Harlay de Champvallon.

⁴The Duc de Liancourt was Seigneur of the estate of La Roche-Guyon (Val-d'Oise), which became a duchy-peerage in 1643.

Letter 277a. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written during one of the illnesses of Madame Goussault, who died September 20, 1639. In his corrections in vol. VIII, Coste gave this date and suggested this placement of the letter.

²Marie de Creil, widow of René de Marillac. She later left the world to become a Carmelite.

³Michel de Marillac, Counselor in the Parlement of Paris and cousin of Saint Louise. He was arranging his marriage to Jeanne Potier, niece of the Bishop of Beauvais, Augustin Potier. Their first child, René, was baptized February 18, 1639.

Letter 278. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹In January 1638, François du Coudray was assigned to Toul, while Benoît Bécu was sent to Richelieu. As noted in no. 273, Coste used this information to establish the dates for nos. 273 to 278.

²A locality in Val-d'Oise.

³Barbe from Saint-Leu parish in Paris.

⁴The convent of the Bernardines founded in 1635 by Denis Desnault, chaplain to Queen Anne of Austria and Seigneur de Robiolles.

⁵Perhaps Marie Joly.

⁶Saint-Germain-l'Auxerrois.

⁷Villers-sous-Saint-Leu.

⁸Benoît Bécu, born in Braches (Somme), March 21, 1602, was ordained a priest in 1627 and entered the Congregation of the Mission, May 14, 1637. In 1639 he went to found the establishment of La Rose and returned a few months later to Richelieu, where he was still living in 1646.

⁹Marie Bécu, a Daughter of Charity.

¹⁰Elie Laisné, Sieur de la Marguerie et de la Dourville, Ordinary State Councillor. After the death of his wife, he entered the priesthood, and died October 3, 1656.

Letter 279. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written after no. 278, whose date Coste established as November 1637.

²To the Collège des Bons-Enfants.

³Several coadjutor brothers were named Jean. The Saint may have been referring to Jean Jourdain or Jean Houlie, Jean Bécu's brother-in-law.

Letter 280. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The content of this letter, the illnesses of Madame Goussault and Marie Bécu, prompted Coste to believe that it was written within the same time span as no. 278.

²A malarial type fever marked by two paroxysms recurring every three days.

³Marie Bécu.

⁴Benoît Bécu.

Letter 281. - François Pinthereau, *Les reliques de Messire Jean du Verger de Hauranne, abbé de Saint-Cyran, extraites des ouvrages qu'il a composez et donnez au public* (Louvain: Vve Gravius, 1646), pp. 347 ff.

¹Jean du Verger de Hauranne, Abbé de Saint-Cyran, was born in Bayonne in 1581. The Abbé de Saint-Cyran had made the acquaintance of Saint Vincent in Paris around 1622 and was not long in striking up a friendship with him. According to his nephew, Barcos, he had supposedly rendered some important services to the Saint, and the Congregation of the Mission was in some measure indebted to him for the possession of the Collège des Bons-Enfants and for Saint-Lazare (*Défense de feu M. Vincent de Paul*, p. 11), as well as for the Bull of approbation obtained in the Roman court. What is certain is that their meetings, rather frequent while the Saint was living at the Bons-Enfants, became more rare after 1632 and almost ceased from 1634 on. It is easy to guess the reason. As long as the Saint retained some hope of leading Saint-Cyran back to the

traditional thinking of the Church, he agreed to listen to opinions which wounded his inmost feelings, but when he became convinced that this drastically twisted mind would yield neither to his entreaties nor to his reasoning, he preferred to meet with him less frequently. In August 1637, almost on the eve of the day when Saint-Cyran was to leave for Poitou, Saint Vincent went to his home to see him and implored him to renounce the four errors being attributed to him. Seeing the emotion aroused by his words, he quietly apologized and asked him to accept a horse for the journey. It was not until November 20, 1637, that the Abbé justified himself in the above letter. A few months later, on May 15, 1638, Saint-Cyran was arrested and imprisoned in the Château de Vincennes. Among the papers found in his home was a copy of the letter of November 20. In his desire to accumulate charges against his prisoner, Richelieu could not overlook the testimony of such a well-informed witness as Saint Vincent. He had him convoked before M. de Laubardemont, Master of Requests; then, upon the Saint's refusal to reply to a lay judge, he himself interrogated him. The Jansenists claimed that the Saint finally appeared before Lescot, the Cardinal's confessor. They published an account of his deposition, written, so they say, in his own hand. This document, which we believe is authentic, is certainly altered or incomplete. Saint-Cyran's imprisonment was the personal work of Richelieu. As soon as the Cardinal was dead, Louis XIII allowed the prisoner to communicate with people outside. This measure of clemency was soon followed by a second: on February 16, 1643, Saint-Cyran was set free. He did not enjoy the royal favor for long; a cerebral hemorrhage carried him off on October 11, 1643. It was said, based on an equivocal sentence of Barcos, that Vincent attended his funeral. The information is incorrect; Barcos himself declared that he had been misunderstood. (Cf. Pierre Coste, *Rapports de saint Vincent de Paul avec l'abbé de Saint-Cyran* [Toulouse: A. Nauze, 1914].)

²Madame d'Andilly, (Examination of Saint-Cyran, question 9). Under the examination ordered by Cardinal Richelieu (cf. vol. XIII, no. 33), Saint-Cyran provides us with the information contained in this and the following footnotes.

³His sins. (Examination, question 12.)

⁴Abbé de Prières, Sébastien Zamet, Bishop of Langres, and the Jesuits, joined by a few Oratorian Fathers. (Examination, question 91.)

⁵Saint-Cyran was writing his letter from Dissay, a commune in Vienne, near Poitiers. Louis Chasteigner had a country house in that locality. (Examination, question 94.)

⁶Henri-Louis Chasteigner de la Rocheposay, Bishop of Poitiers. (Examination, question 94.)

⁷Louise de Bourbon, sister of the last Comte de Soissons, wife of Henri II, Duc de Longueville. A great friend of Port-Royal, she died September 9, 1637.

⁸Louis de la Valette de Nogaret had occupied the See of Toulouse from 1614 to 1627; he received the Cardinal's hat in 1621. His military temperament prompted him to accept the

command of the King's armies which he led into Germany, Holland, and Italy. He died in Rivoli, near Turin, September 28, 1639.

⁹At Saint-Lazare. It was not that the establishment of Saint Vincent at Saint-Lazare was distasteful to Saint-Cyran, but he made it a matter of principle not to get involved in other people's temporal affairs. (Examination, questions 37 and 108.)

¹⁰Jérôme Bignon, Advocate General in the Paris Parlement. (Examination, questions 111 and 112.)

¹¹A canton in Loiret.

¹²The only person intended here by Saint-Cyran is André Duval. (Examination, questions 117 and 118.)

¹³Saint Francis de Sales. (Examination, question 119.)

¹⁴Saint Vincent did not answer Saint-Cyran's letter but, as soon as he heard of his return to Paris, he went to thank him. (Examination, question 34; cf. also, Barcos, *Défense de feu M. Vincent de Paul*, p. 16.)

Letter 282. - Reg. I, f° 64. The copyist notes that the original letter was in Saint Vincent's handwriting.

Letter 283. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written a few days after no. 278.

²Louis-Denis d'Attichy, son of Valence de Marillac and first cousin of Saint Louise, was born in 1593 at the Château d'Attichy. In 1614, he entered the Order of the Minims (community founded by Saint Francis of Paula), became provincial of Burgundy and was raised to the See of Riez in Provence (1628). He was then transferred to Autun (1652), where he died of gall stones, June 30, 1664. He left several works, among others a general history of the Order of the Minims and a life of Cardinal de Bérulle.

³Housekeeper at the Collège des Bons-Enfants.

⁴Henriette Gesseume and Marie Bécu.

Letter 284. - The original autograph letter is at the Carmelite convent of Troyes in Saint-Germain, 10120 Saint-André-les-Vergers.

¹Marie d'Hanivel, daughter of the Grand Audiencier [officer who proclaims the orders of a court], was born in Paris in 1579. As a girl she found only joy in a world that flattered her. Brought to do some serious thinking by the sudden death of a friend and by the words of the renowned Capuchin Father, Ange de Joyeuse, she refused to marry the nephew of the Duc de Villars. On the advice of her cousin M. de Brétigny and of Madame Acarie, she entered the Carmelites on the rue Saint-Jacques in Paris on November 1, 1604, in the early days of its foundation. She took the name of Marie de la Trinité and was professed in the convent in Dijon in 1605. In Dijon she was for some time the confidante of the Baronne de Chantal. Prioress successively in Pontoise, Rouen, Amiens and Caen, she founded the Carmels in Troyes (1620), Châtillon (1621), and a second

convent in Troyes (1630), where she died March 6, 1647, at the age of sixty-eight. (Cf. Placide Gallelant, *op. cit.*, pp. 329-339.)

²Jacques Gallelant, Doctor of the Sorbonne, first superior of the Carmelites in France, Pastor in Aumale, then in Aubervilliers near Paris. He died in Besançon on December 25, 1630, at the age of seventy-two. Father Placide Gallelant published his life in 1653. It was probably for him that Mother de la Trinité was seeking biographical information.

³The person in question was Jean Pillé, formerly a curate in Aubervilliers. He entered the Congregation of the Mission in 1631.

Letter 285. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter seems to precede by a few days the institution of the Foundlings.

²An old section in the suburbs of Paris, long remembered by the Château de Madrid, which had been built in the area on the edge of the Bois de Boulogne by François I^{er}. The ruins of the château were razed in the 1960's and replaced by an apartment building.

³Mathieu Molé.

⁴The foundlings taken in at the Couche, rue Saint-Landry.

⁵A parish in Paris.

Letter 286. - According to Coste, the original autograph letter was at the house of the Daughters of Charity in Castelsarrasin. This house is now closed and the present location of the letter is unknown.

¹After January 1, 1638, Saint Vincent would not have said Madame de Combalet, but rather the Duchesse d'Aiguillon. On the other hand, the date of December 1637 is required because of the presence of Lambert aux Couteaux in Richelieu. (Cf. no. 287.)

²In Hauts-de-Seine. Richelieu had his country house near there.

³Near Paris.

⁴Barbe Angiboust.

⁵In Indre-et-Loire.

⁶This plan was not to become a reality until the final months of 1638.

Letter 287. - Reg. 2, p. 277.

¹Bernard Codoing was born in Agen on August 11, 1610. He was ordained a priest in December 1635 and was received into the Congregation of the Mission on February 10, 1636. He holds an important place among the first companions of Saint Vincent. He was the first Superior of the seminary in Annecy (1640-1642) and directed the house in Rome for two years (1642-1644). Then he was placed at the head of the Saint Charles Seminary, situated on the grounds of Saint-Lazare (1645-1646). From there he went to Saint-Méen under particularly difficult circumstances (1646-1648), next to La Rose (1648-1649), and

finally to Richelieu (1649-1650), always as Superior. He was very successful in his missions in France and Italy. His sermons were so appealing that at one point Saint Vincent considered publishing them. Bernard Codoing would have rendered greater service to Saint Vincent had he been less attached to his own ideas and had he learned to control his tendency to hastiness. We might be tempted to say "Happy faults!", since they merited for us some of the most beautiful letters in Saint Vincent's correspondence.

Sometime between 1651 and 1655 Codoing left the Congregation of the Mission. On July 24, 1654, he was Pastor of Saint-Hilaire in Agen, where he last signed the baptismal register on January 2, 1673. He also acted as Vicar General of the Bishop of Gap. The last reference to Codoing is October 6, 1675, at which time he was at the Seminary in Sens (cf. *Annales* [1949-1950]).

²The duchy-peerage of Richelieu had been constituted in 1631 along with the baronies of Faye-la-Vineuse, Isle-Bouchard, and Chinon.

³The foundation contract between Cardinal Richelieu and Saint Vincent was signed January 4, 1638, at the Château de Rueil (cf. Arch. Nat. MM534). The Saint agreed to send seven priests to Richelieu before the month of March and to add three others within two years to take over the pastoral functions in that locality. These priests were to give missions within the duchy and the Sees of Luçon and Poitiers, prepare the ordinands, and receive priests for retreats. The contract further stipulated that, "of these ten, four shall remain in the town of Richelieu to perform the functions of the above-mentioned Mission, three shall be sent every five years into every town and village of the duchy of Richelieu to perform the functions of the Mission and, after having covered the entire duchy and while waiting for the cycle to begin over, they shall give the Mission in the See of Poitiers or other places near the duchy, at his Eminence's pleasure. The other three shall be sent to the See of Luçon for the same purpose. The six sent to the duchy and to the See of Luçon shall be obliged to go to those places four times a year in the most suitable seasons, and to spend six weeks there each time. . . ."

The contract also mandated that "the above-mentioned Vincent binds himself. . . in perpetuity to receive in the house of the Mission in Richelieu all those in the Poitiers diocese who wish to be ordained and to instruct, lodge, and feed them for the twelve days preceding the Ember Days. He is also to receive throughout the year, in perpetuity, all the priests whom the Bishop of Poitiers and his successors wish to send for retreat and instructions in ecclesiastical functions. He shall house and feed them for two weeks, provided, however, that not more than eight priests be sent at one time, in addition to those who are to be promoted to sacred orders."

For his part, the Cardinal gave the Saint the revenue of the record office of Loudun, valued at 4550 livres, and committed himself to procuring the necessary lodging.

⁴Huguenots, who had espoused the doctrines of Calvinism. They had been granted religious and political freedom by the Edict of Nantes (April 15, 1598). Cardinal Richelieu, fearing the political freedom which made the Huguenots almost a state within the State, successfully waged war against the centers of the Huguenots and their citadel of La Rochelle. The Edict of Grace of Alès (June 27, 1629) abolished the political privileges of the Huguenots while leaving untouched the religious guarantees of the Edict of Nantes.

⁵Nicolas Durot, born in Oisemont (Somme), was received into the Congregation of the Mission in August 1633 and ordained a priest in December 1636. In 1639 he was preaching around Toulouse and in August 1640 we find him in Paris. He returned to Richelieu in 1642, left the Congregation in 1645 and, thanks to Saint Vincent, was made Canon of Saint-Martin in Angers.

⁶. . . *in the loftiness of sermons and in words of human wisdom, but in the demonstration of spiritual virtue, in humility and gentleness, in patience and forbearance.*

As he often did, Saint Vincent paraphrased the Sacred Scriptures. This text is composed of divers passages from Saint Paul:

1 Cor. 2:1 and 4. "As for myself, brothers, when I came to you I did not come proclaiming God's testimony with any particular eloquence or `wisdom.'" "My message and my preaching had none of the persuasive force of `wise' argumentation, but the convincing power of the Spirit."

Eph. 4:2. ". . . with perfect humility, meekness, and patience, bearing with one another lovingly."

Col. 1:11. "By the might of his glory you will be endowed with the strength needed to stand fast, even to endure joyfully whatever may come." (NAB)

⁷Charles-Jacques de Gélas de Leberon (1624-1654).

⁸Marie Tessonnière or Marie de Valence was a holy widow with a very special devotion to the Blessed Trinity. Saint Francis de Sales called her a living relic. Jean-Jacques Olier made the trip from Paris to Valence to consult her. Cardinal de Bérulle, Saint Vincent, and Father Coton, her director, had the deepest respect for her. After her death, she was given a sort of public veneration. Her life, published in Lyons in 1650 (Cf. Loys de la Rivière, *Histoire de la vie et moeurs de Marie Tessonnière* [Lyons: n.p., 1650]) on the express order of the Queen Regent, Anne of Austria, and with the approval of several doctors of the Sorbonne, displeased the Bishop of Valence, who censured the book and had it condemned by the Assembly of the Clergy of France. The Prelate and the Assembly likewise forbade devotion to her.

Letter 288. - Archives of the Mission (Paris), original autograph letter.

¹A parish in Paris

²The meeting of the Ladies of Charity of the Hôtel-Dieu.

³The original text reads: "cow's milk, and for that purpose to get. . . ." Saint Vincent obviously forgot to erase "and for that purpose."

⁴At that time a great number of children were being abandoned in Paris and its suburbs. Saint Vincent estimated that there were about three or four hundred of them. (Cf. Abelly, *op. cit.*, vol. II, chap. 10, 1st ed., p. 362.) Any passerby who came upon one was supposed to notify the chief of police in the neighborhood. He alone had the right to pick up the child. The foundlings were taken to the Hôtel-Dieu and from there to the Couche on the rue Saint-Landry, where a widow assisted by two servants was responsible for their care. The house lacked funds and the wet nurses, devotedness. Death claimed so many victims among the little creatures that Saint Vincent could say in one of his talks to the Ladies of Charity: "For the past fifty years, not one of them has lived, unless someone has been found lately who survived." The servants used to give them drugs to make them sleep, or sell them for eight sous to beggars who broke their arms and legs to arouse the pity of passersby! Saint Vincent, who was involved in so many charitable works, was familiar with the Couche. He deplored such abuses and was trying to find a solution to the situation. The company of the Ladies of Charity was taking care of the sick at the Hôtel-Dieu. The Paris chapter urged them to assume responsibility for the foundlings as well. After two years of prayer and reflection, Saint Vincent decided to try it. The letter quoted above shows us that the beginnings of the work were very modest: two or three children confided to the care of a few Daughters of Charity and nourished with cow's milk. This number soon rose to twelve, and four wet nurses were given to them. They were housed on the rue des Boulangers near the Porte Saint-Victor. This modest effort brought good results. Consequently, in 1640 the Ladies decided to accept all the foundlings who were brought. The King and Queen became interested in the undertaking and in 1642 Louis XIII gave 4000 livres out of his Gonesse estate; in 1644, the gift was doubled. Then the Ladies acquired the Château de Bicêtre where the weaned babies were taken in 1647. Finally, in 1651 the stay at Bicêtre was recognized as harmful to the children's health. They returned to Paris and were housed at the far end of the faubourg Saint-Denis, and in 1670 in two houses, one opposite Notre-Dame and the other in the faubourg Saint-Antoine. (Cf. Pierre Coste, *Saint Vincent de Paul et les dames de la Charité* [Paris: Bloud, 1917], pp. 17-34.)

For the history of the Foundlings, one can refer still further to the following: the rules set up by Saint Louise for the Sisters in charge of them (cf. *Ecrits spirituels*, A. 80); her memoirs on the same subject (*ibid.*, A. 91); François-Timoléon, Abbé de Choisy, *La Vie de Madame de Miramion* (Paris: A. Dezallier, 1706), pp. 140 ff.; Alexandre Monnier, *Histoire de l'Assistance publique dans les temps anciens et modernes* (Paris: Guillaumin, 1856), pp. 396 ff.; Léon Lallemand, *Un*

chapitre de l'Histoire des Enfants trouvés. La maison de la Couche à Paris (Paris: Champion, 1885).

⁵The year the work of the Foundlings began. (Cf. P. Coste, *op. cit.*, p. 21, n. 1.)

Letter 289. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter seems to have been written a few days before no. 297.

²We believe this is referring to reports pertaining to the new establishment of the Foundlings.

³Michel de Marillac, grandson of the Keeper of the Seals, Seigneur d'Ollainville, Counselor in the Paris Parlement. He died December 29, 1684.

⁴She proved unsatisfactory. Saint Vincent would later exclaim: "O mon Dieu! how that poor creature deceived me!"

⁵Marie-Angélique d'Atri, born in 1617, was brought up at Port-Royal where she met Saint-Cyran and revealed her conscience to him several times. In her youth she underwent a terrible crisis about which we shall say more later. Her aversion for the things of God was so great that she was thought to be possessed by the devil and the ecclesiastical judge of Paris commissioned Saint Vincent to exorcise her. Shortly after her cure, she was placed in a Dominican convent from which she soon went to the Benedictines of the newly founded monastery in Picpus-les-Paris. She was already there on June 19, 1638 and was still there in 1639 trying to discern her vocation. On June 19, 1638, she appeared before the tribunal responsible for investigating Saint-Cyran. In her deposition, published by the Jesuit François Pinthereau (*op. cit.*, p. 421), she declared that her melancholy, allied to certain illnesses, inclined her to scrupulosity. The attraction she felt for religious life, towards which Saint-Cyran was directing her, was hindered by her repugnance to making commitments. In 1639 or shortly after, she returned to Port-Royal and had a small hermitage built near the church where she lived until the dispersion in 1669. She ended her days near Forcalquier where she had sought seclusion. An ardent Jansenist, she consecrated part of her immense fortune to the works of that sect. Her mind was somewhat unbalanced and her will indecisive. Saint-Cyran wrote her several letters from Vincennes.

⁶Anne Doni d'Attichy, Comtesse de Maure, Saint Louise's cousin.

Letter 290. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written before no. 295, during the mission in Saint-Germain-en-Laye.

²Sébastien Hardy, Sieur de la Tabaize, former Councillor of the King and former District Collector of excise and election taxes in Le Mans. On January 27, 1640, he left an income of fifty livres tournois [local measure of money based on the amount of silver or gold in a coin] to the work of the Foundlings. (Arch. Nat., Y180, f° 208 v°.)

³On Richelieu's advice, the King had chosen Nicolas Pavillon, who had just been named to the bishopric of Alet, to give the mission. The outcome was worthy of note. Louis XIII went to hear the preacher several times. Ladies of the court, maids of honor of the Queen, devoted until then to society gatherings, no longer appeared among the courtiers. A Confraternity of Charity was established, of which they became members. They were to be seen, modestly dressed, taking their turn visiting the poor and the sick. The nobles of the court, annoyed, gave the King to understand that the visiting of the sick by people who came so close to the Queen was a danger to the royal family. The King became alarmed, but the Queen came to the defense of her ladies and maids of honor. Then the nobles tried to discredit Pavillon. They told Louis XIII that the preacher had compared him to the beast of the Apocalypse. For their part, the musketeers, at the instigation of the courtiers, complained that Pavillon had advised them to be satisfied with their salary, without requiring anything else from their hosts. Pavillon had to defend himself, which he did in a long written statement. Since this statement did not suffice, he asked the King to accept the verdict of the Sorbonne which decided in his favor. (Cf. Etienne Dejean, *op. cit.*, p. 15, n. 2.)

⁴Barbe Angiboust.

⁵Saint-Jacques-de-la-Boucherie, a parish in Paris. The Charity was not established at Saint-Jacques-du-Haut-Pas until later.

⁶A parish in Paris.

⁷The parish in which Saint-Lazare was located.

⁸Madame Séguier.

⁹Marie de Bailleul, Lady-in-waiting to Anne of Austria, wife of Louis de Chaumont, Seigneur d'Athieules, and sister of Nicolas de Bailleul.

Letter 290a. - Archives of the Mission (Paris), original autograph letter.

¹Principal town of a canton in Lot-et-Garonne.

²The Tuesday conferences.

³Antoine Godeau, born in Dreux on September 24, 1605, was a frequent visitor at the Hôtel de Rambouillet, where he had been nicknamed "Julie's Dwarf." His poetry was relished there. It earned for him Richelieu's favor and a seat in the French Academy. He was consecrated Bishop of Grasse, December 24, 1636. A stroke carried him off on April 17, 1672. He wrote a great deal both in poetry and in prose concerning history, Sacred Scripture, discipline, and various subjects of devotion. His poetic works fill three volumes. (Cf. Georges Doublet, *Godeau, évêque de Grasse et de Vence [1605-1672]* [Paris: A. Picard, 1911].)

⁴François Fouquet was the son of François Fouquet, Comte de Vaux, and of the devout Marie de Maupeou, who was, among the Ladies of Charity, one of the most admirable for her zeal and her devotedness to Saint Vincent. Fouquet's brothers were Nicolas Fouquet, Superintendent of Finances, and Louis Fouquet, Bishop of Agde. His sister, Louise-Agnès, became a nun in the

first monastery of the Visitation. François Fouquet, appointed to the bishopric of Bayonne in 1636, was not consecrated until March 15, 1639. He was transferred to the See of Agde in 1643, appointed Coadjutor of Narbonne, December 18, 1656, and Archbishop of that diocese in 1659. Relegated to Alençon in 1661, he died in his exile on October 19, 1673. He summoned the Priests of the Mission to Agde and Narbonne and established the Daughters of Charity in the latter town. A very zealous prelate, too zealous perhaps, he found Saint Vincent's slowness hard to understand, but he, more than anyone else, admired his virtue. He felt deeply the death of this great servant of God. As soon as he received news of it, he wrote to the priests of Saint-Lazare: "However prepared I may have been for M. Vincent's death, since he was advanced in age, I assure you that I did not hear the news of his passing without surprise and without being moved with a great sorrow, humanly speaking, at seeing the Church deprived of a most worthy subject, the Congregation of its very dear Father, and I myself of a very charitable friend to whom I am so greatly obligated. I think that of all those whom his charity caused him to embrace as his children, there is no one to whom he showed more affection and gave more signs of friendship than to me."

⁵Pavillon was deeply grieved at the news of his appointment and fell ill. Consumed by fever, he visibly declined. He considered throwing himself at Richelieu's feet, but his best friends discouraged him from this. He went into seclusion, not wishing to see anyone anymore, not even Saint Vincent. However, the good Saint finally persuaded him to accept his appointment. He went so far as to tell Pavillon that "on the day of judgment he would rise up against him along with the souls of the Alet diocese destined to die to God" if he abandoned them by his refusal. Pavillon made his preparatory retreat at Saint-Lazare under Saint Vincent's direction. One of his friends related: "One morning, I was astonished to see M. Vincent and several Priests of the Mission enter his room and kneel down in a circle. He turned to Monsieur Vincent and, in front of all those men, he confessed the faults he realized he had committed in conversation. He asked their pardon for the scandal he had given them, in such humble terms that I was overwhelmed. In the name of those assembled, Monsieur Vincent responded in almost the same words." M. Pavillon was consecrated in the Church of Saint-Lazare on August 22, 1639, by the Archbishop of Paris. (Cf. *Suite des mémoires pour servir à la vie de Messire Nicolas Pavillon, évêque d'Alet*, 1733, p. 213; E. Dejean, *op. cit.*, p. 15.)

⁶Louis de Salignac de Lamoignon-Fénelon.

⁷A tear in the paper makes the reading of the third letter of the word uncertain.

⁸In his corrections in vol. VIII, Coste gave this year. The placement of the letter has been altered accordingly.

Letter 291. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter, written on the feast of the Holy Name of Jesus, belongs between nos. 290 and 295.

²Barbe Angiboust.

Letter 292. - The original autograph letter is at the Carmelite monastery of Troyes in Saint-Germain, 10120 Saint-André-les-Vergers.

¹As early as 1621, René de Breslay, Bishop of Troyes, with the assistance of Adrien Bourdoise and at the insistence of Mother de la Trinité had made an attempt to found a mission house in his episcopal city. In 1637, the prelate and the prioress of the Carmelite monastery felt urged interiorly to resume the abandoned project. They mentioned it to M. de Sillery, titular of the Commandery in Troyes, and it was decided that Missionaries would be requested of Saint Vincent. The agreement was concluded October 3, 1637, in the parlor of the Carmel, at a meeting of the Bishop of Troyes, Saint Vincent, and Mother de la Trinité. The new establishment was to open February 17, 1638 at the latest, and was to be staffed from the beginning by six priests and two brothers. Until 1641, the number of the priests could be four, if it was impossible to send more. The Missionaries were to evangelize the places in the diocese to which the Bishop of Troyes would see fit to send them and, every five years, the estates of the Commandery. The Prelate assured them an annual income of 2,000 livres and the Commander, half that amount. This contract was awaiting completion. On January 19, M. de Sillery gave the Priests of the Mission several funds and pieces of property, reserving the usufruct for his own use. Moreover, he promised to give them annually the sum of 100 livres tournois. Bishop de Breslay fulfilled his obligations on March 12 when he presented the Missionaries with a house worth 1,200 livres in revenue, situated in Paris on the important rue du faubourg Saint-Michel, and a sum of 600 livres, of which at first he gave only the interest. It was stipulated in this new contract that the Missionaries would prepare the ordinands for ten days, and would take the pastors into their house for retreats one at a time, outside the period consecrated to the ordinands. At the time the above letter was written, the March 12 contract was still only in the planning stage; it is the one Saint Vincent had in view here. (Cf. Arch. Nat. MM534; A. Prévost, *Saint Vincent de Paul et ses oeuvres dans le diocèse de Troyes*, Troyes, 1896.)

²The Commander de Sillery.

Letter 293. - Files of Turin, original autograph letter.

¹To understand the "Toul affair," we must go back to the origin of the establishment founded in that city. In 1238, Néméric Barat, Master Alderman in Toul, had entrusted a hospital which he had just built for orphans and the infirm to the Order of the Holy Spirit, but in 1635, the only members of that order who were still in the city were Master Dominique Thouvignon and two monks. Dominique Thouvignon resigned his benefice in favor

of Bishop Charles de Gournay, in exchange for a pension of two thousand livres barrois [local measure of money based on the amount of silver or gold in a coin]. The latter offered it to the Priests of the Mission and Jean Dehorgny became titular by a royal decree in May 1635. Lambert aux Couteaux and Colée were placed there and carried out the functions of their state: missions, conferences to ecclesiastics, and retreats. On June 16, by amicable arrangement, the two Holy Spirit Brothers surrendered to Jean Dehorgny all their rights to the house and the hospital in exchange for a pension of six hundred livres barrois and certain privileges. The hospital absorbed a great deal of the Missionaries' time which they would have liked to devote to the missions. At their request, it was decreed on March 17, 1637, that the Bishop, the King's Lieutenant, and the Master Alderman would administer the hospice by means of two delegates of their choice, and the Mission would receive a third of the movable and immovable goods administered by the Holy Spirit Brothers before 1635. The division was a source of numerous disputes for four or five years. (Cf. Eugène Martin, *Histoire des diocèses de Toul, de Nancy et de Saint-Dié* [3 vols., Nancy: A. Crépin-Leblond, 1900-1903], vol. II, pp. 208 ff.) In December 1657, the King suppressed the Commandery of the Holy Spirit in Toul and united it to the Congregation of the Mission.

²Jean Midot, Doctor in Theology, Counselor in the Parlement of Metz, Grand Archdeacon, Canon and Vicar General of Toul, was highly thought of in the courts of Rome and Lorraine. After the death of Charles de Gournay, he governed the diocese as Capitular Vicar. According to Collet (*op. cit.*, vol. I, p. 291, note), in the seventeenth century his family possessed several letters that Saint Vincent had written to him. Only one is known to us. Jean Midot was the author of *Mémoires sur les évêques de Toul*, which has remained in manuscript form.

³Release of a case from the local tribunal and transfer of the information regarding the proceedings to the Parlement in Paris.

⁴Pierre Séguier.

⁵Michel de Masle, Prior of Les Roches near Fontevrault, secretary of Cardinal Richelieu, Canon and cantor of Notre-Dame de Paris. This last title made him collator, judge, and director of the primary schools in Paris.

⁶Cardinal Richelieu had committed himself by one of the clauses of the contract to have a building erected for the Missionaries and for the ordinands or retreatants to whom the former were to extend hospitality.

⁷The parish of Richelieu which had not yet been established. The Cardinal had promised to annex it to the Mission.

⁸*Let them see to it themselves.*

The Cardinal was planning to endow his town of Richelieu with a magnificent collège. He presented his ideas to Louis XIII, who authorized its foundation by two declarations: May 20 and September 11, 1640. (Cf. L.A. Bosseboeuf, *Histoire de Richelieu et des environs* [Tours: L. Péricat, 1890], pp. 321 ff.)

⁹Nicolas Buisson was born in Allainville (Yvelines), entered the Congregation of the Mission in 1630, and was ordained a priest in 1632.

¹⁰Benoît Bécu, born in Braches (Somme), March 21, 1602, was ordained a priest in 1627 and entered the Congregation of the Mission on May 14, 1637. In 1639, he went to found the establishment of La Rose and returned a few months later to Richelieu, where he was still living in 1646.

¹¹This name does not appear in the catalogue of personnel. It is quite probably that M. Gourrant remained only a short time in the Congregation of the Mission.

¹²Word forgotten in the original text.

¹³Léonor d'Estampes de Valencay was Bishop of Chartres from 1620 to 1641, and was then transferred to Reims. In 1921, Marcel Langlois wrote the biography of this prelate (*Léonor d'Estampes de Valencay*).

¹⁴Saint-Germain-en-Laye.

Letter 294. - Files of Turin, original autograph letter.

¹Desbordes, comptroller. Saint Vincent said of him one day: "That man loves God more than I could tell you, but with an intense love; what is more he is a man who has a marvelous gift for settling differences."

²Simon Le Gras (1624-1656).

³At that time, Pierre du Chesne had belonged to the Congregation of the Mission only a few months. He became one of the best Missionaries of Saint Vincent, who entrusted him with the direction of the houses of Crécy (1641-1644), the Bons-Enfants (1644), the Mission of Ireland and Scotland (1646-1648), Marseilles (1653-1654), and Agde (1654). He also summoned him to attend the two General Assemblies convoked at Saint-Lazare during his lifetime. Pierre du Chesne died in Agde, November 3, 1654.

⁴Jean de la Salle was one of the Missionaries employed in Saint-Germain.

⁵At the internal seminary of Saint-Lazare. Saint Vincent had opened it in June 1637, and had entrusted its direction to Jean de la Salle, whom Jean Dehorgny was replacing temporarily. The Priests of the Mission use the name "internal seminary" for that period of formation which religious orders call the novitiate.

⁶Anne of Austria gave birth to a son, the future Louis XIV.

⁷A locality in Aisne.

Letter 295. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written at the time the Daughters of Charity arrived in Saint-Germain-en-Laye, a few days after no. 290.

²Barbe Angiboust and a companion.

³To the Ladies of Charity in Saint-Germain-en-Laye, whose president was Madame de Chaumont. Saint Vincent frequently referred to the members of the Confraternity of Charity as "sisters."

⁴The Couche.

⁵The establishment of the Charity in La Chapelle.

⁶The establishment of a seminary in the house of the Temple in Paris. "This fine plan," writes Abelly (*op. cit.*, chap. XXXII, 1st ed., p. 151), "did not have the desired effect. Although M. Vincent had been asked to take care of the matter and for that purpose had stayed some time in the Temple, he was not free to act as he wished and could not succeed as he would have liked." "One of the first and dominant preoccupations" of the Commander de Sillery, as he himself wrote (*Vie de l'illustre serviteur de Dieu, Noël Brulart de Sillery*, p. 109), was "to work for the salvation of souls both by the establishment of seminaries and by regular visits to the parishes, churches, and people within the confines of the great priory of France entrusted to the jurisdiction and direction" of the Temple. With that in view, he consulted Fathers Gibieux and de Condren, of the Oratory; Father Binet, the Jesuit; Mother de la Trinité; and especially--let us allow him to speak--"a great servant of God in whom Our Lord in His goodness has given me absolute confidence. By the great esteem and reverence he has long had in his soul for the express and fundamental profession of our Order to expose its life for the defense and propagation of the Faith, he has a singular devotion to everything that concerns the good and the service of our religion. This holy individual, by all his wise advice, has continuously and strongly encouraged, exhorted, and strengthened me to consider seriously, for the glory of God, the fruit that many people will derive from this employment." It is easy to guess that this holy individual was the Commander's director, Vincent de Paul. The Grand Prior of France gave the Commander de Sillery the powers of Vicar General so that he might more freely bring his undertaking to a happy conclusion. But the Commander did not have the temporizing mind of Saint Vincent. He did not know how to profit as much as he should have by the lessons of experience. Opposition arose, even within his own Order, and he had to give up everything. One of his letters to the Grand Master, dated June 22, 1638, shows with what generosity and heroic resignation he accepted this painful trial. (*Ibid.*, pp. 107-122.)

⁷Principal town of a canton in Val-d'Oise. A house had been established there to receive and bring up girls born out of wedlock. The Company of the Blessed Sacrament was interested in the work and had taken on the expense of a schoolteacher. In exchange for its generosity, it received the right to send twelve little girls there each year. (Cf. René de Voyer d'Argenson, *op. cit.*, p. 69.)

⁸Jean Paradis, who died in May 1646.

Letter 296. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The sentence, "We must reflect a little on some way of preparing the Sisters to teach school," allows us to surmise that this letter preceded by a very short time no. 297, in which we find the solution proposed by Saint Louise.

²Probably some documents pertaining to the establishment of the Foundlings.

Letter 297. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter is from the earliest beginnings of the work of the Foundlings.

²Saint Louise's solution (mentioned in no. 296) to the problem of preparing her Daughters to teach was to have them instructed in that art by the Ursuline nuns.

³A section of Paris.

Letter 297a. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. The text was published in the *Annales* (1958), pp. 218-221 and reprinted in *Mission et Charité*, 19-20, pp. 19-20.

¹Date imposed by the content of the letter: the situation of Michel Le Gras, still hesitant about his vocation; the presence of Pavillon in Paris or the vicinity; the availability of M. du Coudray, appointed Superior of the house in Toul that same year, 1638.

²Alet, situated in the valley of the Aude, thirty kilometers south of Carcassonne, at the foot of the Pyrenees.

³Gaston d'Orléans.

⁴Melchior Mitte de Miolans, Marquis de Saint-Chamond, Seigneur de Chevrières. He was sent to Rome as extraordinary Ambassador and founded a collegial chapter in 1634 for which he had a chapel built in Saint-Chamond (diocese of Lyons). He died in Paris on September 10, 1649.

⁵Locality in Oise. Saint Louise stayed there several times.

⁶Village then near Paris, now incorporated in the city of Paris itself. The Motherhouse of the Daughters of Charity was located there from 1636-1642.

Letter 298. - Monsignor Baunard, *op. cit.*, p. 306.

¹This letter seems closely connected with no. 297.

Letter 299. - According to Coste, the original autograph letter belonged to the wife of General Derrécagaix, 5 rue du Regard, Paris.

¹In a letter definitely dated February 21, 1638 (no. 307), Saint Vincent spoke of matters also treated in this letter. It seems reasonable to conjecture that both were written about the same time.

²Commune in Lot-et-Garonne, a district in Agen.

³Charles de Montchal (1628-1651). He was one of the most remarkable prelates of the seventeenth century because of his piety, his zeal, his learning, and his firmness in defending the rights of the Church against the encroachments of the State. He died in 1651.

⁴On October 31, 1633, Elie Laisné, Sieur de la Marguerie, had given Saint Vincent two hundred livres out of the town hall revenue "on condition that every five years he would send three

priests and a brother to give missions for four months, round trip included, in the diocese of Angoulême." (Arch. Nat. M 211, f. 1.)

⁵A locality in Charente-Maritime.

⁶Principal town of a canton in the district of Blaye.

⁷Jacques Cardinal du Perron (1637-1646).

⁸Henriette-Marie, sister of Louis XIII and wife of Charles I.

⁹Vicar General of the diocese of Agen.

Letter 300. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹It is obvious that nos. 300, 301, 302, 303, and 304 are related. No. 303 indicates that it is winter. Besides, the move of the foundlings to another house took place at the beginning of 1638.

²Madame Séguier.

Letter 301. - The original autograph letter is the property of the international office of the Saint Vincent de Paul Society in Paris, 5 rue du Pré-aux-Clercs.

¹This letter is the response to no. 300.

²Pierre Séguier.

³Remi de Grandnom, Madame Goussault's intendant.

Letter 302. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹See no. 300, n. 1.

²Jacqueline wanted to present to Saint Louise one of her nieces who felt called to the vocation of a Daughter of Charity.

³Paul Beurrier.

⁴Probably Louis-François de Gourdon-Genouillac, Marquis de Castelnau, Captain of the Scottish company; or Jacques Castelnau, who died in 1658 as Marshal of France.

Letter 303. - According to Coste, the original autograph letter was in Amiens at the house of the Daughters of Charity, 127 rue Beauvais. This house has been closed and the present location of the letter is unknown.

¹See no. 300, n. 1.

²Perhaps a report concerning the establishment of the Foundlings.

³The foundlings.

⁴Probably M. Dauzenat, her chaplain.

⁵The establishment of the Foundlings.

Letter 304. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹See no. 300, n. 1.

²Dauzenat.

³The Duchesse d'Aiguillon.

Letter 305. - Archives of the Mission (Paris), original autograph letter.

¹This letter belongs to the beginnings of the work of the Foundlings, i.e., to 1638, and, consequently, to February 18, since it is dated Ash Wednesday. No. 302 shows that at that date Saint Louise was looking for a house for the foundlings.

Letter 306. - Files of Turin, original autograph letter.

¹François de Fleury of the diocese of Langres secured for himself a canonry in the diocese of Verdun. He approved the book, *De la fréquente communion*, and was presented by the Jansenists to Queen Marie-Louise de Gonzague on her departure for Poland to act as her chaplain. His relationship with Saint Vincent and the Missionaries sent to that country was always excellent, even cordial, as is evident from the letters of the Saint, who esteemed him highly. He died in France, early in November 1658. Part of his correspondence with Mother Angélique is extant.

²Michel Le Masle.

³Léonor d'Estampes de Valençay (1620-1641).

⁴Henri-Louis Chasteignier de la Rocheposay (1611-1651).

⁵Cardinal Richelieu.

⁶Barbe Angiboust.

⁷Madame de Combalet, the Duchesse d'Aiguillon, had begged Saint Vincent to send a Daughter of Charity to work in her house and for the poor of her parish. He sent Barbe Angiboust, who after four or five days returned to her previous work. She preferred to devote herself entirely to the service of the poor, not to the service of a great lady, a choice which the Saint greatly admired (cf. no. 224).

⁸The *double* was worth about two *deniers*; the *liard* about three. These coins symbolize the smallest sum or the smallest quantity.

Letter 307. - Files of Turin, original autograph letter.

¹Madame Goussault's confessor bore this name; he may be the person mentioned here.

²Although he was a member of the Congregation of the Mission, Louis Callon was living in Aumale, his birthplace.

³In Paris.

⁴There are two localities with this name: one in Oise and the other in Essonne.

⁵Benoît Bécu.

⁶Jacques Mouton, born in Pontoise, entered the Congregation in 1632.

⁷Léonard Boucher, born August 29, 1610, entered the Congregation of the Mission on November 12, 1632 and was ordained a priest on September 23, 1634.

⁸Conciergerie of the Château de Montmirail.

Letter 308. - The original autograph letter is at the Carmel of Troyes in Saint-Germain, 10120 Saint-André-les-Vergers.

¹René de Breslay, Bishop of Troyes (1604-1641), had a house in Paris on the main street of the faubourg Saint-Michel, which he

offered to Saint Vincent for the needs of the Missionaries in Troyes. (Cf. no. 292, n. 1.)

²The Priests of the Mission first settled in the village of Sancey, in a house rented to Sébastien Gouault, a townsman from Troyes. As it was rather small, the Commander de Sillery bought them the house situated at the right corner of the faubourg Croncels and the rue des Bas-Clos in Troyes. They moved there on August 25, 1640.

³March 20.

⁴Louis Callon. His notes have been drawn upon by the author of Jacques Gallemand's biography.

Letter 309. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written in Madame Goussault's lifetime, after the work of the Foundlings had begun, at the time Saint Vincent was looking for a house for them. (Cf. nos. 302 and 305.)

²Elie Laisné, Sieur de la Marguerie.

³This painting was perhaps the work of Saint Louise. The Daughters of Charity of 85 rue Réaumur, Paris, believe they possess it.

Letter 310. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written shortly after the establishment of the Foundlings. It seems to belong not far from nos. 295 and 309.

²The Charity of La Chapelle. (Cf. no. 295.)

³Mademoiselle Virole, treasurer of the Ladies of Charity.

Letter 311. - Files of Turin, original autograph letter.

¹Nicolas Corman, a coadjutor brother, was born around 1603, entered the Congregation of the Mission in 1633, and was admitted to vows November 13, 1643.

²Nicolas Pavillon.

³Léonor d'Estampes de Valençay (1620-1641).

⁴Cardinal Richelieu.

⁵Barbe Angiboust.

Letter 312. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written during Lent, a few days, it seems, before no. 313, which obviously belongs to 1638.

²M. de Lestocq, Pastor of the parish of Saint-Laurent.

Letter 313. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written during the lifetime of Madame Goussault, while the Sisters had their Motherhouse at La Chapelle. The passage referring to the Foundlings leads us to favor the year 1638.

²A ward in the Hôtel-Dieu reserved for contagious diseases. It was named after Cardinal du Prat, the Papal Legate in France, who had it built around 1530.

³Fourteen ladies, chosen every three months at the time of the Ember Days by and from the Ladies of Charity, had the duty of instructing and consoling the sick at the Hôtel-Dieu. (Cf. P. Coste, *op. cit.*, p. 14.)

⁴A Daughter of Charity.

⁵Saint-Etienne-du-Mont, a parish in Paris.

Letter 314. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter seems to belong near no. 313.

Letter 316. - Files of Turin, original autograph letter.

¹First wording: "sorry to see suffering those of whom" Saint Vincent crossed out the last four words and added "you" between the lines, before "see."

²Sébastien Nodo, a coadjutor brother, born about 1603 in the diocese of Rouen. He was received into the Congregation of the Mission in 1633.

³The words "or anywhere else, except in a very moderate way" are written between the lines.

⁴The words meaning "the greatest" are written between the lines.

⁵Cardinal Richelieu.

⁶The words "about the Charity" are written between the lines.

⁷A word added between the lines.

⁸A word added between the lines.

⁹Here the Saint had added the words "In accordance with that, we. . .," which he then crossed out.

¹⁰Nicolas Corman, a coadjutor brother.

¹¹The mission in Saint-Germain-en-Laye.

¹²The first wording read: "everyone's."

Letter 317. - Files of Turin, original autograph letter.

¹Another hand wrote near the address: "in Lent, 1638."

²Saint-Victor-de-Buthon (Eure-et-Loir).

³Commander de Sillery.

⁴These words were added between the lines.

⁵A little place in Eure-et-Loir.

⁶Principal town of a canton in Yvelines.

Letter 318. - Files of Turin, original autograph letter.

¹Brother Mathieu Régnard was born in Brienne-le-Château, now Brienne-Napoléon (Aube), July 26, 1592. He entered the Congregation of the Mission in October 1631, pronounced vows October 28, 1644, and died October 5, 1669. He was the principal distributor of Saint Vincent's alms in Lorraine and during the troubles of the Fronde. He was a great help to the Saint because of his daring, composure, and savoir faire. His biography is in vol. II of the *Notices*, pp.29-33.

Letter 319. - Autograph letter. In 1901 the original was given to Cardinal Langénieux, Archbishop of Reims, by M. Antoine

Fiat, Superior General of the Priests of the Congregation of the Mission.

¹The presence of Barbe Angiboust in Saint-Germain-en-Laye leaves no doubt as to the year. On the other hand, the letter is anterior to no. 320.

²Barbe Angiboust.

³Saint-Germain-en-Laye.

⁴Alexandre Véronne, infirmarian at Saint-Lazare.

Letter 320. - Files of Turin, original autograph letter.

¹See no. 316.

²Lambert aux Couteaux wrote to Cardinal Richelieu on April 16, 1638 to give him an account of the good results of the mission. His letter is in the Arch. du ministère des Aff. Etrang., France, Mémoires et Documents, 830, f° 105.

³Barbe Angiboust. The departure of the Sister was delayed until October.

Letter 321. - Reg. 1, f° 7, v°. The copyist took his text from the rough draft written in Saint Vincent's hand.

¹Scipio d'Acquaviva d'Aragon, Duc d'Atri, husband of Geneviève Doni d'Attichy, who was, through her mother, Valence de Marillac, first cousin of Saint Louise. To punish him for having served France, the Spanish government deprived him of all his possessions, which passed into the hands of his children. His son, Joseph-François, died in 1643, without leaving any heirs. One of his two daughters, Marie, entered the Carmelites. The other, Marie-Angélique, is the girl in question here.

²Internal evidence, substantiated by dated correspondence of Mother Marie-Angélique Arnauld, permits us to assign this date.

³Claude d'Anglure, Prince d'Amblise, Marquis de Sy, Comte de Bourlement, Vicomte de Forest and Baron de Busancy. He had married Angélique Diacette, daughter of Anne d'Acquaviva d'Aragon, Duchesse d'Atri.

⁴Charles-François d'Anglure, abbé de la Crète, de Béchamp and de Saint-Pierremont, died on December 25, 1669. He occupied successively the episcopal Sees of Aire, Castres, and Toulouse. One of his brothers, Louis, who played some role in the diplomatic service, became Bishop of Fréjus and Archbishop of Bordeaux.

⁵Marie-Angélique d'Atri.

⁶Louis de Rochechouart, Comte de Maure, is known particularly for his opposition to Mazarin's politics. When everyone was trembling before the powerful minister, he came to Court on March 20, 1649 and gave a speech before the entire Council, requesting his expulsion. He fought in the Princes' party until the day when, wounded in the head and arm during a battle fought in Libourne in 1652, he was captured and held prisoner by the King's men. He died on his estate of Essai, near Alençon, on November 9, 1669, at the age of sixty-seven, leaving no heirs. (Cf. Général-Comte de Rochechouart, *Histoire*

de la maison de Rochechouart [2 vols., Paris: E. Allard, 1859], vol. II, pp. 81-88.)

⁷In the parish of Sainte-Madeleine de la Ville-l'Evêque, in Paris.

⁸Marie d'Orléans, born March 5, 1625 of Henri d'Orléans II and Louise de Bourbon, married May 22, 1657, to Henri de Savoie II, Duc de Nemours, widowed January 14, 1659. After the death of her brothers, she inherited all the possessions of her family. She died June 16, 1707, leaving no children. She was, said Saint Simon (cf. *Mémoires* [26 vols., Paris: ed. de Boislisle, 1879-1914], vol. II, p. 225), a "very tall, extraordinary woman of great wit, who stayed very much at home in the Hôtel de Soissons, where she did not keep very good company; she was immensely rich and lived in great splendor."

⁹The fact of this sequestration is so strange, that one might wonder whether the copyist of Reg. I read the text correctly. Should it not read: "she had remained" instead of "she was kept"? It might be that Mademoiselle d'Atri gave herself up to irreligious eccentricities during Mass. Given this hypothesis, there would be no reason to consider the text incorrect.

¹⁰Hubert Charpentier, graduate in theology of the Sorbonne, was born at Coulommiers on November 3, 1565. After contributing to the foundation of Notre-Dame de Garaison, he founded two establishments to honor the Cross of the Savior: one at Bétharram, the other at Mont-Valérien, near Paris. He died in Paris on December 10, 1650.

¹¹Charles de Condren.

¹²The text of the original manuscript bore the words: ". . . and the care of M." Coste omitted this phrase because the resulting construction would have made no sense.

¹³The Comtesse de Maure.

¹⁴Dominicans. Although she speaks more than once in her letters about the so-called possession and cure of Mademoiselle d'Atri, Mother Angélique Arnould passes over Saint Vincent's intervention in silence. She wrote to M. Macquet on June 29, 1637 (*Lettres de la Révérende Mère Marie-Angélique Arnould, abbesse et réformatrice de Port-Royal* [3 vols., Utrecht: n.p., 1742-1744], vol. I, p. 106): "Do not forget the young woman about whom I spoke to you, who is still in the miserable state in which she was." She made the same recommendation to Saint Jane Frances on November 9: "I most humbly entreat you to pray to God for the deliverance of a poor young woman who is possessed." (Communication of M. Gazier.) "It is the most pitiful situation in the world," she again wrote to Saint Jane Frances on December 22, and asked her for some relics of Saint Francis de Sales to drive out the devil. (*Ibid.*, vol. I, p. 132) The cure came soon afterwards since Mother Angélique was able to add on February 17, 1638: "The young lady whom I recommended so urgently to you. . . was set free two hours after she placed around her neck the wooden image of the Blessed Virgin that the good Mother gave us." The dispositions of Mademoiselle d'Atri changed so much that she felt attracted to the religious life and would have followed her inclination, were it not for the

opposition of her family. (Ibid., vol. I, p.136.) A month later, Mother Angélique recommended the greatest discretion to M. Macquet concerning this marvelous conversion: "I implore you, in the name of God, that there be no talk about this miracle of the Blessed Virgin, of which you are aware. That is the tendency of the Sisters, and it is the style to want to honor God, His holy Mother, and the saints only through miracles and discourses. . . . I was wrong to have told you about it, and I see clearly that it was not through the spirit of God, because instead of inspiring the Sisters with a renewed, unassuming, and interior trust in the Blessed Virgin, all it has done is create a stir. I am certain that not one of them prayed to her afterwards to be freed of her imperfections. It is far better for them never to speak at all than to talk even about miracles that way; the Blessed Virgin prefers their silence." (Ibid., vol. I, p.138) How can Mother Angélique's report be reconciled with that of Saint Vincent? It would seem that there were two cures, one of which did not last; but it would be difficult to say which was the first. Could not Mother Angélique's wish, expressed in her letter of March 1638, have been occasioned by a relapse? Whatever the case, the cure was permanent. Later, in a letter of October 22, Mother Angélique reminded Mademoiselle d'Atri of the grace she had received.

Letter 322. - Files of Turin, copy made by Antoine Portail.

Letter 322a. - Autograph letter. The original is in the house of the Sisters of Charity of Besançon, 131 Grande Rue, Besançon. A photocopy of the original has been placed in the Archives of the Mission, (Paris). The text was published in *Mission et Charité*, 19-20, pp.15-17.

¹François Dufestel, born in Oisemont (Somme), entered the Congregation of the Mission in 1633 and was ordained a priest in September 1636. He was Superior in Troyes (1638-1642), Annecy (1642), Cahors (1643-1644), and Marseilles (1644-1645). He left the Congregation in 1646 to become Dean of Saint-Omer de Lillers (Pas-de-Calais).

²Locality situated near Troyes, now called Saint-Julien; it was a temporary place of residence for the Missionaries in Troyes.

³René de Breslay.

⁴Commander de Sillery.

⁵Probably Jacques Boudet.

⁶Collège du Cardinal Lemoine, separated from the Collège des Bons-Enfants by a joint wall.

⁷Locality in Seine-et-Marne, thirty kilometers from Paris, where the Missionaries and Saint Vincent himself preached. The Commander de Sillery founded a mission there which was to be given every five years.

⁸Hamlet in the commune of Valpuiseaux (Essonne). The Congregation of the Mission had a farm there, where on several occasions Saint Vincent spent more or less prolonged periods of time.

⁹Pierre du Chesne, Pierre Savary, and an unidentified coadjutor brother of the Congregation of the Mission named René. Pierre Savary, Priest of the Mission, was born in 1606 in Neuville-Vitasse (diocese of Arras). He entered the Congregation of the Mission in 1637 and was stationed at the Seminary of Troyes.

Letter 323. - Files of Turin, original autograph letter.

¹A small locality in Aisne.

²On the side reserved for the address the following words are written: "Tuesday or Wednesday before Pentecost, May 1638."

³Better known as Abelly. Louis Abelly was born in Paris in 1604. From the earliest years of his priesthood he took part in Saint Vincent's apostolic labors. The Saint recognized his worth and spoke so highly of him to François Fouquet, Bishop-elect of Bayonne, that he appointed him his Vicar General. His stay in Bayonne was not long. He accepted a simple village parish near Paris and shortly afterwards (1644) was given charge of Saint-Josse, a parish in the capital, where he formed an ecclesiastical community. He later became director of the Sisters of the Cross (1650), chaplain of the general hospital (1657), and Bishop of Rodez (1662). In 1666 he resigned from his See for reasons of health and retired to Saint-Lazare, where he spent the last twenty-five years of his life in recollection and study. We have almost thirty of his books of devotion, history, and theology. The best known are *Sacerdos christianus* (Paris, 1656); *Medulla theologica* (2 vols., Paris, 1652-1653), which earned for him from the author of the *Lutrin* the nickname "Moelleux" [from the French for *medulla* - *moelle*]; and above all, *La Vie du Vénérable Vincent de Paul*. He is not merely the sponsor of this work, as has been asserted, but is truly its author. His task was greatly facilitated by Brother Ducournau, who collected and classified the documents. He made a donation to the house of Saint-Lazare of some property he owned in Pantin, which became the country house of the students. Abelly died October 4, 1691, and was buried, according to his wish, in the church of Saint-Lazare, under the Saints-Anges chapel. (Cf. Collet, *op. cit.*, vol. I, pp. 5 ff.)

⁴François Fouquet.

⁵A priest of the Tuesday Conferences.

⁶Of the Château de Montmirail.

⁷Simon Le Gras (1624-1656).

⁸Jean Gallemant, a coadjutor brother, was born in 1608 in Conteville (Seine-Maritime) and was received into the Congregation of the Mission on April 3, 1638.

Letter 324. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter seems to belong with no. 325.

²Elisabeth Martin.

³Barbe Angiboust.

Letter 325. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The return of Sister Barbe Angiboust to Saint-Germain-en-Laye could have taken place only in 1638. Reference to the Holy Spirit and the mention of Monday after the signature prompt us to believe that this letter was written on Pentecost Monday, thus enabling us to assign the month and day.

²Elisabeth Martin. She was a native of Argenteuil (Val d'Oise).

³Visitation Convent.

⁴Saint Vincent had recently recalled Barbe Angiboust from Saint-Germain-en-Laye to send her to Richelieu, where she did not go until later. (Cf. no. 320.)

⁵Saint-Jean Hospital in Angers. The Daughters of Charity went there at the end of the year.

Letter 326. - Files of Turin, original autograph letter.

¹This letter was written in the same year as nos. 323 and 329, both of which bear exact dates.

²Jean-François Delabarre, born in Château-Thierry, named Prior of Montmirail in 1636. He resigned from his parish in 1646 and died in 1647.

³Simon Le Gras.

⁴Jean-François de Gondi.

⁵François Fouquet, Vicomte de Vaux, was born in Brittany in 1587 and died in Paris on April 22, 1640. He was a shipowner when Richelieu called him to the Council of the Navy and Commerce. He became a Counselor in the Parlement, Master of Requests, and Ambassador to Switzerland. He had twelve children by his wife, Marie de Maupeou. Five daughters entered the Visitation; Nicolas, the most famous of his children, was Superintendent of Finances; François occupied the Episcopal Sees of Bayonne, Agde, and Narbonne; and Louis took his brother's place as Bishop of Agde.

Letter 327. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written after the work of the Foundlings had begun (January 1638) and before Madame Goussault's last illness (July 1639).

²Hear her confession.

³A parish in Paris. The Pastor of Saint-Gervais was at that time Charles-François Talon, Doctor of the Sorbonne, former Advocate General in the Parlement of Paris.

⁴The seminary of Saint-Nicolas-du-Chardonnet.

Letter 328. - Files of Turin, original autograph letter.

¹Nicolas Marceille, Priest of the Mission, born in Pont-Sainte-Maxence, was received into the Congregation of the Mission in 1635. He was Procurator of the house of Saint-Lazare.

²Adrien Le Bon.

³A locality near Saint-Denis in Seine-Saint-Denis. There was some property there that had belonged to the priory of Saint-Lazare since the twelfth century. (Arch. Nat. S 6651.)

⁴Jean Jourdain, a coadjutor brother.

⁵An unknown hand wrote near these words: June 17, 1638. The person who wrote that date did not realize that in 1638 the octave day of the Blessed Sacrament fell on June 10 and not June 17. In June 1638 Saint Vincent was in Fréneville, and ill, which leads us to conclude that the year and the month are correct.

⁶Robert Louistre who entered the Congregation of the Mission as a coadjutor brother in 1637 (*Notices*, vol. V, p. 394). There is no other information about him.

Letter 329. - Files of Turin, original autograph letter.

¹The landowner of the locality.

²Jean-François Delabarre.

³First name of Brother Véronne, infirmarian of Saint-Lazare.

⁴Hubert Bécu, Jean Bécu's brother, was born in Braches (Somme) around 1607, entered the Congregation of the Mission in July 1629 as a coadjutor brother, and was admitted to vows February 24, 1645.

⁵June 10.

Letter 330. - Files of Turin, original autograph letter.

¹On the side reserved for the address someone has written: Fréneville, 1638. This letter seems to belong between nos. 329 and 331.

²Courcelles did not cover a large area. Its land is included today in the commune of Levallois-Perret. (Cf. Lebeuf, *op. cit.*, vol. I, p. 429.)

³Principal town of a canton in Val-d'Oise.

⁴Adrien Le Bon.

⁵Limoron, a district in the commune of Villamblain (Loiret). Adrien Le Bon was titular of the Priory of Limoron.

⁶Jean Besson, a coadjutor brother, was born in Carisey (Yonne) on November 30, 1611, entered the Congregation of the Mission, December 8, 1635, and was admitted to vows October 21, 1646.

Letter 331. - Files of Turin, original autograph letter.

¹A small commune in Essonne.

²Adrien Le Bon.

³A hospital for sick women had been in operation since 1629 near the Place Royale (now the Place des Vosges), on the corner of the rue des Tournelles and the rue des Minimes. It was confided to the Hospitalières de la Charité Notre-Dame. (Cf. Lebeuf, *op. cit.*, p.359).

Letter 332. - Files of Turin, original autograph letter.

¹Someone added 1638 after the words *Monday morning*.

Letter 333. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The year during which the plague raged with exceptional violence in Paris. Saint Vincent thought it wrong to interrupt the serving of the collation during that time.

Letter 334. - Files of Turin, original autograph letter.

¹This name is found quite often in the old Catholic registers of Saint Vincent's native village. Could this Beyrie be the son of one of the Saint's sisters?

Letter 335. - Archives of the Mission (Paris), original autograph letter.

¹This letter is subsequent to the foundation of the work of the Foundlings (1638). After 1639, Saint Vincent would have written "Tuesday morning" at the beginning of the letter, not at the end.

²Saint Vincent appears to be asking Saint Louise either to accept a foundling who had not first been placed in one of the institutions designated by the city (the Couche and the Hôtel-Dieu), or to circumvent established regulations. This would be a new approach in his concern for abandoned infants.

Letter 336. - Autograph letter. *Revue des Documents Historiques* (June 1873), p. 45, facsimile.

¹This letter was written after no. 289 and before the departure of Barbe Angiboust for Richelieu.

Letter 337. - Autograph letter. *Revue des Documents Historiques* (June 1873), p. 45, facsimile.

¹This letter is a reply to the preceding one.

²Barbe Angiboust.

³Jeanne Lepeintre, whom Madame Goussault, her mistress, had sent to the Daughters of Charity. Saint Vincent says elsewhere that she was "a very fine girl, wise and gentle." Both he and Saint Louise had great confidence in her because of her intelligence and organizing ability. She was first employed at the school of the Charity in Saint-Germain-en-Laye (1642). In the spring of 1646, after installing the Sisters in the hospital of Le Mans, she returned to Paris where she was put in charge of the Motherhouse while Saint Louise was establishing the house in Nantes. Jeanne then became Superior in Nantes (1647) where great difficulties were being encountered. In 1654 she headed the foundation in Châteaudun and then in 1657, in Salpêtrière (cf. *Ecrits spirituels*, L.64, n.1). In the manuscript, *Recueil de Pièces relatives aux Filles de la Charité* (p. 24), we read: "During the lifetime of Mademoiselle Le Gras, she appeared to be a hypochondriac. Moreover, she could not be made to do what she did not like, nor would she accept other opinions than those of her own mind." She was reprimanded more than once by Saint Vincent because of this fault. Her last years were sad ones spent at the Nom-de-Jésus, to which she had to be committed because she was no longer rational.

⁴A Lady of Charity.

Letter 338. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter belongs to the period between the foundation of Saint-Germain-en-Laye and the death of Madame Goussault, September 20, 1639.

²One of the maids of honor of the Queen, Anne of Austria. She participated in the schemes of Cardinal Richelieu against the Queen.

³Cécile-Agnès Angiboust rendered great service to the Community, especially at the hospital of Angers, where she was Superior from 1647 to 1657. "Sister Cécile is invaluable," said Saint Vincent after seeing her at work.

Letter 339. - Files of Turin, original autograph letter.

¹A small locality in Charente.

²July 29.

³Charles de Montchal.

⁴Principal town of a canton in Gironde.

Letter 340. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The presence in Paris or in its environs of Madame Pelletier and of Sister Turgis requires this approximate date.

Letter 341. - *Vie de l'illustre serviteur de Dieu Noël Brulart de Sillery*, p. 126.

¹It was between these two dates that Noël Brulart de Sillery lavished his favors on the Congregation of the Mission.

Letter 342. - Files of Turin, original autograph letter.

¹A church in Amiens.

Letter 343. - Reg. 2, p.33.

¹The Register has this letter addressed to: "M. N. in Richelieu." The inscription "To the same M. N.," placed at the head of the two letters that follow in this Register, one dated December 12, 1638 and the other May 25, 1642, allow us to conclude that all three were destined for Bernard Codoing, since there is no doubt that the third one is for him.

Letter 344. - Saint Paul manuscript, p. 50.

Letter 344a. - According to Coste, the original was in the house of the Daughters of Charity, 14 rue de la Ville-l'Evêque, Paris. This house has since closed and the present location of the letter is unknown. Originally no. 272, the placement of the letter has been altered to comply with a date correction supplied by Coste in vol. XIII.

¹This letter was written after the appointment of Antoine Godeau to the bishopric of Grasse and of François Fouquet to that of Bayonne, and before the consecration of Nicolas Pavillon. It was also during the month in which Saint Vincent was accustomed to making his annual retreat.

²Antoine Godeau.

³François Fouquet.

⁴Augustin Potier.

Letter 345. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹On October 1, 1638, Saint Vincent announced to Lambert aux Couteaux the departure of Barbe Angiboust and Louise Ganset for Richelieu. This letter is of an earlier date. Since it mentions the grape harvest, it must be placed in September.

²Saint-Germain-en-Laye.

³For the parish of Saint-Laurent. She accompanied Sister Barbe to Richelieu.

⁴The Confraternity of Charity.

Letter 346. - Pémartin, *op. cit.*, vol. III, p. I, letter 1007.

¹Dates of the Sisters' arrival in La Chapelle and the death of Madame Goussault.

Letter 347. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter fits naturally between nos. 345 and 348.

²Henriette Gesseume.

³Perrette Chefdeville.

⁴The Charity of Saint-Germain-en-Laye, referred to here, was made up of maids of honor or ladies-in-waiting to the Queen and of ladies from the town. Saint Vincent is asking Saint Louise to assemble the latter only. Nevertheless, he urges her to visit the president, Madame de Chaumont.

⁵Queen Anne of Austria.

⁶Madame Pelletier was a Daughter of Charity whom Saint Vincent was suggesting as head of the Motherhouse in Saint Louise's absence.

⁷Marie du Tremblay, widow since 1627 of Maximilien Grangier, Seigneur de Souscarrière, Master of Requests, intendant of justice in Lyons, then State Councillor for ordinary affairs. Her daughter, Marguerite, married Antoine Goussault, the eldest son of Madame Goussault. In 1639, Madame de Souscarrière succeeded the latter as president of the Ladies of Charity. She died in September 1670.

⁸In speaking of the Ladies of charity, Abelly writes (*op. cit.*, vol. I, chap. XXIX, p. 136): "After dinner, around three o'clock, they brought a snack for everyone: namely, white bread, cookies, preserves and jelly, grapes and cherries in season, and during the winter, lemons, stewed pears, and sugared fruit. . . . Wearing aprons, four or five together would take turns each day going to distribute this snack. They would divide themselves among the wards and go from bed to bed serving these little sweets." The expense increased with the number of the sick and the Ladies soon had to omit the bread, cookies, and lemons. Several times, especially in 1638 and 1649, they discontinued the snack, either because of contagious diseases or for economic reasons. The 1638 interruption lasted twenty days and was caused by the plague, which obliged the Daughters of Charity employed at the Hôtel-Dieu to leave their lodgings. (Cf. Coste, *op. cit.*, p. 11.)

⁹A renowned Jesuit, born in Riom in 1559. He first taught in Paris, then was called to Rome to serve as secretary to the Superior General. He became the confessor of Louis XIII in 1637 and died in 1651. We are indebted to him for a collection of the old synods of France. He also edited some works of the Fathers and ecclesiastical authors.

Letter 348. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter seems in place near no. 347.

²Henriette Gesseaume.

³In Aubervilliers.

Letter 349. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter certainly dates from the early days of the work of the Foundlings, i.e., from 1638. The presence of Barbe in Paris indicates that it was written in early October at the latest.

²Barbe Angiboust.

Letter 350. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The similarity of content in this letter and in nos. 333 and 347 seems to indicate the year 1638. Reference to the feast of Saint Denis (October 9) suggests that the letter was written in September.

²At the Collège des Bons-Enfants.

³At Saint-Lazare.

⁴At the beginning of the constitutions of the Augustinian nuns we read the following which will acquaint us with him: "These present constitutions were drawn up by M. François Lavocat, priest, councillor, chaplain to the King, Abbé of Notre-Dame d'Humblières and Canon of the Church of Paris, who was entrusted by the gentlemen of the aforesaid Church with the office of visitor of this hospital (Hôtel-Dieu). He exercised this duty for twelve years with unbelievable charity and assiduity, reviving devotedness and enthusiasm in the hospital for the sick. While carrying on these sacred duties, he was struck down by the fever of which he died on January 15, 1646, at the age of forty-eight. His body rests in Notre-Dame before the altar of the Virgin and his heart, near the main altar of the Hôtel-Dieu." He was also chamberlain of the chapter and, therefore, responsible for the administration of the capitular finances.

⁵This refers perhaps to the distribution of the snack at the Hôtel-Dieu, mentioned in no. 347.

Letter 351. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The letter to Lambert aux Couteaux (no. 352), mentioned in this letter, bears the date October 1, 1638. It is reasonable to assume that this letter to Saint Louise was written on the same date.

Letter 352. - Files of Turin, original autograph letter.

¹Sisters Barbe Angiboust and Louise Ganset.

²Antoine-François de Joyeuse, Comte de Grandpré.

³Cardinal Richelieu.

⁴The trip was postponed. Saint Vincent was back from Richelieu before the middle of December.

Letter 353. - Archives of the Mission (Paris), original or seventeenth century copy.

¹The content of this letter connects it closely to nos. 351 and 352. No. 351 is probably the letter Saint Vincent says he is enclosing with this one. The day, Saturday, added at the end of the letter, was very likely the Saturday following October 1, 1638, the date of no. 352, i.e., October 2, 1638.

²Perhaps Antoine du Deffand, chevalier, Seigneur du Tremblay, Fontenay, Sementron, Bezée, and other places.

³Barbe Angiboust.

⁴At that time director of the Collège des Bons-Enfants.

⁵Elisabeth Martin.

Letter 354. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The month and year of the departure of Sisters Barbe and Louise for Richelieu.

²Allusion to the headdress of the Daughters of Charity. "The first Daughters of Charity, almost all natives of the environs of Paris, had kept the dress commonly worn by the women of the lower class, namely, a gray dress and a little coif or kerchief of white linen called a toquois, which hid the hair." (Cf. Baunard, *op. cit.*, p. 297.)

³Words scratched out: She sent me word to go and visit M. Martinot. . . . I begged her to excuse me. . . because. . . .

Letter 355. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The information about the impending birth of a child to Michel de Marillac, Saint Louise's cousin, and Jeanne Potier permits us to assign a date for this letter. This child, René, was baptized February 18, 1639.

²Marie de Creil, widow of René de Marillac.

³Michel de Marillac, Counselor in the Parlement of Paris, grandson of the Keeper of the Seals who bore the same name.

⁴Pierre Séguier.

⁵First wording: "that he wished you were dead and himself as well."

⁶Saint Vincent wrote: "sub-deacon," but it is evident that "sub-diaconate" is the correct term. With the reception of the sub-diaconate one obliged himself to celibacy and the recitation of the Divine office for life.

⁷Mt. 20: 20-23.

Letter 356. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹After 1639 the words "Sunday morning" would have been written at the beginning of the letter.

Letter 357. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

Letter 358. - Reg. 2, p. 264.

¹François Fouquet. On June 2, Saint Vincent wrote that he was extremely ill.

²An aromatic herb of the carrot family.

Letter 359. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Before 1636, Saint Louise was not in La Chapelle; after 1639, the Saint would have begun his letter with the words that end it: "Collège des. . . ."

²Probably to study theology there.

Letter 360. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The date of the foundation of the Daughters of Charity.

²After 1639 Saint Vincent would have written "Saturday morning" at the beginning of the letter.

³Cardinal Richelieu.

Letter 361. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

Letter 362. - The original autograph letter is at the house of the Priests of the Mission, via San Nicola da Tolentino, Naples. There is also a manuscript copy of the letter in the Archives of the Mission in Paris.

¹Reference to Saint Vincent's impending departure for Richelieu and to Marie-Marthe Goussault's suitors suggests the date for this letter.

²Marie-Marthe Goussault. Madame Goussault had five children: Antoine, Sieur de Roquemone, Master of Accounts; Guillaume, made Counselor in the Parlement on May 27, 1653; Jacques, a priest, Doctor of the Sorbonne; Marie-Marthe, married to Nicolas Lotin on January 10, 1639; and Michel, husband of Elisabeth Compaing.

³Nicolas Lotin, Seigneur de Martilly, was the son of Guillaume, Vicomte de Vaux. He was appointed to the Great Council on December 17, 1631, Master of Requests on July 7, 1642, and President of the Great Council on April 11, 1644. He died December 25, 1650, leaving one child who soon followed him to the tomb.

⁴A place of pilgrimage situated on a hill in the city of Saumur, Notre-Dame-des-Ardilliers numbers among its best known pilgrims Saint Vincent de Paul, Saint Louise de Marillac, Jean-Jacques Olier, Louis XIII, Richelieu, Madame de Montespan, and

Saint Grignon de Montfort. Henriette, sister of Louis XIII and wife of Charles I, King of England, made her First Communion there.

Letter 362a. - The original autograph letter formerly belonged to the Daughters of Charity in the Parish of Saint-Projet in Bordeaux. It is now in the keeping of the Priests of the Missions at the Berceau, near Dax, and a photograph is filed in the Archives of the Mission (Paris). The letter, published in the *Annales* (1928), pp. 253-254, was reprinted in *Mission et Charité*, 19-20, p. 18. The latter text has been used for this edition.

¹Reference to the retreat for ordinands at the Bons-Enfants (December 1638--cf. no. 364) prompts us to assign this date.

²Saint Francis de Sales

Letter 363. - Reg. 2, p.33.

¹One of the clauses in the contract signed January 4, 1638, by Saint Vincent and the Cardinal-Minister, the former Bishop of Luçon, concerning the establishment of the Missionaries in Richelieu stated that three of the priests residing in the house were to give missions in the diocese of Luçon "four times a year at the most appropriate seasons and to spend six weeks at this work each time." (Cf. no. 287, n.3.) After due reflection, it was decided to establish a separate house in Luçon. Bernard Codoing, sounded out about being its Superior, accepted. But it may be that, for reasons of health, he did not take possession of his office. As a matter of fact, his name is not mentioned anywhere else in connection with Luçon. If he went there, he stayed a very short time, since on October 6, 1640, when Jacques Chiroye was sent to that town to direct the establishment entrusted to the Congregation of the Mission, it was to replace Gilbert Cuissot.

Letter 364. - Files of Turin, original autograph letter.

¹The Commander de Sillery.

²Near Alençon in Orne.

³*In private.*

⁴The ordinance of the Archbishop of Paris dated from 1631 and had been put into effect for the first time during the Lenten season of that year. It prescribed that anyone wishing to be ordained in the diocese was to make a retreat with the Priests of the Mission the ten days preceding ordination. (Cf. Abelly, *op. cit.*, vol. I, chap. XXV, p. 119.)

⁵M. Hopille was the Vicar General of Agen. The Pontifical is the liturgical book which contains all the rites and ceremonies pertinent to a bishop. Knowledge of various details contained in it is necessary for priests as well.

⁶He translated the life of Agricola by Tacitus (1639) and Tertullian's treatises on patience and on prayer (1640). Balzac wrote to Chapelain on August 30, 1639, after reading the first of these works: "How much wisdom and common sense there is in M. Hobier! How well-regulated and pure his diction is!. It

seems to me that the definition of *Vir bonus dicendi peritus* [a good man, skilled in the art of language] is made for him." (Cf. *Lettres familières de Monsieur de Balzac à Monsieur Chapelain* [Paris, 1856], p. 375.)

⁷Words scratched out: M. Lambert was telling me that there are a great number of them.

⁸December 13.

Letter 365. - Files of Turin, seventeenth or eighteenth century copy.

¹Saint-Michel is now part of the city of Toulouse. It appears that M. de Sergis had been requested to administer the examinations prescribed for ordinands before ordination.

²Dimissorial letters are statements giving a subject permission to be ordained by a bishop other than his own Ordinary (bishop). Exempt religious cannot be ordained by any bishop without the dimissorial letters from their own major Superior.

³*No one can serve two masters.* Mt. 6:24.

⁴A type of tribunal created by Henri II in 1552; it was an appeals court between a local court and a higher court or parlement.

⁵"But in towns and cities which have the title of archbishopric, bishopric, parliamentary and bailiwick, the clerics and priests of the said Congregation shall perform no public function of their Institute." (Cf. Bull *Salvatoris nostri* of January 12, 1633, vol. XIII, no. 81.)

⁶Charles de Montchal (1628-1651).

⁷Nicolas Pavillon, although named Bishop of Alet in 1637, was not consecrated until August 22, 1639. He did not go to his diocese until September 1639; therefore, Saint Vincent was unable to keep his promise.

⁸This journey did not take place.

Letter 365a. - Autograph letter. The original is in the Arch. Nat., M 105 (Collège des Bons-Enfants). This edition follows the text published in *Mission et Charité*, 19-20, p. 17.

Letter 366. - Collection for the process of beatification.

¹The Missionaries' place of residence in the diocese of Troyes.

²The copy from the process of beatification is not dated. We cannot accept the date suggested in the Avignon manuscript (January 8, 1649) because in 1649 François Dufestel was no longer a member of the Company. The content of this letter and particularly its close relationship to no. 368 lead us to conclude that it was written in 1639. For the day and the month we can trust the Avignon manuscript.

³A small place in the arrondissement of Troyes.

⁴René de Breslay, Bishop of Troyes (1604-1641).

⁵Pierre Savary was born in Neuville-Vitasse (Pas-de-Calais) and entered the Congregation of the Mission on August 16, 1637, at the age of thirty-one. He left, then returned, and made his vows in Annecy in 1659.

⁶There were two Brothers in the Congregation of the Mission named René: René Bisson and René Perdreau. The former was born in Nantes in the diocese of Sées around November 1, 1600. He entered the seminary in Paris on November 5, 1636 and pronounced his vows October 18, 1646 (*Notices*, vol. V, p. 66). René Perdreau was born in 1592 in the diocese of Maillezais and entered the seminary in Paris on November 9, 1637 (*Notices*, vol. I, P. 494).

Letter 367. - Collection for the process of beatification.

¹This is the date suggested by Brother Chollier in his deposition at the process of beatification. We prefer it to the one given by the copyist of the letter (January 28, 1634), because in 1634 Messieurs du Chesne and Savary were not yet members of the Congregation, M. Dufestel was not a priest, and the Priests of the Mission had no residence in Sancey.

Letter 368. - Archives of the Mission (Paris), original autograph letter.

¹An unnamed prelate mentioned in no. 365.

²Vernon-lès-Joyeuse, in the diocese of Viviers.

³A sect, centered in Albi, France, between the eleventh and thirteenth centuries, which professed heretical doctrines about the divinity of Christ and the means of salvation. The attempts of the Church to combat this heresy gave rise to the Inquisition.

⁴In Essonne.

⁵A priest whom a bishop has vested with power to resolve special cases normally reserved to the bishop alone.

⁶He was Superior at the house in Toul at that time.

⁷René Alméras, Madame Goussault's nephew, was born in Paris on February 5, 1613. A Councillor in the Great Council at the age of twenty-four years of age, he left everything, his family, position, and hopes, in spite of the opposition of his father, who was to follow him later, to enter the Congregation of the Mission, where he was received December 24, 1637. He was ordained a priest at Easter, 1639.

Saint Vincent entrusted important positions to him, such as Director of the Seminary and Assistant of the house. He admitted him to his council and often relied on his prudence to deal with people on the outside in delicate matters, and he also gave him charge of the retreatants. So much work ruined René Alméras' health. The Holy Founder, convinced by personal experience that a change of air could contribute to restoring a person to health, sent him in 1646 to visit several houses in France and Italy. When he reached Rome, René Alméras was notified that he had been appointed Superior of the house. He stayed there until 1651. On his return to France he took over the direction of Saint Charles Seminary. In 1654 we find him engaged in distributing relief to the poor of Picardy and Champagne. He again visited several houses of the Congregation and once again became Assistant of the Motherhouse, in which position he remained until the death of Saint Vincent. He was also Visitor of the Province of Poitou. He was in Richelieu

when the Saint, realizing that his death was near, begged him to return to Paris immediately. René Alméras was ill, but he came, carried on a stretcher, and had the consolation of receiving a last blessing from the Saint. Appointed Vicar General by Saint Vincent, then Superior General by the Assembly of 1661, he wisely governed the two Communities, the Congregation of the Mission and the Company of the Daughters of Charity, until September 2, 1672, the day of his death.

In this letter, Saint Vincent calls M. Alméras "Brother," the customary title given to clerical students.

Letter 369. - Collection for the process of beatification.

¹This letter is closely connected with nos. 366 and 367 which it must have followed by a few days. M. Pémartin dates it February 15, but his reason for doing so is not known.

²Sébastien Gouault was a middle-class gentleman of Troyes. He lent his house in Sancey to the Priests of the Mission, who lived in it for almost two years.

³René de Breslay.

⁴Guillaume Perceval, born in Saint-Guillain in the diocese of Cambrai, entered the Congregation of the Mission in 1635, was ordained a priest in 1637, and left the Company in 1644.

⁵Augustin Potier.

⁶This might be Edmond Picardat, a coadjutor brother born on April 23, 1613, in Rumilly-lès-Vaudes (Aube). He entered the Congregation of the Mission on October 5, 1639, and made his vows on January 1, 1643.

⁷Either Brother René Bisson or Brother René Perdreau.

Letter 370. - Archives of the Mission (Paris), original autograph letter.

Letter 371. - Archives of the Mission (Paris), copy made from the original letter.

¹After 1639 the Saint would have written the words "Tuesday, at ten o'clock" at the beginning of the letter, not at the end. Also, according to Abelly (cf. *op. cit.*, vol. I, chap. XXXV, p. 164), it was precisely in 1639 that he began to look after the poor of Lorraine, who had been driven from their homes by war and poverty.

²The Refuge was ordinarily a place of involuntary shelter for women and girls who were judged to be living a disorderly life.

Letter 372. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Dates of the establishment of the Daughters of Charity in La Chapelle and the death of Madame Goussault.

²Saint-Nicolas-du-Chardonnet.

³The matter might be the Cornuel legacy. Claude Cornuel left a legacy of six thousand livres income for the assistance of the galley slaves (cf. vol. II, no. 426.)

⁴Madame Séguier.

⁵Sister Catherine Bagard. She was later placed at the hospital of Nantes when the Daughters of Charity began that establishment. By her erratic conduct, her bad disposition, and the imperfections of her character, she caused her Superiors and her companions a lot of trouble. She eventually left the Community.

⁶Nicolas Mazure. He was a very zealous pastor, but his zeal was spoiled by his jealous and cantankerous disposition.

Letter 373. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter, written before Madame Goussault's death, seems to be from the same year as no. 393 whose date can be assigned with more certainty.

²Georges Froger.

³Ordinands were required to have either a clerical title, that is an ecclesiastical benefice, or a patrimonial title of at least one hundred livres revenue.

Letter 374. - Coste published this letter according to the text given in Pémartin (vol. I, pp. 247-248) who, without indicating his source, had extracted his material from ms. 2453 of the Bibliothèque Mazarine: *La vie du vénérable serviteur de Dieu, Messire Adrien Bourdoise*. . . . The text of the manuscript was later published in the *Annales* (1952), pp. 230-231. Although there is little variance in the three versions, the manuscript bears the additional words: "Drawn up at Saint-Lazare the next to last day of April, one thousand six hundred thirty-nine. Vincent de Paul." Furthermore, Coste indicated Adrien Bourdoise as the recipient of the letter, citing Pémartin. However, this present edition follows the indication given in *Mission et Charité*, 19-20, p. 20, and cites the letter as addressed to the Community of Saint-Nicolas-du-Chardonnet.

¹Adrien Bourdoise had undoubtedly asked to come and make a retreat at Saint-Lazare.

Letter 374a. - Copy made from ms. 2453 of the Bibliothèque Mazarine. This letter is the response to no. 374. The text was published in the *Annales* (1952), p. 231 and reprinted in *Mission et Charité*, 19-20, p. 21.

¹Courtin, the author of ms. 2453 and a contemporary of Adrien Bourdoise, assigned the date to this letter which is the response to no. 374.

²M. Bourdoise wanted to resign from his office in the Community of Saint-Nicolas. He wanted to retire to Saint-Lazare for a rather long time. Saint Vincent admitted him to a retreat and arranged to send him back to his Community.

³One of the first members of the Community of Saint-Nicolas. He died in 1656.

Letter 375. - The original autograph was made available to Coste by M. Honoré Bouquillard, a notary in Nevers.

¹Reference to the beginning of the work with the Foundlings (1638) and to Madame Goussault, who died on September 20, 1639, prompts us to assign the dates between which this letter was written.

²Henriette Gesseume was to be sent to Saint-Germain-en-Laye.

³Madame Séguier.

Letter 376. - Collection for the process of beatification.

¹Louis Lebreton was born in Saint-Jean-sur-Erve (Mayenne) in 1591. He entered the Congregation of the Mission on May 8, 1638 and was sent to Rome at the beginning of 1639 to further the affairs of the Company at the Roman Court, especially the question of the vows. He gave several missions in the Roman countryside, where he was very successful. His career as a Missionary was short but full. He died in Rome, October 17, 1641. The biographical notes dedicated to him in volume II of the *Notices*, pp. 205-222, do not give any details other than those contained in Saint Vincent's correspondence.

²The Propaganda.

³Giovanni Francesco Guidi di Bagno, the former Nuncio in France (1627-1630).

⁴Except for what Saint Vincent writes here, no reference to Guillard, a cleric, can be found, either in Coste or in the *Notices*. It would appear that he did not persevere in the Congregation.

⁵Privilege of being ordained on days other than those fixed by Canonical regulations.

⁶The Bishop of Poitiers had established the parish in Richelieu by a decree dated May 27, 1638, and Urban VIII had given his approval, but certain difficulties delayed the recording of the Bull at the registry of ecclesiastical appointments in Poitou until 1645.

⁷A wealthy banker with whom Saint Vincent often transacted business.

⁸André Lumague, one of the most important bankers of the time, to whom Marie de Médicis and Cardinal Richelieu had recourse more than once. In 1616 he was charged with negotiating the purchase of the principality of Monaco for the Queen, but he failed in that mission.

⁹See no. 293, n. 1.

¹⁰The decree of the Parlement for the recording of the Letters Patent confirming the contract of union of Saint-Lazare was dated September 7, 1632. The Holy See had given its approval March 15, 1635, but the Bulls were not sent until April 18, 1655. The prelates of the Roman Court, in spite of the proofs furnished by Saint Vincent, were still reluctant in 1639 to believe that the conferring of the priory depended on the Archbishop of Paris.

¹¹Julien Le Bret, Seigneur de Flacourt, Counselor in the Parlement in 1635, then State Councillor, died in April 1688.

¹²Adrien Le Bon.

¹³We cannot guarantee the exactitude of these last two words. The copy is illegible.

¹⁴War, plague, and famine were wreaking havoc on the unfortunate inhabitants of Lorraine. Bands of brigands were multiplying to such an extent that the village people had to seek refuge in the fortified towns. The fields lay fallow and food prices were prohibitive. Almost eighty small towns and villages were emptied of all their inhabitants. A woman was known to kill and eat her mother and young women to slaughter children and feed on their flesh. In several places, human flesh had become food. Religious women had to emigrate like the others, so as not to die of hunger. A good number of people from Lorraine came to Paris, counting on fighting destitution more easily there. "To be able to describe a similar state of desolation," wrote Digot, "one would have to go back to the war of the Jews against the Romans and to the sack of Jerusalem by the soldiers of Titus." (Cf. Auguste Digot, *Histoire de la Lorraine* [2nd ed., 5 vols., Nancy: G. Crépin-Leblond, 1880], vol. V, p. 277.) Saint Vincent's heart was touched by so much suffering. He begged everywhere for the poor people of Lorraine, at Court, in the palaces, in middle-class homes. He sent his priests and brothers to them with bread, clothes, tools, and money. He offered safe shelter to young girls and religious women whose virtue was especially in danger. Thanks to his initiative, an association was formed among the wealthier class whose only aim was to come to the assistance of the ruined nobility of Lorraine through monthly dues. Abelly dedicated an entire chapter of his book to an account of what Saint Vincent did to help Lorraine (cf. vol. I, chap. XXXV).

¹⁵Should not the name be Boudet? The name Rondet appears only here and is not to be found in the personnel catalogue.

¹⁶Charles Aulent was born in Ath, a town in Hainaut (Belgium), on February 1, 1614. He entered the Congregation of the Mission at the end of 1636, was ordained a priest in 1640, and pronounced his vows on December 11, 1644. He directed the house in Toul from 1646 to 1647, the year he died.

¹⁷Jean-Baptiste de l'Estoile, born in Bar-le-Duc, entered the Congregation of the Mission, April 1, 1637 at the age of twenty-two.

¹⁸At that time, two students of the Mission had this name. Jean Bourdet was born in Saint-Babel (Puy-de-Dôme), May 14, 1614, entered the Congregation of the Mission at the end of 1636, was ordained a priest in 1640, and pronounced his vows in 1643. He was Superior in Troyes from 1642 to 1644 and in Saint Méen from 1645 to 1646. Etienne Bourdet was born in the same locality as Jean, on April 27, 1615, entered the Congregation of the Mission on October 9, 1638, and was ordained a priest, June 2, 1640. He was Superior in Toul from 1641 to 1642, and pronounced his vows on June 10, 1648.

¹⁹Abelly, who recalls the two missions given in La Chapelle during Lent in the years 1641 and 1642 on behalf of the poor of Lorraine who had taken refuge in Paris (*op. cit.*, vol. I, chap. XXXV, p. 166; vol. II, chap. XI, sect. I, p. 386), seems to be unaware of the mission of 1639. The Missionaries were assisted by wealthy people who came to distribute alms.

Letter 377. - Archives of the Mission (Paris), original autograph letter.

¹Saint Vincent most certainly forgot these two words, which seem called for by the rest of the letter.

²Charles de Montchal.

³First wording: to do the good in question.

⁴This is probably a reference to the establishment in Toul and to Antoine Colée who was Superior there from 1637 to 1638.

⁵*Do whatever they tell you.* Jn. 2:5. "His mother instructed those waiting on table, 'Do whatever he tells you'." (NAB)

⁶Nicolas Pavillon. He was consecrated on August 22, 1639 and entered his diocese shortly thereafter.

Letter 377a. - Archives of the Mission (Paris), photocopy. The whereabouts of the original is unknown.

¹Jacques Chiroye was born in Auppegard (Seine-Maritime) on March 14, 1614, and entered the Congregation of the Mission on June 25, 1638. He served as Superior in Luçon (1640-1650, 1654-1660, 1662-1666) and in Crécy (1660-1662). He pronounced his vows on March 9, 1660 and died January 7, 1689.

²*The Charity of Christ urges us.* 2 Cor. 5:14. "The love of Christ impels us who have reached the conviction that since one died for all, all died." (NAB)

³*He who purges well thoroughly restores to health.*

⁴This word or phrase is illegible.

Letter 378. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

For this letter Coste utilized the Pémartin edition (vol. II, p.3) and, for the last line, the Saint Paul manuscript, p. 69. In 1942 the original of this letter was found in the hospital in Tarbes and published in the *Annales* (1941-1942), p. 559. Although the differences between Coste and the original are said to be slight (cf. *Mission et Charité*, 19-20, p. 15), a photocopy of the original has been used here instead of the Coste text.

¹This letter was written during Madame Goussault's lifetime, at a time when it looked as though Michel Le Gras was ready to give up a career in the priesthood.

²Father Hilarion Rebours, a Carthusian, was a first cousin of Saint Louise's husband (cf. Gobillon, *op. cit.*, p. 21). Father Rebours was involved in the discussions about Michel Le Gras' vocation (cf. no. 379).

Letter 379. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Period of Michel Le Gras' indecision concerning his vocation.

²Saint-Nicolas-du-Chardonnet.

³This could be the Comte de Mauny, who had a bad influence on Michel Le Gras. Saint Louise complained about him in one of her letters (cf. *Ecrits spirituels*, L. 152), subsequent, it is true, to this one by a few years.

Letter 380. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Before 1636, Saint Louise was not in La Chapelle and after 1639, Saint Vincent would not have written "Thursday morning" at the end of the letter.

Letter 381. - Abelly, *op. cit.*, vol. III, chap. V, sect. I, p. 37.

¹Abelly prefaced this letter with these words: "This same lady being ill one day wrote to ask him to admonish her of the evil in her soul, which was causing the distress in her body."

Although Abelly does not name the lady, there is no doubt that it is Saint Louise, always ready to see the punishment of past faults in the trials and sufferings God sent her.

Letter 382. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The Saint had gone to Troyes to make the visitation of the Missionaries' house.

²Saint Vincent was still in Troyes on July 28.

³Madame Goussault and Saint Louise.

Letter 383. - The original autograph letter is in the Visitation monastery of Annecy. A photocopy is also filed in the Archives of the Mission (Paris).

¹It was once again thanks to the generosity of Commander de Sillery that the establishment in Annecy was founded. By a contract dated June 3, 1639, he gave Saint Vincent forty thousand livres to be taken from the Melun taxes for the upkeep of two priests and a brother who were capable of giving missions, plus five thousand livres for the purchase of rosaries and devotional leaflets and booklets. The Missionaries were to be on duty by September 15, and were to work gratuitously for eight months of the year in the parishes the bishop would assign to them, and every five years from 1641 on, in Brie-Comte-Robert (Seine-et-Marne). (Cf. Arch. Nat., S 6716.)

²Saint Francis de Sales.

³Urban VIII.

⁴This project never materialized.

⁵We deeply regret not being able to decipher three lines which were deliberately inked out on the original letter.

⁶In Troyes.

⁷Françoise-Madeleine Ariste, elected May 20, 1638. Saint Vincent had known her at the first monastery in Paris, where she had begun her religious life, and at the second monastery, where she had followed Mother de Beaumont in 1626. This pious Visitandine died in Troyes on June 10, 1667, after governing that house for twelve years.

⁸The name given to the Superior who leaves office. The Sister concerned here is Mother Claire-Marie Amaury, who had directed the monastery for a little more than six years, from July 6, 1631 to May 20, 1638. She was reelected in 1641 and died on

October 10, 1651. In the first year of her entrance into the first monastery of Paris, Mother Amaury remained for seven months in the grips of a horrible temptation, which Saint Vincent himself related at the process of beatification of Saint Francis de Sales. (Cf. Abelly, *op. cit.*, vol. II, chap. VII, pp. 331 ff.; *Annales Salésiennes* (December 20, 1907), p. 213; *Année Sainte*, vol. X, p. 225.)

⁹A word left out of the original text.

Letter 383a. - Autograph letter. According to Coste, the original was at the home of the Pastor of Saint-Nicolas-de-Gaulène (Tarn). Coste published this letter in vol. XIII, p. 842, no. 3319. It is placed here in proper chronological order.

¹Jeanne Lepeintre.

Letter 384. - Reg. 2, p. 279.

¹To Toul, where Léonard Boucher was.

²The uncle of François de Fleury, future chaplain to the Queen of Poland, Marie-Louise de Gonzague.

³President de Trélon, Commander de Sillery's nephew.

⁴Mt. 5:40. "If anyone wants to go to law over your shirt, hand him your coat as well." (NAB)

⁵*Seek peace and follow it.* Ps. 34:15. "Turn from evil, and do good; seek peace, and follow after it." (NAB)

⁶*Do whatever they tell you.* Jn. 2:5. "His mother instructed those waiting on table, 'Do whatever he tells you'." (NAB)

⁷*He who hears you hears me, and he who rejects you rejects me.* Lk. 10:16. "He who hears you, hears me. He who rejects you, rejects me. And he who rejects me, rejects him who sent me." (NAB)

⁸The Congregation of the Mission was involved in a lawsuit with the Order of the Holy Spirit.

Letter 385. - Gossin, *op. cit.*, p. 438, from the original letter made available to Coste by Abbé Dumesnil, canon of Saint-Louis in Versailles. Unfortunately, the text of the letter is incomplete because in two places M. Gossin was unable to decipher Saint Vincent's handwriting.

Letter 386. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Nos. 386, 387, and 388 go together. They precede the death of Madame Goussault (September 20, 1639) and come after the foundation of the work of the Foundlings (1638). The place given to the words: "Saint-Lazare, Thursday morning" at the beginning of no. 388 shows us that it is from 1639 at the earliest. Therefore, all three should be placed in 1639. The beginning of the original of no. 386 has been cut off and lost.

²The life of Saint Bridget.

Letter 387. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹As stated in no. 386, n.1, this letter goes with nos. 386 and 388 and is, therefore, from the same year, 1639.

²Madame de Herse had sent Jeanne to Saint Louise.

³Hubert Bécu, a coadjutor brother.

⁴Marie Bécu, a Daughter of Charity. She was at the Motherhouse at that time.

Letter 388. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Date indicated by the content and context of this letter and the placement of the day of the week at its beginning, a practice Saint Vincent adopted sometime in 1639.

²The meeting of the Ladies of Charity.

³The meeting of the Ladies involved in the work of the Foundlings.

⁴Eighteen écus would equal fifty-four *livres*.

Letter 388a. - Archives of the Visitation of Annecy: Chantal (Ste. J.- F. de), Série Oeuvres, B, N° 11, f° 3. This edition uses the text of the manuscript copy published by Roger Devos, *op. cit.*, 49 (1973), 207-208, no. 5.

¹The content of this letter and other letters written by Saint Jane Frances at this time enabled Devos to assign this plausible date. The newly consecrated Bishop of Geneva, Juste Guérin, came to Annecy on July 17, 1639. Saint Jane Frances herself tells us (Archives of the Visitation of Annecy, Chantal [Ste J.-F. de], Série Oeuvres, B, N° 11, f° 4-5 v°) that one of the first acts of the new Bishop was to visit her monastery and discuss the Apostolic Visitor.

²Octave de Saint-Lary de Bellegarde. Born in Brouage (Charente-Maritime) in July 1587 of César, Duc de Bellegarde and Governor of Saintonge, and Jeanne de Lion de Châteauneuf, Bishop Bellegarde enjoyed a rapid and brilliant ecclesiastical career. Having already been made Abbé of Saint-Germain in Auxerre and customary chaplain of Henri IV in 1607, he became Bishop of Conserans in 1612, and on November 14, 1621, he was named Archbishop of Sens. He promoted the reform of the old religious orders and brought into his diocese a variety of new foundations. He also presided over several Assemblies of the Clergy of France. He died in Montreuil, near Paris, on July 26, 1646.

³Probably André Frémiot, Bishop-emeritus of Bourges. Born in Dijon on August 26, 1573, he was the son of Bénigne Frémiot, Seigneur de Thoste, presiding judge in the Parlement of Bourgogne and Councillor of State, and Marguerite Berbisey. Saint Jane Frances Frémiot de Chantal was his sister. He became Counselor in the Parlement of Bourgogne in 1599, commendatory Abbot of Saint-Etienne in Dijon in 1601, and in 1603 Archbishop of Bourges and Councillor of State. Due to some clashes of interest with the Prince de Condé, Frémiot had to resign his archbishopric in 1621 and, in compensation, he obtained the Abbeys of Breteuil and of Ferrières, as well as the Priory of Nogent-le-Rotrou. In 1626 he carried out a mission to Pope

Urban VIII. He died in Paris on May 13, 1641, and was buried in the chapel of the first monastery of the Visitation. A cultured and worldly-minded prelate, he turned to piety in 1624 under the influence of his sister.

⁴Etienne Binet. Born in Dijon on October 7, 1569, he was a colleague of Saint Francis de Sales at the Collège de Clermont in Paris and in 1590 entered the novitiate of the Jesuits in Novellara, near Modena. As head of the professed house in Paris from 1607 to 1624, he had the opportunity of meeting Mother de Chantal, who often mentioned him in her letters. She also called on him to revise the *Constitutions*, the *Coutumier*, and the editions of the *Entretiens* and *Epitres spirituelles* of Saint Francis de Sales. Binet held important posts in the Company of Jesus: Provincial of Champagne (1624-1627) and of Lyons (1627-1631), Rector of the Collège de Clermont in Paris (1631-1633), and Provincial of France (1633-1639). He died in Paris, July 4, 1639. He is known especially as one of the most characteristic representatives of Christian humanism.

⁵Saint Francis de Sales.

⁶Juste Guérin. Born Balthazar Guérin in Tramoy in 1578, he studied law in Turin and Pavia, then entered the novitiate of the Barnabites in Monza on December 11, 1599. He made his profession there on February 24, 1601, taking the name Dom Juste. Ordained a priest on September 24, 1605, he was chosen to collaborate in the foundation of a Barnabite convent in Turin and became confessor of the young daughters of Duke Charles-Emmanuel I, Marie and Catherine. In 1614 he took possession of the Collège d'Annecy in the name of his Order. Consecrated Bishop of Geneva in Turin on June 25, 1639, he made his entry into Annecy the following July 17. Having obtained Charles-Auguste de Sales as his coadjutor in 1645, he withdrew to Rumilly where he died on November 3 of that year.

⁷Nicolas Baytaz de Doucy, Seigneur de Château-Martin. Ordained a priest on April 4, 1620, he was made a Canon of Saint-Pierre in Geneva, Dean of the collegial church of Notre-Dame in Annecy in 1635, and Superior of the two monasteries of the Visitation in Annecy. Author of a treatise entitled *Abréviation des plus difficiles opérations de perspective pratique* (Annecy: A. Leyat, 1644), he drew up the plans for the two Visitation monasteries in Annecy and worked on the development of the model plans inserted in the *Coutumiers* of 1628 and 1637.

⁸For some fifteen years, several people interested in the the welfare of the Visitation Order had been discussing with Saint Jane Frances the feasibility of an Apostolic Visitor to insure a uniformity of spirit among the various monasteries. The Gallicanism of the French bishops and the independence of individual bishops were among the obstacles which had to be addressed.

Letter 389. - *Sainte Jeanne Frémyot de Chantal, sa vie et ses oeuvres*, vol. VIII, p. 163, letter 1633. It seems possible that this fragment of a letter could have been the closing section

of the newly published letter of Saint Jane Frances to Saint Vincent (no. 388a).

¹Date of the Annecy foundation. No. 390 seems to be the response to this letter.

Letter 390. - Original autograph letter at the Visitation Monastery in Annecy. A photocopy is also filed in the Archives of the Mission (Paris).

¹By the contract of June 3, 1639, Commander de Sillery had promised the Annecy Missionaries that he would procure a furnished lodging for them. He had not as yet kept his word. The following January 26 the Missionaries released him from his promise on payment of two thousand livres tournois, which along with another one thousand livres were to be used for the purchase of a house. In the beginning, they lived in a house given, prepared, and furnished for them by Saint Jane Frances.

²Forty lines of the original letter are omitted here because they contain so many crossed out words. Perhaps these lines dealt again with the question of an Apostolic Visitor, the discussion of which had to be treated "with great secrecy" according to Saint Jane Frances. It is regrettable that so much trouble was taken to obliterate these passages.

³On February 26, 1640, he made a second donation so that they might raise the number of priests to four and brothers to two. (Cf. Arch. Nat., S 6716.)

⁴Saint Vincent felt that he had spoken too well of his Company in his letter of July 14. He is trying here to belittle it in order to punish himself for having spoken about it too complacently.

⁵Bernard Codoing and Pierre Escart. The latter was born in 1612 in the canton of Valais, Switzerland, entered the Congregation of the Mission on March 6, 1637, and was ordained a priest the following year. He was stationed in Annecy at the time of its foundation and later sent to Richelieu. At the beginning of his sojourn in Annecy, he made a good impression on Saint Jane Frances who said of him, "M. Escart is a saint." He was indeed virtuous, zealous, and very austere. He would have continued to please Saint Jane Frances if he had known how to preserve moderation in his zeal, to tolerate more patiently the defects of others, and to judge his confreres, especially his Superiors, with greater fairness. His temperament carried him to extremes. In a fit of temper, he killed one of his friends and, some time before 1659, he died in Rome where he had gone to beg absolution for this murder. (Cf. vol. II, no. 460.)

Letter 391. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter appears to have been written shortly before Madame Goussault's death. She passed away on September 20, 1639, assisted by Saint Vincent.

²Madame Séguier.

Letter 392. - According to Coste, the original autograph letter was in the keeping of the Daughters of Charity, 18 rue de la Charité, Nancy. The present location of the letter is unknown.

¹Commander de Sillery.

²René de Breslay (1604-1641).

³The Missionaries lived in Sancey, near Troyes. Commander de Sillery was looking for another house for them in the faubourg.

⁴First wording: to someone who wrote to me.

⁵Convent of the Visitation in Troyes.

⁶Annecy was in the diocese of Geneva. By contract with Commander de Sillery, Saint Vincent was undertaking the establishment of a house there for two priests and a coadjutor brother of the Congregation of the Mission.

Letter 392a. - Taken from Collet: *La vie de Saint Vincent de Paul*, vol II, p. 161. Date given by Collet. This edition uses the text reprinted in *Mission et Charité*, 19-20, p. 22.

Letter 393. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The Sisters missioned to the hospital in Angers left Paris in November. This letter precedes their departure by a short time.

²Diocesan regulations prescribed that the ordinands take their examination before the priests of Saint-Nicolas-du-Chardonnet. (Cf. Schoenher, *op. cit.*, vol. II, p. 650.)

Letter 394. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Dates of the entrance of Madame Turgis into the Community and of her death.

Letter 395. - Abelly, *op. cit.*, vol. III, chap. XX, p. 305.

¹Dates of Saint Louise's stay in La Chapelle.

Letter 396. - Reg. 1, f^o 63, v^o. The copyist notes that the original was in Saint Vincent's handwriting.

¹*For all orders.* Saint Vincent was requesting one dimissorial letter to cover *all* the various Orders which Dupuis would receive in the future.

²Michel Dupuis, born in Ver (Oise), was received into the Congregation of the Mission on March 29, 1639, at the age of twenty-three. Although he was still a simple cleric in 1646, Saint Vincent was using him in the seminary of Cahors. It was a common practice for Saint Vincent to employ seminarians in various works of the Congregation. It appears that both a shortage of personnel and a need for practical experience on the part of some of the clerics necessitated this practice.

The *Notices* contain no information about Dupuis' ordination to the priesthood or his death.

Letter 397. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹In the conference that was to be given to the Daughters of Charity.

²Françoise-Marguerite de Silly, wife of Philippe-Emmanuel de Gondi, former General of the Galleys.

Letter 398. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

Letter 399. - Abelly, *op. cit.*, vol. III, chap. XX, p. 306.

Letter 400. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

Letter 401. - Archives of the Seminary of Saint-Sulpice in Paris, an old copy authenticated March 12, 1772, by the Bishop of Cydom.

¹In the French text the sentence does not make sense; the copyist evidently read it incorrectly. The original may have read: "The grace of the union of hearts *in* Jesus Christ be with you" or "The grace of the union of the hearts of Jesus Christ *and of Mary* be with you."

²The Commander de Sillery, at first reluctant to ask the city to allow the establishment of a house of Missionaries in the faubourg of Troyes, finally yielded to the Saint's reasons and insistence.

³Mathieu Molé.

⁴This sentence is unintelligible due to a poor reading by the copyist.

⁵According to the foundation contract, Saint Vincent was to send two of his priests to Annecy before September 15. It is evident here that circumstances beyond his control delayed their departure.

Letter 402. - Abelly, *op. cit.*, vol. III, chap. V, sect. I, p. 37.

¹It seems that this patient, "one of the principal priests" of the "Congregation and one of the most useful," says Abelly, was one of those who collaborated with Saint Louise. It might well have been Jean de la Salle who died in Paris on October 9, 1639. M. Pémartin thinks that this letter was written on the occasion of Antoine Portail's illness in 1660. That is not likely because Saint Louise was close to death herself at that time.

Letter 403. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written the day or the day after the death of Jean de la Salle.

²Etienne Blatiron, Priest of the Mission, was born in Saint-Julien-Chapteuil (Haute-Loire) on January 6, 1614. He was received into the Congregation of the Mission on January 6, 1638, ordained a priest in 1639, and placed in Alet (1639-1641), Saintes (1641), Richelieu, Rome (1644-1645), and Genoa

(1645-1657). He especially distinguished himself in the latter position where as Superior of a new house he had to organize everything. Saint Vincent considered him one of the most competent of his Missionaries and "a very great servant of God." (Cf. Abelly, *op. cit.*, vol. III, p. 70.) Etienne Blatiron died in Genoa, July 24, 1657, a victim of his dedication to the plague-stricken. His biography was published in vol. II of the *Notices*, pp. 151-203. In the Lyons manuscript there is a report on his virtues addressed to Saint Vincent.

³Nicolas Pavillon was consecrated Bishop on August 22 in the church of Saint-Lazare. Saint Vincent had promised to accompany him to his diocese but was not able to do so. The new Bishop left Paris on October 8, accompanied by Etienne Blatiron who was to direct his seminary. E. Dejean describes the events of this trip (cf. *op. cit.*, p. 17).

⁴Alexandre Véronne.

⁵Adrien Le Bon.

Letter 404. - The original autograph letter was made available to Coste by M. Gloutier, vice-president of the hospitals of Langres.

¹André du Saussay, born in Paris around 1589, was a doctor in both laws, a talented controversialist, a renowned orator, a prolific writer, and the Pastor of Saint-Leu and Saint-Gilles (1624-1656). He found favor with the King who made him his counselor and preacher. He became ecclesiastical judge and Vicar-General of Paris (1643-1655). Proposed by the Queen Regent as candidate for the episcopal see of Toul in 1649, he was not approved by the Pope until 1656. He governed his diocese wisely and died on September 9, 1675, after meriting the praise engraved on his tomb: *vir clero et populo amabilis* [a man beloved by the clergy and the people]. (Cf. Martin, *op. cit.*, vol. II, pp. 236 ff.)

²*Martyrologium Gallicanum*, Paris, 1638, 2 vols., a work of no historical value.

³Saint Veneranda was beheaded in Rome on November 14 during the persecution of Antoninus.

⁴*In a medium tone of voice and without chant--spoken, not sung.*

⁵Or rather La Rose, near Aiguillon.

⁶Brother Mathieu Regnard was working in the Duchy of Lorraine (Nancy, Metz, etc.), which at this point of history was neither within the national boundaries of France nor part of the French nation.

⁷Especially the Duchesse d'Aiguillon.

⁸October 9.

⁹Saint Francis of Assisi.

¹⁰Brother Alexandre Véronne. He recovered and lived until November 18, 1676.

¹¹Cardinal de Richelieu.

¹²This petition pertained to the organization of the Congregation of the Mission, into which the Founder wanted to introduce the practice of vows.

¹³*Let the plan remain as it is.*

¹⁴*What is applied to the first and the last must be unchangeable.*

¹⁵Antonio Barberini, nephew of Pope Urban VIII, was only twenty when he entered the Sacred College in 1627. He was placed in charge of several legations. Since the steps he took to prevent the election of Innocent X were unsuccessful, he came to France, obtained the bishopric of Poitiers in 1652 and became Archbishop of Reims in 1657. He died in Nemi, near Rome, on August 3, 1671.

¹⁶Saint Vincent would therefore have been born in 1581, five years later than the date previously accepted by most of his biographers, and his age would not be that engraved on his tombstone. We shall not attempt here to elucidate the historical problem which this discrepancy raises; we shall simply note that the Saint was never inconsistent. If we take into account the fact that, when he spoke or wrote, the current year was always considered completed, his divers statements on this matter (we count twelve of them) are all in perfect agreement. (Cf. the letter of July 25, 1640 to Pierre Escart; of November 21, 1642 to Bernard Codoing; of September 17, 1649 to Etienne Blatiron; of April 27, 1655 to Pope Alexander VII; of July 15, 1659 to Cardinal de Retz; of August 24, 1659 to François Feydin; the repetition of prayer on November 3, 1656; and the conferences of January 6 and June 15, 1657 to the Daughters of Charity.) On April 17, 1628, consistent with his belief, he told the judges appointed to inquire into the virtues of Saint Francis de Sales that he was almost forty-eight years of age and on March 31, 1639, in his written statement concerning Saint-Cyran, he stated that he was almost fifty-nine. Those around him were of the same mind since, at the end of 1659, Father de Gondi speaks of his being seventy-nine years old (cf. letter of the Chandenier brothers to Saint Vincent, September 10, 1659--vol. VIII, no. 2973) and his secretary, Brother Louis Robineau, in a manuscript compiled after 1660 (Arch. de la Mission, p. 85), calls him "an old man of almost eighty."

¹⁷*With due reservation.*

Letter 405. - Lyons manuscript.

¹Month and year of Jean de la Salle's death.

²October 9.

Letter 406. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This is the date which follows from the comparison of this letter with no. 403. The Saint says here that he took the medicine the day before. He wrote on October 9 or 10: "Our doctor thinks I should be purged next Wednesday." The following Wednesday was the twelfth, therefore, he must have written this letter on Thursday, the thirteenth.

²An astringent syrup.

³Alexandre Véronne. He recovered completely.

Letter 407. - The original autograph letter is in the Archives of the Mission (Paris).

¹The foundress of the house established at Notre-Dame de la Rose was none other than the Duchesse d'Aiguillon. By a contract of August 18, 1637, she had given a sum of twenty-two thousand livres to support four priests. They were to give a mission in the cities, towns, and villages of her duchy at the time of the four principal feasts of the year and assure a daily Mass in their chapel for her and her family. (Cf. Arch. Nat. MM 584.)

²"Ah, Lord God!" I said, "I know not how to speak." Jer. 1:6. (NAB)

³Jean Bécu.

⁴There is no available information to explain this statement of Saint Vincent.

⁵Hubert Bécu.

Letter 408. - The original autograph letter is at the Provincial House of the Daughters of Charity in Lille.

¹*Of dismissing incorrigibles.*

²First wording: solemn vows and obedience to the bishops only after several years and that those who have. . . .

³. . . obedience to the bishops *regarding the missions* and to the Superior General *regarding the discipline and direction of the society.*

Letter 409. - The original autograph letter is at the Provincial House of the Daughters of Charity in Emmitsburg, Maryland.

¹Guy Lasnier died on April 29, 1681, at the age of seventy-nine. He was one of the most remarkable ecclesiastics of Anjou during the seventeenth century. For a long time his only ambition was to satisfy his vanity and his passion for hunting and other worldly amusements. On February 29, 1627, he was appointed to the abbey of Saint-Etienne de Vaux in Saintonge; in 1628 he was named Vicar General of Angers, then canon of Notre-Dame de Paris. In spite of the obligations imposed on him by these dignities, he continued to lead a very worldly life. In 1632, like many others, he was anxious to satisfy his curiosity as to what was going on in the convent of the Ursulines in Loudun. [It was rumored that some of the nuns were possessed by devils; Richelieu ordered the exorcism of the nuns and the execution of the Pastor, Urbain Grandier, for the practice of witchcraft.] He had cause to rue the day. It is alleged that one of the nuns, penetrating his interior life, revealed, to his great confusion, faults that he had never mentioned to anyone. From then on, he was a new man. In 1635 he came to make a retreat at Saint-Lazare and there he met Saint Vincent de Paul with whom he remained in contact. He also had dealings with Saint Jane Frances de Chantal, Jean-Jacques Olier, Father Surin, and Baron de Renty. In his city, Angers, he established a convent of the Visitation, richly endowed the seminary, and founded the ecclesiastical conferences in his

diocese. The Daughters of Charity of the hospital in Angers had no protector more dedicated nor counselor more enlightened than the Abbé de Vaux. He gave hospitality to Saint Vincent, Saint Louise, and Jean-Jacques Olier.

We have only one of the letters Saint Vincent wrote to him (cf. vol. I, no. 416), but there are many from Saint Louise, about one hundred of them. (Cf. François Chamard, *Les vies des saints personnages d'Anjou* [3 vols., Paris: Lecoffre, 1863], pp. 279-303.)

²For the foundation in Angers.

³Sister Barbe Angiboust and Sister Louise Ganset had been in Richelieu since October of the preceding year.

⁴One of Saint Louise's letters (cf. *Ecrits spirituels*, L. 11) informs us that Barbe and Louise did not get along. Sister Louise was too independent and Sister Barbe was not cordial enough towards her.

⁵Saint Vincent was delayed in Richelieu until December 5. (Cf. no. 411.)

Letter 410. - The original autograph letter, found among the papers of Jean-François Daudet, Priest of the Mission, after his death in 1807, was given to the Daughters of Charity of 80 rue de Vaugirard, Paris. The letter now forms part of the collection in the Archives of the Motherhouse of the Daughters of Charity.

¹In his letter of November 24, Saint Vincent announces to Saint Louise his recent arrival in Richelieu and his intention of remaining there three or four more days. In this letter, written on a Wednesday, he speaks of his approaching departure. Since November 24 was a Thursday, there is no doubt that the above letter was written on the thirtieth. The Saint was no longer in Richelieu the following Wednesday.

²At that time the plague was ravaging Angers and Richelieu and, for that reason, the Saint had originally advised Saint Louise to delay her trip.

³Perhaps the work of the Foundlings.

⁴Saint Vincent and Saint Louise both had great devotion to Notre-Dame de Chartres; they made this pilgrimage many times to commend their works to Mary.

⁵Principal town of a canton in Loiret.

⁶One of the problems at the hospital of Saint John in Angers revolved around who had the power to assign Daughters of Charity to, and change them from, this establishment.

⁷Remi de Grandnom, intendant of Madame Goussault.

⁸The Superioress of the Monastery of the Visitation in Angers was Mother Claire-Madeleine de Pierre. She entered the Visitation in the first monastery in Paris where she was professed on May 28, 1623. She left this monastery in 1626 to enter the second monastery in Paris at the time of its foundation. She later was head of the convents in Angers, Tours, and Saumur, where she died in 1674 at the age of seventy-four.

⁹The Daughters of Charity have in their archives two drafts of this rule, the second written in Saint Vincent's own handwriting (cf. vol. XIII, no. 143).

Letter 411. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The text says "November." There certainly must have been some distraction, which is obvious in comparing this letter with no. 409.

²The plague was taking many lives there.

³Perhaps at the hospital where she was to install the Sisters.

⁴Saint Louise looked for another situation for the young woman outside the hospital, and she probably succeeded. (Cf. *Ecrits spirituels*, L. 12.)

⁵Jeanne Lepeintre.

⁶Barbe's companion in Richelieu.

⁷Barbe and Louise. On October 26 Saint Louise had addressed a letter of reproach and advice to them (cf. *Ecrits spirituels*, L. 11), which Monsignor Baunard reproduces almost in its entirety. (Cf. Baunard, *op. cit.*, p. 245.)

⁸The Sisters at the Foundling Home.

Letter 412. - Reg. 2, p. 279.

Letter 413. - Autograph letter. The original is in the library of Châlons-sur-Marne, ms. 742 (Garinet file 405). The Coste text, citing Reg. 2, was incomplete and faulty. The original was first published in vol. XXXII (1935) of *Mémoires de la Société des Sciences et des Arts de Vitry-le-François*. It was later reproduced in the *Annales* (1936), pp. 696-697, and reprinted in *Mission et Charité*, 19-20, pp. 22-23. This edition uses the text of the last-named source.

¹Jean Duhamel was a member of the Congregation of the Mission. Ordained a priest shortly after this letter was written, he was placed in Annecy and left the Congregation in 1640. His will, dated April 18, 1643 (cf. Arch. Nat., M. 211, f^o 1), reveals that he keenly regretted his departure from the Congregation of the Mission and his errors (cf. vol. II, no. 461).

Letter 414. - The original autograph letter formerly belonged to the Daughters of Charity in the parish of Saint-Projet in Bordeaux. It is now in the keeping of the Priests of the Mission at the Berceau, near Dax. The Coste edition cited Pémartin and the Saint Paul manuscript, but these editions contained some errors. The text of the original was published in the *Annales* (1928), pp. 254-256, and was reprinted in *Mission et Charité*, 19-20, pp. 23-25. This edition uses the latter text.

¹December 6.

²Cf. no. 411.

³Madame Turgis was taking Saint Louise's place in La Chapelle.

⁴Marie Joly from the parish of Saint-Germain-l'Auxerrois.

⁵Marie from the parish of Saint-Paul.

⁶The Saint could not send any until 1646.

⁷Probably Henriette Gesseaume.

⁸Sister Henriette Gesseaume had a brother, Claude (possibly the one referred to here), who entered the Congregation of the Mission in Paris on December 6, 1643, at the age of twenty-eight (cf. *Notices*, vol. I, p. 498).

⁹Saint Germain-en-Laye (Yvelines). The Daughters of Charity had been established there since 1638.

¹⁰Saint Louise had asked for her.

¹¹Geneviève Caillou. She was one of the first Sisters sent to Angers. One of Saint Louise's letters (*Ecrits spirituels*, L. 19) tells us that she fell ill after three or four months there. She was recalled in 1644.

¹²Perhaps Marie Matrilomeau, who was among the first Sisters assigned to the hospital in Angers.

Letter 414a. - Autograph letter. The original is in the Arch. Nat., M 105 (Collège des Bons-Enfants). This edition uses the text published in *Mission et Charité*, 19-20, p. 25.

Letter 415. - Saint Paul manuscript, p. 58.

¹Barbe Toussaint. She was recalled from Angers in 1644.

²Clémence Ferre. She left the hospital of Angers at the same time as her companion, Barbe Toussaint.

³The Daughters of Charity found the hospital in the most complete destitution. One of them wrote a short report which is still extant (cf. Archives of the Daughters of Charity); here are a few lines from it: "The poor in the hospital were so badly off that the townspeople would not be taken there. And if any of them were there because they had been forced to go, they would have white shirts brought to them from their homes or from their friends, for at that time there were thirty or forty patients, both men and women, and for that number three dozen shirts in all. . . . It was pitiful to see so much disorder and waste at the expense of the good of the poor."

Letter 416. - This letter, taken from the original which was then at the Hôtel-Dieu in Angers, was published in the *Revue de l'Anjou* (1854), vol. I, p. 211.