

TABLE OF CONTENTS

Introduction

417.	To Saint Louise de Marillac, January 11, 1640....	1
418.	To Louis Abelly, January 14, 1640....	3
419.	To Saint Louise, January 17, 1640....	8
420.	To Saint Louise, January 22, 1640....	10
421.	To Saint Louise, January 28, 1640....	12
422.	To Saint Louise, January 31, 1640....	14
423.	To Louis Lebreton, February 1, 1640....	17
424.	To Jacques Tholard, February 1, 1640....	19
425.	To Saint Louise, February 4, 1640....	23
426.	To Saint Louise, February 10, 1640....	25
427.	A Priest of the Mission to St Vincent, Feb 1640....	26
428.	To Antoine Lucas, February 21, 1640....	27
429.	Jacques Roussel to Saint Vincent, February 1640....	29
430.	A Priest of the Mission to St Vincent [Beg. of 1640]....	30
431.	St Jane Frances de Chantal to St Vincent [Feb. 1640]....	31
431a.	St Jane Frances to Saint Vincent [Mid-February 1640]....	33
432.	To Saint Louise [February 1640]....	35
433.	To Louis Lebreton, February 28, 1640....	35
434.	To Louis Lebreton, March 1, 1640....	43
435.	A Priest of the Mission to St Vincent, March 1640....	46
436.	To a Priest of the Mission [Before 1642]....	46
437.	To Saint Louise [Between 1638 and 1650]....	47
438.	A Priest to St Vincent [Between 1639 and 1643]....	48
439.	To Saint Louise [Between 1639 and 1642]....	48
440.	To Saint Louise [Between 1639 and 1651]....	49
441.	To Saint Louise [Between 1639 and 1641]....	50
442.	A Priest to Saint Vincent [Around 1640]....	52
443.	To Louis Abelly, April 26, 1640....	52
444.	To the Duchesse d'Aiguillon [April or May 1640]....	54
445.	To Jean de Fonteneil, May 1, 1640....	56
446.	To Saint Jane Frances, May 14, 1640	57
447.	Saint Jane Frances to Saint Vincent [May 1640]	61
447a.	Saint Jane Frances to Saint Vincent	62
448.	To Louis Lebreton, June 1, 1640	63
449.	Juste Guérin to Saint Vincent, June 1640	66
450.	To Saint Louise [Between 1636 and 1641]	67
451.	St Jane Frances to St Vincent [Between 1626 and 1641]	67
452.	To François du Coudray, June 17, 1640	68
453.	To Françoise-Elisabeth Phelippeaux, June 30, 1640	70
454.	Jean Dehorgny to Saint Vincent [June or July 1640]	72
455.	Jean Dehorgny to Saint Vincent, July 1640	73
456.	To François du Coudray, July 10, 1640	74
457.	To Leonard Boucher, July 10, 1640	76
458.	To Saint Louise, July 11, 1640	77
459.	To Lambert Aux Couteaux, July 22, 1640	78
460.	To Pierre Escart, July 25, 1640	83

461. To Bernard Codoing, July 26, 1640 87
462. To Lambert Aux Couteaux, July 29, 1640 95
463. To Samson Le Soudier, July 29, 1640 96
464. To. N., July 29, 1640 98
465. To Saint Jane Frances, July 30, 1640 99
466. To Commander de Sillery [1640] 101
467. Charles de Montchal to Saint Vincent, 1640 103
468. To Louis Lebreton, August 9, 1640 104
469. To Saint Louise [1640] 106
470. Saint Louise to Saint Vincent [Between 1640 and 1644] 107
471. The Marquise de Maignelay to St Vincent Aug. 21 [1640] 109
472. The Marquise de Maignelay to St Vincent Aug. 26 [1640] 111
473. To Lambert Aux Couteaux, August 26, 1640 112
474. To Saint Jane Frances, August 26, 1640 114
475. To Bernard Codoing, August 26, 1640 117
476. To Pierre Escart, August 26, 1640 120
477. To Jacques Tholard, August 26, 1640 123
478. The Marquise de Maignelay to St Vincent, Aug 29 [1640] 125
479. To Saint Louise [August 29 or 30, 1640] 125
480. To Saint Louise [August 30, 1640] 126
481. To Saint Louise [Aug. or Sept. 1640] 127
482. To Saint Louise [Aug. or Sept. 1640] 128
483. To Saint Louise [1640] 129
484. To Saint Louise [1640] 131
485. To Mother de la Trinité, October 1, 1640 132
486. Saint Louise to Saint Vincent [October 1 or 2, 1640] 137
487. To Saint Louise [October 2, 1640] 139
488. To Jacques Chiroye, October 6, 1640 140
489. To Louis Lebreton, October 9, 1640 141
490. To Etienne Blatiron, October 9, 1640 146
491. To Saint Louise [October 28, 1640] 147
492. The Town Magistrates of Metz to St Vincent, Oct. 1640 149
493. To Lambert Aux Couteaux, October 29, 1640 149
494. To Saint Louise, November 1 [1640] 150
495. To Jacques Tholard, November 13, 1640 152
496. To Louis Lebreton, November 14, 1640 154
497. To Pierre Escart, November 14, 1640 157
498. To Bernard Codoing, November 15, 1640 159
- 498a. St Jane Frances to St Vincent, November 24, 1640 161
499. Saint Louise to Saint Vincent [November 28, 1640] 162
500. To Saint Louise [November 28 or 29, 1640] 163
501. To Saint Louise [Around 1640] 164
502. The Town Magistrates of Pont-à-Mousson to Saint Vincent, December 1640 165
503. To Saint Louise [1640 or 1641] 165
504. To Saint Louise 166
505. To Charles Ozenne, January 14 [1641] 167

506.	To Saint Louise [January 31, 1641]	169	
507.	To Louis Lebreton, February 3, 1641	170	
508.	To Adrien Bourdoise, February 6, 1641	174	
509.	To Saint Louise [February 7, 1641]	175	
510.	To Saint Louise [February 7, 1641]	177	
511.	To Saint Louise [February 8, 1641]	178	
512.	Saint Louise to Saint Vincent, February 9, 1641	179	
513.	To Saint Louise [February 9 or 10, 1641]	180	
514.	To Saint Louise [February 10, 1641]	181	
514a.	To Saint Louise [February 11, 1641]	182	
515.	Saint Louise to Saint Vincent [Before 1650]	183	
516.	To Saint Louise [Between 1639 and 1641]	184	
517.	To Saint Louise [February or March 1641]	185	
518.	To Saint Louise [February or March 1641]	186	
519.	To Saint Louise [February or March 1641]	187	
520.	To Saint Louise [After 1639]	189	
521.	To Saint Louise [After 1637]	190	
522.	A Priest of the Mission to Saint Vincent, 1641	190	
523.	To Samson Le Soudier, March 24, 1641	191	
524.	To Monsieur Perriquet, March 31, 1641	192	
525.	To Saint Louise [Between 1641 and 1654]	194	
526.	Saint Louise to Saint Vincent [1641]	194	
527.	To Saint Louise [1641]	196	
528.	To Saint Louise [1641]	197	
529.	To Saint Louise [April or May 1641]	197	
530.	To Saint Louise	198	
530a.	To Saint Jane Frances, June 9, 1641	199	
531.	To Jean des Lions, July 20, 1641	203	
532.	Saint Louise to Saint Vincent, August 7 [1641]	204	
533.	To Saint Louise [August 7, 1641]	205	
534.	To Saint Louise [1641]	206	
535.	To Saint Louise [Between July and September 1641]	207	
536.	To Saint Louise [Aug. or Sept. 1641]	209	
537.	To Saint Louise [September 6 or 7, 1641]	210	
538.	To Etienne Blatiron, September 9, 1641	211	
539.	To Saint Jane Frances (Now 530a.)	212	
540.	Saint Louise to Saint Vincent, September 11 [1641]	212	
541.	To Bernard Codoing, September 15, 1641	213	
542.	To Saint Louise [Between 1639 and 1641]	215	
543.	To Saint Louise [1641]	216	
544.	To Saint Louise	216	
545.	To Antoine Portail, October 5, 1641	217	
546.	To Saint Louise [October 1641]	217	
547.	To Sister Jeanne Lepeintre (Now 556a.)	219	
548.	Nicolas Pavillon to Saint Vincent, October 20 [1641]	219	
549.	Saint Louise to Saint Vincent [Oct. or Nov. 1641]	222	
550.	To Saint Louise [Oct. or Nov. 1641]	224	
551.	Saint Louise to Saint Vincent [Oct. or Nov. 1641]	225	
552.	Juste Guérin to Saint Vincent, October 1641	225	
553.	To N.	226	
554.	To Saint Louise	226	

555. To the Superior of the Visitation in Metz, Nov. 2
[between 1639 and 1645] 227
556. To Mother de la Trinité, November 5, 1641 228
- 556a. To Sister Jeanne Lepeintre, November 8, 1641 230
557. To Bernard Codoing, November 19, 1641 231
558. To Saint Louise [Between 1641 and 1654] 233
- 558a. To Sylvestre de Crusy de Marcillac, December 6, 1641
234
559. To Bernard Codoing, December 7, 1641 235
560. To Lambert Aux Couteaux, December 14, 1641 237
561. To Bernard Codoing, December 16, 1641 238
562. To Bernard Codoing [December 1641] 240
- 562a. To Louise-Eugénie de Fontaines [Beginning of 1642]
242
563. To Michel Dupuis, January 12, 1642 243
564. To Saint Louise 244
565. To Bernard Codoing, January 22, 1642 245
566. To François Dufestel, January 22, 1642 246
567. A Priest of the Mission to St Vincent [Between 1639 and
1643] 246
568. To Saint Louise [1642] 247
569. To Bernard Codoing, January 31, 1642 248
- 569a. Madame de Villeneuve to St Vincent, Feb. 4 [1642] 253
570. To Bernard Codoing, February 9, 1642 254
571. To Pierre du Chesne, March 2, 1642 258
572. To Saint Louise [Between 1639 and 1647] 259
573. To the Governor of a Large Town 260
574. To Saint Louise [Between 1640 and 1648] 260
575. To Bernard Codoing (first draft), March 17, 1642 261
- 575a. To Bernard Codoing (second draft), March 18, 1642 268
576. To Jacques Boudet, March 25, 1642 273
577. Bernard Prévost to Saint Vincent, 1642 274
578. Madame de Saint-Cyr-les-Colons to Saint Vincent, 1642
275
579. Pierre de Nivelles to Saint Vincent, 1642 275
580. To Bernard Codoing, April 1, 1642 276
581. To Jacques Chiroye, April 19 279
582. To Bernard Codoing, April 25, 1642 280
583. To Françoise-Elisabeth Phelippeaux, May 1 [1642] 282
584. A Priest of the Pontoise Conference to St Vt, May 1642
283
585. To Mother Françoise-Elisabeth Phelippeaux, May 8, 1642
284
586. To Monsieur N. [Between 1640 and 1648] 285
587. Saint Louise to Saint Vincent [Around May 1642] 285
588. To Saint Louise [Around May 1642] 287
589. To Bernard Codoing, May 25, 1642 287
590. A Pastor of the Paris Environs to Saint Vincent, 1642
288
591. The Town Magistrates of Lunéville to St Vincent, 1642
289
592. To Saint Louise [June 8, 1642] 289

593. Responses of St Vincent to questions asked by St Louise
[June 1642] 290
- 593a. Lambert Aux Couteaux to Saint Vincent, June [1642]
294
594. To Bernard Codoing, June 20, 1642 295
595. To a Bishop, June 22, 1642 297
596. A Priest of the Mission to Saint Vincent, 1642 298
597. Jacques-Raoul de la Guibourgère to Saint Vincent, 1642
298
598. Sylvestre de Crusy de Marcillac to Saint Vincent, 1642
298
599. Jacques-Raoul de la Guibourgère to Saint Vincent, 1642
299
- 599a. Saint Louise to Saint Vincent [July 4, 1642] 299
- 599b. To Saint Louise [July 4, 1642] 300
600. Saint Louise to Saint Vincent, July 6 [1642] 301
601. To Saint Louise [July 6 or 7, 1642] 302
602. To Bernard Codoing, July 11, 1642 303
603. To Pierre du Chesne, July 24, 1642 311
604. To François de Saint-Rémy, July 27, 1642 313
605. To Bernard Codoing, July 28, 1642 314
606. To Bernard Codoing [August 5, 1642] 315
607. A Canon to Saint Vincent, 1642 316
608. To Saint Louise [Between 1639 and 1644] 317
609. To Bernard Codoing, August 19, 1642 318
610. To François Dufestel, August 26, 1642 320
611. To Saint Louise [September 1] 323
612. To François Dufestel, September 1, 1642 324
613. To Jacques Chiroye, September 6, 1642 325
614. To Saint Louise [1642] 327
615. To Saint Louise [1642] 328
616. To Saint Louise [September 1642] 329
617. To Saint Louise [September 1642]....329
618. To François Dufestel, September 20, 1642....331
- 618a. Mme de Villeneuve to Saint Vincent, Sept. 21,
1642....334
619. To Jean Guérin, September 24, 1642....335
620. To Saint Louise, September 28, 1642....337
621. To Saint Louise [Between 1642 and 1644]....338
622. To Jean Brunet and Etienne Blatiron, Oct. 8,
1642....338
623. Nicolas Pavillon to Saint Vincent [October 1642]....340
624. To Saint Louise [Between 1641 and 1643]....341
625. To Bernard Codoing, October 24, 1642....342
626. Jean-Jacques Olier to Saint Vincent [October
1642]....345
627. Saint Louise to Saint Vincent [1642 or 1643]....346
628. To Antoine Lucas, November 20, 1642....347
629. To Bernard Codoing, November 21, 1642....349
630. To Jacques Chiroye, November 22, 1642....353
631. To François Dufestel, November 28, 1642....354
632. Bernard Codoing to Saint Vincent, 1642....356
633. To Bernard Codoing, December 25, 1642....357

634. To Pierre du Chesne, January 1, 1643....363
635. To Jean Guérin (Now 642a.)....389
636. To a Priest of the Mission....389
637. Saint Louise to Saint Vincent [January 17, 1643]....390
- 637a. Mathieu Regnard to Saint Vincent, January 1643....391
638. Saint Louise to Saint Vincent [January 25, 1643]....392
639. To Bernard Codoing, January 30, 1643....393
640. To Bernard Codoing, February 5, 1643 397
641. Saint Louise to Saint Vincent, February 9, 1643 399
642. To Pierre Escart, February 11, 1643 401
- 642a. To Jean Guérin, February 12, 1643 402
643. Pierre Fournier to Saint Vincent, 1643 404
644. To Bernard Codoing, February 20, 1643 404
645. The Authorities of St-Mihiel to St Vincent, 1643....408
646. To Jean Martin, February 23, 1643....409
647. Saint Louise to Saint Vincent....410
648. Saint Louise to Saint Vincent....411
649. A Bishop to Saint Vincent, 1643....411
650. To Bernard Codoing, February 27, 1643....412
651. To Jean Guérin, March 10, 1643....413
652. To François Dufestel, March 10, 1643....413
653. To a Nun in Paris [Between 1639 and 1647]....414
654. To Bernard Codoing, March 20, 1643....415
655. To Pierre du Chesne, March 25, 1643....422
656. To Saint Louise [1643, around May]....423
657. To Saint Louise [Between 1638 and 1649]....425
658. To Bernard Codoing, April 17, 1643 426
659. Alain de Solminihac to Saint Vincent, May 3, 1643 428
- 659a. To Bernard Codoing, May 7, 1643 430
660. To Bernard Codoing, May 15, 1643 431
661. François du Coudray to St Vincent [May 23 or 24, 1643]
437
662. To Bernard Codoing, May 29, 1643 437
663. Jacques-Raoul de la Guibourgère to St Vincent [May or
June]1643 439
664. François du Coudray to Saint Vincent [June 1, 1643]
439
665. Léonor d'Estampes de Valençay to Saint Vincent, 1643
440
666. The Priests of the Noyon Conference to St Vt, 1643
440
667. A Priest of the Noyon Conference to St Vincent, 1643
441
- 667a. To Guillaume Gallais [Around 1643] 441
668. Saint Louise to Saint Vincent, June 8 [1643] 442
669. Saint Louise to Saint Vincent, June 12 [1643] 444
670. Jean-Jacques Olier to Saint Vincent [June 1643] 446
671. Sylvestre de Crusy de Marcillac to Saint Vincent, 1643
449
672. To Bernard Codoing, June 18, 1643 449
673. Alain de Solminihac to Saint Vincent, July 8, 1643
450
674. To Bernard Codoing, July 10, 1643 453

675. To Mother Marie-Euphrosine Turpin, July 23, 1643 454
676. To Charles de Montchal [Between 1643 and 1647] 455
677. To Bernard Codoing, August 24, 1643 456
678. To Bernard Codoing, September 11, 1643 461
679. To H el ene-Ang elique Lhuillier [Between 1641 and 1644] 463
680. To Bernard Codoing, October 9, 1643 464
681. Guillaume Gallais to Saint Vincent, 1643 468
682. To Bernard Codoing, November 6, 1643 469
- 682a. To Bernard Codoing, November 13, 1643 471
683. A Bishop to Saint Vincent 473
684. Anne de Murviel to St Vincent [Between 1635 and 1652] 473
685. Saint Louise to Saint Vincent [November 19, 1643] 474
686. Jean-Jacques Olier to Saint Vincent 474
687. Jacques du Perron to Saint Vincent, December 1643 475
688. To a Magistrate of Toul, December 13, 1643 476
689. Saint Louise to Saint Vincent, December 16, [1643] 478
690. To a Bishop [Between 1643 and 1652] 479
691. To the Same Bishop [Between 1643 and 1652] 480
692. The Superior of a Reformed Monastery to Saint Vincent 482
693. To Saint Louise 482
694. To Father Faure (Nov Vol. I, 156b.) 483
- 694a. The Marquis de Fabert to Saint Vincent [1643 or 1644] 483
- 694b. Saint Louise to Saint Vincent [Between 1643 and 1649] 484
- 694c. To Saint Louise [Between 1643 and 1649] 484
695. Saint Louise to Saint Vincent, January 14 [1644] 485
696. Saint Louise to Saint Vincent [January 1644] 487
697. Jacques du Perron to Saint Vincent, January 1644 488
698. Alain de Solminihac to Saint Vincent, January 27, 1644 489
699. A Priest of Angoul eme to St Vt [Jan. or Feb. 1644] 490
700. To Jean Dehorgny, February 3, 1644 491
701. To Guillaume Gallais, February 13, 1644 493
702. Monsieur Le Boucher to Saint Vincent, 1644 497
703. A Monk to Saint Vincent, 1644 497
704. To Bernard Codoing, March 16, 1644 498
705. To the Superior of the Marseilles House [1643 or after] 500
706. Member of Angoul eme Conference to Saint Vincent, 1644 501
707. To Bernard Codoing, April 14, 1644 502
708. Alain de Solminihac to Saint Vincent, May 1, 1644 503
709. To Bernard Codoing, May 13, 1644 505
710. Jacques Lescot to Saint Vincent [May or June 1644] 507
711. To a Monk, June 23, 1644 508
712. To Father Charles Faure, June 26, 1644 509

- 712a. Simiane de la Coste to Saint Vincent, June 27, 1644
510
713. Alain de Solminihac to Saint Vincent, June 29, 1644
512
714. Saint Louise to Saint Vincent, June 30 [1644] 512
715. To Bernard Codoing, July 9, 1644 513
716. To Bernard Codoing, July 15, 1644 514
717. Felix Vialart to Saint Vincent, July 26, 1644 515
718. To Bernard Codoing, July 29, 1644 517
719. To Louis Thibault, August 3, 1644 519
720. To Bernard Codoing, August 6, 1644 520
721. Juste Guérin to Saint Vincent, August 1644 521
722. To Bernard Codoing, August 12, 1644 522
723. To Léonor d'Estampes de Valençay, September 21, 1644
524
724. St Louise to St V [Between Sept. 21 and Oct. 13, 1644]
526
725. To Antoine Portail, October 5, 1644 528
726. To Jean Dehorgny, October 14, 1644 530
727. To Antoine Portail, October 14, 1644 532
- 727a. To Antoine Portail, October 15, 1644 534
- 727b. To Antoine Portail, October 19, 1644 536
728. To Antoine Portail, October 21, 1644 537
729. To Saint Louise [After 1638] 539
730. To Monsieur Campion [November 10, 1644] 540
731. To Jean Dehorgny, November 11, 1644 540
732. Nicolas Pavillon to Saint Vincent, November 18, 1644
543
733. To Guillaume Delville, November 20, 1644 544
734. To Guillaume Delville, November 20, 1644 547
735. Saint Louise to Saint Vincent, December 2 [1644] 549
736. Charles-François d'Abra de Raconis to Saint Vincent,
[Between 1643 and 1646] 550
737. To Bernard Codoing, January 4, 1645 551
738. To Guillaume Delville, February 7, 1645 553
739. To Charles de Montchal, February 24, 1645 554
740. Card. Antonio Barberini to St Vincent, Feb 25, 1645
556
741. Jacques-R. de la Guibourgère to St Vincent, March 1645
557
742. Saint Louise to Saint Vincent [Around 1645] 557
743. Nicolas Pavillon to Saint Vincent 558
744. Jean-Jacques Olier to Saint Vincent [1644 or 1646]
560
745. Tommaso Turco to Saint Vincent, April 9, 1645 561
746. Tommaso Turco to Saint Vincent, April 17, 1645 562
747. To Lambert Aux Couteaux, April 18, 1645 563
748. To Messieurs ***, April 20, 1645 566
749. To Jacques Chiroye, May 3, 1645 567
750. To Saint Louise 571
751. To a Priest of the Mission 571
752. Nicolas Pavillon to Saint Vincent, May 24, 1645 572
753. Saint Louise to Saint Vincent [May 25, 1645] 573

754. Simiane de la Coste to Saint Vincent, 1645 574
755. To the Comte de Brienne, June 2, 1645 575
756. Saint Louise to Saint Vincent [June 3, 1645] 576
757. Saint Louise to Saint Vincent [Before 1650] 578
758. To Mother Marie-Agnès Chevallier, June 25, 1645 578
758a. Simon Martin to Saint Vincent, June 29, 1645 580
759. To Jean Dehorgny, June 30, 1645 581
760. To Jean Dehorgny, July 6, 1645 582
761. Nicolas Pavillon to Saint Vincent, July 12, 1645 586
762. To a Priest of the Mission [July 1645] 588
763. To Guillaume Gallais, July 14, 1645 588
764. To the Parlement [July 16, 1645] 589
765. Saint Louise to Saint Vincent, July 19 [1645] 590
766. Saint Louise to Saint Vincent, July 21 [1645] 591
767. Saint Louise to Saint Vincent [July 26, 1645] 592
768. Nicolas Pavillon to Saint Vincent, July 31, 1645 594
769. Cardinal Durazzo to Saint Vincent, August 1645 595
770. St Louise to St Vincent, Aug 19 [1643, 1644, or 1645] 596
771. To Saint Louise [Aug. or Sept. 1645] 597
772. Saint Louise to Saint Vincent [Aug. or Sept. 1645] 598
773. To Jean-François de Gondi [Aug. or Sept. 1645] 599
774. To Guillaume Delville, September 22, 1645 604
775. To Denis Gautier, October 15, 1645 604
776. To Denis Gautier, 1645 605
777. Nicolas Pavillon to Saint Vincent, December 28, 1645 605
778. To Jean Scarron [January 1646] 606
779. To René Sauvage, January 19, 1646 608
780. Saint Louise to Saint Vincent [Before 1650] 609
781. To a Priest of the Mission [1646 or 1649] 610
782. Nicolas Pavillon to Saint Vincent, February 5, 1646 613
783. Cardinal Mazarin to Saint Vincent, February 1646 615
784. Alain de Solminihac to Saint Vincent, March 1, 1646 616
785. Nicolas Pavillon to Saint Vincent, March 1, 1646 617
786. To Jean Dehorgny, March 2, 1646 619
787. To Jean Martin, March 10, 1646 620
788. To a Priest of the Mission in St-Méen, March 16, 1646 621
789. To Antoine Portail, March 20, 1646 621
790. To a Priest of the Mission 623
791. To Antoine Portail, March 23, 1646 623
792. To Etienne Blatiron, March 23, 1646 625
793. Saint Louise to Saint Vincent [March 24, 1646] 626
793a. To Saint Louise, March 25, 1646 627
794. Saint Louise to Saint Vincent [March 1646] 629
795. To Antoine Portail, April 3, 1646 631
796. To Guillaume Delattre, April 7, 1646 631
797. To Saint Louise [Around 1646] 634

798. Saint Louise to Saint Vincent [Between 1645 and 1649]
635
799. To Guillaume Delattre, April 19, 1646 636
800. Julien Guérin to Saint Vincent, 1646 638
801. Saint Louise to Saint Vincent [May 2, 1646] 639
802. To Saint Louise [May 2, 1646] 640
803. To Antoine Portail [May 3, 1646] 641
804. Administ. of the Nantes Hospital to StV, May 18, 1646
644
- 804a. To Guillaume Delattre, May 19, 1646 645
805. Saint Louise to Saint Vincent [Before 1650] 647
806. To Cardinal Mazarin, May 24, 1646 648
807. To Jean Martin, May 25, 1646 649
808. Saint Louise to Saint Vincent, May 28 [1646] 650
809. Saint Louise to Saint Vincent [Around 1646] 650
810. To Jean Martin, June 8, 1646 651
811. Julien Guérin to Saint Vincent, June 1646 653
812. Saint Louise to Saint Vincent [Around 1646] 654
813. To Saint Louise [June 1646] 654
814. St Louise to Saint Vincent [End of June or July 1646]
655
815. To Jean Bourdet, June 29, 1646 656
816. To Louis Thibault, July 4, 1646 658
817. To Claude Dufour, July 4, 1646 659
818. To Messieurs Dehères and Bautru, July 8, 1646 661
819. To Antoine Portail, July 11, 1646 663
820. Etienne Blatiron to Saint Vincent, July 1646 664
821. Etienne Blatiron to Saint Vincent [Around July 1646]
665
822. To Antoine Portail, July 15, 1646 665
823. Saint Louise to Saint Vincent [July 20, 1646] 667
824. To Antoine Portail, July 22, 1646 668
825. To Jean Bourdet [July 22, 1646] 670
826. To Guillaume Delville, July 25, 1646 673
827. To Antoine Portail, July 25, 1646 674
828. Alain de Solminihac to Saint Vincent, July 31, 1646
679

Appendix

1. Declaration by which Saint Jane Frances Chantal
authorized the gift of her heart to the first monastery
of the Visitation in Paris 683
2. Petition of St Vincent to the Parlement, March 2, 1645
684
3. Antoine Portail to another C.M., May 23, 1645 687
4. Petition of St Vincent to the Parlement, Jan. 26, 1646
690

Index 695

Index

A

ABELLY, Louis: 418
AIGUILLON, Marie de Vignerod, Duchesse d': 419
ALAIN, Jean: 731
ALMERAS, Anne-Marie: 417
ALMERAS, René: 625
ALTIERI, Giovanni Battista: 541
ANGIBOUST, Barbe: 417
APOSTOLIC VISITOR: 431a
ARNAUD, Guillaume: 628
ARRONDISSEMENT: 417
ATTICHY, Anne Doni d' (MAURE): 735
AUCHY, Vincente: 503
AUTHIER de SISGAU, Christophe d': 580
AUX COUTEAUX, Lambert: 419

B

BAGNO, Nicolo, Cardinal di: 736
BAGNO, Giovanni Francesco, Cardinal di: 434
BAGOT, Jean: 650
BARBERINI, Antonio, Cardinal: 570
BARBERINI, Francesco, Cardinal: 629
BARILLON, Antoine (MORANGIS): 558a
BARREAU, Jean: 827
BEAULIEU, Abbé de (LA VALLETTE-CORNUSSON): 739
BEAUMONT, Pierre de: 760
BECU, Benoît: 445
BECU, Jean: 625
BELLEGARDE, Octave de Saint-Lary de: 446
BELLEGARDE, Roger de Saint-Lary de: 682
BERTHE, Thomas: 760
BERTIER, Pierre de: 739
BERULLE, Pierre, Cardinal de: 677
BICETRE: 669
BICHI, Alessandro, Cardinal: 433
BINSFELD, Pierre: 575
BISSON, Jean-René: 719
BLATIRON, Etienne: 474
BLESSED SACRAMENT, PRIESTS OF: 580
BLONAY, Marie-Aimée de: 541
BOLLAIN, Anne-Marie: 530a
BONACINA, Martino: 575
BONAFLOS, Jacques: 613
BONICHON, Nicolas: 634
BOSQUET, François de: 785
BOUCHER, Léonard: 428
BOUDET, Jacques: 571
BOUILLON, Eléonore-Catherine de Bergh, Duchesse de: 514
BOURBON, Armand de (CONTI): 489
BOURBON, Louis de (SOISSONS): 659a

BOURDET, Etienne: 431
BOURDET, Jean: 625
BOURDOISE, Adrien: 508
BOURGOING, François: 654
BOURLEMONT, Claude: 548
BOUTHILLIER, Léon (CHAVIGNY): 561
BRANDON, Philibert de: 433
BRIENNE, Henri-Auguste, Comte de (LOMENIE): 444
BRIENNE, Louise de Béon, Comtesse de: 669
BRIN, Gerard: 803
BRISACIER, Laurent de: 727
BRUNET, Jean-Joseph: 489
BULLION, Claude de: 461
BUS, Blessed César de: 677

C

CALLON, Louis: 654
CANDELOU, Jean: 644
CARCIREUX, Françoise: 511
CARCIREUX, Paul: 700
CAULET, François-Etienne de: 602
CHAMBRE DES COMPTES: 417
CHANTAL, St. Jane Frances Frémiot de: 431
CHARLES, François: 779
CHAUMONT, Marie de Bailleul, Dame de: 517
CHAUMONT, Marie de: 453
CHAVIGNY, Léon Bouthillier, Comte de: 561
CHEFDEVILLE, Perrette: 441
CHEVALIER, Paul (SAINT-AIGNAN): 496
CHIROYE, Jacques: 459
CHRISTIAN DOCTRINE, PRIESTS OF: 677
CODOING, Bernard: 431
COGLEE (COGLEY), Marc: 760
COLEE, Antoine: 459
COMPAING, Guillaume: 648
CONDE, Princesse de (MONTMORENCY): 419
CONDREN, Charles de: 626
CONTI, Armand de Bourbon, Prince de: 489
COQUERET, Jean: 465
CORDES, Denis de: 443
CORDON, Jacques de: 461
COSPEAN, Philippe: 660
COUNCIL OF CONSCIENCE: 670
CUISSOT, Gilbert: 459

D

DALMAGNE, Jeanne: 629, 656
DAMIENS, Gabriel: 726
DEHORGNY, Jean: 420
DELABARRE, Jean-François: 733
DELATRE, Guillaume: 610
DELESTOILE, Jean-Baptiste: 457
DELVILLE, Guillaume: 733
DEPHILMAIN, François: 731

DES LIONS, Jean: 531
DES NOYELLES, Philippe: 817
DIMISSORIAL LETTERS: 523
DINET, Jacques: 658
DOINEL, Geneviève: 812
DU CHASTEL, Pierre: 725
DU CHESNE, Pierre: 571
DU COUDRAY, François: 435
DUFESTEL, François: 461
DUFOUR, Antoine: 726
DUFOUR, Claude: 726
DU FRESNE, Charles: 422
DUHAMEL, Jean: 431
DU MEE, MADEMOISELLE: 551
DUPUIS, Michel: 457
DURAZZO, Stefano, Cardinal: 769
DUROT, Nicolas: 467
DU SAUSSAY, André: 439
DUVAL, André: 570
DU VAL, François (FONTENAY-MAREUIL): 444
DUVAL, Jean: 448,677
DU VIGEAN, Anne de Neubourg, Marquise: 480

E

ECU: 420
ESCART, Pierre: 431
ESTRADES, Jean d': 828

F

FABERT, Abraham de: 694a
FAURE, Charles: 468
FERET, Hippolyte: 489
FERRER, St. Vincent: 557
FEUILLANTS:718
FONTEINES, Louise-Eugénie de: 530a
FONTENAY-MAREUIL, Marquis de (DU VAL): 444
FONTENEIL, Jean de: 445
FOREST, Madame: 525
FORTIA, Anne de la Barre, Dame: 695
FOUQUET, Catherine: 549
FOUQUET, François: 418
FOUQUET, Nicolas: 659
FOURNIER, Pierre: 643
FRANCILLON, François: 800
FRENEVILLE: 725
FROGER, Georges: 452

G

GALLAIS, Guillaume: 681
GALLEMANT, Jacques: 634
GAULT, Jean-Baptiste: 661
GAUTIER, Denis: 459
GENTIL, Mathurin: 727
GERMAIN, Richard: 428
GESSE, Catherine de: 756

GESSEAUME, Henriette: 441
GET, Firmin: 727a
GILLES, Jean-Baptiste: 610
GINETTI, Martio, Cardinal: 662
GOBERT, Evrard: 827
GONDI, Françoise-Marguerite de Silly, Dame de: 422
GONDI, Archbishop Jean-François de: 439
GONDI, Archbishop Jean-François-Paul de (RETZ, Cardinal de):
668
GONDI, Philippe-Emmanuel de: 668
GONDI, Pierre de: 734
GONDREE, Nicolas: 816
GORET, Jean-Pascal: 603
GOUAULT, Sébastien: 505
GOULAS, Louise (ROMILLY, Dame de): 669
GOURNAY, Charles-Chrétien de: 452
GOUSSAULT, Madame: 417
GRIET, Barthélemy Donadieu de: 418
GRIMAL, François: 561
GRIMALDI, Gerolamo, Cardinal: 602
GUENEGAUD du PLESSIS, Henri de: 778
GUERIN, Anne-Marguerite: 530a
GUERIN, Jean (elder): 569
GUERIN, Jean (younger): 428
GUERIN, Julien: 549
GUERIN, Juste: 431
H
HARDEMONT, Anne: 483
HERSE, Madame de: 575
HEURTEL, François: 505
HODICQ, Claude Phelippeaux, Dame de: 464
HUMIERES, Isabelle Phelippeaux, Dame de: 587
I
INGOLI, Monsignor: 433
i.s.C.M.: 443
J
JACOBINS: 422
JAMAIN, Martin: 727a
JANSENIUS (JANSEN), Corneille: 736
JEGAT, Bertrand: 461
JOLY, Marie: 422
JOURDAIN, Jean: 511
JOYEUSE, François, Cardinal: 639
L
LA COSTE, Gaspard de Simiane de: 712a
LA GRANGE, Pierre Pons de: 802
LA GUIBOURGÈRE, Jacques-Raoul de: 444
LAISNE de la MARGUERIE, Elie: 433
LA MEILLERAYE, Charles de la Porte, Duc de: 633
LAMOIGNON, Anne de (NESMOND): 641
LAMOIGNON, Madeleine de: 568
LAMOIGNON, Marie de Landes: 535

LAMY, Antoine: 482
LA ROCHEFOUCAULD, François, Cardinal de: 468
LA SALLE, Jean de: 634
LASNIER, Guy (VAUX): 425
LA TERRADE, Olivier de la Trau: 496
LA VALLETTE, François de: 739
LA VALLETTE, Louis de Nogaret: 768
LA VALLETTE-CORNUSSON, Jean de (BEAULIEU): 739
LEBLANC, Denis: 562a
LE BLANC (WHITE), Georges: 827
LE BON, Adrien: 440
LE BOYSNE, Léonard: 613
LE BRET, Jacques: 433
LEBRETON, Louis: 423
LE GAUFFRE, Thomas: 433
LE GRAS, Michel: 421
LE NOIR, Jacques: 725
LENTI, Marcel, Cardinal: 557
LEPEINTRE, Jeanne: 519
LEQUEUX, Jean: 728
LE ROGUEUX, François: 827
LE ROY, Jean: 731
LE ROY, M.: 470
LESAGE, Jacques: 558a
LESCOT, Jacques: 710
LE SOUDIER, Jacques: 463
LE SOUDIER, Samson: 463
LE TELLIER, Michel: 806
LEVASSEUR, David: 429
LHUILIER, Hélène-Angélique: 465
LIANCOURT, Jeanne de Schomberg, Duchesse de: 499
LIANCOURT, Roger, Duc de: 444
LIEUE: 421
LIVRE: 420
LOMENIE, Henri-Auguste de (BRIENNE): 444
LONGUEVILLE, Anne-Geneviève de Bourbon, Duchesse de: 781
LOUISTRE, Jean: 428
LOUISTRE, Robert: 444
LUCAS, Antoine: 428
LUCAS, Jacques: 827
M
MAIGNELAY, Marquise de (GONDI, Marguerite de): 471
MARCHAND, Monsieur: 423
MARCILLAC, Sylvestre de Crusyde: 558a
MARILLAC, St. Louise de: 417
MARILLAC, Marie de Creil, Dame de: 515
MARTIN, Elisabeth: 422
MARTIN, Jean (elder): 569
MARTIN, Jean (younger): 646
MASTER OF REQUESTS: 470
MATHURIN FATHERS [TRINITARIANS]: 639
MAUPAS du TOUR, Henri de: 594

MAURE, Anne Doni d'Attichy, Comtesse de: 735
MAZARIN, Jules, Cardinal: 448
MERCY, FATHERS OF [MERCEDARIANS]: 639
MESGRIGNY, Nicolas de: 433
MESPUITS: 727b
MIDOT, Jean: 452
MITTE de MIOLANS, Melchior (SAINT-CHAMOND): 680
MOLE, Edouard: 783
MOLE, Mathieu: 482
MOLLIN, Jean: 728
MONSIEUR: 654
MONTCHAL, Charles de: 467
MONTEVIT, Germain de: 429
MONTMAUR, Henri-Louis-Habert: 575
MONTMORENCY, CharlotteMarguerite de (CONDE): 419
MONTREUIL, Jean de: 565
MORANGIS, Antoine Barillon de: 558a
MORTEMART, Diane de Grand-Seigne, Marquise de: 809
N
NEMOURS, Charles-Amédée de Savoie, Duc de: 461
NESMOND, Anne de Lamoignon, Dame de: 641
NESMOND, François-Théodore de: 669
NODO, Sébastien: 461
NORAI, Jacques: 728
NORET, Françoise: 529
NOUELLY, Boniface: 726
NOYERS, François Sublet, Seigneur de: 493
O
OLIER, Jean-Jacques: 602
ORLEANS, Gaston, Duc d': 654
ORSIGNY: 728
OZENNE, Charles: 505
P
PARLEMENT: 485
PAVILLON, Nicolas: 461
PELLETIER, Madame Catherine (VIALART): 668
PELLETIER, Nicolas: 695
PERCEVAL, Guillaume: 461
PERDU, Jacques: 473
PERRIQUET, Monsieur: 418
PERROCHEL, François: 548
PETITES-MAISONS: 644
PIERRE, Claire-Madeleine de: 422
PILLE, Jean: 622
PISTOLE: 427
PLOESQUELLEC, Guillaume de: 594
POISSON, Geneviève: 694a
POLLALION (POULAILLON), Marie de Lumague, Demoiselle de: 471
PONTCHARTRAIN, Françoise-Elisabeth Phelippeaux de: 453
PORTAIL, Antoine: 428
POTIER, Augustin: 441
PRESIDIAL COURT: 828

Q

QUINZE-VINGTS: 443

R

RACONIS, Charles-François d'Abra de: 736
REGNARD, Mathieu: 433
RENAR, François: 433
RENTY, Gaston de: 571
RETZ, Jean-François-Paul, Cardinal de (GONDI): 668
RHODES, Catherine Pot de: 698
RICHELIEU, Armand du Plessis, Cardinal de: 434
RIVANAIGRE, Pierre: 803
RIVET, Jacques: 728
ROBICHE, Louis: 749
ROCHECHOUART, Louis-Victor de (VIVONNE): 809
ROGUE, Pierre: 459
ROMILLION, Jean-Baptiste: 677
ROMILLY, Louise Goulas, Dame de: 669
ROZE, Nicolas: 622
ROUGEMENT: 764
ROUSSEL, Jacques: 429
RUS, Pierre (Vas): 827

S

SAINT-AIGNAN, Chanoine de (CHEVALIER): 496
SAINT-CHAMOND, Marquis de (MITTE de MIOLANS): 680
SAINT-YVES-DES-BRETONS: 594
SALES, St. Francis de: 418
SAUSSAY, André du: 439
SAUVAGE, René: 779
SAVINIER, Annet: 459
SEGUIER, Dominique: 483
SEGUIER, Pierre: 470
SEGUIER, Madeleine Fabri, Dame: 568
SERGIS, Robert de: 467
SILLERY, Noël Brulart, Commander de: 446
SKYDDIE, Jean: 625
SOISSONS, Louis de Bourbon, Comte de: 659a
SOLMINIHAC, Alain de: 659
SOUFLIERS, François: 439
SOUSCARRIERE, Madame de: 482
SUBLET, François (NOYERS): 493

T

TALMOND, Henri de la Trémoille, Prince de: 703
TALON, Omer: 689
TESSONNIERE, Marie: 582
TESTACY, Charles: 803
THIBAULT, Jean: 459
THIBAULT, Louis: 719
THOLARD, Jacques: 424
TOLET, Francesco, Cardinal (TOLEDO): 779
TRAVERSAY, Anne Petau, Dame de: 549
TREFFORT, Simon: 796
TRINITE, Mother de la: 474

TRISTAN, Claude: 575
TUBEUF, Jacques: 461
TURGIS, Elisabeth: 421

V

VACHEROT, M.: 620
VAIUS, Etienne: 433
VALENCAY, Léonor d'Estampesde: 639
VAS, Pierre (RUS): 827
VAUX, Abbé de (LASNIER): 425
VERONNE, Alexandre: 628
VERTHAMON, François de: 558a
VERTHAMON, Marie Boucher d'Orsay, Dame de: 470
VIALART, Catherine(PELLETIER): 668
VIALART, Félix de: 562a
VILLARCEAUX, Anne Mangot, Seigneur de: 452
VILLENEUVE, Marie L'Huillier d'Interville, Dame de: 486
VINCY, Antoine Hennequin, Sieur de: 483
VIOLE, Mademoiselle: 685
VIVONNE, Louis-Victor de Rochechouart, Duc de: 809
VOYSIN, François: 433

W

WATER, Jacques: 796

Notes

¹Annales (1937), pp. 234-237.

²Department 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 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.

³Sainte Louise de Marillac. *Ecrits Spirituels* (Tours: Mame, 1983).

⁴Pierre Coste, C.M., *The Life and Works of Saint Vincent de Paul*, trans. Joseph Leonard, C.M., 3 vols. (Westminster, Maryland: Newman Press, 1952; repr., New York: New City Press, 1987).

Letter 417. - Saint Paul manuscript, p. 60.

¹Sainte 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 was twenty-six years old. The devout widow had placed her entire confidence in her spiritual director, Vincent de Paul, who employed her in his charitable works, made her his collaborator in the creation and organization of the Confraternities of Charity and, with her, founded the Daughters 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: Monsignor Jean Calvet, *Louise de Marillac - A Portrait*, translated by G. F. Pullen (1959); Joseph I. Dirvin, *Louise de Marillac* (1970); the compilation by Sister Anne Regnault, D.C., (1906-1987): *Louise de Marillac, ses écrits* (1961), the letters of which have been translated by Sister Helen Marie Law: *Letters of Saint Louise de Marillac* (1972); and,

finally, the revised edition of her writings: *Sainte Louise de Marillac, Ecrits spirituels* [Tours: Mame, 1983].

²The Administrators of the hospital in Angers.

³The Saint Paul manuscript evidently omitted several words; those which we have added give some meaning to the phrase. Moreover, the article of the regulations reads as follows: "They shall obey their Superiors in this city of Paris with regard to discipline and interior guidance, and the Administrators in exterior matters pertaining to the regulations of the hospital for the assistance of the poor; they shall obey the Superior among them in that which concerns the carrying out of the aforesaid regulations and in general in whatever she orders them to do." (Cf. vol. XIII, no. 143, p. 541.)

⁴A hamlet in the commune of La Chapelle-Saint-Laud, an arrondissement of Baugé (Maine-et-Loire). An arrondissement is an administrative district, a division of a département (e.g. Maine-et-Loire), administered by a sub-prefect.

⁵In 1613 Geneviève Fayet had married Antoine Goussault, Seigneur de Souvigny, Councillor of the King and President of the Chambre des Comptes in Paris [sovereign court for the examination, registration, and auditing of taxes]. 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 superior of the group. It was thanks to her that the Daughters of Charity were called to the hospital in Angers. Her name recurs constantly in Saint Vincent's letters to Saint Louise. She died on September 20, 1639, in the exercise of charity.

⁶Louise Ganset and Barbe Angiboust. The latter 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 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. Nothing is more edifying than the conference on her virtues held at the Motherhouse, April 27, 1659 (cf. vol. X, no. 109).

Letter 418. - Archives of the Mission, Turin, eighteenth century copy taken from the original. The original letter was sent to the Grand Duke of Tuscany on January 20, 1704, by François Watel, Superior General of the Congregation of the Mission, and is now found in Centro Salesiano, 32, Via Maria Ausiliatrice, Turin.

¹Louis 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 (1664). In 1666 he resigned from his See for reasons of health and retired to Saint-Lazare, where he spent the remaining 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 Serviteur de Dieu 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 Holy Angels chapel. (Cf. Pierre Collet, *La vie de St. Vincent de Paul* [2 vols., Nancy: A. Leseure, 1748], vol. I, pp. 5 ff.)

²François Fouquet. He 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 on December 18, 1656, and Archbishop of that diocese in 1659. Relegated to Alençon in 1661, he died in 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 by 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."

³Near the sacred altar.

⁴Whom he has called to share in his work.

⁵Balaam's donkey or, rather, mare. Nm. 22:28. "But now the Lord opened the mouth of the ass, and she asked Balaam, 'What have I done to you that you should beat me these three times?'"

⁶Saint Francis de Sales. He 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 or 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.

⁷Barthélemy Donadieu de Griet, Bishop of Saint-Bertrand-de-Comminges (Haute-Garonne), died November 12, 1637. (Cf. E. Molinier, *La vie de messire Barthélemy de Donadieu de Griet, évêque de Comenge* [Paris: Vve Camusat, 1639].)

⁸He was, like Louis Abelly, a Vicar General of François Fouquet, Bishop of Bayonne.

Letter 419. - Saint Paul manuscript, p. 62.

¹Charlotte-Marguerite de Montmorency, wife of Henri II de Bourbon, First Prince of the royal blood, Prince de Condé, Duc d'Enghien, Peer and Grand Master of France. This charitable Princess, mother of the great Condé, lost her husband on December 26, 1646, and died herself in Châtillon-sur-Loing on December 2, 1650.

²Marie de Vignerod de Pontcourlay was born in 1604, in the Château de Glenay near Bressuire, of René de Vignerod 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 Luyne, Antoine de Beauvoir de Grimoard du Roure, chevalier, Seigneur de Combalet, whom she had never seen and did not love. During the two years 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 siege 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 made 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 at Notre-Dame de la Rose and in Marseilles, where she entrusted them with the direction of a hospital which she 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: Didier, 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.

³In no. 417 Saint Vincent advised Saint Louise to use these titles and organizational structure in drawing up the contract with the Administrators of the hospital in Angers.

⁴The contract was signed on February 1.

⁵Lambert aux Couteaux, born in Fossemanant (Somme) in 1606, had been a member of the Congregation of the Mission since August 1629. 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 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 of Propaganda 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 this 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 sur les prêtres, clercs, et frères défunts de la Congrégation de la Mission [1st series, 5 vols., Paris: Pillet et Dumoulin, 1881], vol. II, pp. 1-28.)

⁶Barbe Angiboust and Louise Ganset. Saint Vincent wanted to afford them the consolation of seeing Saint Louise again.

Letter 420. - Archives of the Motherhouse of the Daughters of Charity, 140 rue du Bac, Paris, original autograph letter.

¹Jean 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 made visitations of 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. (Cf. Notices, vol. I, pp. 153-220.)

²The original letter has that and not of. Written in this way, the sentence makes no sense. We could not state positively, however, that our change corresponds to Saint

Vincent's thought. It could be that the Saint was distracted and left that part of the sentence unfinished. Following this hypothesis, we would have to leave that and add several words after "the Directors of the hospital."

³The Administrators of the hospital. Saint Vincent sometimes calls them Directors of the hospital or, at other times, Fathers of the poor.

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 on the missions, "and it hardly takes less for those who stay at home" (cf. Vol. V, no. 1972).

Letter 421. - Archives of the Mission, 95 rue de Sèvres, Paris, original autograph letter.

¹When Saint Louise went to Angers, she had taken several of her Sisters with her, without knowing exactly how many would be retained at the hospital. She left only nine of them: Madame Turgis, Elisabeth Martin, Cécile-Agnès Angiboust (Barbe's sister), Clémence Ferre, Madeleine Monget, Geneviève Caillou, Marguerite François, Marie- Marthe Trumeau, and Barbe Toussaint. Elisabeth Martin held the office of Superior.

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.

³She returned to Paris before the end of the year.

⁴One league equals approximately 2.5 miles.

⁵Cardinal Richelieu had given the Congregation of the Mission the income from the Loudun coaches as an endowment for the new house in Richelieu. (Cf. vol. I, no. 293.) Although Saint Vincent was free to divert the coaches from their usual route, he had to take into consideration the interests of the public and not give them cause for complaint.

⁶In nos. 414, 417 and 419 Saint Vincent discusses with Saint Louise the rules to be followed in Angers and advises her to sign the contract with the Administrators of the hospital under the title of Directress of the Daughters of Charity.

⁷Probably postulants.

⁸Michel 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, 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 gave up his studies for the priesthood 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.

⁹The Motherhouse of the Daughters of Charity possesses a seventeenth century painting that could well be the work of the painter mentioned here by Saint Vincent. Our Lord has His hands extended as though He is calling people to Him. His bare feet are resting on a globe of the world. Above His head is the inscription: Deus caritas est. On the lower left, a priest is giving Communion to a sick woman lying in her bed. On the right, a "sister" from the Confraternity, a glass in her hand, is waiting for the moment to offer it to the patient. Saint Vincent and Saint Louise distributed this picture of the "Lord of Charity." (Cf. Saint Louise, *Ecrits spirituels*, L. 3.) This picture is the last of those reproduced by M. George Goyau in his book *Les Dames de la Charité de Monsieur Vincent* (Paris: Lib. de l'Art catholique, 1918).

Letter 422. - The original autograph letter is in the Archives of the Motherhouse of the Daughters of Charity.

¹Françoise-Marguerite de Silly, wife of Philippe-Emmanuel de Gondi, General of the Galleys, 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.*, bk. I, chaps. VII-XVIII; Hilarion de Coste, *Les éloges et vies des reynes, princesses, dames et demoiselles 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].)

²Remi de Grandnom, intendant of Madame Goussault.

³Charles du Fresne, Sieur 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.*, bk. I, chap. V, p. 21.) He was one of the closest friends of Saint Vincent.

⁴Probably Marie Joly, who had been employed at the Hôtel-Dieu and the Charity of Saint-Paul, and was at this time working in the parish. She was later 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.

⁵Isabelle or Elisabeth Martin was among the first Daughters of Charity and one of the most talented. Sister Servant at the hospital in Angers in 1640, in Richelieu in 1641, and at the hospital in Nantes in 1646, she returned to Richelieu in 1648 and died there the next year. Her health always left much to be desired.

⁶Claire-Madeleine de Pierre, previously a religious in the first monastery of the Visitation in Paris, where she had made profession on May 28, 1623, and which she had left in 1626 to enter the second monastery at the time of its foundation. She was placed at the head of the convents in Angers, Tours, and Saumur. It was in this last-named town that she died in 1674, at the age of seventy-one.

Letter 423. - Archives of the Mission, Turin, original autograph letter.

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 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 on October 19, 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.

²A banker in Rome.

³Father Etienne Charlet, French Assistant to the General of the Society of Jesus.

⁴Provided it is healthful.

⁵By the contract of June 3, 1639, Saint Vincent had agreed to provide two priests and a Brother, and by that of January 26, 1640, he had promised to double the number. The five Missionaries in question were: Bernard Codoing, Pierre Escart, Jacques Tholard, Jean Duhamel, and Etienne Bourdet.

Letter 424. - Archives of the Mission, Turin, original autograph letter. Coste stated that he omitted certain sections of this letter because of the delicacy of the matter. Thanks to the research of Fr. Thomas Davitt, C.M., in the archives of Turin, these passages have been retrieved and are here inserted as noted.

¹Jacques Tholard was born in Auxerre on June 10, 1615 and was received into the Congregation of the Mission on November 20, 1638. He was ordained a priest on December 17, 1639, and died after 1671. He manifested throughout his life, in Annecy (1640-1646), Tréguier, where he was Superior (1648-

1653), Troyes (1658-1660), Saint-Lazare, Fontainebleau and elsewhere, the qualities of an excellent Missionary. During the generalate of René Alméras, he was Visitor of the Province of France and that of Lyons.

²Your virtue may be made perfect in infirmity. 2 Cor. 12:9. "He said to me, 'My grace is enough for you, for in weakness power reaches perfection.' And so I willingly boast of my weaknesses instead, that the power of Christ may rest upon me." (NAB)

³While you are engaged in lawful work.

⁴This sentence was omitted by Coste.

⁵This sentence was omitted by Coste.

⁶This entire paragraph was omitted by Coste.

⁷The sense demands the words "We" and "enjoin," which were obviously omitted by oversight.

⁸Coste omitted this entire paragraph.

⁹The last section omitted by Coste extends from the words "when one feels" in the preceding paragraph, to the end of this paragraph.

Letter 425. - The original autograph letter is in the Archives of the Mission, Paris.

¹Guy Lasnier died on April 29, 1681, at the age of seventy-nine. He was one of the most remarkable priests 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 of 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.] The Abbé de Vaux 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 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 or 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.)

²Saint Louise was considering the appointment as Superior of the hospital in Angers of Sister Barbe Angiboust who was coming from Richelieu. (Cf. no. 481 in this volume and *Ecrits spirituels*, L. 103 and L. 108.)

³La Villette, like La Chapelle, was at that time outside of Paris; today they are two populous sections of the capital.

⁴The future Sister Gillette Joly, sister of Sister Marie Joly.

Letter 426. - Saint Paul manuscript, p. 63.

¹An association of the Ladies of Charity had been formed in Angers, modeled on that of Paris.

²Claude Cornuel, former Intendant of Finances and Presiding Judge of the *Chambre des Comptes*.

³Saint Vincent took great pains to retain possession of this legacy, which was being contested by the heirs. He begged, insisted, set to work Mathieu Molé, the Attorney General at that time, and finally succeeded in having a capital capable of assuring an income of six thousand livres, to be placed in the hands of the latter and administered by him and his successors in that office. From this revenue were drawn funds necessary to maintain the Daughters of Charity who were placed in the service of the galley-slaves and to provide suitable remuneration for the priests of Saint-Nicolas, who served as chaplains. (Cf. Abelly, *op. cit.*, bk. I, chap. XXVIII, p. 128.)

Letter 427. - Abelly, *op. cit.*, bk. II, chap. XI, sect. I, p. 383.

¹Leonard Boucher was at Bar-le-Duc in July 1640 (cf. no. 457 for the letter Saint Vincent addressed to him there); the Saint mentions him also as being at this assignment, in a letter of February 28, 1640 (cf. no. 433). It seems appropriate to presume this letter (no. 427) was written by him.

²Pistole. A piece of money valued at about ten francs.

Letter 428. - Archives of the Mission, Turin, original autograph letter.

¹Antoine 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 placed then in Sedan. He died in November 1656, a victim of his zeal among the plague-stricken. (Cf. Notices, vol. I, pp. 135-146.)

²There is some doubt about the reading of this word.

³Richard Germain was born in 1603 in Vaudry (Calvados) in the diocese of Bayeux and entered the Congregation of the Mission as a priest on June 22, 1639. He was stationed in Rome (1642-1643) and died in Richelieu in 1644.

⁴Jean Guérin was born in 1618 in Remiremont, near Nancy in Lorraine, and entered the Congregation of the Mission on February 4, 1639, at the age of twenty-one. No further information about him is available. He must not be confused with Jean Guérin (born in 1594, entered the Congregation of the Mission on November 7, 1639), who became Superior in Annecy, nor with Julien Guérin (born in 1605, entered the Congregation of the Mission on January 30, 1640), who later exercised his apostolate among the slaves in Tunis.

⁵There is some doubt about the reading of this word. Neither this name nor any similar name is to be found in the personnel catalogue of the Congregation of the Mission.

⁶This was a name given to four kinds of dried fruits: figs, hazel-nuts, raisins and almonds. It was the Lenten season; that is why Saint Vincent did not list meat or eggs.

⁷Jean Louistre was born in Nantes, in the diocese of Chartres, entered the Congregation of the Mission on March 14, 1637, at the age of twenty-four, and made his vows on March 14, 1642. A coadjutor Brother, Robert Louistre, also entered the Congregation in 1637.

⁸Dominicans. Because their first monastery was situated on the rue Saint-Jacques in Paris, the Dominicans were popularly called the Jacobins.

⁹Leonard Boucher was born August 29, 1610, entered the Congregation of the Mission on November 12, 1632, and was ordained a priest on September 23, 1634.

¹⁰In Seine-et-Oise.

Letter 429. - Abelly, op. cit., bk. II, chap. XI, sect. I, p. 384. In 1747, the original of this letter was in the seminary in Toul (cf. Collet, op. cit., vol. I, p. 299, note).

¹Jacques Roussel was born in Nevers on February 2, 1598, and was received into the Society of Jesus on August 5, 1614. He was a professor of grammar, humanities, and rhetoric; was four times Rector, in particular in Bar-le-Duc; he died in Autun on January 20, 1647.

²Saint Vincent received this letter between February 21 and 28. (Cf. nos. 428 and 433.)

³Germain de Montevit was born in Camberton (Manche), near Coutances; was received into the Congregation of the Mission on April 19, 1638 at the age of twenty-six and died in Bar-le-Duc on January 19, 1640.

⁴David Levasseur, a coadjutor Brother, was born in Dancé (Orne) in the diocese of Chartres in 1608, and was received into the Congregation of the Mission on January 2, 1638.

Letter 430. - Abelly, op. cit., bk. II, chap. XI, sect. I, p. 380.

¹This letter was written in 1640 by a Missionary who had just arrived in Saint-Mihiel. We already find him at work there in March of the same year. (Cf. Abelly, *ibid.*)

Letter 431. - Sainte Jeanne-Françoise Frémyot de Chantal. Sa vie et ses oeuvres (8 vols., Paris: Plon, 1874-1880), vol. VIII, p. 222, letter 1671.

¹Jane Frances Frémiot was born in Dijon on January 23, 1572. Her marriage to the Baron de Chantal produced four children. Widowed at a very young age, 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-François 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 Frémyot* [new ed., Paris: Siméon Piget, 1653].)

²The Missionaries from Annecy had left for their destination on January 29 (cf. no. 423).

³Juste 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 10, 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 the confessor of the young daughters of Duc 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 on 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.

⁴Jacques Tholard and Etienne Bourdet. The latter was born in Saint-Babel (Puy-de-Dôme) 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 made his vows on June 10, 1648.

⁵Bernard Codoing, 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 de la Congrégation de la Mission*, vols. 114-115 [1949-1950].)

⁶Pierre Escart 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; she called him a saint as this letter tells us. 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, sometime before 1659, died in Rome where he had gone to beg absolution for this murder.

⁷Jean Duhamel, a young priest in the Congregation of the Mission, left the Congregation from Annecy in 1640. His will, dated April 18, 1643 (cf. Arch. Nat M 211, f-1), reveals that he keenly regretted his departure from the Congregation and his errors.

Letter 431a. - Archives of the Visitation of Annecy: Chantal (Ste J.F. de), Série Oeuvres, B, No. 11, f-11 v - 12. This edition used the text of the manuscript copy published by Roger Devos, "Le Testament spirituel de sainte Jeanne-Françoise de Chantal et l'affaire du Visiteur Apostolique," *Revue Historique Spirituelle*, 49 (1973), pp. 218-219, no. 14.

¹Date of this letter according to Devos.

²For some fifteen years, several people interested in the welfare of the Visitation Order, among them Saint Vincent, Bishop Juste Guérin, and Commander de Sillery, had been discussing with Saint Jane Frances the feasibility of an Apostolic Visitor to insure a uniformity of spirit among the various monasteries. They 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 originally had rejected the idea because she feared the Gallicanism of the French bishops, the independence of individual bishops, and the opposition of some Sisters, finally accepted the suggestion before her death. (Cf. Devos, op. cit., 48 [1972], pp. 453-476; 49 [1973], pp. 355-360, no. 28.)

³Perhaps Saint Jane Frances was referring to this Sister when she wrote to Commander de Sillery: "Sister Superior N. has spoken to M. N. about it in language so harsh and so absolute that he was hardly edified by it. Yet, she is a very good religious and has always shown great affection for me. She asked this good gentleman to find out discreetly whether I was yielding to this scheme and to let her know, and she let slip a number of remarks that made quite obvious her resolution to oppose it. I know of no one in the Institute who can be less flexible than she and who has the ear of Bishop N. and a large share in his inclinations. Now I am convinced that she will not conceal this from him and that she will notify quite a number of the monasteries, if she has not done so already, in order to communicate the same sentiments to them." (Cf. Devos, op. cit., 49 [1973], pp. 217-218, no. 13.)

Letter 432. - Saint Paul manuscript, p. 33. This manuscript adds another sentence that we are omitting because it belongs to no. 213.

¹In February 1640, Saint Vincent was awaiting Saint Louise, who was then in Angers, to attend with her to the work of the galley-slaves, which was going to be entrusted to the Daughters of Charity (cf. no. 426, n. 3). No better date can be given this letter than that of the Saint Paul manuscript, which has preserved the above passage.

Letter 433. - Archives of the Mission, Turin, original autograph letter.

¹The Tuesday after the First Sunday in Lent, February 28 in 1640.

²Bishop Ingoli was Secretary of Propaganda Fide from 1622 to 1649. For certain activities within France it was necessary for Saint Vincent to deal with that office.

³The present Pantheon. The Chapter of the Rotunda still exists.

⁴A church built in the fourth century on the site that was allegedly occupied by the house of Saint Bibiana, not far from the gate of San Lorenzo.

⁵A church, north of Trajan's Forum, built in 1507 by the Bakers' Guild. The well-known sanctuary of Our Lady of Loretto is in the Marches, hence the word Marquisane used by Saint Vincent.

⁶Alessandro Bichi was born in 1598 in Siena and died in Rome on May 25, 1657. He was Bishop of Isola (1628), of Carpentras (1630), Apostolic Nuncio in France (1630-1634), Cardinal [Cardinal-Priest of the church of Saint Sabina] (1633), and Legate of Avignon (1634). Mazarin entrusted him with important missions. (Cf. Tamizey de Larroque, *Le Cardinal Bichi, évêque de Carpentras*, vol. VIII of *Les correspondants de Peiresc. Lettres inédites*, Marseilles, [1885].)

⁷There were several churches of this name in Rome. We think Saint John before the Latin Gate is referred to here; it was built in 772 near the place where, according to tradition, Saint John the Evangelist was thrown into a cauldron of boiling oil.

⁸The French Assistant to the Superior General of the Society of Jesus, Etienne Charlet.

⁹Heedless of shame. (Cf. Heb. 12:2.)

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.

¹¹François Voysin, Seigneur de Villebourg, was born on March 14, 1613, became a member of the Great Council on February 22, 1638, and died of a stroke on April 19, 1660. He left about 100,000 écus to the general hospital.

¹²Thomas Le Gauffre was born in Grand-Lucé (Sarthe), became Commissioner of Audit in 1628 and Master-Councillor in 1636, and died in 1645. He was a friend of Claude Bernard, whose charitable works he carried on, and of Jean-Jacques Olier, whom he greatly assisted in the evangelization of Canada.

¹³Nicolas de Mesgrigny, Prior of Souvigny and Comte de Brioude; later, Canon of Paris.

¹⁴Philibert Brandon, Seigneur du Laurent, became a Councillor in the Parlement on February 18, 1622. He left this position after the death of his wife, Marie de Ligny, niece of Chancellor Séguier, to enter the priesthood on the advice of Father de Condren. He was one of the founders of the Seminary of Saint-Sulpice. Brandon had offered his house of Saint-Maur-les-Fossés (Val-de-Marne) to M. Olier and his first companions. It was there that this pious phalanx of apostolic men spent part of the years 1640 and 1641. In 1648 he became Bishop of Périgueux, after having refused the See

of Babylon, suggested to him by Saint Vincent. He stayed there until his death on July 11, 1652. His relationship with the Abbé de Saint-Cyran did not affect his orthodoxy. (Cf. Frédéric Monier, *Vie de Jean-Jacques Olier* [Paris: Poussieltgue, 1914], vol. I, p. 254 ff).

¹⁵François-Annibal, Duc d'Estrées, Comte de Nanteuil-le-Haudoin, Peer and Marshal of France.

¹⁶Saint Vincent never departed from this practice except when he tried to remedy the numberless evils that arose from Mazarin's politics. Moreover, in the Common Rules of the Congregation of the Mission, the first edition of which Saint Vincent distributed in 1655, he stipulated: "No one shall speak against other countries or provinces, since much harm is wont to follow from such actions;" and "In public conflicts and wars that may arise between Christian rulers, no one shall show a preference for one side or the other, in imitation of Christ who was unwilling to arbitrate between two brothers involved in litigation, or to pass judgement on the rights of civil rulers." And, finally, "Everyone shall hold aloof from conversations about matters of state or kingdom, or other public worldly affairs, especially about war and the disputes of contemporary civil leaders, and other such talk of the world. No one shall, as far as possible, even write about these things." (Cf. Common Rules [English translation of 1954 edition], chap. VIII, nos. 14-16.)

¹⁷Things that are above us are nothing to us.

¹⁸If I wish him to remain, what is it to you? Jn. 21:22.

"`Suppose I want him to stay until I come,' Jesus replied, `how does that concern you? Your business is to follow me.'" (NAB)

¹⁹To understand Saint Vincent's statement, we must go back to the origin of the establishment founded in that city. In 1238, Néméric Barat, the 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 Maître 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 Antoine Colée were placed there and carried out the functions of their state: missions, conferences to priests, 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 Holy Spirit in Toul and united it to the Congregation of the Mission.

²⁰Jacques 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 through diplomatic channels, 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.

²¹Etienne Vaius, Bishop in partibus of Cyrene, Grand Master of the Order of the Holy Spirit.

²²Among 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 on April 25, 1604. This holy priest divided his time between spiritual 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 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 News to the people of Poitou, Touraine, Saintonge, Auvergne, Champagne, Burgundy, and to "almost all the provinces of France," says his biographer. 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. Toward 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].)

²³Cf. no. 429.

²⁴Brother Mathieu Régnard was born in Brienne-le-Château, now Brienne-Napoléon (Aube), on July 26, 1592. He entered the Congregation of the Mission in October 1631, made 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.

²⁵Between the Town Magistrates of Verdun and Saint Vincent there was an exchange of letters that we no longer have. On January 21, 1640, the Municipal Council of the town decided to write to "M. Vincent, General of the Priests of the Mission in Paris, so that he might be so kind as to continue the charities and distributions of alms that he has begun in these districts." (Cf. *Revue de Gascogne* [1908], p. 354.)

²⁶Brother Mathieu made fifty-three trips to Lorraine, each time carrying sums of money varying between twenty and fifty thousand livres. Bands of thieves, who had been alerted to his passage and knew what he was carrying, watched him closely, but he always arrived at his destination with his treasure. His company was considered a safeguard. The Comtesse de Montgomery, who was reluctant to make the trip from Metz to Verdun, decided to do so only after having procured Brother Mathieu as a traveling companion. Queen Anne of Austria used to enjoy listening to Brother Mathieu tell of his adventures. He left a written narration of eighteen dangers from which he had escaped, but it has been lost. (Cf. Collet, *op. cit.*, vol. I, p. 319, note.)

²⁷Indignus sacerdos Congregationis Missionis - unworthy priest of the Congregation of the Mission. Saint Vincent often wrote this phrase in French after his signature, varying it from "priest of the Mission" to "unworthy priest of the Mission." Since it has become traditional in the Congregation of the Mission to append to one's name the Latin of these words, usually abbreviated to i.s.C.M., this edition uses the i.s.C.M. wherever Saint Vincent added any form of the phrase.

Letter 434. - Archives of the Mission, Turin, original autograph letter.

¹The matter of the vows.

²Giovanni 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; died July 24, 1641.

³This letter is not extant.

⁴Armand 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 echelon 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, and reestablished the authority of the intendants throughout France. He died on December 4, 1642, attended by, among others, his niece, the Duchesse d'Aiguillon, and King Louis XIII, who followed the Cardinal's deathbed advice in appointing Mazarin as Chief Minister.

⁵François du Coudray, 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 1631 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 in 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 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.

Letter 435. - Abelly, op. cit., bk. II, chap. XI, sect. I, p. 380.

¹This letter was written by the same priest who wrote no. 430. He had recently arrived in Saint-Mihiel.

Letter 436. - Collet, op. cit., vol. I, p. 292.

¹Collet noted that Saint Vincent subsequently changed his mind, and to substantiate this he referred to a letter written on January 21, 1642, which letter is no longer extant.

Letter 437. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Dates of the institution of the work for the foundlings and of the marriage of Michel Le Gras.

²These words and the signature were carelessly cut off when someone wanted to reduce the original letter to the measurements of the frame that holds it.

Letter 438. - Abelly, *op. cit.*, bk. II, chap. XI, sect. I, p. 378.

¹The period during which the Priests of the Mission were engaged in relief work for the devastated Province of Lorraine.

Letter 439. - The original autograph letter is preserved at the Provincial House of the Daughters of Charity in Le Mans.

¹The position of "Thursday morning" and the simultaneous presence of Jean Dehorgny and François Soufliers in Paris do not allow this letter to be placed at any other time.

²Probably to give a conference.

³Jean-François de Gondi, Archbishop of Paris.

⁴André 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 having merited the epitaph 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.)

⁵François Soufliers, born in Montmirail in 1606, in the diocese of Soissons, was received at the Bons-Enfants in August 1629, was ordained a priest in September 1631, and made his vows on the feast of Saint Matthias [February 24], 1642. He was Superior of Notre-Dame de la Rose from 1642 to 1644. Saint Vincent recommended that his manner of dealing with heretics be imitated.

Letter 440. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The position of the words "Saint-Lazare" does not allow the letter to be placed prior to 1639. Moreover, this letter antedates the death of Adrien Le Bon, the Prior of Saint-Lazare.

²Adrien Le Bon, Canon Regular of Saint Augustine, was born in Neufchâtel (Seine-Maritime) and died at Saint-Lazare on April 9, 1651, in his seventy-fourth year. As Prior of Saint-Lazare, he supervised the transfer of the Priory to Saint Vincent and the Congregation of the Mission. He also

donated a number of farms for the support of the Congregation.

³The meeting of the Ladies of Charity.

Letter 441. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Before 1639, the Sisters were not yet in Richelieu; in 1641, Sister Perrette was already a member of the Community.

²Henriette Gesseume was one of the first Daughters of Charity. She was very intelligent and resourceful, but too independent. Her first years in the Company were spent in the environs of Paris. A clever pharmacist, she was of great assistance at the hospital in Nantes, where she remained from 1646 to 1655. She returned to Paris in 1655 and worked in the parish of Saint-Séverin; she also nursed wounded soldiers in Calais in 1658 and later ministered to the galley-slaves. 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 as coadjutor Brothers.

³Perrette Chefdeville was born in Villiers-sous-Saint-Leu and entered the Company of the Daughters of Charity in 1640 or 1641. She served the poor in Saint-Germain-en-Laye, in Fontenay, and then in Serqueux. In 1653 she assisted the war victims in Châlons (cf. *Ecrits spirituels*, L. 526, n. 1). "She is a very good young woman," Saint Louise wrote of her, "never was there such submission, at least none greater." (Ibid., L. 328.)

⁴Augustin 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 (1643), he was going to receive the cardinal's hat when Mazarin's influence prevented this. He died June 20, 1650. (Cf. Abbé Delette, *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].)

Letter 442. - Abelly, *op. cit.*, bk. II, chap. I, sect. I, p. 2.

¹"An ecclesiastic of importance and virtuous life, who had assisted and even worked," says Abelly, in the mission whose fruits he is here describing, a mission being given in a large and important town of Anjou.

²In 1664, Abelly stated that this letter dated back "more than twenty years."

Letter 443. - Archives of the Mission, Turin, original autograph letter.

¹François Fouquet.

²François Fouquet was the father of the Bishop of Bayonne and of the Superintendent of Finances, Nicolas Fouquet. He died on April 22.

³Denis 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 Conference gave a mission there at the end of 1633. (Cf. Abelly, *op. cit.*, bk. 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].) The Quinze-Vingts was a hospice founded by Saint Louis, King of France, for three hundred [quinze(15) times vingt(20)] blind poor people. In 1779, Cardinal de Rohan transferred the hospice from the rue Saint-Honoré to the Hôtel des Mousquetaires noirs, 28 rue de Charenton. The institution was suppressed during the French Revolution and reestablished in 1814. It is still a functioning hospital.

Letter 444. - According to Coste, the original autograph letter was in the possession of Father Joseph-Marie, a Capuchin from Elizondo, Spain. A facsimile is preserved in the Archives of the Mission, Paris.

¹An unknown hand wrote 1638 on the original. That date is incorrect; the work among the Lorraine nobility did not begin until 1640 (cf. no. 459).

²Roger du Plessis, Duc de Liancourt (1598-1674), a man of piety and good works; he later allied himself with the Jansenists.

³Henri-Auguste de Loménie, Comte de Brienne et de Montbron, Seigneur de la Ville-aux-Clercs, Secretary of State, died on November 5, 1666, at the age of seventy-one.

⁴François du Val, Marquis de Fontenay, Seigneur de Mareuil, de Villiers-le-Sec, et de Jaguy-en-France, Marshal of His Majesty's Camps and Armies, Counselor of the King in his Council of State. He was French Ambassador to Rome from 1640 to 1650. He died in 1665.

⁵In this work of assistance to the nobles of Lorraine who were refugees in Paris, the chief auxiliary of Saint Vincent was the Baron de Renty, an unparalleled Christian gentleman. It was a stroke of genius on the part of Saint Vincent to have the destitute nobility of Lorraine helped by their peers, without having recourse to the already overburdened Ladies of Charity. From the very first meeting, it was decided that they would establish the number and rank of the needy nobles of Lorraine who had taken refuge in Paris. M. de Renty undertook the investigation. The meetings were held at Saint-Lazare on the first Sunday of each month and continued until the end of the turmoil, for about seven

years, with unflagging zeal and success. There were usually seven or eight gentlemen present. They personally carried material assistance and words of comfort to the refugees. When more peaceful times allowed the nobles to return to their own lands, the society helped them to pay for their journey with its alms, and gave them money enough to subsist for a time. (Cf. Abelly, *op. cit.*, bk. I, chap. XXXV, p. 167; cf. also, Abbé Ulysse Maynard, *Saint Vincent de Paul* [3rd ed., 4 vols., Paris: Retaux-Bray, 1886], vol. IV, p. 128.)

⁶Robert Louistre entered the Congregation of the Mission as a coadjutor Brother in 1637 (cf. *Notices*, vol. V, p. 394). There is no other information about him.

⁷Commissioners appointed by the King, following the Declaration of April 19, 1639, to see to the research, taxing, and liquidation of mortgage rights.

⁸Jacques-Raoul de la Guibourgère, born in 1589, was the widower of Yvonne de Charette and father of several children when he was ordained. In 1631 he became Bishop of Saintes, succeeding his uncle, then went on to Maillezais, and finally to La Rochelle when the episcopal See was transferred there. Very few bishops were so intimately associated with Saint Vincent as was he. He died in 1661.

Letter 445. - Archives of the Mission, Turin, original autograph letter.

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, Vicar in perpetuity of the parochial church of Saint-Colombe, then of Saint-Siméon in 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.)

²Benoît 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 later returned to Richelieu, where he was still living in 1646.

³Sainte-Livrade-sur-Lot is the principal town of a canton in Lot-et-Garonne.

Letter 446. - According to Coste, the original autograph letter was to be found in the Visitation Convent of Montluel. However, the Convent of Montluel was forced by necessity to close in 1747, and the Sisters were dispersed into six other Visitation monasteries, none of which is in existence today. The French Revolution and several centuries also intervening, no trace of the letter can be found, either in the present monastery of Montluel, in the Visitation Mont-Lumière, or in the Departmental Archives of Ain, which received a small amount of archival material from the former Convent of Montluel.

¹There is some doubt about the reading of these words.

²Saint Vincent, the Commander de Sillery, and Octave Saint-Lary de Bellegarde, the Archbishop of Sens, were entrusted with the study of two very important matters for the Order of the Visitation: should Visitors be established and, if so, what limits should be placed on their powers.

³Noël Brulart de Sillery, a member of the Order of the Knights of Saint 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, to 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 began his priestly studies 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 called 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 XVIIe siècle," *Bulletin de la Société de l'Histoire de Paris et de l'Ile-de-France*, [1910], pp. 184-202.)

⁴Octave Saint-Lary de Bellegarde. He was 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, 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.

⁵The Sisters of Mercy of the Charity of Notre-Dame, founded in Paris in 1624 by Mother Françoise de la Croix. Before approving their Constitutions, the ecclesiastical authority had entrusted them to Saint Vincent, Father Binet, and Father Vigier for examination.

⁶The preceding lines of the original, beginning with the words "The only remedy," have been heavily crossed out in an effort to render them illegible. We have omitted two passages which we were not able to decipher.

⁷Of the monasteries of the Visitation in the city and the faubourg.

⁸The Priests of the Mission in Annecy.

Letter 447. - Sainte Jeanne-Françoise Frémyot de Chantal, sa vie et ses oeuvres, vol. VIII, p. 282, letter 1709.

¹This letter is the answer to that of May 14.

²Commander de Sillery.

³Juste Guérin.

Letter 447a. - Archives of the Visitation of Annecy: Chantal (Ste J.F. de), Série Oeuvres, B, No. 11, f-13 v -14. This edition uses the text of the manuscript copy published by Devos (op. cit., 49 [1973], pp. 342-343, no. 19), who states that the passage belongs at the end of a letter. It appears reasonable to attach these lines to the preceding one.

¹An Apostolic Visitor appointed by Rome to help preserve uniformity of spirit among the Visitation monasteries.

²The monastery in Rouen.

Letter 448. - Archives of the Mission, Turin, original autograph letter.

¹The pontificate of Urban VIII (1623-1644).

²Bishop Renuccio Scotti.

³Jules Mazarin was born in Pescina in Abruzzi in 1602, had studied in Spain as a youth, and had served in the Papal army and the Papal diplomatic corps. He met Richelieu for the first time in 1630. In 1631, the Holy Father had him negotiate the Peace of Cherasco with France. He had hardly entered the ecclesiastical state [he received tonsure in 1632, but never became a priest] when he was assigned to important diplomatic positions: Vice-Legate of Avignon

(1634), then Nuncio in France (1635-1636), in which positions he demonstrated the ability and flexibility of the most subtle statesman. He became a French citizen in 1639, and Richelieu obtained a cardinal's hat for him in 1641. Before his death, Richelieu recommended Mazarin to Louis XIII. He became the principal minister of Queen Anne of Austria during the regency of Louis XIV (1642-1661) and, until his own death (1661), was the absolute master of France.

⁴We think that the suggestion concerned the mission in Persia. It was, in fact, in June 1640, that the new Bishop of Babylon, Jean Duval, in religion Bernard de Sainte-Thérèse, of the Order of Discalced Carmelites, left France to go to Ispahan (Iran). He arrived there on July 7, with three men from his Order. Bishop Ingoli, Secretary of Propaganda Fide, had requested Saint Vincent to give the prelate two auxiliaries.

⁵We think Saint Vincent had Lambert aux Couteaux particularly in mind, as he later proposed him by name to be Coadjutor of Babylon.

⁶Cardinal Richelieu.

Letter 449. - Abelly, op. cit., bk. II, chap. I, sect. II, pp. 34-35.

¹Bernard Codoing.

Letter 450. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹These dates embrace the time period during which Saint Louise lived in La Chapelle.

Letter 451. - Abelly, op. cit., bk. II, chap. VII, p. 316.

¹In 1626 Saint Jane Frances was living in Annecy to which she had returned from Paris in 1622. This letter could not have been written before 1626 and the Saint died in 1641. The letter is most probably from 1640 because in that year Saint Vincent had some thought of going to Annecy (cf. no. 452), and we are not aware that he planned to do so at any other time.

Letter 452. - Archives of the Mission, Turin, original autograph letter.

¹The end of an attestation signed December 20, 1639, by the Dominican nuns of the main convent in Toul reads as follows: "We can say and we declare with the entire diocese of Toul: 'Blessed be God, who has sent us these angels of peace, in such a time of calamity, for the good of the town and the consolation of its people,' and for us in particular, 'to whom they have given and are still giving every day alms from their goods, providing us with wheat, wood and fruit, thus coming to the assistance of our great need!'" (Cf. Collet, op. cit., vol. I, p. 291.)

²Anne Mangot, Seigneur de Villarceaux, Intendant of three dioceses. He died as Master of Requests on April 10, 1655.

³Brother Mathieu Régnard.

⁴Probably Georges Froger. The gentle and zealous Froger, Doctor of the Sorbonne, had been Pastor of Saint-Nicolas-du-Chardonnet in Paris since 1603. He directed the Community of the Daughters of the Cross for five years and died September 3, 1656.

⁵Jean Midot, Doctor in Theology, Councillor in the Parlement of Metz, Grand Archdeacon, Canon, and Vicar General of Toul. He 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 (cf. vol. IV, no. 1225). Jean Midot was the author of *Mémoires sur les évêques de Toul*, which has remained in manuscript form.

⁶Nephew of Commander de Sillery.

⁷Charles Chrétien de Gournay had died September 4, 1637.

⁸In November 1638 and in November 1639.

⁹In July 1639.

Letter 453. - According to Coste, the original autograph letter was in the possession of Baron Bich of Aosta. The present whereabouts of the original is unknown but a manuscript copy is preserved in the Archives of the Mission, Paris. The letter was also published, with the authorization of its owner, Baron Bich, in the seventh "Bulletin de l'Académie Saint-Anselme d'Aoste" in 1871, pp. 5-6.

¹Mother Françoise-Elisabeth Phelippeaux de Pontchartrain entered the first monastery of the Visitation, on the rue de Saint-Antoine, at the age of sixteen. She was thirty when the Saint-Denis monastery was founded, and became its first Superior (June 30, 1639 - June 5, 1642). When her term of office was completed, she returned to the convent on the rue Saint-Antoine. At Saint-Denis she left a small but fervent Community. She remained at the monastery of Chaillot from 1653 to 1655 and was sent to the Madeleine as Superior in 1665. The historian of the Visitation monasteries wrote of her (*Histoire chronologique des fondations de tout l'Ordre de la Visitation Sainte-Marie* [Ms., 10 vols.], p. 561): "She radiated only God, His glory, and His perfection, and was so extraordinarily fervent that she could not understand how a Sister who followed the exercises of the Rule exactly could possibly suffer trials. She was like a true seraphim, all burning with love, at the head of her little Community, which she led like another Moses in her little desert." She died on July 2, 1674.

²Marie de Chaumont, daughter of Louis de Chaumont, Seigneur d'Athieules, and of Marie de Bailleul, lady-in-waiting to Anne of Austria and sister of Nicolas de Bailleul, Superintendent of Finances.

³The Feast of the Visitation of the Blessed Virgin, July 2.

⁴The Rochechouart de Chandénier family gave three of its members to the second monastery of the Visitation in Paris: Marie-Louise, Catherine-Henriette, and Marie-Henriette, grand-nieces of Cardinal de la Rochefoucauld and sisters of the two Abbés de Chandénier, who were so closely associated with Saint Vincent. Marie-Louise and Catherine-Henriette were transferred to the third monastery at the time of its foundation [the Sisters took possession of a house on the rue de Montorgueil on July 25, 1660], and after thirteen years they returned to the second monastery together. Marie-Louise had had the happiness of making her profession before Saint Jane Frances in 1635. She died in the odor of sanctity on January 3, 1694, at the age of seventy-four. (Cf. *Année sainte des religieuses de la Visitation Sainte-Marie* [12 vols., Annecy: Ch. Burdet, 1867-1871], vol. I, pp. 40-54.) Marie-Henriette was elected Superior four times, in 1670, 1673, 1691, and 1694. We read in the *Histoire chronologique*, vol. II, p. 445: "Our most honored Mother Marie-Henriette de Chandénier has governed us with so much prudence and moderation that she has always seemed to us a rare example of all the virtues, constantly united to God, tranquil in all circumstances, zealous without temerity to maintain the observance. We have enjoyed more than nine years of happiness under her direction, and we are still enjoying, at present, her fourth three-year term of office, which is not yet finished."

⁵For the Tuesday Conference.

⁶This trip did not materialize or, at least, it was delayed or cut short.

⁷The monastery of Saint-Denis was founded by Mother Héléne-Angélique Lhuillier, Superior of the first monastery of Paris, thanks to the patronage of Queen Anne of Austria and in spite of the objections of the people and of Armand de Bourbon, Prince de Conty. Saint Vincent was its first Superior. According to the author of the remarks dedicated to this monastery in the *Histoire chronologique*, p. 529, the Saint stated that he was aware of God alone when he entered the convent of Saint-Denis, where, he said, "the spirit of the Institute was flourishing in its first fervor."

Letter 454. - Abelly, op. cit., bk. II, chap. XI, sect. I, pp. 381-382.

¹The year is given by Abelly; moreover, Jean Dehorgny spent only part of the months of June and July in Lorraine (cf. nos. 452 and 459).

²Ex. 16: 16-30.

Letter 455. - Abelly, op. cit., bk. II, chap. XI, sect. I, pp. 383-384.

Letter 456. - The original autograph letter is at the house of San Silvestro in Rome.

¹The Président de Trélon, nephew of Commander de Sillery (cf. no. 452).

²The Archives of the Priests of Mission, Paris, still possess several of these receipts, all belonging to the year 1647.

³The Ladies of Charity.

Letter 457. - Archives of the Mission, Turin, original autograph letter.

¹Michel 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.

²Father Roussel.

³Charles de Mouchy, Marquis d'Hocquincourt, Governor and Lieutenant-General in Lorraine and in Barrois.

⁴Gérard Jacob.

⁵Jean-Baptiste Delestoile, born in Bar-le-Duc in 1615, entered the Congregation of the Mission at the seminary in Paris on April 1, 1637.

Letter 458. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Points for a conference to be given to the Daughters of Charity.

Letter 459. - Archives of the Mission, Turin, original autograph letter.

¹Gilbert 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 in La Rose (1640-1644), then at the Collège des Bons-Enfants (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.

²Benoît Bécu.

³Annet 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.

⁴Benoît Bécu.

⁵He was originally from Clermont-Ferrand and was coming from La Rose.

⁶La Rose.

⁷To replace Benoît Bécu.

⁸Denis Gautier, born in Langres (Haute-Marne) in 1610, was already a priest when he entered the Congregation of the Mission on July 19, 1639, at the age of twenty-nine. He was the Superior in Richelieu from 1642 to 1649.

⁹Jacques Chiroye was born in Auppegard (Seine-Maritime) on March 14, 1614, entered the Congregation of the Mission on June 25, 1638, and made his vows on March 9, 1660. He served as Superior in Luçon (1640-1650, 1654-1660, 1662-1666) and in Crécy (1660-1662). He died on May 3, 1680.

¹⁰One of the clauses contained in the foundation contract of the establishment in Richelieu stated that three priests from that house would go to the diocese of Luçon "four times a year, at the most suitable seasons," and work there "for six weeks, each time" (cf. vol. I, no. 287). Shortly before, Saint Vincent had decided to establish, in Luçon itself, a house distinct from the one in Richelieu, with Gilbert Cuissot as Superior. At first the Missionaries were content with a rented house. They had not yet finished moving in when Saint Vincent wrote this letter. A gift from Cardinal Richelieu, their founder and benefactor, facilitated the purchase of the mansion called the Pont de Vie, in December 1641. (Cf. Charpentier, "Saint Vincent de Paul en Bas-Poitou" in the *Revue du Bas-Poitou* [1911], pp. 33-50.)

¹¹Jean Thibault was born in Paris in 1615 and entered the Congregation of the Mission on July 29, 1638. The fears of the Saint were well founded. Jean Thibault did not possess a spirit of submission. He was recalled to Paris shortly after and left the Company in 1642. He must not be confused with Louis Thibault, the future Superior in Saint-Méen, whose behavior elicited praise from the Saint.

¹²Probably as a servant. Pierre Rogue subsequently entered the Congregation of the Mission as a coadjutor Brother, but did not persevere in his vocation.

¹³Bertrand d'Eschaux (October 14, 1618 - May 21, 1641). At that time the diocese was governed by the Archbishop's Coadjutor, Victor le Bouthillier.

¹⁴Urged by Pierre Barré, the Pastor of Saint-Jacques in Chinon, whose name is involved in the history of the nuns of Loudun whom he exorcised, several women agreed to play the part of possessed women to give more weight to hateful accusations against Sansterre, the Pastor of Saint-Louand, and the priest Gilloire, by formulating them in the name of the demon. Pierre Barré hesitated at nothing: lies, trickery, sacrileges—everything served his purpose. The Coadjutor Bishop of Tours was not deceived. Arrested and

judged in 1638, the impostor was shut up in a monastery in Le Mans for the remainder of his life. His accomplices were severely punished and their scandals ended. (Cf. Dumoustier de la Fond, *Essais sur l'histoire de la ville de Chinon* [Chinon: Coufinhal, 1809], pp. 131-141.)

¹⁵Visit and visitation mean two different things. What Saint Vincent is requesting of Lambert aux Couteaux is that, while acting as though he were making a simple visit at the Sisters' house in Angers, he should discreetly make the canonical visitation customary in Communities.

¹⁶A small picturesque town on the Loire River, near Angers, formed by small islands linked by bridges and spreading to both banks. Its strategic importance caused it to be under siege several times.

¹⁷The customs dues of Pont de Cé were valued at eighteen hundred livres on June 19, 1638, the day they were assigned to the Congregation of the Mission for the house of Troyes by Commander de Sillery. (Cf. Arch. Nat. S 6712.)

¹⁸The transfer of Sister Isabelle did not take place until sometime between the months of August and October 1641.

¹⁹The name written on the original was scratched out so effectively that it is illegible. Coste supplies Colée. Antoine Colée was born in Amiens, October 28, 1610, entered the Congregation of the Mission 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.

²⁰In the course of the nineteenth century, in opposition to a constant and unanimous tradition, some people claimed that Spain was Saint Vincent's native country. All pertinent records extant agree with the tradition. In no. 575, Saint Vincent himself asserts that he is French; here, he calls himself a Gascon. In one of his letters he asks Saint Louise to convey his respects to Madame de Ventadour, the Marquise de Pouy, "as to his one and only Lady, whose subject Providence had made him from birth." A notarized act from September 4, 1626, signed with his name, begins with these words: "Was present Vincent de Paul., a native of the parish of Poy [sic], diocese of Acqs, in Gascony." In his conference to the Missionaries on May 2, 1659 (cf. vol. XII, no. 204), he mentions a journey to Poy [sic], "the place I am from." The Bishop of Dax was his Bishop; he always spoke of him that way. His letters of tonsure state that he was born "in the parish of Pouy, diocese of Dax." In the seventeenth century, the house in which he was born was pointed out in Pouy and honored with a religious cult. Every effort was made to conserve it. As the old house crumbled an effort was made to save at least the room in which the Saint had been born. When time had finished its work of destruction, a chapel was built on the site of this room. (Cf. "Histoire de la maison de Ranquine avant le XIXe siècle" in the *Bulletin de la Société de Borda* [1906], pp. 337 ff.) Popes (Brief of beatification and Bull of canonization), Kings (Arch. Nat. MM 538), witnesses for the

process of beatification and the Saint's biographers, with the exception of a few Spanish writers of the nineteenth century—all agree in asserting that Saint Vincent was born in the village of Pouy, in the diocese of Dax. It is one of the most solidly established historical facts.

Letter 460. - Archives of the Mission, Turin, original autograph letter.

¹For the time is short, and a long journey is ahead of us. This statement is a combination of two biblical texts: 1 Cor. 7:29 - "I tell you, brothers, the time is short"; and 1 Kgs. 19:7 - "Get up and eat, else the journey will be too long for you." (NAB) In the Douay-Rheims version, this latter text is 3 Kgs. 19:7 - "Arise, eat: for thou hast yet a great way to go!"

²Saint Francis de Sales.

³Rom. 10:2. "Indeed, I can testify that they are zealous for God though their zeal is unenlightened." (NAB)

⁴Oh the depth of the riches, the wisdom, and the knowledge of God. How incomprehensible are his judgements. Rom. 11:33. "How deep are the riches and the wisdom and the knowledge of God! How inscrutable his judgements, how unsearchable his ways!" (NAB)

⁵To those who love God, all things work together for good. Rom. 8:28. "We know that God makes all things work together for the good of those who have been called according to his decree." (NAB)

⁶For the Lord is not in commotion, but in the spirit of meekness. 1 Kgs. 19:11-13. "Then the Lord said: 'Go outside and stand on the mountain before the Lord; the Lord will be passing by.' A strong and heavy wind was rending the mountains and crushing rocks before the Lord - but the Lord was not in the wind. After the wind there was an earthquake - but the Lord was not in the earthquake. . . After the fire there was a tiny whispering sound. When he heard this, Elijah hid his face in his cloak." (NAB) [D-R B, 3 Kgs. 19:11-13.]

Letter 461. - Archives of the Mission, Turin, original autograph letter.

¹Saint Jane Frances.

²Jean Duhamel was being tempted to leave the Congregation of the Mission and did so at the end of the year.

³Several coadjutor Brothers bore this name; we do not know which one this is.

⁴Juste Guérin.

⁵Commander de Sillery.

⁶The Senate of Chambéry.

⁷On their arrival in Annecy, the Missionaries had received hospitality at the home of Jacques de Cordon, Commander de Compesière. The Bishop of Geneva and Saint Jane Frances had each contributed half of their furniture. Commander de

Sillery gave them three thousand livres on January 26, 1640, to buy and furnish a house in Annecy.

⁸Jacques de Cordon was a great benefactor of the Missionaries in Annecy. He financed several missions on September 24, 1641, in favor of the parishes that depended on his command posts. (Cf. Arch. Nat., S 6715-6716.) His life was published in Lyons in 1663. (Cf. P. Calemard, *Histoire de la vie d'illustre F. Jacques de Cordon d'Evieu* [Lyon: J. Molin, 1663].)

⁹Charles-Amédée de Savoie, Duc de Nemours, born in 1624, was one of the principal adversaries of Mazarin during the Fronde (1648-1653). He died in Paris on July 30, 1652, fatally wounded in a duel with the Duc de Beaufort, his brother-in-law.

¹⁰This valley was formerly renowned for its fertility in fruits of all kinds. At its farthest end, on a hill, stands the little town of Montmorency (Val-d'Oise).

¹¹Claude de Bullion, Marquis de Gallardon, was very much in the good graces of Henri IV and Louis XIII, and was chosen by both monarchs for very delicate diplomatic missions. After having held the positions of Master of Requests (1605), State Councillor for ordinary affairs, Superintendent of Finances (1632) and, finally, Keeper of the Seals of the Orders of the King, he obtained, in February 1636, the position of President à mortier in the Paris Parlement, an office created expressly for him by Louis XIII. He died of a stroke on December 22, 1640.

¹²Jacques Tubeuf became President of the Chambre des Comptes on November 14, 1643. He was the Superintendent and Comptroller General of Finances for Queen Anne of Austria, and he died in Paris on August 10, 1670, at the age of sixty-four.

¹³Bertrand Jegat, born in Vannes in Brittany in 1610, was ordained a priest on September 20, 1636 and was received into the Congregation of the Mission on October 9, 1638. He died in La Rose in 1646.

¹⁴Sébastien Nodo, a coadjutor Brother, born about 1603 in the diocese of Rouen. He was received into the Congregation of the Mission in 1633.

¹⁵François 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).

¹⁶Guillaume 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.

¹⁷Nicolas 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 it 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 and one 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 against Jansenism. The Bishop of Alet died December 8, 1677. There are several biographies of this prelate, the most recent that of M. Etienne Dejean, *Un prélat indépendant au XVIIe siècle*, Nicolas Pavillon, évêque d'Alet (Paris: Plon-Nourrit, 1909).

Letter 462. - Archives of the Mission, Turin, original autograph letter.

¹Sébastien Nodo.

²Superior of the house in Luçon.

³This young woman had dared to pour the blood of a chicken on the altar cloth of the main altar in the Church of Saint-Jacques so as to have an opportunity to make up a shameful story about a priest named Gilloire. Her deception was discovered and she was imprisoned in Chinon.

⁴Letter of July 22, no. 459.

⁵Victor Le Bouthillier was Coadjutor to Bertrand d'Eschaux.

⁶He had just been recalled from La Rose to Paris.

⁷The Duchesse d'Aiguillon.

Letter 463. - Archives of the Mission, Turin, original autograph letter.

¹Samson Le Soudier was born in 1609 in Ourson (Calvados), entered the Congregation of the Mission on October 9, 1638, and made his vows in Richelieu on June 14, 1642. He was assigned to Luçon, and later to Saintes, where he was in 1646.

²Jacques Le Soudier, born in Vire (Calvados) on October 28, 1619, entered the Congregation of the Mission on May 16, 1638, was ordained a priest in 1642, and made his vows in Richelieu on June 14, 1642. In 1646 Saint Vincent considered him for the foundation of the Mission in Salé (Morocco); the project was abandoned, however, when Saint Vincent discovered that the Order of Recollects (Franciscans) had already made a commitment to that mission. In 1651 Jacques Le Soudier was in Saint-Quentin, where he remained for two years. He became Superior in Crécy (1652-1654) and in Montmirail (1655-1656). A long illness interrupted his work. He died in Montauban on May 17, 1663.

³It is possible that the Saint meant the Baron de Renty and wrote the wrong name absent-mindedly. The Baron de Renty was from the same place as Samson Le Soudier and often used to come to Saint-Lazare.

Letter 464. - Archives of the Mission, Turin, seventeenth or eighteenth century copy.

¹Mother Françoise-Elisabeth Phelippeaux de Pontchartrain, Superior of the convent of the Visitation established in Saint-Denis.

²Claude Phelippeaux, daughter of Paul, Sieur de Pontchartrain, Secretary of State, and of Anne de Beauharnais. She was the wife of Pierre de Hodicq, Sieur de Marly-la-Ville, who became Councillor in the Parlement on March 26, 1621, then presiding judge in the court of Enquêtes [one of the three main chambers of the Parlement of Paris; it was founded originally to undertake, prior to litigation in the Parlement, the examination of cases involving written rather than oral evidence].

³Text of the original letter: "I address."

Letter 465. - The original autograph letter was at one time the property of the convent of the Visitation in Périgueux. This monastery merged with that of Lourdes which now preserves the original manuscript.

¹For some fifteen years, several people interested in 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.

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

³Of all the convents of the Visitation, only the two monasteries in Paris desired, as did Saint Vincent, the institution of a Visitor.

⁴Jean 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, André Duval, and Saint Vincent with whom he had given a mission in Villepreux in 1618. Born in Pontoise in 1592, he died in Marseilles on October 7, 1655. Saint Vincent consulted him before introducing vows into his Company and invited him to the conferences that were held at Saint-Lazare on the subject of Jansenism.

⁵Octave de Saint-Lary de Bellegarde (November 14, 1621 - July 26, 1646).

⁶Cardinal Richelieu.

Letter 466. - Vie de l'illustre serviteur de Dieu Noël Brulart de Sillery, p. 128. The Missionaries, who lived at first in the village of Sancey, took up their abode in Troyes on August 25, 1640, in a house given them by Commander de Sillery, on the right corner of the faubourg Croncels and the rue des Bas-Clos. While the Commander was busy renovating and beautifying the house, Saint Vincent came to town. Finding the house too luxurious, he begged Brulart de Sillery to permit the Missionaries to live in the simplicity and poverty of their state in conformity with the spirit of the Gospel, and asked him to remove the superfluous improvements. So earnest were his entreaties that the Commander was obliged to yield.

Letter 467. - Abelly, op. cit., bk. II, chap. I, sect. II, pp. 52-53.

¹Charles de Montchal was one of the most remarkable prelates of the seventeenth century because of his piety, zeal, learning and firmness in defending the rights of the Church against the encroachments of the State. He died in 1651.

²The letter is anterior to August 26. (Cf. no. 475.)

³Robert de Sergis and Nicolas Durot. Robert de Sergis was 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.

Born in Oisemont (Somme), Nicolas Durot was received into the Congregation of the Mission in August 1633 and was ordained a priest in December 1636. In 1639, he was preaching around Toulouse; in August 1640, he was in Paris. He returned to Richelieu in 1642, left the Congregation in 1645, and, thanks to Saint Vincent, was made a Canon of Saint-Martin in Angers.

Letter 468. - Archives of the Mission, Turin, original autograph letter.

¹The Roman Martyrology mentions three saints named Venerandus: May 25, Saint Venerandus, deacon, martyred in the diocese of Evreux; June 18, Saint Venerandus, bishop and confessor; November 14, Saint Venerandus, martyred in Troyes. *La vie des bienheureux martyrs saint Mause et saint Vénérand, patrons du diocèse d'Evreux* was published in Rouen in 1614.

²Bishop Renucio Scotti.

³Not a single letter that Saint Vincent wrote to Louis Lebreton between June 1 and August 9 is extant. It was in one of these lost letters, in several perhaps, that he stated the reasons he mentions here.

⁴A term used in the Congregation of the Mission to indicate a commitment to practice the virtues of poverty, chastity, and obedience, in view of making vows at a later time to live the same virtues.

⁵The words "a solemn one" and "many long years after having entered" have been crossed out in the original letter, but it would appear that this was done at a later time because the ink is of a different kind.

⁶Father Etienne Charlet, French Assistant of the Jesuits.

⁷The letter or letters dealing with the second and third points are no longer extant.

⁸Jean-François de Gondi.

⁹In the form of the poor. When people unable to pay the usual fees request a dispensation of familial relationship in view of marriage, this dispensation is sent to them in forma pauperum. They pay only partial fees or nothing at all.

¹⁰Pernambuco in Brazil. In the past, Brazil was part of what was known as the West Indies.

¹¹The Congregation of Sainte-Geneviève was requesting, in Rome, a renewal of the faculties of Cardinal de La Rochefoucauld and an indult permitting Father Faure to continue as Superior General.

François de La Rochefoucauld was born in Paris on December 8, 1558. He became Bishop of Clermont on 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 April 8 special powers and the title of Apostolic Commissary. Supported by such men as Saint Vincent, Father Grégoire Tarrisse, Superior General of the Benedictines of Saint-Maur, 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. La Morinière, *Les vertus du vrai prélat représentées en la vie de l'Eminentissime cardinal de La Rochefoucauld* [Paris: Cramoisy, 1646].)

Charles Faure, born in 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 François 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 et Chantonnet, *La vie du Révérend Père Charles Faure, abbé de Sainte-Geneviève de Paris* [Paris: J. Anisson, 1698].)

Letter 469. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter appears to have been written shortly before no. 473.

²Cf. *Ecrits spirituels*, L. 17 and L. 19, in which Saint Louise informed the Abbé de Vaux of Saint Vincent's opinion concerning the dependence of the Sisters at the hospital in Angers on the Superior General of the Congregation of the Mission.

Letter 470. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹It was in 1640 that the Ladies of Charity took over the work of the Couche.

²The wax used to seal this letter bears the impression of the seal which Saint Louise used before 1644.

³Marie Boucher d'Orsay, Dame de Verthamon, wife of François de Verthamon, Master of Requests.

A Master of Requests was one of an important group of lawyers appointed to the Council of Requests, a court of first instance in specified civil cases. Their main function in the seventeenth century lay in dealing with pleas to the King for justice.

⁴Pierre 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 [Minister of Justice] and then Chancellor [Prime Minister] 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 in Saint-Germain-en-Laye, January 28, 1672.

⁵M. Le Roy was the Administrator at the Foundlings.

Letter 471. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹For a long time, Saint Vincent de Paul had known Claude-Marguerite de Gondi, sister of Philippe-Emmanuel de Gondi, the former General of the Galleys, and widow of Florimond d'Halluin, the Marquis de Maignelay, whom she had married on January 7, 1588. Her husband was murdered three years after their marriage; her son died in his prime; and her daughter led a miserable life with a husband, the Comte de Candale, eldest son of the Duc d'Epéron, who abused her mercilessly. Thwarted by her family in her desire to enter the religious life, the Marquise de Maignelay remained in the world and dedicated her life to the service of the poor. King Henri IV used to call her "the good marquise." Queen Marie de Médicis would sometimes entrust her with the distribution of her alms. Every day, a great number of beggars thronged around the door of the mansion in which she lived on the rue Saint-Honoré. She visited hospitals, prisons, churches and convents assiduously. She cooperated in the establishment of the convent of the Madeleine, undertook the support of sixteen of the religious, and left a sufficient amount of money to continue this charitable work after her death. The Capuchin nuns, the Carmelites, the Daughters of Providence, the Oratorians, and her parish church were the recipients of her generosity. Saint Vincent was not forgotten. She gave him her time, her activity, and her money. She assisted him in all his works, especially with the retreats for ordinands. One morning, on awakening, when she realized that she could no longer see, she sang the Te Deum in thanksgiving. She died on August 26, 1650, and was buried in the convent of the Capuchin nuns, clothed in their habit. (Cf. P. Marc de Bauduen, *La Vie admirable de très Haute Dame Charlotte-Marguerite de Gondy, Marquise de Maignelais* [Paris, 1666].)

²Marie 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 thereafter, 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. Hérisant 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 Poulailion instead of Pollalion.

³Nanteuil-le-Haudouin (Oise).

⁴No known copy of this booklet is extant.

⁵Commune in the canton of Tourcoing (Nord).

⁶This letter preceded no. 480 by a few days.

Letter 472. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The Charity of Nanteuil-le-Haudouin.

²This letter belongs near no. 471.

Letter 473. - Archives of the Mission, Turin, original autograph letter.

¹Jacques Chiroye had been sent to the house of Luçon as Superior. He was replacing Gilbert Cuissot, who was to direct the establishment of La Rose. (Cf. no. 459.)

²Benoît Bécu.

³One of the "illuminatae" of Chinon. (Cf. no. 459.)

⁴Jacques Perdu, born in Grandvilliers (Oise), entered the Congregation of the Mission in 1630, was ordained a priest in 1632, and died in September 1644.

⁵Probably the two postulants from Richelieu mentioned in no. 469.

⁶There was talk of naming Barbe Superior of the hospital in Angers.

⁷Where he was to make a visitation.

Letter 474. - Autograph letter. The original is in the monastery of the Visitation in Annecy, J de C 4, no. 61.

¹July 25. (Cf. no. 460.)

²Louis Lebreton.

³Antoine Lucas (cf. no. 428) and Etienne Blatiron. The latter was born in Saint-Julien-Chapteuil (Haute-Loire) on January 6, 1614, and was received into the Congregation of the Mission on January 6, 1638. Ordained a priest in 1639, he was placed in Alet (1639-1641), Saintes (1641), Richelieu, Rome (1644-1645), and Genoa (1645-1657). He especially distinguished himself in the last 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.*, bk. 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.

⁴To Paris.

⁵Madame Goussault.

⁶Commander de Sillery.

⁷These words, "concerning the Visitor," have been crossed out on the original. It is most regrettable that, in order to suppress every trace of disagreement between Saint Jane Frances and Saint Vincent regarding the Constitutions of the Visitation nuns, it was felt necessary to make it impossible to read what he wrote on this question in this letter and elsewhere. This difference of opinion, however, does not in the slightest lessen the sanctity of either, and we do not see that its publication could put anyone in the wrong.

⁸Sister Hélène-Angélique Lhuillier.

⁹Marie 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 Gallemant, *La Vie du Vénérable prestre de J.C. M. Jacques Gallemant, docteur en théologie de la faculté de Paris, premier supérieur des Carmélites en France* [Paris: C. Couterot, 1653], pp. 329-339.)

¹⁰Here we omit four lines of the original, which are completely illegible because they have been crossed out.

Letter 475. - Archives of the Mission, Turin, original autograph letter.

¹Saint Jane Frances.

²July 25 (cf. no. 460).

³Cf. no. 476.

⁴Cf. no. 477.

⁵Commander de Sillery.

⁶Juste Guérin, Bishop of Geneva.

⁷Saint-Lazare.

⁸It would seem, from these words, that Bernard Codoing had entered the seminary for a short period of renewal, that is, had suspended his work in order to dedicate some time at Saint-Lazare to his own perfection, under the direction of the priest in charge of the young seminarians.

⁹Jean Guérin.

¹⁰Oh, the depth of the riches and the wisdom and the knowledge of God. How incomprehensible are his judgments! Rom. 11:33. "How deep are the riches and the wisdom and the knowledge of God! How inscrutable his judgments, how unsearchable his ways!" (NAB)

¹¹The first monastery of the Visitation.

Letter 476. - Archives of the Mission, Turin, original autograph letter.

¹July 25 (cf. no. 460).

²The Saint wrote "Madame" absent-mindedly.

Letter 477. - Archives of the Mission, Turin, original autograph letter.

¹A well-known scholastic adage. Its meaning is as follows: Things to which we are accustomed make no impression.

²In the commune of Béon (Yonne).

³Here the Saint scratched out the following words: "except the temptation. It is not important for you to say that you . . ."

Letter 478. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter seems in place near nos. 471 and 480.

Letter 479. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This date has been assigned because of the reference to the letter from the Marquise de Maignelay, no. 478.

Letter 480. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The death of the Marquis de Fors, which is mentioned in this letter, took place in the month of August 1640. Moreover, the reference to the Marquise de Maignelay necessitates the placement of this letter near nos. 478 and 479. Finally, since no. 479 is from Wednesday, August 29 or Thursday, August 30, this letter, dated Thursday, can only be from August 30, if we take its content into account.

²Anne de Neubourg, wife of François Poussart de Fors, first Baron, and then Marquis du Vigean. The beautiful Baroness—as Voiture styled her—was closely associated with the Duchesse d'Aiguillon. Richelieu's enemies spread infamous rumors about the two women. (Cf. Tallemant des Réaux, *Les historiettes de Tallemant des Réaux. Mémoires pour servir à l'histoire du XVIIe siècle* [6 vols., Paris: A. Levasseur, 1834-1835], vol. II, p. 32; also, *Recueil des chansons historiques* [Ms. in the Bibliothèque de l'Arsenal], vol. I, p. 149.) Voiture described the magnificent country house she possessed at La Barre, near Montmorency. (Cf. Vincent Voiture, *Oeuvres* [new ed., Paris: Firmin-Didot frères, 1858], p. 96.)

³Madame du Vigean had two sons and two daughters, Anne and Martha. The eldest, the Marquis de Fors, a courageous and even reckless officer, taken prisoner twice and twice freed, had just died at the siege of Arras, at barely twenty years of age. His death touched the poet Desmarets, who mourned him in a long elegy (cf. Jean Desmarets, *Oeuvres poétiques* [Paris: H. Le Gras, 1641]). The Marquis' younger brother was assassinated, under circumstances that have never been explained. Anne became the Duchesse de Richelieu by her marriage with a grandnephew of the Cardinal-Minister. Martha, after a brilliant appearance in the world, where she both took and gave pleasure, became a Carmelite in the Convent on the rue Saint-Jacques in Paris, in spite of the objections of her mother, and was known as Sister Martha of Jesus. Saint Vincent had foreseen her entrance into the cloister and had announced it to her at a time when she was thinking only of enjoying worldly pleasure. Quite troubled by the prophecy of a man whose power with God she well knew, she had begged him, in vain, not to pray for that intention. She personally certified the authenticity of this fact in a declaration signed by her hand. (Cf. V. Cousin, *Madame de Longueville. Nouvelles études sur les femmes illustres et la Société du XVIIe siècle* [Paris: Didier, 1853], pp. 196-203 and pp. 456-475; also, Collet, *op. cit.*, vol. II, p. 516; and the deposition of Brother Chollier at the process of beatification.)

⁴The Marquise de Maignelay.

Letter 481. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter belongs between nos. 469 and 482.

²Louise Ganset and Barbe Angiboust, who were then in Richelieu.

Letter 482. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Mention of the visitation of Saint-Lazare, which began on August 26, 1640 (cf. no. 473), prompts us to assign the months within which this letter was probably written.

²Madame de Souscarrière became superior of the Ladies of Charity of the Hôtel-Dieu in Paris after the death of Madame Goussault.

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 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].)

⁴Saint Vincent was looking for another Motherhouse for the Daughters of Charity.

⁵Catherine Vigor, wife of Antoine Lamy, auditor in the Chambres des Comptes, 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.

Letter 483. - The original of this letter, which, according to Coste, was in a house of the Daughters of Charity in Gerona, Spain, was probably destroyed during the Spanish Civil War, when many religious archives suffered destruction. A photograph of the original is preserved, however, in the Archives of the Mission, Paris.

¹This letter seems to belong near no. 481.

²Antoine Hennequin, Sieur de Vincy, priest brother of Mademoiselle du Fay, and nephew of Marie de Marillac, an aunt of Saint Louise, died in 1645, four hours after being received into the Congregation of the Mission. He was a great friend of Saint Vincent.

³Dominique Séguier, Bishop of Meaux (1637-1659).

⁴Anne Hardemont, perhaps, of whom we get a glimpse from the numerous letters she preserved. She was on mission in the parish of Saint-Paul in 1640; in 1647, she was chosen to establish the mission in Montreuil-sur-Mer; and then in 1650, the one in Hennebont (Morbihan). In 1651, because of illness, she was transferred to Nantes, and in 1653 went to Châlons-sur-Marne. She was present in Paris on August 8, 1655, and signed the act instituting the Company of the Daughters of Charity. In the same year she was sent to La Roche-Guyon, and then returned to the Petites-Maisons in Paris. In 1658 she was in Ussel. In all these places, except Nantes, she was Superior because of her leadership capabilities. (Cf. vol. IV, no. 1342 and *Ecrits spirituels*, L. 110.)

Letter 484. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The content of this letter prompts us to assign this date. In his conference of July 19, 1640 (cf. vol. IX, no. 3), Saint Vincent had announced to the Sisters his intention of setting up Particular Rules for the Sisters of the Motherhouse, the Hôtel-Dieu, the parishes, the Foundlings, and the galley-slaves. Saint Louise started to work on them immediately. Perhaps her work had already begun. This letter seems to have been written a day after the preceding one.

²We still possess various observations of Saint Louise concerning the Common Rules and the Particular Rules for the Sisters in specific works. (Cf. *Ecrits spirituels*.)

Letter 485. - The original autograph letter is in the Carmelite monastery of Troyes, now transferred to Saint-

Germain, 10120 Saint-André-les-Vergers. The first monastery in Troyes was destroyed during the War, in 1940.

¹Hélène-Angélique Lhuillier.

²Here Saint Vincent had written the words: "six o'clock he received Communion," but then he scratched them out.

³Nicolas Masure, Pastor of Saint-Paul.

⁴Saint Francis de Sales.

⁵The Order of the Knights of Saint John of Malta.

⁶I desire to be freed and to be with Christ. Phil. 1: 23. "I am strongly attracted by both: I long to be freed from this life and to be with Christ, for that is the far better thing." (NAB)

⁷Come, O Lord, come and do not delay. Commander de Sillery appears to be paraphrasing Heb. 10: 37 - "For just a brief moment and he who is to come will come; he will not delay." (NAB)

⁸The other two were President Trélon, his nephew, and M. Desbordes, the Comptroller.

⁹The Order of the Knights of Saint John of Malta would have liked a larger share in the liberalities of Brulart de Sillery's will.

¹⁰The historian of the Visitation monasteries gave other details on the funeral of Noël Brulart de Sillery. We read in his manuscript, quoted by the author of the Commander's life, *Vie de l'illustre serviteur. . .*, p. 225: "The day after his death, towards six o'clock in the evening, all the priests of Saint-Paul, candle in hand, came for his body and bore it, without pomp, to the parish, because he had so directed. After the usual prayers had been said, the same procession brought the body to our church (the church of the Visitation), where he was to be buried. The coffin was open and he was clothed in a chasuble. The tears of the students he used to support and the cries of the poor he fed could be heard on all sides. The Priests of the Mission celebrated a service, at which M. Vincent de Paul officiated, and afterwards eulogized the deceased but without going up into the pulpit." M. de Sillery was buried under the chapel dedicated to Saint Francis de Sales. An epitaph engraved on the marble, above the crypt, recalled his virtues, his titles, and his services. In 1835, the body was transferred to the new convent of the Visitation nuns, rue Neuve-Saint-Etienne-du-Mont, then rue d'Enfer. The old Visitation chapel had become a Protestant church.

¹¹Brulart de Sillery had willed to the Council of the Order eighty thousand livres, besides the twenty-four thousand he owed it for having obtained the permission to make a will.

¹²Parlement 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.

¹³On the clauses of Commander de Sillery's will, see Marcel Fosseyeux, "Contribution à l'Histoire du monastère de la Visitation Sainte-Marie du faubourg Saint-Antoine au XVII^e siècle" dans le Bulletin de la Société de l'Histoire de Paris et de l'Ile-de-France (1910), p. 200.

¹⁴The Sisters of the Visitation of Troyes.

Letter 486. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter and the following one, which is the reply to it, were written between the time of Commander de Sillery's death (September 26, 1640) and the return from Angers of Madame Turgis, who was in Paris on October 3, 1640. (Cf. *Ecrits spirituels*, L. 30.) Now, between these two dates there is only one Tuesday, October 2, the date of the reply to this letter.

²A foundling.

³One of the Administrators for the work of the Foundlings.

⁴Commander de Sillery.

⁵Widow of Claude-Marcel de Villeneuve, Master of Requests, sister of Mother Hélène-Angélique Lhuillier 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. Salinis, *op. cit.*)

Letter 487. - The original autograph letter is at the house of the Priests of the Mission in Lujan, Argentina.

¹This letter is a response to the preceding one and has been dated accordingly.

Letter 488. - Reg. 2, p. 261.

¹Ah, ah, ah, Lord, I do not know how to speak. Jer. 1: 6. "Ah, Lord God!" I said, "I know not how to speak; I am too young." (NAB)

²The grace of God is sufficient for you. 2 Cor. 12: 9. "He said to me, 'My grace is enough for you, for in weakness power reaches perfection.'" (NAB)

³His predecessor at the head of the house in Luçon.

⁴Samson Le Soudier.

Letter 489. - Archives of the Mission, Turin, original autograph letter.

¹Bishop Renuccio Scotti.

²Jean-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. (Cf. *Notices*, vol. I, pp. 147-151.)

³Father Etienne Charlet, French Assistant of the Jesuits.

⁴Saint Vincent did not want to turn his Congregation into a religious Order. Rome, the Bishops, and the majority of his priests were opposed to it also. On the other hand, he felt

the necessity of urging its members to perfection and of preventing defections by imposing on them the vows of poverty, chastity, obedience, and stability. But were not these two desires contradictory? The hesitations of the Saint are understandable at a time when the attention of theologians had not yet been drawn to the question of knowing what formally constituted the essence of the religious state; it was not enough to make the vows commonly called vows of religion; they had to be pronounced before a person who had the mission of accepting them in the name of the Institute or of the Church. Because of the absence of this latter condition, the members of the Congregation of the Mission remained part of the secular clergy, as stated by Pope Alexander VII. (Cf. Brief "Ex commissa Nobis" in Acta apostolica, p. 16.)

⁵Those who could not afford the full offering stipulated for a dispensation could still obtain one if they could present evidence of poverty. These people were requesting a dispensation in view of marriage.

⁶There was a conventual priory of Benedictine nuns in Chanteloup (Seine-et-Marne).

⁷Hippolyte Féret, Doctor of Theology, was born in Pontoise. He was to become Vicar General of Alet, of Paris, and Pastor of Saint-Nicolas-du-Chardonnet.

⁸Hughes de Labatut, appointed in 1637, died on February 10, 1644. The old district of Comminges included Haute-Garonne and Gers.

⁹Guillaume de Meaux-Boisboudran, Grand Prior in France of the Order of the Knights of Saint John of Malta.

¹⁰Armand de Bourbon, Prince de Conti, brother of the Grand Condé, was born in Paris on October 11, 1629, and became the head of the Conti, a cadet branch of the house of Bourbon-Condé. His father, who had destined him for the ecclesiastical state, had conferred on him a large number of abbeys, among others those of Saint-Denis, Cluny, Lérins, and Molesme. Arms attracted him more than the Church. His passion for the Duchesse de Longueville drew him into the intrigues of the Fronde. After having him locked up in the prison of Vincennes, Cardinal Mazarin gave him his niece, Anne Martinozzi, in marriage. The Prince became Governor of Guyenne (1654), General of the armies in Catalonia, where he captured several cities, Grand-Master of the King's house, and Governor of Languedoc (1660). He died February 21, 1666. His virtuous wife had been able to bring him back to God and even to instill great piety in him. He consecrated two hours to prayer every day. A friend of Saint Vincent, he offered his services to him more than once and made a point of assisting at his funeral rites.

¹¹Cardinal Richelieu.

¹²Mathieu Régnard.

¹³Catherine Suzanne de Thémynes de Monluc, daughter of Antoine, Marquis de Thémynes, and of Suzanne de Monluc, was the wife of Charles de Lévis, Duc de Ventadour, and Marquise

de Pouy, Cauna, Thétieu, Buglose, and other places today situated in the Landes. She was one of the great benefactresses of the Sanctuary of Notre-Dame de Buglose. (Cf. Arch. Nat. S 6703.) Witnessing the fruits reaped everywhere by the sons of Saint Vincent, she was anxious to have them on her estates. It was for this purpose, that, in her will, dated September 8, 1634, she bequeathed to the Saint forty thousand livres for the foundation in Cauna of a house for missions composed of six priests. (Cf. Reg. des établissements, Arch. de Mission.) The foundation was not made, probably because the Saint was never able to obtain the sum willed.

¹⁴Cardinal Richelieu.

Letter 490. - Reg. 2, p. 34.

¹Nicolas Pavillon, Bishop of Alet.

²They will go from virtue to virtue. Ps. 84:8. "They go from strength to strength; they shall see the God of Gods in Zion." (NAB) [D-RB, Ps. 83:8. "For the lawgiver shall give a blessing, they shall go from virtue to virtue: the God of gods shall be seen in Sion."]

Letter 491. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter, written on a Sunday, with winter approaching, between the death of Commander de Sillery (September 26, 1640) and no. 494 (November 1, 1640), could have been written only on September 30 or October 7, 14, 21, or 28. If we compare what the Saint said here about the state of his health with what he wrote on November 1, we are inclined to prefer the Sunday nearest All Saints' Day.

²The money was probably used to pay the debts incurred by the purchase of Saint-Lazare.

³Commander de Sillery.

⁴The Daughters of Charity.

⁵In 1555, Sedan went over to the Reformation with its Seigneur, Henri-Robert de la Marck. The abjuration of Frédéric-Maurice de la Tour d'Auvergne, Duc de Bouillon (1634), and his marriage with Eléonore-Catherine de Bergh, daughter of Frédéric, Governor of Frise, and one of the first Ladies of Charity, were the main reasons for the return of that ancient town to the Catholic faith.

Letter 492. - Abelly, op. cit., bk. II, chap. XI, sect. I, p. 376.

Letter 493. - Archives of the Mission, Turin, original autograph letter.

¹The name of the person to whom this letter was addressed is not indicated on the original; the contents allow us to guess the name of the recipient.

²François Sublet des Noyers, Secretary of State. He 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.

³In the original manuscript, the Saint inadvertently repeated "in a written statement" before and after the words "Monsieur des Noyers."

⁴Cardinal Richelieu.

Letter 494. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Reference to the Saint's fever in a previous letter (cf. no. 491 [October 28, 1640]) and in this letter; the continued interest in a house in La Villette (cf. no. 425 [February 4, 1640]); and the certainty of All Saints in the heading of this letter prompt us to assign 1640 as the year in which this letter was written.

²Then a small commune, it is today a district in Paris.

³A tribute that certain properties owed to the feudal lords on whom they depended.

⁴Saint-Laurent.

⁵The uniformity of the habit was not the only obstacle to the perseverance of the postulants from Angers. The climate of Paris did not agree with them. Saint Louise stated this in a letter to the Abbé de Vaux who wished to send her two young women: "I hope," she wrote, (cf. *Ecrits spirituels*, L. 44) "that they will be free of the weaknesses to which the young women from Angers who come here are subject. I think that our Sister Marie, whom I brought along with me, will be the first of those who will have enough courage and strength. The last two who came before her had caught incurable illnesses as soon as they arrived, have been constantly listless since they have been in this house, and are now on their deathbed. They are the two Perrines." It would appear that at least one of them survived because in a letter dated November 27 (1646) Saint Louise told the Abbé de Vaux that "of all our Sisters who have come from Angers, only Sister Perrine has left." (Cf. *Ecrits spirituels*, L. 164.)

⁶Today it is Montlhéry (Essonne).

⁷Mathieu Molé.

Letter 495. - Archives of the Mission, Turin, original autograph letter.

¹Juste Guérin, Bishop of Geneva.

²Far be it.

³An intermittent fever that recurs at approximately seventy-two-hour intervals.

Letter 496. - Archives of the Mission, Turin, original autograph letter.

¹Cardinal Richelieu.

²Urban VIII (1623-1644).

³Another Pope. Innocent X (1644-1655) was elected after Cardinal Richelieu had died, so the latter's promise was without effect. The question of a house in Rome was not

settled until 1659 when the Missionaries moved into Monte Citorio, the house of Cardinal Bagni.

⁴All around Rome, for a radius of more than twenty miles, lay uncultivated land. In the winter, this vast solitude of pastureland was the meeting place of a great number of shepherds, who returned to their own lands with their flocks when spring arrived. In attending to these poor forsaken people, deprived of Mass and the sacraments, Louis Lebreton had undertaken a very difficult and meritorious work, completely conformed to the end of his Institute.

⁵The poor are evangelized. Luke 7:22. "Go and report to John what you have seen and heard. The blind recover their sight, cripples walk, lepers are cured, the deaf hear, dead men are raised to life, and the poor have the good news preached to them." (NAB)

⁶Dominique Séguier.

⁷Olivier de la Trau, Sieur de la Terrade, was appointed Superior General of the Order of the Holy Spirit in France in 1619 and in 1621. Until 1625 the General in France depended on the one who resided in Rome. Olivier de la Terrade was detained for some time in the prisons of the Inquisition.

⁸This refers to the establishment in Toul.

⁹Paul Chevalier had been the Canon of Saint-Aignan in the church of Notre-Dame in Paris since 1638. He later became Vicar General of Cardinal de Retz, the Archbishop of Paris, and died in 1674.

Letter 497. - Archives of the Mission, Turin, original autograph letter.

¹Saint Jane Frances de Chantal.

²He who spurns you, spurns 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)

³Then.

⁴Juste Guérin, Bishop of Geneva.

Letter 498. - Archives of the Mission, Turin, original autograph letter.

¹Visitation nuns.

²He had left his magnificent mansion, toward the end of July 1632, to establish himself in a house adjoining the first monastery of the Visitation, with the intention of assisting at the religious exercises of the nuns. For this purpose he had reserved for himself in their church the first chapel to the right on entering.

Letter 498a. - Archives of the Visitation of Annecy: Chantal (Ste J.-F. de), Série Oeuvres, B, No. 11, f-17 v-18. This edition uses the text of the manuscript copy published by Devos, op. cit., 49 (1973), pp. 350-351, no. 25.

¹In March 1640, Saint Jane Frances wrote to all the Superiors of the Visitation Order to ascertain their opinions with

regard to an Apostolic Visitor. (Cf. Devos, op. cit., 49 [1973], pp. 219-223, no. 15.)

Letter 499. - Saint Paul manuscript, p. 22.

¹In this letter Saint Louise refers to the establishment of the Daughters of Charity, November 29, 1633. If she is not mistaken, this letter should belong to November 28, 1638, 1639, or 1640. Only the third date is possible, for Saint Vincent was absent from Paris on November 28 of 1638 and 1639.

²Jeanne 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, Arnould 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 15, 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 500. - Saint Paul manuscript, p. 22.

¹This letter is a reply to no. 499 and was written shortly after it.

Letter 501. - Archives of the Mission, Paris, original autograph letter.

¹Internal evidence prompts us to assign this date: it was in 1640 that Saint Vincent began to use the term "Sisters," and in March of that year that the Daughters of Charity undertook the work of the Foundlings at the Couche.

²The foundlings.

³A general meeting of the Ladies of Charity.

⁴Henceforth Saint Vincent will try to conform to the advice he gives Saint Louise here, but at times habit will prevail.

Letter 502. - Abelly, op. cit., bk. II, chap. XI, sect. I, pp. 379-380.

¹Pont-à-Mousson is in the present département of Meurthe-et-Moselle, between Metz and Nancy, an area which formed part of the province of Lorraine at the time of Saint Vincent.

Lorraine suffered great destruction from the Thirty Years War (1618-1648).

Letter 503. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹When Saint Vincent was writing this letter, among the Daughters of Charity there was a Sister sent from Richelieu; Lambert aux Couteaux was Superior of the establishment founded in that town; and Saint Vincent was thinking about the transfer of the Sisters' Motherhouse. These three details together bring us to adopt the approximate date given here. However, it was more likely 1641 than 1640.

²Perhaps Sister Vincente Auchy, who was born in Richelieu and had recently entered the Daughters of Charity. It seems that she remained in Paris her whole life, except for a few months spent in Chars in 1652. She did not know how to read or write, and signed with a cross the document establishing the Company of the Daughters of Charity on August 8, 1655. (Cf. *Ecrits spirituels*, L. 36.)

³Probably the Confraternities of Charity.

⁴Lambert aux Couteaux remained in Richelieu until 1642.

⁵Most probably a house proposed to Saint Louise for herself and her small Community.

Letter 504. - This letter was listed in a catalogue of M. Charavay, an autograph dealer in Paris. The original letter was entirely in Saint Vincent's hand and comprised two pages.

Letter 505. - Archives of the Mission, Turin, seventeenth or eighteenth century copy.

¹Charles Ozenne, born in Nibas (Somme) on April 15, 1613, was ordained a priest in 1637, and was received into the Congregation of the Mission on June 10, 1638. After his seminary, he was placed in Troyes, where he made his vows on August 29, 1642, and was named Superior in 1644. Saint Vincent recalled him from that house in 1653 to entrust him with the direction of the Mission in Poland. "He is," he said, "a zealous and detached man of God, who has the grace of leadership, and is able to win the hearts of those within and outside the Community." Unfortunately the career of this excellent Missionary was brief. He died in Warsaw on August 14, 1658. (Cf. *Notices*, vol. III, pp. 148-154.)

²The copyist wrote January 14, 1740. The number 7 is evidently the result of a distraction and the 0, a misreading. Robert de Sergis, whose death is mentioned in this letter, was spoken of as still living in letter 475 of August 26, 1640. In letter 507 of February 3, 1641, Saint Vincent speaks of his death as a quite recent occurrence. Therefore, 1641 has been assigned as the probable date of this letter.

³Superior of the house of Troyes.

⁴This letter, sent to the Superiors of all the houses of the Congregation, is not extant. We know nothing about the last moments of Robert de Sergis.

⁵René de Breslay, Bishop of Troyes.

⁶Commander de Sillery. He and Bishop Breslay had desired to have the Congregation of the Mission established in Troyes and to this end had negotiated a contract with Saint Vincent in 1638. Six priests and two Brothers were to be stationed there to preach missions in the diocese and on the estates of Commander de Sillery and to prepare the ordinands for ordination. The Bishop assured them an annual income of two thousand livres; the Commander half that amount.

⁷Sébastien Gouault, a middle-class gentleman of Troyes.

⁸François Hurltel, born in Nibas (Somme) in 1621, entered the Congregation of the Mission on November 26, 1640, made his vows on December 1, 1642, and was ordained a priest in 1645.

Letter 506. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The reference to Sister Marie Joly leads us to think that this letter precedes no. 509 and no. 512, which were written in 1641; this letter seems to precede no. 509 by a week.

²Pierre Colombet was Pastor of Saint-Germain-l'Auxerrois from March 16, 1636 to July 6, 1657.

Letter 507. - Collection for the process of beatification.

¹The dregs come out of the barrel last.

²Cardinal Richelieu.

³Giovanni Francesco Guidi, Cardinal di Bagno.

⁴The Prince de Conti and Cardinal Richelieu.

⁵Juste Guérin.

⁶The Oratorians.

⁷The seminary of Rouen received only young men of at least fourteen years of age. Saint Vincent remarks elsewhere (cf. no. 709) on the small number of priests who came from this seminary. (Cf. Abbé Antoine Degert, *Histoire des séminaires français jusqu'à la Révolution* [2 vols., Paris: Beauchesne, 1912], vol. I, p. 86.) The seminaries of Agen and Bordeaux were empty.

⁸Saint Vincent had so very little objection to the admission of children into the seminaries that he always accepted them during his lifetime either at the Bons-Enfants or at Saint-Charles. However, he was taught by experience that this method was not sufficient to realize the reform of the clergy, both because it yielded few results and because these results were slow in coming. He judged rightly, therefore, that this remote preparation ought not to cause the neglect of the immediate preparation of those who were about to receive Orders or had already been ordained, and that, when resources did not permit the undertaking of both objectives, it was better to concentrate on the more urgent.

⁹In Morangis (Essonne).

¹⁰Dominique Séguier, Bishop of Meaux, had requested the Priests of the Mission for Crécy.

¹¹Jacques Raoul, Sieur de la Guibourgère.

¹²Brother Mathieu Régnard.

Letter 508. - Reg. I, f-34, v-. The copyist noted that the original letter was in Saint Vincent's handwriting.

¹Adrien 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., bk II, chap. V, p. 298.) Much could be said about the relationship of these two men. As always, legend and history are intermingled, but this is not the place to distinguish one from the other.

Letter 509. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter belongs to the Thursday preceding no. 512, dated February 9.

²Marie Joly. She was appreciated by the Ladies of Saint-Germain-l'Auxerrois, who were sorry to see her leave, but did not dare resist the will of Saint Vincent. Marie Joly was being taken away and they were getting a Sister with whom they were not satisfied. Their complaints are understandable.

³Saint-Etienne-du-Mont, a parish in Paris.

Letter 510. - Archives of the Mission, Paris, original autograph letter.

¹This letter is a continuation of the letter Saint Vincent wrote earlier this day, no. 509. He felt some clarifications were in order.

²Pierre Colombet.

Letter 511. - Archives of the Provincial House of the Daughters of Charity, Lille, original autograph letter.

¹This letter was written after no. 510 and before no. 512.

²Marie Joly.

³Probably Françoise Carcireux. Born in Beauvais, she entered the Company of the Daughters of Charity around 1640-1641. Stationed first at Saint-Germain-l'Auxerrois, then with the

foundlings at Bicêtre, she was sent in 1648 to Richelieu. She was recalled from there in September 1659 and sent to the hospital in Narbonne. From 1672 to 1675, the important function of Assistant of the Company was confided to her. Two of her sisters were Daughters of Charity and one of her brothers, Paul, was a priest in the Congregation of the Mission.

⁴Saint-Germain-l'Auxerrois.

⁵Jean 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 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. (Cf. Notices, vol. I, pp. 373-375.)

⁶A meeting of the Ladies of Charity.

Letter 512. - According to Coste, a copy made from the original was preserved in the Archives of the Mission, Paris. However, the present location of both the original and the copy is unknown.

Letter 513. - According to Coste, a copy made from the original was preserved in the Archives of the Mission, Paris. However, the present location of both the original and the copy is unknown.

¹This letter is an answer to the preceding one and probably written on the same day or the day after.

Letter 514. - According to Coste, the original autograph letter was at the hospital of Bon Secours in Metz. The present location of the original is unknown, but a photograph of the letter is preserved in the Archives of the Mission, Paris.

¹Because of the mention of the twenty écus and Sister Marie Joly, this letter must have been written shortly after no. 512.

²Eléonore-Catherine Fébronie de Bergh was the daughter of Frédéric, Governor of Frise and Françoise Ravenel. On February 1, 1634, she married Frédéric-Maurice de la Tour d'Auvergne, Duc de Bouillon, and died July 14, 1657, at the age of forty-two. She was one of the first Ladies of Charity and, by her liberalities, contributed to the establishment of the Daughters of Charity in Sedan for the care of wounded soldiers.

Letter 514a. - Original autograph letter, Archives of the Berceau, near Dax. This letter was published in the Annales (1928), pp. 256-257, and was reprinted in Mission et

Charité, 19-20, pp. 25-26. This edition uses the latter text.

¹Date imposed by the establishment of the Daughters of Charity in Sedan (February 1641) and by comparing the contents of the letter with that of nos. 512, 513, 514, 517, 518, and 519.

²The Duchesse de Bouillon.

³Pierre Séguier.

Letter 515. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Date of the marriage of Michel Le Gras, Saint Louise's son.

²Wife of Michel de Marillac, a Counselor in the Parlement.

³Or rather, her mother-in-law, Marie de Creil, the widow of René de Marillac; she had become a Carmelite.

⁴Augustin Potier.

Letter 516. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The position of the words "Saturday morning" at the head of the letter indicates that it was not written before 1639. On the other hand, after 1641, the Sisters were no longer in La Chapelle.

²Eph. 5:22-33.

Letter 517. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter precedes no. 518 by a few days.

²Marie de Bailleul, lady-in-waiting to Anne of Austria, wife of Louis de Chaumont, Seigneur d'Athieules, and sister of Nicolas de Bailleul.

³This convent was founded in 1612, in the parish of Saint-Jacques, by Mademoiselle Lhuillier, the widow of Claude Le Roux.

Letter 518. - Archives of the Mission, Paris, original autograph letter.

¹This letter preceded no. 519 by four days.

²Madame de Chaumont.

Letter 519. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹One sentence in the letter leads to the belief that it was written during Lent, while the text in its entirety can belong only to 1641.

²The Duchesse d'Aiguillon, President of the Charity established in the parish of Saint-Sulpice.

³The parish of Saint-Sulpice was foremost among the parishes of Paris for its size and bad reputation. (Cf. Abbé Etienne-Michel Faillon, *Vie de M. Olier, fondateur du séminaire de Saint-Sulpice* [4th ed., 3 vols., Paris: Poussielgue, 1873], vol. II, p. 12.)

⁴Jeanne Lepeintre, whom Madame Goussault, her mistress, had sent to the Daughters of Charity around 1638. Saint Vincent

said 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, at the Salpêtrière. (Cf. *Ecrits spirituels*, L. 64) 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 days were sad ones spent at the Nom-de-Jésus, to which she had to be committed because she was no longer rational.

⁵Saint-Germain-en-Laye.

⁶Parish of Saint-Jacques-de-la-Boucherie in Paris.

Letter 520. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Date the Daughters of Charity entered the hospital in Angers.

Letter 521. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The house in Richelieu was founded in 1638.

Letter 522. - Abelly, *op. cit.*, bk. II, chap. I, sect. II, p. 50.

Letter 523. - Archives of the Provincial House of the Daughters of Charity, Turin, original autograph letter.

¹March 24.

²Jacques Le Soudier.

³For ordination to Major Orders candidates must have a canonical title, which is the guarantee of permanent and proper maintenance. Dimissorial letters are statements giving a subject permission to be ordained by a bishop other than his own Ordinary.

Letter 524. - Archives of the Mission, Paris, original autograph letter. Coste published a more complete text in the second supplement of vol. VIII, pp. 551-552, no. 524. The editors followed this text.

¹March 31.

²François Fouquet.

Letter 525. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Duration of Sister Marie Joly's stay in Sedan. The year 1641 seems the more likely date for this letter.

²A 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 526. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written while the Motherhouse was still in La Chapelle, after Sister Barbe Angiboust was recalled from Richelieu, and when Marguerite de Turenne had just come to the Motherhouse.

²Probably Marguerite Deshaies de Turenne, a relative of the Pastor of Saché. She did not persevere in the vocation of a Daughter of Charity.

Letter 527. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. This letter answers the preceding one.

¹Sister Aimée.

²Perhaps Marie Le Maistre, the wife of Martin Belot, a day laborer, who lived in the parish of Saint-Nicolas-du-Chardonnet, on the rue des Rats, subsequently the rue d'Arras.

Letter 528. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹It was at this time that Sister Barbe Angiboust went to serve the galley-slaves.

²A parish in Paris.

³Georges Froger, Pastor of Saint-Nicolas-du-Chardonnet. It is a known fact that the clergy of Saint-Nicolas had charge of the chaplaincy for the galley-slaves.

⁴As everywhere, she became known for her great charity and unalterable patience. Sometimes, when the galley-slaves were dissatisfied with their food, they would throw it on the floor. Then Barbe would stoop down, pick up the bread and meat and, after cleaning the food, would hand it to them again with the same smiling face.

Letter 529. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Marguerite de Turenne took the habit of a Daughter of Charity on or around Pentecost Sunday in the year 1641. (Cf. letter from her mother preserved in the Archives of the Motherhouse of the Daughters of Charity.) Reference in this letter to her acceptance into the Company prompts us to assign this date for this letter.

²Small commune in Indre-et-Loire, near Chinon. Marguerite de Turenne was one of five women from Saché who had entered the Daughters of Charity in 1641.

³Possibly Françoise Noret, from Liancourt, who spent a great part of her life at the Motherhouse. In 1645 she was sent to Saint-Denis and accompanied Saint Louise during her journey to Nantes in July-August 1646. On August 8, 1655, she signed the act of establishment of the Company of the Daughters of Charity. Her sister, Marguerite, was also a Daughter of Charity.

⁴Nanteuil-le-Haudouin (Oise).

⁵Jeanne Lepeintre.

Letter 530. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Sister Barbe Bailly, secretary to Saint Louise in the 1650s, stated in her notes that Saint Louise put on the habit of the Daughters of Charity one Pentecost Sunday and became so ill from doing so that she had to return to her previous headdress. Although 1639 has been mentioned as the year this took place, we believe 1641 is more reasonable. It is very doubtful that Saint Louise had any Sisters native to Angers in her Community before the Daughters of Charity entered the hospital in Angers. In her correspondence and that of Saint Vincent, Sisters from Angers are never mentioned before December 1, 1640. Moreover, in a letter to the Abbé de Vaux, June 6, 1641, Saint Louise asked him in a post script "to speak to those good Daughters about the change of habit." (Cf. *Ecrits Spirituels*, L. 45.)

Letter 530a. - The original autograph letter is in the Monastery of the Visitation in Sault-de-Navailles (Pyrénées-Atlantiques). Coste published an incomplete copy (no. 539), which had been presented at the beatification process of Saint Jane Frances de Chantal. The complete original was published in the *Annales* (1954-1955), pp. 621-628, and was reprinted in *Mission et Charité*, 19-20, pp. 27-29. This edition uses the latter text.

The certain date on the original necessitates the change in the placement of this letter, a change Coste had recommended in his corrections in vol. VIII.

¹Anne-Marguerite Guérin was the Superioress of the second Monastery of the Visitation, in the faubourg Saint-Jacques, from May 24, 1640 to May 21, 1643. She had entered the Visitation Order at the first Monastery, in the faubourg Saint-Antoine (founded in 1619), and was sent to the second Monastery when it was established in 1626. She was later put at the head of the Monastery in Rouen and then of the third Monastery in Paris (founded in 1659). She died there on January 24, 1669, at the age of seventy-seven.

²In 1640 the Missionaries had established themselves in Annecy to preach missions and to receive the ordinands of the diocese. Saint Vincent recommended that his confreres

there make their internal communication to Saint Jane Frances: they had recourse to the Superioress of the Visitation in their spiritual anxiety and in actual fact entrusted to her the direction of their souls.

³The Monastery of Sainte-Madeleine (a house for penitent young women) had been directed by the religious of the Visitation since 1629. The Superior at this time was Mother Anne-Marie Bollain.

Anne-Marie Bollain was born September 30, 1599. She presented herself to Saint Francis de Sales, in Paris, in order to be received into the first Monastery of the Visitation. Her mind was so mature, even in the novitiate, that Saint Jane Frances moderated various articles of the Custom Book in accord with her advice. In 1629 she was sent as Superior to the convent of the Madeleine, which she left in 1633, summoned to the first Monastery by the votes of the Sisters who wanted her at their head. Three years later she resumed her place at the convent of Sainte-Madeleine, from which she again departed in 1664 to govern the community in Chaillot for six years. The first Monastery asked for her again in 1673. She died there on January 15, 1683, having served God in the cloister for sixty-three years. Saint Jane Frances said of her that she was "a very fervent and virtuous soul who went straight to God." (Cf. *Année Sainte*, vol. I, pp. 360-375.)

⁴The manuscript is torn here.

⁵1 Cor. 13:4.

⁶Mother Louise-Eugénie de Fontaines, who had just been chosen, May 16, 1641, Superior of the Visitation of the rue Saint-Antoine (first Monastery).

Louise-Eugénie de Fontaines was born in Paris, March 13, 1608, of Huguenot parents and was received into the first Monastery of the Visitation in 1630, seven years after her abjuration of heresy. She soon became Mistress of Novices there. After her election as Superior in 1641, she was reelected so often that the convent had her at its head for thirty-three years. In 1644 she went to the Abbey of Perrine, near Le Mans, to establish the reform there. On her return, the Archbishop of Paris requested her to work on the rule of the Abbey of Port-Royal. Saint Vincent, who observed her at work in certain difficult situations, stated "that an angel could not have comported himself with more virtue." (Cf. *Sainte Jeanne-Françoise*, vol. VIII, p. 446, note.) She died September 29, 1694, at the age of eighty-six, leaving the reputation of a holy religious. "God always blessed her leadership and her undertakings," says the book of professions (Arch. Nat. LL 1718). Her biography was written by Jacqueline-Marie du Plessis, *Vie de la Vénérable Mère Louise-Eugénie de Fontaine, religieuse du monastère de la Visitation de Sainte-Marie* (Paris: n. p., 1696).

⁷Marie-Angélique Le Masson, or Hélène-Angélique Lhuillier, or yet some other religious of the Visitation.

⁸A Savoyard nobleman living in Annecy.

Letter 531. - Reg. 1, f-21 v-. The copyist notes that the original was in Saint Vincent's own handwriting.

¹Jean Des Lions, born in Pontoise in 1615, had become Dean and theologian of Senlis on September 11, 1638, and received his doctorate from the Sorbonne on June 5, 1640. He became involved in Jansenist ideas and persevered in them despite Saint Vincent's efforts to win him back. This was all the more unfortunate in that he was virtuous, very learned, and esteemed by all who knew him. He was passionately attached to the ancient practices of the Church and anxious to restore them. He wrote several highly appreciated works. He died in Senlis on March 26, 1700.

²Jérôme Duchesne, a Doctor of the Sorbonne and a member of the community of Saint-Nicolas from 1612 on. In 1621 he had given a mission with Saint Vincent in Montmirail.

³Today it is called Villers-Saint-Frambourg. This parish had had as Dean, since April 2, 1637, Philippe Robin, a Councillor in the Presidial of Senlis.

Letter 532. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Marie Joly; she had left for Sedan in February.

²Henriette Gesseaume.

³August 12.

⁴Pierre Colombet.

⁵It was on August 12, 1641 that Saint Louise entered her fifty-first year.

⁶Marguerite Lauraine.

⁷The foundlings.

⁸Sister Marguerite Deshaies. She did not persevere in the vocation of a Daughter of Charity.

Letter 533. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter replies to the preceding one, and is written on the back of the original.

²Marguerite de Gondi.

³A word was forgotten here in the original letter.

Letter 534. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter appears to belong near no. 537. It dates from the time when the Sisters still had their Motherhouse in La Chapelle.

²Jeanne Lepeintre.

³The costume of the first Daughters of Charity, almost all natives of the environs of Paris, was the one they were wearing when they presented themselves to Saint Louise to become members of the Little Company. Those who came from farther away used to dress, for the sake of uniformity, like the village women of the area surrounding Paris. Their habit was similar to that worn by the Sisters until 1964; however,

the dress was gray, the collar shorter and only a toquois or toquet (small brimless hat) covered the head. In the mind of the Holy Founder, the Daughters of Charity were, and were to remain, village girls. He wished them to be laywomen and not religious, and, consequently, intended that they be dressed as "ordinary women," according to his own expression. However, since the toquois gave poor protection from the weather, in 1646 the Saint allowed the more delicate among the Sisters, and in particular Sister Jeanne Lepeintre, who suffered from eye trouble, to add to their headpiece, as did many village women, the white cornette, an unstarched piece of material raised up in front and falling on both sides. The use of the cornette became generalized, and in 1685 Edme Jolly, the third Superior General, made it obligatory in order to remedy what might be shocking in a Community, a disparity of headdress. During the second half of the eighteenth century, the cornette became larger and, in the nineteenth century, starching was allowed to give it more consistency. Saint Louise did not dress like her Daughters. With Saint Vincent's permission, she wore the usual costume of devout widows.

⁴Anne Hardemont perhaps.

⁵Probably Perrette Chefdeville, niece of Sister Henriette Gesseume.

Letter 535. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter belongs between the arrival of Sister Elisabeth Martin in Richelieu (July 1641, at the earliest) and the purchase of the new Motherhouse of the Daughters of Charity, across from Saint-Lazare (September 1641).

²Saint Vincent had just returned from Richelieu.

³Elisabeth Martin.

⁴The house in Richelieu.

⁵Perhaps Louise Ganset who had been sent to Richelieu with Barbe Angiboust at the time of its foundation. On October 26, 1639, Saint Louise wrote, "My daughter, place a little constraint on your feelings. What good does it do you when you pay visits and go on pilgrimages without permission and want in everything to live according to your own will? . . . I think that what causes most of the faults you commit . . . is that you have money and have always liked having it." (Cf. *Ecrits spirituels*, L. 11.)

⁶In her school.

⁷She was Superior in Angers before going to Richelieu.

⁸Madame de Lamoignon, born Marie de Landes on September 28, 1576, had married, on June 10, 1597, Chrétien de Lamoignon, President à mortier in the Parlement of Paris. Of this union were born the renowned Guillaume de Lamoignon, who became First President [Chief Justice] of the same Parlement; and a daughter, Madeleine de Lamoignon, well-known for her piety and her dedication to the unfortunate. The mother, according to Saint Francis de Sales, was one of the holiest women of

her time. Probably after the death of her husband in 1636, she joined the Ladies of Charity. Her admirable qualities of mind and heart led to her election as their President on the retirement of Madame de Souscarrière. She held this post from about 1643 till her death on December 30, 1651, at the age of seventy-five. One of Saint Vincent's best supporters, her name deserves to be placed beside those of Madame Goussault and the Duchesse d'Aiguillon. When the Saint was seen entering her house, people would say, "The Father of the poor is going to see their Mother." She always assisted at the Divine Office. One day, when she had fainted, it was discovered that she was wearing a hair-shirt and a belt with iron spikes, which was hurting her terribly. On her death, the poor of her parish would not allow her body to be taken away to the Church of the Franciscans of Saint-Denis, where her husband was buried. (Cf. Bibl. Nat., ff. 32.785.)

⁹To make of it the Motherhouse of the Daughters of Charity.

Letter 536. - Archives of the Mission, Paris, original autograph letter.

¹This letter preceded by just a few days the purchase of the new Motherhouse of the Sisters, near Saint-Lazare.

²Wife of Jean du Marez, owner of the house.

³Saint Vincent inadvertently added "Monsieur" here.

Letter 537. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Mention of the contract of purchase for the property of the Motherhouse of the Daughters of Charity enables us to assign this date.

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

³Because of the way she wore her coiffe.

⁴The bill of sale between Jean de Marez, bourgeois of Paris, and Marie Sadot, his wife, on the one hand, and, on the other, the Congregation of the Mission represented by Vincent de Paul, Antoine Portail, Antoine Lucas, Jean Dehorgny, François Soufliers, Léonard Boucher and René Alméras, was signed on September 6, 1641, before the notaries Guillaume Le Roux and Etienne Paisant. It involved "two adjoining houses, situated in the faubourg Saint-Denis opposite the church of the aforesaid Saint-Lazare, on the main street. One building consisted of a cellar, two low rooms, four bedrooms, two next to each other on the second floor and the other two upstairs in the attic, a stable, a courtyard enclosed by walls and a well common to both houses in the said courtyard. The other house consisted of a low room with adjoining kitchen, a large bedroom, two upper rooms and an attic above, covered with tiles, and a carriage gateway serving as an entrance to both of the said houses. Right inside the entrance, was a small lodge, like a pavillion, with a slate roof, common to both houses, with the garden in the back. The entire property was enclosed by walls." The Saint paid the sellers 6,600 livres in cash, and

contracted to pay the remaining 5,400 livres in an annuity of 300 livres each year. The Sisters' new house was enlarged over the years. Saint Vincent resold it to Saint Louise in 1653. (Cf. Arch. Nat., S 6.608.)

Letter 538. - Reg. 2, p. 263.

¹Probably Antoine Lucas.

²William Webster, alias Ward, put to death in London on July 26, 1641. More information about the death of this martyr can be found in M. de Marsys, *Histoire de la persécution présente des catholiques en Angleterre* [n.p., 1646].

Letter 540. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Date written on the back of the original.

Letter 541. - Archives of the Mission, Turin, original autograph letter. Coste published this letter from the text given in Jean-Baptiste Pémartin, ed., *Lettres de Saint Vincent de Paul* (4 vols., Paris: Dumoulin, 1880), vol. I, p. 375, letter 333. The original text, used in this edition, bears a more complete closing, a postscript, and an address.

¹Marie-Aimée de Blonay was born in Saint-Paul (Haute-Savoie), the daughter of Claude de Blonay and Louise de Livron. She took the habit of the Visitation at the first Monastery in Annecy on January 25, 1612. She was Superior successively in Lyons (1622-1628 and 1631-1637), Bourg-en-Bresse (1638), and, at the time of this letter, of the first Monastery of Annecy (1641-1647). She died in Annecy on June 15, 1649, at the age of fifty-nine. She was one of the first spiritual daughters of Saint Francis de Sales and highly esteemed by this great Saint and by Saint Jane Frances de Chantal. Miracles have been attributed to her. (Cf. *Année sainte*, vol. VI, pp. 368-369.) Charles-Auguste de Sales, Bishop of Geneva and nephew of Saint Francis de Sales, wrote her life in 1655.

²Saint Jane Frances de Chantal.

³Juste Guérin.

⁴He had just finished a visitation of the house in Annecy.

⁵Substitute for the Cardinal Vicar; at that time, it was Giovanni Battista Altieri, brother of the future Pope Clement X (1670-1676). Giovanni Battista later became Bishop of Todi (1643-1654) and was also named Cardinal (1643). He died in Narni on November 25, 1654. He was one of the Saint's most powerful protectors in Rome.

⁶A document, dated July 11, 1641, gave permission to the Congregation of the Mission, through Louis Lebreton, to be established in Rome. (Cf. vol. XIII, no. 86.)

⁷The section in brackets is that added from the original to the Pémartin text given by Coste.

Letter 542. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹A small commune in Indre-et-Loire, near Chinon. Saint Vincent is not referring here to Daughters of Charity stationed in Saché, but to Sisters native to that locality. There were five of them in Paris on September 17, 1641: Louise Rideau, Marguerite Deshaies de Turenne, Andrée Guilmine, Perrine and Renée, whose family names are unknown.
²Several letters of M. de Mondion, the Pastor of Saché, are still extant. (Cf. Archives of the Motherhouse of the Daughters of Charity.) If the letter that Saint Vincent mentions is among them, it can only be the one dated September 17, 1641, to Sister Louise Rideau.

Letter 543. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Apparently, this letter was written shortly after no. 534.

²First Monastery of the Visitation nuns in Paris.

Letter 544. - Abelly, op. cit., bk. I, chap. XXVI, p. 122.

Letter 545. - The original letter, made up of three pages in Saint Vincent's handwriting, belonged to the Marquis de Gerbéviller.

Letter 546. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written during a Jubilee Year, after the purchase of the new Motherhouse, and between the foundations of Fontenay and Nanteuil-le-Haudouin (Oise).

²Administrator of the house of the galley-slaves.

³For the Sisters destined to go to Nanteuil-le-Haudouin.

⁴The door of the new Motherhouse on the rue du Faubourg-Saint-Denis.

⁵Fontenay-aux-Roses.

⁶On October 15 Saint Vincent gave the Sisters the conference he is announcing here (cf. vol. IX, no. 7).

Letter 548. - Archives of the Mission, Paris, original autograph letter.

¹This date is dictated by the mention of the diplomatic posting of the Marquis de Brezé.

²Claude d'Anglure, Prince d'Amblise, Marquis de Sy, Comte de Bourlemont, Vicomte de Forest and Baron de Busancy. He had married Angélique Diacette, daughter of Anne d'Acquaviva d'Aragon, Duchesse d'Atri.

³François 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 bishop 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].)

⁴The Duchesse d'Aiguillon.

⁵Marshal Urbain de Maillé, the Marquis de Brezé, brother-in-law of Cardinal Richelieu, had fought in the Piedmont campaign, was Commander-in-Chief of the army in Germany, served in the capacity of Ambassador in Sweden and Holland, and governed Calais and Anjou. He became Viceroy of Catalonia in 1641, and died on February 13, 1650, at the age of fifty-three.

⁶Cardinal Richelieu.

⁷Claude de Rebé (1628-1659).

⁸Antoine Lucas.

⁹François Sublet, Seigneur de Noyers.

Letter 549. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Period within which Saint Jane Frances de Chantal was in Paris.

²Anne Petau, the widow of René Regnault, Seigneur de Traversay and Councillor 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.

³Blaise Méliand (1641-1650).

⁴Julien Guérin, born in Lacelle (Orne), had spent some time in the army before beginning his preparation for the priesthood. The entrance of his brother, Jean Guérin, into the Congregation of the Mission, November 7, 1639, left free the parish of Saint-Manvieu, which he (Julien) administered for three months. He left it, at the age of thirty-five, to come to Saint-Lazare, where he was admitted January 30, 1640. In 1641, he went to assist the unfortunate populace of Lorraine. His health failed and he was sent to Richelieu, where he made his vows June 14, 1642. The missions he gave in the diocese of Saintes in 1643 and 1644 were very successful, and it was he who was chosen by Saint Vincent in 1645 to lay the foundation of the Mission in Tunis. It was there that this valiant Missionary died on May 13, 1648. His

biography has been published in volume III of the Notices, pp. 57-82.

⁵Claude de Rueil (1626-1649).

⁶Elisabeth Martin.

⁷Catherine Fouquet, the widow of Claude de Bretagne, Comte de Vertus and de Goëlle, first Baron de Bretagne, State Councillor, who died in Paris August 6, 1637. She died in that same city May 10, 1670, at the age of eighty.

⁸Saint Jane Frances had arrived in Paris on October 4 and left on November 11. She died a month later, December 13, 1641.

Letter 550. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter is the answer to no. 549. Saint Vincent wrote it in the space left by Saint Louise at the top of her letter.

²Claude de Rueil.

³The Administrators of the hospital of Angers.

⁴Madame de Vertus.

⁵The Sisters, therefore, had not left La Chapelle in October 1641. This is understandable, given the work that had to be done on their new house.

Letter 551. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Between 1636 and 1641, the period during which the Daughters lived in La Chapelle, there were only two Jubilees, one in 1636 and the other in 1641. The mention of Mademoiselle du Mée leads us to prefer 1641.

²Sister Barbe Angiboust.

³A Lady of Charity who dedicated herself to the work of the Foundlings.

Letter 552. - Abelly, op. cit., bk. II, chap. I, sect. II, p. 35.

Letter 553. - Abelly, op. cit., bk. III, chap. XIV, p. 232.

Letter 554. - According to Coste, the original autograph letter was in the Archives of the Mission, Paris. The present location of the letter is unknown.

¹Several places have this name. The nearest to Paris is situated near Chartres (Eure-et-Loir).

Letter 555. - Archives of the Mission, Paris, original autograph letter.

¹Nothing in the content of the letter indicates a precise date. There is reason to believe that it belongs somewhere between 1639 and 1650, the period during which Saint Vincent was engaged in repairing the ruins left by the armies in Lorraine during the Thirty Years' War, and when he was writing his own letters without the assistance of a secretary (before 1645).

²Saint Vincent inadvertently added "Monsieur" here.

Letter 556. - The original autograph letter is at the Carmelite Monastery of Troyes, now transferred to St-Germain, St-André-les-Vergers. The first monastery in Troyes was destroyed during the War, in 1940.

¹Anne-Marguerite Guérin.

²Saint Jane Frances de Chantal.

³Anne-Thérèse de Préchonnet.

⁴Probably Paris, where she was born and spent the first years of her religious life. She remained in Troyes until her death in 1647.

⁵René de Breslay. He had died on November 2, 1641.

Letter 556a. - Manuscript of the Chambre des Députés, Manuscript 20 (AF, 64), pp. 137-138. This manuscript is now preserved in the Bibliothèque de l'Assemblée Nationale, from which a photocopy was recently obtained. On the copy, the date appears as 8.^e 9.^{bre} 1641 or November 8, 1641. Coste evidently misread this by distraction as October 9, 1641. The November date required a repositioning of the letter.

¹The bracketed words were omitted by Coste, probably by distraction.

Letter 557. - Manuscript of Lyons.

¹Louis Lebreton died on October 19.

²The Barberini family had at that time three of its members in the College of Cardinals: Antonio, a Capuchin monk, brother of Pope Urban VIII; and Antonio and Francesco, his nephews.

³Marcello, Cardinal Lenti, Bishop of Palestrina (1629), of Tusculum (1629-1639), of Porto (1639-1641), and of Ostia (1641-1652). He died on April 19, 1652.

⁴Giovanni Battista Altieri.

⁵Saint 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.

Letter 558. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Dates of the period during which Marie Joly was working in Sedan.

Letter 558a. - Signed original, given in 1936 to St. Mary's Seminary, Perryville, Missouri, USA, where it is still

preserved in the Seminary Archives, 091 AA-4. A photocopy can be found in the Archives of the Mission, Paris. The text had been published in the *Annales* (1927), pp. 235-236, and was reprinted in *Mission et Charité*, 19-20, pp. 29-30. This edition uses the latter text.

¹Sylvestre de Crusy de Marcillac, born in 1571, was Bishop of Mende from 1628 to 1659, the year of his death.

²Pierre Séguier.

³Probably François de Verthamon, Councillor of State.

⁴Probably Antoine Barillon, Sieur de Morangis, Master of Requests.

⁵Annet Savinier.

⁶Jacques Lesage was born around 1614 in Auffray (Seine-Maritime), entered the Congregation of the Mission on October 7, 1639, and made his vows on November 26, 1645. He embarked for Algiers in January or February 1648 and gave himself entirely, without regard for hardships and dangers, to ministering to the poor slaves. After a visit to the plague-stricken, he was attacked by the terrible disease, from which he died on May 12, 1648.

Letter 559. - Reg. 2, p. 222.

Letter 560. - Reg. 2, p. 98.

¹Lambert aux Couteaux was from Picardy.

Letter 561. - The original autograph letter was communicated by M. Heudre, a Priest of the Mission. A photocopy of the original is in the Archives of the Mission, Paris.

¹Saint Jane Frances de Chantal, who died a holy death in Moulins on December 13, a month after she had left Paris.

²Léon Bouthillier, Comte de Chavigny and de Besançois, a relative of Jean-Jacques Olier, was born in Paris on March 28, 1608. Although he had been appointed by Louis XIII himself to be a member of the Council of Regency for Louis XIV during his minority, Mazarin pushed him aside. During the troubles of the Fronde, he sided with the Princes against Mazarin. His sincere piety was allied to his love for pleasure. He died in Paris on October 11, 1652. His wife, Anne Phelippeaux, was an ardent Jansenist.

³The body of Saint Jane Frances was embalmed and lay in state for two days in the chapel of the Visitation of Moulins. It was then transferred, secretly, to Annecy and placed near the body of Saint Francis de Sales, according to the wish expressed by the Saint during her lifetime.

⁴Juste Guérin.

⁵The two monasteries in Annecy.

⁶In 1636 and 1641.

⁷Saint Jane Frances had at first refused, out of humility, to give her heart to the first monastery of Paris; she thought her heart was not worth preserving. But when it was brought to her attention that the presence of her heart in Paris and of her body in Annecy would contribute to the union of the

two monasteries, she agreed to draw up the act of donation. This document was published by Henri de Maupas, *op. cit.*, p. 240, and appears in this volume as Appendix 1. In 1874, the original belonged to the Comte d'Hauterive, a former department head of a division in the Ministry of Foreign Affairs. (Cf. Mgr. Louis-Emile Bougaud, *Histoire de Sainte Chantal et des origines de la Visitation* [8th ed., 2 vols., Paris: Poussielgue, 1874], vol. II, p. 461 and p. 462, n.)

⁸Louise-Eugénie de Fonteines, Superior of the first Monastery in Paris.

⁹The wishes of the Saint were not carried out. The Duchesse de Montmorency would consent to give the body to the first monastery in Annecy only on condition that the heart remain in Moulins. The precious relic was placed on an altar in the Saint's room, quite near the bed on which she had died. (Cf. Bougaud, *op. cit.*, vol. II, p. 584.)

¹⁰First draft: "to send you there to represent us in Rome."

¹¹François Grimal was born in Paris on March 6, 1605, began his internal seminary on June 6, 1640, and made his vows on October 9, 1646. He rendered outstanding services to his Congregation, whether as Superior of the houses of Crécy (1645-1646), Montmirail (1646-1649, 1654-1655), and Agen (1650-1651); as second Assistant to Saint Vincent (1652); or in more humble positions in Fontainebleau and elsewhere. The introduction of vows into the Company corresponded to his desires. He willingly accepted this measure and made every effort to have it accepted by those around him. Although he made his vows in 1646, he renewed them on October 3, 1656, in the presence of M. Portail.

Letter 562. - Archives of the Mission, Paris, copy made at the Monastery of the Visitation in Annecy from the original autograph letter, which was exchanged with the Major Seminary of Amiens in 1893 for an autograph letter of Saint Francis de Sales.

¹What is said here of the vision of Saint Jane Frances' heart admits of no other date for this letter.

²Saint Francis de Sales.

³Saint Vincent left, in his own handwriting, an attestation of the vision that he mentions here (cf. vol. XIII, no. 34).

Letter 562a. - The original of this letter has been lost; however, an authenticated copy can be found in the Archives of the Visitation, 68, avenue Denfert-Rochereau, Paris. The Archives of the Mission, Paris, also possess a photocopy.

¹Louise-Eugénie de Fonteines was elected Superioress of the first Monastery of the Visitation in Paris on May 16, 1641.

²Anne-Marguerite Guérin was Superioress of the second Monastery of the Visitation, faubourg Saint-Jacques, from May 24, 1640 to May 21, 1643.

³Octave de Saint-Lary de Bellegarde.

⁴Saint Jane Frances de Chantal.

⁵Félix Vialart, Bishop of Châlons, was the son of Madame de Herse, one of the most generous and dedicated collaborators of Saint Vincent. He was born in Paris on September 5, 1613. As early as 1640, when he was still in his twenty-eighth year, he was chosen to succeed Henri Clause in the See of Châlons. He established a seminary, reformed the clergy, organized missions, and went to the aid of the unfortunate. But, like Nicolas Pavillon, he allowed himself to be won over by Jansenist ideas and this was an unfortunate stain on an otherwise full and fruitful episcopate. Félix Vialart died on June 10, 1680. (Cf. *La vie de Messire Félix Vialart de Herse* [Utrecht, 1738].)

⁶Jean-François de Gondi.

⁷Denis Leblanc, Vicar General of Paris.

Letter 563. - According to Coste, the original autograph letter was at the house of the Daughters of Charity, 12, rue des Greffes, Nîmes. The Sisters of this house have been relocated at 5, boulevard des Bruxelles, but the present location of the letter is unknown.

Letter 564. - Archives of the Mission, Paris, original autograph letter.

¹Convent of the Visitation.

Letter 565. - Original autograph letter, Bibliothèque publique et universitaire, Geneva, Switzerland, Ms. suppl. 360.

¹He had been Superior there.

²Jean de Montereil or Montreuil, Canon of Toul and secretary to the Prince de Conti, had just accepted the duties of secretary to the Marquis de Fontenay-Mareuil, Ambassador to Rome. From there he went to England as ambassadorial secretary and shortly after was appointed resident in Scotland. He became a member of the French Academy. Some of his writings have been published. He died on April 27, 1651, when he was barely thirty-seven years old.

³The Marquis de Fontenay-Mareuil.

⁴A renowned banker.

⁵The original letter is damaged here.

Letter 566. - Excerpt quoted in the deposition of Brother Pierre Chollier, witness 102 at the process of beatification of Saint Vincent.

Letter 567. - Abelly, *op. cit.*, bk. II, chap. XI, sect. I, p. 377.

¹It was between 1639 and 1643 that several groups of Missionaries went through Lorraine to seek out the needy and distribute assistance. After 1643, Saint Vincent made use almost exclusively of Brother Mathieu Régnard to carry the alms. (Cf. Abelly, *op. cit.*, bk. II, chap. XI, sect. I, p. 388.)

Letter 568. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Reference to the panegyric preached in honor of Saint Jane Frances enables us to assign the date for this letter.

²Madeleine Fabri, Madame Séguier, was born November 22, 1597, and died in Paris, February 6, 1683. She assisted Saint Vincent and Saint Louise with her influence and her fortune.

³Claude de Lorraine, Duc de Chevreuse.

⁴Madeleine de Lamoignon was born in Paris on September 14, 1608, of Chrétien de Lamoignon, President à mortier at the Parlement of Paris, and of Marie de Landes, who initiated her from childhood in the practices of the Charity. Mother and daughter competed in their dedication to the unfortunate. They often went to visit them in their homes, dressed their wounds, cleaned their rooms, made their beds, gave them clothes, linen, food, and money. Saint Vincent used to say of Mademoiselle de Lamoignon that she moved so quickly with her charitable works that nobody could keep up with her. She supported all the works founded by the Saint and took an active part in them. She died on April 14, 1687, at the age of seventy-nine. Her life was written by Père d'Orléans (*Vie de Mademoiselle de Lamoignon*, Bibl. nat., ms. fr. 23895) and by Mademoiselle Louise Masson (*Madeleine de Lamoignon* [Lyons, 1846]). Abbé Carron gave her a place in the *Vie des dames françaises qui ont été les plus célèbres dans le XVIIe siècle par leur piété et leur dévouement pour les pauvres* (2nd ed., Louvain, 1826).

⁵Meeting of the Ladies of Charity at the first monastery of the Visitation nuns.

⁶The orator was Bishop Henri de Maupas du Tour, who had just been named Bishop of Puy and later became Bishop of Evreux. He would later write Saint Jane Frances's life. This same prelate preached a funeral oration in honor of Saint Vincent on November 23, 1660.

Letter 569. - Archives of the Mission, Paris, original autograph letter.

¹Jean Guérin was born in Lacelle (Orne) in 1594, and entered the Congregation of the Mission on November 7, 1639. He made his vows in Annecy on August 4, 1642, was named Superior there the following month, and continued to direct this house until his death on March 6, 1653. Some days after his death (March 23, 1653), Saint Vincent wrote: "God has always blessed the leadership and works of this servant of His, to the satisfaction of those within and outside the family." His biography was published in vol. III of the *Notices*, pp. 23-28.

²Juste Guérin, Bishop of Geneva.

³René de Breslay.

⁴From 1639 to 1642.

⁵Dictations in class. (Cf. no. 562.)

⁶So that we may be unanimous in the same spirit. Phil. 1:27.
"Conduct yourselves, then, in a way worthy of the gospel of

Christ. If you do, whether I come and see you myself or hear about your behavior from a distance, it will be clear that you are standing firm in unity of spirit and exerting yourselves with one accord for the faith of the gospel."

(NAB)

⁷Although the original letter is damaged for a length of several centimeters, there is no difficulty reconstructing the text.

⁸Bankers of Lyons.

⁹Louise-Eugénie de Fontaines.

¹⁰Saint Jane Frances de Chantal.

¹¹We have already remarked that the heart did not leave Moulins where the Saint had died (cf. no. 561, n. 9).

¹²It was a false rumor. Pope Urban VIII died on July 29, 1644.

¹³The letter is dated January 31. Saint Vincent finished it on February 1.

¹⁴Jean de Montreuil, secretary to the Marquis de Fontenay-Mareuil.

¹⁵Jean Martin, born in Paris on May 10, 1620, was not yet twenty-two years old. He had belonged to the Congregation of the Mission since October 9, 1638. It is written that Saint Vincent had sent him to the mission of Saint-Germain-en-Laye as a catechist and that the Dauphin was among his listeners, but that is not so, because the mission of Saint-Germain took place a few months before he entered Saint-Lazare. He was ordained in Rome on April 25, 1645, and that same year was sent to Genoa to begin a new establishment. Saint Vincent had, perhaps, no Missionary better gifted for drawing crowds and converting souls. In 1654, Jean Martin was recalled to France and placed in Sedan as Superior and Pastor. In 1655, Saint Vincent sent him to Turin to direct a new establishment founded by the pious Marchese di Pianezza, Prime Minister of State. There, as in Genoa and Sedan, the zealous Missionary won over the most hardened hearts. He earned the title "Apostle of Piedmont," and his confreres received the name of "Padri Santi" (Holy Fathers). In 1665, René Alméras offered him the direction of the house in Rome. It was a very painful sacrifice, but Jean Martin resigned himself to it. In 1670 he was sent to Genoa, in 1674 to Turin, in 1677 to Rome, in 1680 to Perugia, and in 1681 to Rome again, each time as Superior. It was in this last-named city that he died on February 17, 1694. We have a manuscript account of his life (Archives of the Mission, Paris), written by a contemporary. It has been published, with some changes, in vol. I of the Notices, pp. 269-372.

Letter 569a. - A copy of this letter is found in one of the volumes for the process of the beatification of Saint Vincent de Paul. (Cf. Archives of the Congregation of Rites.) Coste placed it in a supplement in vol. VIII, no. 3298, p. 522, and dated it February 4, 1648. Since he later assigned 1642 as the date in his three-volume Life and Works

of Saint Vincent de Paul, Eng. trans., vol. I, pp. 311-312, and since the Annales (1937) listing of new letters also indicated the date as 1642 and suggested that the letter become no. 569a in vol. II, we have placed the letter here in vol. II.

¹The Society of the Sisters of the Cross.

Letter 570. - Original autograph letter, Library of the University of Amsterdam (Schenkings Diederichs, ms. 59 Ap). Coste published a text from a slightly defective copy. The Annales (1953), pp. 250-253, published the original, which was later reprinted in Mission et Charité, 19-20, pp. 31-33. This edition has used the latter text.

¹At this time, Jules Cardinal Mazarin was residing at the French Court without a well-defined function. After the death of Cardinal Richelieu (December 4, 1642), Mazarin was named his successor as Chief Minister of State (December 17, 1642).

²Antonio Cardinal Barberini, nephew of Pope Urban VIII (1623-1644), was only twenty when he entered the Sacred College of Cardinals in 1627. He had been placed in charge of several legations and had earned a good deal of influence in the Papal Curia. When the steps he took to prevent the election of Innocent X (1644-1655) were unsuccessful, he came to France, obtained the bishopric of Poitiers in 1652, and became Archbishop of Rheims in 1657. He died in Nemi, near Rome, on August 3, 1671.

³Cardinal Richelieu.

⁴Juste Guérin. Cardinal Richelieu was not in sufficient favor at the Court of Rome for his intervention to be of any use to the Bishop of Geneva.

⁵Léon Bouthillier, Comte de Chavigny, filled various important administrative and diplomatic posts.

⁶François Du Val, Marquis de Fontenay-Mareuil, was French Ambassador in Rome from 1640 to 1650; he died in 1665.

⁷Doubtless, Saint-Etienne de Saint-Geoirs (Isère).

⁸Bernard Codoing had previously given missions there.

⁹Bankers in Lyons.

¹⁰André Duval, renowned Doctor of the Sorbonne, author of several learned works, friend and trusted 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., bk. I, chap. XXII, p. 97) and before establishing vows in the Congregation of the Mission (cf. 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 *Petites annales de Saint Vincent* [May 1903], p. 135.)

¹¹The Decree *Cum adolescentium aetas*, published at the twenty-third session (July 15, 1563).

¹²Nicolas Pavillon had begun his seminary a short time after his arrival in Alet in 1639. He received young people and even priests ordained without having learned a word of Latin. (Cf. Degert, *op. cit.*, vol. I, p. 197.)

¹³Jacques Raoul de la Guibourgère, Bishop of Saintes, had in mind the establishment of a seminary in his diocese as early as 1633, but he was able to realize his project only in 1644. (Cf. Louis Audiat, *Saint Vincent de Paul et sa congrégation à Saintes et à Rochefort* [Paris, 1885].)

¹⁴According to Abelly (*op. cit.*, bk. I, chap. XXXI, p. 146), it was around 1636 that Saint Vincent erected a seminary in the Collège des Bons-Enfants, where young boys studied the humanities. Touched by what the Saint had said to him one day about the necessity of training for a year or two, in the virtues and functions of their state, the students who had already entered Holy Orders or who were ready to do so, Richelieu gave him one thousand écus in 1642 for the maintenance of twelve seminarians. Others, who paid for their own board, came to join these twelve. They became so numerous that Saint Vincent had to withdraw from the Bons-Enfants those who were studying the humanities and transfer them to a building situated at the end of the enclosure of Saint-Lazare. Thus began the seminary of Saint-Charles. The seminary of the Bons-Enfants passed, therefore, through three successive phases: the first from 1636 to 1642, the second from 1642 to 1645, and the third from 1645 to 1791.

¹⁵M. Thévenin.

Letter 571. - The original of this letter was put on sale by M. Charavay, who published the text in one of his catalogues.

¹Pierre du Chesne entered the Congregation of the Mission in 1637. 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.

²In Seine-et-Marne.

³Jacques Boudet, a Priest of the Mission born in Epinay-sur-Seine (Seine-Saint-Denis), was received into the Congregation of the Mission in 1634 and ordained a priest in 1635. He gave missions in Brittany with M. Olier (cf. 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."

⁴Gaston de Renty, born in 1611 at Bény-Bocage (Calvados), was, according to Abelly, "as noble by his virtue as he was

by his birth" (cf. Abelly, *op. cit.*, bk. II, p. 365). After fighting in Lorraine at the head of a company of cavalymen, he settled himself in Paris, placed himself under the direction of Father de Condren, and devoted himself to practices of piety and works of charity. The recitation of the Divine Office, prayer and examinations of conscience took up a part of his day, and he would rise at night to recite Matins. One day a week was set aside for visiting the sick of the Hôtel-Dieu, whom he instructed and consoled; another day he visited hospitals. He used to visit the poor in their homes with the Sisters of the parish of Saint-Paul. To the English who had taken refuge in France because of their faith, to the people of Lorraine who fled to Paris to find the security they were lacking in their own country, to the prisoners of Barbary, the galley-slaves of Marseilles, and the Missionaries of the East, he was a generous benefactor. Doctor Burnet, the Bishop of Salisbury, said "that he should rightly be placed among the greatest examples France provided" in the seventeenth century. (Cf. Collet, *op. cit.*, vol. I, p. 215, n.) Such a man was bound to be in frequent contact with Saint Vincent. We have already said that he was the principal auxiliary of the Saint in giving assistance to the nobles of Lorraine who had taken refuge in Paris. When he met with sinners anxious to mend their ways, he would advise them to make a retreat at Saint-Lazare. The pious and charitable Baron died on April 24, 1648, at the age of thirty-eight. Father Saint-Jure wrote his life, *La vie de Monsieur de Renty* (Paris, 1651).⁵Dominique Séguier.

⁶Fontaine-Essart, a hamlet in the commune of Courbetaux (Marne), near Montmirail.

Letter 572. - Pémartin, *op. cit.*, vol. II, p. 314, no. 775.

¹This letter is dated March 1651, which we believe is an addition of the editor. The mention of the meeting concerning Lorraine indicates that it should be placed between 1639 and 1647.

Letter 573. - Collet, *op. cit.*, vol. II, p. 235.

¹This governor, that of Toul perhaps, had asked the Saint to use his influence at Court to obtain a favor for him; in exchange, he was promising to protect the Missionaries of that place against those who were opposing their establishment.

Letter 574. - The original autograph letter is in the Archives of the Provincial House of the Daughters of Charity in Lille.

¹The meeting concerning Lorraine mentioned in this letter led Coste to assign these dates.

²Most likely a meeting of those charitable persons who, in 1640, had taken on the assistance of the Lorraine nobility taking refuge in Paris, and continued doing so until 1648.

Letter 575. - Original autograph letter. We have the rough draft and the final text of this letter, both written in the hand of Saint Vincent. The first document (no. 575), dated March 17, is preserved in the Cathedral of Bogotá, Colombia. The second and final version (no. 575a) is dated the following day and belongs to the Archives of the Mission in Turin.

¹Martino Bonacina, born in Milan around 1585, is one of the princes of moral theology. For three years he taught canon and civil law at the seminary in his native city, and was then appointed Rector of the Swiss College. In recognition of his merits, Ferdinand II named him Palatine Count and Knight of the Golden Fleece. Consecrated Bishop of Utica, he died while on his way to the court of Vienna, where Urban VIII was sending him as Nuncio (1631). He composed a manual of moral theology, which had already seen eighteen editions by 1754, and many tracts on law, dogma, and moral theology.

²Members of the Tuesday Conferences.

³Claude Tristan, Seigneur de Maisoncelles, Canon, Grand Archdeacon, and Vicar General of Beauvais for forty years. His refusal to sign the formulary (against Jansenism) brought upon him in 1666 exclusion from choir and the loss of the income from his prebend. He died June 29, 1692.

⁴We completed this phrase according to Jean Bonnet, Superior General of the Congregation of the Mission, who in his circular letter of December 10, 1727, quoted the greater part of this letter.

⁵Pierre Binsfeld was born in Binsfeld (Luxembourg) around 1540 and died of the plague on November 24, 1598. He left several works of theology and canon law. Saint Vincent undoubtedly had in mind his *Enchiridion Theologiae Pastoralis*, published in Trier in 1591 and 1602, then in Douai in 1630 and 1636, with notes by François Sylvius. This work merited the praises of the synod held in Malines in 1607.

⁶Probably M. Thévenin, Pastor of Saint-Etienne (Dauphiné).

⁷Henri-Louis Habert, Seigneur de Montmaur.

⁸Madame de Herse, born Charlotte de Ligny, was the daughter of Jean de Ligny, Seigneur de Rantacey, 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, Councillor to the King in his Parlement, President of the Requests of the Palace, then Ambassador to Switzerland. He died in Solothurn, 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 575a. - Original autograph letter. The previous letter (no. 575) was a draft copy; this is the final text, which is the property of the Archives of the Mission in Turin.

¹This objection is, in reality, only the second.

²The word used in the original was "company," obviously the result of a distraction.

³Probably M. Thévenin, Pastor of Saint-Etienne in Dauphiné, a section of Southeastern France whose chief city is Grenoble. Charles de Valois, who became Charles V of France in 1364, had been sold this territory in 1349. During the period of the Valois monarchy (1364-1589), the eldest son of the King was sent there to govern, hence the title Dauphin. Dauphiné was a stronghold of Protestantism.

Letter 576. - Archives of the Mission, Paris, original autograph letter.

¹Fontaine-Essart.

Letter 577. - Abelly, op. cit., bk. II, chap. I, sect. II, p. 45.

¹In the locality of Yonne. Bernard Prévost was a Councillor of the Great Council.

Letter 578. - Abelly, op. cit., bk. II, chap. I, sect. II, p. 46.

¹Marie de Moncy, daughter of Claude de Moncy, comptroller, was the wife of Bernard Prévost.

Letter 579. - Abelly, op. cit., bk. II, chap. I, sect. II, p. 50.

¹Jacques Chiroye.

Letter 580. - Original autograph letter made known by M. Guy de Cassagnac.

¹Christophe d'Authier de Sisgau, born in Marseilles on April 6, 1609, obtained, while still young, the benefice of the Abbey of Saint-Victor. He was ordained a priest in June 1633, and a few days later received his doctorate. In 1634, the Archbishop of Aix entrusted to him and to all those who joined him in giving missions, the chapel of Notre-Dame de Beauvesez. A year later he approved the new Institute under the title of Congrégation des clerics de la Mission, which he replaced in 1638 with Congrégation des missionnaires du clergé. They established themselves at Brignole and Marseilles and were requested for Valence (1639) to direct the major seminary. In Senlis they were entrusted with the parish of Sainte-Geneviève (1640). Urban VIII recognized the Society by a brief of June 4, 1644. November 20, 1647 Innocent X changed its title to Congrégation du Saint-

Sacrement pour la direction des Missions et des Séminaires and its members were called Prêtres missionnaires de la Congrégation du Saint-Sacrement. In 1644 Christophe d'Authier was appointed Director of both apostolic colleges of Avignon and later titular Bishop of Bethlehem. He was consecrated in Rome on March 26, 1651 and lived there during 1652, 1653 and part of 1654. He returned to France where he continued to direct his Congregation. He died in Valence on September 17, 1667.

On the efforts of union of his Institute with that of Saint Vincent, the Annales des prêtres du Saint-Sacrement (manuscript preserved in the library of the Benedictines of Marseilles, before their expulsion) state: "On the return of M. de Sisgau from his first journey to Rome, when his Congregation was only an idea, some devout persons inspired him to go to Paris to see if he could join up with M. Vincent de Paul who had just established an almost similar one, under the name of the Mission. To this end, he went and lived incognito for several months in their house in Paris, called the Bons-Enfants, to see if they could come together to see if their goals were similar. Since the Will of God was not yet clear, however, the subject was taken up again (1642) because of a very virtuous girl. The life of this saintly girl from Valence, known as Sister Marie, was written by the Minim, Father de la Rivière, (cf. Histoire de la vie et moeurs de Marie Tessonnière [Lyon: n.p., 1650]) on the express order of the Queen Regent, Anne of Austria, and with the approval of several Doctors of the Sorbonne. It displeased the Bishop of Valence, however, who censured the book and had it condemned by the Assembly of the Clergy of France who likewise forbade devotion to her. Sister Marie told M. d'Authier that he should join up with M. Vincent de Paul and make one Community out of two the better to carry out in the Church the holy designs God was giving them. She was so insistent and produced such irrefutable proofs that God wanted it thus that M. d'Authier, who professed to practice great detachment, allowed himself to be persuaded. The better to try his disinterestedness, Providence allowed that at that time four or five Missionaries of M. Vincent should pass through Valence, returning from a mission they had just given, and they went to greet him in the seminary and to discuss this matter. M. d'Authier received them very cordially and, having had a conversation with the head of the group, called Codoing, gave him to understand that it would be better to have no union if it were not for the greater glory of God and the good of the Church. Arriving in Paris, M. Codoing recounted his conversation to M. Vincent who, on April 22, 1642, wrote M. Sisgau a letter to assure him that he was equally interested in this union. A short time after, M. d'Authier came to Paris to discuss this. What stopped negotiations was that M. Vincent did not want to take on parishes, nor run the seminaries of our

Congregation, nor would he allow his Missionaries to wear cuffs and collars similar to priests living in the world." This narration appears to be correct except on two points: Bernard Codoing did not go to Paris, and obstacles did not so much arise from cuffs and collars as from what M. d'Authier was requiring in the fusion of Rules and Constitutions and his request to become Saint Vincent's Assistant with right of succession. Both Congregations worked together in 1643 on the galleys in Marseilles. Later, a certain coldness arose between them. The priests of M. d'Authier tried to prevent the establishment of the Congregation of the Mission in Rome. On the other hand, the similarity of their names gave rise to unfortunate misunderstandings, so much so that Saint Vincent took steps to see that the Missionaries of the Blessed Sacrament would no longer bear the name of Missionaries. The life of Christophe d'Authier de Sisgau was written by Nicolas Borelli, a priest of his Congregation: *Vie de Mgr. Christophe d'Authier de Sisgau, évêque de Bethléem* (Nouv. ed., Lyon: 1703).

²The priests of Christophe d'Authier.

³Bernard Codoing was not yet in Rome when Saint Vincent wrote this letter; he arrived there on April 8.

Letter 581. - Archives of Turin, original signed letter.

¹Someone other than the secretary wrote on the back of the letter: "April 19, 1640." This is the date followed by Reg. 2, p. 98. We do not agree with this date because Jacques Chiroye was named Superior of the establishment only later, on October 6, 1640 (cf. no. 488). Jean Dehorgny was sent on a round of visitations in Lorraine in 1640. He may have visited other houses in the course of 1641 or 1642. In April 1643 he left for Italy and did not return from there until 1653.

Letter 582. - Archives of the Mission, Paris, original autograph letter.

¹François du Val, Marquis de Fontenay-Mareuil.

²Perhaps the priories of the diocese of Langres mentioned in other letters.

³Cardinal Richelieu.

⁴The monastery of Saint-Eutrope (cf. no. 594).

⁵This person had made a vow to become a Carmelite. A vow to enter a religious institute which had solemn vows was a reserved vow, i.e., one whose dispensation was reserved to the Holy See.

⁶Jean-Jacques Lafon. He died in Senlis where he was the Pastor of Sainte-Geneviève.

⁷Marie de Valence (Marie Tessonnière) was a holy widow with a very special devotion to the Blessed Trinity (cf. no. 580, n. 1). Saint Francis de Sales called her a living relic. Jean-Jacques Olier made a journey 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.

⁸Nicolas Sanguin.

⁹The parish of Sainte-Geneviève in Senlis. It had been given to the priests of Christophe d'Authier.

¹⁰Cardinal Richelieu had to use his influence to make him accept it.

Letter 583. - Archives of the Mission, Paris, copy made from the original autograph letter made known by Baron de Bich of Aosta.

¹Mother Françoise-Elisabeth Phelippeaux Pontchartrain.

²This letter probably belongs near no. 585.

Letter 584. - Abelly, op. cit., bk. II, chap. III, Sect. V, p. 266.

Letter 585. - Original autograph letter at the Bibl. Nat., n.a.f. 22.819.

¹Saint Vincent had first written "Monsieur"; this word is scratched out.

²It would seem that this is the suggestion to which the Saint was also responding in no. 583.

Letter 586. - Reg. 1, f-70.- The copyist notes that the original was in Saint Vincent's own handwriting.

¹Most probably the Duc de Liancourt, who was a member of the society formed for the assistance of the poor aristocracy of Lorraine who were refugees in Paris, and he had the right to be called "Your Lordship."

²The work for the nobility of Lorraine, founded in 1640, lasted about eight years. (Cf. Abelly, op. cit., bk. I, chap. XXXV, p. 168.)

Letter 587. - Archives of the Daughters of Charity, original autograph letter.

¹This letter was written shortly before the letter Saint Louise wrote on July 5, 1642 to Sister Jeanne Lepeintre (cf. *Ecrits spirituels*, L. 64, p. 77).

²Of Fontenay-aux-Roses (Hauts-de-Seine). Although the Daughters of Charity were established in this place in 1642, the act of foundation dates only from 1650. (Cf. Arch. Nat. S 6.187.) An important legacy given by M. Béguin for the foundation of two Sisters assured the work begun there.

³ Probably Isabelle Phelippeaux, daughter of Raymond, Seigneur d'Herbault, and of Claude Gobelin, married in July 1627 to Louis de Crevant, Seigneur d'Argy, Marquis d'Humières.

Letter 588. - Archives of the Daughters of Charity, original autograph letter.

¹This letter answers the preceding one; it was written on the side reserved for the address.

²Sister Anne of Fontenay.

³Madame d'Humières.

Letter 589. - Reg. 2, pp. 33 and 76.

¹The first fragment ends here.

²About missions to be given.

³From head to toe.

Letter 590. - Abelly, op. cit., bk. II, chap. IV, sect. IV, p. 285.

Letter 591. - Abelly, op. cit., bk. II, chap. XI, sect. I, p. 385.

Letter 592. - Archives of the Daughters of Charity, original autograph letter.

¹On the eve of Pentecost 1642, the ceiling fell in (cf. *Ecrits spirituels*, L. 102 [1642] and L. 120 [1646]; also, Conference of Saint Vincent to the Sisters, June 20, 1642).

²Later, Saint Vincent recounted this accident to the Sisters (cf. Conference of February 13, 1646). Saint Louise wrote down the thoughts that occurred to her concerning this accident (cf. *Ecrits spirituels*, A. 75).

Letter 593. - Archives of the Daughters of Charity, original autograph letter.

¹This letter was written shortly after no. 587 and probably on the eve of the journey the Saint made to Richelieu around June 10. Between each question Saint Louise left an empty space for the answers, which Saint Vincent preferred to write in the margin of the first two pages. The initials "Q" and "A" were added to make the letter more understandable.

²Henriette Gesseaume and Gillette Joly, sister of Marie Joly.

³Sister Barbe Angiboust.

⁴After a short sojourn in Paris they left for Marseilles.

⁵Blaise Méliand (1641-1650).

⁶The Duchesse d'Aiguillon.

⁷Sister Anne of Fontenay-aux-Roses.

⁸Madame Séguier.

⁹Perrette Chefdeville was stationed at Saint-Germain-en-Laye.

¹⁰Perhaps the Conference of June 1642 on Obedience.

¹¹Charles de Lannoy, governor of Montreuil-sur-Mer (Pas-de-Calais), was importuning Saint Louise for Sisters for Montreuil. He had to wait a long time since Sisters did not go there until 1647. He died in 1649.

¹²President of the Confraternity of Saint-Etienne-du-Mont, a parish in Paris.

Letter 593a. - Abelly, op. cit., bk. II, chap. II, sect. V, p. 234. Coste originally placed this in his supplement, vol. VIII, no. 3299, p. 523; the editors have assigned it this position for chronological reasons.

¹Abelly's text read 1649. This must surely be a printing error because further on he states that the following year was 1643.

Letter 594. - Pémartin, op. cit., vol. I, no. 355, p. 408; he consulted the original which Charavay subsequently put on sale.

¹Two centuries prior to the time of Saint Vincent, the people of Brittany had obtained in Rome a parish church and a hospital that they dedicated to Saint-Yves. Because of the lack of funds, the Confraternity of Saint-Yves, which was the administrative body, merged with the Confraternity of Saint-Louis des Français, on which the church and hospital depended. From this fusion the Congrégation de Saint-Louis et Saint-Yves came into being. The hospital of Saint-Yves was soon suppressed. The parish functioned until 1824, governed by a titular who was appointed by the Congregation of Saint-Louis. The church of Saint-Yves, situated at Campo di Marte, was the old church of Sant' Andrea de Monterariis that went as far back as the eleventh century. (Cf. Mgr. Pierre La Croix, *Mémoire historique sur les Institutions de France à Rome* [Paris: Victor Goupy, 1868], p. 58.) Bernard Codoing would have liked to see the church detached from Saint-Louis and assigned to the Congregation of the Mission.

²The Cardinal Datary who presided over the Apostolic Datary, an office in the Roman Curia which investigated the fitness of candidates for non-consistorial benefices reserved to the Holy See. At the time of Saint Vincent, the competence of the Datary was extensive, including, besides benefices, the treatment of questions pertaining to ecclesiastical inheritances, the approbation of the constitutions of lay religious congregations and of confraternities, dispensations in the external forum from irregularities and excommunications, and the drawing up of specified pontifical documents.

³The two priories of Langres.

⁴Henri Cauchon de Maupas du Tour, a member of the Tuesday Conferences, occupied the diocese of Puy from 1641 to 1661 and that of Evreux from 1661 to August 8, 1680, the day of his death. A renowned orator, he preached the funeral panegyrics for Saint Jane Frances de Chantal and for Saint Vincent. He wrote the life of Saint Francis de Sales and that of Saint Jane Frances. He was one of the two bishops who approved Abelly's biography of Saint Vincent.

⁵A reference to the dispensation needed for the person who had vowed to become a Carmelite (cf. no. 582).

⁶Guillaume de Ploesquellec, born in Plourivo (Côtes-du-Nord), was received into the Congregation of the Mission on July 13, 1641, and made his vows in Paris in 1647. He remained in Rome a very short time. Perhaps he had been sent there to serve the parish of Saint-Yves.

⁷Brother François and Jean Martin, who was at this time a clerical student and thus called "Brother" (cf. no. 569).

Letter 595. - Archives of the Mission, Florence, (Italy), original signed letter.

¹Perhaps this letter was written to the Bishop of Puy, Henri de Maupas du Tour.

²This journey to Richelieu should be placed between June 8 and 20. The Saint had gone to make the visitation of the Community house there.

³The Marquis de Fontenay-Mareuil.

Letter 596. - Abelly, op. cit., bk. II, chap. I, sect. II, p. 50.

¹In Marne.

Letter 597. - Abelly, op. cit., bk. II, chap. I, sect. II, p. 30.

Letter 598. - Abelly, op. cit., bk. II, chap. I, sect. III, p. 31.

Letter 599. - Abelly, op. cit., bk. II, chap. II, sect. II, p. 30.

Letter 599a. - Archives of the Daughters of Charity, original autograph letter. Coste placed it in his supplement, vol. VIII, no. 3300, p. 523. The editors have relocated it here for reasons of chronology.

¹The contents of this letter necessitate this date.

²A postscript added by Saint Louise on the back of the original informs us that the judgment obtained concerned the "income from Gonesse." By this judgment of July 1642, an annual income of four thousand livres, to be drawn from the castellany of Gonesse, had been applied to the work of the Foundlings. At the request of the Duchesse d'Aiguillon, one thousand livres of this sum were assigned for the upkeep of the Sisters in the establishment.

³The Duchesse d'Aiguillon.

⁴Saint Vincent was supposed to go to Beauvais, where he was present on Friday, July 11.

⁵Jean Guérin the younger.

Letter 599b. - Archives of the Daughters of Charity, original autograph letter. Coste placed this letter in his supplement, vol. VIII, no. 3301, p. 524. Since it is the response to the previous letter, the editors have placed it here.

¹The Sisters working at the foundling home.

Letter 600. - Archives of the Mission, original autograph letter.

¹Françoise Noret.

²Jean Thibault, Priest of the Mission.

³Louise Ganset.

⁴Henriette Gesseaume.

⁵The words "Sunday, July 6" and the contents indicate with certitude the year 1642.

Letter 601. - Archives of the Mission, original autograph letter.

¹This letter is an answer to the preceding one and thus this date has been assigned.

²Françoise Noret.

Letter 602. - Original autograph letter. The first page of the original can be found in the Motherhouse of the Priests of the Mission; the second sheet is in the British Museum: Foreign Private Letters, 22.488 f-14.

¹The Saint was making the third visitation of the Ursuline convent in that town. (Cf. Collet, op. cit., vol. I, p. 358.)

²In no. 559, in reply to complaints about his slowness in responding to requests, Saint Vincent told Bernard Codoing, "I intend in future to answer you as soon as possible after receiving your letters and weighing the matter before God. . . I shall work at correcting myself of my slowness."

³The Duchesse d'Aiguillon.

⁴A coin worth thirty centimes. A centime is a hundredth part of a franc.

⁵An institution of public credit founded by Sixtus V, Pope from 1585 to 1590. His reforms of the College of Cardinals lasted till the pontificate of Pope John XXIII (1585-1592).

⁶The sentence ends the page and is incomplete in the original letter.

⁷Because of her uncle, Cardinal Richelieu.

⁸The Cardinal was suffering from the illness that was to end his life on December 4, 1642. After an ulcer on his arm had closed, two abscesses formed at the top of his lung.

⁹Gerolamo Grimaldi, Archbishop of Seleucia, was born in Genoa in 1597 and named Vice-Legate of Romagna in 1625, Governor of Rome in 1628, and Nuncio in France on March 2, 1641. He became a Cardinal in 1643 and Archbishop of Aix in 1648. He died in that town on November 4, 1685.

¹⁰We do not know who this coadjutor Brother is; several had this first name.

¹¹The sentence in the original is incomplete.

¹²The priests of Christophe d'Authier.

¹³They obtained it on June 4, 1644.

¹⁴The reform was introduced into the Benedictine convents of Brittany at the beginning of the seventeenth century, at the instigation of a few monks of Marmoutiers who had withdrawn to the priory of Lehon-sur-Rance, near Dinan. The ten monasteries which had adopted the reform merged with the Congregation of Saint-Maur in 1628 by order of Pope Urban VIII.

¹⁵The Congregation of Saint-Vanne came into being as a result of the reform introduced into Lorraine by Cardinal Charles

de Lorraine, legate a latere, and was solemnly approved by a brief of April 7, 1604.

¹⁶In 1650, the Congregation of Saint-Maur possessed almost all of the great abbeys of the Order of Saint Benedict. It had developed from the Congregation of Saint-Vanne, especially under the inspiration of Grégoire Tarrisse, and was approved by the brief of May 17, 1621. (Cf. Dom Paul Denis, *Le cardinal de Richelieu et la réforme des monastères bénédictins* [Lille: Désclée, 1913].)

¹⁷We believe this was the word used in the original letter which is damaged at this point.

¹⁸The part of the letter preserved in the Archives of the Mission ends here. The word même [same] is repeated at the top of the second page.

¹⁹Henri de Maupas du Tour.

²⁰Jean-Jacques Olier, the celebrated founder of the seminary of Saint-Sulpice, whom Saint Vincent calls "a wholly apostolic man, open to the grace of God," 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 giving 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 agree to become a bishop, 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 parish of Saint-Sulpice until he had consulted the Saint. "M. Vincent is our father," he often used to say to the students 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. Faillon, *op. cit.*; 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.

²¹The Abbot of Saint-Volusien in Foix, François-Etienne de Caulet, who became Bishop of Pamiers. Born in Toulouse, May 19, 1610, he was endowed with the Abbey of Saint-Volusien in Foix in 1627. He became attached to Jean-Jacques Olier and followed him in his mission 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 Jansenist ideas. The Bishop of Pamiers died August 7, 1680 without having made the act of submission to the Church. (Cf. Jerome Besoigne, *Vies des quatres évêques engagés dans la cause de Port-Royal* [2 vols., Cologne: n.p., 1756]; Georges Doublet, *Un prélat janséniste, F. de Caulet, réformateur des chapîtres de Foix et de Pamiers* [Paris: A. Picard, 1895].)

²²Du Ferrier, de Bassancourt, Amelotte, and Houmain.

²³At that time it was a part of the suburbs of Paris. Jean-Jacques Olier had retired there in December 1641 with his first two companions, Caulet and du Ferrier, and had begun his seminary there, at first in a poor house situated near the church, then in a more commodious building.

²⁴At the time, the parish of Saint-Sulpice was quite large. It was heavily populated and was considered one of the less religious parts of the city. The parish of Saint-Sulpice was offered to Jean-Jacques Olier by Julien de Fiesque, his predecessor, and was accepted on June 25, at the insistence of Saint Vincent. The new pastor took possession only after he received his brief from Rome.

²⁵Mine and yours.

²⁶Antoine Lucas.

²⁷Probably with the revenues of the Soissons coach line, which the Duchesse d'Aiguillon intended to furnish as part of the sum promised to the house in Rome by the contract of July 4, 1642.

²⁸Cf. no. 594.

²⁹Or rather, in Annecy, a town in the diocese of Geneva.

³⁰Bishop François Fouquet.

Letter 603. - Archives of the Mission, a copy made from the original autograph letter in 1854, at that time in the possession of M. Laverdet.

¹Dominique Séguier.

²The ordinands.

³In the house directed by the Daughters of Providence.

⁴Jean-Pascal Goret, born in Angers in 1613, was received into the Congregation of the Mission as a coadjutor Brother on November 21, 1641. Saint Vincent made use of him to relieve the poor of Picardy, as he had sent Brother Mathieu Régnard to Lorraine.

⁵The Priests of the Mission were sent to Crécy in 1641 by King Louis XIII. He gave them the château in perpetuity and

eight thousand livres in revenue, half to be collected from the five farms, half from the salt gatherers of Lagny-sur-Marne. Should these offices be suppressed, the house of Crécy had the right in compensation to the sum of 31,600 livres from special funds. There was to be a Community of eight priests and two Brothers to give missions in the diocese of Meaux; to distribute each year four thousand livres in alms; once each year to receive in their house, free of charge, the ordinands of the diocese of Meaux, admitted to ordination by the Bishop, for a pre-ordination retreat; to say each day, in perpetuity, two Masses in the church of the château, one for the King and the royal family, the other for the Seigneurs of Crécy, while adding five others each day during the ten days following the death of Kings and Queens of France and their children, and likewise for the Seigneurs of Crécy for five days after their death. The Bishop of Meaux approved the contract on April 12, 1641. But the King, who had promised to guarantee the entire venture and to reimburse the Seigneurs of Crécy, did not keep his word. The result was that the revenues were considerably reduced, the Seigneurs again took possession of the château, and the number of priests was reduced to three.

Letter 604. - Archives of the Mission, copy made from the original letter in possession of M. Charavay.

¹Archdeacon of Langres.

Letter 605. - Original autograph letter in the town library in Nancy.

Letter 606. - Abelly, op. cit., (second edition), bk. II, p. 16.

¹ The date is given by Collet, op. cit., vol. I, p. 538.

Letter 607. - Abelly, op. cit., bk. II, chap. II, sect. I, p. 213.

¹"A priest of noble birth and of well-known piety, who was Canon of a cathedral church," stated Abelly.

²The shekel of the sanctuary was the official Temple standard against which the purity (and legality) of all other coins was judged. Thus, according to this Canon, private interest was the normal criterion of behavior or action in the diocese.

³"Who knows but that it was for a time like this that you obtained the royal dignity?" Est. 4:14. "Even if you now remain silent, relief and deliverance will come to the Jews from another source; but you and your father's house will perish. Who knows but that it was for a time like this that you obtained the royal dignity?" (NAB) This is an allusion to the influence Saint Vincent had on Anne of Austria, Queen of France.

⁴One of the first members of the Tuesday Conferences.

Letter 608. - Archives of the Daughters of Charity, original autograph letter.

¹Time during which Madame de Souscarrière was President of the Ladies of Charity.

²Fourteen Ladies were particularly responsible for the spiritual works of mercy with the patients of the Hôtel-Dieu. They visited them to console and instruct them. They were elected every three months, in full assembly, on the Ember Days. Abelly (op. cit., bk. I, chap. XXIX, p. 138) stated: "M. Vincent assembled in their meeting room near the Hôtel-Dieu those who had finished their turn and those who were starting, as well as the officers of the company. At this meeting, those who had finished gave a report of their manner of proceeding and the fruits God had allowed them to reap. . . M. Vincent gave his advice as to what should be done, when he saw fit. . ."

³When Saint Vincent gave conferences at Saint Louise's house, a few Sisters from other Paris houses and the surrounding areas always came.

Letter 609. - Bulletin de la Société de l'Histoire de Paris et de l'Ile-de-France (September - October 1883), p. 141. The original autograph no. 14315 is in the library of the late Sir Thomas Philipps Bt., Cheltenham, England. Archives of the Mission, Curia Generalitia, Rome, photocopy.

¹By this messenger.

²The foundation contract was signed July 4, 1642. The Duchesse d'Aiguillon, Comtesse of the regions of Agen and Condom, gave 13,500 livres tournois and asked in return that: (1) the missions, limited up to that time to the Duchy of Aiguillon, be extended to all the lands belonging to her in the region of Agen and Condom; (2) the ordinands of these same places be lodged with the Priests of the Mission, in order to receive there the necessary instructions; those of the region of Condom, at the expense of the Bishop of Condom, until the Missionaries would have in that diocese a foundation, house and furnishings; (3) every year, in perpetuity, a complete Divine Office or a Mass be offered for her and her uncle, Cardinal Richelieu. (Cf. Arch. Nat. MM 534.) This foundation raised the number of Missionaries to seven.

³The disorders in the monastery of Saint-Eutrope in Paris engaged Saint Vincent to work with Paul Chevalier, Canon of Saint-Aignan, for its reform.

⁴Augustin Potier.

⁵Dominique Séguier.

⁶Nicolas Sanguin.

⁷This dispensation had been requested previously in a letter of June 20, 1642 (cf. no. 594).

⁸Henri de Maupas du Tour.

⁹The functions of the ordinands.

Letter 610. - Archives of the Mission, a copy made from the original letter which was written entirely by the Saint. At some point, the letter was sent from Annecy to the Archbishop of Edinburgh.

¹The Visitation nuns; during the lifetime of Saint Vincent they had three monasteries in Paris: rue Saint-Antoine, the faubourg Saint-Jacques, and rue Montorgueil.

²Juste Guérin.

³Mother Marie-Aimée de Blonay.

⁴Jacques de Cordon, Commander of the Geneva region and Compaisières, had given to the Missionaries of Annecy, by a contract of August 6, 1642, the sum of forty-two hundred florins for the endowment of a daily Mass in perpetuity.

⁵Gabriel Fourdim was born in Fressenneville, near Abbeville in the diocese of Amiens. In January 1639, as a subdeacon, he was received into the Congregation of the Mission in Paris.

⁶Pierre Lescuyer, born in Paris in 1618, was received into the Congregation of the Mission in Paris on October 9, 1638.

⁷Jean Thibault.

⁸Guillaume Delattre, born in Amiens, was received into the Congregation of the Mission on August 10, 1642, at thirty-two years of age; he was Superior in Cahors (1644-1646), La Rose (1646-1648) and Agen (1648-1650). He died in Bordeaux in 1650.

⁹Jean-Baptiste Gilles, of the diocese of Avranches, principal and professor of philosophy of the Collège de Lisieux, on the rue de Beauvais, Paris, was received into the Congregation of the Mission on November 28, 1642, and made his vows on October 11, 1645. After employing him in the seminary of Cahors for some time, Saint Vincent entrusted to him the chair of moral theology at Saint-Lazare. When Saint Vincent was requested by the Nuncio to present a candidate for Coadjutor Bishop of Babylon, he thought of Jean-Baptiste Gilles. At the second General Assembly (1651), of which he was a member, he took part in the debate on the vows and requested that they be retained. His ardent opposition to the Jansenists was mainly manifest in his lectures and in his conferences to the ordinands. However, his insistence in attacking them ran the danger of producing the opposite effect. The Saint understood this and sent him away from Saint-Lazare in 1651. Jean-Baptiste Gilles was for a short time at the head of the house of Crécy where he died on August 22, 1652. He received a well-deserved place in Notices (vol. III, pp. 110-114). His will, drawn up on April 30, 1643, showed the high esteem in which he held Saint Vincent. (Cf. Arch. Nat. M 211, folio 1.)

¹⁰He was making visitations in Lorraine.

¹¹Jean de Lingendes (1642-1650).

Letter 611. - Abelly, op. cit., bk. III, chap. III, sect. III, p. 23.

¹Abelly did not give the name of the person to receive this letter; he simply stated that letters 32, 53, and 611 were all addressed to the same person. Coste states that the tone and content of these letters show that they could be addressed only to Saint Louise.

²Reference to the patron saint of Saint Vincent leads us to speculate as to this date.

³Very probably when Saint Vincent's parents had him christened, they meant to give him the name Vincent to put him under the patronage of the first bishop and patron of the diocese, Saint Vincent of Xaintes, martyr, whom the Church honored on September 1 and to whom the diocese and especially Dax, about three and a half miles (6 kilometers) from Pouy, had great devotion. Abelly states (op. cit., bk. III, chap. IX, p. 94) that Vincent de Paul, curious to know the details of the life of his patron saint, had research done in Spain. The biographer believed, perhaps based on the Roman Martyrology, that Saint Vincent of Xaintes died there, contrary to the tradition of Dax which set the place of his martyrdom in Xaintes, a small locality which today is incorporated into Dax. Saint Vincent considered Saint Vincent Ferrer as his secondary patron.

Letter 612. - Archives of the Mission, original autograph letter.

¹Jacques de Cordon.

²Juste Guérin.

³Charles-Emmanuel II, Duc de Savoy (1638-1675).

Letter 613. - Archives of the diocese of Luçon, original autograph letter. In 1935, Bishop Garnier of Luçon showed this original to the archivist of the Congregation of the Mission. It was published in *Annales CM* (1938), pp. 606-607. The differences between the original and the Pémartin-Coste text are insignificant and need no notation.

¹M. Thibault was in that town before he was called to Paris.

²Léonard Le Boysne, born in La Chapelle-Janson (Ille-et-Vilaine), was received at Saint-Lazare on May 6, 1638. From Luçon he went to Richelieu, then, in September 1645, to Saint-Méen, where he died on February 25, 1670. He was a very edifying priest and Monsieur Alméras, Superior General, praised him highly in his circular of March 13, 1670: "We have just lost a hidden treasure of grace and holiness. . . He excelled in piety, meekness, mortification, regularity, obedience and good example, but especially in humility and charity. I consider myself fortunate to have made my seminary with him. . . He was a very virtuous Missionary and one of the most talented in the Company." His biographical sketch is extant in the manuscript of Lyons, pp. 234-237.

³Jacques Bonaflos, born in Saint-Flour in 1611, was received into the Congregation of the Mission on August 22, 1639. This is the first and last time his name is mentioned.

⁴Outside of time. Church law stipulated that Major Orders were to be conferred only during Mass on Ember Saturdays or on the Saturday before Passion Sunday or on Holy Saturday. For a grave reason, the bishops might confer them on a Sunday or holyday of obligation. Saint Vincent was asking for permission to have Orders conferred outside of this prescribed time.

Letter 614. - Archives of the Daughters of Charity, original autograph letter.

¹This letter appears to precede no. 615 by a few days.

²Saint-Germain-en-Laye.

³Saint Louise was considering sending Perrette Chefdeville to Fontenay-aux-Roses.

⁴Sister Jeanne Lepeintre.

⁵In Saint Louise's letter of July 5, 1642, we read that Jeanne Lepeintre was most anxious to come to Paris. (Cf. *Ecrits spirituels*, L. 64, pp. 77-78.)

⁶Probably Champigny-sur-Marne (Val-de-Marne).

⁷It could be Mesdames de Herse, de Souscarrière, and de Romilly.

Letter 615. - Archives of the Daughters of Charity, original autograph letter.

¹This letter appears to belong near nos. 614 and 617.

²Those placed with the wetnurses.

Letter 616. - Archives of the Daughters of Charity, original autograph letter.

¹This letter should be placed a few days before no. 617.

²Madame de Liancourt.

³Jean Thibault.

Letter 617. - Original autograph letter communicated by Fr. John Moore, C.M. (1859-1925), a priest of the Eastern Province of the Congregation of the Mission, after the split of the American Province into Eastern and Western Provinces (1888). It is now in the Archives of the Curia Generalitia, C.M., Rome.

¹This letter seems to precede no. 620 by a few days.

²To Liancourt.

³In order to lodge the foundlings.

⁴The foundlings placed with wet-nurses.

⁵Madame de Liancourt.

Letter 618. - In 1931 the original autograph letter was discovered in the private collection of Queen Wilhelmina of the Netherlands. Coste published only part of this letter because the copy of Reg. 2., p. 258 was defective (cf. vol. II, no. 618, pp. 297-299). The *Annales CM* (1931, pp. 693-696) published the text of the original, and *Mission et Charité*, 19-20, reprinted it (no. 31, pp. 34-36). This edition has used the latter text.

¹Lambert aux Couteaux was at the time Superior of the house in Richelieu. He must have been sent to make an extraordinary visitation at the house in Annecy in order to acquaint Saint Vincent with the situation there.

²Jean Guérin.

³The pistole was worth ten livres.

⁴Paul Millet de Châles (1599-1656), Bishop of Saint-Jean-de-Maurienne. He assumed possession of his diocese on September 17, 1642. It is by error that Saint Vincent gave him the title of Archbishop.

⁵The discussion about an Apostolic Visitor for the Visitation Order was not yet over. Saint Vincent did not want Bernard Codoing to meddle in this long-standing and thorny question. (Cf. vol. I, nos. 258 and 388a.)

⁶A pied equals one foot.

⁷A pas equals two and one-half feet.

⁸Chambéry was the ancient capital of Savoy. After the transfer of the court and the government to Turin, Chambéry remained the central administrative center of the regions beyond the mountains.

Letter 618a. - A copy of this letter is found in one of the volumes for the process of beatification of Saint Vincent de Paul. (Cf. Archives of the Congregation of Rites.) Coste placed it in a supplement, vol. VIII, no. 3302. The editors have placed it in its correct chronological order.

Letter 619. - The original autograph letter was in the house of the Daughters of Charity in Teano (Italy). This house closed in 1911; the letter is now in the Archives of the Provincial House of the Daughters of Charity, Naples.

Letter 620. - Archives of the Mission, a copy made from the original in the possession of Abbé Dufourny, Pastor of Ponthoile (Somme).

¹Madame de Liancourt.

²Jeanne Lepeintre.

³He was a learned doctor of medicine, known mainly for his attachment to Cardinal de Retz, whom he helped escape and followed to Rome (1654). During the years 1646 to 1648 he was doctor for the Motherhouses of the Priests of the Mission and the Daughters of Charity. He died at Commercy in the month of May 1664, at sixty-two years of age.

Letter 621. - Archives of the Daughters of Charity, original autograph letter.

¹The dates between which Pierre du Chesne stayed at Crécy.

Letter 622. - Gossin, op.cit., p. 450. He used an original letter sent by the Abbé de Labouderie.

¹Jean-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. (Cf. Notices, vol. I, pp. 147-151.)

²Nicolas Pavillon.

³Nicolas Roze, born in Transloy (Pas-de-Calais) in 1616, as a priest was received into the Congregation of the Mission on December 7, 1641. He was Superior in Troyes (1653-1657).

⁴Jean-Pascal Goret.

⁵Jean 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 (cf. no. 634). There is a copy of his will in Arch. Nat. M 211, file 1.

⁶Gossin read: "for his salvation," but this phrase would make no sense.

Letter 623. - Archives of the Mission, original autograph letter.

¹In no. 622 Saint Vincent stated that he had written to the Bishop of Alet. The date of that letter is certain. This response, then, would most probably have been written in October 1642.

²The unnamed Jansenist author of *Vie de M. Pavillon* (published in 1738) claimed (vol. I, p. 40) that the Bishop of Alet personally requested that Etienne Blatiron and Jean Brunet be recalled because he considered them incapable of teaching theology to the clerics of his diocese. Raymond Bonal gives another reason, namely, that Saint Vincent could not supply Nicolas Pavillon with the two extra Missionaries that he was requesting. (Cf. Abbé Benjamin Mayran, *Raymond Bonal dans les diocèses de Pamiers et d'Alet* [Foix: Ponies, Fra et Cie, 1914], p. 34.) This letter of the Bishop of Alet helps to establish the truth.

³Claude du Rueil (1626-1649).

Letter 624. - Archives of the Daughters of Charity, original autograph letter.

¹This letter was written after the transfer of the house of the Sisters opposite Saint-Lazare (1641). Jean Dehorgny was in Paris in 1641-1643 and 1653-1660. What is said of Michel Le Gras leads us to choose the period 1641-1643 since he does not seem to have been married at the time of this letter; he married in January 1650.

²In no part of the correspondence of Saint Vincent and Saint Louise do we see any sign of an establishment of the Daughters of Charity in Saint-Cloud. Perhaps it refers to members of the company of the Charity established at Saint-Cloud or of Sisters native to that place.

Letter 625. - Archives of the Daughters of Charity, Marillac Provincial House, St Louis, Missouri, original autograph letter. The original was stolen from the house of Saint-

Lazare in 1789 when the place was pillaged at the outset of the French Revolution. It became part of the collection of Boissy d'Anglas. (Between 1794 and 1795 François Antoine, formerly Comte de Boissy d'Anglas, was President of the National Convention, the Assembly which governed France from 1792 to 1795.) On June 13, 1914, M. Kra, an appraiser, put it on sale in Paris at the Drouot auction house. The present archivist at Marillac Provincial House could provide scant information concerning the history of the possession of this original letter.

¹Probably the seminary of Vannes (cf. no. 660).

²Jean Skyddie, born in Cork (Ireland), received into the Congregation of the Mission on October 9, 1638, at twenty-nine years of age, was ordained a priest in December 1640, and died before 1646.

³Jean-Pascal Goret.

⁴Cf. no. 622.

⁵Gerolamo Grimaldi.

⁶Lambert aux Couteaux.

⁷Jean Dehorgny.

⁸Jean Bourdet. Born in Saint-Babel (Puy-de-Dôme), May 14, 1614, he entered the Congregation of the Mission at the end of 1636, was ordained a priest in 1640, and made his vows in 1643. He was Superior in Troyes (1642-1644) and in Saint-Méen (1645-1646).

⁹Jean Bécu. Born in Braches (Somme) 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 coadjutor Brother; one of his sisters became a Daughter of Charity. He was Superior of the house in Toul (1642-1646). 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. (Cf. Notices, 1st series, vol. I, pp. 125-133.)

¹⁰Pierre du Chesne.

¹¹Antoine Lucas.

¹²René 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, he left everything—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. St. 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 outside in delicate matters; 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 of the Congregation of the Mission and the Company of the Daughters of Charity until September 2, 1672, the day of his death.

¹³This first General Assembly in the Congregation of the Mission lasted from October 13 to October 23. The minutes of the sessions have been published in vol. XIII, no. 89.

¹⁴René Alméras was to be substituted for the one among them who left Paris.

¹⁵Antoine Portail and Jean Dehorgny.

¹⁶Superior in La Rose.

Letter 626. - Archives of Saint-Sulpice, a copy made by M. Leschassier.

¹Antoine Lucas was then in Paris for the Assembly of Superiors (First General Assembly); he did not return there until much later.

²Huguenot was the name given to the Reformed Church in France, a Protestant sect which espoused the spiritual and political tenets of John Calvin.

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 Congregation 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'Orleans, 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 (cf. *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."

Letter 627. - Archives of the Daughters of Charity, original autograph letter.

¹The information known about Sister Jeanne Dalmagne requires that these dates be assigned to this letter.

²Jeanne Dalmagne, at first an extern sister at Carmel, was admitted to the Daughters of Charity in 1639. Placed at Nanteuil-le-Haudouin (Oise) in September 1641 and admitted to vows March 25, 1643, she was recalled to Paris the same year for reasons of health. She died March 25, 1644, in the thirty-third year of her age. (Cf. Conference on her virtues, vol. IX, no. 19.)

Letter 628. - The original autograph letter is in the house of the Priests of the Mission at Oria (Italy).

¹Varize was a small commune in Eure-et-Loir. Madame de Varize called the Daughters of Charity there in 1651 or 1652.

²This name is not found in the old personnel catalogues.

³Who is thus pleased.

⁴Guillaume Arnaud, born in Embrun (Hautes-Alpes), was received at Saint-Lazare on April 27, 1642, at the age of twenty-seven.

⁵Alexandre Véronne, a coadjutor Brother, born May 15, 1610 in Avignon, was received into the Congregation of the Mission on July 22, 1630. He was infirmarian at Saint-Lazare and was so dedicated and capable that he won the esteem of all, 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.

⁶In another place (no. 631) Saint Vincent remarked of M. Prévost that "he was a learned and astute businessman." In the old personnel catalogues, the only Prévost is Nicolas, who entered the Congregation in 1646 and died in Madagascar in September 1656.

⁷Chief canton town in Blois (Loir-et-Cher).

Letter 629. - Original autograph letter, in the public and university library of Geneva (Ms. fr. 197 f.), which acquired it in 1824 in exchange for an autograph of John Calvin.

¹The Duchesse d'Aiguillon.

²Gerolamo Grimaldi.

³Francesco Antonio Barberini, of the Capuchin Order, brother of Pope Urban VIII, was born in Florence in 1569. Created Cardinal in 1624, he was a friar exemplary for piety and charity. Although some time previously he had exchanged his title to Sant'Onofrio for that of Santa Maria in Trastevere,

he was still being called Cardinal Sant'Onofrio. He died in 1646.

⁴In the first place Saint Vincent had written: "which sixty-two years have acquired for me." He crossed out "have acquired for me" so as to add, "and my own faults."

⁵A privilege granted to certain persons or entities whereby they could only be subpoenaed before the Parlement.

⁶A town situated a few leagues from Rome.

⁷Nicolas Le Jay, baron de Tilly, named Chief Justice of the Parlement of Paris in 1630, died in 1640.

⁸He made his vows in 1647.

⁹An altar at which a priest can gain a plenary indulgence for a soul in Purgatory for whom he says Mass there.

Letter 630. - The original signed letter is the property of the Prince de Ligne and is kept in his château in Beloeil, Belgium.

¹Pierre Nivelles (1637-1661).

²Cardinal Richelieu, formerly Bishop of Luçon.

Letter 631. - The original, written entirely in the hand of Saint Vincent, had been put on sale in London on March 8, 1858, then, in Paris, in December 1865, by M. Charavay, and finally, by the bookseller Miard, who had permitted M. Rochebilière to make a copy. This copy, now preserved in the Bibl. Nat. (n.a.fr. 22129), is incomplete. In his vol. VIII, pp. 552-555, Coste published an edition in which he used this last as his basic text. He added to it those segments both found in Charavay's catalogue and in Reg. 2, p. 32 and p. 49. The editors of this edition have substituted this compilation (vol. VIII) for the letter published by Coste in vol. II.

¹Jean de Passelaigue.

²The Collège de Lisieux in Paris.

³Luis Gonzalez, Provincial of Portugal, dismissed from the Society of Jesus several of his conferes who complained at being used to build the Collège of Coimbra (Cf. Daniel Bartoli, Histoire de Saint Ignace de Loyola et de la Compagnie de Jésus [2 vols., Paris, 1844], p. 85). Was Saint Vincent alluding to this episode?

Letter 632. - Abelly, op.cit., bk. II, chap. I, sect. III, p. 58.

Letter 633. - The original letter was in the Saint's handwriting. It was put on sale by Charavay. Since we were not able to recover it, we took our text from Pémartin, op.cit., vol. I, no. 373, except for the part comprised between the words: "I have made an important proposal" to "who lived in it as he did." This fragment of the original is preserved by the Vincentian Fathers in Louvain, Belgium. The Motherhouse of the Priests of the Mission in Paris has a facsimile of the original. They also possess in their

archives a separate sheet which we think belonged to that letter on which we find:

(1) a note on the contents of the letter: "the importance of ridding the Company of undesirable elements. M. Vincent prefers to expose himself to divers risks rather than tolerate such persons. Excellent for its firmness, wisdom and detachment, etc.;"

(2) the address in the hand of the Saint: "to M. Codoing, Superior of the Priests of the Congregation of the Mission of Rome, in Rome;"

(3) an addition to the letter, also in the Saint's handwriting: "The dispensation from the vows which you sent me is not in order because it states that the person's age is fifty, whereas it is only thirty-six. Please, Monsieur, get another one. She is firmly resolved never to marry; and if they wish to grant it on this condition, she is willing to accept it. I beg you, Monsieur, to work on this; it is important."

¹Cardinal Richelieu died on December 4, 1642. He had drawn up an irrevocable contract of foundation, based on the revenues of Loudun, and this money maintained the Missionaries of Richelieu.

²Cf. no. 603, n.5.

³Commander de Sillery gave the income to Saint-Lazare on August 20, 1640.

⁴By virtue of a contract of June 19, 1638.

⁵What the future will bring.

⁶The Duchesse d'Aiguillon.

⁷Although the Priests of the Mission had no establishments as yet in the diocese of Saintes, they had been working there continuously since 1640, to the great benefit of the faith. (Cf. Abelly, *op.cit.*, bk. II, p. 36.)

⁸The internal seminary was for the Congregation of the Mission what the novitiate was for Religious Orders. All new applicants were received there to be formed to the practice of the virtues of their state and to be trained for the life style and duties of the Missionaries. When they requested it, Saint Vincent readmitted the priests of the Congregation who felt the need to withdraw for a month or two from exterior occupations so as to recapture the first fervor of their vocation.

⁹Jean-Baptiste Gilles and possibly M. Prévost, who were mentioned in no. 631. This letter, the next one and several others, again prove that Saint Vincent was happy to receive into his Congregation well-educated priests and that he did not retain those he judged inadequate. The legend that he gave little importance to knowledge is of Jansenistic origin.

¹⁰MM. Blondel, Gilles, Prévost, Cuissot, Mugnier, and Dunots. The catalogue of personnel does not mention the seventh.

¹¹Charles de la Porte, Duc de la Meilleraye, was born in 1602 and he owed his rapid advancement as much to the protection of Cardinal Richelieu as to his personal valor. He was

appointed Grand-Master of Artillery in 1634, Marshal of France in 1637, Superintendent of Finance in 1648, and Duke and Peer in 1663. He was the one who gave Saint Vincent the idea of sending Missionaries to Madagascar. He died in Paris on February 8, 1644.

¹²The Duchesse d'Aiguillon.

¹³The Governor of Brittany had the right of commendation for the church of Saint-Yves.

¹⁴Cardinal Richelieu.

¹⁵Henri de Gondi, Bishop of Paris (1598-1622), first Cardinal de Retz and head of the King's Council, died in the camp of the King before Béziers in August 1622, at age fifty-two. The second Cardinal de Retz, Jean-François-Paul de Gondi, did not receive the cardinalate until 1652. Why was Saint Vincent commending Henri de Gondi to the prayers of M. Codoing on December 25, 1642? The fact is so strange that we question whether this sentence really is a faithful rendering of the original. Perhaps the Saint meant to refer to the recently deceased Cardinal Richelieu but wrote Gondi because of some distraction.

Letter 634. - Archives of the Mission, original signed letter. This letter was sent to all the houses of the Company.

¹Ferrières-Gâtinais, today chief canton town in Loiret.

²A parish in Paris.

³Jacques 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.

⁴At Aubervilliers (Seine-Saint-Denis).

⁵The zeal for the house of God devours me. Jn. 2:17. "His disciples recalled the words of Scripture: 'Zeal for your house consumes me.'" (NAB)

⁶What could I have done for my vineyard, and did not? Is. 5:4. "What more was there to do for my vineyard that I had not done? Why, when I looked for the crop of grapes, did it bring forth wild grapes?" (NAB)

⁷The little ones have asked for bread and there is no one who can break it for them. Lam. 4:4. "The tongue of the suckling cleaves to the roof of its mouth in thirst; the babes cry for food, but there is no one to give it to them." (NAB)

⁸Lord, I have loved the beauty of your house. Ps. 26:8. "O Lord, I love the house in which you dwell, the tenting-place of your glory." (NAB) (In D-R B, Ps. 25:8.)

⁹Jean 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 (cf. Conference of Saint Vincent of August 5, 1659, vol. XII, no. 210), was born in Seux (Somme) on September 10, 1598, and offered his services to Saint Vincent in April 1626. In 1631 he preached in Champagne; in 1634, 1635 and 1636 he worked 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 mission, 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.

¹⁰Brother Alexandre Véronne.

¹¹He was obedient up to death. Phil. 2:8. ". . . and it was thus that he humbled himself, obediently accepting even death, death on a cross!" (NAB)

¹²Lord, you are good to me because you have humbled me. Ps. 119:71. "It is good for me that I have been afflicted, that I may learn your statutes." (NAB) D-R B puts it thus: Ps. 118:71 - "It is good for me that thou hast humbled me, that I may learn thy justifications."

¹³I do not glory except in the Cross of Our Lord Jesus Christ. Gal. 6:14. "May I never boast of anything but the cross of our Lord Jesus Christ! Through it, the world has been crucified to me and I to the world." (NAB)

¹⁴Nicolas Bonichon, cleric, born at Ferrières-Gâtinais on July 30, 1619, entered Saint-Lazare on September 24, 1641, made his vows on June 9, 1644, was ordained a priest on September 21, 1647 and later assigned to the house of Cahors. Saint Vincent often referred to clerical students as "Brother". The context sometimes enables us to distinguish between a clerical student and a coadjutor Brother. Another nephew of M. Pillé, Christophe Bonichon, entered the Congregation of the Mission in 1645, as a coadjutor Brother.

¹⁵His discussion is with the simple. Prov. 3:32. "To the Lord the perverse man is an abomination, but with the upright is his friendship." (NAB) The D-R B states it thus: "For every mocker is an abomination to the Lord, and his communication is with the simple."

¹⁶In everything he did not sin. Jb. 1:22. "In all this Job did not sin, nor did he say anything disrespectful to God." (NAB)

¹⁷In you O Lord have I hoped; let me never be confounded because you help not only those who hope but also those who despair.

¹⁸O good Jesus, who has died for me, grant that I may die for you! Hail, precious Cross, take upon yourself the disciple of Christ, and may He who, by dying, redeemed me through you, receive me.

¹⁹La Queue-en-Brie, now La Queue-les-Yvelines.

²⁰I rejoiced in those things which have been said to me: we will go into the house of the Lord. Ps. 122:1. "I rejoiced because they said to me, 'We will go up to the house of the Lord.'" (NAB) (D-R B, Ps. 121:1)

²¹My Lord and my God! John 20:28.

²²October 7, 1642.

Letter 636. - Lettres choisies de Saint Vincent de Paul (Archives of the Mission, Letter 36).

Letter 637. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹January 17 is the feast of Saint Anthony. Some of the contents of this letter are treated again in no. 641, which was certainly written in 1643. Therefore, this date has been assigned to this letter.

²In the suburbs of Paris. The Daughters worked there from 1642 to around 1649.

³A locality in the district of Senlis [Oise].

Letter 637a. - Excerpt from a Conference to the Daughters of Charity on January 25, 1643 (cf. vol. IX, no. 13). The archives of the Daughters of Charity have the original of this conference in the handwriting of Saint Louise. This edition uses the text published in *Mission et Charité*, 19-20, p. 36.

Letter 638. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Date added on the back of the original.

²Commune in the suburbs of Paris. Sister Henriette Gesseaume is the Sister referred to.

³Fontenay-aux-Roses (Hauts-de-Seine).

⁴This conference of January 25, 1643, "On Imitating the Conduct of Country Girls," has been preserved for us (cf. vol. IX, no. 13).

Letter 639. - Archives of the Mission, original autograph letter.

¹The poor condition of the original letter prevented Father Coste from reading the word on this line.

²François, Duc de Joyeuse, born June 24, 1562, occupied successively the dioceses of Narbonne (1582-1584), Toulouse (1584-1605) and Rouen (1605-1615). He was created Cardinal on December 12, 1583 and took possession of his titular benefice in Rome on January 7, 1590. He had negotiated the reconciliation of King Henri IV with Rome and presided over the Estates-General of 1614, the last Estates-General before the French Revolution. He died in 1615.

³The Order of the Redemption or of Mercy was founded in the thirteenth century by St. Peter Nolasco for the redemption of slaves. Father Juan-Bautista Gonzalez introduced the reform into the Order at the end of the sixteenth century.

⁴The Order of Mathurins went back to the twelfth century and had as its founders Jean de Matha and Saint Felix of Valois. It took its name from the convent of Paris built on the site of an old chapel dedicated to Saint Mathurin. It is also called the Order of the Trinitarians. The reform, begun in 1573, was extended to the whole Order by Pope Urban VIII in 1635.

⁵Léonor d'Estampes de Valençay was Bishop of Chartres from 1620 to 1641, and was then transferred to Rheims.

⁶Félix Vialart.

⁷If the means of subsistence is not doubled.

⁸The index (vol. XIV) states that Boulrier was a member of the Congregation of the Mission but it gives no further information. Nothing can be found in the Notices.

⁹The rest of this sentence is illegible except for a few disconnected words.

Letter 640. - Original autograph letter. Ducal Archives of Sagan (Silesia). The text was published in the Annales CM (1936, pp. 405-408) and reprinted in Mission et Charité, 19-20, pp. 37-39. This edition used the latter text.

¹It was a question of uniting the parish of Saint-Yves in Rome to the Congregation of the Mission and establishing the Priests of the Mission there (cf. no. 594). The project did not materialize.

²In the margin Saint Vincent wrote: "For a long time I have been forgetting to send you the letter of M. Codoing." It is not known to whom Saint Vincent sent the letter with this note added.

³M. Codoing had remained at Annecy as Superior from 1640 to 1642.

⁴This name, scarcely legible, was subsequently crossed out, without doubt in order to cover with a veil of anonymity this story of simony.

⁵This word was also erased, without doubt for the same reason given in note 4. Nogetum (or Nogetus) corresponds to Nogent, but there are three Nogents in the diocese of Troyes.

⁶These plans had to be abandoned. The Congregation of the Mission did not take up its work for the spiritual well-being of the Christian slaves in Tunis until 1645 and in Algiers until 1646.

⁷A Benedictine priory, today in the diocese of Sens (Yonne). The proposal in question was unsuccessful.

⁸M. Thomas Gallot was the ecclesiastical notary for the diocese of Paris.

⁹The componende was an offering given to the Holy See on the occasion of obtaining a benefice, a grace or a favor.

Letter 641. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Madame de Nesmond, born Anne de Lamoignon, was the wife of Theodore de Nesmond, presiding judge of the Parlement of Paris, and sister-in-law of Madame de Lamoignon (Marie de Landes). The members of these two families were both linked with Saint Vincent whose virtues they appreciated and whose works they promoted.

²The establishment in Saint-Denis (Seine-Saint-Denis) did not take place until August 2, 1645.

³Augustin Potier.

⁴Saint-Germain-en-Laye (Yvelines), where the Court resided for part of each year.

⁵The Bishop of Beauvais had two sisters: Renée, wife of Oudard Hennequin, seigneur de Boinville, Master of Requests at the house of the King, and Madeleine, wife of Theodore Choart, seigneur de Buzanval.

⁶A Lady of Charity in Issy.

Letter 642. - Archives of the Mission, Turin, original autograph letter.

¹A tear obliterated the address of the letter. The contents indicate that it was addressed to a Priest of the Mission in Annecy, very probably Pierre Escart, who received in other letters the advice given here by the Saint.

²Saint Francis de Sales.

³Jean Guérin had just replaced François Dufestel.

Letter 642a. - Collection for the process of beatification of Saint Vincent.

¹In vol. XIII, p.848, Coste made this correction, from January to February. Therefore, for reasons of chronology, the editors have repositioned this letter, formerly no. 635.

Letter 643. - Abelly, op. cit., bk. II, chap. XI, sect. I, p. 387.

¹Born at Château-Thierry in 1600, received in 1616 into the Society of Jesus, Pierre Fournier was director successively of the colleges of Metz, Nancy, Rheims, Pont-à-Mousson, Verdun and Châlons. He died in Châlons on September 17, 1671.

Letter 644. - Archives of the Mission, a copy made from the original letter in the possession of M. Charavay. In 1881 the original letter belonged to the Marquis de Gerbéviller in Gerbéviller (Meurthe-et-Moselle).

¹The copyist was unable to read what came next.

²The hospital of the Petites-Maisons, also called the Hospice des Ménages et des Teigneux, consisted of cottages for the patients. It was situated very near the intersection of today's rue de Sèvres and the Boulevard Raspail, on the site of the square of the Ménages or of the Bon-Marché. It afforded shelter for four hundred elderly and infirm persons of both sexes, affected by dementia, disreputable illnesses or skin diseases. Saint Vincent himself had preached a mission there before the establishment of his Congregation. (Cf. Abelly, op. cit., bk. II, chap. I, sect. I, p. 20.) He later sent members of the Tuesday Conference there, where they did considerable good. (Cf. Abelly, op. cit., bk. II, chap. III, sect. III, p. 257.)

³The copyist read: ". . . and I will tell you that in Annecy and M. Chiroye at Luçon, we contradict my advice, which is that we should make a rule of this." Formulated this way, the sentence makes no sense. Saint Vincent certainly wrote something else.

⁴The custom was maintained. To dispense with this rule, to which the Saint was greatly attached, it needed nothing less than a formal command from the bishops.

⁵The royal stagecoaches, organized by Richelieu.

⁶The copyist was not able to read the end of the sentence.

⁷Cardinal Richelieu died December 4, 1642.

⁸At La Chapelle.

⁹Jean Candelou, born in Fabrezan (Aude), was received at Saint-Lazare on April 6, 1640 at twenty-three years of age.

¹⁰Messieurs du Coudray, Candelou, Boucher and Brunet began to work as soon as they arrived in Marseilles, in collaboration with eight priests of M. Authier's Congregation (Congregation of the Priests of the Blessed Sacrament). On March 6 Bishop Gault was already able to write to the Duchesse d'Aiguillon: "The arrival of these Gentlemen made me decide definitely on this mission that otherwise I might have put off to some other time. I cannot express, Madame, the blessings that the poor convicts call down on those who have brought them such salutary assistance . . ." Since the convicts were soon going to leave Marseilles, the Bishop added Jesuits and Oratorians to assist the Missionaries. The mission lasted twenty days. There were three priests on each ship. Bishop Gault distinguished himself among all the others by his zeal. He went from ship to ship, preaching, catechizing, hearing confessions and giving a word of consolation to everybody. All the Catholic convicts performed their duty, except five or six. Some Turks were baptized, heretics abjured, and there were innumerable conversions. "The convicts were so changed," wrote Belsunce, "that they were compared to cloistered monks." (Cf. Henri-François-Xavier de Belsunce, *L'antiquité de l'Eglise de Marseille et la succession de ses évêques* [3 vols., Marseille: Vve J. P. Brebion, [1747-1751], vol. III, p. 411; also, H. Simard, *Saint Vincent de Paul et ses oeuvres à Marseille* [Lyon: E. Vitte, 1894], pp. 60-67; also, Abelly, *op. cit.*, bk. II, chap. I, sect. II, pp. 35-38.)

¹¹It was again thanks to the intelligent initiative and generous charity of the Duchesse d'Aiguillon that the Hôtel-Dieu in Quebec was founded. It was served by the Ursulines and some French hospital personnel. They had won over the natives by their dedication towards the sick and by their heroism during an epidemic. (Cf. Sr. Françoise Juchereau de Saint-Ignace, *Histoire de l'Hôtel-Dieu de Québec* [Montauban: Jerosme Legier, 1751].)

Letter 645. - Abelly, *op. cit.*, bk. II, chap. XI, sect. I, p. 382.

Letter 646. - Archives of the Mission, Curia Generalitia, Rome, original autograph letter; a copy is in the Archives of the Mission, Paris.

¹This Jean Martin was a young priest, twenty-five years old, born in Surgères (Charente-Maritime). He was received into

the Congregation of the Mission on May 20, 1643. He should not be confused with the other Jean Martin, who was Superior of the house in Turin for a long time. The former is mentioned in Saint Vincent's correspondence only two more times, both in 1659. (Cf. vol VIII., nos. 2970 and 2985.)

²Julien Guérin.

³Jacques Raoul de la Guibourgère.

⁴Words erased on the original.

Letter 647. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Before 1650, Saint Louise began her letters to Saint Vincent with Monsieur; after 1650, she used Mon très Honoré Père.

Letter 648. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Guillaume Compaing, 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. Jean-François-Frédéric Darche, *Le saint abbé Bourdoise* [2 vols., Paris: H. Oudin, 1883-1884], vol. I, pp. 348-351.)

Letter 649. - Abelly, *op.cit.*, bk. II, chap. II, sect. I, p. 214.

Letter 650. - Reg. 2, pp. 29 and 267.

¹Jean Bagot, of the Society of Jesus, was born in Rennes on July 2, 1591 and died on August 23, 1664. He directed the Collège de Clermont and for a short time was confessor to Louis XIV. The pious and renowned Henri-Marie Boudon, Archdeacon of Evreux, considered him one of the most saintly and erudite men of his century. He wrote several works of theology. The best known is: *Défense du droit épiscopal et de la liberté des fidèles touchant les messes et les confessions d'obligation* (Paris, 1655), which was censured by the Assembly of the Clergy of France on April 7, 1657. (Cf. Guy-Alexis Lobineau, *Les vies des saints de Bretagne et des personnes d'une éminente piété qui ont vécu dans cette province* [6 vols. Paris: Méquignon, 1836-1839], vol. II, pp. 344-350.)

Letter 651. - Reg. 2, p. 34. The Coste text has been used in this edition. However, the editors have been informed that the original is in the possession of the Lazarists in Beirut, Lebanon.

Letter 652. - Mission et Charité 19-20, p. 39, reprinted a résumé found in a Charavay catalogue for an original three-page letter of Saint Vincent to François Dufestel: "Interesting details on the general affairs of the Congregation in various towns and on the galleys, as well as on the results of studies in the seminaries. He sends him the ratification of the foundation of the Commander of Geneva with every possible recommendation." Coste's résumé (no. 652, p. 374) cited only the work of the galley-slaves. The part of the original which Mission et Charité reproduced was found in Bibl. Nat. (Département des Manuscrits: Nouv. Acq. fr. 3099).

¹Order of the Knights Hospitalers of Saint John of Jerusalem. They became popularly known as the Order of the Knights of Malta, the place where their headquarters were re-established in 1518.

Letter 653. - Archives of the Mission, a copy taken from the original owned by the Abbé Eglée, titular Canon of Notre-Dame. This original is in the handwriting of Saint Vincent. The present location of this letter is unknown.

¹Period during which the Ladies of Charity worked in Lorraine.

Letter 654. - Archives of the Mission, Paris, photocopy of the original. Coste stated (no. 654, pp. 375-382) that he used an incomplete copy of the original in the possession of Charavay. In 1960 the original was discovered in the museum in Mariemont (Belgium), where it had been since 1910. This original is not in very good condition: in several places the ink has eaten through the paper. There are many erasures; some proper names, and even whole lines, have been made illegible by a later handwriting. This edition has used the text printed in Mission et Charité, 19-20, pp. 40-44.

The editor of that text stated that because of the defective original, some reading and interpretations were conjectural. ¹The confraternity and parish of Saint-Louis-des-Français in Rome (to which were attached the confraternity and parish of Saint-Yves). It depended on the French Oratorians.

²François Bourgoing (1585-1662). He had been the predecessor of Saint Vincent at the parish of Clichy and since 1641, Superior General of the Oratory in France.

³Gaston, Duc d'Orléans, was born in Fontainebleau in 1608, the son of Henri IV and Marie de Medicis. Louis XIII was his brother. Gaston took part in the conspiracies against Richelieu and Mazarin during the Fronde. He became Lieutenant-General of the kingdom in 1643 and died in 1660. Monsieur, in this context, is the stylized title used for the eldest brother of the French King.

⁴Probably, the Comte de Brienne.

⁵The Duchesse d'Aiguillon.

⁶All things have their season. Eccl. 3:1. "There is an appointed time for everything, and a time for every affair under the heavens." (NAB)

⁷The contract of foundation had been signed on the preceding January 4. At the beginning, the personnel of the house of Cahors had to be composed of three priests and two brothers to give missions, to instruct clerics of the diocese who would present themselves, to maintain free of charge three seminarians chosen by the Bishop, and to receive, for a period of ten days, clerics called for Holy Orders at the time of ordination. The Bishop of Cahors gave them for their maintenance the revenues of the priories of Vaurette and Balaguier, and he promised to add immediately eight hundred livres on the condition that, as soon as this was done, they would add a fourth priest and that the number of clerics admitted free to the seminary would be increased from three to six. The three Priests of the Mission arrived in Cahors on June 12, 1643. M. Adrien Foissac wrote the history of this establishment: *Le premier grand séminaire de Cahors et les prêtres de la Mission* (Cahors: F. Plantade, 1911). We shall often refer to this well-documented work.

⁸Sylvestre de Crusy de Marcillac, Bishop of Mende from 1628 to 1659, the year of his death.

⁹Jacques de Perron, Bishop of Angoulême (1637-1646).

¹⁰240 livres.

¹¹More exactly, La Rose, in the diocese of Agen, where François Soufliers had been Superior since the preceding year.

¹²The Duchesse d'Aiguillon.

¹³The seminary of Richelieu began in 1646 and had only a brief existence.

¹⁴It is a question either of a projected seminary for ordinands (the project was abandoned) or of a retreat for ordinands preached at Poitiers.

¹⁵Urban VIII, Pope (1623-1644).

¹⁶Cf. no. 640, n. 9.

¹⁷Jacques Raoul de la Guibourgère, Bishop of Saintes (1642-1646).

¹⁸Louis 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 parish 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, aided the parish church, the hospital, and the convent for religious penitents. 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.

¹⁹Edmond or Aimé du Broc de Nozet.

²⁰In other words, to make the canonical visitation of several houses of the Company.

²¹This project of the seminary at Vannes was not pursued.

²²The copyist was unable to read the name of the person.

²³The name was apparently crossed out on the original.

²⁴An idiom for "to be as inexperienced as a child."

²⁵Let me alone that my wrath may be kindled against them and I will make you a great nation. Ex. 32:10. "Let me alone, then, that my wrath may blaze up against them to consume them. Then I will make of you a great nation." (NAB)

²⁶One bad sheep infects all the sheep. Saint Vincent erred when he attributed this statement to Our Lord, since this utterance cannot be found in Sacred Scripture.

²⁷The Mathurins (Order of the Trinitarians) were, at that time, in a complete state of crisis following the opposition of some members of the Order, headed by a certain Alexis Berger, to the authority of their Superior General, Louis Petit.

Letter 655. - The text was taken directly from the original autograph letter in the possession of M. Charavay.

Letter 656. - Archives of the Mission, original autograph letter.

¹Sister Jeanne Dalmagne went to Nanteuil-le-Haudouin in July 1642 and made her vows there in March 1643, after which she became ill. The month of May would seem to be a reasonable time to assign to this letter.

²Sister Jeanne Dalmagne was born in 1611 in Herblay and entered the Company of the Daughters of Charity in 1639.

³M. de Mondion.

⁴Saint Louise wrote to a sick Sister, possibly Sister Jeanne Dalmagne in Nanteuil, that Sister Elisabeth Martin was coming to nurse her: "Our good Sister Elisabeth is going to assure you of the affection of all of our Sisters and how they hope that you will remember them in heaven, when God will have had mercy on you." (Cf. *Ecrits spirituels*, L. 97.) But Jeanne Dalmagne was not at that point yet and she said

to Sister Elisabeth when she saw her: "I'll go with you." In fact, she regained her health and was taken to Paris a little toward the end of 1643 to convalesce; she returned to Nanteuil where she died on March 25, 1644. (Cf. Conference on her virtues, January 15, 1645, vol. IX, no. 19.)

⁵Sister Louise Ganset.

⁶The former hotel du Petit-Bourbon. Queen Anne of Austria had established the Benedictines of Bièvre there; she used to visit them often and lavished gifts on them. At her request, her son, Louis XIV, laid the first stone of their church on April 1, 1645. She willed them her heart and the relics from her oratory.

Letter 657. - The original autograph letter is kept at the Provincial House of the Daughters of Charity of Rio de Janeiro.

¹We do not believe that the sentence referring to Michel Le Gras could have been written before 1638 or after 1649.

²The word means a place in a coach.

³Lk. 9:50. "Jesus told them in reply, 'Do not stop him, for any man who is not against you is on your side.'" (NAB)

⁴Probably the pastor of Saint-Laurent, M. de Lestocq.

⁵Near Corbeil (Essonne).

Letter 658. - Archives of the Mission, original autograph letter. A Masonic lodge had reproduced a great number of copies of this letter, prefaced by the words: "Letters and autograph excerpts of S. Vincent de Paul, the lithographing of which was ordered by the R. [Right Worshipful] of his disciples in duplicate, one in facsimile, the other in cursive writing, because of a gift made to him by f. [illustrious brother] Le Bouillé of Saint-Gervais. Paris, July, 19, 1823." This work is full of textual errors.

¹Cardinal Richelieu. He died December 4, 1642.

²He was working on the galleys with François du Coudray.

³An illegible word in the original. Coste (II, 387) also included after "on it" which follows, 5 lines not found in the original.

⁴Saint Vincent did not want to accept a permanent mission in Barbary. He would, however, consent that from time to time missions be preached among the slaves and prisoners there (cf. no. 639).

⁵Jacques Dinet, a Jesuit. In March he had replaced Father Sirmond, S.J. who because of deafness had had to resign his post. Born in Moulins in 1580 and received into the Society of Jesus in 1604, Dinet successively filled the positions of Rector in Orleans, Tours, Rheims and Paris and became Provincial of France and Champagne. He died of dropsy on December 22, 1653, a few months after his appointment as confessor to Louis XIV.

⁶Observe in what terms Father Dinet spoke of this in the *Idée d'une belle mort ou d'une mort chrétienne dans le récit de la fin heureuse de Louis XIII* (Paris, 1656), p. 14: "Because

some dioceses were vacant and he desired to fill them only with men who were worthy, he charged me to ponder this and to inform some intelligent persons about it, men who were zealous for the interests of God, Jesuits and others, and especially Father Vincent de Paul, General of the Mission, and to furnish him with a list in which the feasible ones would be placed according to the order of their adequacy and merit." (Cf. also Abelly, *op. cit.*, bk. I, chap. XXVII, p. 125.) This matter was very current when Saint Vincent wrote this letter.

Letter 659. - Archives of the diocese of Cahors, Alain de Solminihac collection, file 22, no. 2. This file includes forty-four letters of Alain de Solminihac to Saint Vincent, copied during the eighteenth century, before the original letters were sent to Rome at the time of the beatification process for the holy Bishop of Cahors.

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 some 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 diocese 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 on 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. Leonard Chastenot, *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.

²Today, it is the chief town of a canton in the district of Cahors.

³The first seminarians arrived on June 15, 1643, three days after the Priests of the Mission. They established themselves at the Chantrerie, a house of the Cathedral Chapter. This served as the lodging of the Constitutional (schismatic) Bishop in 1791 (French Revolution); it was demolished in the nineteenth century.

⁴Saint Vincent and Bishop Solminihac were very much concerned with matters dealing with the Congregation of Sainte-Geneviève.

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

⁶Scipion-Marc, Seigneur de la Ferté, a friend of Bishop Solminihac.

⁷Jean de Lingendes. He occupied the diocese of Sarlat (1642-1650).

⁸Augustin Potier.

⁹François de la Béraudière had been Bishop of Périgueux since 1614. He died on May 14, 1646.

¹⁰Cardinal Richelieu.

¹¹Philibert de Brandon.

¹²François Sublet, Seigneur de Noyers.

659a. - Original autograph letter. Archives of the Mission, Paris, photocopy. In 1965 the original was in the possession of M. R. Schuermans, a lawyer in Turnhout (Belgium). It was published in *Mission et Charité*, 19-20, pp. 45-46. This edition uses the latter text.

¹The house in Rome and those in La Rose, Algiers and Tunis were beneficiaries of her desire to support the work of Saint Vincent.

²King Louis XIII died on May 14, 1643, seven days after Saint Vincent wrote this letter.

Letter 660. - The original autograph letter was put up for sale by M. Charavay.

¹The contract is dated May 2. The Duchesse d'Aiguillon bound herself to give fifty thousand livres to the house in Rome, which was thus assured a yearly income of five thousand livres. She asked, in return, that a Mass be said there daily for the repose of the soul of her uncle, Cardinal Richelieu; that every year, on December 4, the anniversary of his death, all the Masses be said and a memorial service celebrated for the same intention; that similar favors be granted her after her death; that the Missionaries extend their hospitality to ordinands throughout the year to prepare them, by a preparatory retreat, for the worthy reception of Holy Orders; and finally, that an epitaph be placed in their church, in the most suitable and prominent position, to serve as a reminder of this foundation.

²Maître Charles, the lawyer of the Duchesse d'Aiguillon.

³God chooses the lowest in order to confound everything powerful. 1Cor. 1:27. "God chose those whom the world considers absurd to shame the wise; he singled out the weak of this world to shame the strong." (NAB)

⁴M. Messier, born in Paris in 1573, was Pastor of the parish of Saint-Landry from September 1598 to April 1664, Dean of the faculty of theology, and an elder of the house and faculty of the Sorbonne, but he allowed himself to be swayed by Jansenist ideas. He died on November 15, 1666. Louis Messier, his brother, was one of the first companions of Bourdoise, whose right arm he was. He was also Archdeacon of Beauvais and Doctor of the Sorbonne.

⁵Saint Vincent did not accede to the request to staff a seminary in the diocese of Vannes; however, he eventually accepted the seminary which Bishop Balthazar Grangier de Liverdi requested that he staff in the diocese of Tréguier.

⁶We have already said that the Sacred College had three Cardinals bearing this name: a brother and two nephews of Pope Urban VIII, namely, Francesco Antonio, Cardinal of Sant' Onofrio; Antonio, commonly known under the name of Cardinal Antonio; and Francesco. Here the last-named seems to be indicated. Francesco Barberini was born in Florence in 1597 and was created Cardinal shortly after his uncle was elevated. He became Legate a latere in France, and then, at the beginning of 1626, in Spain. He took refuge in France with his brothers, when Pope Innocent X wanted them to render an account of the peculations of which they were guilty under Urban VIII. In France he received very cordial hospitality, although, while his uncle lived, he had shown himself more favorable towards the interests of Spain than those of France.

⁷Philippe Cospéan, Bishop of Aire (February 18, 1607-March 18, 1622), of Nantes (March 18, 1622-1635,) and of Lisieux from July 25, 1636 to May 8, 1646, the day he died.

⁸Dominique Séguier.

⁹Here is what Father Dinet wrote about the presence of the Saint with the dying Prince (cf. op. cit., p. 44): "Father Vincent came there twice at the request of the Queen who suggested it to the King; but this great Prince would agree only if his confessor had no objections, because his mind was so intensely present to everything that was happening around him; and that excellent Princess was good enough to take the trouble to mention it to me each time. This filled me with admiration and obliged me not only to thank her but to beg her humbly to do as she wished."

¹⁰The pious monarch bequeathed to the Saint twenty-four thousand livres for the foundation of two missions which six Missionaries were to give annually for ten years in the town of Sedan. Moreover, he placed at his disposition and that of Father Dinet the sum of forty-six thousand livres: forty thousand to be used for the benefit of poor people of rural areas, partly in missions, partly in alms; and six thousand for the ransom of French slaves in Algiers.

¹¹Father Etienne Charlet, French Assistant of the Jesuits (1627-1646).

¹²The professed house of the Jesuits. The state of disrepair of the Church of Saint-Paul caused the parish services to be transferred in 1802 to the Jesuit church, which then took the name of the Church of Saint Paul-Saint Louis.

Letter 661. - Abelly, op. cit., bk. II, chap. I, sect. II, p. 37.

¹The reference to the death of the Bishop of Marseilles dictates our assigning this date.

²Born in Tours on December 22, 1593, Jean-Baptiste Gault was received into the Oratory on June 10, 1618 and was successively professor, missionary and pastor. He was consecrated Bishop of Marseilles on October 5, 1642. He came to that city in January 1643 and died there on May 23 after having given during that brief period of time a thousand proofs of his holiness and apostolic zeal. Miracles so multiplied at his tomb that in 1646 the Assembly of the Clergy of France petitioned for the honors of beatification for him. The canonical process was interrupted by the troubles of the French Revolution (1789) and was taken up again in the nineteenth century. (Cf. Father François Marchetty, *La Vie de Messire J.-B. Gault* [Paris: Hure, 1650].)

Letter 662. - Pémartin, op. cit., vol. I, p. 454, L. 391. M. Pémartin took his text from the original letter which was put on sale by M. Charavay on April 27, 1864.

¹For the person mentioned in no. 594.

²When he first went to Rome, Bernard Codoing lived in a small house near Ponte Sisto, where perhaps he was still living in 1643.

³Martio Ginetti was appointed Cardinal on January 19, 1626, then Legate in Ferrara, Legate a latere in Germany, Bishop of Albano, of Sabina and of Porto. He was also Cardinal-Vicar and, when he died at eighty-six years of age on March 1, 1671, he was Sub-dean of the Sacred College.

⁴Gerolamo Grimaldi, Archbishop of Seleucia.

⁵Cf. no. 660.

⁶The Company of the Blessed Sacrament, founded by Christophe d'Authier de Sisgau. The matter referred to here seems to be part of the discussion relative to the unsuccessful union of the Company of the Blessed Sacrament with the Congregation of the Mission.

Letter 663. - Abelly, op. cit., bk. II, chap. I, sect. II, p.30.

¹Reference to Pentecost Sunday, which was May 24 in 1643, dictates the assigning of the month when this letter was written.

Letter 664. - Abelly, op. cit., bk. II, chap. I, sect. II, p. 37.

¹Trinity Sunday in 1643 was May 31, hence the date assigned this letter. Moreover, the Turks who were baptized seem to be among those mentioned in no. 661.

Letter 665. - Abelly, op. cit., bk. II, chap. II, sect. V, p. 235.

Letter 666. - Abelly, op. cit., bk. II, chap. II, sect. V, p. 235.

Letter 667. - Abelly, op. cit., bk. II, chap. II, sect. V, p. 235.

Letter 667a. - Abelly, op. cit., bk. II, chap. II, sect. I, p. 19. Coste printed this in his first supplement, vol. VIII, no. 3303, p. 526. Chronologically it belongs here, so the editors have placed it accordingly.

¹Date of the foundation of the house in Sedan.

Letter 668. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Madame Pelletier, the former Catherine Vialart, daughter of Madame de Herse, had married Nicolas Pelletier, the nephew of Madame Goussault, on August 10, 1632. She subsequently entered the Company of the Daughters of Charity but did not persevere.

²Jean-François-Paul de Gondi, Abbé de Buzay, son of Philippe-Emmanuel de Gondi, General of the Galleys, and of Françoise-Marguerite de Silly. On June 13, 1643, he was named Coadjutor to his uncle, Jean-François de Gondi, Archbishop of Paris, and was consecrated January 31, 1644. Although he played an active part in the troubles of the Fronde, the Queen, no doubt to win him over, obtained the Cardinal's hat for him on February 19, 1652. From this time on, therefore, he was also known as Cardinal de Retz. Discontented with his influence and plots, Mazarin had him imprisoned at Vincennes. Becoming Archbishop upon the death of his uncle, and consequently more dangerous to the Prime Minister, Cardinal de Retz was transferred to the château of Nantes, from which he escaped and went into Spain, then on to Italy. In Rome, the Priests of the Mission gave him hospitality in their house, upon order of the Sovereign Pontiff. Mazarin very nearly let all the force of his wrath fall upon Saint Vincent and his Congregation. After the accession of Pope Alexander VII who was less benevolent to him than Innocent X, Cardinal de Retz left Rome and undertook a long journey to Franche-Comté, Germany, Belgium and Holland. Mazarin's death reopened to him the gates of his homeland. He returned to France in 1662, renounced the Archbishopric of Paris, and received in exchange the Abbey of Saint-Denis. Age and trials had made him wiser. In this peaceful, studious,

simple-mannered man, concerned with economizing in order to be able to pay off his numerous creditors, even pious during the last four years of his life, no one would have recognized the ambitious, flighty and restless Prelate who had stirred up Paris and made the powerful Mazarin tremble. As a writer, Cardinal de Retz is known especially for his *Mémoires*.

³Philippe-Emmanuel de Gondi, the father of Jean-François de Gondi, the Abbé de Buzay. 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.

⁴Date added on the back of the original.

Letter 669. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Louise Goulas, wife of Pierre Sublet, Seigneur de Romilly, Councillor of the King, Treasurer-General of the Military. She devoted herself to the foundlings in a very special way.

²Pierre Séguier.

³What Saint Louise is calling the château of Bicêtre was a huge building constructed by Louis XIII on the site of a former royal residence to offer an asylum to disabled officers and soldiers. After the monarch's death, the plan was abandoned and the building remained vacant. The Ladies of Charity had set their sights on the property for an establishment for the foundlings. This was accomplished in July 1647.

⁴Louise de Béon, daughter of Bernard de Béon, Intendant of Santonge, Angoulême, and the territory of Aunis, and of Louise de Luxembourg-Brienne. She was wife of Henri-Auguste de Loménie, comte de Brienne, Secretary of State, and a Lady of Charity very devoted to Saint Vincent and his work. She died September 2, 1665.

⁵François-Théodore de Nesmond, Seigneur de Saint-Dysan, Président à mortier in the Parlement of Paris since December 20, 1636. He became successively the superintendent of the house of the Prince de Condé and Chief Justice of the Parlement; he died November 25, 1664, at the age of sixty-six. Of his marriage with Anne de Lamoignon, sister of the famous magistrate, he had four sons and one daughter. One of his sons became Bishop of Bayeux.

⁶Saint Vincent gave his conference of June 14 on the topic proposed by Antoine Portail. (Cf. vol. IX, no. 15.)

⁷Date added on the back of the original.

Letter 670. - Archives of the seminary of Saint-Sulpice, original autograph letter.

¹The events reported in this letter necessitate this date.

²Gervais Bigeon, Pastor of Arcueil, Doctor of theology.

³Théodore de Berziau.

⁴Because he prevented the Judge, Seigneur d'Arcueil, from presiding over the accounts of his church-wardens, Gervais Bignon received from Théodore de Berziau on May 30, 1643 ten or twelve blows with a stick which wounded his head, and blows from spurs which tore his clothing. The affair was taken before the Parlement and came to the attention of the Assembly of the Clergy which in 1645 remonstrated strongly with the Queen, Anne of Austria.

⁵Henri de Maupas, Bishop of Puy and First Almoner to the Queen, Anne of Austria.

⁶Augustin Potier, Bishop of Beauvais, Grand Almoner to the Queen.

⁷Saint Vincent had just been appointed by the Queen as a member of the Council of Conscience or Royal Council for Ecclesiastical Affairs. Appointed in 1643 by the Queen, as mentioned in this letter, he was dismissed by Cardinal Mazarin in 1652. This Council discussed and decided all questions dealing with religion within France. The Queen presided and appointed to this Council, in addition to Saint Vincent, Cardinal Mazarin, Chancellor Séguier, the Bishops of Beauvais and Lisieux, and the Grand Penitentiary of Paris, Jacques Charton.

⁸He ought to be made like us in all things so that he may be merciful. Heb. 2:17. "Therefore he had to become like his brothers in every way, that he might be a merciful and faithful high priest before God on their behalf, to expiate the sins of the people." (NAB)

⁹In spite of Saint Vincent's urgent efforts, no sanction was imposed until 1646. At the request of the Assembly of the Clergy of France, the Archbishop of Paris imposed on Théodore de Berziau canonical censures. (Cf. Procès verbaux de l'assemblée de 1645, December 29, 1645; February 9, 1646; March 3, 1646; and April 14, 18, 19 and 20, 1646.)

Letter 671. - Abelly, op. cit., bk. II, chap. I, sect. II, p. 31.

¹The mission was given after Easter (cf. no. 654).

Letter 672. - The original autograph letter is in the public library of Lille, Ms 986, f750.

¹His membership on the newly created Council of Conscience. According to Madame de Motteville, lady-in-waiting and friend of the Queen, Saint Vincent was to have been appointed head of the Council (cf. Mémoires de Madame de Motteville, [4 vols., Paris: Riaux, 1855], vol. I, p. 167). Collet (op. cit., vol. I, p. 365, note) mentions another writer who doubts, and not without reason, the exactitude of this fact. The biographers of the Saint have told us with what disinterestedness he fulfilled his honorable functions, how much good resulted for the clergy of France, and what strength of character he needed to uphold the rights of justice and the interests of religion against the will of Mazarin, who often listened only to his political interests.

Tired of the resistance he encountered from members of the Council, the powerful Minister finished by calling the Council together only at rare intervals and even excluding the Saint who, by the end of 1652, was no longer a member. The few letters still extant from the correspondence of Saint Vincent with the Cardinal prove to us that, during the ten years of his tenure of office, Saint Vincent never missed an occasion to prevent unworthy men from obtaining dioceses and benefices, and he worked for the preservation of the faith and discipline.

Letter 673. - Archives of the diocese of Cahors, Alain de Solminihac collection, file 22, no. 1.

¹The union of the seminary with the secular priory of Notre-Dame de Lugan or of La Vaurette in Bas-Quercy dated from October 6, 1638. There was opposition to this.

²Allusion to the peasant rebellion of 1637, caused by excessive taxation.

³Those of the monastery of Chancelade.

⁴Jean Jaubert de Barrault.

Letter 674. - Archives of the Priests of the Mission, a copy taken from the original letter in possession of M. Charavay.

Letter 675. - Archives of the Mission, original autograph letter.

¹Marie-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 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." In 1637 Sister Marie-Euphrosine was Assistant and Directress at the Visitation Monastery in Angers. She did not leave that monastery 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.)

²François Lefèvre de Caumartin (1618-1652).

³Marie-Cécile Baillon.

⁴Perhaps Marie-Catherine Bassecole who, at the time of the establishment of the monastery in Amiens, was preparing to be the extern Sister.

⁵The monastery was founded in September 1640. Anne-Marie Alméras, sister of René Alméras, was one of the founding Sisters. In 1652 she was placed at the head of the little

Community and was its Superior four times. She died there on December 7, 1677.

Letter 676. - The original autograph letter belongs to the Daughters of Charity, 33 rue Caulaincourt, Paris.

¹The name of the recipient was given by Gossin (op. cit., p. 480); he had access to the original letter before the page on which the addressee was written was lost.

²Mention of the problem at the monastery in Louviers necessitates the possible dates within which this letter was written.

³Saint Vincent was probably talking about the nuns in the monastery of Saint-Louis in Louviers (Eure, diocese of Evreux) who had caused the same disorders as those in Loudun (cf. vol. I, no. 409). The business dragged on from 1643 to 1647. After the canonical enquiry carried out by the diocesan authority (March 1643), there followed the enquiry by the commissioners of the Court, entrusted to Charles de Montchal, assisted by Jacques Charton, Penitentiary of Paris, Samuel Martineau, Doctor of theology, M. de Morangis, Councillor of the King, and some medical doctors from Rouen (August-September 1643). Following the report of the investigators, which was damning for the accused, the matter was brought before the Parlement of Rouen. The prime suspect, Madeleine Bavent, the extern Sister, made horrible revelations on infamous actions, sacrileges, and acts of magic and witchcraft in which many persons were involved, among them three priests: David, a former Director of the nuns; Mathurin Picard, Pastor of Mesnil-Jourdain; and Boullé, his assistant. On August 21, 1647, Boullé was condemned to be burned alive as a sorcerer and author of evil spells. David and Picard were already dead; Picard's body was exhumed and burned. The execution of Boullé put an end to the disorders. (Cf. Paul Dibon, *Essai historique sur Louviers* [Rouen: Périaux, 1836], pp. 126-144; also Z. Piérart, *Affaire curieuse des possédées de Louviers* [Paris: Dentu, 1858].)

Letter 677. - Original autograph letter from the collection of M. Henri de Rothschild.

¹Cardinal Richelieu.

²Jean Duval, Bishop of Babylon, a Discalced Carmelite, in religion called Bernard de Sainte-Thérèse.

³In 1638, a charitable widow named Madame Ricouard, née du Gué de Bagnols, left to the mission of Persia the sum of sixty-six thousand livres and a house on rue du Bac, on condition that the See of Babylon would be reestablished, to be occupied at first by a Discalced Carmelite, and then by French bishops. She herself designated Jean Duval, a popular preacher. The new Bishop of Babylon was also Vicar Apostolic of Ispahan and Visitor of Ctesiphon. On July 7, 1640 he arrived in Ispahan and it is said that he made many outstanding conversions. Following some vexations and bad

business deals, he returned to France to report the state of his mission to Richelieu but, when he arrived, he found that Richelieu had died. The Bishop of Babylon added a few buildings to his house on rue du Bac, with the idea of establishing a seminary that would provide priests for the mission of Persia. The undertaking was beyond his strength. He failed completely, and on March 16, 1663 he sold his house to the Society of the Foreign Missions (Société des Missions-Etrangères) which still owns it. He continued to live there until May 10, 1669, the date of his death. Rue de la Petite-Grenelle or rue de la Fresnaye, which intersects rue du Bac where his property stood, was changed to rue Babylone in memory of this Prelate. Jean Duval remained only two or three years in Persia. Probably, when he returned to France in 1643, it was with the intention, or perhaps even the order, of never returning. He was one of those who cannot resist the temptation of becoming involved in commerce and finances, even though serious losses should have warned them that they have no business acumen. A Coadjutor was sought, not as his Assistant but as his replacement. The pecuniary situation of the mission of Persia explains why many were reluctant to accept the See. The archives of the Society of the Foreign Missions show that the remarks dedicated to Jean Duval seem more a panegyric than an historical note. (Cf. Gallia Christiana, vol. VII, col. 1034.)

⁴All other necessary circumstances being verified.

⁵Ispahan.

⁶This refers to the proposed union of Authier de Sisgau's Company of the Blessed Sacrament with the Congregation of the Mission.

⁷Jean-Baptiste Romillion, born in 1553 in Isle (Vaucluse) of Huguenot parents, was converted in 1579, became a priest in 1588 and died on July 14, 1622. In 1592 César de Bus and he founded in Isle the Institute of the Priests of Christian Doctrine for the instruction of the poor, the ignorant and the people of the rural areas. Clement VIII approved it in 1597. (Cf. Abbé Claude Bourguignon, *La vie de P. Romillion, prestre de l'Oratoire de Jésus et fondateur de la Congrégation des Ursulines en France* [Marseille: B. Garcin, 1649].)

⁸César de Bus, born in Cavaillon (Vaucluse) on February 3, 1544. After having lost and reacquired his faith, he became a priest. He became blind at the age of 49 and died on April 15, 1607. (Cf. Jacques de Beauvais, *La vie du B. Père César de Bus* [Paris: S. Heure, 1645].)

⁹César de Bus wanted to unite his priests more closely by a vow. All would not accept this, among them Father Romillion. This resulted in two parties and a division. César de Bus kept the house of Saint-Jean in Avignon; the house in Aix was left to Father Romillion's faction. The Priests of Christian Doctrine had difficulty recovering from this trial. In 1610 they had only three institutions left. Their

Community joined the Somaschi of Italy in 1616, then separated from them in 1646 to return to simple vows and the secular state. At the time of the French Revolution they had fifteen houses and twenty-six collèges in three Provinces, with their Motherhouse in Paris.

¹⁰Pierre de Bérulle was born in the château de Cérilly (Yonne) on February 4, 1575. He was ordained a priest in 1599 and shortly afterwards was appointed chaplain to the King, Henri IV. His expertise in controversy enabled him to bring several important persons back to the Church, among others the Comte de Laval, the Baron de Salignac, and a judge of the Parlement of Paris. He established the Carmelites in France in 1603 with the support of Michel de Marillac, Keeper of the Seals, and of Madame Acarie, and in 1611 he founded the Congregation of the Oratory of which he was the first Superior. He was entrusted by King Louis XIII with the honorable mission of conducting to England Henriette of France, daughter of Henri IV, who was to marry (May 11, 1625) the Prince of Wales, the future Charles I. He greatly influenced the clergy and gathered around himself the most virtuous and eminent priests of Paris. As soon as Saint Vincent arrived in town, he sought the assistance and advice of Bérulle. Abelly alleged that the Saint lived "about two years" under his roof, but we think the two years should be reduced to four or five months at the most. The intervention of Pierre de Bérulle is evident in Vincent's acceptance of the parish of Clichy, in his entrance as tutor into the de Gondi family, in his retreat to Châtillon-les-Dombes, and in his return to the General of the Galleys. We would like to be able to state that their relationship always remained the same. However, Pierre de Bérulle did not approve of the nascent Congregation of the Mission; he even tried to prevent its approbation in Rome, as one of his letters to Pierre Bertin indicated. In 1628, referring to the new Congregation, he wrote: "The plans that you tell me belong to those who are soliciting the affair of the missions by divers and, in my opinion, devious ways, should make it suspect and oblige us to put aside the reserve and simplicity with which I consider the affairs of God should be conducted." (Cf. Archives of the Mission, according to the Arch. Nat. M 216, second packet, folio of Father Bertin, p. 26, in which this excerpt is no longer found.) At that time, Pierre de Bérulle had been a Cardinal for a year. He died on October 2, 1629. His life was written by Father Cloyseault. Father Ingold published this manuscript in 1880.

¹¹On the advice of Cardinal Tarugy, Archbishop of Avignon, Father Romillion adopted the Rules of the Oratory of Rome after he separated from César de Bus. He had only twelve priests then. They soon multiplied to the point of filling nine establishments. Father de Bérulle requested him to merge with the Congregation of the Oratory in France. He accepted under pressure from his own men, and the contract of union was signed in Tours on September 21, 1619.

Letter 678. - Archives of the Mission, original autograph letter.

¹Cf. no. 674.

²Léonor d'Estampes de Valençay.

³Mission founded by King Louis XIII (cf. no. 660, n. 10).

⁴This seminary had not yet been confided to the Congregation of the Mission.

Letter 679. - The original autograph letter was in the possession of Mademoiselle d'Alaincourt in Cambrai. Copy in the Archives of the Mission, Paris.

¹The letter was written after the foundation of the monastery of Saint-Denis (June 29, 1639), before the death of the Bishop of Beauvais, Augustin Potier (June 20, 1650), and during the time when Sister Hélène-Angélique Lhuillier was a simple Sister in the first monastery of Paris (1641-1644).

²The Sisters of the Visitation.

³Augustin Potier, a member of the Council of Conscience.

⁴Saint-Germain-en-Laye.

⁵Louise-Eugénie de Fontaines.

Letter 680. - Archives of the Mission, original autograph letter.

¹The Duchesse d'Aiguillon.

²The question of the Coadjutor or of the successor of Jean Duval, Bishop of Babylon.

³With right of succession.

⁴The saint had not carried out the project of sending him to Barbary. After several months of fruitful work on the galleys of Marseilles, François du Coudray had returned to Paris where on July 25 he signed the contract for the foundation of the house in Marseilles.

⁵Would that all might prophesy. Nm. 11:29. "But Moses answered him, `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)

⁶They were calling themselves Missionaries of the Clergy.

⁷Melchior Mitte de Miolans, Marquis de Saint-Chamond, Seigneur de Chevrières. He was sent to Rome as Extraordinary Ambassador. He died in Paris on September 10, 1649.

⁸The Priory of Saint-Nicolas de Champvant, in the diocese of Poitiers, remained united to the Congregation of the Mission until the time of the French Revolution. Etienne Blatiron was the first titular. Today, Champvant is part of the commune of Chaveignes (Indre-et-Loire).

⁹The Bishop of Toul had just died and there was some thought of giving the vacant diocese to Jacques Le Bret.

Letter 681. - Abelly, op. cit., bk. II, chap. I, sect. II, p. 38.

¹Guillaume Gallais, born in Plouguenast (Côtes-du-Nord), was received into the Congregation of the Mission on April 7,

1639, at the age of 24. Ordained a priest in 1641, he was admitted to vows in 1645. He was Superior in Sedan (1643-1644), Crécy (1644-1645) and Le Mans (1645-1647). He was a very talented Missionary.

²On May 7, 1643, four Priests of the Mission, Jacques Le Sage, Evrard Gobert, Jean Alain and François Dephilmain came, with their Superior, Guillaume Gallais, to Sedan. September 8, Guillaume Gallais took possession of the parish. When he gave it over to the Congregation of the Mission, René-Louis de Fiquelmont, the Abbé de Mouzon, who was the collator for the parish [the one who admitted or instituted a cleric to a benefice], laid down two conditions: (1) the Abbés de Mouzon would remain the primal pastors of Sedan and would retain the right of chanting High Mass in the church twice a year, on days of their choice and with all the ceremony due to the Pastor; (2) should the Priests of the Mission withdraw, the Abbés de Mouzon would resume their rights as collators. The contract of establishment provided for seven priests and two Brothers. Four priests were to work in the dominions of Sedan, Raucourt and Saint-Manges to give missions; the other three were entrusted with the care of the parish of Sedan.

Letter 682. - Archives of the Mission, original autograph letter.

¹"Solitude" means retreat, in this context.

²Roger de Saint-Lary, Duc de Bellegarde, former favorite of King Henri III and former overseer of the House of Gaston, Duc d'Orléans. Compromised in the rebellion of his master, he followed him into exile and during 1634 returned to France with him. In 1639, he resigned his office of Grand Equerry or Master of the Horse in favor of Cinq-Mars and died seven years later.

³A place in the district of Tonnerre (Yonne).

Letter 682a. - Archives of the Mission, Curia Generalitia, Rome, original autograph letter. This letter had been put up for sale in 1925 or 1926 by M. Lemasle, a dealer in manuscripts. It was published in the *Annales C.M.* (1926), pp. 231-232 and reprinted in *Mission et Charité*, 19-20, pp. 47-48. This edition used the latter text.

¹Truly reasonable must be your compliance.

²The parish of Saint-Yves was attached to the parish of Saint-Louis-des-Français in Rome which the Oratorians staffed.

³Marquis de Saint-Chamond, Melchior Mitte de Miolans.

⁴Pignerol, a town in Piedmont; at that time it was a dependency of France.

Letter 683. - Abelly, op. cit., bk. II, chap. II, sect. I, p. 214.

Letter 684. - Abelly, op. cit., bk. II, chap. I, sect. II, p. 49.

¹Abelly states that this letter from Anne de Murviel, who died in 1652, was written a few years after 1632.

Letter 685. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Date added on the back of the original.

²Mademoiselle Virole, born Madeleine Deffita, widow of Jacques Virole, Counselor in the Châtelet of Paris. Her name appears quite frequently in the correspondence of Saint Vincent, who greatly appreciated her charity, intelligence and activity, especially in her capacity as treasurer for the Ladies of Charity at the Hôtel-Dieu. She died in Paris on April 4, 1678.

Letter 686. - Archives of the seminary of Saint-Sulpice, original autograph letter.

Letter 687. - Abelly, op. cit., bk. II, chap. II, sect. V, p. 234. This is Abelly's summary of the Bishop's letter to Saint Vincent. Abelly does not quote it.

Letter 688. - Archives of the Mission, original autograph draft.

¹Jean Bécu, Superior of the house in Toul.

²A house previously owned by the Order of the Knights of Malta and ceded to the Bishop of Toul with the request that it be given over to the use of the Congregation of the Mission.

³Charles-Chrétien de Gournay died on September 14, 1637.

⁴Maître Dominique Thouvignon.

⁵Vignier, Baron de Ricey.

⁶The Grand Master of the Holy Spirit Order was at that time Etienne Vaius, titular Bishop of Cyrene.

⁷Jean Dehorgny.

⁸Olivier de la Trau, Sieur de la Terrade.

⁹Religious establishments for religious clergy, diocesan establishments for the secular clergy.

¹⁰The text stops at this point.

Letter 689. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹M. Deffita, a lawyer in the Parlement of Paris.

²Omer Talon, born in Saint-Quentin, became Advocate General in the Parlement on November 15, 1631 and died December 29, 1652, at fifty-seven years of age. His Mémoires were published in 1732. His biography has been written by Abbé Hubert Mailfait (Un magistrat de l'ancien régime: Omer Talon, sa vie et ses oeuvres [Paris: Société française, 1902]).

³The name given to the disabled soldiers whom the kings formerly used to place in the abbeys where they were employed in various ways.

⁴Date added on the back of the original.

Letter 690. - Abelly, op. cit., bk. III, chap. XI, sect. IV, p. 141.

¹The period during which Saint Vincent was a member of the Council of Conscience.

²At the Council of Conscience.

Letter 691. - Abelly, op. cit., bk. III, chap. XI, sect. IV, p. 142.

¹ According to Abelly, this letter followed closely after no. 690, which accounts for this dating.

²The Council of Conscience.

Letter 692. - Abelly, op. cit., bk. II, chap. IV, sect. IV, p. 285.

¹A pastor of a parish and member of the Order to which the writer also belonged.

Letter 693. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Madame Séguier.

694. - The Archives of the Mission now has a photocopy of the letter to which Coste referred in this place.

¹Because of its certain date, the editors repositioned it in its chronological order, vol. I, no. 156b.

Letter 694a. - Joseph Barre, Vie de Monsieur le Marquis de Fabert, maréchal de France (2 vols., Paris: J. T. Hérisant, 1752), vol. I, p. 459. This edition uses the text published in Mission et Charité, 19-20, p. 48.

¹Abraham de Fabert, one of the most renowned generals of the seventeenth century, was born in Metz in 1599. His civic virtues, his military talents and his administrative qualities could never be adequately praised. He won all his commissions at the point of the sword. The famous retreat from Maintz and the siege of several fortified towns offered him the occasion of showing his bravery. He loved discipline and was the terror of looters. His fidelity to the King and his minister was rewarded with the highest dignities. He became Governor of Sedan in 1642, Lieutenant-General in 1651, and Marshal of France in 1658. He died in Sedan on May 17, 1662. The part of his correspondence from 1634 to 1652 has been published. His life was written by Father Barre, op. cit., and Jules Bourelly, Le maréchal de Fabert [2 vols., Paris: Didier, 1879-1881].

²This letter should be dated between May 1643, when Guillaume Gallais and his fellow Missionaries began their ministry in Sedan, and September 1644 or shortly thereafter, when Gallais was replaced as Superior.

Letter 694b. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. Coste placed this letter in his first supplement, vol. VIII, no. 3306. This edition repositions the letter and its reply (no. 694c) here, according to the indication of the Annales C.M.

¹This letter belongs to the period when Saint Louise was writing "Monsieur" in the salutation of her letters to Saint Vincent and when, so it seems, Madame de Lamoignon was President of the Ladies of Charity.

²A parish in Paris.

³Probably Sister Geneviève Poisson, who manifested great talent and prudence in working with the foundlings, especially during the civil wars and the Fronde. She entered the Company of the Daughters of Charity before 1634 and her first mission was at the Hôtel-Dieu in Paris, then with the foundlings with whom she worked for a long time. On August 8, 1655, she was one of the signers of the Act of Erection of the Company. She was entrusted with the office of Treasurer of the Community on May 22, 1657.

694c. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter. Coste placed this in vol. VIII, no. 3307. Since it is the answer to the preceding letter, it has been placed here in this edition.

Letter 695 - Gossin, op. cit., pp. 483 ff., taken from the original letter made known to him by M. de Monmerqué. The text is very difficult to read in places and its reconstruction is sometimes complicated.

¹Since François Lavocat died in 1646, the words "Thursday, January 14" limit our choice to the years 1638 and 1644. The facts mentioned in the letter could not be explained in 1638 since it was not until 1640 that the Ladies of Charity substituted the work of the Foundlings for the direction of the Couche.

²Probably Anne de la Barre, the widow of François de Fortia, Councillor of the King and Master of Requests for the Hôtel-Dieu.

³Nicolas le Pelletier, nephew of Madame Goussault, Seigneur de Château-Poissy and de la Houssaye, Master of Accounts. After the death of his wife, Catherine Vialart, he began preparation for the priesthood and was ordained a priest on February 27, 1652. He was still alive on July 26, 1675.

⁴Mathieu Molé.

Letter 696. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter belongs near no. 695.

Letter 697. - Abelly, op. cit., bk. II, chap. I, sect. II, p. 51.

Letter 698. - Archives of the diocese of Cahors, Alain de Solminihac collection, file 22, no. 3.

¹Superior of the seminary of Cahors.

²Saint-Pardoux-la-Chapelle, today chief canton town in Dordogne.

³Queen Anne of Austria, widow of Louis XIII and Regent for her son, Louis XIV.

⁴Catherine Pot de Rhodes, Prioress of the Dominican monastery established in Saint-Pardoux. On July 5, 1643, when she was eighty-seven years old, she lost her sister, Catherine de Rhodes, who was also her Sub-prioress. In order to assure the vacated position to one of her family, she had requested as her assistant her niece, Gasparde de Rhodes, a nun professed in the same convent and who was in her twenty-fourth year of age.

⁵Monastery of the Poor Clares, founded near Castelnau-de-Montratier (Lot) in the fourteenth century by the Legate Bertrand du Pouget, Cardinal-Bishop of Ostia.

Letter 699. - Abelly, op. cit., bk. II, chap. I, sect. II, p. 52.

¹Abelly stated that this letter was written two weeks after no. 697.

²Chief canton town in Charente.

Letter 700. - The original autograph letter is in the Dreer collection in the Library of the Historical Society of Pennsylvania in Philadelphia.

¹Jacques Le Bret was being considered for the diocese of Toul.

²François Perrochel.

³If you can, help him.

⁴Augustin Potier.

⁵Paul Carcireux, born in Beauvais, entered the Congregation of the Mission on July 27, 1640, at twenty years of age, made his vows on March 20, 1644, and was ordained a priest in 1645.

⁶Saint Vincent must have used this word absentmindedly because in later letters he still addresses M. Codoing as the Superior of the house in Rome.

Letter 701. - Reg. 2, p. 194.

¹2Tim. 2:3-4. "Bear hardship along with me as a good soldier of Christ Jesus. No soldier becomes entangled in the affairs of civilian life; he avoids this in order to please his commanding officer." (NAB)

²Mt. 6:24. "No man can serve two masters. He will either hate one and love the other or be attentive to one and despise the other. You cannot give yourself to God and money." (NAB)

³The Huguenots.

⁴What is your concern with the children of Belial? This seems to be a reference to 2Cor. 6:15. "What accord is there

between Christ and Belial, what common lot between believer and unbeliever?" (NAB)

⁵Who has set me up as judge between you and your brother? Lk. 12:14. "He replied, 'Friend, who has set me up as your judge or arbiter?'" (NAB)

⁶Who has appointed me your advocate or banker?

⁷The Council of Conscience.

⁸Reg. 2 adds: "This letter is written in his own hand (the hand of the Saint) and has no other conclusion."

Letter 702. - Abelly, op. cit., bk. II, chap. I, sect. II, p. 46.

¹Vicar General of the Abbey of Moutiers-Saint-Jean.

Letter 703. - Abelly, op. cit., bk. II, chap. IV, sect. IV, p. 285.

¹Henri, Seigneur de la Trémoille, Duc de Thouars, Peer of France, Prince of Tarente and of Talmond, Comte de Laval, was born in 1599 and died on January 21, 1674, in his seventy-fifth year.

Letter 704. - Archives of the Mission, copy made from the original letter in 1854 in possession of M. Laverdet.

¹They were considering opening an establishment in Barcelona.

²At that time M. de Saint-Chamond was Ambassador of France to the Holy See. It could be that Saint Vincent was talking about the former Ambassador, the Marquis de Fontenay-Mareuil, who had just been recalled to France.

³The seminary of the Bons-Enfants.

Letter 705. - Reg. 2, p. 143.

¹Date of the foundation of this establishment.

Letter 706. - Abelly, op. cit., bk. II, chap. III, sect. V, p. 267.

Letter 707. - Original autograph letter, communicated by M. d'Haussonville, member of the French Academy. Included in the Charavay catalogue in 1972.

¹Seminary for the formation of members of the Congregation of the Mission.

²Mt. 15:13. "'Every planting not put down by my heavenly Father will be uprooted,' he replied." (NAB)

Letter 708. - Archives of the diocese of Cahors, Alain de Solminihac collection, file 22, no. 5.

¹Chief town of the canton of the district of Figeac (Lot).

²Pierre Séguier.

Letter 709. - Gossin, op. cit., p. 446, from the original letter communicated by M. Alexandre Martin. The letter was written entirely in the hand of the Saint.

¹The diocese of Velletri, united to that of Ostia in the twelfth century, had by law the Dean of the Sacred College of Cardinals as its head. This is no longer true. As of May 5, 1914, the oldest suburbican bishop simply added the title and diocese of Ostia to that which he possessed. The 1983 Code of Canon Law stipulates that the Cardinals who possess a title to a suburbicarian church elect someone from their number to act as Dean of the College of Cardinals; the Pope approves the election (C.352). "The Cardinal Dean holds as his title the diocese of Ostia, together with that of any other Church to which he already has title." (C.350)

²Gossin read "Buten."

³Cardinal Lenti, Bishop of Velletri.

⁴The Council of Trent. The decree *Cum adolescentium aetas*, pertaining to seminaries (Sess. XXIII, chap. XVIII), orders that no one may be received into a seminary before the age of twelve, and it stresses how important it is that future priests be initiated at an early age into piety and religion. For the history of this decree, the already quoted work of Abbé Degert could be consulted (cf. vol. I, bk. I, chap. 1).

⁵Despite following the age guidelines of the Council of Trent, these seminaries ordained very few men for these dioceses (cf. no. 507, n. 7).

⁶Superior of the seminary in Senlis and a priest of the Congregation of the Blessed Sacrament, founded by M. Authier de Sisgau.

⁷God forbid!

⁸Alain de Solminihac.

⁹Cardinal Lenti.

¹⁰Jean-François de Gondi, Archbishop of Paris.

¹¹Sess. XXIII, chap 18: "The bishop shall receive annually the accounts of the revenues of the seminary, in presence of two persons delegated by the Chapter and of as many delegated by the clergy of the city."

Letter 710. - Abelly, op. cit., bk. II, chap. II, sect. V, p. 236.

¹Jacques Lescot, born in Saint-Quentin in 1593, was professor at the Sorbonne, Canon of Notre-Dame, and Richelieu's confessor, before he became Bishop of Chartres, which diocese he occupied from November 13, 1643 until August 22, 1656, the day of his death.

²Both Abelly and the contents of the letter dictate this date.

Letter 711. - Reg. 1, f2. The register stated that the copy was taken from "the original autograph or a rough draft."

¹Saint-Pardoux-la-Chapelle.

²Catherine Pot de Rhodes and her niece, Gasparde Pot de Rhodes.

³At its meeting of May 11, 1644, the Council of Conscience had expressed the opinion that the Queen could name the

Assistant. Twelve days before her aunt's death, August 17, 1645, Gasparde was placed at the head of the convent, which she governed until February 10, 1684, the day of her death.

Letter 712. - Archives of the Ministry of War, vol. LXXXV, f140, original autograph letter.

¹Superior General of the Augustinians of the Congregation of France. Although the name of the recipient is not indicated in the original letter, its contents allow us to guess his identity.

²Pierre Séguier.

³Cardinal de la Rochefoucauld had submitted his resignation on February 3. It was accepted by the King on June 30.

⁴The intervention of Saint Vincent in the resignation of Cardinal de la Rochefoucauld is indicated in Gallia Christiana, vol. VII, col. 779: "The King accepted the resignation on the conditions desired by the Cardinal, in the rescript given June 30, 1644, thanks to the special attention of S. Vincent de Paul who, when difficulties were raised, expedited it."

Letter 712a. - Allier, op. cit., pp. 181-182, who cited Antoine de Ruffi, Vie de M. le chevalier de la Coste (Aix: David, 1659). This edition uses the text published in Mission et Charité, 19-20, pp. 49-50.

¹Gaspard de Simiane de la Coste, born in Aix in 1607, came back to God because of the premature death of a person whom he loved. He came to Paris, studied there the art of controversy under Father Véron, and struck up a friendship with Vincent de Paul who taught him a love for the unfortunate and, most especially, interested him in the condition of the poor galley-slaves. It is to de la Coste, in particular, as well as to Saint Vincent and to Bishop Gault of Marseilles, that is due the establishment of the Hospital of the Galley-slaves in Marseilles. He also founded the Oeuvre des femmes bohèmes for women who followed the galleys, either so as not to abandon their husbands or for less admissible reasons. This pious gentleman loved to quote the maxims of Saint Vincent. As far as he could, he conformed to the Rule of the Missionaries: he rose at 4:00 A.M., gave an hour to prayer, read a chapter of the New Testament on his knees with head uncovered, read a spiritual book for half an hour, visited the Blessed Sacrament before and after going out; he also made a monthly retreat and an annual retreat of eight days. The greater part of his time was taken up by the convicts in the hospital, to whom he was pleased to bring consolation and care. The Missionaries could not have had a better auxiliary. He died of the plague on July 24, 1649, a victim of his dedication to the plague-stricken galley-slaves.

²By virtue of the contract signed on July 25, 1643, the Duchesse d'Aiguillon had founded the house of the Mission in Marseilles. She gave fourteen thousand livres. Among the

clauses of the contract we find the following: the Missionaries will assure the spiritual service for the Hospital of the Galley-slaves. This hospital, whose institution around 1618 seems due to Saint Vincent and to his protector, Philippe-Emmanuel de Gondi, General of the Galleys, had been reorganized just a short while before, thanks to Bishop Gault and the Chevalier de la Coste.

³Henri-Louis Habert, Seigneur de Montmort (or Montmaur, as Pierre Coste has it), Master of Requests and Councillor of the King.

Letter 713. - Archives of the diocese of Cahors, Alain de Solminihac collection, file 22, no. 4.

¹Saint Vincent had probably advised the Bishop of Cahors to take better care of himself so as not to endanger his health.

²Charles de Montchal.

Letter 714. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The words, "Thursday, June 30," the stamp of the wax seal which represents a heart upon which Our Crucified Lord appears, and the expression "Monsieur" at the beginning of the letter suggest this date. We do not find this stamp on any of the letters prior to the year 1644. On the other hand, from 1650 on, Saint Louise always calls Saint Vincent "Most Honored Father" in the salutation of her letters.

Letter 715. - Reg. 2, pp. 26 and 226.

¹The first fragment ends here.

Letter 716. - Reg. 2, p. 21.

¹Francesco Antonio Barberini.

²Saint Francis de Sales and the Visitation nuns.

Letter 717. - Original autograph letter, Library of the Institut de France, Place de l'Institut, 75006, Paris, Godefroy file 273, f234.

¹Louis, Seigneur de Pernes, Baron de Rochefort.

²Madame de Herse.

³A section of southeastern France, centered around Grenoble; it was one of the areas where the Huguenots dominated.

Letter 718. - Archives of the Mission, Paris, photocopy. In 1970, the original autograph letter was in the house of the Daughters of Charity in Thiers, France; its present location is unknown.

¹Pope Clement VIII separated the Discalced Carmelites of Italy from the Spanish Congregation and formed them into a distinct Congregation. The new Institute took the title of Saint-Elias and received permission to spread throughout the world, with the exception of Spain.

²Reformed monks of the Cistercian Order. In 1630, Pope Urban VIII divided the Congregation in two: the Italian Congregation whose members took the title of Reformed Bernardines, and the French Congregation which became the Congregation of Notre-Dame de Feuillant. They were popularly referred to as Feuillants because of their principal house. Each Congregation had its own General.

Letter 719. - Archives of the Mission, Turin, original autograph letter.

¹Louis Thibault was born in Ferrières-Gatinais on March 29, 1618 of pious parents who later, after the death of their daughter, had the idea of leaving the world to serve God; the father with the Priests of the Mission, the mother with the Daughters of Charity. Louis was received at Saint-Lazare on August 21, 1637 and ordained a priest in April 1642. When Saint Vincent wrote this letter to him, he was head of the house in Saintes. He was recalled to Paris in 1646, made his vows, and dedicated himself with zeal and success to the missions. From 1648 to his death in February 1655 he was Superior of the house of Saint-Méen. During his missions, he was in the habit of seeking out persons of piety, desirous of detaching themselves from the world, and of assisting them in the choice of a religious Community. The Company of the Daughters of Charity greatly benefited from his zeal. (Cf. Notices, vol. III, pp. 124-128.)

²Julien Guérin.

³Jean Bisson, coadjutor Brother, probably the same who is listed among the personnel as René Bisson who was born on All Saints Day 1600, in Nannes, diocese of Séez. He was received into the Congregation in Paris on November 5, 1636 and made his vows on October 18, 1646. He renewed them in 1656.

⁴Jacques Raoul de la Guibourgère.

⁵The Prior of the Dominicans or the Reformed Jacobins of Paris (cf. no. 745).

Letter 720. - Reg. 2, p. 227.

Letter 721. - Abelly, op. cit., bk. II, chap. I, sect. II, p. 35.

¹Now dismiss your servant, Lord, according to your word in peace. Lk. 2:29. "Now, Master, you can dismiss your servant in peace; you have fulfilled your work." (NAB)

Letter 722. - Archives of the Mission, Paris, original autograph letter.

¹For several years the evangelization of the East Indies was considered. Propaganda had conceived the notion of organizing the missions of the Far East and was looking for men and money essential to the undertaking. The project was fraught with difficulties. Only in 1658 did it become a reality, thanks to the Foreign Mission Society (Société des

Missions-Etrangères). From this and other letters, it is apparent that Saint Vincent's assistance was solicited.

²Father Bernard de Sainte-Thérèse.

³Urban VIII, who died on July 29, 1644.

⁴Paul Chevalier, Canon of Saint-Aignan, had offered Saint Vincent a priory whose income would help defray the expenses of the retreats for ordinands. Rome would have to approve the transfer of this benefice to the Congregation of the Mission.

⁵The word was omitted in the original.

⁶Jean-François de Gondî.

⁷To go from there to the Indies.

⁸Louis de Goth, Marquis de Rouillac, Ambassador of France to Portugal.

⁹Could Saint Vincent have in mind Antoine de Jésus-Marie? He was a Benedictine appointed Bishop of Miliapur on August 23, 1643. At that time, Goa had a Franciscan bishop, François des Martyrs, appointed on March 19, 1636; after his death (November 25, 1652), the diocese was vacant for twenty-three years.

Letter 723. - Archives of the Department of the Ardennes, series A, art. 21, original autograph letter. This letter was published for the first time in *Recueil des Edits, Déclarations, Lettres Patentes et Arrêts du Conseil enrégistrés au Parlement de Metz, ensemble des Arrêts de Règlements rendus par cette Cour* (Metz: Pierre Marchal, 1776), vol. II, p. 53.

¹A writ of the Archbishop of Rheims (Procès-verbal contenant règlement pour les pensions des curés des ville et bailliage de Sedan et le rétablissement de la Religion catholique èsdits lieux dans le *Recueil des Edits*, p. 43), dated August 23, 1644, gives us the circumstances that led to the above letter. An additional note of September 24 informs us as to what followed. "We have come to the conclusion," the Prelate wrote, "that it is expedient to establish a pastor and six priests in this city of Sedan. One priest will be in charge of teaching catechism to the young people; of instructing them in what they should believe, giving them lessons in piety; and will extend hospitality to and pay a preacher during Advent and Lent. Moreover, the above-mentioned M. Vincent de Paul, Superior of the Priests of the Mission, has sent someone there to fulfill the functions of pastor, with the consent of the Abbé de Mouzon, Collator of said parish, besides the considerable bequest which our deceased Louis le Juste, of happy memory, had given because of his piety, both for the administration of the said parish and for the preaching of missions in the said territory under our authority, where necessary, with our permission. The same M. Vincent has been given some funds which we have calculated could produce at least 2,500 livres in revenue, according to the information extended to us by some Priests of the Mission. We allowed them a portion of the tithes of

Sedan and Balan . . . Inasmuch as the said Priests of the Mission stated they could not conclude anything because they did not know the amount of the King's gift nor M. Vincent de Paul's intentions, they therefore requested time so as to inform him of it, which I granted them . . ." On September 24, the Archbishop added: "And since then, the said M. Vincent de Paul, having been informed of our report and the opinion of the Priests of the Mission, sent M. Lambert aux Couteaux who, after he had visited Sedan and considered everything, then returned to M. Vincent in Paris to give him an account. He sent him back to us from Paris with the power of negotiating with us, as he informed us in a letter from Paris on the twenty-first of this month, the tenor of which follows." After having reproduced the letter in its entirety, the Prelate continued: "In consequence of this letter, M. Lambert aux Couteaux informed us that he was delegated by said M. Vincent de Paul and the entire Congregation to negotiate with us and will ratify the decisions we make. The following was decided: to support in Sedan a pastor, seven other priests of the said Mission and two Brothers, together with a vicar or another priest designated by them and approved by us or our Vicars General to serve Balan. Of the eight priests, at least four will remain in Sedan to carry out parish functions, to preach, catechize and give missions; the other four will be employed in giving missions in the territories of Sedan, Raucourt and Saint-Manges, and other places in our diocese, under our authority and with our permission. They will be obliged to return to Sedan, at least the greater part of them, for the feasts of Easter, the Blessed Sacrament [Corpus Christi], Saint Lawrence, the Assumption, and Christmas, so as to render more solemn the services on these days. And because of the remonstrance that we received with regard to the preacher, we did not think it proper to charge them for lodging, maintenance and stipend for the preacher; therefore, we have ordered that for this maintenance and stipend the sum of one hundred sixty livres will be taken from the revenue due on the estate of Bazeilles, besides . . ." There are several documents concerning this affair in the Bibl. Nat. n.a.f. 22.326, reg., f56ff.

Letter 724. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The year is indicated on the back of the original; the contents of the letter allow us to pinpoint the month and days within which the letter was written.

²Saint Vincent left for Richelieu shortly after September 21, 1644 (cf. no. 723) and returned to Fréneville on October 13 (cf. no. 725), where he remained a few days before going back to Paris.

³Saint Louise has left us a short account of what she did at Chartres, where she remained from October 14-17. (Cf. *Ecrits spirituels*, L. 111.)

⁴Sister Anne Hardemont.

Letter 725. - Original autograph letter, put on sale by M. Charavay in 1927 or 1928. Coste (no. 725) used a facsimile of an incomplete text which was found in *Bibl. Nat. n.a.f.* 1473, reg., f1695. The text of the original was published in *Annales C.M.* in 1928 and reprinted in *Mission et Charité*, 19-20, pp. 50-52. This edition uses the latter text.

¹Antoine Portail had been the First Assistant of Saint Vincent since 1642. He substituted for the Superior General when the latter was absent from Saint-Lazare. When this letter was written, Saint Vincent was in Richelieu where he was making a canonical visitation.

²Jacques Perdu; he died in September 1644.

³In 1635 Madame de Herse gave two farms to the house of Saint-Lazare; one in Mespuits, the other in Fréneville, a little village in the commune of Valpuiseaux (Essonne). Saint Vincent stayed at the latter from time to time.

⁴A little place in the diocese of Meaux.

⁵At this period, two Priests of the Mission had this name. It is not possible to determine with certitude to which of the two Saint Vincent refers in this passage; it is probably Jean Bourdet.

⁶Nicolas Buissot entered the Congregation of the Mission in 1630 and was ordained a priest in 1632. He left the Company the following November. (Cf. no. 731.)

⁷Jacques Le Noir, born in Arras in 1615, entered the Congregation of the Mission as a priest on May 12, 1641.

⁸Pierre Du Chastel, born in 1606 in Courcelles-le-Comte, diocese of Arras, entered the Congregation of the Mission as a priest in 1641, and died in 1648 at Saint-Lazare.

⁹The allusion here is to the pilgrimage Saint Louise planned to make to Chartres, where she hoped to find Saint Vincent.

¹⁰In actuality Saint Vincent arrived at Fréneville on Thursday, the thirteenth.

¹¹Léonor d'Estampes de Valençay, Archbishop of Rheims from 1642 to 1651.

Letter 726. - In his *Isographie des hommes célèbres* (4 vols., Paris, 1828-1830), vol. II, p. 156, Théophile Delarue gives a facsimile of the passage of this letter contained between the words M. Codoing and if he so pleases. The text of the facsimile differs very little from that found in M. Pémartin, vol. I, no. 418, p. 482. We are of the opinion that the latter had the original under his eyes and that it belonged to M. de Châteaugiron. So, that text is followed with no hesitation for the portion not contained in the facsimile of Delarue.

¹Jean Dehorgny was giving a three-week mission in Longone, a small market-town dependent on the Abbey of San Salvatore in Sabina. (Cf. *Notices*, vol. I, p. 158.)

²Antoine Dufour, born in Montdidier, was a subdeacon when he was received into the Congregation of the Mission, December 31, 1639. He made his vows on September 29, 1642,

was placed in Sedan, then put at the head of the Collège des Bons-Enfants, which he directed from 1643 to 1644. During a slight illness, he offered his life to God to preserve that of the Holy Founder whose state prompted the most lively anxiety. His illness worsened while the Saint slowly recovered his health. One night, narrates Abelly (op. cit., bk. I, chap. IV, p. 245), three knocks resounded on the door of the room where the Saint was resting. Those nursing him opened the door, but nobody was there. Saint Vincent understood. He called a cleric and requested him to recite a part of the Office for the Dead. Antoine Dufour had just died. Abelly erroneously placed this event in 1645; it happened in 1644, as Collet asserted (cf. op. cit., vol. I, p. 406).

³Claude Dufour, born in Allanche (Cantal), entered the Congregation on May 4, 1644, shortly after his ordination to the priesthood. He was first sent to Montmirail (1644), then placed at the head of the seminary in Saintes (1646-1648). He was very virtuous but of a rigid and unobliging kind of virtue. The life of a Missionary was too soft in his eyes. He persuaded himself that the life of the Carthusian was more suited to his love for prayer and mortification. Saint Vincent was of an entirely different opinion and Claude Dufour, always docile, abandoned his plans. To free him from temptations of this kind, the Saint placed his name on the list of priests to be sent to Madagascar. While waiting for the day of departure, the Saint employed him first in Sedan, then in Paris, where he entrusted him with the Internal Seminary during the absence of M. Almérás, and finally, in La Rose as Superior (1654-1655). At that period, sea voyages were long. M. Dufour left Nantes in 1655 and arrived in Madagascar in the month of August of the following year. A few days after he landed, he died, August 18, 1656. (Cf. Notices, vol. III, pp. 14-23.)

⁴Gabriel Damiens, born in Bourseville (Somme), entered the Congregation of the Mission on March 30, 1640, at nineteen years of age, made his vows on October 16, 1642, was ordained a priest in 1646, then taught philosophy at the Bons-Enfants. His insistence on combating Jansenism was the reason why Saint Vincent withdrew him from teaching. The Saint knew young people and their tendency to side with doctrines too violently attacked. Saint Vincent refers to clerical students as Brothers. The context usually determines whether the one referred to is a coadjutor Brother or a clerical student destined for the priesthood.

⁵The seminary of the Bons-Enfants.

⁶Boniface Nouelly, born in Collonges (Ain), entered the Congregation of the Mission as a priest on November 22, 1643, at twenty-five years of age. In 1644 he was placed in Marseilles and in 1646 was sent to Algiers to direct the new mission. After a year of hard and dedicated work, he caught the plague at the bedside of a plague-stricken man and died on July 22, 1647. (Cf. Notices, vol. III, pp. 28-34.)

Letter 727. - Archives of the Mission, photograph. In 1913, the original autograph letter belonged to M. La Caille, 50, boulevard Malesherbes, Paris.

¹Saint-Dyé-sur-Loire, a town of Loir-et-Cher.

²Mathurin Gentil, born in Brou (Eure-et-Loir) in May 1604, entered the Congregation of the Mission on November 11, 1639 and made his vows on October 17, 1642. He was Treasurer at Saint-Lazare in 1644 and in 1647 held the same position in the seminary of Le Mans. He died in that town on April 13, 1673, regretted by everyone, especially by his Superior General, Edme Jolly, who announced his death to the Company in a most laudatory circular.

³The meeting for the nobility of Lorraine.

⁴Laurent de Brisacier was born in Blois on August 2, 1609. He was the brother of Jean, the Jesuit who made a name for himself by his controversies against the Jansenists, and the uncle of Jacques-Charles, the future Superior of the Foreign Missions Society. He became Dean of Saint-Sauveur in Blois in 1632; he was tutor to Louis XIV around 1649, during M. Péréfixe's absence. He received from the Court the mission of going to Rome to negotiate various affairs and was charged by the Queen to fulfill a vow she had taken, during her son's illness, if he were cured, of funding a solemn Office every year on the feast of Saint-Louis in the church of Notre-Dame-de-Lorette. Laurent de Brisacier also became Councillor of State. His quarrels with the Chapter of Blois caused him many a lawsuit. He took an active part in the foundation of the seminary of the Foreign Missions and died in Blois on February 15, 1690. (Cf. André Rebsomen, "Une famille Blésoise, Les de Brisacier," in *Mémoires de la Société des sciences et lettres de Loir-et-Cher* [June 30, 1902].)

⁵The Court was there.

⁶Cardinal Mazarin.

⁷Probably the establishment of a Confraternity of Charity.

⁸Should we relate to this mission the incident narrated by Abelly in bk. III, chap. XIV, p. 235? Urged by the Queen to give a mission at Fontainebleau, the Saint sent some of the Priests of his Congregation there. It happened that a monk had begun a series of sermons. So as not to upset him, the Missionaries set their sermons for a different time. Despite this precaution, his audience dwindled. He became jealous and complained bitterly. The Saint, being informed of the matter, begged the Queen to allow him to withdraw his priests and she agreed.

⁹François Perrochel. He was not yet consecrated.

¹⁰Meeting of the Tuesday Conferences.

¹¹Adrien Le Bon, Prior of Saint-Lazare.

¹²Claude Cousin, former religious of Saint-Lazare.

Letter 727a. - Original autograph letter; a photocopy is in the Archives of the Mission, Paris. In 1942 the original

belonged to the pastor of Saint-Nicolas-du-Chardonnet in Paris. The letter was published in the *Annales C.M.* (1941-1942), pp. 272-273 and reprinted in *Mission et Charité*, 19-20, pp. 52-53. This edition uses the latter text.

¹Mother Anne-Marguerite Guérin, Superioress of the second monastery of the Visitation (in the faubourg Saint-Jacques) from 1640 to 1646.

²Firmin Get, born in Chépy (Somme) on January 19, 1621, entered the Congregation of the Mission on January 6, 1641, made his vows in January 1643 and was ordained a priest in 1647. He was stationed in the house in Marseilles in 1648, took over its direction in 1654, and held that post till 1662, except for a very short time in Montpellier where he spent only a few months (1659-1660) in establishing a seminary. He became Superior in Sedan (1663-1668, 1673-1681) and in Le Mans (1670-1673), and Visitor of the Province of Poitou, a position he occupied until April 4, 1682.

³Martin Jamain, born in Andieu in 1619, entered the Congregation of the Mission on October 8, 1640 and made his vows on October 10, 1642. He died at Saint-Lazare in 1645.

⁴Coadjutor Brother Alexandre Véronne.

⁵Saint-Dyé-sur-Loire (Loir-et-Cher).

⁶October 27.

Letter 727b. - Original autograph letter which belongs to the Sisters at Mount-Saint-Joseph, Halifax (Canada). The letter was published in *Annales C.M.* (1927), pp. 14-15 and reprinted in *Mission et Charité*, 19-20, pp. 54-55. This edition uses the latter text.

¹Guillaume Gallais had just left Sedan and was at Saint-Lazare awaiting an assignment.

²At that very time, Jean Dehorgny was in Rome making a canonical visitation of the house, and replaced Codoing as Superior.

³By this expression Saint Vincent wished to designate those making a spiritual retreat at the same time as Lambert aux Couteaux.

⁴The Duchesse d'Aiguillon.

⁵Saint Vincent forgot to complete this sentence.

⁶Adrien Le Bon.

Letter 728. - Historical Society of Pennsylvania, Simon Gratz Collection, original.

¹A small commune in Essonne where the Congregation owned a farm given them by Madame de Herse.

²Probably Jacques Rivet, a coadjutor Brother, who was born in Houdan (Yvelines) on September 11, 1620, entered the Congregation of the Mission on December 16, 1641 and made his vows on April 22, 1646.

³Jacques Norais, secretary of the King and a great friend of the Congregation of the Mission. In vol. III, no. 1089, there is a beautiful letter from Saint Vincent to M. Norais consoling him in his trials.

⁴Near Palaiseau, in Essonne.

⁵Adrien Le Bon.

⁶The farm offered Saint Vincent was in the little hamlet of Orsigny. The Saint accepted it by a contract signed December 22, 1644 (cf. Arch. Nat. S 6687). As long as M. and Mlle Norais were alive, the Congregation possessed it in all tranquillity, but after the death of Norais, some cousins claimed it (1658). They sued and gained their cause. The farm was bought at a court-ordered auction by the Priests of the Mission in 1684.

⁷Born in Châlons-sur-Marne, Jean Lequeux entered the Congregation of the Mission as a coadjutor Brother on June 29, 1639 at nineteen years of age, and made his vows on November 13, 1643.

⁸Octave de Saint-Lary de Bellegarde (1621-1646).

⁹Today called Dammarie-les-Lys (Seine-et-Marne). It has the ruins of an old Cistercian Abbey for nuns to which Queen Blanche, mother of Saint Louis, had willed her heart.

¹⁰Jean Mollin, born in Beauvais, entered the Congregation of the Mission on June 20, 1640 at twenty years of age, made his vows on November 1, 1643, and was ordained a priest in 1644.

Letter 729. - When Coste prepared his edition, the original autograph letter was in the possession of the Daughters of Charity in Sedan. A recent search for it proved fruitless.

¹Before 1639, the words "Thursday morning" would have been placed at the end of the letter, not at the beginning.

Letter 730. - The Archives of the Mission, Paris, formerly possessed a copy made from the original in the possession of M. Charavay. The copy cannot now be found. This note, in the Saint's hand, was written at the end of M. Campion's letter to him.

¹A priest of the Collège de Fortet.

²That is the date of M. Campion's letter. Saint Vincent answered the same day.

³The office of M. Quarré, a notary of rue Saint-Jacques. It was a question of money.

Letter 731. - The original autograph letter belongs to the Jesuit Fathers, who keep it in the room of Saint Ignatius in Rome.

¹Claude Dufour.

²The seminarians of the Bons-Enfants.

³This name does not appear in the catalogue of personnel.

⁴Jean Le Roy, born in Saint-Malo (Ille-et-Vilaine), was received as a priest at Saint-Lazare on December 15, 1640, at the age of thirty-nine.

⁵Jean Alain, born in Dreux, entered Saint-Lazare as a priest on May 20, 1643 at thirty-one years of age, made his vows on April 20, 1646 and died around April 6, 1649.

⁶François Dephilmain, born in Normandel (Orne), entered Saint-Lazare as a deacon on April 14, 1642, aged twenty-five.

⁷He was previously Superior in Troyes.

⁸We have already noted that this house was disputed against the Congregation of the Mission by the Order of the Holy Spirit.

⁹The Duchesse d'Aiguillon, by a contract dated May 2, 1643, assured the house in Rome of an annual income of five thousand livres to defray the expenses of preparing ordinands. (Cf. No. 660, n. 1 for details of this contract.)

Letter 732. - Archives of the Mission, Paris, original autograph letter.

¹Claude de Rueil, Bishop of Bayonne (1622-1626), then of Angers (1626 to January 20, 1649).

Letter 733. - Archives of the Mission, Paris, original autograph letter.

¹Guillaume Delville, born in Tilloy-lez-Bapaume, today Ligny-Tilloy (Pas-de-Calais), as a priest entered the Congregation of the Mission on January 19, 1641 at thirty-three years of age. He was Superior in Crécy (1644) and Montmirail (1644-1646, 1650-1651). He then retired to Arras, where for several years he continued his missionary work with Saint Vincent's permission. He died in Arras in 1658.

²A suburb of Montmirail.

³Jean-François Delabarre, born in Château-Thierry, was named Prior of Montmirail in 1636. He resigned in 1646 and died in 1647.

⁴A village in the commune of Montlevon (Aisne).

⁵In the original letter, the name was overlooked in passing from one page to another.

⁶Brother Alexandre Véronne, infirmarian at Saint-Lazare.

⁷In Aisne.

⁸The mission in Beuvarde, founded by Madame de la Bécherelle on July 3, 1643, was supposed to be given every five years.

⁹On the presentation of Pierre de Gondi, Duc de Retz and Baron de Montmirail (September 29, 1643), the Bishop of Troyes had united in perpetuity to the Congregation of the Mission on June 20, 1644, the Priory or the Hôtel-Dieu de la Chaussée in the suburb of Montmirail, diocese of Troyes. This carried with it the duty to maintain two priests and a Brother who would give missions wherever the Bishop would send them; keep up the buildings, meet all the spiritual and temporal obligations of the Priory, and concede to the Bishop the right to make visitations and a "superiorship for two livres and five deniers a year." (Cf. Arch. Nat. S 6708.)

Letter 734. - Archives of the Mission, Paris, copy made from the original autograph letter put on sale by M. Charavay in 1913.

¹Simon Le Gras.

²Pierre de Gondi, Duc de Retz and Baron de Montmirail, the eldest son of Father de Gondi. This 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.

³François Malier du Houssaye (1641-1678).

⁴The original letter has our.

⁵Claude Dufour.

⁶François Perrochel.

⁷Saint Vincent had added here the words and those of this Little Company, which he afterwards crossed out.

Letter 735. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Anne Doni d'Attichy, one of the daughters of Valence de Marillac, and a cousin of Saint Louise. She had married Louis de Rochechouart, Comte de Maure, who is known principally for his role in the Fronde. Her contemporaries considered the Comtesse de Maure "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." In her old age she became extremely eccentric; concern for her health robbed her of all peace of mind.

²Date added on the back of the original.

Letter 736. - Abelly, op. cit., bk. II, chap. XII, p. 416.

¹A converted Huguenot, who became a preacher and chaplain to the King, then professor of theology at the Collège de Navarre, Charles-François was consecrated Bishop of Lavaur on May 22, 1639. He died on July 16, 1646 in his native region, Raconis, in the diocese of Chartres, after having struggled vigorously against Jansenism.

²This letter would seem to belong to the period when the Prince de Condé was a member of the Regency Council.

³Henri II de Bourbon, Prince de Condé and father of the Grand Condé. Father René Rapin wrote in his Mémoires (3 vols., Lyons: E. Vitte, n.d.), vol.1, p. 40, "The Prince de Condé held frequent secret conferences with the Papal Nuncio and the Chancellor, through the agency of Father Vincent, in order to concur on a means of destroying these novelties for which he had a great aversion."

⁴Cornelius Jansen, better known as Jansenius, was born in the village of Accoi (Holland) in 1585. In 1604 he went to Paris to study. There he made the acquaintance of the Abbé de Saint-Cyran, who found a tutorship for him in the house of a councillor; then he took him to Bayonne, where they read together the writings of Saint Augustine. Jansenius returned to Louvain in 1617, took his doctorate there, became the head of the collège de Sainte-Pulchérie, and in 1630 received a chair of Holy Scripture in the University of that city. Through the influence of Philippe IV he was raised to

the diocese of Ypres and was consecrated in 1636. Two years later he died of the plague in sentiments of submission to the Holy See. Extant is a book against France, *Mars Gallicus*, several commentaries on Holy Scripture, and letters to his friend, the Abbé de Saint-Cyran. The most important and best-known among his works is *Augustinus*, which caused a violent storm in the Church. This book, published in Louvain in 1640, and Rouen in 1652, had cost him twenty years' work. *Augustinus* was censured by Pope Urban VIII and several times later on.

⁵Nicolò di Bagno, Archbishop of Athens, Nuncio in France from June 25, 1643 to 1657. He was made Cardinal with the titular church of Sant' Eusibio and became Bishop of Senigallia on April 9, 1657. He died in Rome on August 23, 1663 at seventy-nine years of age. Saint Vincent, with whom he was in close contact, had only praise for his benevolence.

Letter 737. - Collection for the beatification process.

¹Abelly (op. cit., bk. I, chap. XXXVII, p. 173) narrates that, after a journey of a few days outside Paris, rumor had it that the Saint was in disgrace and had received an order to leave the Court. He returned to Paris. To a priest who expressed his joy on hearing that it was a false rumor, the Saint answered: "Ah! miserable man that I am, I am not worthy of that grace." Could the journey mentioned by Abelly be the one he made to Richelieu in October 1644, and is it not necessary to reconcile what the Saint says here with this account of his biographer? Rumor of his disgrace was noised abroad more than once, especially in February 1644, when he obtained for Jean-Jacques Olier a benefice requested by Mazarin for the son of the Duc de la Rochefoucauld. (Cf. Archives du ministère des Affaires Etrangères, Mémoires et documents, France, vol. 849, f68 and 75.)

²This word was illegible on the copy.

³Judging from the pronoun "celles", used for "those" in French, it would seem that the Saint evidently thought he had written "recommending myself to your prayers" in the preceding line.

Letter 738. - Original autograph letter in the house of the Priests of the Mission, Genoa.

¹The bearer of the letter.

²Simon Le Gras.

³Dominique Séguier.

⁴In Crécy.

⁵Louis Toutblanc, secretary of the Duc de Retz, had bequeathed to the Priests of the Mission the farms of Fontaine-Essart and Vieux-Moulins by his will of May 12, 1644. (Cf. Arch. Nat. S 6708.)

Letter 739. - The original autograph letter is in the Archives of the Chapter of Recanati (Italy).

¹Jean de la Vallette-Cornusson, Commendatory Abbot of Beaulieu, in Rouergue; Dean of Varenne and Prior of Parisot. Some biographers of the Saint maintained that la Vallette Cornusson had been a pupil of Vincent de Paul in Buzet around 1600. The letter to Charles de Montchal renders this supposition very improbable.

²François de la Vallette died November 20, 1644. He was succeeded by Isaac Habert. Except for a span of ten years, the diocese of Vabres had been in the la Vallette family since 1563.

³Anne de Murviel (1600-1652).

⁴Pierre de Bertier, Doctor of the Sorbonne, former Canon and Archdeacon of Toulouse, Coadjutor of Anne de Murviel and then of his successor (1652); in 1636 he was consecrated Bishop in partibus of Utica. He had to put up with a great deal of trouble from the elderly Bishop of Montauban, and several times was on the point of resigning. Some time before the death of the Prelate, he wrote to Mazarin, "His health is so good and his humor so bad that I cannot hope for his succession nor even for his favor. Therefore, my Lord, not only am I unemployed in my ministry and deprived of sufficient revenues for my position, but moreover I am constantly persecuted and believed guilty without reason." (Cf. Arch. Nat. KK 1217, p. 207.)

Letter 740. - Archives of the Mission, Paris, copy. The original of this letter from Cardinal Barberini was written in Italian.

Letter 741. - Abelly, op. cit., bk. II, chap. II, sect. V, p. 236.

Letter 742. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹No mention is made of the establishment of the Sisters at Saint-Gervais before March 24, 1646.

²A parish in Paris.

³Sister Henriette Gesseaume.

⁴Charles-François Talon (August 27, 1620 - September 25, 1651).

Letter 743. - Archives of the Mission, Paris, original autograph letter.

¹Claude de Rebé (1628-1659).

²The Estate of Languedoc: an assembly for a particular province. It was modeled on the Estates-General for all of France.

³Henriette-Catherine, Duchesse de Joyeuse, widow of Henri de Bourbon, Duc de Montpensier; afterwards wife of Charles de Lorraine, Duc de Guise. She died in Paris February 25, 1656 in her seventy-second year.

Letter 744. - Archives of the seminary of Saint-Sulpice, original autograph letter.

¹Changes in Abbesses, referred to in this letter, took place during the period of these dates.

²Charlotte-Marguerite de Montmorency, Princesse de Condé.

³Joachim d'Estaing (1614-1650).

⁴During Saint Vincent's ten-year term as a member of the Council of Conscience, there were only three changes of Abbesses in the Clermont diocese: two in the cathedral town, at Sainte-Claire (1644) and at Eclache (1646); the third was at Sainte-Claire of Aigueperse (1646).

Letter 745. - Archives of the Mission, Paris, copy made at the Curia of the Dominicans, from the collection of manuscripts entitled: Praedicatorium Franciae. - Conventus Parisiensis, series B, p. 105. The original of this letter was written in Latin.

¹A branch of the Dominican Order. The Languedoc Congregation (Occitana), known in 1629 as the Congregation of Saint-Louis, issued from the reform of Father Sebastien Michaëlis. It consisted of seventeen houses, the main ones in Paris, Toulouse, Bordeaux and Avignon. All the convents below the River Loire became part of the Province of Toulouse in 1646. Before 1668, the Congregation of Saint-Louis was not considered a Province, did not enjoy its privileges and was not represented in the General Chapters.

²Periodic national meeting of representatives of the French hierarchy and clergy.

³This is an obvious mistake. The "fifth day of the nones" does not exist. The text should read: 5 idus Aprilis (April 9), because the letters that precede and follow in this collection are dated from this day.

Letter 746. - Archives of the Mission, Paris, copy made at the Curia of the Dominicans, from the collection of manuscripts entitled: Praedicatorium Franciae. - Conventus Parisiensis, series B, p. 111. The original of this letter was written in Latin.

¹Father Tommaso Turco came to France during the year 1645. From Paris where he was on November 26, he went north and passed into Belgium in March 1646. He returned to Paris for Pentecost, made visitations of the convents of France, arrived in Toulouse in November, and went on to Spain. He ended his journey in May 1648.

Letter 747. - Archives of the Mission, Turin, original signed letter. This letter was sent to several houses of the Congregation of the Mission.

¹Martin Jamain, a clerical student.

²May he be worthy to come to the glory of the kingdom of heaven.

Letter 748. - Archives of the Mission, Paris, original autograph letter.

¹Probably the election in the region of Les Lannes. At that time, the Chapter of Dax was trying to find funds to repair the cathedral. It was in such a state of disrepair that parish services had to be interrupted. Upon the intervention of Saint Vincent, the Queen, Anne of Austria, ordered by a decree of July 7, 1644 that, every year from 1646 to 1655 throughout Les Lannes, a supplementary tax of forty thousand livres be levied for the restoration of the cathedral. The assessment and payment of that tax, in a very poor region which the wars of the Fronde were to make even poorer, encountered many difficulties the Saint was not quite able to dissipate. (Cf. Pierre Coste, "Histoire des cathédrales de Dax," in the Bulletin de la Société de Borda [1908], p. 88ff.)

²Jacques Desclaux (1639-1658).

Letter 749. - Archives of the Mission, Turin, original signed letter. This letter was sent to all the houses of the Congregation of the Mission.

¹Louis Robiche, born in Mareuil-la-Ferté (Seine-et-Marne), was a priest when he entered the Congregation of the Mission at Saint-Lazare on October 31, 1643, at thirty-three years of age. He died in Marseilles on January 27, 1645.

²The Duchesse d'Aiguillon had established the house in Marseilles on July 25, 1643 with a generous gift of fourteen thousand livres. The contract drawn up on that day listed the duties imposed on the four priests whom the Saint promised to send to that city: the right of superiority over the chaplains whom they could change as they pleased; a mission to be given every five years on each of the galleys of Marseilles and of the other ports of the kingdom; the functions of chaplains in the hospitals of the poor convicts of the city; "moreover, when appropriate, they shall send Missionaries to Barbary to console poor captive Christians and instruct them in their faith, in the love and fear of God." (Cf. Arch. nat. S 6707.) Anne of Austria, in harmony with the ideas of the Duchesse d'Aiguillon, granted for life to the Superior General of the Mission, by a decree dated January 16, 1644, the title of Royal Chaplain to the Galleys and conferred on him the faculty of delegating his authority and his rights.

Letter 750. - Archives of the Mission, Paris, original autograph letter.

¹Mademoiselle Tranchot.

Letter 751. - Abelly, op. cit., bk. III, chap. XX, p. 303.

¹The priest to whom the Saint was writing had asked him whether he were permitted to feel the pulse of a sick woman to see if it were time to give her the Last Sacraments or to say the prayers for the dying.

Letter 752. - Archives of the Mission, Paris, original autograph letter.

Letter 753. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Mention of an approaching "great feast" leads us to believe that Saint Louise was referring to her special devotion to the feast of Pentecost. That, and her statement "a good twenty-two years ago," enables us to assign this date (1645) and the date for the Thursday nearest Pentecost.

²In another letter (cf. *Ecrits spirituels*, L 118 bis), the Foundress speaks of a "law" which God placed upon her heart and "which has never left it." Here, from her own writings (cf. *Ecrits spirituels*, A.2), is the fact to which she alludes: "On the feast of Saint Monica 1623, God granted me the grace of making a vow of widowhood, if God were to call my husband. On the following feast of the Ascension, I became very despondent over the doubt I had whether to leave my husband, since I strongly desired it, to make good my first vow and to have more freedom to serve God and my neighbor. I was also questioning whether the attachment I had to my director [Pierre Camus, Bishop of Belley] hindered me from taking another one, since he was absent for a long time, and I feared being forced to do this. And I was still greatly troubled by doubt concerning the immortality of the soul. This caused me unbelievable suffering from the feast of Ascension to Pentecost. On Pentecost [June 4, 1623], while I was hearing Mass or making my meditation in church, my mind was cleared all at once of its doubts and I was informed that I was to remain with my husband and that a time should come when I would be in a condition to make vows of poverty, chastity and obedience, and this would be in a little Community where some others would do likewise. I then understood this to be in a place to serve the neighbor, but I was unable to comprehend how it could be done because there would be comings and goings. I was again assured that I should remain in peace about my director and that God would give me one whom He caused me to see then, it seems; and I felt a repugnance in accepting him. Nevertheless, I acquiesced, and it seemed to me that this was in order not to have to make this change again. My third difficulty was removed from me by the assurance I felt that it was God who was instructing me on the above and, having a God, I should not question the rest. I have always believed that I received this grace from the blessed Bishop of Geneva, since I had ardently desired to communicate these difficulties to him before his death. Since then, I have experienced great devotion in this, and by means of it I have received many graces. At that time, I had some reason to believe this, which I do not now recall."

Letter 754. - Abelly, *op. cit.*, bk. I, chap. XXVIII, p. 130. This fragment of a letter is to be found in its entirety in

a letter of May 30, 1645 addressed by the Chevalier de la Coste to M. de Montmaur, Councillor of the King (cf. Allier, op. cit., p. 198). Did Abelly make a mistake in the destination of the letter or did Chevalier de la Coste write the same letter to M. de Montmaur and to Saint Vincent? Raoul Allier preferred the former hypothesis (ibid., p. 199, n. 2). The latter seems more plausible because what is said is very applicable to Saint Vincent.

¹The biographers of Jean-Baptiste Gault, Bishop of Marseilles (cf. Marchetty, op. cit., p. 206) and of the Chevalier de la Coste (cf. Ruffi, op. cit., p. 123) place the foundation of the hospital for the convicts in 1618, at a time when Philippe-Emmanuel de Gondi was General of the Galleys and Saint Vincent was his revered counselor. For lack of funds, doubtlessly, the hospital remained unfinished. Jean-Baptiste Gault took up the project again and interested in it the Chevalier de la Coste, Saint Vincent, the Duchesse d'Aiguillon and other influential people. He died before beginning anything. The Chevalier de la Coste devoted himself to this work and had the joy of seeing it completed, thanks to the same assistance.

Letter 755. - Bibl. Nat., Clairembault collection, vol. 399, p. 9443, original autograph letter.

¹Louis-Emmanuel de Valois who died childless on November 13, 1653.

²The Corpus Christi processions in Aix were accompanied by allegorical representations that were by no means devout or even decent. Young boys dressed as cupids or devils might be seen going to unwarrantable lengths in order the better to play their parts, which consisted in symbolizing the capital sins. Interesting information on this subject may be found in Joseph de Haitze, *Esprit du Cérémonial d'Aix en la célébration de la Fête-Dieu* (Aix: C. David, 1708) and in Grégoire Gaspard, *Explication des cérémonies de la Fête-Dieu d'Aix en Provence* (Aix: E. David, 1777). The Company of the Blessed Sacrament in Marseilles had to combat similar abuses (cf. Allier, op. cit.).

Letter 756. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Date added on the back of the original.

²Catherine de Gesse, a native of Tours, entered the Company of the Daughters of Charity around 1641 or 1642. She served the sick poor in the parish of Saint-Barthélemy, then in Saint-Gervais. In 1648 she was sent to Maule. In 1655, she was in Montmirail.

³On the eve of Pentecost 1642, some fifteen minutes after the Sisters had left a common assembly room, the floor collapsed (cf. *Ecrits spirituels*, L. 102, p. 75).

Letter 757. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹After 1649, Saint Louise would have written "Most Honored Father" and not "Monsieur."

Letter 758. - Archives of the Mission, Paris, a copy made from the original in the possession of M. de Saint-Rémy, Director of the home for the mentally ill in Le Mans.

¹It is uncertain whether Mother Marie-Agnès Chevallier was the one to whom this letter was actually addressed. A professed Sister in the First Monastery in Paris, she was elected Superioress of the Visitation Monastery in Le Mans on May 17, 1646 and arrived there on June 26, 1646; she was deposed on May 15, 1649. (Cf. Livre de capitulaire de la Visitation Ste Marie du Mans, f10). Therefore, on June 25, 1645 she was not Superioress in Le Mans. Yet, an error in copying the date of this letter cannot be ruled out. Our information on Guillaume Gallais and Notre-Dame de Coëffort lends itself to this possibility. The protracted negotiations for taking possession of this shrine could indicate an error in the 1645 date. If this is true, then after coming to Le Mans, Mother Marie-Agnès could have given him the help Saint Vincent indicates in this letter. In view of the lack of unimpeachable evidence, the editors have made no change in the placement of this letter or in the name of the addressee.

²Guillaume Gallais had gone to Le Mans to take possession of the Provostry choir school of the Collegial and Royal Church of Notre-Dame de Coëffort, given to the Congregation of the Mission on January 26, 1645 by the Provost, Martin Lucas, principal administrator of the Hôtel-Dieu in Le Mans, in his name and that of his fellow priests. The latter gave as conditions that he would enjoy during his lifetime the revenues and goods of the priory, which amounted to twenty-four hundred livres; that his confreres would receive their daily room and board; that an adequate number of Priests of the Mission would be sent there and would pray the Divine Office, celebrate the foundation Masses for the dead and give missions. The King, to whom the right of appointing the Provost belonged, waived his rights and approved the agreement. Emmeric-Marc de la Ferté, Bishop of Le Mans, granted the decree of union on November 18, 1645, and added to it the right of presentation and appointment to the parishes of Montbizot and Maison-Dieu. The Priests of the Mission would be responsible for fulfilling all the foundations and other obligations of the priory. They would also act as chaplains at the Hôtel-Dieu of Le Mans and welcome the ordinands and seminarians who might be sent to them.

Letter 758a. - In vol. XIV (pp. 347-348), Coste inserted in a footnote this letter which had not been published previously. The Abbé Dubarat, Archpriest of Pau, had brought it to Coste's attention.

¹Simon Martin was dedicating his French translation of *La Guide des pécheurs* to Saint Vincent.

²The Minims were a mendicant Order founded by Saint Francis of Paola (1416-1507). Simon Martin had previously published an anthology of lives of the saints and *Fleurs de la solitude cueillies des plus belles vies des Saints qui ont habité les déserts*. In 1656, he published the *Catéchisme et Introduction au Symbole de la Foy of Luis de Granada*.

³June 29, 1645.

Letter 759. - Reg. 2, p. 227.

Letter 760. - Collection for the process of beatification.

¹Father Bernard de Sainte-Thérèse.

²Jean Guérin, Superior of the seminary in Annecy.

³Marc Coglée (Cogley), born in Carrick-on-Suir (Ireland) April 25, 1614, was ordained a priest on May 30, 1643 and the following July 24 was received into the Congregation of the Mission. He had just been sent to Marseilles where he remained until 1646. In a period of distress and discouragement, he had the good fortune to meet Gerard Brin, a fellow countryman, who induced him to remain in the Congregation. After giving him time to make up his mind definitely, by spending a few days in the internal seminary, Saint Vincent sent him to Sedan (1646). Marc Coglée made his vows there on December 13, 1649, and the following year was named pastor of the parish and Superior of the establishment. Replaced in 1654 by Jean Martin, he resumed the same functions in 1655 for another year. For a few months in 1659 he was Superior of the seminary in Annecy, which he left to return to Saint-Lazare.

⁴Thomas Berthe, of Donchéry (Ardennes), was admitted into the Congregation of the Mission November 26, 1640, at the age of eighteen, and made his holy vows December 8, 1645. Ordained a priest in 1646, he was sent to Sedan. Persuaded that he was sent there in the capacity of Superior, he felt humiliated to see that subordinate work was entrusted to him, and he returned to his family. Shortly afterwards, he came to his senses, and Saint Vincent, who knew his virtues and appreciated his talents, received him back joyfully. Thomas Berthe rendered great services to the Congregation in the important positions confided to him: 1649-1650, Superior of the seminary of the Bons-Enfants; 1653-1655, Superior of the house in Rome; 1660, secretary of the Congregation; 1661-1667, Assistant to the Superior General; 1668-1671, Superior of the new house in Lyons; 1673-1682 and 1687-1689, Superior of the seminary of Saint-Charles; 1682-1685, Superior in Richelieu. In October 1659, Saint Vincent decided that, among his Missionaries, none were more fitted to replace him as head of the Congregation than René Alméras or Thomas Berthe. These were the two names he proposed in writing in advance to the General Assembly which was to choose his successor. Thomas Berthe died in 1697. There were

some clashes between himself and Edme Jolly, the Superior General at the time and this clouded his last years. (Cf. Notices, vol. II, pp. 247-313.)

⁵Of the Order of the Mitigated Carmelites.

⁶Philippe Cospéan.

⁷Augustin Potier.

⁸The abuse referred to as "confidence" consisted in this: children to whom benefices had been granted were canonically bound, at a certain age, to choose between entering the ecclesiastical state or resigning their benefices. As a matter of fact, they arranged matters in such a way that they continued to remain laymen, without losing their benefices. A contract was entered into, whereby the title of beneficiary was transferred to a cleric who, for a modest stipend, was made the recipient of the revenues from the benefice, but bound himself to hand over the entire revenue to the other party. In seventeenth-century France, this was known as "the enjoyment of the temporalities of a benefice by confidence."

⁹Léon Le Bouthillier, Comte de Chavigny, Secretary of State. By his wife, Anne Phelippeaux, dame de Busançois, he had ten sons and eight daughters, many of whom died young or became religious. One of them, François, became Bishop of Rennes and then of Troyes. The two children in question here are Nicolas, born September 6, 1633 and Urbain, born November 27, 1639. Anne Phelippeaux was an ardent Jansenist.

¹⁰Cf. no. 633, n. 8.

¹¹He took possession on June 30.

¹²As a result of a foundation made by Cardinal Richelieu, twelve clerics joined the young seminarians who were doing their classical studies. In 1645, distressed at the sight of several priests who were then residing in Paris in places where their virtue was exposed to great danger; who were celebrating Mass without devotion, frequently with no attention to the rubrics; and who were going from church to church begging stipends for Masses and publicly asking for alms, Saint Vincent arranged a building at the end of the enclosure of Saint-Lazare which was called the seminary of Saint-Charles. The seminarians were installed in it and, in their place, forty priests were admitted to the Collège des Bons-Enfants. Their Mass stipends were intended to help pay for their room and board. It was arranged with the Chapter that they should all go at a certain time to say Mass at Notre-Dame. The Saint had good reason to rejoice at this new undertaking which furnished the Church with good priests. (Cf. Collet, op. cit., vol. I, pp. 411ff.)

¹³Pierre de Beaumont, born in Puiseaux (Loiret), February 24, 1617, entered the Congregation of the Mission February 23, 1641, made his vows October 4, 1643 and was ordained a priest in March 1644. He was imprisoned on the occasion of the lawsuit which took place when the house in Saint-Méen was established. He became Director of the internal seminary

in Richelieu and later was twice Superior in that house (1656-1660 and 1661-1662).

¹⁴The new building was about twenty-three meters long and nine meters wide. It had four floors with sufficient accommodation for the ordinands. (Cf. Arch. Nat. M 212, file 7.)

¹⁵We have no information regarding the dispensation required by Michel Le Gras. All we do know is that it proved very difficult to obtain and negotiations were carried on for several years. The King was asked to intervene and he sent orders to the Ambassador in Rome. After having spoken unsuccessfully to the Sovereign Pontiff himself about the affair, the Ambassador enlisted the support of the most influential Cardinals. In 1648, there were still no results. There are two interesting letters on this subject at the Berceau de Saint-Vincent-de-Paul, from René Alméras to Saint Louise, one dated March 23, 1648, the other June 21, 1649. We think it was a question of a dispensation with a view to marriage. But what could have been the nature of the impediment which encountered so many obstacles, in spite of such powerful intervention?

Letter 761. - Archives of the Mission, Paris, original autograph letter.

Letter 762. - Manuscript of Lyons.

¹Date of the death of M. de Vincy.

Letter 763. - Reg. 2, p. 261.

Letter 764. - Archives of the Mission, Paris, photograph. The original letter belonged to Canon Loevenbruck, Pastor of the parish of Saint-Vincent-de-Paul, in Nancy.

¹Date written on the reverse of the petition.

²The Rougemont farm in the forest of Bondy, commune of Sevran (Seine-Saint-Denis), covered a vast expanse of wooded and cultivated land. Adrien Le Bon donated it to Saint Vincent on February 11, 1645, "on account of the great friendship and affection" he bore the priests of Saint-Lazare. (Cf. Arch. Nat. S 6698, pieces 1 and 2.)

³These enclosure walls existed in former times. They tumbled down during the civil wars (probably the so-called Wars of Religion [1562-1598]). Although the Saint was having them rebuilt with royal permission given on February 20, 1644, he had been obliged to send the workmen away because of the opposition of Cadet, warden of the King's recreational facilities. Another petition, presented June 6, 1645, to obtain the registration of the letters patent, was approved on July 6 by Gabriel de Rochechouart, Keeper of the Warren of the Louvre, thanks to the influence of the Queen Regent. Work was resumed on condition that "no holes be left at the foot of the walls allowing field hares to enter, and no kind

of traps be set to catch quail which might take refuge there." (Cf. Arch. Nat. S 6698, reg. f49.)

⁴Prior to February 20, 1644, Saint Vincent had already complained about marauders who were in the habit each night of entering the Saint-Lazare property at harvest time, cutting and carrying off one third of the corn, in their sacks. (Cf. Arch. Nat. S 6698, reg. f49.) Probably they had started stealing again.

⁵The Orsigny farm. It had been bought but the payment had not yet been completed.

⁶At the bottom of the petition, the registrar's office added the word *montré*, indicating that it had already been shown to the Attorney General.

Letter 765. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹A convent for repentant women.

²This letter seems to date from the early period of the establishment of Saint-Gervais; consequently it should follow no. 742 rather closely.

Letter 766. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Date added on the back of the original.

Letter 767. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Date added on the back of the original.

²An ulcer on his leg from which Saint Vincent would suffer until the end of his life.

³A merchant for mineral and purgative waters.

⁴A monastery for penitent women in a house on the rue des Fontaines provided for this purpose by the Marquise de Maignelay (Marguerite de Gondi).

⁵A young woman with whom Michel Le Gras was involved.

⁶Michel Le Gras.

Letter 768. - Archives of the Mission, Paris, original autograph letter.

¹Louis de Nogaret de la Vallette d'Épernon, Bishop of Mirepoix (December 22, 1629-1655), then of Carcassonne (1655 - September 10, 1679).

Letter 769. - Abelly, *op. cit.*, bk. II, chap. I, sect. IV, p. 68.

¹Stefano Durazzo, legate in Ferraro, then in Bologna, was created a Cardinal in 1633, was Archbishop of Genoa from 1635 to 1664, and died in Rome on July 22, 1667. This pious Prelate was always admirably gracious and devoted to Saint Vincent and his priests.

²Four priests and a coadjutor Brother had, in fact, just arrived in Genoa to found a new establishment with Etienne Blatiron at their head.

Letter 770. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written when the transfer of the foundlings to Bicêtre was still being contemplated, so it is placed between June 1643 (cf. no. 669) and July 1647. The date of August 19, 1646 must be disregarded, since Saint Louise was not then in Paris.

Letter 771. - Saint Paul manuscript, p. 76.

¹This letter is answered in no. 772 whose possible date can be determined by external evidence.

²This written statement was the first part of a petition to the Archbishop of Paris (cf. no. 733) for the approbation of the Company of the Daughters of Charity.

Letter 772. - Archives of the Motherhouse of the Daughters of Charity, incomplete autograph draft. This letter is the reflection of Saint Louise de Marillac on the text of the petition to be sent to the Archbishop of Paris for the approbation of the Company of the Daughters of Charity (cf. no. 773.)

¹The Daughters of Charity began to serve in the hospital of Saint-Denis on August 2, 1645; this note was written a few days later.

Letter 773. - Recueil de pièces concernant la communauté des Filles de la Charité, p. 1ff. This manuscript, preserved in the Archives of the Mission, Paris, concerns mainly documents issued by Jean Bonnet, Superior General; in fact, it is better known under the title of Recueil de M. Bonnet.

¹This petition closely followed no. 772.

²Saint-Merry.

³This Rule is published in vol. XIII, no. 145.

⁴The following year, Saint Vincent submitted a second petition, which was received favorably. The Archbishop's reply can be found in vol. XIII, no. 146.

Letter 774. - Collet, op. cit., vol. 1, p. 514.

Letter 775. - Reg. 2, p. 176.

¹The Avignon manuscript gives François Grimal, Superior of Sedan, as recipient of the letter. We prefer the reference in Reg. 2.

Letter 776. - Collet, op. cit., vol. 1, p. 514.

Letter 777. - Archives of the Mission, Paris, original autograph letter.

¹The Estates of Languedoc.

²Jean de Plantavit de la Pause, a very learned Prelate (1625-1648).

³Chief canton town in Hérault.

Letter 778. - The original signed letter is at the seminary of Saint-Sulpice in Paris.

¹Jean Scarron, Seigneur of Mendiné, Councillor in the Great Chamber of the Parlement. The Provost of Tradesmen was the senior magistrate of the royal government prior to the Revolution. He regulated commercial matters for the municipality of Paris.

²Scarron's comments, added to the bottom of this petition, enable us to assign this date.

³The seminary of Saint-Charles, also known as the little Saint-Lazare, was situated there.

⁴Henri de Guénégaud du Plessis, Marquis de Plancy, Commander of Montbrison, Treasurer of the State Treasury in 1639, Secretary of State from 1643 to 1669, Keeper of the Seals of the Orders of the King in 1656. He died in Paris on March 16, 1676 at sixty-seven years of age. On February 23, 1642 he had married Elisabeth de Choiseul, daughter of the Marshal de Praslin.

⁵At the bottom of the petition are a few administrative formulas:

Show to the attorney of the King and of the City.

Issued at the office on January 9, 1646.

SCARRON

I request on behalf of the King and the City that the site be inspected in our presence by the Master of the Works.

February 3, 1646.

(Signature illegible)

Granted as requested.

Issued at the office of the aforementioned city on February 3, 1646.

SCARRON

Letter 779. - Made public by M. Charavay in the *Amateur d'autographes*, October 1871, p. 171; copy made from the original letter, which was part of the Merlin collection.

¹René Sauvage, born in Arrest (Somme), near Saint-Valéry in Picardy, entered the Congregation of the Mission on July 2, 1638 at the age of twenty, was ordained a priest in 1640, and made his vows on October 17, 1642.

²François Charles, born in Plessala (Côtes-du-Nord) on December 10, 1611, was received into the Congregation of the Mission on March 12, 1640, was ordained a priest during Lent of 1641, and died on January 26, 1673, after fulfilling at Saint-Lazare the functions of Director of Retreatants and of the coadjutor Brothers. In the circular letter addressed to the entire Company announcing his death, Edme Jolly, Superior General, greatly praised his virtue. (Cf. *Notices*, vol. II, pp. 245-246.)

³The Jesuit, Francisco Cardinal Toledo, born in Córdoba on October 4, 1532, died in Rome on September 14, 1596. He was a brilliant professor of philosophy at the Roman College and successfully carried out various diplomatic missions. He wrote several treatises on philosophy and theology and was

especially renowned for a work on casuistry, often republished: *Instructio sacerdotum ac de septem peccatis* (Rome, 1601). It was reissued in 1604, 1608, 1633 and several times later, under the title *Summa casuum conscientiae absolutissima*.

⁴Jean Guérin, Superior in Annecy.

Letter 780. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹After 1649, Saint Louise would have written "Most Honored Father" and not "Monsieur."

Letter 781. - Reg. 2, p. 347. The recipient of this letter seems to have been Paul Carcireux, whose sister was a Daughter of Charity, and who left the Congregation to assist his father.

¹Reference to the sons of Madame de Longueville enabled Coste to select these two years for assigning a date to this letter.

²Lk. 9:59-62. "To another he said, 'Come after me.' The man replied, 'Let me bury my father first.' Jesus said to him, 'Let the dead bury the dead; come away and proclaim the kingdom of God.' Yet another said to him, 'I will be your follower, Lord, but first let me take leave of my people at home.' Jesus answered him, 'Whoever puts his hand to the plow but keeps looking back is unfit for the reign of God'." (NAB)

³Anne-Geneviève de Bourbon, second wife of Henri II, Duc de Longueville, was a beautiful, learned and witty woman with a passion for intrigue, who took an active part in the second Fronde. She had a profound veneration for Saint Vincent. After her husband's death (1663), she took up lodgings close to the Carmelite nuns in the rue Saint-Jacques, passed the rest of her days in carrying out the penitential exercises and austerities practiced at Port-Royal, and died a Jansenist on April 15, 1679. Her life has been written by Joseph-François Bourgoïn de Villefore, *La véritable vie d'Anne-Geneviève de Bourbon, duchesse de Longueville* (2 vols., Amsterdam, 1739) and by V. Cousin, *op. cit.*,

⁴The Duchesse de Longueville had two sons: Jean-Louis-Charles, Comte de Dunois, better known as the Abbé d'Orléans, born January 12, 1646 and died February 4, 1694; and Charles-Paris, born January 29, 1649 in the Hôtel de Ville, who drowned June 12, 1672 when crossing the Rhine. We think Saint Vincent is referring here to the Comte de Dunois.

Letter 782. - Archives of the Mission, Paris, original autograph letter.

¹The Assembly of the Estates of Languedoc.

²Hippolyte Féret, Vicar General of Nicolas Pavillon.

Letter 783. - An unsigned draft. Archives des Affaires Etrangères. Mémoires et Documents, France, n-855, f-46.

¹Mathieu Molé.

²Edouard Molé governed the diocese of Bayeux for only five years: from June 22, 1647 until April 6, 1652, the date of his death.

³Abelly relates (op. cit., bk. II, chap. XIII, sect. V, pp. 451ff.) the measures which Saint Vincent took to prevent the selection of Edouard Molé by seeking to convince his father, the Presiding Judge, that his son did not have the necessary qualities to be a bishop. Mathieu Molé replied, "I am an old man, I am not rich, I have a large family. My duty as a father is to put them beyond the reach of want by placing them in good positions before I die. If my son has not the requisite qualities for governing a diocese, he will always have some experienced priests beside him whose advice he will follow." (Cf. Coste, Life, vol. II, p. 230.) The father outlived the son.

Letter 784. - Archives of the Diocese of Cahors, Alain de Solminihac collection, file 22, no. 4.

¹The proceeding to unite the priory of La Vaurette to the Cahors seminary.

²Nicolò di Bagno.

³The See of Bordeaux became vacant on June 18, 1645 by the death of Henri d'Escoubleau de Sourdis. On November 20, 1646 he was succeeded by Henri de Béthune, Bishop of Maillezais.

Letter 785. - Archives of the Mission, Paris, original autograph letter.

¹Jean de Plantavit de la Pause.

²François de Bosquet, Intendant of Justice in Languedoc.

³Claude de Rebé.

⁴Henri de Maupas du Tour.

⁵François de Bosquet was consecrated Bishop of Lodève on December 20, 1648; from there he became Bishop of Montpellier on June 24, 1657 and died on June 24, 1676. (Cf. Abbé Paul-Emile-Marie Joseph Henry, François Bosquet [Paris: Ernest Thorin, 1889].)

Letter 786. - Reg. 2, p. 227.

¹Jean-François-Paul de Gondi.

²Cardinal Mazarin.

³Pierre Séguier.

⁴Mathieu Molé.

⁵Probably Guillaume Perceval, who had been requested to leave the Congregation in 1644.

Letter 787. - Original autograph letter, Archives of St. John's University, New York.

¹In Genoa.

Letter 788. - Collet, op. cit., vol. I, p. 414.

¹On July 14, 1645, when Achille de Harlay de Sancy, Bishop of Saint-Malo, turned over to the Priests of the Mission the perpetual direction of the seminary he had just established in the abbey of Saint-Méen (today the chief town in a canton of Ille-et-Vilaine), he assured them of a yearly income of five hundred livres. He joined the seminary to the monastery on condition that there would be five Missionaries, three for the seminary and two to give missions; that they would maintain gratuitously, for two or three years, twelve young clerics, among them four priests, as far as possible, to assure the service; that they would give a pension to the monks of the abbey and, after the death of the latter, that they would augment the number of non-paying clerics to twenty. They were also to officiate at services, repair and furnish all the necessities of the abbey; pray the canonical hours, fulfill the conditions of the foundations, and hear the confessions of the pilgrims and travelers. (Cf. Arch. Nat. S 6711.)

Letter 789. - Reg. 2, p. 99.

Letter 790. - Abelly, op. cit., bk. III, chap. XXIII, p. 329.

Letter 791. - The original autograph letter from which this copy was made was put on sale by M. Charavay. One of Charavay's catalogues has this letter erroneously addressed to "M. Pierre Goulart in Sainte-Geneviève."

¹The Daughters of Charity had established such good order in the hospital in Angers that they were requested for the Hôtel-Dieu in Le Mans. In that same month of March, M. Portail wrote to Saint Louise: "We are impatiently awaiting your Daughters here. The administrators are putting pressure on us." (Archives of the Mission, Paris.) The Sisters did not leave for Le Mans until May 4.

²Saint Vincent repeated here what he had already written in his letter of March 20, probably fearing it had not arrived at its destination.

Letter 792. - Reg. 2, p. 197. The copyist notes that the original was in Saint Vincent's own handwriting.

Letter 793. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Date added on the back of the original.

²Claire-Madeleine de Pierre.

³Day of the renewal of vows.

Letter 793a. - Archives of the Berceau, original autograph letter. The text was published in the *Annales* (1928), pp. 257-259 and reprinted in *Mission et Charité*, 19-20, pp. 55-57. This edition uses the latter text.

¹In 1646 Palm Sunday was March 25.

²"Review," "Communication"—these words allude to the direction of conscience for which Saint Louise appealed to Saint Vincent.

³The feast of the Annunciation was transferred to the next day (March 26) because of the solemnity of Palm Sunday.

⁴M. Portail had requested that Daughters of Charity be sent to serve in the hospital in Le Mans.

⁵Sisters of another Community were at that time working in the hospital in Le Mans.

Letter 794. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter appears to be Saint Louise's reply to no. 793a which was dated March 25, 1646, and a follow-up of her letter of March 24, no. 793.

²Then in Le Mans.

Letter 795. - Reg. 2, p. 100.

Letter 796. - The original autograph letter is at the seminary of Colle in Tuscany.

¹The house, composed of two main buildings, which M. Delattre had just acquired from M. Brengue, faced the Place Gaillard. It had belonged to the distinguished Pons-Fajemot family, citizens and magistrates of the town, very much involved in the political life of Cahors at the end of the sixteenth century. It was burdened with a mortgage in favor of the Poor Clares who had a right to 5,744 livres on the 6,400 livres which it had cost. Guillaume Delattre immediately paid 3,000 livres and obligated himself to pay what remained, when requested to do so. (Cf. Adrien Foissac, *Le premier séminaire de Cahors (1638-1791) et les prêtres de la Mission [Cahors: F. Plantade, 1911], p. 10.*)

²This word was blotted out on the original letter. Only the first letter was visible.

³Father Jean Garat, whose life was written by Leonard Roche (*Le portrait fidèle des abbés ou autres supérieurs réguliers et de leurs religieux dans la vie du Père Jean Garat [Paris, 1691].*)

⁴The contract of union between the parish church of Saint-Etienne or Saint-Barthélemy de Soubiroux and the seminary dated from December 27, 1644. The Directors of the seminary could not take possession of the parish until the death or retirement of the pastor, Antoine Guittard. (Cf. Foissac, *op. cit.*, p. 9.)

⁵We know from Pouillé de Dumas that in 1646 Alain de Solminihac made an initial gift of 2,000 livres to the seminary, then established in the town at the Chanterie, to buy a house called Fajemot, situated in the faubourg de la Barre, near the church of Saint-Barthélemy from which it was separated by a moat and its enclosing walls. A few years later, the new major seminary was built there.

⁶James Water, born in Cork (Ireland), entered Saint-Lazare October 9, 1638 at twenty-two years of age, was ordained a priest in 1642, made his vows in 1644, was sent to the seminary of Cahors, and probably was sent back to his own country in 1662.

⁷Simon Treffort, born in Villiers-Herbisse (Aube) October 2, 1611, entered the Congregation of the Mission on October 5, 1642 and made his vows on October 7, 1645. He was Superior in La Rose from 1668 to 1677 and died in Cahors on July 16, 1682. A few days after his death, Edme Jolly, Superior General, wrote a letter in which he greatly eulogized his virtues.

⁸A cleric of the Mission; no other mention of him is made in the extant letters of Saint Vincent.

Letter 797. - Archives of the Mission, Paris, original autograph letter.

¹Around this date in the letters of Saint Vincent and Saint Louise, we find the name of M. Vacherot, the physician for Saint-Lazare.

Letter 798. - *Ecrits spirituels*, L. 129 bis.

¹After 1649, Saint Louise would not have written "Monsieur," but rather "Most honored Father." Moreover, the establishment of Saint-Denis was made in 1645 and the Sisters withdrew from Issy in 1649.

Letter 799. - Pémartin, *op. cit.*, vol. I, p. 521.

¹The text for this ordinance can be found in Foissac, *op. cit.*, p. 20.

²Alain de Solminihac was in Paris.

³The Fajemot house.

⁴Jean Garat, Vicar General for Alain de Solminihac.

⁵Saint Francis de Sales.

Letter 800. - Abelly, *op. cit.*, bk. II, chap. I, sect. VII, p. 139.

On July 25, 1643 a contract was drawn up with the Duchesse d'Aiguillon for the foundation of a house in Marseilles, and it stipulated that when Saint Vincent judged it appropriate, he would send to Barbary some priests of his Congregation "to console and instruct poor Christian prisoners . . . in the faith, love and fear of God, and to give there . . . missions, catechism instructions and exhortations in the usual way." (Cf. vol. XIII, no. 90.) The Saint did not yet have sufficient funds for this; moreover, he had to consult Rome. When everything was ready, Saint Vincent sent Julien Guérin and Brother François Francillon to Tunis, where they arrived on November 22, 1645. Lange Martin, the French Consul, took them into his home. Julien Guérin went to work immediately. At first he ministered secretly. When he saw there was nothing to fear, he no longer disguised the fact that he was a priest, and celebrated Mass publicly in the

prisons. But if he could act openly with the Christians, the same did not apply with the Turks; in that quarter the slightest imprudence could have cost him his life.

François Francillon, born in Ceaux (Vienne) in January 1621, was received into the Congregation of the Mission as a coadjutor Brother in April 1645. He was the first Brother to work in Tunis. From there, he returned to France and was then sent to Algiers, where he stayed until July 6, 1688, the day on which the Turks affixed him to the mouth of a cannon.

Letter 801. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter was written on the Wednesday preceding May 4, the day the Sisters destined for the hospital of Le Mans were to leave.

²If this conference was ever given, it has not been preserved.

Letter 802. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter is the response to the preceding (no. 801); it was written on the blank portion of Saint Louise's letter.

²Pierre de Pons de la Grange, from Saint-Flour, a Doctor in Law. He was pastor of Saint-Jacques-du-Haut-Pas in Paris from December 24, 1645 to 1649, at which time he became Director of the Missions-Etrangères. He died on March 31, 1680.

Letter 803. - Archives of the Mission, Turin, original signed letter. The postscript was written by Saint Vincent.

¹The presence of M. Portail in Le Mans, the departure of the Sisters for that city, and some other details, necessitate this date.

²The Sisters were Jeanne Lepeintre, Claude-Brigitte, Andrée, and perhaps Geneviève. The set of Rules their Foundress gave them before they left is still extant. (Cf. *Ecrits spirituels*, L. 134.)

³Charles Testacy, born in Condom, entered the Congregation of the Mission on March 27, 1643 at thirty years of age, made his vows on January 9, 1646, and was ordained a priest that same year. He was Superior in Cahors (1646-1647), then was placed in the house in Saintes. Saint Vincent wrote of him: "He seems to be a man of common sense, faithful to his practices, mature, and a good businessman." (Cf. vol. III, no. 870.)

⁴Pierre Rivanaigre, cleric, was born in the former diocese of Tournay in 1621 and was received into the Congregation of the Mission on July 6, 1644.

⁵Gérard Brin, born near Cashel (Ireland), entered the Congregation of the Mission on October 14, 1639 at twenty-one years of age, made his vows on November 2, 1642, and was ordained a priest in 1644. This Missionary was perhaps the

best of all the Irishmen whom Saint Vincent received into his Congregation. He was recalled from Le Mans during the year 1646 to be sent to Ireland where, together with other confreres and compatriots, he did enormous good. Persecution obliged him to return to France in 1652 where he gave missions in Saint Vincent's native province. He was appointed Superior in La Rose (1652-1654), then spent the following two years in Paris. He held the same position in Troyes (1657-1658), Meaux (1658-1660) and Toul (1660-1662). He returned to Ireland in 1663 and took up his apostolic work with a zeal that age had not slackened. Neither prison, where he stayed for a month, nor illness, which brought him twice to the brink of the tomb, was able to stop this heroic Missionary, one of the most worthy sons of Saint Vincent.

⁶Superior of the house in Le Mans.

⁷Collegiate church united to the Congregation of the Mission.

Letter 804. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Saint Vincent acceded to the request of the administrators.

Letter 804a. - Original autograph letter in the house of the Priests of the Mission in Florence. A photocopy is also in the Archives of the Mission, Paris. The text was published in the *Annales* (1947-1948), pp. 309-310 and reprinted in *Mission et Charité*, 19-20, pp. 57-59. This edition uses the latter text.

¹Without doubt Saint Vincent is referring to no. 799 of this volume.

²Certain words are illegible because of stains on the paper.

³Although the union of the parish of Saint-Barthélemy to the seminary of Cahors, whose Superior would be the pastor, was decreed by the Bishop in 1644, it did not take effect until some weeks after this letter.

⁴Alain de Solminihac.

⁵The honor of the king loves justice. Ps. 99:4. "The King in his might loves justice." (NAB) Saint Vincent's statement is closer to the Vulgate: Ps. 98:4. "and the king's honor loveth justice." (D-R B)

⁶His justice loves your compliance. This statement, suggested by the preceding one, is not taken from Holy Scripture.

Letter 805. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹After 1649, the letter would begin with the words: "Most honored Father."

²Marie-Marthe du Pont-Courlay, grandniece of Cardinal Richelieu.

Letter 806. - The original autograph letter belongs to the Archives du Ministère des Affaires Etrangères, correspondance de Rome, vol. XCIV, f11.

¹The Ecole Polytechnique, which now occupies the site of the Collège de Navarre, was transferred there by the decree of July 16, 1804.

²Michel Le Tellier, born April 19, 1603, was Secretary of State from 1643 to 1666, Chancellor and Keeper of the Seals of France from 1677 to 1685, and died on October 28, 1685. During the Fronde, he supported Mazarin and his policy. "As Councillor of State," he said one day, "I had a great deal to do with M. Vincent. He did more good for religion and the Church in France than any man I have ever known; but I especially observed that at the Council of Conscience, where he was the most important member, never was there question of his own interests or of the ecclesiastical houses which he had established." (Testimony of Claude Le Pelletier, 121st witness at the process of beatification.)

Letter 807. - M. Charavay, who put this letter up for sale, stated in his catalogue that the original was signed by the Saint and comprised one page of text.

Letter 808. - Archives of the Mission, Paris, a seventeenth century copy.

¹The year that Sister Marie Despinal died.

Letter 809. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The need for a tutor for the son of the Marquise de Mortemart would make this date a reasonable assumption.

²Diane de Grand-Seigne, daughter of Seigneur de Marsillac, died in Poitiers on February 11, 1666. She had married Gabriel de Rochechouart, Marquis de Mortemart, who became in 1650, a peer of France by the erection of his marquisate as a duchy-peerage, and in 1669, governor of the city of Paris and Ile-de-France. The Marquis de Mortemart was the brother of the Comte de Maure, Saint Louise's cousin, and husband of Anne d'Attichy.

³Louis-Victor de Rochechouart, better known in history as the Duc de Vivonne, was born on August 25, 1636 and died on September 15, 1688. He was the brother of Madame de Montespan (Françoise Athenais de Rochechouart), mistress of Louis XIV. Through her influence, the Duc de Vivonne received the titles of Marshal of France, General of the Galleys, and Viceroy of Sicily.

⁴A parish in Paris.

Letter 810. - Archives of the Mission, Turin, original signed letter.

¹Gillette du Noyé, daughter of Guillaume du Noyé and Marie Nubert, owners of a bookshop in Paris.

Letter 811. - Abelly, op. cit., bk. II, chap. I, sect. VII, p. 133.

¹The Venerable Bede (673-735), a celebrated English monk and scholar, a Saint whose feast is May 25.

Letter 812. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹This letter is connected with no. 809.

²Sister Geneviève Doinel. She served the poor in the parish of Saint-Leu, then in Chantilly in 1649. In 1650 she was sent to Hennebont, where she remained until 1653. She did not know how to write and placed a cross upon the act of the erection of the Company on August 8, 1655. She returned to Chantilly in 1656.

Letter 813. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹The contents of this letter allow us to assign this date.

²Saint Vincent had enclosed with his letter a petition addressed to him by the Administrators of the hospital in Nantes, requesting the Daughters of Charity.

³Title given to the Administrators of the hospital.

⁴The installation of the Sisters at the hospital of Angers took place on February 1, 1640, in the presence of Saint Louise.

⁵We must admit that M. Portail acted too precipitately in calling the Sisters to Le Mans before all the difficulties were smoothed out and especially before seeing that in the hospital services, the personnel would not be mixed with the Daughters of Charity. Sister Jeanne Lepeintre and her companions waited some fifteen days in Le Mans for the solution, in a state of inactivity that must have been very painful for them. Finally, the whole business fell through and on June 1, M. Portail informed Saint Louise that he was sending two Sisters back to Paris and another two were leaving for Angers. "Well, Mademoiselle, here are your dear Daughters back with you, as you ordered. I think they have earned as much merit by their inactivity as they would have in performing heroic actions. If they have done nothing else except preach by their modesty and equanimity in time of trial, neither the time nor the expense of their journey was spent in vain."

⁶Sister Elisabeth Turgis went there some time later as Superior.

⁷The Ladies of Charity.

⁸To visit some of the foundlings farmed out with wet-nurses.

Letter 814. - Archives of the Motherhouse of the Daughters of Charity, original autograph letter.

¹Reference to the building project enables us to assign this date.

²Guillemine Chesneau and Anne Hardemont.

³The plan of building a parlor was adopted at the Council of June 26, 1646. Saint Vincent earnestly requested that the

parlor not have a grill, for fear lest, in time, the Sisters get the idea of becoming nuns.

Letter 815. - Reg. 2, p. 97 and p. 127.

¹Today the chief town of a canton of the Côtes-du-Nord.

²M. Bourdet had directed the house in Troyes from 1642 to 1644.

³Reg. 2 gives us two excerpts from the Saint's letter. The first ends here and the second begins.

⁴Observing, however, what is necessary.

Letter 816. - Archives of the Mission, Paris, original signed letter.

¹Nicolas Gondrée, born in Assigny (Seine-Maritime), entered the Congregation of the Mission as a Sub-Deacon on April 11, 1644, at twenty-four years of age. During his internal seminary, he was ordained a Deacon and was sent to Saintes. In 1646 he returned to Paris, was ordained a priest and in 1648 volunteered to go and serve the natives of Madagascar, where he arrived on December 4, 1648. God was satisfied with his good will and called him to Himself on May 26, 1649. Saint Vincent highly esteemed the virtue of M. Gondrée and considered him "one of the best subjects in the Company." (Cf. Notices, vol. III, pp. 43-56.)

²The Bons-Enfants.

Letter 817. - Archives of the Mission, Paris, original signed letter.

¹Philippe des Noyelles, born in Arras, entered the Congregation of the Mission on January 18, 1642, at thirty-three years of age, and made his vows on June 2, 1646.

²At first Saint Vincent had added: "and the good of His Church." Upon reflection he scratched out these words.

³Jacques Raoul de la Guibourgère.

⁴First draft: "in your church."

⁵The words: "if the Pastor does not wish it," which followed in the original draft, were crossed out by the Saint.

⁶First draft: "what was said to him about you."

Letter 818. - Archives of the Mission, Paris, signed draft; the document is in very bad condition.

¹Guillaume Bautru, Comte de Serrant, Councillor of the King, Intendant of Justice, Police and Finance for the Généralité of Touraine, member of the French Academy, was one of the wittiest men of his time. He was the author of several poems that were quite popular, and of a satirical work entitled: L'Ambigu. He started his career in diplomacy and was Ambassador to several countries. He died in Paris on March 7, 1665, in his seventy-ninth year of age.

²At the beginning and in the body of the letter, the secretary had at first written Messieurs. Everywhere else he wrote in the singular, except at the close of the letter, which was probably done out of distraction.

³Laurent Lanier (1645-1647).

⁴First draft: "which expressly prohibits imposing any tax on said wine for any occasion or reason whatsoever."

⁵First draft: "of the wine."

⁶First draft: "a service."

Letter 819. - Archives of the Mission, Paris, original signed letter.

¹The chapel in Plancoët.

Letter 820. - Abelly, *op. cit.*, bk. II, chap. I, sect. IV, p. 69.

Letter 821. - Abelly, *op. cit.*, bk. II, chap. I, sect. IV, p. 69.

¹Date given by Abelly.

Letter 822. - Archives of the Mission, Paris, original signed letter.

¹The Duchesse d'Aiguillon.

²The renowned Abbey of Marmoutiers (Indre-et-Loire) depended on the Congregation of Saint-Maur.

³Superior of the house in Richelieu.

Letter 823. - Original autograph letter. A facsimile of this letter was published in *Revue des Documents Historiques* (July 1873), p. 50.

¹Date added on the back of the original.

²Elisabeth Martin, who would set out for Nantes on July 26 with Saint Louise.

³In the canton of Meulan (Yvelines). The Daughters of Charity had an establishment there.

⁴In the canton of Poissy (Yvelines). The Daughters of Charity had an establishment there.

⁵Probably Marie Thilouse, a Sister who was causing problems. She had had several assignments before being sent to Nantes. She withdrew from the Company before the end of 1649.

⁶Eléonore-Catherine de Bergh, Duchesse de Bouillon. She had a château at Morainvilliers which was near Maule and Crespières.

⁷Louise de la Tour d'Auvergne, Demoiselle de Bouillon.

Letter 824. - Archives of the Mission, Paris, original signed letter. The last sentence of the postscript is written in Saint Vincent's hand.

¹No. 825.

²Today Lillers is the chief town of a canton in Pas-de-Calais.

Letter 825. - Reg. 2, p. 95.

¹This is the letter Saint Vincent mentioned in the preceding letter. It is reasonable to assume that it was completed on the same date or shortly thereafter.

Letter 826. - The original autograph letter is at the major seminary of Bernay.

¹July 25.

²The Priests of the Mission, formerly in Montmirail, established themselves in Fontaine-Essart in 1644, in a house willed to them by Louis Toutblanc, secretary of the Duc de Retz.

Letter 827. - Archives of the Mission, Turin, original signed letter.

¹The Court was at Fontainebleau. Apparently, the Saint was called there to fulfill his functions on the Council of Conscience.

²Sister Elisabeth Turgis.

³The result of Saint Vincent's conversation with Saint Louise is familiar to us. On August 13, Saint Louise wrote to Antoine Portail: "I would not dare say anything to you about that suggestion regarding the small veil, except that I feel that M. Vincent is quite apprehensive about it and with good reason. I have made the suggestion several times, not of a veil (which is greatly to be feared), but of something that could protect the face from the intense cold and heat. For this reason he has allowed the Sisters who have recently taken the habit to wear a white linen cornette on their head when need be. But I do not think black is at all feasible, Monsieur." (Cf. *Ecrits spirituels*, L. 148.)

⁴Evrard Gobert, born in Vendresse (Ardennes), entered the Congregation as a priest on July 1, 1641, at thirty-four years of age.

⁵Jacques Lucas, born in La Pernelle (Manche) on April 10, 1611, was ordained a priest in 1635 and received into the Congregation of the Mission on March 10, 1638. He was Superior in Luçon (1650-1654) and in La Rose (1662-1668).

⁶Charles Testacy had made an unauthorized journey to his native place (cf. no. 803).

⁷A coadjutor Brother who was received at Saint-Lazare on February 3, 1642, at the age of seventeen. The *Notices*, vol. I, p. 497 and vol. V, p. 547, list him as Pierre Rus, who was born in Luxin-en-Vauge in 1625, entered the Congregation of the Mission on February 3, 1642 in Paris, and made his vows on September 24, 1646.

⁸Georges Le Blanc (George White), born in the diocese of Limerick (Ireland), was already a priest and thirty-seven years old when he entered the Congregation of the Mission on November 7, 1645. Saint Vincent sent him to Ireland at the end of 1646 and recalled him to France in 1648 to place him in Saint-Méen and in 1649 he sent him to Paris. Later on his name never occurs in Saint Vincent's correspondence, at least not with any certainty, because he had a namesake: a certain Georges Le Blanc, with a degree in theology, was involved in 1651 in an affair concerning Irish students of the Sorbonne who signed a declaration against Jansenism.

(Cf. Patrick Boyle, "Les relations de saint Vincent de Paul avec l'Irlande," in *Annales* [1907], vol. LXXII, p. 190.) Could it be the same man? According to Father Thomas Davitt, C.M., they are one and the same person. (Cf. Thomas Davitt, "Jansenism and the Irish Student-Priests in Paris 1650-1651" in *Colloque, the Journal of the Irish Province of the Congregation of the Mission*, no. 15, Spring 1987.)

⁹François Le Rogueux (Leroqueux), born in Hiesville (Manche), entered the Congregation of the Mission on August 7, 1644, at sixteen years of age.

¹⁰It was, indeed, Julien Guérin who had prepared the conversion of Cheruby, son of Hadji-Mohamed, Bey of Tunis. He used to receive him into his house at night to teach him Christian doctrine. The Prince fled secretly with three slaves, landed in Sicily and was baptized in Palermo. Felipe IV, King of Spain, on whom the island depended, consented to be his godfather and gave him an appanage in his states. The Bey was furious and put a Christian slave to death; it was rumored that Cheruby had married her. The author of the sketch of M. Guérin's life (cf. *Notices*, vol. III, pp. 57-82) stated that the Bey sent for him and questioned him, and that the suspect knew not only how to dissipate his suspicions by his clever answers, but carried the favor of the Bey who granted him permission to bring in more Missionaries. After a sojourn in Spain, Cheruby went to Rome. Caught in an Italian port by a corsair which his mother had dispatched, he was taken back to Tunis. He always showed great affection for the Catholic religion and for France.

¹¹Jean Barreau was born in Paris in the parish of Saint-Jean-en-Grève, September 26, 1612. While still a young man, he left the position of Parliamentary Lawyer to enter the Cistercian Order. Some time later, he asked Saint Vincent to receive him into his Community. He began his internal seminary on May 14, 1645. In 1646 Saint Vincent sent him to Algiers to fill the post of French Consul. There his dedication to the slaves was limitless. The goodness of his heart moved him more than once to commit himself for sums that he did not possess or that were not his, and so he was badly treated by local authorities and reproved by Saint Vincent. When he was about to lose Jacques Le Sage who died on May 12, 1648, he made his vows in his presence, although he was not yet released from the simple vow of religion that he had taken when with the Cistercians. Only in 1652 was this dispensation requested, and finally, on November 1, 1661, this time validly, he was able to give himself to God in the Congregation of the Mission. At that time he was in Paris, where he had been summoned by René Alméras, the second Superior General, and he had only Minor Orders. He was ordained a priest in 1662 or 1663 and spent the remainder of his life at Saint-Lazare where he was Procurator. In 1672 he was even associated with the Procurator General, Nicolas Talec. On May 24, 1675, during a

serious illness, he made his will to which he added a codicil on April 7, 1679. (Cf. Arch. Nat. M 213, n-8.) He must have died shortly after this, because there is no further trace of his name anywhere.

¹²Saint Vincent had bought the consulate of Algiers from Balthazar de Vias, with the financial assistance of the Duchesse d'Aiguillon, for Lambert aux Couteaux, and the King immediately ratified the contract. This measure had the great advantage of avoiding all fear of conflict or even disagreement between the representatives of France and the Missionaries, and gave a prestige to the latter that could only be advantageous to religion. However, the Saint preferred to confer the office of Consul on a seminarian in order to leave the priests freer to preach the Gospel, and this, perhaps, is the reason why Jean Barreau was not called to the priesthood until late in life, after his return from Algiers.

The French Consul was the official protector of the French, foreign Jews, Greeks, Armenians, and anyone belonging to a country which did not have a representative in Algiers. He defended their rights, took care of their interests, facilitated their trade, and supervised the strict observance of treaties. A certain amount of taxes was due him, levied on all merchandise carried by their vessels to the port of Algiers, where they could not enter or leave without his passport. He was the judge of quarrels arising among slaves or among merchants of divers nations. It is easy to realize that his office was far from being a sinecure.

¹³A city in Morocco, on the coast of the Atlantic Ocean, then a well-known lair for pirates. France maintained a Consul there. As early as 1643, the Company of the Blessed Sacrament of Marseilles had requested Saint Vincent to send Missionaries there. (Cf. Allier, op. cit., p. 55.) This latest project was not a success because of a conflict over jurisdiction. Although Saint Vincent had appointed a confrere to that post, the Saint put an end to the project while the confrere was en route to Morocco.

Letter 828. - Archives of the diocese of Cahors, Alain de Solminihac collection, file 22, no. 6.

¹Jean d'Estrades, appointed Bishop of Périgueux during the month of July, never took possession of his diocese. He was transferred to Condom and replaced in Périgueux in 1648 by Philibert de Brandon, the candidate of the Bishop of Cahors.

²Royal 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.

³Ecclesiastical judge.

⁴Louis de la Rochefoucauld. He died as Bishop of Lectoure in December 1654.

APPENDIX

APPENDIX 1. - Henri de Maupas du Tour, *La Vie de la Vénérable Mère Jeanne-Françoise Frémiot* (New ed., Paris: Simeon Piget, 1653), p. 323. This gift is mentioned in nos. 561 and 569.

APPENDIX 2. - A signed petition. Bibl. mun. of Rouen, Leber collection 3251. On the back is written: "Proceedings from M. Vincent de Paul and the Priests of the Mission against Noël Bonhomme, sworn vendor and controller of wine in Paris, and other claimants concerning the house of Nom-de-Jésus, faubourg Saint-Martin." We preferred to place in appendices this and other petitions because they are more the product of the pen of a lawyer than that of Saint Vincent.

APPENDIX 3. - Reg. 2, p. 285. This letter, written in the name of Saint Vincent, does, in some way, form part of his correspondence.

¹Mt. 19:29. "Moreover, everyone who has given up home, brothers or sisters, father or mother, wife or children, or property for my sake will receive many times as much and inherit everlasting life." (NAB)

²Let the dead bury the dead. Lk. 9:60. "Jesus said to him, 'Let the dead bury their dead; come away and proclaim the kingdom of God.'" (NAB)

³No one putting his hand to the plow and looking back is worthy of the kingdom of God. Lk. 9:62. "Jesus answered him, 'Whoever puts his hand to the plow but keeps looking back is unfit for the reign of God.'" (NAB)

⁴Antoine Portail is referring to himself.

⁵Seek first the kingdom of God and His justice, and all these things will be given you. Mt. 6:33. "Seek first his kingship over you, his way of holiness, and all these things will be given you besides." (NAB)

APPENDIX 4. - Signed petition. The original is in the seminary of Saint-Sulpice. At the bottom of the document is written: "Accepted the request and the documents communicated to the parties to show them the contradictions in it; await the outcome of the proceedings but assign some costs."